

Leadership Styles and Spiritual Traits of Catholic Priests in Ghana

Submitted by

Francis Aning Amoah

A Dissertation Presented in Partial Fulfillment

of the Requirements for the Degree

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Approved

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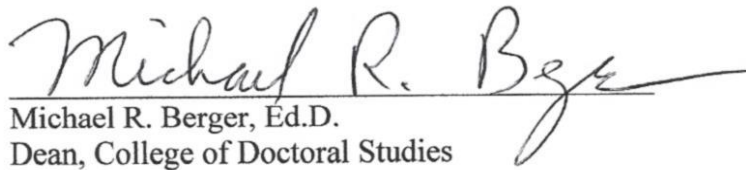
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Francis Aning Amoah]

10/26/2020

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Abstract

Leadership is an important concept for organizational success. The purpose of this quantitative correlational study was to examine if and to what extent a correlation existed between leadership styles and spiritual traits of Catholic priests in Ghana. The sample was 93 Catholic priests. Leadership Styles theory (Avolio and Bass, 1999) was examined using Multifactor Leadership Questionnaire (MLQ-5X); the spiritual/character traits (Cloninger, et al., 1993) was examined using Temperament and Character Inventory (TCI-140) survey instruments. Data were analyzed utilizing SPSS with Pearson Correlation using a Bonferroni corrected level of significance, $\alpha = .0167$. The results indicated that Transformational Leadership style correlated statistically significant with spiritual traits: SD $r_s(91) = .254, p = .014$; CO $r_s(91) = .313, p = .002$; ST $r_s(91) = .278, p = .007$. The findings further showed that there was not a significant correlation between Transactional Leadership and with Spiritual Traits: SD $r_s(91) = .056, p = .592$; CO $r_s(91) = .054, p = .606$; ST $r(91) = .204, p = .050$. The results also indicated a negative statistical significant correlation between Laissez-faire Leadership and Spiritual Traits: SD $r_s(91) = -.320, p = .002$, and CO $r_s(91) = -.300, p = .003$, but a positive statistically significant correlation with ST $r_s(91) = .193, p = .064$. In summary, the findings showed that Transformational Leadership style correlated positively with Spiritual Traits (SD, CO, and ST), no significant correlation between Transactional Leadership and Spiritual Traits (SD, CO, and ST), and Laissez-faire Leadership correlated negatively with Spiritual Traits (SD and CO), and positively with Self-transcendence.

Keywords: Leadership styles, transformational, transactional, laissez-faire, spiritual traits, self-directedness, cooperativeness, and self-transcendence

Dedication

I dedicate this dissertation to my beloved mother Elizabeth Akosua Konadu (Maame Konadu), who through her hard work offered me secondary education which allowed me to reach this point in life. Maame Konadu, life was not easy, but you did everything to keep me in school. I could not have reached this level without you. Your support and encouragement cannot be forgotten. May God richly bless you.

I would also like to dedicate this work to my father Opanin Kwabena Amoah, my uncle Stephen Osei-Kofi, and my siblings Georgina Konadu, Augustine Korankye (Nana Kofi), and Cecilia Amoah (Nana Yaa). You contributed immensely in supporting me all along.

To my siblings who have passed away (Nana Amponsaa, Kwaku Darkwa, Akosua Serwaa, and Charlotte Adu (Nana Ama), you are always in my dreams. Thank you for your spiritual support, may your souls rest in peace.

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Chapter 1: Introduction to the Study

Introduction

Organizations look for leaders who could influence followers who are committed to the organization's goals and could propel effective organizational outcomes (Rana, Malik, & Hussain, 2016). The leader plays a significant role in the success of every organization, including organizations in the fields of politics, business, religious, and academics (Nagendra & Farooqui, 2016). The leaders' leadership styles and spiritual traits have important implications for the organizations' growth (Dreyer & Hermans, 2014). Additionally, individuals' leadership styles determined values, culture, and employee motivation, shaped institutional strategies in execution and effectiveness, and influenced subordinates' commitment in the organization (Junwei, Guangdong, & Hongtao, 2017). In the 21st century, organizations sought farsighted and creative leaders endowed with employees' motivational abilities (Nagendra & Farooqui, 2016; Rana et al., 2016). The Catholic Church, a non-profit religious organization, needed leaders who could influence the growth of the church (Francis & Crea, 2015). The topic for this dissertation, therefore, was the leadership styles and spiritual traits of Catholic priests in Ghana.

Catholic priests are leaders of their congregation (Beal, Coriden, & Green, 2000), and regulation of individuals' spiritual traits through self-awareness enhance leaders' motivation in empathy and fairness (Whiteside & Barclay, 2016). The purpose of this study was to examine if there was a statistically significant correlation between leadership styles and spiritual traits of Catholic priests in Ghana. The study examined leadership styles of Catholic priests and determined whether correlation exist between the

leadership styles: transformational, transactional, and laissez-faire, and spiritual traits: self-directedness, cooperativeness, and self-transcendence.

There are broad studies on the significance of leadership styles and spiritual traits in profit and non-profit organizations (Ascensio, 2016; Dreyer & Hermans, 2014; Francis & Crea, 2015; Rawung, Wuryaningrat, & Elvinita, 2015; Trmal, Umami Salwa Ahmad & Mohamed, 2015). Most of these studies stemmed from Western cultures (Ascensio, 2016; Francis & Crea, 2015; Rawung et al., 2015; Trmal et al., 2015), however, there was minimal research on leadership styles and religious leaders in other countries (Frick, Büssing, Baumann, Weig, & Jacobs, 2016; Trmal et al., 2015). There was a gap in the literature when it came to an understanding of the leadership styles of religious leaders and how the clergy applied organizational styles of guidance in non-Western cultures. In order to address this gap, there was the need for research on priests' leadership styles and character/spiritual traits in other non-Western cultures and nations (Cerasa et al., 2016; Frick et al., 2016; Trmal et al., 2015). The significance of leadership styles became clear as this study was completed and the examination of principles such as employee motivation, rewards, and incentives were researched. This study extended the work of Avolio, Bass, and Jung (1999), which re-examined leadership styles in the areas of transformational, transactional, and laissez-faire platforms of administration. Additionally, the current study added more specific data to the broad area of knowledge in leadership in the industrial and organizational psychology disciplines by looking at the correlation between the leadership styles and spiritual traits of Catholic priests in Ghana. The research bridged the gap on the unknown aspects of leadership styles of religious

leaders, and other cultural settings in the non-Western world (Cerasa et al., 2016; Frick et al., 2016; Trmal et al., 2015).

In Chapter 1, the background of the study, problem statement, research questions, and advancing the scientific knowledge in conducting the research are presented. The background gave an account of prior studies and findings in the context of the present topic. The research questions were developed with the consideration of the theoretical foundations of leadership and the problem statement that has been introduced. This helped form new information on what correlations existed between leadership styles and spiritual traits. The study advanced scientific knowledge through the exploration of leadership styles and spiritual traits of Catholic priests in non-Western cultures. Other areas chapter 1 covered include research questions, the rationale for the methodology, and the nature of research design. The remaining sections of chapter 1 were the definition of terms, assumptions, limitation and delimitations, and a summary section.

Background of the Study

The background of the study, or the need for discovery through research, will discuss how leadership styles and spiritual traits of Catholic priests in Ghana were developed and understood (Beal et al., 2000). Leadership is essential for organizational success. Organizational leaders influenced and motivated subordinates to work hard to accomplish organizational goals (Nagendra & Farooqui, 2016). Furthermore, the leader could change the organization's values and culture, and design strategies for efficient and effective execution of tasks (Nagendra & Farooqui, 2016). The global economic recession compelled many organizations to look for leaders who could help solve the challenges by empowering and motivating employees to deliver positive outcomes

(Choudhary, Akhtar, & Zaheer, 2013). Additionally, organizations pursued leaders who could effectively motivated and facilitated employee engagement on the job (Nagendra & Farooqui, 2016; Zareen, Razzaq, & Mujtaba, 2015). Organizations further eliminated pseudo-transformational leaders who violated foundational ethical values and exhibited negative attitudes and behaviors, which are associated with adverse outcomes (Lin, Huang, Chen, & Huang, 2017).

Extensive leadership literature had shown that leadership styles, including transformational, transactional, and laissez-faire, played a significant role in organizational performance, and subordinates' job involvement (Hui-Ling, 2017; Junwei et al., 2017; Maier et al., 2016; Nagendra & Farooqui, 2016; Rana et al., 2016).

Transformational leadership style motivates followers to go beyond task limit and is associated with higher performance (Junwei et al., 2017; Nagendra & Farooqui, 2016; Trmal et al., 2015). Four dimensions of transformational leadership, idealized influence, inspirational motivation, individual consideration, and intellectual motivation were associated with organizational performance outcomes (Junwei et al., 2017; Nagendra & Farooqui, 2016).

Conversely, in a transactional leadership style, followers performed tasks in exchange for contingent rewards based on acceptable behavior and improved performance (Ascensio, 2016). There are three characteristics of transactional leadership: contingent reward, active management-by-exception, and passive management-by-exception (Zareen et al., 2015). Laissez-faire leadership style allows employees to become independent, and decision making with little or no supervision (Maier et al., 2016). A laissez-faire leadership style is associated with organizations that have highly

skilled and motivated employees, with the capacity to operate independently (Maier et al., 2016; Zareen et al., 2015).

Prior studies on leadership styles were concentrated in Western cultures and suggested that future studies should be conducted to examine other non-Western cultures (Ascensio, 2016; Junwei et al., 2017; Trmal et al., 2015). Past studies on transformational leadership determined followers' responses, public service motivation (PSM), organizational innovation, and organizational performance (Ascensio, 2016; Caillier, 2014; Junwei et al., 2017; Lin et al., 2017; Nagendra & Farooqui, 2016). The authors could not generalize results worldwide because the studies took place in the United States and other Western cultures. The recommendations suggested that future studies needed to examine other non-Western cultural settings (Ascensio, 2016; Caillier, 2014; Junwei et al., 2017; Lin et al., 2017; Nagendra & Farooqui, 2016). Lin et al. (2017), who investigated pseudo-transformational leadership behavior associated with subordinates' negative behaviors in private companies in Taiwan, recommended that further studies should examine other mediating factors from other cultural settings.

Interest in workplace spirituality had increased in recent times (Dreyer & Hermans, 2014). This was because while individuals found self-actualization in work, in some cases, work-related issues also generated high emotional conflict (Dreyer & Hermans, 2014). The Cloninger, Svrakic, and Przybeck (1993) psychobiological model of personality is a tool for the scientific study of emotional conflicts in people through self-awareness and by developing individuals' character/spiritual traits (Dreyer & Hermans, 2014; Garcia et al., 2015). The Cloninger et al. (1993) psychobiological model comprises four temperament and three character dimensions. The temperament

dimensions included novelty seeking (NS), harm avoidance (HA), reward dependence (RD), and persistence (PS). The three character dimensions were self-directedness, self-transcendence, and cooperativeness (Dreyer & Hermans, 2014; Garcia et al., 2015; Moreira et al., 2017). This current study used character trait dimensions, also known as spiritual traits (Dreyer & Hermans, 2014).

The character trait dimensions portrayed individuals' organized thoughts and goals in three facets: self-directedness, cooperativeness, and self-transcendence (Garcia et al., 2015). Self-directedness is the self as an autonomous individual, with responsibility and purpose to attain a goal with love. Cooperativeness refers to the self as a part of human society, characterized by kindness and tolerance. Self-transcendence is the self as an integral part of the universe, which relates to the spiritual self (Dreyer & Hermans, 2014; Garcia et al., 2015; Kim et al., 2015; Moreira et al., 2017).

Past literature indicated that character traits correlated with leadership styles (Dreyer & Hermans, 2014). Self-directedness relates to the leaders' foresight and ability to become self-directed; cooperativeness is linked to the leader's judgment and making rules, while self-transcendent is related to the ability to have depth in legislative rules (Dreyer & Hermans, 2014). The results of the study indicated that high score in spiritual traits predicted positive relation with most leadership style variables (Dreyer & Hermans, 2014). The current study examined Catholic priests' leadership styles and their spiritual traits.

Studies on Catholic priests and religious leaders focused on those from Western cultures (Boyle & Dosen, 2017; Francis & Crea, 2015; Rana et al., 2017; Trmal et al., 2015). It was crucial to test the generalizability of these findings with research completed

in other cultures. Many authors suggested future studies should examine other non-Western cultures (Boyle & Dosen, 2017; Francis & Crea, 2015; Rana et al., 2016; Trmal et al., 2015). Review of the literature indicated that studies on leadership styles and religious leaders were minimal in countries like Ghana but readily found in Western cultures, such as the United States, Italy, and Australia (Boyle & Dosen, 2017; Francis & Crea, 2015; Francis, Village & Powell, 2017; Trmal et al., 2015). This current quantitative correlational study closed the gap by examining the extent to which correlations existed between Catholic priests' leadership styles and spiritual traits in Ghana.

Problem Statement

It was not known if and to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana. There are 1,622, active Catholic priests in Ghana (Ghana Catholic Diary and Directory, 2019). The general population for the sample and the unit of analysis was Catholic priests in Ghana. The target population was 500 Catholic priests taken from the total population of 1,622. The Catholic priest, a leader of the Catholic Church, plays three critical roles: as a prophet/teacher, priest/officiating at worship, and as administrator or king (Boyle & Dosen, 2017). The Catholic priest performs these roles by offering religious advice, sacramental services, counseling, and pastoral/spiritual direction to the congregation (Boyle & Dosen, 2017; Kane, 2016; Stoian, 2016). Isacco et al. (2014) indicated that priests are called by God to a 24/7 vocation for a theological exploration to serve others.

The leadership styles of Catholic priests as pastoral and administrative leaders needed careful consideration. As pastoral leaders, the priests play a significant role in the

spiritual welfare and education of the faithful (Boyle & Dosen, 2017; Marsh, 2010). The priest exercises his priestly ministry in teaching, divine worship, and governance. Despite these responsibilities, there was not a great deal of information available on governance as part of priestly formation, to assist in effective priests' pastoral and administrative duties (Boyle & Dosen, 2017). There was inadequate preparation for effective leadership and management roles among priests (Boyle & Dosen, 2017). Again, there was inadequate on-the-job training for parish leadership, correlation, and preparation for parish leadership (Marsh, 2010).

The 21st century church faces many pastoral and administrative challenges. The Catholic Church needs well-trained priests with requisite skills to meet the pastoral and administrative challenges while nurturing the congregation (Boyle & Dosen, 2017; Francis & Crea, 2015). The correlation between the individual's leadership styles and spiritual traits was crucial for effective leadership (Dreyer & Hermans, 2014). The theoretical foundations of leadership styles and spiritual traits have a positive impact on Catholic priests' formation process in human, spiritual, intellectual, and pastoral formation (John Paul II, 1992, para, 43-59; Tomasz, 2017). Prior researchers indicated that the correlation between leadership styles and spiritual traits among priests, helped design curriculum on effective leadership styles Catholic priests needed when exercising priestly, kingly, and prophetic functions (Boyle & Dosen, 2017).

Some researchers have examined the impacts of both leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence). Understanding if there is a statistically significant the correlation between leadership styles and spiritual traits of Catholic priests

in Ghana enhanced priests' leadership role in a 21st century congregation. The study further bridged the gap in research studies on leadership styles and spiritual traits in non-Western cultures and demonstrated the need for using the results of the research in the priestly training within the Catholic Church (Cerasa et al., 2016; Francis & Crea, 2015; Frick et al., 2016). With the Catholic priests as the unit of analysis and observation, the results of the survey helped Catholic priests to know the importance and benefits of spiritual traits for effective leadership. Catholic priests could identify their spiritual traits and congregational needs and offer effective spiritual development programs.

Purpose of the Study

The purpose of this quantitative correlational research was to examine if and to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana. The Multifactor Leadership Questionnaire (Prooijen & Vries, 2016) was used to measure the, leadership styles, specifically, transformational, transactional, and laissez-faire of Catholic priests in Ghana. The TCI-140 (Dreyer & Hermans, 2014; Lester et al., 2016) was used to measure the, spiritual traits three dimensions: self-directedness, cooperativeness, and self-transcendence. Statistical analyzes were utilized to identify correlations between leadership styles and spiritual traits variables.

The sample included 93 Catholic priests from Catholic dioceses in Ghana. The sample was obtained from the target population of 500 Catholic priests out of 1,622 in active pastoral ministry in Ghana (Ghana Catholic Dairy and Directory, 2019). Prior studies showed minimal literature on Catholic priests' leadership and psychological personality traits/spiritual traits in non-Western cultures (Cerasa et al., 2016; Frick et al., 2016). This study's findings helped fill the void of quantitative research on correlation

between leadership styles and spiritual traits in non-Western cultural settings (Cerasa et al., 2016; Frick et al., 2016). The results further helped in addressing the correlations between leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence), which could be useful in addressing Catholic priests' training/formation and placements issues in Ghana.

Research Questions and Hypotheses

The researcher conducted a quantitative, correlational study, to examine if and to what extent does a correlation exist between leadership styles: transformational, transactional, and laissez-faire, and spiritual traits: self-directedness, cooperativeness, and self-transcendence, of Catholic priests in Ghana. The leadership style variables were transformational, transactional, and laissez-faire, and were measured by the Multifactor Leadership Questionnaire short version (MLQ-5X). The spiritual trait variables included priests' self-directedness, cooperativeness, and self-transcendence, and was measured by the Temperament and Character Inventory short version (TCI-140). Even though there were many studies on leadership, there was a gap in studies regarding correlations between leadership styles and spiritual traits among Catholic priests in non-Western countries (Dreyer & Hermans, 2014; Francis & Crea, 2017).

The priests who participated in this study were Catholic priests in active parish/pastoral ministry in Ghana. The correlation between leadership styles and spiritual traits is crucial for the 21st century Church (Dreyer & Hermans, 2014; Francis & Crea, 2017). The population consisted of 1,622 Catholic priests in active pastoral ministry from dioceses in Ghana (Ghana Catholic Diary and Directory, 2019). The target population was 500 Catholic priests and the sample was 93.

The research questions (RQ) and the hypotheses (H) addressed the problem statement to what extent a correlation exists between leadership styles: transformational, transactional, and laissez-faire, and spiritual traits: self-directedness, cooperativeness, and self-transcendence of Catholic priests in Ghana. The research questions examined to what extent a correlation exists or does not exist between the variables from the hypotheses.

In order to identify if there was a statistically significant correlation between leadership styles (transformational, transactional, and laissez-faire), and spiritual traits (self-directedness, cooperativeness, and self-transcendence) of Catholic priests, the researcher designed the following research questions and hypotheses. The leadership style variables were transformational, transactional, and laissez-faire, and spiritual trait variables were self-directedness, cooperativeness, and self-transcendence. The null-hypothesis will be H_0 , and H_a was the alternative hypothesis.

RQ1: To what extent does a correlation exist between Catholic priests' transformational leadership and self-directedness in Ghana?

H_{01} : A statistically significant correlation does not exist between Catholic priests' transformational leadership and self-directedness in Ghana

H_{1a} : A statistically significant correlation exists between Catholic priests' transformational leadership and self-directedness in Ghana

RQ2: To what extent does a correlation exist between Catholic priests' transformational leadership and cooperativeness?

H_{02} : A statistically significant correlation does not exist between Catholic priests' transformational leadership and cooperativeness in Ghana.

- H_{2a}: A statistically significant correlation exists between Catholic priests' transformational leadership and cooperativeness.
- RQ3: To what extent does a correlation exist between Catholic priests' transformational leadership and self-transcendence?
- H₀₃: A statistically significant correlation does not exist between Catholic priests' transformational leadership and self-transcendence.
- H_{3a}: A statistically significant correlation exists between Catholic priests' transformational leadership and self-transcendence.
- RQ4: To what extent does a correlation exist between Catholic priests' transactional leadership and self-directedness, in Ghana?
- H₀₄: A statistically significant correlation does not exist between Catholic priests' transactional leadership and self-directedness in Ghana.
- H_{4a}: A statistically significant correlation exists between Catholic priests' transactional leadership and self-directedness in Ghana.
- RQ5: To what extent does a correlation exist between Catholic priests' transactional leadership and cooperativeness?
- H₀₅: A statistically significant correlation does not exist between Catholic priests' transactional leadership and cooperativeness in Ghana.
- H_{5a}: A statistically significant correlation exists between Catholic priests' transactional leadership and cooperativeness.
- RQ6: To what extent does a correlation exist between Catholic priests' transactional leadership and self-transcendence?

- H₀₆: A statistically significant correlation does not exist between Catholic priests' transactional leadership and self-transcendence.
- H_{6a}: A statistically significant correlation exists between Catholic priests' transactional leadership and self-transcendence.
- RQ7: To what extent does a correlation exist between Catholic priests' laissez-faire leadership style and self-directedness, in Ghana?
- H₀₇: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and self-directedness in Ghana.
- H_{7a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and self-directedness in Ghana.
- RQ8: To what extent does a correlation exist between Catholic priests' laissez-faire leadership and cooperativeness?
- H₀₈: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and cooperativeness in Ghana.
- H_{8a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and cooperativeness.
- RQ9: To what extent does a correlation exist between Catholic priests' laissez-faire leadership and self-transcendence?
- H₀₉: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and self-transcendence.
- H_{9a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and self-transcendence.

Advancing Scientific Knowledge and Significance of the Study

This study advanced scientific knowledge by applying organizational and psychological models to priestly ministry in Ghana. Prior research studies on leadership styles and spiritual traits showed a positive correlation between the variables and organizational outcomes (Dreyer & Hermans, 2014; Maier et al., 2016). A research study on Catholic priests' formation suggested that the 21st century needs priests whose leadership styles correlated with their personality traits (Boyle & Dosen, 2017; Francis & Crea, 2015). There was minimal research on the correlation between leadership styles and spiritual traits (Dreyer & Hermans, 2014). What was not known and needed further research was whether or not a correlation existed between transformational, transactional, and laissez-faire leadership styles and spiritual traits (self-directedness (SD), cooperativeness (CO), and self-transcendence (ST) in non-Western countries (Cerasa et al., 2016; Francis et al., 2017; Frick et al., 2016).

Extensive research on leadership indicated that leadership styles (e.g., transformational, transactional, and laissez-faire applied in Western cultures played a significant role in organizational performance and subordinate job involvement (Hui-Ling, 2017; Junwei et al., 2017; Maier et al., 2016; Nagendra & Farooqui, 2016; Rana et al., 2017). What was not known and needed further research was the degree to which leadership styles could play a significant role on religious organizations in non-Western cultures' organizational outcomes (Cerasa et al., 2016; Frick et al., 2016; Trmal et al., 2015).

The purpose of this research was to examine if and to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana in order

to address the gap found in the literature on leadership styles and spiritual traits of religious leaders in non-Western cultural settings (Cerasa et al., 2016; Frick et al., 2016; Trmal et al., 2015). This study added to the current pool of knowledge on leadership developed by Burns (1978) and Bass (1985) on re-examining leadership styles and further the understanding of leadership best practices among Catholic priests and other religious groups. Based on the research questions and problem statement, the researcher examined whether there was a correlation between Catholic priests' leadership styles and spiritual traits.

Prior studies on Catholic priests revealed that the 21st century Catholic Church needed leaders whose psychological and spiritual temperaments could enhance pastoral ministry (Francis & Crea, 2015). The correlation between Catholic priests' leadership styles and spiritual traits could protect the church from Epimethean Temperaments among priests (Francis & Crea, 2015). Epimethean Temperaments describe those who tend to be traditional and bring stability and continuity to the situation they serve. Such people are resistant to change and find it problematic dealing with people (Francis et al., 2017). Church superiors and bishops could use these findings for parish and administrative assignments based on the individuals' leadership styles and their associated spiritual traits (Boyle & Dosen, 2017).

The results from this study contributed to the body of scientific knowledge because it identified if and to what extent a correlation exists between leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence) of Catholic priests in Ghana. The results of this study could benefit formators who are developing/forming spiritual leaders in priestly

formation and training programs. Policy makers may use the results to design curricula to include leadership skills needed for parish administration (Flannery, 1996). Garcia et al. (2015) indicated that examining peoples' spiritual traits is significant because an individual "high in self-directedness is mature, responsible, purposeful, resourceful, goal-directed, and accepts her/himself" (p. 11). Priestly leadership requires a mature and self-directed person, who is dedicated to lead as a shepherd (John Paul II, 1992; Tomasz, 2017). Leaders high on cooperativeness are tolerant, empathic, helpful, and compassionate (Garcia et al., 2015), which correspond with qualities needed in pastoral ministry (Flannery, 1996). This study was significant because spiritual traits expound individuals' maturity in socio-cultural environments for understanding and developing strategies to promote happiness and well-being in people, for tempering emotions, and developing correlation with self and others (Lester et al., 2016).

Rationale for Methodology

In this study, the researcher used a quantitative methodology. A quantitative methodology was used to examine if and to what extent a correlation exists between Catholic priests' leadership styles and spiritual traits in Ghana. Quantitative studies present an unbiased representative sample that covers a larger population for specific purposes (Zyphur & Pierides, 2017), which was appropriate for this study's general population of 1,662 Catholic priests. A quantitative methodology identifies variables and isolates specific variables within the context of the study and emphasizes numerical data and measurable variables (Park & Park, 2016). Quantitative methodology isolates, measures, and evaluates variables. A quantitative methodology assists in avoiding labeling people, controlling biases, and making facts understood objectively (Park &

Park, 2016). Zyphur and Pierides, (2017) stated that a quantitative methodology can be applied to different academic fields including religion, psychology and business, and therefore the methodology fits the population to be studied.

The quantitative method was best suited for this study because unlike qualitative method, it did not aim at theoretical discoveries based on field work. A quantitative method works to predict social phenomena through evaluation and generalized findings (Barnham, 2015; Park & Park, 2016). Field work or interviews was not intended to be done to achieve this formula-driven process (Park & Park, 2016). A qualitative method could not be useful because this study did not intend to answer what, how, and why, but rather examine the extent of correlations between the variables of leadership styles and spiritual traits (McCusker & Gunaydin, 2015).

The researcher could have used a qualitative method for this study if there was a desire to analyze interviews, group meetings, and field notes. A qualitative study uses small to medium sample size with interviews, case study, and social media sources (Nagata & Suzuki, 2017). A qualitative study has the potential to document the voice of people sharing experiences and worldview on social events (Nagata & Suzuki, 2017). Qualitative method uses an interpretative paradigm, which means that truth is subjective in research because the researcher is part of the organization and construction of the reality (Ngozwana, 2018). The interpretative paradigm in qualitative methods is useful in understanding people's experiences in the natural setting, on a small scale without numerical data. This was not appropriate for this study because a larger sample size was needed for data collection (Ngozwana, 2018).

Ngozwana (2018) further stipulated that interpretive paradigm in qualitative methods assumes that reality is interactive and contributes to building a theory instead of assessing a hypothesis. This study did not intend to build a theory, but rather evaluate hypotheses to ascertain the extent of the correlation between leadership styles and spiritual traits of Catholic priests. The qualitative method could not be appropriate because this study did not intend to build a theory, and needed a larger sample size, and test hypotheses. Quantitative methodology in this study identified the leadership styles and spiritual traits Catholic priests need for effective pastoral, spiritual, and sociocultural leadership (Flannery, 1996).

Nature of the Research Design for the Study

The researcher used correlational design to examine if there was a correlation between leadership styles: transformational, transactional, and laissez-faire, and spiritual traits: self-directedness, cooperativeness, and self-transcendence of Catholic priests in Ghana. The unit of observation was Catholic priests in Ghana. A correlational design analyzes correlations between independent and dependent variables (Shaughnessy, Zechmeister, & Zechmeister, 2015; Turner, Balmer, & Coverdale, 2013). A quantitative correlational design was appropriate to examine if and to what extent significant correlations exist between leadership styles and spiritual traits of Catholic priests in Ghana. Landrum and Garza (2015) indicated that correlational design examine numeric analysis and test the correlation between variables. A correlational design was selected to produce correlational coefficients, which is used to examine the extent of association, direction of a relationship between variables and predictive properties (Ary, Jacobs, Irvine, & Walker, 2018; Landrum & Garza, 2015).

Experimental, descriptive, and quasi-experimental are other forms of quantitative design which were not appropriate for this study. Turner et al. (2013) stated that experimental design measures the effect of a treatment on participants in a study, when the variables are manipulated. Researchers use descriptive design to describe, explain, and validate findings of characteristics of groups or institutions, without manipulation of the variables (Ary et al., 2018; Park & Park, 2016). A descriptive design was not appropriate for this study as the goal was not to describe or explain behaviors of the research population (Park & Park, 2016). A quasi-experimental design resembles true experiment and is useful to determine whether a treatment is effective when a true experiment is impossible (Shaughnessy et al., 2015). A quasi-experimental design compares groups and manipulates the variables involve in an experiment (Shaughnessy et al., 2015). A quasi-experimental design was inappropriate for this study as the goal was not to compare groups, manipulate variables, or conduct experiment (Shaughnessy et al., 2015). The goal of this study was to examine the correlations between Catholic priests' leadership styles: transformational, transactional, and laissez-faire and spiritual traits: self-directedness, cooperativeness, and self-transcendence. A correlational design was appropriate to examine the extent to which the two variables, leadership styles and spiritual traits of Catholic priests in Ghana, were related.

The target population was 500 Catholic priests from the dioceses of Kumasi, Konongo-Mampong and Obuasi in Ghana. The units of analysis and observation were Catholic priests from Ghana. The general population was Catholic priests in Ghana in active parish ministry. The participants were male individuals ordained as Catholic priests after completing a spiritual, philosophical, and theological formation. The sample

was 93 Catholic priests from Ghana. The researcher prepared an email with a link of the questionnaire that he sent to the participants in active parish and pastoral ministry in Ghana.

The data collection procedures were convenience sampling of Catholic priests from Ghana willing to participate in the study. The researcher used the MLQ-5X and TCI-140 instruments for data collection. The researcher emailed the survey questionnaire link of the MLQ-5X and TCI-140 to consented participants. Both instruments' questionnaires were hosted by Mind Garden. The researcher transferred data collected by Mind Garden on a Microsoft Excel file, and imported to IBM Statistical Package for Social Sciences (SPSS: 2016) for analysis. The MLQ-5X collected information of Catholic priests' leadership styles (transformational, transactional, and laissez-faire), and TCI-140 collected information of priests' spiritual traits (self-directedness, cooperativeness, and self-transcendence).

The MLQ-5X has been used extensively by different businesses, government agencies, schools, and colleges (Avolio & Bass, 2004). The MLQ-5X is a leadership instrument designed to measure leadership styles, specifically transformational, transactional, and laissez-faire (Bambale, Girei, & Barwa, 2017; Fiaz, Qin, Ikram, & Saqib, 2017). The TCI-140 was designed to measure individuals' personality temperament and character dimensions (Cloninger et al., 1993; Garcia et al., 2015). The researcher used the summative scores of the MLQ-5X and the TCI-140 character traits to identify if and to what extent correlations exist between leadership styles and spirituals traits of Catholic priests in Ghana.

The correlations between priests' leadership styles and spiritual traits were identified. The independent variable, leadership styles indicated the responses of Catholic priests' perception of their transformational, transactional and laissez-faire leaderships. The dependent variable, spiritual traits, showed responses of priests' perception of their self-directedness, cooperativeness, and self-transcendence in ministry. Shaughnessy et al. (2015) indicated that correlational design helps to identify the levels of importance in correlation between independent and dependent variables. The correlational design was appropriate to help answer the research questions examining to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana.

Definition of Terms

The research study used the following terms throughout the dissertation. The list includes definition of the variables and others to provide clarity and mutual understanding for all readers.

Catholic priest. A Catholic priest is a male called by God to pursue a philosophical and theological exploration and be available to serve others in the Roman Catholic Church, and beyond as a leader (Isacco et al., 2014). The Catholic priest provides religious advice, counseling, pastoral/spiritual direction to the congregation (Kane, 2016). The Catholic priest is "consecrated and deputed to shepherd the people of God...by fulfilling in the person of Christ the Head the functions of teaching, sanctifying, and governing" (Beal et al., 2000, §1008).

Cooperativeness. Cooperativeness refers to the self as part of the human society, characterized with kindness and tolerance. Cooperativeness is a dimension of the

Temperament and Character Inventory used to measure spiritual traits (Dreyer & Hermans, 2014; Garcia et al., 2015; Kim et al., 2015; Moreira et al., 2017).

Ghana. Ghana is a country located on the west coast of Africa. Ghana shares borders in the west with Cote d'Ivoire, east with Togo, north with Burkina Faso, and south with the Gulf of Guinea. The national language spoken is English; however, there are numerous dialects spoken across the country, which include Akan, Ga, Ewe, Dagbani, Frafra, Dagaari, Hausa, Gonja, Kasem, Nzema, and Waala (Salm & Falola, 2002).

Laissez-faire leadership style. Laissez-faire leadership style allows employees to make decisions on their own, with little interference from the leader (Jorge Dias & Borges, 2017; Maier et al., 2016). The style is used by highly skilled and motivated work force which needs little or no supervision and is highly independent (Zareen et al., 2015).

Leadership styles. Leadership styles consist of three leadership principles of transformational, transactional, and laissez-faire leadership (George, Chiba, & Scheepers 2017). These leadership facets are measured with the Multifactor Leadership Questionnaire (MLQ), an extensively used measure for leadership constructs (Bass, 1985; Maier et al., 2016).

Multifactor Leadership Questionnaire. A leadership measuring instrument used for measuring leadership styles: transformational, transactional, and laissez-faire (Asiri, Rohrer, Al-Surimi, Da'ar, & Ahmed, 2016; Bass, 1985; Maier et al., 2016). The instrument is a self-report leadership measure.

Self-directedness. A component of character dimension of the TCI, which describes the self as autonomous, and is characterized by responsibility and purposefulness (Dreyer & Hermans, 2014; Garcia et al., 2015).

Self-transcendence. A component of the character facets of TCI that views the self as part of the whole and is characterized by openness to reality and faith (Dreyer & Hermans, 2014; Garcia et al., 2015).

Spiritual traits. Spiritual traits are the characteristics that regulate the individual's self-conflict to grow in self-awareness for coherent meaning to life (Dreyer & Hermans, 2014). There are three dimensions of spiritual traits: self-directedness, cooperativeness, and self-transcendence (Mousavi et al., 2015). Self-directedness is an inner compass of self-acceptance, with reliable and well-integrated habits. Cooperativeness refers to the ability to build correlation with others, being supportive and respectful of peoples' needs, and exhibiting empathic and compassionate behaviors. Self-transcendence is the individual's sense of being part of the universe and experiencing higher levels of insight (Dreyer & Hermans, 2014; Mousavi et al., 2015).

Temperament and Character Inventory. The instrument used for measuring the four temperaments and three-character dimensions of the psychobiological model of personality (Aker, Kose, Solmaz, Bal, & Akin, 2017; Cloninger et al., 1993; Garcia et al., 2015). The temperament dimensions are harm avoidance, novelty seeking, reward dependence, and persistence (Cloninger et al., 1993; Garcia et al., 2015). The character dimensions are self-directedness, cooperativeness, and self-transcendence (Cloninger et al., 1993; Garcia et al., 2015).

Transactional leadership style. A leadership style that entices followers to take the initiative and complete tasks in exchange for a reward (Bass, 1999; Giroux & Mclarney, 2014). Three basic forms of transactional leadership include: contingent

reward, active management-by-exception, and passive management-by-exception (Bass, 1999; Giroux & Mclarney, 2014, Zareen et al., 2017).

Transformational leadership style. A leadership style that motivates and inspires subordinates to rise above their self-interest and targets to accomplish higher organizational performance outcomes (Vatankhah et al., 2017). There are four attributes of transformational leadership including idealized influence, individualized consideration, intellectual stimulation, and inspirational motivation (Francis, 2017; Zareen et al., 2017).

Assumptions, Limitations, Delimitations

This section identifies the assumptions, limitations, and delimitations. The assumptions are true about the study, limitations are the uncontrolled weaknesses, and delimitations are the issues that could be controlled by the researcher.

Assumptions. There were various assumptions which were self-evident in this study involving Catholic priests. The assumptions may be methodological, theoretical, or topic related, and sometimes possessing face validity. The following assumptions were made in this study:

1. The researcher assumed that survey participants answered questions sincerely and to the best of their ability without fear or apprehension from superiors. The participants were assured that the study would be confidential. The participants' personal information such as names, age, and diocese were not included on the survey. The assurance of confidentiality may have helped participants to answer the questionnaire honestly regarding the perception of their leadership styles and spiritual traits.
2. The survey instruments were reliable, valid, and accurate to assess the perceived leadership styles: transformational, transactional, and laissez-faire, and spiritual traits: self-directedness, cooperativeness, and self-transcendence. The survey instruments were self-reporting of the individual's leadership styles and spiritual traits and are widely used. The self-reporting could be in accurate and assumptions are being made about their accuracy.

3. The participants were an accurate representation of Catholic priests in Ghana. The researcher received site authorization approval from the bishops of the respective dioceses where the research took place. The researcher assured participants that the study would be beneficial to priests and institutions. Institutions would not support studies they do not favor. The researcher is making the assumption that the participants would be an accurate representation of Catholic priests in Ghana.

Limitations. The limitations of this study were issues within the research that could be controlled or avoided. The following limitations were present in this study:

1. The instruments used for data collection were self-report, limiting the evaluation of individual priest's leadership styles and spiritual traits by followers, colleagues, and congregation. Since the participants evaluated their leadership styles and spiritual traits, there could be inaccurate responses. The survey may include the congregation.
2. The study was limited to Catholic priests in Ghana. The survey could have included leadership styles and spiritual traits of clergy from other denominations. Also, Catholic priests are only male, the study could have included a survey of female clergy from different denominations

Delimitation. Delimitations inherently occur with this type of study when the researcher is making choices that directly affect the information that is gathered. The following delimitations were present in the study:

1. This study was delimited to three Catholic dioceses (Konongo-Mampong, Kumasi, and Obuasi), delimiting the sample. The target population was 500, and sample was 93. The researcher could not survey all the 1,622 Catholic priests from 20 dioceses in Ghana.
2. The survey instruments were delimited to MLQ-5X, and TCI-140 which were chosen to measure leadership styles and spiritual traits respectively. The selected instruments chosen for data collection were valid and reliable, which have been used in prior studies, and required little or no cost to use.

Summary and Organization of the Remainder of the Study

This study was organized into five chapters. The study provided an overview of leadership styles and spiritual traits (Bass, 1999; Giroux & Mclarney, 2014; Junwei et al., 2017; Maier et al., 2016; Nagendra & Farooqui, 2016; Trmal et al., 2015). In chapter 1, the introduction to the study, the background, the problem statement, the purpose of the

study, research questions and hypotheses were examined. The chapter further describes the significance of the study, advancing scientific knowledge, the rationale for the methodology, and the nature of the research design for the study. In this chapter, terms and terminologies used were explained for clarity and understanding; and assumptions, limitations, and delimitations stated.

A review of literature assisted in identifying the gap between leadership styles and spiritual traits. The purpose of this current study was to examine if and to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana. While many studies examined the leadership styles and spiritual traits in the Western cultural setting, research studies have shown minimal studies among non-Western cultural setting (Francis & Crea, 2015; Rana et al., 2016; Trmal et al., 2015). The literature review helped the researcher to identify the gap that compelled this research to be completed. Studying leadership styles and spiritual traits of Catholic priests in Ghana was necessary because prior studies included Western cultural settings (Francis & Crea, 2015; Rana et al., 2016; Trmal et al., 2015). The study assisted in providing appropriate leadership styles and spiritual traits needed for cultural settings lacking effective leadership in the 21st century (Francis & Crea, 2015; Rana et al., 2017; Trmal et al., 2015).

In chapter 2, the literature review will be presented. The literature review will delve into the theoretical and historical underpinning of transformational, transactional, and laissez-faire leadership styles and spiritual traits: self-directedness, cooperativeness, and self-transcendence (Garcia et al., 2015; Junwei et al., 2017; Nagendra & Farooqui, 2016). The literature review will further examine the impact of leadership styles on

organizational performance, the importance of organizational leaders' behaviors, and the influence on organizational outcomes. Leadership effectiveness will be viewed through training and development (Frawley, Favaloro, & Schlenker, 2018; Schwarz, Hasson, & Tafvelin, 2016), employee motivation (Zareen et al., 2015), employee job involvement (Rana et al., 2016), and inspiring and encouraging creativity (Singh, 2015). Additionally, in the literature review, the significance of leaders' spiritual traits: self-directedness, cooperativeness, and self-transcendence for organizational leaders and their performance outcomes will be stated.

In Chapter 3 the methodology will be examined, research questions restated, and the research design, population of the study, and instrumentation will be discussed. In this chapter, data collection procedure and analysis will be discussed, and ethical considerations addressed. The study used MLQ-5X (Prooijen & Vries, 2016), and TCI-140 (Cloninger et al., 1993; Dreyer & Hermans, 2014; Garcia et al., 2015) as the measuring instruments for data collection. In chapter 4, data collected will be analyzed, the results stated, and findings recorded. In chapter 5, the researcher will interpret the analyzed data, discussed findings, and make recommendations for future studies.

Chapter 2: Literature Review

Introduction to the Chapter and Background to the Problem

The purpose of this study was to examine the existence of a correlation between leadership styles and spiritual traits of Catholic priests in Ghana. In the literature review, prior scholarly work on leadership styles and spiritual traits were examined to determine whether a correlation exists between the independent variables (leadership styles: transformation, transactional, and laissez-faire) and dependent variables (spiritual traits: self-directedness, cooperativeness, and self-transcendence). The literature review examined the three leadership styles: transformational, transactional, and laissez-faire, and the three dimensions of spiritual traits: self-directedness, cooperativeness, and self-transcendence by considering if a correlation exists between leadership styles and spiritual traits.

The chapter has been organized into different sections. The sections are introduction, background to the problem, identification of the gap, theoretical foundation, literature review, and summary. The background to the problem provides a historical setting for the study. The theoretical foundations explained the theories considered and a review of the literature related to the theories. The chapter provides a synthesis of existing literature on the topic, and the summary section provides a conclusion to the literature review. The literature review was exhaustive on leadership styles and spiritual traits, and Catholic priests, with special consideration given to priests in non-Western cultures.

The academic search engines used for this literature search were Grand Canyon University (GCU) library sources. The main databases used were ABI/IFORM Complete,

EBSCOhost, ProQuest, ERIC, Emerald Management, Google Scholar, and inter-library links. Key terms researched included: leadership, leadership styles, transformational leadership, transactional leadership, and laissez-faire leadership, performance, and commitment. Other key terms examined included: temperament and character inventory, multifactor leadership questionnaire, self-directedness, cooperativeness, self-transcendence, clergy, pastor, and Catholic priests to complete the literature exploration. Using various combinations and exclusions applied to the parameters allowed for a complete and thorough search of the literature.

Effective leadership is essential for organizational success. Leaders have the capacity to influence and motivate subordinates to perform beyond expectation towards accomplishing organizational goals (Nagendra & Farooqui, 2016). The effective leader formulates strategies to enhance organizational values and culture to bring higher performance outcomes (Nagendra & Farooqui, 2016). The studies on leadership progressed swiftly in organizational circles in the 1970s with Burns' (1978) publication on transformational and transactional leadership and were regarded as the unique way to effective leadership (Bass, 1999). There are three major paradigms in the leadership theory considered in this literature: transformational, transactional, and laissez-faire, referred to as the full range leadership theory (Burns, 1978). The full range leadership theory indicated that every leader exhibits some characteristics of both transformational and transactional leadership; however, a leader's style may relate more to either transformational or transactional theory and not both (Bass, 1999). The effectiveness of the full range leadership theory has been tested using the Multifactor Leadership Questionnaire (MLQ, Bass, 1999).

The global economic recession challenged organizations to employ leaders who had leadership styles that could help formulate strategies to solve corporate world challenges (Chouldhary et al., 2013). Many organizations eliminated ineffective leaders such as pseudo-transformational leaders who violated foundational tenets, ethical values and exhibited negative attitudes and behaviors at the workplace (Lin et al., 2017). Organizational leadership looked for individuals whose leadership styles and behaviors could encourage employees' commitments and motivation to enhance performance outcomes at the workplace (Asencio, 2016; Chouldhary et al., 2013; Nagendra & Farooqui, 2016; Prooijen & de Vries, 2016; Rana et al., 2016; Zareen et al., 2014).

Leadership styles have become frequently studied topics because leadership is core to an organization's outcomes (Fiaz et al., 2017). Literature on leadership styles, like transformational, transactional, and laissez-faire, have shown a significant correlation with organizational performance outcome, and subordinate job involvement (Hui-Ling, 2017; Junwei et al., 2017; Maier et al., 2016; Nagendra & Farooqui, 2016; Rana et al., 2017). Transformational leadership style motivates followers to go beyond the task limit and engender higher performance (Junwei et al., 2017; Nagendra & Farooqui, 2016; Trmal et al., 2015). Transactional leadership associates contingent reward with followers' task performance based on acceptable behavior and improved organizational performance outcomes (Asencio, 2016). Laissez-faire leadership style allows employees to be independent and make decisions with little or no supervision (Maier et al., 2016). Fiaz et al. (2017) studied leadership styles: autocratic, democratic, and laissez-faire by examining the pragmatic leadership style that has the most impact on employees'

motivation. Fiaz et al. (2017) reported that laissez-faire and democratic leadership styles were preferred, because they enhanced productivity and heightened motivational levels.

The historical work of spiritual/character trait dates back to the 1990s in the study of personality (Cloninger et al., 1993). Spiritual trait is a construct in the temperament and character inventory, which is used to measure individuals' personality traits of self-directedness, cooperativeness, and self-transcendence (Cloninger et al., 1993; Dreyer & Hermans, 2014; Garcia et al., 2105). A prior study on spiritual traits showed a correlation between leadership styles and spiritual traits (Dreyer & Hermans, 2014). Dreyer and Hermans (2014) reported that individual's spiritual traits of self-directedness, cooperativeness, and self-transcendence predicted positive correlation with leadership styles.

The 21st century Catholic Church, a non-profit organization, needs priest leaders whose personality traits could help address challenges of the contemporary era (Francis & Crea, 2015). Francis and Crea (2015) examined psychological temperament theory profiling priests in Australia, U.S., and Italy. The authors concluded that bishops and seminary faculty should examine the temperaments of priests who are leaders in the Catholic Church (Francis & Crea, 2015). Kuchan, Wierzbicki, and Siderits (2013) examined characteristics of applicants to Jesuit priesthood in the United States, which focused on the individual's intellectual functioning. These studies, which examined priests' psychological temperaments in Western countries, did not consider priests spiritual/character traits (Francis & Crea, 2015; Kuchan et al., 2013).

Much of the research on leadership styles focused on developed and public economies and neglected private and nonprofit religious organizations (Hui-Ling, 2017;

Junwei et al., 2017; Maier et al., 2016; Nagendra & Farooqui, 2016; Rana et al., 2016; Trmal et al., 2015). Examining to what extent a correlation exists between leadership styles like transformational, transactional, and laissez-faire, and spiritual traits: self-directedness, cooperativeness, and self-transcendence of Catholic priests in Ghana helped fill the gap in the literature. This study could further aid corporate entities and stakeholders in decision making on leadership placement (Francis & Crea, 2015; Kuchan et al., 2013).

In summary, leadership is an important concept for organizations. The leader's role facilitates organizational goal achievement. Prior studies on leadership have demonstrated that leadership styles have a positive impact on organizational performance. Catholic priests are leaders of their congregations which need effective leadership in the 21st century. Leadership literature has predominantly dwelled on profit-making organizations; and showed a correlation between leadership styles and spiritual traits (Dreyer & Hermans, 2014). Examining Catholic priests' leadership styles and spiritual traits in Ghana helped bridge the gap that has been found in the literature between Western and non-Western cultures, and between nonprofit and profit organizations (Boyle & Dosen, 2017; Francis & Crea, 2015; Rana et al., 2016; Trmal et al., 2015). The next section discusses the gap in literature.

Identification of the Gap

This section is the identification of the gap for the research study. The current study examined to what extent a correlation exists between leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence) of Catholic priests in Ghana. There have been

numerous studies on leadership in various organizations in both for profit and non-profit (Asencio, 2016; Francis & Crea, 2015; Rawung et al., 2015; Trmal et al., 2015). These studies focused on Western cultures (Asencio, 2016; Francis & Crea, 2015; Rawung et al., 2015; Trmal et al., 2015). Francis and Crea (2015) examined psychological temperament theory. The authors profiled priests in Australia, U.S., and Italy, and concluded that bishops and seminary faculty will need to examine the temperaments of priests in the Catholic Church (Francis & Crea, 2015). Kuchan et al. (2013) examined the characteristics of applicants to Jesuit priesthood in the United States, while focusing on the individual's intellectual functioning. These studies examined priests' psychological temperaments but neglected to examine their character/spiritual traits. These studies concentrated on Western culture and the proposed study will focus on non-Western culture (Francis & Crea, 2015; Kuchan et al., 2013).

Prior studies' limitations and recommendations influenced this current study. Dreyer and Hermans (2014) stated that future study should test all the spiritual traits variables. In that study, the authors assessed the correlations between spiritual traits self-directedness and self-transcendence, and transformational and passive leadership. Dreyer and Hermans (2014) suggested that future studies should evaluate cooperativeness and other leadership styles. Furthermore, Francis and Crea (2015) examined the temperament of Catholic priests in Italy, United States, and Australia. Francis and Crea (2015) showed that priests in the 21st century will need temperaments that are different from Epimethean pastoral ministry. The authors asked bishops and seminary faculty to respond to the problem of Epimethean philosophy (Francis & Crea, 2015).

There has been a small amount of literature on leadership styles and religious leaders (Trmal et al., 2015). The above study showed the gap in literature and the need to examine what the correlation is between leadership styles and religious organizations, like the Catholic Church. The majority of the studies conducted on leadership used profit-making organizations and the data and discoveries were not transferable (Asencio, 2016; Dreyer & Hermans, 2014; Maier et al., 2016; Nagendra & Farooqui, 2016; Rana et al., 2016). This study's findings added to the pool of knowledge by examining if and to what extent a correlation exists between the leadership styles and spiritual traits of Catholic priests in Ghana. This helped bridge the gap that has been found in the literature. The gap in research has been found to be with leadership styles of priests in the non-Western world.

In summary, few studies looked at leadership styles and spiritual traits. Most of these studies took place in Western cultures, and profit-making organizations. Examining the existence of the correlation between leadership styles and spiritual traits of Catholic priests in Ghana was needed to help bridge the gap that was found in the literature. The next section will be a discussion of the theoretical foundation in relation to the research questions.

Theoretical Foundations and Conceptual Framework

The study examined to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana. The theoretical foundation included two models of leadership styles and spiritual traits. Leadership styles have been described by Burns (1978) and Avolio et al. (1999) to include transformational, transactional, and laissez-faire (Avolio et al, 1999; Bass, 1999; Burns, 1978; Caillier, 2014; Muchiri &

McMurray, 2015; Zareen et al., 2017). The Multifactor Leadership Questionnaire short version (MLQ-5X), a self-report measuring instrument, was used to measure the independent variable leadership styles, including transformational, transactional, and laissez-faire leadership (Avolio & Bass, 2004; Kebede & Demeke, 2017).

Transformational leadership inspires subordinates to rise above their self-interest for the well-being of others and the organization (Bass, 1999). Such leaders ensure that followers are committed to the collective vision of the organization, through monitoring, motivation, problem solving and challenging assignment (Caillier, 2014; Muchiri & McMurray, 2015). Four dimensions of transformational leadership style that influence behaviors and attitude of subordinates include idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration/influence (Bass, 1999; Trmal et. al., 2015).

Francis (2017) indicated that individualized influence refers to how transformational leaders respond to followers' needs, show concern through effective communication, and exhibit empathy while respecting the individuals' contribution. Such leaders support the growth and development of followers (Greiman, 2009). Intellectual stimulation refers to the leaders' ability to stimulate followers' creativity and innovation, while challenging followers to take risks (Francis, 2017; Hentrich, et al., 2017). Leaders stimulate followers to embrace critical thinking in solving problems, while viewing issues from new perspectives (Asencio, 2016; Francis, 2017; Greiman, 2009). Inspirational motivation leaders motivate followers by articulating the organization's vision. Such leaders communicate the organization's future goals with optimism and meaning (Francis, 2017). Followers become committed to tasks and are optimistic about future

success (Asencio, 2016; Francis, 2017; Greiman, 2009). An idealized influence leader is charismatic and ethical (Asencio, 2016). The leader demonstrates behavior worthy of emulation and serves as a role model to subordinates (Asencio, 2016). Such leaders' behavior and attitudes are highly admired, respected, and trusted (Asencio, 2016; Francis, 2017).

Transactional leadership makes use of leaders' ability to entice a follower to take initiative in exchange for a reward (Giroux & Mclarney, 2014). The three characteristics of transactional leadership styles include contingent reward, active management-by-exception, and passive management-by-exception (Zareen et al., 2015). In contingent reward, leaders reward subordinates upon achieving a goal on acceptable behavior, which motivates employees' effort, but metes out punishment for unacceptable behavior (Asencio, 2016; Xenikou, 2017). Active management-by-exception leaders monitor subordinates to avoid mistakes (Avolio et al., 1999). Passive management-by-exception leaders intervene to correct subordinates only when an error occurs in decision-making process (Avolio & Bass, 1999).

Laissez-faire leadership style allows employees to make decisions on their own (Maier et al., 2016). Laissez-faire leadership is associated with highly skilled and motivated work force, not requiring supervision and are highly independent (Zareen et al., 2015). This leadership style portrays inactive and avoidance behavior of the leader where subordinates need leadership (Skogstad, Hetland, Glasø, & Einarsen, 2014). Such leaders shun communication, which brings negative employees' correlation and organizational performance outcomes (Fiaz et al., 2017).

The second model, spiritual traits, was originally developed by Cloninger et al. (1993) in the development of the Temperament and Character Inventory (TCI). The TCI was developed on the premise that the human person comprises an integrated system, which is flexible and adapts to situations both internally and externally (Garcia et al., 2015). The model consists of four temperament and three character dimensions (Cloninger et al., 1993; Garcia et al., 2015). The temperament dimension examines individuals' learning and behavior mechanisms which include harm avoidance, novelty seeking, reward dependence, and persistence. The character dimension measures individuals' social effectiveness using the three facets of self-directedness, cooperativeness, and self-transcendence (Cloninger et al., 1993; Garcia et al., 2015). Spiritual traits help individuals to manage conflicts at the workplace, which was developed through growth in self-awareness for a coherent meaning to life with the three dimensions (Dreyer & Hermans, 2014). The TCI, a self-report instrument, will be used in this study to measure the dependent variable, spiritual traits: self-directedness, cooperativeness, and self-transcendence.

This study used the three character dimensions of the TCI, namely, self-directedness, cooperativeness, and self-transcendence. Self-directedness is the self as an autonomous individual, with responsibility and purpose to attain a goal with love (Garcia et al., 2015). Cooperativeness is the self as a part of the human society, which is characterized by kindness and tolerance (Garcia et al., 2015; Kim et al., 2015). Self-transcendence refers to the self as an integral part of the universe, which regulates the spiritual self (Dreyer & Hermans, 2014; Garcia et al., 2015; Kim et al., 2015; Moreira et al., 2017). Self-transcendence uses the categories of “intrapersonal (inward),

interpersonal (outward), transpersonal (upward), and temporal (integration of past, future and present) dimensions” (Norberg et al., 2015, p. 248).

The MLQ was first developed to measure transformational and transactional leadership, but later laissez-faire was added, making the full range leadership questionnaire to measure the three leadership styles (Avolio et al., 1999; Bass, 1999). Organizations have applied MLQ to measure leaders’ effectiveness and impact on organizational performance outcomes over the years (Bambale et al., 2017; Fiaz et al., 2017; Kebede & Demeke, 2017; Rana et al., 2016; Xenikou; 2017). Rana et al. (2016) examined the leadership styles and level of employees’ job involvement. In that study, the sample was 250 teachers, using the Multifactor Leadership Questionnaire as the measuring instrument. Rana et al. (2016) reported that transformational and transactional leadership subscales predicted employees’ job involvement, with transactional leadership as the stronger predictor. Kebede and Demeke (2017) conducted a study on employees’ job satisfaction and performance outcomes, using MLQ as a measuring instrument. Kebede & Demeke, (2017) sampled 382 employees from public universities in Ethiopia, and the results revealed that transformational leadership variables predicted positive faculty members’ job satisfaction, while transactional and laissez-faire leadership recorded insignificant outcomes.

The MLQ and TCI were appropriate to measure leadership styles and spiritual traits of Catholic priests in Ghana. Catholic priests are leaders of the Catholic Church, who provide spiritual and social leadership (Isacco et al., 2014). Hankle (2010) assessed the discernment process to the Catholic priesthood. The Catholic priest’s discernment process touches partly on psychological and spiritual decision making, through internal

disposition with identified personality traits (Hankle, 2010). Developing priests' self-awareness would help the future priest and the church (Hankle, 2010).

The Catholic priests' leadership role extends across theological, sociological, and experiential facets, which requires an integral development of the whole person (Francis & Crea, 2015; Hankle, 2010). Using the TCI character dimension to examine self-directedness, cooperativeness, and self-transcendence of priests could enhance the psychological discernment process with a good sense of self-discovery (Hankle, 2010). Profit and nonprofit organizations have used the MLQ widely to measure leadership effectiveness (Sethibe, 2017; Trmal et al., 2015; Zareen et al., 2015). The TCI and MLQ were useful to measure leadership effectiveness of school principals (Dreyer & Hermans, 2014). Using these instruments in the current study helped determine to what extent a correlation exists between leadership styles and spiritual traits among Catholic priests in Ghana.

Formulation of the research questions were derived from the problem statement, namely, to what extent does a correlation exists between leadership styles and spiritual traits. The leadership style was the independent variable. The dependent variable consisted of spiritual traits. The researcher used leadership styles and spiritual traits variables in constructing the research questions. Using MLQ and TCI measuring instruments helped to determine whether the behavior of priests in Ghana are transformational, transactional, or laissez-faire in their leadership roles; and how these leadership styles correlated with their spiritual traits of self-directedness, cooperativeness, and self-transcendence.

In summary, the theological foundation consisted of leadership styles and spiritual traits. The nine research questions were related to the theoretical foundation: leadership styles, which were developed by Avolio et al. (1999), and spiritual traits developed by Cloninger et al. (1993). The next section will be a review of literature on leadership styles and spiritual traits and their significance to the study.

Review of the Literature

The purpose of this study was to examine if and to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana. The review of literature section gives a succinct examination and synthesis of prior studies on the topic and provides understanding of the research. Major areas examined include leadership theories, historical underpinning of leadership styles, spiritual/character traits, and the methodology and instruments. Leadership theories will be examined through the analysis of different leadership theories advanced in the field of leadership. The leadership styles, the independent variable, will be the full range sub facets and their correlation with organizational performance outcomes. The spiritual traits section will discuss the three dimensions of character traits, the dependent variable. Under methodology and instrument, the researcher will examine prior studies that used the method and instruments that will be used in this study, and synthesize literature sources that have a bearing on the current study. Finally, a summary section will summarize and synthesize information discussed from the previous sections in the review literature. The next section will describe the culture and people of Ghana, and the Catholic Church.

The culture and people of Ghana. Ghana is situated on the west coast of Africa and shares borders on the west with Cote d'Ivoire, east with Togo, north with Burkina

Faso, and south with the Gulf of Guinea. Ghana is typically tropical with temperatures between 75 and 80° Fahrenheit year round, with a geographical area of 92, 100 square miles (Salm & Falola, 2002). The central and southern areas are occupied by mostly Christians, and the northern part is largely Muslim in some parts. Ghana is the first sub-Saharan African country to obtain independence from the British in 1957, but has since witnessed four republics after different military interventions after independence (Salm & Falola, 2002). Dr. Kwame Nkrumah, the first prime minister (1957-1960) and the first president (1960-1966), led the first republic, followed by Dr. Kofi Abrefa Busia (1969-1972), and then, Dr. Hilla Limann (1979-1981). Since 1992, the fourth republic has seen successive transfer of power between the National Democratic Congress (NDC) and the New Patriotic Party (NPP, Dartey-Baah, 2015). Ghana has remained under democratic governance from 1992 up to today.

Dartey-Baah (2015) reported that each president had a unique leadership feature that shaped governance. Nkrumah, was a servant leader at the beginning, but this changed over time as there were traces of authoritarian leadership style in his rule evidenced by the passage of the following Acts: Avoidance of Discrimination Act of 1957, Prevention Detention Act (PDA) in 1958, and a 1964 bill that declared Ghana a one-party state (Dartey-Baah, 2015). Busia started as a democratic leader but turned into an authoritarian leader, which led to his overthrow in 1971. Dr. Limann was a democratic leader, who upheld moral values and respect for human rights, but showed traces of laissez-faire leadership (Dartey-Baah, 2015). Jerry John Rawlings (1981-2000), a military leader (1981-1992) transitioned into a democratic leader in 1992-2000 in the fourth republic (Dartey-Baah, 2015). Rawlings' rule was characterized by mixed leadership styles of

populism, servant leader, working with the grassroots, authoritarian as a military leader, and finally as a democratic leader (Dartey-Baah, 2015). John Agyekum Kufuor (2001-2008) was more of a transformational leader who advanced policies to help the needy and benefit the marginalized in society. Professor Atta Mills (2009-2012) portrayed a servant leadership style with a respectful demeanor; however, there were traces of laissez-faire leadership before his demise in July 24, 2012. He served two years of a four-year term (Dartey-Baah, 2015).

Multiethnic/cultural Ghana. Ghana is multiethnic and multicultural. There are about 100 ethnic groups with linguistic and cultural differences (Salm & Falola, 2002). The national language spoken is English; however, there are various dialects spoken across the country. Popular dialects spoken include Akan, Ga, Ewe, Dagbani, Frafra, Dagaari, Hausa, Gonja, Kasem, Nzema, and Waala. Salm and Falola (2002) indicated that Akan is the language of the central and middle belt, and widely spoken in every part of the country.

Many festivals are celebrated among the different ethnic groups (Salm & Falola, 2002). The popular festivals include *homowo* among the Gas, *aboakyer* among the people of Winneba in the central region, *odwira (akwasidae and awukudae)* among the Akans, and *damba* among the Dagombas in the northern region (Salm & Falola, 2002). *Homowo* is a celebration of thanksgiving to God for a good harvest of corn, and for hooting hunger. *Odwira* is a celebration in recognition of yam harvest, for remembering relatives who passed away the previous year, and for seeking ancestral guidance and protection (Salm & Falola, 2002).

Salm and Falola (2002) opined that *aboakyer* (deer catching) is the oldest festival in Ghana featuring two *asafo* groups competing to catch a live deer to be used for the sacrifice by the chief. The *asafo* group who catches the deer first has the role of protecting the community that year (Salm & Falola, 2002). *Damba* has two parts: *somba* and *naa damba* and is celebrated in the north, by mostly Muslims; however, non-Muslims participate in the celebration. The first, *somba damba*, marks the birth of Mohammed, and is celebrated in August. The second, *naa damba*, is celebrated to mark the naming of the Prophet Mohammed, which is also called chiefs' festival. The celebration of *Damba* includes traditional drumming and dancing, while the chiefs perform traditional rituals (Salm & Falola, 2002).

The celebration of the various festivals are forms of socialization (Salm & Falola, 2002). Traditional music and dance greet the festivals. People travel from far and around their native towns to meet families and friends for the occasion. Sports such as soccer, tennis, and cross-country race bring both the young and the old together (Salm & Falola, 2002). All the different religious adherents (Christians, Muslims, and traditional believers) in a community come together to celebrate their different festivals, to signify the unity, solidarity, and the peaceful coexistence of Ghanaians regardless of their religious affiliation. The next section examines the planting of the Catholic Church in Ghana.

The Catholic Church in Ghana. The Catholic Church began in the Gold Coast, now Ghana, in 1880 by two priests of the Society of African Missions at Elmina. Another missionary group, the Missionaries of Africa, established a mission in Navrongo by 1906 (Salm & Falola, 2002; Sarbah, 2014). The two missionary priests from the Society of

African Missions (SMA) were Fathers Auguste Moreau and Eugene Murat, who arrived in Elmina May 18, 1880 to begin the Catholic Church (Elsbernd, 2000). Father Murat died within three months. Other missionaries were always brought in to replace them as they died. The first Catholic Church was opened in January 1881 at Elmina (Elsbernd, 2000). In the 1900's Msgr. Albert was appointed as the first Prefect who established four residential stations in Elmina, Cape Coast, Saltpond, Accra, and Keta (Elsbernd, 2000). The missionaries established 17 schools alongside the churches, which facilitated the growth of the mission (Elsbernd, 2000). St. Augustine College, Cape Coast was among the early schools established in 1936 (Sarbah, 2014).

The Missionaries of Africa founded churches in the north. In 1906 Father Morin led a group of four to establish a mission in Navrongo with fierce opposition from Muslims and traditional religions who showed no interest in the church and the school (Elsbernd, 2000; Sarbah, 2014). The Society of Divine Word (SVD) established churches at the Togoland (current Volta Region). The SVD built churches in Kpandu in 1904, Hohoe in 1906, and Ho in 1908, along with schools and catechists training centers (Elsbernd, 2000).

The prefecture became a vicariate with Msgr. Albert, the then Prefect, appointed as the first bishop. He died in 1903 and was succeeded by Bishop Klaus (Elsbernd, 2000). Later, Bishop Ignatius Hummel was elected and within 18 years the mission spread to Secondi, Kumasi, and Brong Ahafo. In 1923, the Cape Coast vicariate was divided into two (Cape Coast and Keta). There are currently 19 dioceses and a vicariate with a total population of 3,698,282 (Ghana Catholic Diary and Directory, 2017). The leadership of the Catholic Church in Ghana comprises one cardinal, three Archbishops,

20 bishops, and three Archbishops emeriti, and 1,662 priests (Ghana Catholic Directory, 2019).

Leadership defined. Leadership is widely used approach to influence groups or individuals to achieve a certain organizational goal (Price & Weiss (2013). The success of very institution, whether political, economic, and social, organizations depend on the effective and efficient leaders (Parris & Peachey, 2013). Leadership is used to influence followers to work expeditiously to achieve specific goals for the common good (Parris & Peachey, 2013). Vaid (2015) defined leadership as the capacity to motivate people toward the achievement of set goal or vision.

Vaid (2015) further outline ten qualities of successful leaders. First, successful leaders exhibit acknowledge. Such leaders affirm and encourage and sustain performance by showing employees how much their efforts are appreciated. Second, successful leaders set high standard for communication, productivity and professionalism. When standards are not met, avoid assigning blames but find ways to be on track. Third, successful leaders are decisive. A decisive leader knows when to make tough decision unilaterally, and when to embark on collaborative decision making. Fourth, successful leaders communicate clearly the goals and vision of the organization. The fifth is trust. Such leaders create safe and honest environment for effective communication. The other qualities of successful leaders are confidence, develop-offer training programs to enhance employees' skills, they direct, partner with employees, and finally, successful leaders are honest and transparent.

According to Haslam, Reicher, & Platow, (2015) leadership is commonly defined as the “process of influencing other people so that they are motivated to contribute to the

achievement of collective goal” (p 67). Haslam, et al. (2015) further identified four leadership elements. First, leadership is a process and not property, something that people do and not has. Second, leadership involves other people, and not something people do on their own. Third, leadership encourages followers to act in particular way and not the leader acting in a particular ways. Fourth, leadership is measured by how one influences others. The real leadership is the ability to win others so that they want to do what is being asked of them (Haslam, et al. 2015). Different theories and approaches on leadership have been used to in the course of history (Haslam, et al. 2015). In the next section some theories and approaches on leadership were explore.

Leadership theories. Leadership has attracted attention in the corporate world in order to improve social, personal, and professional lives (Parris & Peachey, 2013). Leadership theories have been developed over the course of history. This section discusses leadership theories beginning in the 1960s. The theories discussed that underscore their importance in the corporate world include trait, skills, style/behavioral approach, situational approach, contingency, path-goal theory, servant leadership theory, and leader member exchange (Haslam, et al. 2015; Parris & Peachey, 2013). **Trait theory.** The trait approach was among the first studied in the 20th century. According to Zaccaro, Kemp, & Bader, (2004) trait theory, leaders are born, not trained, because such individuals possess unique innate leadership qualities and characteristics (Smalley, Retallick, Metzger, & Greiman, 2016). Stogdill (1948; 1974) first studied the trait approach to understand leadership and many other scholars have continued investigating the concept up to the recent past (Zaccaro, et al., 2004). Zaccaro, et al. (2004) defined leader traits as “relatively stable and coherent integrations of personal characteristics that

foster a consistent pattern of leadership performance across a variety of group and organizational situations” (p 104).

Derue, Nahrgang, Wellman, & Humphrey, (2011) indicated that leadership scholars have examined trait leaders in relation to demographics, task competence, and interpersonal attributes. In demographics such as gender, men and women exhibit differences in trait leadership effectiveness, and ones height, education and experience also play significant role in trait leaders (Derue, et al, 2011). Task competence related trait leaders is based on individuals’ intelligence, conscientiousness, openness to experience and emotional stability. Interpersonal attributes relates with how individuals handle social interaction of which extraversion and agreeableness were positively associated with effective trait leaders (Derue, et al. 2011). Examples of traits leaders include Abraham Lincoln, Ghandi, Steve Jobs, Nelson Mandela, and many more powerful leaders whose influence contributed to make trait theory gain credibility in the leadership studies. (Smalley, et al., 2016, Vaid, 2015).

Smalley et al. (2016) conducted a study to identify individual leadership abilities, traits, and skills needed in preparing college students in agribusiness and industry. The study sampled participants from University of Minnesota (UM) career fair, Iowa State University (ISU) career fair, and Minnesota Teacher Induction (MTI) program. The response rates were UM 34 (32.07%), ISU 90 (17.82%), and MTI 44 (84.61%). The findings identified five characteristics with trait leadership in a scale of 1 to 4 (1 = strongly disagree, 2 = disagree, 3 = agree, and 4 = strongly agree). Smalley et al. (2016) found the following scores: honesty (M=3.71), positive attitudes (M=3.71), trustworthiness (M =3.66), self-confidence (M=3.60), and dependability (M=3.60). The

findings showed that trait leadership is significant in organizations (Smalley et al., 2016). Both Northouse (2016) and Smalley et al. (2016) identified trait leaders to be honest and self-confident (Smalley et al., 2016).

Narcissist traits in leaders predict a positive ability to leadership (Chen, 2016). In that study, Chen (2016) indicated that narcissist leaders were presumed to possess less integrity and exert negative consequences in organizational leadership. Contrary to this assertion, Chen (2016) demonstrated that narcissists have positive components such as confidence, self-esteem, self-confidence, and are capable of motivating people to emerge as strong leaders. Humility was another characteristic identified with trait leadership (Chen, 2016). Such leaders have realistic self-concept, psychological health, ability to galvanize intrapersonal resources, high self-confidence, and engage in self-transcendent pursuits, which motivate leadership (Chen, 2016). The author sampled 452 managers from business and management training programs in China and used the Big Five personality traits instrument to measure individual traits. The findings indicated that humility correlated with narcissist trait leadership, with positive leadership outcome in organizational motivation (Chen, 2016).

The trait leadership reveals potential strengths and limitations. First, trait theory shows that leaders are gifted individuals and are out front icons for society, who show the way to succeed (Smalley, et al., 2016). Second, the trait approach is credible because there is extensive literature available to support its effectiveness in leadership (Chen, 2016; Smalley et al., 2016). Third, trait theory outlined leadership characteristics associated with positive organizational outcomes, with successful leaders (Smalley et al.,

2016). This gives invaluable information that affords opportunity for organizations to assess their leaders and identify qualities they expect from them (Smalley, et al., 2016).

The trait theory has attracted criticisms. Different scholars identified endless list of traits characteristics (Chen, 2016; Smalley et al., 2016), making it difficult to categorize leaders' practices as simply due to their trait. Additionally, trait theory does not consider situations, making it difficult to generalize the characteristics for all leaders in different situations. The leader who is successful with a certain trait in one situation could be unsuccessful in another situation (Chen, 2016). Finally, trait approach focuses on the leader, not considering the followers, leadership outcomes, correlation with group members, and team outcomes (Chen 2016).

The trait approach has shortcomings, but also provides valuable information for all levels in leadership, by identifying certain characteristics leaders. Using the trait approach in this study was not possible, because the purpose of the study determines correlation between two variables that show followers and organizational outcome (Dreyer & Hermans, 2014). The skill approach to leadership transcends trait shortcomings and describes leadership based on skills developed (Smalley, et al., 2016).

Skill. Skill leadership theory is a leader-centered approach emphasizing that skills are what leaders can use to accomplish a task (Germain, 2012; Smalley, et al., 2016). Leadership skills are the ability to use knowledge and competencies to achieve organizational goals (Germain, 2012). According to Smalley, et al. (2016) three leadership skills identified included technical, human, and conceptual skills. Technical skills are the competencies a leader applies on specific jobs when using appropriate tools, which help organizations to produce the actual product intended to be produced. Lower

and middle management use technical skills. Human skill is a leader's ability to collaborate with supervisors, managers, and followers to achieve organizational goals. The core competencies in human skill are self-awareness and being sensitive to others in decision making. Conceptual skill is the ability to understand and work with concepts and ideas and give clear explanation. Conceptual skill is the mental work that helps create vision and drive, to achieve goals.

In a prior study on leadership skills, the author used teachers to determine the effectiveness of reflective leadership thinking of school principals (Ersozlu, 2016). Reflective thinking teachers possess elevated levels of self-awareness, awareness of people around them, and the ability to encourage followers (Ersozlu, 2016). Such leaders are critical thinkers, have ability to solve organization problems, and have high cognitive reasoning skills (Ersozlu, 2016). Ersozlu (2016) sampled 147 mathematics and science teachers in Turkey. Reflective leaders uncover implicit questions, provide useful solution for change, assist individuals to focus on their job, can witness their own progress, and are transformational (Ersozlu, 2016). Leaders who do not possess reflective thinking ability are unsuccessful in organizational problem solving, and are incapable to define a problem (Ersozlu, 2016). The findings concluded that science and mathematics teachers perceived that middle school principals have reflective thinking leadership skill, and are transformational leaders (Ersozlu, 2016).

Style/behavioral approach. The style/behavioral approach to leadership refers to what leaders do and act, which comprises two behaviors: task and correlation (Stogdill, 1963, 1974). Task behavior enhances organizational goal achievement, while correlation builds correlation with followers to feel comfortable. Three basic studies were used to

study style approach: Ohio State Studies, University of Michigan Studies, and Blake and Mouton's Managerial/Leadership Grid (Stogdill, 1974). The Ohio State Studies were conducted by a group of researchers to analyze how people lead groups. Subordinates completed a questionnaire to describe leaders' behaviors. There were 150 questions formulated into Leadership Behavioral Description Questionnaire (LBDQ). In the 1960s, Stogdill (1963) published a shortened version of LBDQ into LBDQ-XII, and many behaviors identified were centered on initiating structure and consideration (Stogdill, 1974; Szilagyi & Keller, 1976). Initiating structure is the ability to define tasks and schedule responsibilities for subordinates, while consideration involves the leaders' ability to establish correlation and build trust and respect with followers (Stogdill, 1974). The LBDQ-XII contains ten initiating structure items, and ten consideration items, to form the core of behavioral approach, and explore what leaders do (Szilagyi & Keller, 1976).

Mehdinezhad and Sardarzahi (2016) explored leadership behavior of principals as perceived by teachers in Iran. The authors sampled 129 teachers and 46 principals from high school and guidance schools, using Kozes and Posner's (2001) version of LBDQ. The leadership components evaluated were model the way, inspire shared vision, challenge process, enable others to act, and encourage the heart. The research results indicated a significant mean value ($p < 0.001$) with all components. This showed that teachers rated their principal's leadership behavior as high and favorable. The principals also rated themselves high with mean significant value ($p < 0.001$) in all the leadership behavior components. The study's findings indicated that LBDQ could be useful to evaluate leaders' behavior by subordinates, and leaders could use the instrument to

evaluate their own leadership behaviors (Mehdinezhad & Sardarzahi, 2016). Using the LBDQ to evaluate individual's self-report leadership behavior, principals rated themselves with a high score. For effective self-assessment, leaders need understanding of self-assessment methods (Mehdinezhad & Sardarzahi, 2016).

The University of Michigan studies research focused on leadership behavior in small groups' performance. The two identified behaviors were employee orientation and production orientation (Stogdill, 1974). Employee orientation leadership behavior pays attention to subordinates' needs and help with their development. Production orientation leadership behavior focuses on the workers' means to getting the job done (Stogdill, 1974). Research indicated that leaders who focused on production orientation were less oriented towards employee orientation, and leaders oriented to employee orientation were less focused on production orientation (Stogdill, 1974).

The Blake and Mouton's Managerial (Leadership) Grid appeared in leadership circles in 1960s as a model for organizational training and development programs (Kostik, Sahin, Demir, Kavuncubasi, & Sen, 2005). The model has two goals: concern for production and concern for people (Kostik, et al., 2005; Zbihlejšová, Frankovský, & Birknerová, 2018). Concern for production deals with how a leader achieves organizational tasks with attention focused on organizational policies, while concern for people focuses on how the leader attends to the followers in order to achieve the organizations' goals (Kostik, et al., 2005). The behavioral approach made positive strides in leadership research. The approach examined leaders' behavior, gave viable means to understand leadership development (task and correlation), and allowed leaders to assess their own behavior (Mehdinezhad & Sardarzahi, 2016). The behavior approach did not

show how leaders' behavior relates to performance, and there is no universal style of leadership for all situations (Blake & Mouton, 2002).

Situational approach. Hersey and Blanchard (1969) pioneered situational leadership by looking at leadership in relation to specific situations. The situational approach to leadership is one of the models largely used by large businesses today (Wright, 2017). Situational leadership advocates that effective leaders adapt their leadership style to fit both followers' needs and situations (Aamodts, 2016). The core principle of situational leadership theory is that different situations require distinctive styles of leadership (Lynch, 2015). Situational approach has two leadership behavior dimensions, namely directive and supportive (Lynch, 2015). Directive leadership behavior is one-way communication where the leader defines goals and roles, sets timeline, and evaluates methods for followers to achieve a goal. Supportive leadership behavior is a two-way communication where the leader makes followers feel comfortable and helps each other in performing task (Hersey & Blanchard, 1969).

The refinement of situational approach is Situational Leadership II (SLII), with two major models: leadership styles and developmental levels of followers (Hersey & Blanchard, 1969). The leadership styles consist of the two dimensions, directive and supportive, which are classified into four categories: a) high directive-low supportive style/directing style (S1), b) high directive-high-supportive/coaching style (S2), c) high supportive-low directive/supporting style (S3), and d) low supportive-low directive/delegating approach [S4] (Hersey & Blanchard, 1969). S1 leaders spend ample time giving instructions towards achieving organizational goal; S2 leaders focus on achieving goals and building followers social and emotional need; S3 leaders are high in

supporting followers build skills towards organizational goals; and S4 leaders delegate followers to take responsibility, and avoid intervention (Hersey & Blanchard, 1969).

The developmental levels, SLII, diagnose followers' developmental levels on performance, competence, and commitment (Lynch, 2015). The developmental levels include D1 (enthusiastic beginners), D2 (disillusioned learners), D3 (capable but cautious contributors), and D4 [self-reliant achievers] (Lynch, 2015). Followers are classified into high development when they are confident on the job and developing if they have the skills and motivation to acquire a skill towards achieving a goal (Lynch, 2015).

The situational approach has strengths and limitations. Situational approach is useful in leadership circles for leadership training programs, especially with Fortune 500 companies (Wright, 2017). The situational approach is practical and easy to understand and apply in different settings. The approach is prescriptive and flexible by specifying job task, and identifies followers' needs (Wright, 2017).

Contingency theory. Contingency theory aligns leaders with specific styles and situations (Fielder, 1967; Peters, Hartke, & Pohlmann, 1985). Two leadership styles associated with contingency theory are: task-motivated and relational motivated (Peters et al., 1985). Task-motivated leaders are goal oriented, while relational motivated leaders build relationship with followers (Fielder, 1967; Peters et al., 1985). The situational factor has three dimensions namely, leader-member relation, task structure, and position power (Peters et al., 1985). The leader-member relation is the degree of loyalty and confidence followers have for the leader. The atmosphere is good when there is cordial relationship between leader and subordinates, and poor when the atmosphere is unfriendly (Peters et al., 1985).

The task structure is the degree to which tasks are clearly defined and has leaders' control, whereas unclear task has less leaders' control and influence (Fielder, 1967). Position power is the leaders' authority to reward or punish subordinates, which is strong when the leader has authority to hire or fire and weak when such authority is absent (Peete, 2018). A strong and good leader-follower has a favorable rating, and poor leader-follower relation is unfavorable, moderate favorable is between the two (Peters et al., 1985). The degree of favorableness depends on leader-follower relation.

Research studies identified strengths and limitations of contingency theory (Peete, 2018; Peters et al., 1985). There were studies conducted using the contingency theory to ascertain and assess effective leaders. Contingency theory broadens understanding and describes the impact leadership makes on organizations depending on the situation. The theory, additionally, shows that people cannot be effective on all situations, and helps the placement of leaders in positions where their confidence and expertise are high (Peters et al., 1985). Contingency theory fails to explain why some leadership styles are more effective than others. The scale Least Preferred Coworker (LPC) measuring instrument does not correspond with other leadership measuring instruments. The theory does not tell what organizations should do when there is mismatch between leader and situation in the workplace (Peete, 2018).

Path-goal theory. Path-goal theory first appeared in leadership literature in the 1970s, with the goal of enhancing followers' organizational performance through motivation (Bickle, 2017). Path-goal theory indicates that leaders are effective if their behavior enables followers achieve desired organizational goals (Aamodts, 2016). Path-goal theory leadership provides followers' needs to achieve organizational goal through

coaching and direction, removing obstacles and roadblocks to attain a goal and making work itself more personally satisfying (Bickle, 2017). Motivation based on expectancy theory is one hallmark of path-goal theory, which indicates that followers are motivated to work hard knowing that their outcome would be rewarded (House, 1971).

Bickle, (2017) identified four path-goal theory conceptual components: leader behavior, follower characteristics, task characteristics, and motivation. Leader behavior has four dimensions directive, supportive, participative, and achievement-oriented. Directive leaders clearly define job expectation to followers, and procedure for performing a task within the timeline. A supportive leader provides needed assistance, and exhibit friendliness towards followers to make work pleasant (Aamodt 2016). A participative leader involves followers in the decision making process and integrate followers' suggestion into final decisions (Aamodt, 2016; Bickle, 2017). Achievement-oriented behavior leaders set challenging goals, and reward achievements (Aamodt, 2016). Such leaders show a high degree of confidence in followers. Leaders could exhibit all or some of the four behaviors at the workplace (Aamodt, 2016; House, 1971).

Follower characteristics refer to how followers perceive leaders (Aamodt, 2016). The major characteristics include need for affiliation, preferences for structure, desire for control, and self-perceived level of task ability (Aamodt, 2016). Task characteristic clearly defines job demands to followers (Aamodt, 2016). The major dimensions of task characteristics include design of follower's task, authority system of organization, and followers' work groups. Task characteristics motivate high performance with the authority vested in work groups; followers would not need a leader, and would perform effectively (Aamodt, 2016).

Leader Member Exchange (LMX). The LMX leadership is the interaction between the leader and followers (Aamodts, 2016). The LMX was introduced by Dansereau, Graen, and Haga (1975) (as cited in Martin, Guillaume, Thomas, Lee, & Epitropaki, 2016). The LMX was originally built on a vertical dyad linkage (VDL) and has two forms: a) extra roles based on role responsibilities, known as in-group, and b) defined roles based on employment contracts known as out-group (Martin et al., 2016). The LMX classifies leader-follower relationships into in-group or out-group based on the level of followers' involvement and responsibilities with the leader (Maslyn & Uhl-Bien, 2001). The follower becomes part of in-group by negotiating with the leader their plans for the group and the leader in turn provides more information to such a follower. The followers who do not share their plans with the leaders will belong to out-group and have less information (Maslyn & Uhl-Bien, 2001; Yu, Matta, & Cornfield, 2018).

Prior studies demonstrated that the LMX correlates with job performance, members' trust, and members' job satisfaction (Byun, Dai, Lee, & Kang, 2017; Kauppila, 2016; Martin et al., 2016; Vidyarthi et al., 2016). Atwater and Carmeli (2009) indicated that high-quality LMX has a positive relation with employees' perceptions and feeling of energy leading to high creativity at the workplace. LMX has a positive relationship with employees' citizenship behavior, and individuals' empowerment leading to job satisfaction, and higher individual and organizational performance outcomes (Mazur, 2012).

Leader member exchange has a positive relationship with leadership making. Grean and Uhl-Bien (1991) indicated that leadership making consists of developing high-quality exchange with all followers and not just a few, to avoid negative implications

associated with a follower out-group. There are three phases of leadership making which include: Phase 1 stranger, Phase 2 acquaintance, and Phase 3 partnership. In Phase 1 stranger, the relationship between follower and leader is lower-quality interaction which is based on rules and contractual levels. In Phase 2 acquaintance, both the leader and follower begin to share resources and information and offer opportunity to be more responsible. In Phase 3 partnership, there is partnership and high-quality exchange between leader and follower. Adil and Awais (2016) showed that weaknesses in LMX featured prominently in an inequality among in-group and out-group, dividing followers and encouraging discrimination in the workplace.

Servant leadership theory. Greenleaf (1970) first introduced servant leadership theory. The concept is built on the premise that the leader wants to serve first (Allen et al., 2016). Servant leadership theory primarily focuses on individual's growth and well-being (de Waal & Sivro, 2012). Servant leaders are person-oriented individuals who are interested in the growth of employees and organization (Asad, Abbas, Irfan, & Raza, 2017). Prior studies on servant leadership identified many characteristics associated with the theory (Allen et al., 2016). The major characteristics include listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, building community, service, trust, empowering subordinates, and humility (Allen et al., 2016; Asad et al., 2017).

In conclusion, different scholars have identified different concepts in leadership. There are numerous theories that are useful in understanding the concept of leadership including traits, situation, path-goal, leader-member-exchange, and many others. The next section will explore leadership styles studied in the course of history.

Leadership styles. The leadership in every organization has a major influence on employees (Rana et al., 2016). The leaders' style plays a significant role in retaining and maintaining an employee's commitment to the organizational goals (Bambale et al., 2017). Prior studies on leadership indicated that there is a positive relationship between individuals' leadership style and employees' job satisfaction rate (Bambale et al., 2017; Kebede & Demeke, 2017), employees' motivation (Fiaz et al., 2017), and over all organizational performance outcome (Asencio, 2016). The Multifactor Leadership Questionnaire (MLQ) is an instrument used to measure the full range leadership styles: transformational, transactional, and laissez-faire (Avolio et al., 1999; Bass, 1999; Fiaz et al., 2017; Zareen et al., 2015). Prior literature on the impacts leadership styles facets bring on organizational performance outcomes will be reviewed.

Transformational leadership style. Transformational leadership motivates followers towards achieving organizational goals (Bambale et al., 2017). The changing trends in global economies have necessitated a focus on transformational leadership principles at the workplace to remain effective (Bass, 1999). Transformational leadership style occurs where the leader motivates followers to perform beyond expectation (Avolio & Bass, 2004). The transformational leader engages the minds and hearts of followers, helps employees to coordinate with each other, and calls attention to the ideals and values of the organization for effective performance outcomes (Bambale et al., 2017). Such leaders are interested in the wellbeing and motivation of followers to work hard to achieve higher productivity (Bass, 1999; Bambale et al., 2017). Transformational leadership includes four elements: individualized consideration, intellectual stimulation, inspirational motivation, and idealized influence (Avolio et al., 1999; Francis, 2017).

Francis (2017) indicated that *individualized influence* occurs when a leader attends to followers and listens to their concerns through effective communication and shows empathy, while respecting the individuals' contribution. Such leaders support followers for growth and development (Greiman, 2009). *Intellectual stimulation* refers to the leader's ability to stimulate follower's creativity and offer challenges for subordinates to take risks (Francis, 2017, Hentrich et al., 2017). The leaders stimulate followers into critical thinking to solve problems (Asencio, 2016; Francis, 2017; Greiman, 2009). *Inspirational motivation* is the leader's ability to motivate followers by articulating the organization's vision. Such leaders communicate the organization's future goals with optimism and meaning (Francis, 2017). This helps followers to become committed to tasks, and they in turn become optimistic about future successes (Asencio, 2016; Francis, 2017; Greiman, 2009). *Idealized influence* is when the leader is charismatic and ethical. The leader demonstrates behavior worthy of emulation serving as a role model to subordinates (Asencio, 2016). Leaders' behaviors and attitudes are highly admired, respected, and trusted (Asencio, 2016; Francis, 2017).

Extensive studies on leadership have demonstrated a positive relation between transformational leadership style and organizational performance outcomes (Asencio, 2016; Fiaz et al., 2017; Kebede & Demeke, 2017; Rana et al., 2016; Zareen et al., 2015). Transformational leaders can stimulate the employees through motivation to accomplish organizational goals (Zareen et al., 2015). Zareen et al. (2015) sampled 100 employees from Pakistani banking firms to explore leadership styles and employee motivation in order to develop a better understanding of motivational leadership on work performance. The study used Pearson's correlation design and the results indicated that

transformational leadership style positively correlated with employee motivation by 0.23. Furthermore, transformational style leadership was responsible for a 22% employee motivation rate (Zareen et al., 2015).

The main goal of many organizations' performance outcome is to maximize profit and minimize losses. The role of leadership in formulating appropriate strategies is a major contributing factor toward achieving higher performance outcomes (Asencio, 2016; Kaufman, 2017). Asencio (2016) examined organizational performance outcome with government organizations, reviewing leadership literature on the significant roles leaders play in achieving organizational goals. Asencio (2016) reported that transformational leaders provided direction and vision to motivate employees, and garnered higher results in employee productivity. The results indicated a positive relationship between transformational leadership and organizational performance. This resulted in $p < .01$ due to leader's role model behavior in communicating organizational goals, inspiring and encouraging employees to have new perspective, and stimulating creativity, which affirms the positive relationship between transformational leadership and organizational performance (Asencio, 2016, Francis, 2017).

Rana et al. (2016) studied employee job involvement and the relationship with transformational leadership style. Rana et al. (2016) sampled 250 lecturers from five districts' colleges and universities, using the Multifactor Leadership Questionnaire (MLQ) as a measuring instrument. Rana et al. (2016) reported that transformational leadership has a positive relation with the employee job involvement in all four dimensions of transformational leadership including, idealized influence, inspirational motivation, individual stimulation, and individualized consideration. Two of the high

influencers for employees' job involvement were idealized influence and intellectual stimulation (Rana et al., 2016). Each study has demonstrated that transformational leadership style's sub facets have a positive impact on organizational performance outcomes (Asencio, 2016; Rana et al., 2016; Zareen et al., 2015). Transactional leadership style, another type of the full range leadership style, has shown positive relationship with organizational performance outcomes.

Transactional leadership style. Transactional leadership focuses on leaders satisfying the extrinsic needs of subordinates, which results in followers performing the task required by the leader (Zheng, Wu, & Xie, 2017). Transactional leadership rewards followers upon achieving job target (Zareen et al., 2015). The follower performs a task based on leaders' directives and monitoring and receives a reward upon completion. Rewards are either positive, such as praise and appreciation, or negative, such as punishment, when there is failure (Zareen et al., 2015).

There is a positive relationship between transactional leadership and organizational outcomes (Asencio, 2016; Francis, 2017; Rana et al., 2016). Rana et al. (2016) conducted a study to explore leadership style on employees' job involvement among 250 teachers in Pakistan. The results indicated that transactional leadership was positive with employee job involvement with contingent reward and active management-by-exception. The findings further showed a positive correlation between job involvement and contingent reward, mediated by leadership clarifying employee roles, appreciating achievements, and offering bonuses (Rana et al., 2016). Asencio (2016) studied organizational performance's relationship with transactional leadership contingent reward and active management-by-exception. The results indicated that

transactional leadership influenced an increase in organizational performance by 98% as employees trusted leaders (Asencio, 2016).

Zareen et al. (2015) examined the impact of leadership styles on employee motivation and accomplished organizational goal among bankers in Pakistan. The authors sampled 100 employees from five commercial banks with 84% response rate. Zareen et al. (2015) reported a positive correlation between employees' motivations in accomplishing organizational goal with transactional leadership style. Transactional leaders at the bank recognized employees' higher performance with praise, and offered correction, which motivated employees to work hard to achieve organizational goals (Zareen et al., 2015). Transactional leadership was strong in predicting bank employees' motivation with a significant correlation of $r = .05$, which affirmed transactional leadership positive relation with employees' motivation towards accomplishing organizational goals (Zareen et al., 2015). Most literature on transactional leadership used the Multifactor Leadership Questionnaire as a measuring instrument (Asencio, 2016; Rana et al., 2016; Zareen et al., 2015). The findings on studies on transactional leadership have demonstrated that the style correlates with high organizational outcomes (Asencio, 2016; Zareen et al., 2015).

Laissez-faire leadership style. Laissez-faire leadership style is an avoidance style of leading, with little interference from the leader in decision making (Bass, 1999; Sharma & Singh, 2013). Prior leadership studies confirm that laissez-faire leadership style has both negative and positive effects on organizational outcome (Fiaz et al., 2017; Sandhaland et al., 2017; Skogstad et al., 2014; Zareen et al., 2015). Laissez-faire leaders do not interfere with employees' goal and decision-making processes (Ali & Waqar,

2013; Fiaz et al., 2017). The laissez-faire leader operates under the assumption that people are naturally unpredictable, uncontrollable, and understanding them is a waste of time and it is best to maintain a low profile (Fiaz et al., 2017). Laissez-faire leadership style is mostly associated with organizations that require highly skilled independent and motivated work force, and independent decision-making (Zareen et al., 2015).

Prior studies have demonstrated that laissez-faire leadership style has negative impact on organizational outcomes (Bass, 1999; Sandhaland et al., 2017; Skogstad et al., 2014). Conversely, research on laissez-faire leadership showed positive organizational outcomes (Fiaz et al., 2017; Skogstad et al., 2014; Zareen et al., 2015). Sandhaland et al. (2017) examined how passive and active leadership styles correlate with employee psychological job demands, and situational awareness. Sandhaland et al. (2017) sampled 281 Norwegian shipping company employees, which comprised ten different nationalities. The response rate was 43.4 percent. The MLQ was used to measure laissez-faire leadership behavior. The results showed that laissez-faire leadership style impact on performance outcome on deck and machine departments were low, which supports the perceived negative correlation between laissez-faire leadership and organizational performance outcomes (Bass, 1999; Sandhaland et al., 2017). Laissez-faire leadership had a negative impact on the employee willingness to take risks in safety related outcomes (Sandhaland et al., 2017).

Skogstad et al. (2014) explored the relationship between laissez-faire leadership and stress in the form of ambiguity in three waves. The sample size was 1,771, obtained from Norwegian Central Employee Register, with 70% response rate. The researchers used the Multifactor Leadership Questionnaire to measure stress among leaders. The

results indicated that laissez-faire leadership was last on the path to role ambiguity for the three waves. The authors concluded that laissez-faire leadership causes role ambiguity and workplace stress through role ambiguity (Skogstad et al., 2014).

In contrast to the above studies, other research showed that laissez-faire leadership has a positive relationship with organizational outcomes (Fiaz et al., 2017; Skogstad et al., 2014; Zareen et al., 2015). Zareen et al. (2015) surveyed 100 bank employees from Pakistan to examine employee motivation in accomplishing organizational goals, and leadership styles. The authors demonstrated that laissez-faire leadership style showed positive significant value with employee motivation level with a moderate positive value of correlation ($r = 0.38$), demonstrating a positive moderate relationship between laissez-faire leadership and employee motivation (Zareen et al., 2015).

Examining practical leadership style and potential impact on employee motivation level, Fiaz et al. (2017) demonstrated that laissez-faire leadership yielded a positive effect. The purpose was to attract higher level leadership that would complement higher level employees. The authors sampled 110 senior and middle level managers in Pakistan. The cross-sectional survey assessed autocratic, laissez-faire, and democratic leadership styles, using the MLQ to measure employee motivation. The results showed that laissez-faire leadership achieved the highest score of the three leadership styles. The findings supported Bass's results (1999) that democratic and laissez-faire leaderships predict positive relationship with employee motivation. The study's conclusion supported previous research on laissez-faire and employee motivational level (Chaudhry & Javed, 2012). Laissez-faire correlates with high employee motivation due to a lack of

interference (Fiaz et al., 2017). In the next section, the relationship between leadership styles and organizational performance outcome will be examined.

Leadership styles and organization performance outcome. The aim of organizational leadership is to achieve high productivity and minimize cost. Organizational stakeholders employ leadership styles that could help attain organizational goal with changing work environment (Singh, 2015). Singh (2015) indicated that employees can achieve high productivity and overall organizational performance outcome, when there is effective communication between employees and management (Singh, 2015). The author explored the correlation between leadership styles and employees' productivity in private foreign banks in India. The purpose was to use the findings for organizational planning and decision making (Singh, 2015). The study proposed five research questions and the 413 supervisors and managers received the questionnaires via email (Singh, 2015).

The MLQ was used to measure the leadership styles, and employees' productivity was measured with Employee Productivity Survey instruments. Singh (2015) indicated a positive correlation between most transformational leadership's sub facets, and three transactional leadership subscales and employee productivity. Singh (2015) reported that banks adopted both transformational and transactional leadership. The subscales of transformational leadership idealized influence (attributed), idealized influence (behaviors), inspirational motivation, individual consideration, and intellectual stimulation correlated with employees' productivity. Additionally, transformational leadership behavior influenced employees' productivity level through inspiring, motivating, and encouraging creativity (Singh, 2015).

Transactional leadership contingent reward had high correlation with employees' productivity (Singh, 2015); this is because contingent reward builds relationship between leaders and employees, when leaders clarify responsibility, and recognizes performance with reward (Bass, 1985; Singh, 2015). Management-by-exception, both active and passive, correlated positively with private banks employees' productivity, debunking the argument that private banks did not have significant association with employees' productivity (Singh, 2015). The research concluded that both transactional and transformational leadership correlates positively with employees' productivity (Singh, 2015).

Riaz and Haider (2010) indicated that leadership foresight provides followers' needs, has competitive advantage to organization, and ensures job and career satisfaction. The study sampled 240 lower and middle level management in Pakistan, and the results showed that both transformational and transactional leadership positively correlated with individuals' career success and job satisfaction. For instance, a higher mean value of 3.76 of transactional leadership indicated that followers felt the supervisor gave positive feedback when they performed well and pointed out to them when their performance was low (Riaz & Haider, 2010). The mean value of 3.58 for transformational leadership perceived by employees indicated that supervisors not only concentrate on reward and punishment, but also there were personal relationship, which facilitates, and promote teamwork (Riaz & Haider, 2010). The results also showed significant correlation between transformational and transactional leadership and job success of 0.62, indicating that supervisors appreciated followers' innovative ideas, and 0.57 for career satisfaction (Riaz & Haider, 2010). The study concluded that effective leaders who exhibited

transformational and transactional leadership styles enhanced employees' job success and career satisfaction (Riaz & Haider, 2010).

Laissez-faire leadership style predicts employees' motivation. Fiaz et al. (2017) explored leadership styles: autocratic, democratic, and laissez-faire and employee motivation, sampling 110 senior and middle level management employees in Pakistan. The study showed laissez-faire had significant positive relationship with employees' motivation, which affirmed prior research by Chaudhry and Javed (2012) because there was no meddling in employees' activities by management (Fiaz et al., 2017). However, Asrar-ul-Hq and Kuchinke (2016) said organizations should be cautious employing laissez-faire leadership because such leadership style has negative association with employee performance outcomes. Skogstad et al. (2014) reported that laissez-faire leadership negatively correlated with job satisfaction in a study that sampled 1,771 participants from Norway.

In summary, leadership styles have shown positive impact with organizational performance outcomes. Transformational and transactional leadership styles have shown significant positive impact on organizational effectiveness and performance outcomes. When comparing laissez-faire with other leadership styles such as autocratic, the results showed relatively positive impact on organizational performance outcomes. The level of training leaders get can enhance performance. The next section will explore significance of leadership training for priestly formation.

Leadership and training, and priestly formation. Leadership training and development is important for organizational effectiveness. Leadership and management development focuses on managerial training and education to enhance skills and

knowledge acquisition, to achieve task performance, and develop human and social capital for effective leadership roles (Frawley et al., 2018). Schwarz et al. (2016) showed that leadership training broadens interventions and are economical to the organization. Seidle, Perry, and Sergio (2016) explored how leadership training and development program could enhance the leader and organizational performance and determined whether the massive spending on leadership training programs yields dividend. Seidle et al. (2016) indicated that leadership training programs do not have a framework for developing leadership capacities. Many organizations lack leadership training and development initiatives, while the existing training and development programs are outmoded (Seidle et al. 2016). The authors showed that there is lack of longitudinal studies to analyze self-reported data, lack of focus on the public sector, and a growing concern on the difference between public and private sector on ability to lead. The study used data from the United States Department of Defense and concluded that training and development programs that combine coaching, classroom instruction, multisource feedback, and experiential training have positive impact on leader performance, organizational performance, and organizational effectiveness (Seidle et al., 2016).

Leadership training programs could either be general or specific to organizational needs (Schwarz et al., 2016). Specific leadership training focuses on particular areas of the organizations, which may increase the effectiveness in that priority area. General leadership training gives leaders the opportunity to manage different competing objectives of the organization simultaneously without any detrimental effect to other areas (Schwarz et al., 2016). Effective leadership training should enable the leader to

focus on a particular objective without losing sight of the other objectives (Schwarz et al., 2016)

There are numerous ways organizations can deliver effective training and development. Therefore, organizations should pursue strategies and training programs for different behaviors (Clarke & Higgs, 2016). For instance, contingency perspective explains variations in leadership training program designed by human resource management (Clarke & Higgs, 2016). Human resource-based strategies address compensation, telecommuting, expenditure, and organizational size; while resource-based strategies focus on needs and conditions required (Clarke & Higgs, 2016). To achieve maximum results, leadership training and development programs need to be focused on specific employee talent areas (Clarke & Higgs, 2016).

The full range leadership model, which includes transformational, transactional, and passive leaders, has shown positive impact on leadership training programs (Saravo, Netzel, & Kiesewetter, 2017). Saravo et al. (2017) indicated that transformational leaders facilitate team performance and stimulate followers' intellectual needs for organizational effectiveness, transactional leaders influence followers with benefits after achieving organizational goals, and passive leaders do not take charge of the leadership role. Given the detrimental effect of the absence of leadership associated with passive leaders, and effective exercise of active control by transformational and transactional leadership, leadership programs should address components of transformational and transactional leadership (Saravo et al., 2017). Transformational leadership that uses specific training programs yields more positive results than general transformational leadership training programs (Schwarz et al., 2016).

Furthermore, Schwarz et al. (2016) showed that training leaders on transformational leadership components, such as individualized consideration, idealized influence, inspirational motivation, and intellectual stimulation, enhanced the workplace safety climate. Areas of improvement were lower injury rates, safety participation and initiative. These results occurred because employees were inspired to go beyond their task limit (Schwarz et al., 2016). This affirms prior studies on leadership training that emphasized transformational and transactional leadership styles that motivate employees toward higher performance (Fuller, Patterson, Hester, & Stringer, 1996; Judge & Piccolo, 2004).

Ferrari (2016) indicated that clergy with transformational leadership styles can motivate congregations to higher performance levels by helping members develop their leadership potential. Such leaders have the capacity to bring change in the organization by articulating a vision, connect with followers, and focus on bringing benefits to teams and organizations (Ferrari, 2016). Ferrari (2016) further indicated that clergy with transformational leadership styles are associated with Vincentianism. Vincentianism is based on the teachings of St. Vincent de Paul, which focuses on offering social justice and charitable works to others (Ferrari, 2016). Religious leaders who use transformational leadership principles facilitate effective community and pastoral leadership, and the congregations are satisfied with such leadership styles (Carter, 2009; Ferrari, 2016; Rowold, 2008).

Flannery (1996) emphasized that designing special programs for priestly training would be appropriate for the religion and ministry. Training of priests begins with the Christian community, which comprises the family, a key contributor; the parish

community headed by the priests, and religious educators and teachers (Flannery, 1996). Flannery (1996) indicated that priestly training begins at minor seminaries, and focuses on spiritual direction, psychological health, social, cultural, and academic studies directed by superiors and parents. The formation continues at the major seminaries where candidates are trained to be true shepherds of souls, which is guided by carefully prepared and selected formators with sound doctrine (Flannery, 1996). Priestly training emphasizes spiritual training, pastoral ministry, ecclesiastical studies focusing on humanistic and scientific training, philosophical studies, theological and biblical studies (Flannery, 1996).

Attridge (2012) emphasized the tenets of intellectual, pastoral, and spiritual formation in priestly leadership. Intellectual formation, according to Attridge (2012), should focus on history and historical development of courses studied. History is the teacher of life and collaboration of course assignments with lay people provides wider experience (Attridge, 2012, John Paul, 1992). Pastoral formation focuses on field education involving supervision in ministry and is skills-based, such as “public speaking, conflict resolution, supervising people, managing parish finance and so forth” (Attridge, 2012, p. 30). Spiritual formation educates priests on spiritual life to develop a deeper relationship with God modeled by Jesus Christ as the good shepherd, with a total surrender of one’s will in the life of the Spirit (John Paul, 1992). Spiritual formation emphasizes collaborative leadership on liturgy pertaining to the Word of God, spiritual retreat by competent well-trained priests and laity, and priests and laity joint retreats (Attridge, 2012).

Priestly formation also focuses on human formation (John Paul, 1992). Human formation enables priests to acquire human qualities of self-awareness, affective maturity, and love for the ministry in bearing pastoral responsibility (John Paul, 1992). Human formation offers priests the ability to relate with others, being affable and sincere in words and heart (John Paul, 1992). Priestly formation should be ongoing to follow the trend of modern life. As a result, bishops foster programs to ensure regular ongoing pastoral, intellectual, and spiritual training for priests (Flannery, 1996). Kariuki wa Karega, (2006) emphasized that “no one can claim to have reached the apex of training or formation to an extent that there is no room for further growth and training” (p. 242), therefore priests’ ongoing formation is essential. Priests need authentic and pastoral training that is ongoing to help curb the numerous challenges in the profession (Kariuki wa Karega, 2006).

Furthermore, leadership training and development should be sustainable. Sustainable leadership training is the “ability for individuals and institutions to continue to adapt and meet new challenges and complexities in demanding and changing context” (Wakahiu & Salvaterra, 2012, p. 152). Sustainable leadership training programs assist organizations to improve human resource and offer opportunity for leadership support and learning to achieve organizational goal (Wakahiu & Salvaterra, 2012). Wakahiu and Salvaterra (2012) indicated that sustainable leadership training program empowered religious leaders to build positive attitudes, and take consultative decision, acquire skills and knowledge for individual growth, develop self-confidence through mentoring, and encourage human and financial resources improvement.

In conclusion, leadership training is essential for organizational effectiveness. There are a variety of leadership training programs organizations can adapt which focus on employees' talent and organizational goals. Organizations need to develop ongoing and sustainable leadership training programs for individual growth and organizational achievement. The next section will discuss the impact of good and poor leadership behavior related to organizational performance outcomes.

The impact of good and poor leadership. The quality of leadership training is determined by evaluating the differences between good and poor leadership. To understand the effects of good and poor leadership, it is essential to examine what comprises a good leader or poor leader and their effects on organization and followers. Good leadership is a critical component of organizational health (Feser, Mayol, & Srinivasa, 2015). Feser et al. (2015) indicated that good leaders solve problems effectively, operate with strong result orientations, seek distinct perspectives, and support others. Organization leadership that prioritizes and invests in these qualities excel on the front line (Feser et al., 2015). Bertolini (2015) indicated that good leaders invest in supporting employees to stay healthy by providing nutritious and healthy meals at a cafeteria, encouraging exercise, provide on-site physicians, and massage therapy. Emphasizing employee's healthy lifestyles reduces stress levels by 28 percent, 19% in pain reduction, and a 20% boost in sleep, which contributes to employee's engagement in every day work activities (Bertolini, 2015).

Additionally, good leaders possess the skill and ability to inspire and direct others to achieve organizational goals (Jones, 2015). Effective leaders are trustworthy and ethical, generate results, and can turn failing organizations into success by keeping teams

engaged (Jones, 2015). Jones (2015) identified nine leadership skills that indicate an effective leader in the 21st century. These skills included effective communication, motivation of employees, vision, modeling for the followers, demonstrating empathy, confidence, knowledge of their strengths, persistence, integrity, and valuing workers. Effective leaders listen to others and communicate ideas clearly. Motivational leaders are catalysts that inspire others to help and encourage the acknowledgement of individual and group performance. Vision leaders translate vision into reality by looking beyond conventional roles, embrace forward thinking, and provide procedures that turn vision into reality (Jones, 2015).

Jones (2015) further indicated that effective leaders serve as a role model for followers. Such leaders demonstrate empathy by considering people's feelings in decision making for the well-being and growth of others. Effective leaders are confident and maintain followers' morale and assure workers that setbacks are real, which enhances trust (Jones, 2015). Effective leaders know their strengths, which facilitate organizational goals achievement, persist, stay determined, and persevere during challenging moments. Good leaders maintain integrity with consistency to the truth and shape the culture of the organization and add value to the organizations' workers and system of operation (Jones, 2015). Northouse (2016) indicated that good leaders empower followers, create vision, and build strong teams. Leadership styles influence employees' emotions and attitudes (Mathieu & Babiak, 2015). Transformational leaders promote employees' positive emotions, reduce employee stress, and improve psychological well-being (Mathieu & Babiak, 2015), which correspond with the qualities of a good leader (Jones, 2015).

Poor leadership ruins an organization (Jones, 2015). Poor leaders exhibit toxic behaviors such as lying, blaming others for mistakes, harassment, and physical aggression (Mathieu, Neumann, Hare, & Babiak, 2014). Mathieu and Babiak (2016) stated that abusive behaviors could be verbal and nonverbal and can lead to employees resigning their position. According to Mathieu et al. (2014), abusive leadership behaviors are associated with negative employee work performance and workplace deviance. Mathieu and Babiak (2016) stated that poor leadership is associated with low employee job satisfaction, employee psychological distress, and resistance to change. Abusive leadership is costly to organizations because it leads to absenteeism, loss in productivity, and poor employee job performance (Mathieu & Babiak, 2016). Mathieu and Babiak (2016) further indicated that poor and abusive leadership cost about 23.8 billion in businesses in the United States.

Poor leadership brings adverse effects to the organization. Poor leaders inflict both physical and psychological harm to employees and organization (Mehta & Maheshwari, 2013). A good example of this is in laissez-faire leadership style where avoidance leadership with subordinates who need strong leadership results in employee workplace stress (Skogstad et al., 2014). Skogstad et al. (2014) showed that laissez-faire leaders cause role ambiguity at the workplace by not providing structures, leading to employee's stress. Mehta and Maheshwari (2013) indicated that poor leaders display behaviors that derail follower's self-esteem, morale and motivation which affect their persona and workplace performance.

In summary, organizations need good leadership. Good leaders motivate employee's energy. The leader will enhance the wellbeing of the people and the

organizational health. Poor leaders destroy the mental health of the employees and organizations, which brings cost instead of benefit to the organization. Every organization should seek leadership behavior, and appropriate spiritual trait that could enhance organizational performance. The next section will explore spiritual trait.

Spiritual trait. Spiritual/character trait is the character traits dimension developed in Cloninger's Temperament and Character Inventory (TCI; Cloninger et al., 1999; Dreyer & Hermans, 2014; Garcia et al., 2015). The Character trait has three dimensions which measure the presence and severity of personality traits (Ozturk, et al., 2019), and define the research questions and hypotheses. The character traits are personality traits that are amiable to change through sociocultural learning (Lejeune, Mercuri, Beusaert, & Raemdonck, 2016). The three variables include: self-directedness, cooperativeness, and self-transcendence (Dreyer & Hermans, 2014; Garcia et al., 2015).

Self-directedness and individual behavior outcome. The basis for the concept of self-directedness is that the individual is autonomous and upholds personal integrity, self-esteem, and effective leadership (Gutiérrez, Gárriz, Peri, Vall, & Torrubia, 2016; Kose, 2003). Self-directed individuals act on the external world to accomplish their aims, "thereby being responsible, purposeful, and resourceful" (Goncalves & Cloninger, 2010, p. 127). Self-directedness character consists of five multifaceted higher and lower order traits, including responsibility vs blaming (SD1), purposefulness vs lack of goal direction (SD 2), resourcefulness vs inertia (SD 3), self-acceptance vs self-striving (SD 4), and congruent second nature vs bad habits (SD 5) (Kose, 2003). Individual's high in self-directedness are mature, reliable, and effective when assuming leadership responsibilities. Such individuals have good self-esteem and self-reliance, can adapt behavior to goals and

are capable during challenging goals and values (Kose, 2003). Individuals low in self-directedness are weak, blaming, ineffective, and lack internal organizational principles, and incapable of pursuing meaningful goals (Kose, 2003). Grimm et al. (2012) indicated that self-directedness exhibits significant pathological behavior and reported that individual's low in self-directedness are emotionally unstable, more impulsive, and have high prevalence rate in personality disorder.

Self-directedness has positive outcomes. Lejeune et al. (2016) explored the role of self-directedness and employees' learning. The study posited a positive correlation between individuals' self-directedness and effectiveness of learning process (Lejeune et al., 2016). The study used two organizations and sampled 368 participants. The results indicated that self-directedness has significant positive relation in undertaking learning activities and employee's performance (Lejeune et al., 2016).

Cooperativeness and individual behavior outcome. Cooperativeness is the individual differences between the interpersonal self and the awareness of being part of a larger group (Moreira et al., 2017). Cooperativeness measures the extent to which people recognize themselves as an integral part of the society, and demonstrating emphatic behavior with others (Goncalves & Cloninger, 2010). Kose (2003) identified five multifaceted higher vs lower order cooperativeness, including social acceptance vs social intolerance (C1), empathy vs social disinterest (C2), helpfulness vs unhelpfulness (C3), compassion vs revengefulness (C4), and pure hearted vs self-serving advantage (C5). Higher order cooperative individuals are tolerant, empathic, helpful, principled, and compassionate, while lower order cooperative individuals are self-absorbed, intolerant,

critical, unhelpful, revengeful, and opportunistic, and self-regarding (Bal, Solmaz, Aker, Akin, & Kose, 2017, Kose, 2003; Lei et al., 2016; Moreira et al., 2017).

Lei et al. (2016) indicated that cooperativeness is an essential behavioral trait that facilitates group social cognition and cognitive system operations. The cognitive system consists of extrinsic cooperative incentive such as fear of punishment and long-term benefits, while the social cognition comprises trust or threat, and has effects on friend or foe, compassion, or aggression (Lei et al., 2016). Individuals who are low in self-regard are sensitive to extrinsic cooperatives and make decisions based on cognition, while highly cooperatives rely on trust, and take decisions based on social cognition (Lei et al., 2016). The study explored the association between cooperativeness and striatum-projected fiber connectivity and used 129 participants from Beijing Normal University in China (Lei et al., 2016). The results indicated that self-regarding individuals needed extra effort in cognitive control systems to overcome selfish impulse, whereas people who are not self-regarding needed little effort to overcome selfish impulse in social decision making (Lei et al., 2016).

Declerck, Boone, and Emonds (2013) conducted a study to explore when people cooperate. The authors asserted that human cooperation is based on economic and social reasons (Declerck et al., 2013). Economically, individuals' cooperativeness is extrinsic, when their self-interest coincides with collective interest. Such economic choice leads to tangible rewards. The extrinsic economic rational base influence on people to a realization of long-term benefits in cooperation, synergy associated with cooperation, being generous, and sanctioning non-cooperation (Declerck et al., 2013). Social cooperativeness is intrinsic motivation, because cooperating brings benefits to groups,

“strengthen belonging, build social networks, and avoid ostracism” (Declerck et al., 2013, p. 96). Socially rational reasons are based on trust-related issues such as communications which remove uncertainty, and imitate cooperative behavior of others (Declerck et al., 2013). Wittmann et al. (2016) showed that socially, humans must monitor others to enhance their abilities and know others, which helps to “coordinate and execute multi-step tasks” (p. 482). Social environmental cooperation in humans leads to comparison with other persons, which is a tool for self-evaluation (Wittmann et al., 2016).

Self-transcendence and individual behavior outcome. Self-transcendence occurs when the individual becomes an integral part of the universe, or the awareness of being a member of a group (Aker et al., 2017; Garcia et al., 2015; Moreira et al., 2017). Self-transcendent awareness is categorized into intrapersonal, interpersonal, transpersonal, and temporal (Norberg et al., 2015). Three multifaceted higher and lower order self-transcendence traits are creative self-forgetfulness vs self-conscious experience (ST1), transpersonal identification vs personal identification (ST2), and spiritual acceptance vs rational materialism [ST3] (Aker et al., 2017; Kose, 2003). Kose (2003) indicated that self-transcendent individuals are unpretentious, spiritual, creative, humble, and modest, and accept failures. The Eastern world calls them enlightened, whereas Western calls it being naïve (Kose, 2003). High self-transcendent individuals become easily absorbed in what they do, spiritual in nature (Moreira et al., 2017). Such people can adapt to situation especially in suffering, pain, and death (Aker et al., 2017; Kose, 2003). Individuals low in self-transcendence are proud and impatient, materialistic, and unappreciative, lack the capability to accept ambiguity and surprises, but strive to control things, and pretentiously impress others (Kose, 2003). Western societies admire low self-

transcendent individuals because of being rational, materialistic, and scientific success. However, such individuals have difficulty accepting suffering (Kose, 2003). Self-transcendence enhances the ability to extend relationship with others, and promote well-being in adult life (Haugan, Moksnes, & Løhre, 2016).

There is a connection between self-transcendence and the individuals' quality of life. Haugan et al. (2016) conducted a study on individual's self-transcendence and quality of life among nursing home patients. The sample size was 202 nursing home patients from 44 nursing homes in Norway. The results indicated that participants who scored high intrapersonal self-transcendence reported high quality of life with significant $p < 0.01$. However, there was no interpersonal self-transcendence among the participants (Haugan et al., 2016). Nursing home patients who scored high in intrapersonal self-transcendence accepted and adjusted to their current situation of growing older, accepted death as part of life, accepted help, and experienced inner peace (Haugan et al., 2016).

In a previous study, Haugan, Hanssen, and Moksnes (2013) showed meaningful relationship between interpersonal and intrapersonal self-transcendence and nursing home patients' social, functional, and spiritual well-being. In that study, 202 nursing home patients from Norway were sampled, comprising 146 females and 56 males (Haugan et al., 2013). The results indicated a strong correlation between spiritual well-being and functional well-being among participants with both interpersonal and intrapersonal self-transcendence. There was a non-significant relationship between intra and interpersonal self-transcendence with individual physical well-being, while only intrapersonal self-transcendence showed positive correlation with emotional well-being (Haugan et al., 2013).

Importance of spiritual traits to leadership. The individuals' behavior based on Cloninger et al.'s (1993) model of character traits dimensions (self-directedness, cooperativeness, and self-transcendence), and leadership cannot be underestimated (O'Connor & Jackson, 2010). O'Connor and Jackson (2010) indicated that Cloninger et al.'s model of personality have positive effects on leadership. The Cloninger et al. (1993) model for the study of leadership provides understanding of the "biological and cognitive mechanisms responsible for the association between personality traits and leadership" (O'Connor & Jackson, 2010, p.187). O'Connor and Jackson (2010) applied the psychobiological model to study emerging leadership. Emerging leaders are individuals who come out as leaders in a group where there is no leadership, however, not formally invested with organizational authority (Aamodt, 2016; Charlier, Stewart, Greco, & Reeves, 2016; O'Connor & Jackson, 2010). Emergent leaders may be more dominant and controlling but are regarded by the group as trustworthy (O'Connor & Jackson, 2010). In that study, O'Connor and Jackson showed that the three-character dimensions (self-directedness, cooperativeness, and self-transcendence) predicted incrementally over the temperament dimensions and correlated with leadership. Furthermore, the study indicated that cooperativeness had a unique prediction on emergent leadership and affirms prior research by Ando et al. (2004) that states cooperativeness correlated with socialization (O'Connor & Jackson, 2010).

Dreyer and Hermans (2014) explored the relationship and significance of leadership and spiritual character traits of school principals. The study focused on workplace spirituality's three themes: (a) people depend on spirituality to cope with tension, (b) value for work is self-actualization and not only for material gain, and (c)

increase interest in spirituality (Dreyer & Hermans, 2014). The study indicated that transformational leadership had stronger correlation with belief in God, which indicated high self-directedness and self-transcendence; however, there was stronger correlation between self-directedness and passive-avoidant leadership (Dreyer & Hermans, 2014). Leaders who are less in self-directedness focus on external forces, while high self-directed leaders focus on inner satisfaction, and are more transformational (Dreyer & Hermans, 2014). Transformational leaders motivate and inspire others to make extra effort to achieve organizational goals (Zareen et al., 2015). Such leaders are self-directed and have high self-transcendence abilities (Dreyer & Hermans, 2014).

In summary, different scholars have studied leadership using divergent theories to explain the concept and benefits to organizations. The leadership style has significant impact on individual's spiritual traits. Effective training practices are necessary to enhance people's leadership styles and spiritual traits at the workplace. In the next section, the methodology and measuring instruments used for the study will be discussed.

Methodology. The current study used a quantitative methodology. Prior studies on leadership styles have used quantitative methodology (Avolio & Bass, 1999; Fiaz et al., 2017; Hashim, Ahmad, & Jamaludin, 2017; Kebede & Demeke, 2017). Avolio and Bass (1999) examined the components of transformational and transactional leadership using the Multifactor Leadership Questionnaire (MLQ-5X) and quantitative methodology. There was a total of 3,786 respondents from 14 different sample sites. The findings showed the effectiveness of quantitative methodology when using a larger sample size and the MLQ-5X (Avolio & Bass, 1999). Fiaz et al. (2017) conducted a study to explore the impact of pragmatic leadership styles (autocratic, democratic, and laissez-

faire) on employees' motivation. Fiaz et al. (2017) sampled 110 managers from the Pakistani government. The study findings posited that autocratic leadership had a negative relationship with employees' motivation, laissez-faire had a positive relation with employees' motivation, while democratic had no significant positive impact on employees' motivation.

Hashim et al. (2017) used quantitative methodology to explore the relationship between leadership styles and employees' commitment. The sample size was 373 supervisors (Hashim et al., 2017). Garza (2018) explored the relationship between leadership styles and conflict management among Christian pastors. The study included 84 participants and used a quantitative method and a correlational design (Garza, 2018). Riggs (2017) conducted a study to determine the relationship between teacher-perceived principals' leadership style and teacher self-efficacy. In that study, 139 participants were sampled, and the methodology was quantitative correlational (Riggs, 2017). Dreyer and Hermans (2014) explored the relationship between school leadership and spiritual traits of teachers at the workplace. The study used Temperament and Character Inventory (TCL-140). The sample size was 132 participants, the MLQ-5X was used to measure leadership styles, and the TCI-140 to measure spiritual traits (Dreyer & Hermans, 2014). The methodology was a quantitative correlational design, and the data was analyzed using Pearson correlation coefficient (Dreyer & Hermans, 2014).

The current study followed the methodology used by similar studies in the leadership literature. The purpose of the current study was to explore to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in

Ghana. Using quantitative correlational design was appropriate to explore to what extent a relationship exists between leadership styles and spiritual traits.

Instrumentation. In this study two instruments were used to answer the research questions. The Multifactor Leadership Questionnaire Short version [MLQ 5X] (Bass, 1985; Maier, 2016) was used to collect data for leadership styles: transformational, transactional, and laissez-faire leadership. The Temperament and Character Inventory (TCI-140) Short version (Cloninger et al., 1993; Dreyer & Hermans, 2014; Gutierrez et al., 2016) was used to collect data for the spiritual traits of self-directedness, cooperativeness, and self-transcendence. The researcher used correlational design, and Pearson correlation for data analysis.

Prior studies on leadership styles used MLQ for data collection (Maier, 2016; Rana et al., 2016). Rana et al. (2016) performed a study with 250 teachers from private and public universities to determine the relationship between leadership styles and job involvement. The authors used Pearson correlation and *t*-test to analyze data, and the results demonstrated that transformational and transactional leadership's subscales had positive relation with job involvement, which affirmed the validity and reliability of the instrument.

Fiaz et al. (2017) used the MLQ to examine the impact of most pragmatic leadership styles on employee motivation. The researchers sampled 110 senior level managers in Pakistan (Fiaz et al., 2017). The authors used a correlational design and SPSS, and a found significant relationship between leadership styles and employee motivation. The results indicated that laissez-faire leadership style has a positive relation with employee motivation (Fiaz et al., 2017). This study will use the MLQ because it

successfully predicted organizational outcomes in prior studies similar to the current research.

The second instrument, Temperament and Character Inventory (TCI-140; Cloninger et al., 1993; Dreyer & Hermans, 2014) was used to measure spiritual traits' three dimensions: self-directedness, cooperativeness, and self-transcendence. The TCI-140 has been used to measure personality traits with leaders and other professions (Dreyer & Hermans, 2014; Garcia et al., 2015; Gutierrez et al., 2016; Moreira et al., 2017). In a study conducted by Dreyer and Hermans (2014), the TCI was used to examine the relationship between transformational leadership and spiritual character trait in South African private schools. The researchers used online questionnaire with 132 sample size. The character trait dimension scale measured the level of spirituality of leaders. The result indicated that spiritual/character traits were associated with leadership styles of school teachers. Cooperativeness showed low internal validity, while a significant correlation between self-directedness and self-transcendence was reported. The authors concluded that the TCI character dimensions correlate with leadership styles (Dreyer & Hermans, 2104).

The TCI revised version (European Portuguese adult version) was developed and used with 1400 Portuguese adults (Moreira et al., 2017). The data were discovered by using principal component analysis, and identified variances of 15.21% in self-directedness, 33.49% in cooperativeness, and 10.02% in self-transcendence, 58.72% cumulative. The confirmatory factor analysis indicated a moderate correlation among the variables. Based on results from prior studies, this researcher borrowed the MLQ-5X and

TCI-140 instruments to measure to what extent a correlation exists between leadership styles and Catholic priests' spiritual traits in Ghana.

For this research study, the data were generated from the Multifactor Leadership Questionnaire Short version (MLQ-5X: Avolio & Bass, 2000) and the Temperament and Character Inventory short version (TCI-140: Cloninger et al., 1993) which measured leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence). The questionnaire assessing individual priest's leadership styles were self-reporting focusing on participants leadership styles. The MLQ-5X questionnaire provided feedback based on individual priest's perception of their leadership style (Avolio & Bass, 2004). The questionnaire assessing priests' spiritual traits were self-reporting on participants character traits: self-directedness, cooperativeness, and self-transcendence. The TCI-140 questionnaire provided feedback based on priest's perception of their spiritual traits (Cloninger et al., 1993).

In conclusion, quantitative correlational methodology was the best method for this study, because the correlational method allowed the researcher to examine if there is a correlation between variables using the MLQ-5X and TCI-140 (Shaughnessy et al., 2015). Similar studies have used the MLQ-5X and TCI-140. For instance, Fiaz et al. (2017) used the MLQ to examine the impact of most pragmatic leadership styles on employee motivation. Rana et al. (2016) used the MLQ-5X to measure leadership styles of private and public universities to determine the relationship between leadership styles and job involvement. The TCI-140 was used to examine the correlation between

transformational leadership and spiritual character trait in South African private schools (Dreyer & Hermans, 2104). The next section is a summary of chapter 2.

Summary

The literature review has provided an extensive review of prior studies on leadership theories, leadership styles, and spiritual traits as the models of the study. The basis of the theoretical foundation of the study utilized the full range leadership model which includes tenets of transformational, transactional, and laissez-faire models (Avolio et al., 1999). The current research also used the Psychobiological model of spiritual traits (Cloninger et al., 1993). The models' historical developments have been established and their relationships determined. Literature on leadership styles and spiritual traits indicated that leadership styles and spiritual traits were correlated and had a positive impact on organizations (Dreyer & Hermans, 2014). There was a justifiable need for further studies on both theories with most previous studies based in United States and Europe (Moreira et al., 2017). The gap in the literature was demonstrated in that there is no study that determined the leadership styles of Catholic priests with spiritual traits in non-Western cultures. Research studies on leadership styles and spiritual traits focused on school principals whose roles differ from Catholic priests (Asencio, 2016; Francis & Crea, 2015; John Paul II, 1992).

The literature addressed the extent to which leadership styles relate to spiritual traits. Francis and Crea (2015) indicated that the Catholic Church needs leaders whose behavior corresponds with the needs of the 21st century congregation. Prior studies examined leadership styles and found that they correlate moderately with character traits (Dreyer & Hermans, 2014; Gutiérrez et al., 2016), and the author indicated a need to

continue exploration between leadership style and TCI. There is a justifiable reason for examining leadership styles of Catholic priests in Ghana with MLQ-5X and TCI-140.

The study used the MLQ-5X, which has been used to study a variety of leaders in profit and nonprofit organizations (Nagendra & Farooqui, 2016; Rana et al., 2016; Sethibe, 2107; Trmal et al, 2015). Temperament and Character Inventory (TCI-140) was used to measure spiritual traits of leaders (Dreyer & Hermans, 2014; Garcia et al., 2015; Gutierrez et al., 2016). The basis of the independent and dependent variables was derived from the two instruments dimensions. The basis of the development of the independent variable was on leadership styles, and the dependent variable on spiritual traits. The study sample was taken from Catholic priests in Ghana.

The literature review has demonstrated understanding of the leadership styles and spiritual traits and their dimensions. Most of the literature have indicated a positive relationship between leadership and organizational outcomes (Ascencio, 2016; Junwei et al., 2017; Nagendra & Farooqui, 2016; Maier et al., 2016; Zareen et al., 2015). Transformational and transactional leaderships have repeatedly shown a positive relation with organizational outcomes, such as employee motivation, job involvement, and job satisfaction (Hui-Ling, 2017; Junwei et al., 2017; Maier et al., 2016; Nagendra & Farooqui, 2016; Rana et al., 2017). Spiritual traits have demonstrated a fair to moderate relationship with leadership styles. Francis and Crea (2015) have indicated the need for priests to develop temperaments and behaviors to meet the demands of the 21st century congregation. This research will expound the knowledge on leadership style and spiritual traits.

In Chapter 2, the researcher has demonstrated an extensive review of literature on leadership theories, leadership styles, and spiritual traits. The chapter demonstrated the importance of leadership styles and spiritual traits in the Catholic priesthood in the 21st century. In chapter 3, a detailed discussion on the research methodology will be provided. The research methodology section will explain the instruments that will be used to measure the sample population for the hypotheses and will analyze the data collected. In chapter 3 the validity and reliability of the instruments, the ethical issues involved in the methodology, limitations and delimitations, and the ethical considerations will be discussed.

Chapter 3: Methodology

Introduction

The purpose of this quantitative correlational research was to analyze if and to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana. The researcher examined the dimensions of the full-range leadership styles: transformational, transactional, and laissez-faire, and the dimensions of spiritual/character traits: self-directedness, cooperativeness, and self-transcendence. Currently, leadership styles and spiritual traits are minimally studied in developing countries (Dreyer & Herman, 2014). This research studied the perceived leadership styles and spiritual traits of Catholic priests in Ghana, in order to discover if any correlation exists between the independent variables: leadership styles, and the dependent variables: spiritual traits. The research addressed the gap in literature on leadership styles and spiritual traits, in order to improve Catholic priests' parish administration and ministry, priestly formation, and placement.

Prior research showed that leaders influenced organizational performance outcomes (Hui-Ling, 2017; Junwei et al., 2017; Maier et al., 2016; Nagendra & Farooqui, 2016; Rana et al., 2017). The Catholic priest is a leader in the Catholic Church who performs administrative, spiritual and leadership roles (John Paul II, 1992; Tomasz, 2017). The Catholic Church needed priests who could enhance the pastoral and administrative challenges of the 21st century church and congregation (Boyle & Dosen, 2017; Francis & Crea, 2015). The current study examined the correlation between leadership styles and spiritual traits of Catholic priests in Ghana.

The researcher used a quantitative correlational design to examine whether a correlation exists between leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence). The Multifactor Leadership Questionnaire [MLQ-5X] (Avolio & Bass, 2004), and the Temperament and Character Inventory (TCI-140) (Cloninger et al., 1993) survey instruments were used for data collection. The researcher analyzed the data collected from Catholic priests in Ghana, using Pearson correlation analysis, and SPSS. The researcher used the summative scores of the MLQ-5X to compare with the nine leadership attributes, and the summative scores of the TCI-140 for the spiritual traits variables to address the research questions. This study contributed to the minimal research on leadership styles and spiritual traits in non-Western cultures.

In Chapter 3 the methodology used in data collection and analysis were discussed. In this chapter, the problem statement and the research design are discussed, and the research questions, and hypotheses are stated. Furthermore, the chapter covers population, sample size selection procedure, data collection procedure, and the survey instruments used in survey questionnaire. Additionally, the chapter continues with a discussion about the validity and reliability of the two instruments: Multifactor Leadership Questionnaire (MLQ-5X), and Temperament and Character Inventory (TCI-140) used in the survey questionnaire. The chapter finally discussed the ethical consideration, limitation, and delimitation along with a summary.

Statement of the Problem

It was not known if and to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana. The correlation between

individual's leadership styles and spiritual traits was crucial for effective organizational performance outcomes. Singh (2015) examined the correlation between transformational and transactional leadership, and employee productivity from private and public banks in India. Singh (2015) reported that both transformational and transactional leadership behaviors influenced employees' productivity level through inspiring, motivating, and encouraging creativity.

Similarly, O'Connor and Jackson (2010) indicated that there is correlation between spiritual traits and organizational leadership behavior. O'Connor and Jackson (2010) showed that the three character dimensions (self-directedness, cooperativeness, and self-transcendence) predicted higher correlation with organizational leadership's performance outcomes than the temperament dimensions (novelty seeking, harm avoidance, reward dependence, and persistence. Singh (2015) and O'Connor and Jackson (2010) have indicated that leadership styles and spiritual traits correlated, and enhanced organizational leaders' performance outcomes (Dreyer & Hermans, 2014). The unknown was to what extent Catholic priests leadership styles will correlate with spiritual traits for effective parish ministry in Ghana.

The foundational constructs of leadership styles and spiritual traits could impact Catholic priests' formation processes in human, spiritual, intellectual, and pastoral formation (John Paul II, 1992). Identifying the correlation between leadership styles and spiritual traits among Catholic priests may help seminary formators and trainers design curricula to include courses on effective leadership styles Catholic priests will need to function effectively as priests, kings, and prophets (Boyle & Dosen, 2017). Knowing the correlation between leadership styles and spiritual traits could help Catholic priests to

have a better understanding of their leadership roles for effective pastoral ministry (Francis & Crea, 2015).

The target population of the study consisted of 500 Catholic priests from Catholic dioceses of Kumasi, Konongo-Mampong, and Obuasi. This was derived from 1,622 Catholic priests in Ghana (Ghana Catholic Diary and Directory, 2019). The sample was 93 Catholic priests.

Research Questions and Hypotheses

The purpose of this quantitative correlational study was to examine to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana. The correlation between leadership styles and spiritual traits was crucial for the 21st century Church (Dreyer & Hermans, 2014; Francis & Crea, 2017). The target population consisted of 500 Catholic priests from Catholic dioceses of Kumasi, Konongo-Mampong, and Obuasi in Ghana.

The research questions (RQ) and the hypotheses (H) could help answer the problem statement, to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana. The research questions examined to what extent a correlation exists or does not exist between the variables (IV and DV), from the hypotheses. The variables were leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence) of Catholic priests from Kumasi, Konongo-Mampong dioceses of Ghana. The leadership style variables were continuous and were measured by the Multifactor leadership Questionnaire short version (MLQ-5X). The spiritual traits variables were

continuous and were measured by Temperament and Character Inventory short version (TCI-140).

The MLQ-5X is a 36 item, 5-point Likert type scale divided into three subscales among the three leadership styles (transformational, transactional, and laissez-faire). The MLQ-5X is designed to identify the patterns and behaviors of individuals' leadership styles (Avolio & Bass, 2004). The TCI-140 is a 5-point scale with binary answers: true = 1, false= 0 (Lester et al., 2016). The TCI-140 consists of two measuring constructs- temperament and character inventories. This study used the character inventory which consists of 20 self-directedness items, 20 cooperative items, and 16 self-transcendence items.

There were nine research questions for this study. The research questions examined to what extent a correlation exists between the leadership styles and spiritual traits of Catholic priests in Ghana. The hypotheses showed possible correlations between leadership styles: transformational, transactional, and laissez-faire, and spiritual traits: self-directedness, cooperativeness, and self-transcendence. The null-hypothesis was H_0 , and H_a was the alternative hypothesis. The following research questions and hypotheses guided the study.

RQ1: To what extent does a correlation exist between Catholic priests' transformational leadership and self-directedness in Ghana?

H_{01} : A statistically significant correlation does not exist between Catholic priests' transformational leadership and self-directedness in Ghana

H_{1a} : A statistically significant correlation exists between Catholic priests' transformational leadership and self-directedness in Ghana

RQ2: To what extent does a correlation exist between Catholic priests' transformational leadership and cooperativeness?

H₀₂: A statistically significant correlation does not exist between Catholic priests' transformational leadership and cooperativeness in Ghana.

H_{2a}: A statistically significant correlation exists between Catholic priests' transformational leadership and cooperativeness.

RQ3: To what extent does a correlation exist between Catholic priests' transformational leadership and self-transcendence?

H₀₃: A statistically significant correlation does not exist between Catholic priests' transformational leadership and self-transcendence.

H_{3a}: A statistically significant correlation exists between Catholic priests' transformational leadership and self-transcendence.

RQ4: To what extent does a correlation exist between Catholic priests' transactional leadership and self-directedness, in Ghana?

H₀₄: A statistically significant correlation does not exist between Catholic priests' transactional leadership and self-directedness in Ghana.

H_{4a}: A statistically significant correlation exists between Catholic priests' transactional leadership and self-directedness in Ghana.

RQ5: To what extent does a correlation exist between Catholic priests' transactional leadership and cooperativeness?

H₀₅: A statistically significant correlation does not exist between Catholic priests' transactional leadership and cooperativeness in Ghana.

- H_{5a}: A statistically significant correlation exists between Catholic priests' transactional leadership and cooperativeness.
- RQ6: To what extent does a correlation exist between Catholic priests' transactional leadership and self-transcendence?
- H₀₆: A statistically significant correlation does not exist between Catholic priests' transactional leadership and self-transcendence.
- H_{6a}: A statistically significant correlation exists between Catholic priests' transactional leadership and self-transcendence.
- RQ7: To what extent does a correlation exist between Catholic priests' laissez-faire leadership style and self-directedness, in Ghana?
- H₀₇: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and self-directedness in Ghana.
- H_{7a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and self-directedness in Ghana.
- RQ8: To what extent does a correlation exist between Catholic priests' laissez-faire leadership and cooperativeness?
- H₀₈: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and cooperativeness in Ghana.
- H_{8a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and cooperativeness.
- RQ9: To what extent does a correlation exist between Catholic priests' laissez-faire leadership and self-transcendence?

H₀₉: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and self-transcendence.

H_{9a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and self-transcendence.

The nature and source of data for the study were derived from the Catholic priests' perceptions of their leadership styles and spiritual traits in Ghana. The data collected were obtained from participants' responses to the survey questionnaires. The results that emerged from analyses of the data collected represented the perceived correlation between leadership styles and spiritual traits of the Catholic priests in Ghana, based on the research questions.

Research Methodology

This study used quantitative methodology to examine if and to what extent a correlation exists between Catholic priests' leadership styles and spiritual traits in Ghana. Quantitative methodology enabled the researcher to examine the correlation between the two variables (leadership styles and spiritual traits), determined to what extent a statistical correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana.

Gay, Mills, and Airasian, (2011) indicated that quantitative methods are used to examine the potential correlation between independent and dependent variables. Buckley (2015) stated that using quantitative methodology enables the researcher to answer what occurs between variables, unlike qualitative method that answers how and why phenomena occurred. A qualitative method was not be appropriate to answer this current study's research questions, to what extent a correlation exists between leadership styles

and spiritual traits of Catholic priests in Ghana, and not to answer how and why phenomena occurred.

Landrum and Garza (2015) maintained that quantitative methodology uses survey instruments and examines two continuous variables that are correlated. Furthermore, McCusker and Gunaydin (2015) stated that quantitative methods use questionnaires to collect numerical data, and researchers have a notion of the expected outcome. Barker, Pistrang, and Elliott (2015) indicated that quantitative methodology uses numerical data to support measurement for precision and accuracy. A quantitative method, unlike qualitative method, uses numerical data to analyze theory accuracy (Choy, 2014; Williams, 2011). Using a quantitative method for this study was determined appropriate because the variables were continuous and correlated. A quantitative method was appropriate as the study used the Multifactor Leadership Questionnaire short version (MLQ-5X) instruments questionnaires to collect numerical data of Catholic priests' leadership styles, the Temperament and Character Inventory short version (TCI-140) instrument questionnaire were utilized to collect data for spiritual traits of Catholic priests and in Ghana.

A quantitative methodology uses a large sample size that could be used to generalize for similar studies (Barker et al. (2015). Zareen et al. (2015) conducted a study using quantitative methodology to determine if leadership style (transformational, transactional, and laissez-faire) in the banking sector had a significant impact on employees' motivation. Zareen et al. (2015) sampled 100 employees from five banks and the results were generalized for employees at the banking sector in Pakistan.

Additionally, a quantitative method is specific, objective, and conclusions are free from biases (Hite, 2015; Zyphur & Pierides, 2017).

A quantitative methodology uses numbers for precision and accuracy (Barker et al. 2015). In quantitative methodology, researchers use numerical data to analyze the accuracy of a theory in an expedient manner (Choy, 2014; Williams, 2011). Using numerical data in quantitative methodology supports measurement validity and reliability with minimal error, and results are credible (Barker et al. 2015). Barnham (2015) stated that using numerical data in quantitative methodology enables researchers to establish behavioral and mental facts, which supports the validity of a study (Barnham, 2015). Using a quantitative method in this study could help determine the accuracy of the correlation that exists between priests' leadership styles and spiritual traits.

A quantitative methodology identifies and isolates specific variables and emphasizes the use of numerical data and measurable variables in a study (Park & Park, 2016). Using quantitative methodology in this research helped isolate, measure, and evaluate variables. Quantitative methods avoid labeling people, control biases, and facts and phenomena are understood (Park & Park, 2016). Unlike qualitative method that uses theoretical discoveries based on field work, quantitative method works to predict social phenomena through evaluation and generalized findings (Park & Park, 2016). A quantitative methodology was the best fit for this study because it could apply to different academic fields including religion, psychology, and business (Zyphur & Pierides, 2017).

A qualitative method was determined inappropriate for this study. A qualitative methodology uses small to medium sample size with various methods such as interviews, case study, and social media sources (Nagata & Suzuki, 2017). Qualitative design

explores fundamental problems and participants' opinions (Wyse, 2011). A qualitative method has the potential to capture the voice of people, who share experiences and worldview on social events (Nagata & Suzuki, 2017). Prior studies that assessed effectiveness of rapid qualitative method indicated that the sampled population should have been a community network- based, covering a wide data collection base (Johnson & Vindrola-Padrosa, 2017; Nagata & Suzuki, 2017). This supports the view that qualitative method was not be appropriate for this study because a larger sample size was necessary for data collection. Using quantitative methodology in this study helped the researcher to discover the correlations between leadership styles and spiritual traits of Catholic priests and their implications for effective pastoral, spiritual, and sociocultural leadership and ministry (Flannery, 1996).

Research Design

The researcher utilized a correlational design to examine if and to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana. The units of analysis and observation were Catholic priests. Using a correlational design allowed the researcher to analyze the correlations between two variables: independent and dependent (Shaughnessy et al., 2015; Turner et al., 2013). This study used correlational design to demonstrate whether there was a strong, weak, positive, or negative correlation existed between leadership styles (transformational, transactional, and laissez-faire), and spiritual traits (self-directedness, cooperativeness, and self-transcendence) of Catholic priests in Ghana (Shaughnessy et al., 2015).

Other forms of quantitative research designs that were considered but determined to be inappropriate were experimental, descriptive, and quasi-experiment. Turner et al.

(2013) stressed that experimental design measures the effect or impact on treatments, isolates and manipulates variables. Furthermore, an experimental design has three facets: independent (experimental condition), dependent (manipulated), and the controlled nuisance (extraneous) condition (Weiner, Schinka, Velicer, & Weiner, 2012). In experimental design there is a causal connection between the independent and the dependent variables (Kirk, 2009). An experimental design was not appropriate for this research because the purpose of this study did not look for effects or manipulate the variables, nor establish a causal connection between the variables. Furthermore, the study did not measure effects on treatment, describe characteristics of the variables, or compare the effect on treatments that resembles a true experiment. In contrast, this current study examined correlations between the independent variables: leadership styles (transformational, transactional, and laissez-faire), and the dependent variables: spiritual traits (self-directedness, cooperativeness, and self-transcendence) of Catholic priests in Ghana.

Park and Park (2016) indicated that descriptive design describes specific characteristics of groups or institutions. A descriptive design was inappropriate for this study as the goal of descriptive design is to describe characteristics of a population. Shaughnessy et al. (2015) stated that quasi-experiment focuses on treatment and comparison that resembles true experiment but lacks the degree of control. Furthermore, quasi-experiment determines whether a treatment is effective when a true experiment is impossible (Shaughnessy et al., 2015). Quasi-experiment and descriptive designs were determined inappropriate for this study as the goal was not to determine effects on

treatment, but determine the extent of correlation between leadership styles and spiritual traits of Catholic priests in Ghana.

Aggarwal and Ranganathan (2016) indicated that a correlational design measures the degree of association and nature of the correlation between the quantitative variables. In this present study, the quantitative variables were leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence). The researcher determined the extent of the correlations between Catholic priests' leadership styles and spiritual traits.

Leadership styles (transformational, transactional, and laissez-faire) were the independent variables, and spiritual traits (self-directedness, cooperativeness, and self-transcendence) were the dependent variables. The unit of analysis was Catholic priests in Ghana who identified the extent of correlations that exist between their leadership styles and spiritual traits. The target population was 500 Catholic priests from three Catholic dioceses in Ghana. Catholic priests are men called by God, who have had spiritual, philosophical, and theological formation, and are ordained to serve the Catholic Church as leaders (Beal et al., 2000; Isacco et al., 2014).

The researcher collected data on priests' leadership styles by sending the Multifactor Leadership Questionnaire (MLQ-5X) survey link to participants' e-mail accounts. The MLQ-5X is designed to measure leadership styles, specifically, transformational, transactional, and laissez-faire (Bambale et al., 2017; Fiaz et al., 2017). The data collection on priests' spiritual traits, specifically, self-directedness, cooperativeness, and self-transcendence, were collected by sending the Temperament and Character Inventory (TCI-140) survey link to participants' e-mail accounts. The TCI-140

is a self-report instrument, designed to measure an individual's personality temperament and character dimensions (Cloninger et al., 1993; Garcia et al., 2016). This study used only the Character Inventory to measure Catholic priests' spiritual traits.

The independent variable leadership styles (transformational, transactional, and laissez-faire) showed a spectrum of responses based on the priests' perception of their leadership styles at the parish. The dependent variable, spiritual traits, shows responses on priests' perception of their self-directedness, cooperativeness, and self-transcendence at work. A correlational design helped to identify the levels of importance, and extent of the correlation between the independent and dependent variables (Shaughnessy et al., 2015). The correlational design was appropriate to answer the research question, to what extent a correlation exists between Catholic priests' leadership styles and spiritual traits in Ghana.

Population and Sample Selection

The general population for the study was Catholic priests in Ghana (Ghana Catholic Diary and Directory, 2019). The target population was the Catholic priests of the three Catholic dioceses (Kumasi, Konongo-Mampong, and Obuasi) in Ghana, of which there were approximately 500 prospective participants. Participants should be Catholic priest from the above mentioned dioceses, who are in active ministry. There are about 550 priests from these dioceses who meet this criterion. The Catholic dioceses in Ghana have more than 1,622 Catholic priests (Ghana Catholic Diary and Directory, 2019). The target population was appropriate to address the research problem.

Based on G*Power analysis, a minimum sample of 82 was required for correlational analysis (Faul, Erdfelder, Buchner, & Lang, 2009). An *a priori* power

analysis was computed using G*Power 3.1.9 power analysis of 0.80, error probability of 0.05, and effect size of 0.3 resulted in 82 minimum sample size (Faul et al., 2009). The G*Power 3.1.9 calculation is the required power analysis recommended by GCU. A post-hoc analysis with a total sample size of 93, an exact test and correlational: bivariate normal model, using Bonferroni corrected level of significance of .0167, and two-tailed test. A Post hoc analysis was calculated for all the hypotheses. The correlation between transformational leadership and self-directedness was $r(91) = .360$, so statistical power $(1-\beta)$ is 0.884. The sample size had enough samples to generate at least 80% of power in the statistical analysis. Therefore, the sample size 93 participants was sufficient for the analysis. The correlation between transformational leadership and cooperativeness was $r(91) = .416$, so statistical power $(1-\beta)$ is .965, and the correlation between transformational leadership and self-transcendence was $r(91) = .249$, so statistical power $(1-\beta)$ is .510. The correlation between transactional leadership and self-directedness was $r(91) = .056$, so statistical power $(1-\beta)$ is .329, the correlation between transactional leadership and cooperativeness was $r(91) = .019$, so statistical power $(1-\beta)$ is .018, and the correlation between transactional leadership and self-transcendence was $r(91) = .179$, so statistical power $(1-\beta)$ is .2499. The correlation between laissez-faire leadership and self-directedness was $r(91) = -.423$, so statistical power $(1-\beta)$.0167, the correlation between laissez-faire leadership and cooperativeness was $r(91) = -.342$, so statistical power $(1-\beta)$ is .0167, and the correlation between laissez-faire leadership and self-transcendence was $r(91) = .227$, so statistical power $(1-\beta)$ is .422. (Appendix E).

The researcher used convenience sampling for the study. A convenience sample uses population which is readily available and willing to respond (Kivunja, 2015;

Shaughnessy et al., 2015). Furthermore, convenience sampling provides a true representation sample due to easy access to the population (Kivunja, 2015). A convenience sampling procedure is more time and cost effective (Park & Park, 2013). A convenience sampling procedure gives the opportunity for the researcher to obtain unbiased information (Shaughnessy et al., 2015).

The researcher sent a letter with the purpose statement and informed consent to the diocesan bishops for approval to use priests as participants. The copy of the approval letter can be found in Appendix A. Once permission was granted, the researcher contacted the respective diocesan offices to obtain the email addresses of priests who accepted to participate in the survey, which involves priests' leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence). Upon receiving the email addresses, the researcher recruited participants by invitation letter through email. The invitation to participate included an informed consent form, and a link to the survey instruments. Before proceeding to access the survey instruments, participants first click on "agree" or "disagree". If a participant chose "agree" and click "next" it meant they had read the informed consent and accepted willingly to participate. If a participant clicked "disagree" and "next" the survey closed, which meant they could not continue. The first survey instrument MLQ-5X measured priests' leadership styles (transformational, transactional, and laissez-faire). The second instrument TCI-140 measured priests' spiritual traits (self-directedness, cooperativeness, and self-transcendence). This study used convenience sampling because the researcher could readily contact participants by email.

The study obtained a maximum of 160 participants, but 93 completed the survey. The researcher obtained the sample size by collecting e-mail addresses of priests from the administrative offices of each diocese where data were to be collected. Prior to obtaining priests' e-mail addresses, the researcher made phone calls to over 100 priests informing them about the survey involving priests' leadership styles and spiritual traits and obtained their consent to participate in the survey. Additionally, the researcher made follow up phone calls to priest participants after emails containing the survey instruments had been sent. At priests' monthly recollections sessions in the various dioceses, where all priests in the diocese are required to gather for spiritual renewal, the researcher met one-on-one with priests, and general announcements about the study and survey were made. The target population of 500 participants was derived from 1,622 Catholic priests from the Kumasi, Konongo-Mampong, and Obuasi dioceses in Ghana (Ghana Catholic Diary and Directory, 2019). A study sampled 30 participants to determine the leadership styles using MLQ-5X (Simpson, 2014). The researcher expects not less than 20% response rate, which will be higher than the 82 valid participants as indicated by G*Power calculation (Appendix E), and higher than 30 participants (Simpson, 2014; Structchen, 2018).

The researcher had confidence in obtaining the needed sample size from the target population. However, if that fails, the first alternative could be to extend the sample size from three to five Catholic dioceses, by adding Sunyani and Goaso dioceses, all in Ghana. There are about 419,780 Catholics from the three dioceses of Konongo-Mampong, Kumasi, and Obuasi (Ghana Catholic Diary and Directory, 2019). That would increase the sample size, of which 1% could be enough sample size for the validity of the study's required 82 participants. The second alternative would be to change the

methodology to qualitative, using (a phenomenology to interview about 15 Catholic priests from Ghana). This study obtained 93 sample, larger than the 82 minimum required sample size.

The researcher obtained site authorization before beginning the survey. Prior to conducting the survey, the researcher obtained site authorization from three Catholic bishops in Ghana where the study was conducted. In order to obtain the site authorization, the researcher had a telephone conversation and discussion with the bishops from the three Catholic dioceses (Konongo-Mampong, Obuasi, and Kumasi), and asked permission to use the priests' as participants for the survey. The researcher gave each bishop the information about the study including the purpose of the study, participation requirements, recruitment specification, along with the GCU site authorization form. Once verbal approvals were received, the researcher sent a copy of the prospectus to each bishop. Each bishop submitted the approval letter indicating that the researcher has permission to use priests as survey participants in the respective dioceses. The site authorization letters are attached in Appendix A.

Instrumentation

The researcher collected data for this quantitative study from a survey of Catholic priests from Ghana with the permission of the bishops, and the informed consent from the priests. Two instruments were used for data collection: Multifactor Leadership Questionnaire Short version (MLQ-5X, Asiri et al., 2016; Avolio & Bass, 2004; Bass, 1985; Maier, 2016), and the Temperament and Character Inventory (TCI-140, Cloninger et al., 1993).

MLQ-5X instruments. The MLQ-5X is the most prominent that has been used to measure leadership styles (Bass & Avolio, 2004). In this study, the MLQ-5X was used to measure the leadership styles: transformational, transactional, and laissez-faire of Catholic priests from Kumasi, Konongo-Mampong, and Obuasi dioceses in Ghana. The MLQ-5X is most validated and widely used leadership assessment tool for measuring transformational, transactional, and laissez-faire leadership styles (Bass, 1985; Giroux & Mclarney, 2014; Northouse, 2016). The MLQ-5X is comprised of 36 items, measuring individuals' transformational, transactional, and laissez-faire leadership styles (Maier, 2016; Northouse, 2016). In the MLQ-5X, the transformational leadership style subscale consists of 20 items: idealized influence (behavior and attribute), inspirational motivation, intellectual stimulation, and individual consideration. The transactional leadership style subscale consists of 12 items examining individuals' contingent reward, and management-by-exception (active), and laissez-faire subscale has 4 items examining passive management-by-exception (Bambale et al., 2017). The MLQ-5X is a 5-point Likert scale with 0-representing strongly disagree, and 5-representing strongly agree. The ratings are 0 = 'not at all', 1 = 'once in a while'; 2 = 'sometimes'; 3 = 'fairly often'; and 4 = 'frequently, if not always' (Avolio & Bass, 2004; Bambale et al., 2017; Kebede & Demeke, 2017).

The MLQ-5X scale scores are average scores for the items on a scale. There are three subscales, one for each leadership style. Each subscale is comprised of items with identified numbers. The score in each subscale is derived by adding the numerical responses of the items associated with the subscale and dividing the total by the total number of items with the subscale (Avolio & Bass, 2004; Hardman, 2011). If an item is

left blank, one divides the total by the number of items answered (Avolio & Bass, 2004). For instance, the score for transformational leadership style is calculated by averaging the scores of five subscales (i.e. idealized influence, idealized behavior, inspirational motivation, intellectual stimulation, and individual consideration) each is comprised of four items.

The MLQ-5X has previously been used to measure leadership styles of church leaders (Trmal et al., 2015). The validity and reliability of the instrument is affirmed by < 0.90 confirmatory and discriminatory factor and Cronbach's Alpha > 0.80 (Avolio & Bass, 2004). Xenikou (2017) studied relative validity of leadership styles of transformational leadership behavior (inspirational, intellectual stimulation, and individual consideration), and transactional leadership-contingent reward to predict cognitive and affective identification. The coefficient scores were inspirational 0.84, intellectual stimulation 0.80, individual consideration 0.85, and contingent reward 0.85.

TCI-140 instrument. The second instrument used in this study was the Temperament and Character Inventory (TCI-140), which was created by Cloninger et al. (1993). The TCI-140 measures an individual's temperament and character profiles. Each subscale consists of 20 items, with the exception of self-transcendence which has 16 items (Garcia et al., 2016; Kokras et al., 2014). In this present study, the researcher used only the Character traits inventory to measure the dependent variable spiritual traits (self-directedness, cooperativeness, and self-transcendence) of Catholic priests in Ghana. The TCI-140 is a 5-point scale with binary answers: 1= definitely false, 2 = mostly or probably false, 3= neither true nor false, 4= mostly or probably true, 5= definitely true (Lester et al., 2016). Lüdtkke et al. (2017) avers that the reliability of the TCI-140 is

determined by Cronbach's Alpha between 0.79 and 0.85, and test-retest reliability at six months interval.

The TCI-140 scale scores are average scores for the items on the scale. There are three subscales, one for each character trait. The score in each subscale is derived by adding the numerical responses of the items associated with the subscale and dividing by the total number of items on the subscale (Cloninger, et al. 1993). The Multifactor Leadership Questionnaire (MLQ-5X) measured priests leadership styles (transformational, transactional, and laissez-faire), and the Temperament and Character Inventory (TCI-140) measured priests' spiritual traits (self-directedness, cooperativeness, and self-transcendence) in Ghana.

Validity

Research validity is the "truthfulness of a measure when the construct measures what it claims to measure" (Shaughnessy et al., 2015, p. 38). The validity test further determines the instrument theoretical construct with evidence, in two categories: internal or external validity (Rawung, et al. 2015). Internal validity is the degree to which the difference in the performance of the dependent variable is depended on the independent variable (Shaughnessy et al., 2015). External validity is the degree to which the results of a research are generalizable beyond the current population or conditions (Shaughnessy et al., 2015).

Validity is further classified into construct, content, and criterion validity.

Construct validity refers to the judgment from evaluation of evidence from numerous studies using a specific measuring instrument with variables which are related (Kimberlin & Winterstein, 2008). Content validity refers to the extent the items developed to

operationalize a construct provides an adequate representative sample of all the items that might measure the construct of interest (Kimberlin & Winterstein, 2008; Shaughnessy et al., 2015). A criterion validity is the relationship correlation between the scales scores and some specified, measurable criterion (Kimberlin & Winterstein, 2008; Pallent, 2013; Patten et al., 2018). A study's validity depends on using appropriate instruments for the survey. The validity of an instrument is determined by < 0.90 confirmatory and discriminatory factor, and Cronbach's Alpha > 0.80 (Avolio & Bass, 2004).

This study used the Multifactor Leadership Questionnaire (MLQ-5X) and the Temperament and Character Inventory (TCI-140). The Multifactor Leadership Questionnaire (MLQ-5X) is widely used. The MLQ has been used extensively in organizational studies and its construct validity has been explained using factor analyses (Avolio & Bass, 2003). The MLQ-5X is regarded as one of the best valid measure for transformational, transactional, and laissez-faire leadership for different organizations in the world both in the United States and outside (Antonakis, Avolio, & Sivasubramaniam, 2003; Bambale et al., 2017; Bormann & Abrahamson, 2014; Francis, 2017; Rana et al., 2016; Strutchen, 2018; Xenikou, 2017). The MLQ has been used extensively in research studies on leadership styles, those published in peer-reviewed journals, master's theses, and dissertations (Owens Houck, 2016). Bormann and Abrahamson (2014) indicated that the MLQ-5X has been used by more than 200 research studies within the past 40 years. The MLQ-5X is both a reliable and valid instrument for measuring leadership styles: transformational, transactional, and laissez-faire with coefficient range between 0.69 and 0.83 (Bormann & Abrahamson, 2014). Xenikou (2017) studied the effects of transformational and transactional leadership as a complementary but distinct form of

leadership on different forms of organizational identity using the MLQ-5X, resulting in high construct validity coefficient 0.85(Xenikou, 2017). In a similar instance, the MLQ-5X showed high construct validity of 0.89 for laissez-faire (Fiaz, et al, 2017). The criterion-related validity for transformational leadership demonstrated as high levels of validity (Avolio & Bass, 2004). The validity of the MLQ-5X is shown in the reliability of each leadership styles scale range between 0.64 to 0.92 (Avolio & Bass, 2004).

The second instrument, TCI-140 has construct validity (Garcia et al., 2015). Prior research studies have used the TCI-140 to measure leadership styles and personality profiles (Garcia et al., 2015; Haugan et al., 2016; Lester et al., 2016; O'Connor & Jackson, 2010). O'Connor and Jackson (2010) showed that concurrent and construct validity of the TCI has widely been established. Mousavi et al. (2015) used the TCI-140 to measure the influence of personality and intelligence on individuals' cognitive ability. The study showed high construct validity with the temperament and character subscales average coefficient of 0.83. Specially, the coefficient scores for character subscales were SD 0.82, CO 0.83, and ST 0.83 (Mousavi et al., 2015). Garcia et al. (2015) indicated that the TCI showed predictive validity with other personality inventories, predicts actual behavior, and how individuals interpret events in their lives. The TCI has been "validated in many countries including Japan, Germany, China, France, Sweden, and many other countries" (Goncalves & Cloninger, 2010. p. 127). The TCI-140 has further been used in many peer-reviewed journals, and worked well with studies about personality profile, resulting in high reliability coefficients (Goncalves & Cloninger, 2010). The MLQ-5X and the TCI-140 were valid instruments to measure to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana.

Reliability

Reliability is the degree to which an instrument is a consistent measurement, and free from error (Gonzalez, Rowson, & Yoxall, 2015; Shaughnessy et al., 2015). The reliability of an instrument could be classified into: a) test-retest, b) internal consistency, and c) inter-rater reliability (Shaughnessy et al., 2015; Patten et al., 2018). The test-retest reliability is the extent to which a measure is consistent over time (Shaughnessy et al., 2015). Test-retest reliability is administering a test to same people on two different occasions, and calculating the scores obtained (Pallent, 2013). A high test-retest reliability indicates a more reliable scale (Pallent, 2013; Patten et al., 2018). Internal consistency reliability is the extent to which items of the measure are interrelated and measure the construct (Rawung, et al. 2015; Shaughnessy et al., 2015), which is determined by Cronbach's alpha with the accepted figure $\geq .70$ (Patten et al., 2018, Rawung, et al. 2015). Inter-rater reliability is the ability of the instrument to establish equivalence with different raters (Kimberlin & Winterstein, 2008).

Reliability of the study depends on the instrument. This study used the Multifactor Leadership Questionnaire (MLQ-5X) to measure leadership styles (transformational, transactional, and laissez-faire), and the Temperament and Character Inventory (TCI-140) to measure spiritual traits (self-directedness, cooperativeness, and self-transcendence). The MLQ-5X and TCI-140 are reliable instruments extensively used by previous researchers.

The MLQ-5X validation process has shown internal consistency and test-retest-reliability for all the items (Hardman, 2011). The MLQ manual has reported scores for the transformational leadership style internal consistency reliability scores ranging from

0.73 to 0.86 across four subscales: idealized influence behavior 0.73, intellectual stimulation 0.79, individualized consideration 0.84, and inspirational motivation 0.86 (Avolio & Bass, 2004; Raina & Sharma, 2013). Hashim et al. (2017) used the MLQ to measure transformational leadership effectiveness, indicating a Cronbach alpha of 0.86, as good reliability. Rawung et al. (2015) used the MLQ-5X to measure employees' knowledge sharing, and the transformational and transactional subscales showed minimum composite reliability of 0.76, and a maximum of 0.86. Xenikou (2017) studied transformational leadership's three subscales (inspirational, intellectual stimulation, and individual consideration) and transactional leadership's subscale: contingent reward. The Cronbach alpha was inspirational 0.84, intellectual stimulation 0.80, individual consideration 0.85, and contingent reward 0.85 (Xenikou, 2017). Francis (2017) stated that the MLQ has internal consistency reliabilities for transformational and transactional leadership with a minimum Cronbach alpha of 0.78 and a maximum value 0.82.

The TCI-140 has widely been used. The instrument has been established as a reliable measure for self-directedness, cooperativeness, and self-transcendence (Cloninger et al., 1993; Costa, Oliveira, Pestana, & Costa, 2016). The reliability of the TCI-140 is based on the Cronbach's alpha ranging from 0.79 to 0.85 and test-retest reliability at six months interval (Lüdtke et al., 2017). Cloninger et al. (1993) indicated that Cronbach alpha using the TCI measuring instrument with temperament dimensions range of 0.76 to 0.87, and character dimension range of 0.84 to 0.89 was reliable. Costa et al. (2016) used the TCI-140 self-transcendence to measure female sexual arousal and responsiveness, the Cronbach alpha was 0.83. In a study using the Temperament and Character Inventory, Cronbach alpha of the character dimension were self-directedness

(SD) 0.82, cooperativeness (CO) 0.83 and self-transcendence (ST) 0.83 (Mousavi et al., 2015).

Vespa et al. (2015) used the TCI-R, an Italian version of the TCI-140 with adults' medical diseases. Vespa et al. (2015) determined the reliability of the TCI-140 by calculating the mean, standard deviation, and Cronbach α coefficient. Vespa et al. (2015) reported internal consistency reliability Cronbach α coefficient for SD 0.86, CO 0.75, and ST 0.83. The authors further showed that TCI-140 is a valid and reliable instrument for evaluating different personality traits (Vespa et al., 2015). Similarly, Govcalves and Cloninger (2010) indicated that the TCI through several studies and countries is thought to have a satisfactory internal consistency (Cronbach alpha coefficient above 0.70 for all dimensions which demonstrate strong internal consistency). The TCI further showed internal consistency for both Temperament and Character Inventory subscales with Cronbach alpha ranging from 0.77 to 0.93 in a study conducted in Croatia (Jaksic et al., 2015).

Data Collection and Management

The researcher examined to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana. A sample of 93 participants was utilized for the survey questionnaire through Mind Garden. The following is a step by step procedure that was followed for data collection and management. These include obtaining site authorization letter, approval to use the MLQ-5X and the TCI-140, Institutional Review Board (IRB) approval, and informed consent from participants. The following procedural explanations also include a description of how the data were collected and transferred into SPSS for analysis.

First step. The researcher obtained site authorization approval letters from bishops in Ghana. In order to obtain site authorization for data collection, the researcher made telephone calls to the bishops of Kumasi, Konongo-Mampong, and Obuasi dioceses and requested permission to use priests as participants. After obtaining a verbal approval, the researcher sent a written letter to the bishops with GCU site authorization form, and a copy of the prospectus. The researcher received the granted site authorization letters and copies are Appendix A.

Second step. The researcher obtained approval to use the instruments. A written request for permission to use the Multifactor Leadership Questionnaire Short form (MLQ-5X), was sent to the administrator, Mind Garden Inc. The researcher also emailed the director and program administrator of the Temperament and Character Inventory (TCI-140), Anthropedia Foundation, to request permission to use the instrument. Permission to use the MLQ-5X and the TCI-140 were granted, and copies of the acceptance letters and instruments are in Appendix D.

Third step. The researcher submitted the proposal of this study to the Institutional Review Board (IRB) for approval. No data were collected prior to IRB approval. After IRB approvals received, the researcher started data collection.

Fourth step. The researcher collected data through Mind Garden. The researcher sent a recruitment email with information on the nature of the study to the participants. The email contained a link to the informed consent site for participants to click on and indicate their willingness to participate, and a link to the survey questionnaire. The informed consent provided an explanation of the purpose of the study, participants' rights, data collection procedure and storage, and protection of their privacy (Appendix

C). Individuals who agreed to the informed consent were directed to the survey questionnaires to be completed. The link and survey begun on December 2, 2019 and were operational for one and half month, ended on January 16, 2020. The participants were reminded via telephone calls.

Fifth step. Data collected was imported to SPSS. The researcher transferred data collected by Mind Garden on a Microsoft Excel file, and imported to IBM Statistical Package for Social Sciences (SPSS: 2016) for analysis. The researcher used mean substitution method to check missing data before conducting data analysis. Missing data is comprised of any unrecorded data values, which would have been meaningful for analysis if recorded (Li et al. 2014, Schiomer, Bauman, & Card, 2010). Such unrecorded data were subjected to imputation of mean substitution, as recommended by Schiomer et al. (2010). The mean substitution allowed analysis through imputation of mean substitution, whereby “missing values were imputed with the mean values of that variable on the bases of non-missing values of that variable” (Schiomer et al. 2010, p. 3).

Furthermore, the data collected will be stored in a secure drive and kept in a locked cabinet for five years as required by CITI and GCU. Additionally, the researcher will erase digital data, and printed materials shredded after five years; however, participants’ email contact information were deleted after data had been downloaded. The survey questionnaire did not include participants’ personal information to ensure validity and reliability throughout data collection process.

Data Analysis Procedures

This study used nine research questions and corresponding hypotheses. The purpose of this quantitative correlational research was to examine if and to what extent a

correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana. The research questions and hypotheses are:

RQ1: To what extent does a correlation exist between Catholic priests' transformational leadership and self-directedness in Ghana?

H₀₁: A statistically significant correlation does not exist between Catholic priests' transformational leadership and self-directedness in Ghana

H_{1a}: A statistically significant correlation exists between Catholic priests' transformational leadership and self-directedness in Ghana

RQ2: To what extent does a correlation exist between Catholic priests' transformational leadership and cooperativeness?

H₀₂: A statistically significant correlation does not exist between Catholic priests' transformational leadership and cooperativeness in Ghana.

H_{2a}: A statistically significant correlation exists between Catholic priests' transformational leadership and cooperativeness.

RQ3: To what extent does a correlation exist between Catholic priests' transformational leadership and self-transcendence?

H₀₃: A statistically significant correlation does not exist between Catholic priests' transformational leadership and self-transcendence.

H_{3a}: A statistically significant correlation exists between Catholic priests' transformational leadership and self-transcendence.

RQ4: To what extent does a correlation exist between Catholic priests' transactional leadership and self-directedness, in Ghana?

- H₀₄: A statistically significant correlation does not exist between Catholic priests' transactional leadership and self-directedness in Ghana.
- H_{4a}: A statistically significant correlation exists between Catholic priests' transactional leadership and self-directedness in Ghana.
- RQ5: To what extent does a correlation exist between Catholic priests' transactional leadership and cooperativeness?
- H₀₅: A statistically significant correlation does not exist between Catholic priests' transactional leadership and cooperativeness in Ghana.
- H_{5a}: A statistically significant correlation exists between Catholic priests' transactional leadership and cooperativeness.
- RQ6: To what extent does a correlation exist between Catholic priests' transactional leadership and self-transcendence?
- H₀₆: A statistically significant correlation does not exist between Catholic priests' transactional leadership and self-transcendence.
- H_{6a}: A statistically significant correlation exists between Catholic priests' transactional leadership and self-transcendence.
- RQ7: To what extent does a correlation exist between Catholic priests' laissez-faire leadership style and self-directedness, in Ghana?
- H₀₇: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and self-directedness in Ghana.
- H_{7a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and self-directedness in Ghana.

RQ8: To what extent does a correlation exist between Catholic priests' laissez-faire leadership and cooperativeness?

H₀₈: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and cooperativeness in Ghana.

H_{8a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and cooperativeness.

RQ9: To what extent does a correlation exist between Catholic priests' laissez-faire leadership and self-transcendence?

H₀₉: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and self-transcendence.

H_{9a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and self-transcendence.

The researcher transferred data collected by Mind Garden in a Microsoft Excel 2010 spreadsheet and import the data to IBM Statistical Package for Social Sciences [SPSS: 2016] for analysis (Bruland & Dugas, 2017). Pearson correlation was utilized to analyze the data. The Pearson correlation assumes that: 1) variables should be measured on a continuous scale at an interval or ratio level, 2) the variables must be paired, 3) there must be a linear correlation between the variables, 4) there must not be any significant outliers, and 5) the variables must be normally distributed (Laerd Statistics, 2018).

In the first assumption, the researcher paired the two continuous variables (Laerd Statistics, 2018). The researcher utilized Catholic priests rating of their leadership styles and spiritual traits as the two continuous variables. Therefore, assumption one was met by the Pearson Correlation. The second assumption was tested by pairing the two

variables leadership styles (transformational, transactional, and laissez-faire) and spiritual traits variables (self-directedness, cooperativeness, and self-transcendence).

In order to test whether the data were approximately linear and normally distributed, the researcher utilized scatter plots to test the correlation between the independent and dependent variables (Laerd Statistics, 2018). Scatter plots are two-dimensional data visualization that uses dots to represent the values obtained for two different variables: one the x-axis and the other plotted on the y-axis. By visually examining the scatter plots the researcher interpreted if a linear correlation existed between independent (leadership styles) and dependent variables (spiritual traits); and there were no significant outliers.

The researcher used descriptive statistics to determine the central tendency and the standard deviation of Catholic priests' leadership styles: transformational, transactional, and laissez-faire, and spiritual traits: self-directedness, cooperativeness, and self-transcendence in Ghana (Shaughnessy et al., 2015). Descriptive statistics provide information to describe data with a clear pattern, and easy interpretation (Laerd Statistics, 2018). Descriptive statistics measure the central tendency of mean, median, mode and standard deviation (Conner & Johnson, 2017). Shaughnessy et al. (2015) indicated that descriptive statistics are used to gain understanding of primary data and summarize the observable data. In this study the descriptive statistics were calculated with IBM SPSS statistics program.

The scores from the two instruments were used for data analysis in this study. The first instrument, MLQ-5X provided scores for transformational, transactional, and laissez-faire leadership styles, while the TCI-140 provided scores for self-directedness,

cooperativeness, and self-transcendence. The MLQ-5X scale scores are average scores for the items on a scale. There are three subscales, one for each leadership style. Each subscale is comprised of items with identified numbers. The score in each subscale is derived by adding the numerical responses to the items associated with the subscale and dividing by the total number of items on the subscale (Avolio & Bass, 2004; Hardman, 2011). If an item is left blank, the total will be divided by the number of items answered (Avolio & Bass, 2004). For instance, the score for transformational leadership style is calculated by averaging the scores of five subscales (i.e. idealized influence, idealized behavior, inspirational motivation, intellectual stimulation, and individual consideration) each of which is comprised of four items. The same process is used for transactional and laissez-faire subscales. The subscale that attains a higher average score will be regarded more transformational, more transactional or more laissez-faire leadership. The TCI-140 scale scores are average scores for the items on the scale. There are three subscales, one for each character trait. The score in each subscale is derived by adding the numerical responses of the items associated with the subscale and dividing by the total number of items on the subscale (Cloninger, et al. 1993). The scores for both MLQ-5X and TCI-140 were obtained for each of the 93 participants.

The current study further examined the level of statistical significance in determining whether to reject the null hypothesis. The level of statistical significance is determined by p-value. A p-value is the probability that a given outcome, or one more extreme than that outcome could have occurred by chance alone (Kuzma, 1998, Pallant, 2013). The p-value further determines the level of significant correlation of the variables in the research questions (Pallant, 2013). Shaughnessy et al. (2015) indicated that when

p-value is ≤ 0.05 , the outcome is judged statistically significant. The test statistics p-value < 0.05 will mean rejection of the null hypothesis, while a p-value of ≥ 0.05 will imply accepting the null hypothesis (Shaughnessy et al., 2015).

Pearson correlation was utilized for data analysis in this current study. Specifically, the researcher applied Pearson correlation in order to answer the research questions and hypotheses by examining to what extent a correlation exists between leadership styles and spiritual traits. Singh (2015) examined the correlation between leadership styles and employee productivity among Indian banking organizations using correlational analysis. Singh (2015) reported that both transformational and transactional leadership were statistically significantly related to employee productivity.

Prior studies examining leadership styles and spiritual traits successfully used the correlation method for data analysis (Aslan & Arkar, 2016; Mousavi et al. 2015; Singh, 2015). The current study, similar to the prior studies, may appropriately use the correlation method. However, if the correlation method becomes inappropriate, a non-parametric test, Spearman Rho, will be used. Such may occur if the current study does not meet Pearson Correlation assumptions, for instance, when there is no linear correlation between the variables. The non-parametric test, Spearman Rho, assumes that: 1) there should be two continuous or ordinal variables, 2) the variables represent pair variables, and 3) there should be able to use SPSS to help determine whether there is a monotonic correlation between two variables (Laerds Statistics, 2018).

Ethical Considerations

The study carefully followed the ethical considerations provided by the Belmont Report (1979) on respect for persons, beneficence, and justice by the National

Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, Department of Health, Education and Welfare. Brakewood and Poldrack (2013) indicated that providing information for data purposes should “align with the Belmont principles that underline the protection of human subjects” (p. 671). The principle of respect for persons ensures participants are treated as people capable of deciding on whether to participate in the study or not (Brakewood & Poldrack, 2013). The researcher made sure individual priests participants were treated and protected as human subjects who voluntarily participate as adults capable of deciding on what to do. Other than a physical presentation by the researcher and phone calls to cover explanations of the purpose, protections, and procedures, no direct contact between the researcher and the participants occurred during survey.

The Institutional Review Board (IRB) ethical consideration is a requirement for all research. The IRB ensures that researchers protect the rights of individual participants (Clapp, Gleason, & Joffe, 2017). The IRB purview does not limit itself to research, but also to other ancillary issues such as monitor financial conflict of interest, and train investigators on ethical issues (Clapp et al., 2017). The researcher completed CITI Training on Social/Behavioral research to help protect participants’ human rights, and data collection begun after the researcher received approval from Grand Canyon University (GCU)/ Institutional Review Board (IRB). The researcher followed the American Psychological Association (APA) guidelines on informed consent, deception, coercion, anonymity, risk, and debriefing (Heerman et al., 2016).

Heerman et al. (2016) stated that informed consent ensures that the participants have access to enough information that permits voluntary involvement and participation

in the study's survey, or withdraw at any time. The researcher assured all participants through the informed consent form that, they were be free to withdraw their participation at any time, for any reason in accordance with the GCU/ IRB specification. The Belmont Report (1979) discussed the issue of confidentiality, anonymity, and privacy. In order to protect the identity, anonymity, privacy, and confidentiality, participants' information such as names and dioceses were provided on the survey questionnaire. The researcher made sure to adhere to the principle that guarantee the protection of the identity and information of all participating Catholic priests by saving the data in a flash drive with a password known only to the researcher. Additionally, the researcher will not share any personal information such as email addresses, and telephone numbers with anybody.

In order to ensure that participants were provided with adequate information, the principle of beneficence were considered. Participants' decisions will be respected, and individuals protected from harm. According to the principle of beneficence, researchers are obligated to anticipate the "maximization of benefits and the reduction of risk that might occur from the research investigation" (United States Department of Health, Education, and Welfare, 1979). Participants in this study were informed with ample opportunity to clarify and comprehend the almost negligent opportunity for risk as a result of participating.

Participants' personal information, such as name, age, educational background, and diocese, were not required for the sake of anonymity. Participants will remain anonymous, and the survey will not identify any individual participant either by name or diocese. The data collected will be stored in a secure hard drive and kept in a locked

cabinet for five years as required by CITI and GCU. The researcher will erase digital data, and printed materials shredded after five years.

Justice, according to the Belmont Report (1979), is the principle of fairness and equality among participants. This study used convenience sample for selection of participants, who are people directly associated with the study's target population of Catholic priests in Ghana. Equal and fair representations were ensured, as all priests in the chosen dioceses had equal opportunity to decide whether to participate or not. The researcher addressed ethical considerations in a manner consistent with Belmont Principle (1979) of respect for persons (National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, Department of Health, Education and Welfare, 1979).

Prior to data collection the researcher obtained written site authorizations letters from the three Ghana Catholic bishops, who gave approval for priests' participation in data collection. The researcher used convenience sampling method. Prior to data collection, participants received email with a link to the survey instruments and informed consent form.

Limitations and Delimitations

All studies contain limitations and delimitations that can affect the results of the study. Such limitations and delimitations in the study must be addressed cogently to avoid diminishing the validity of the study (Ellis & Levy, 2009). The limitations that will be associated with this study include the following.

Limitation. First, the instruments (MLQ-5X and TCI-140) used are self-report, which limit the evaluation of individual priests' leadership styles and spiritual traits to

themselves. The participants evaluated their own leadership styles and spiritual traits which could lead to inflating scores or inaccurate evaluation of their leadership styles and spiritual traits. The survey could include followers and congregations to rate leader's leadership styles and spiritual traits.

Second, the study used convenience sampling. This limits the scope of the study by only utilizing participants within a defined geographic area. The convenience sample will not represent the entire body of Catholic priests in Ghana (Gupta, 2018).

Third, the study was limited to Catholic priests who are only male celibate. Catholic priests are men called by God to serve the church as clergy and are celibate. The study was limited by not including priests from other denominations, such as Methodists, Lutheran, and Presbyterians who have female priests and are not celibates.

Delimitation. Delimitation refers to things the researcher can control.

Delimitations are variables that arise from the limitations, as a result of specific choices made by the researcher (Strutchen, 2018). Such variables control the scope and boundaries of the study (Ellis & Levy, 2009; Simon & Goes, 2013; Strutchen, 2018).

First, the study is delimited to three Catholic dioceses, Konongo-Mampong, Kumasi, and Obuasi. The minimum sample size was arrived at using G*Power analysis to obtain appropriate size neither small nor big. The researcher could not survey all Catholic priests from 20 dioceses in Ghana because of time constraints and cost of the instruments and surveying.

Second, the study was delimited to MLQ-5X to measure leadership styles, and TCI-140 to measure spiritual traits. The instruments (MIQ-5X, and TCI-140) are valid and reliable, which have been used in prior research, and require a little cost to use

(Cloninger et al., 1993; Garcia et al., 2015; Maier, 2016). In order to examine priests' leadership styles and spiritual traits, it could be appropriate to administer other test and personal interviews which was beyond the scope of this study due to time allotted for completion.

Third, the study was delimited to leaders. The target population was delimited to 500 Catholic priests who are leaders of the church. To examine a broader knowledge of the correlation between leadership styles and spiritual traits of leaders, it will be necessary to expand the scope of the population to cover leaders from other religious bodies and for-profit organizations. The result of this study could be generalized to priests from the three dioceses (Konongo-Mampong, Obuasi, and Kumasi), not in other dioceses, or clergy from different denominations, sexes, and for-profit organizations.

Summary

The study covered the problem statement, to what extent does a correlation exists between Catholic priests' leadership styles and spiritual traits in Ghana. Leadership styles influence organizational performance outcomes (Nagendra & Farooqui, 2016). Catholic priests are leaders of the Catholic Church. The study examined the necessity for conducting research on leadership styles of Catholic priests to meet the challenging pastoral needs of the 21st century congregation in non-Western cultures (Boyle & Dosen, 2017; Francis & Crea, 2015). The research questions and hypotheses examined the correlation between leadership styles: transformational, transactional, and laissez-faire (Maier et al., 2016; Nagendra & Farooqui, 2016; Rana et al., 2016), and spiritual traits: self-directedness, cooperativeness, and self-transcendence (Cloninger et al., 1993; Dreyer & Hermans, 2014; Garcia et al., 2015).

In chapter three the methodology was discussed. The methodology was quantitative correlational design. The quantitative correlational method enabled the researcher examined the existence of correlations between leadership styles (transformational, transactional, and laissez-faire) and the spiritual traits (self-directedness, cooperativeness, and self-transcendence) in statistical manner (Shaughnessy et al., 2015). A quantitative methodology identifies variables and isolates specific variables within the context of the study, and emphasizes numerical data and measurable variables (Park & Park, 2016). Dreyer and Hermans (2014) used quantitative methodology in studies involving leadership styles and spiritual traits.

The researcher sent an email to the participants with the survey link. Once they clicked on the link, it directed them to the informed consent form. The sample was 93, and the survey was anonymous, which did not identify participants. The data collected materials will be securely kept by the researcher for five years.

In chapter three two, measuring instruments MLQ-5X and TCI-140 were used for data collection. The MLQ-5X measured priest's leadership styles: transformational, transactional, and laissez-faire (Maier et al., 2016; Nagendra & Farooqui, 2016; Rana et al., 2016), and TCI-140 measured priests' spiritual traits: self-directedness, cooperativeness, and self-transcendence (Cloninger et al., 1993; Garcia et al., 2015). Both the MLQ-5X, and TCI-140 are self-report Likert scales which have been used in previous studies to affirm their construct validity and reliability (Antonakis et al, 2003; Bambale et al., 2017; Garcia et al., 2015; Haugan et al., 2016; Lester et al., 2016).

The study utilized Pearson correlational for data analysis. The Pearson correlational analysis was used to determine if a correlation exists between Catholic

priests' leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence) in Ghana. According to Laerd Statistics (2018), the Pearson correlation assumes that: 1) variables should be measured at the interval or ratio level, 2) there must be a linear relationship between the variables, 3) there must not be any significant outliers, and 4) the variables must be normally distributed.

The study identified limitations and delimitations. The study was limited with instruments, methodology and design. The self-report instruments limited the inclusion of evaluation and assessment by followers and congregations. The study was delimited to three Catholic dioceses in Ghana. Furthermore, the measuring instruments were delimited to MLQ-5X for measuring priests' leadership styles and TCI-140 for measuring priests' spiritual traits. Another delimitation was that the research was conducted in three Catholic dioceses in Ghana. The study was delimited to Catholic priests' leadership, and not other leaders in other religious, and not for profit organizations. In chapter four the researcher analyzed the data, and results presented.

Chapter 4: Data Analysis and Results

Introduction

The purpose of this quantitative correlational study was to examine if and to what extent a correlation exists between leadership styles and spiritual traits of Catholic priests in Ghana. Specifically, the study examined whether there was a statistically significant correlation between leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence) of Catholic priests in Ghana. The quantitative methodology and correlational design assisted in data collection utilizing the validated instruments. The leadership styles variables were measured using the Multifactor Leadership Questionnaire short version (MLQ-5X). The spiritual traits variables were measured using the Temperament and Character short version (TCI-140). The sample consisted of 93 Catholic priests from Ghana.

Prior research on leadership styles and spiritual traits were conducted on profit making organizations in the Western cultures. The gap in the literature led to the problem statement, if and to what extent a correlation exists between leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence) of Catholic priests in Ghana. Presented in this chapter are the research questions and hypotheses, descriptive statistics, results of findings, and a summary. The researcher used SPSS to test the research questions and determine whether or not to support the hypotheses. The following research questions and hypotheses were tested.

RQ1: To what extent does a correlation exist between Catholic priests' transformational leadership and self-directedness in Ghana?

- H₀₁: A statistically significant correlation does not exist between Catholic priests' transformational leadership and self-directedness in Ghana
- H_{1a}: A statistically significant correlation exists between Catholic priests' transformational leadership and self-directedness in Ghana
- RQ2: To what extent does a correlation exist between Catholic priests' transformational leadership and cooperativeness?
- H₀₂: A statistically significant correlation does not exist between Catholic priests' transformational leadership and cooperativeness in Ghana.
- H_{2a}: A statistically significant correlation exists between Catholic priests' transformational leadership and cooperativeness.
- RQ3: To what extent does a correlation exist between Catholic priests' transformational leadership and self-transcendence?
- H₀₃: A statistically significant correlation does not exist between Catholic priests' transformational leadership and self-transcendence.
- H_{3a}: A statistically significant correlation exists between Catholic priests' transformational leadership and self-transcendence.
- RQ4: To what extent does a correlation exist between Catholic priests' transactional leadership and self-directedness, in Ghana?
- H₀₄: A statistically significant correlation does not exist between Catholic priests' transactional leadership and self-directedness in Ghana.
- H_{4a}: A statistically significant correlation exists between Catholic priests' transactional leadership and self-directedness in Ghana.

RQ5: To what extent does a correlation exist between Catholic priests' transactional leadership and cooperativeness?

H₀₅: A statistically significant correlation does not exist between Catholic priests' transactional leadership and cooperativeness in Ghana.

H_{5a}: A statistically significant correlation exists between Catholic priests' transactional leadership and cooperativeness.

RQ6: To what extent does a correlation exist between Catholic priests' transactional leadership and self-transcendence?

H₀₆: A statistically significant correlation does not exist between Catholic priests' transactional leadership and self-transcendence.

H_{6a}: A statistically significant correlation exists between Catholic priests' transactional leadership and self-transcendence.

RQ7: To what extent does a correlation exist between Catholic priests' laissez-faire leadership style and self-directedness, in Ghana?

H₀₇: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and self-directedness in Ghana.

H_{7a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and self-directedness in Ghana.

RQ8: To what extent does a correlation exist between Catholic priests' laissez-faire leadership and cooperativeness?

H₀₈: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and cooperativeness in Ghana.

H_{8a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and cooperativeness.

RQ9: To what extent does a correlation exist between Catholic priests' laissez-faire leadership and self-transcendence?

H₀₉: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and self-transcendence.

H_{9a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and self-transcendence.

Descriptive Findings

The researcher collected data by sending email with survey links to priest participants. The data collected were transferred into Excel spreadsheet and later imported into SPSS for analysis. The researcher calculated the descriptive statistics for the central tendency measures of mean, standard deviation, skewness, and kurtosis for all the variables, including transformational leadership, transactional leadership, laissez-faire leadership, self-directedness, cooperativeness, and self-transcendence. All the responses from the MLQ-5X were averaged to create subscale mean scores. The score in each subscale was derived by adding the numerical responses of the items associated with the subscale and dividing the total by the total number of items with the subscale (Avolio & Bass, 2004; Hardman, 2011). The responses from the TCI-140 were averaged to create subscale mean scores. The score in each subscale was derived by adding the numerical responses of the items associated with the subscale and dividing by the total number of items on the subscale (Cloninger, et al. 1993).

Sample profile. The sample included Catholic priests from Ghana. The target population was 500 Catholic priests from Ghana. Due to financial constraints 160 survey licenses were purchased from Mind Garden Inc. The total participants were $N=93$. All 93 participants completed the 36-item Multifactor Leadership Questionnaire (MLQ-5X) and the 140-item Temperament and Character Inventory (TCI-140) online survey questionnaire through Mind Garden Inc. The participants' demographic data such as name, age, gender, diocese, and education were not included in data collection. These were not required for the sake of anonymity. Participants remained anonymous, and the survey did not identify any individual participant either by name or diocese in respect to the ethical conditions

Descriptive statistics for the variables of interest. The researcher calculated measures of central tendencies for the leadership style variables (transformational, transactional, and laissez-faire), and spiritual traits variables (self-directedness, cooperativeness, and self-transcendence). The leadership style variables were continuous, measured using MLQ-5X. The MLQ-5X subscales score ranges from 0 to 4 (0 = not at all; 1 = once in a while; 2 = sometimes; 3 = fairly often; 4 = frequently if not always). Presented in Table 1 are the descriptive statistics of the leadership styles and spiritual trait variables with minimum (min), maximum (max) mean (M), standard deviation (SD), skewness, and kurtosis scores for the study.

Transformational Leadership scores were ($min = 2.04$, $max = 4.00$, $M = 3.31$, $SD = .449$, $Skewness = -.871$, $Kurtosis = .240$), represented by Figure 10, showing a negative frequency distribution skewed to the left. Transactional Leadership scores were ($min = .75$, $max = 3.50$, $M = 2.21$, $SD = .587$, $Skewness = -.087$, $Kurtosis = -.617$), represented

by Figure 11, a frequency distribution almost like a normal curve. Laissez-faire Leadership scores were ($min = .00$, $max = 2.00$, $M = 0.66$, $SD = .503$, $Skewness = .836$, $Kurtosis = .345$), represented in Figure 12, showing a positive frequency distribution skew to the right. The spiritual traits variables were continuous, measured by the TCI-140, with scoring range 1 to 5 (1 =definitely false; 2 = mostly or probably false; 3 = neither true or false, or about equally true or false; 4 = mostly or probably true; 5 = definitely true). The scores for the spiritual trait's variables were Self-directedness ($min = 2.300$, $max = 5.000$, $M = 4.03$, $SD = .509$, $Skewness = -.981$, $Kurtosis = 1.178$), represented in Figure 13, a negative frequency distribution skewed to the left. The scores for cooperativeness were ($min = 2.700$, $max = 5.00$, $M = 4.27$, $SD = .401$, $Skewness = -.849$, $Kurtosis = 1.554$), and is represented in Figure 14, showing a negative frequency distribution skewed to the left and self-transcendence scores were ($min = 2.00$, $max = 4.620$, $M = 3.57$, $SD = .499$, $Skewness = -.810$, $Kurtosis = .785$), represented in Figure 15, showing a negative frequency distribution skewed to the left.

In summary, out of 160 survey questionnaires sent to Catholic priests in Ghana, 93 completed and were included in the study. The participants' demographic information such as age, gender, and education were not included in data collection. Descriptive statistics were calculated to measure central tendencies for the variables of interest. Table 1 represents the scores of the mean, standard deviation, skewness and kurtosis of the three leadership styles and three spiritual traits variables, while Figure 10 to Figure 15 show the frequency distributions of the variables (Appendix E).

Table 1.

Descriptive Statistics for Leadership Styles and Spiritual Traits Variables

	N	Minimum	Maximum	Mean	Std Dev.	Skewness	Kurtosis
Transformational Leadership	93	2.04	4.00	3.3133	.44897	-.871	.240
Transactional Leadership	93	.75	3.50	2.2070	.58628	-.087	-.617
Laissez-faire Leadership	93	.00	2.00	.6618	.50354	.836	.345
Self-directedness	93	2.30	5.00	4.03226	.509083	-.981	1.178
Cooperativeness	93	2.70	5.00	4.26774	.400655	-.849	1.554
Self-transcendence	93	2.00	4.620	3.57097	.499352	-.810	.785

Data Analysis Procedures

This section describes the data analysis procedure used in the study. The sample was $N = 93$. A minimum sample size of 82 was required for the correlational analysis as per G*Power analysis (Appendix E). A post-hoc analysis with a total sample size of 93, an exact test and correlational: bivariate normal model, using Bonferroni corrected level of significance for each research question, and two-tailed test was calculated (Appendix E).

The initial step in data analysis procedure was acquiring the data from the Mind Garden. Two data files were obtained. The first file contained information from MLQ-5X responses on leadership styles, and the second file contained TCI-140 responses on spiritual traits of Catholic priests in Ghana. The data collected were downloaded into MS Excel spreadsheet, and then imported into SPSS version 24 for analysis. The two files were merged into one working data set.

The next step was calculating descriptive statistics for the sample size. The researcher calculated the descriptive statistics for the central tendency measures of mean, standard deviation, skewness, and kurtosis for all the variables, including

transformational leadership, transactional leadership, laissez-faire leadership, self-directedness, cooperativeness, and self-transcendence. All the responses were averaged to create subscale mean scores, which are presented in Table 1. The results of the descriptive statistics were reported in Table 1.

The researcher tested the validity and reliability of the MLQ-5X and TCI-140 instruments. Reliability analysis allows researcher to determine if the items on the measurement scale are significantly reliable. According to George and Mallery (2016) reliability guidelines $\alpha > 0.90$ is excellent, $\alpha > 0.80$ is good, $\alpha > 0.70$ is acceptable, $\alpha > 0.60$ is questionable, $\alpha < 0.60$ is poor. Avolio and Bass, (2004) reported that the internal consistency of the MLQ-5X ranged from 0.73 to 0.86. In this study the Cronbach alpha coefficient for the MLQ-5X indicated ($\alpha = 0.76$), with transformational leadership (0.87), transactional leadership (0.60), and laissez-faire (0.60). The low alpha levels for transactional leadership and laissez-faire leadership indicate that the measures' reliabilities are questionable, and a limitation to this study. Cloninger et al. (1993) reported Cronbach alpha temperament dimension ranges of 0.76 to 0.87, and character dimension range of 0.84 to 0.89 was reliable. In this study Cronbach alpha coefficient for TCI-140 indicated ($\alpha = 0.69$), with SD (0.82), CO (0.75), and ST (0.75).

The researcher conducted correlational analyses to examine whether or not correlations existed between leadership styles and spiritual traits variables. There were six variables, including Transformational Leadership, Transactional Leadership, Laissez-faire Leadership, Self-directedness, Cooperativeness, and Self-transcendence. Nine research questions guided this study using Pearson correlation analysis. Research question one inquired if and to what extent a correlation existed between Catholic priests'

transformational leadership and self-directedness. Research question two inquired if and to what extent a correlation existed between transformational leadership and cooperativeness. Research question three inquired if and to what extent a correlation existed between transformation leadership and self-transcendence. Research question four examined if and to what extent a correlation existed between transactional leadership and self-directedness.

Research question five inquired if and to what extent a correlation existed between transactional leadership and cooperativeness. Research question six inquired if and to what extent a correlation existed between transactional leadership and self-transcendence. Research question seven examined if and to what extent a correlation existed between laissez-faire leadership and self-directedness. Research question eight inquired if and to what extent a correlation existed between laissez-faire leadership and cooperativeness. Research question nine inquired if and to what extent a correlation existed between laissez-faire leadership and self-transcendence. Pearson correlation guided the researcher to analyze the data. Pearson correlation is a statistical measure which determines the strength and direction (negative/positive) of a linear correlation between two continuous variables (Laerd Statistics, 2018). The Pearson correlational assumptions were tested to examine the extent of correlation between the variables. The Pearson correlational assumptions include:

1. There must be two continuous variables.
2. The two variables must be paired.
3. There must be a linear correlation between the variables.
4. There are no significant bivariate outliers.
5. Test of bivariate normality.

In the first assumption, the variables must be continuous. The two continuous variables leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence) were used. In the second assumptions, the two variables leadership styles and spiritual traits were paired. Furthermore, to test the linear correlation between the leadership style and spiritual trait variables, scatter plots were utilized. Scatter plots are two-dimensional data visualization that uses dots to represent the values obtained for two different variables (Laerd Statistics, 2018).

To test assumption for linear correlation, a visual inspection of the scatter plots were done to see if there were significant outliers (Appendix F). The data do not show significant outliers, the scatter plots showed that all the data sets followed a similar pattern. Outliers are data points that do not follow a similar pattern to the other data points (Laerd Statistics, 2018). When using a correlational study identifying outliers involves visual inspection of the scatterplots of the actual correlations. Since the correlations were linear very few outliers were visible. Data points that were visibly a little distance from the regression line were checked for accuracy and missing data. None were found and all data points were included in the analyses.

To test for the assumption of bivariate normality histograms provided a visual representation of whether the data were normally distributed as shown in Appendix F. Normality was further evaluated using Shapiro-Wilk test. If the significant value (p -value) of the Shapiro-Wilk test is greater than 0.05, the data is normal, if the p -value is below 0.05, the data significantly deviates from a normal distribution (Laerd Statistics, 2018). The Shapiro-Wilk test below displayed in Table 2 shows that, five out of six

variables violated the normality assumption. A more representative sample, or more diverse sample, would likely not violate the normality assumption with respect to each variable. This study targets a specific group of people with a specific job and is therefore range restricted by default. Because the assumption of normality was violated using Pearson correlation, a nonparametric Spearman rank order correlation was used. Table 3 shows result of Spearman's rho. The Spearman's rank-order correlation calculates a coefficient r (*rho*) to measure the direction relationship between two continuous or ordinal variables (Laerd Statistics, 2018). There three assumptions of the Spearman's correlation.

1. There should be two continuous or ordinal variables.
2. The two variables must be paired.
3. There should be monotonic relationship between the two variables.

A monotonic relationship indicates that as the values of one variable increases, so does the values other variable increases, or as the values of one variable increases, the values of the other variables decreases (Laerd Statistics, 2018). The current study meets the Spearman's correlation. In this study the two continuous variables were leadership styles and spiritual traits which fulfill the first. The second assumption is met by pairing leadership styles (TF, TL and LZ) variables with spiritual traits (SD, CO, and ST) variables. The assumption of monotonic relationship was fulfilled by visual observation of scatterplots (Appendix F).

Table 2.

Summary of the Shapiro-Wilk Test

	Static	df	Sig.
Transformational Leadership	.933	93	.000
Transactional Leadership	.983	93	.281
Laissez-faire Leadership	.923	93	.000
Self-directedness	.943	93	.001
Cooperativeness	.959	93	.005
Self-transcendence	.953	93	.002

Results

This section discusses the hypothesis testing to address the research questions. There were nine research questions and associated hypotheses. The results of the Spearman's rank order correlation coefficients of the variables are shown in Table 3 below. A Bonferroni corrected alpha of .0167 was used for all hypothesis tests due to multiple tests of each variable. The research questions and associated hypotheses were as follows:

Research question 1.

RQ1: To what extent does a correlation exist between Catholic priests' transformational leadership and self-directedness in Ghana?

H₀₁: A statistically significant correlation does not exist between Catholic priests' transformational leadership and self-directedness in Ghana

H_{1a}: A statistically significant correlation exists between Catholic priests' transformational leadership and self-directedness in Ghana

A Spearman's *rho* was conducted to examine the extent of correlation between transformational leadership style and self-directedness of Catholic priests in Ghana. The results indicated a positive correlation $r_s(91) = .254, p = .014$ between transformational

leadership style and self-directedness of Catholic priests in Ghana. The more a priest exercised transformational leadership style, the higher the level of self-directedness.

Therefore, the null hypothesis was rejected.

Research question 2.

RQ2: To what extent does a correlation exist between Catholic priests' transformational leadership and cooperativeness?

H₀₂: A statistically significant correlation does not exist between Catholic priests' transformational leadership and cooperativeness in Ghana.

H_{2a}: A statistically significant correlation exists between Catholic priests' transformational leadership and cooperativeness.

The researcher conducted a Spearman's *rho* correlation to examine the extent of the correlation between transformational leadership style and cooperativeness of Catholic priests in Ghana. The results indicated a positive correlation between transformational leadership style and cooperativeness of Catholic priests in Ghana. The results of the analysis was $r_s(91) = .313, p = .002$. As one variable increases, the other also increases. The more Catholic priests exhibited transformational leadership style, the higher their level of cooperativeness. Therefore, the null hypothesis was rejected.

Research question 3.

RQ3: To what extent does a correlation exist between Catholic priests' transformational leadership and self-transcendence?

H₀₃: A statistically significant correlation does not exist between Catholic priests' transformational leadership and self-transcendence.

H_{3a}: A statistically significant correlation exists between Catholic priests' transformational leadership and self-transcendence.

A Spearman's *rho* correlation was conducted to examine the extent of correlation between transformational leadership style and self-transcendence of Catholic priests in Ghana. The results indicated a positive correlation between transformational leadership style and self-transcendence of Catholic priests in Ghana. The level of statistical significance for the two variables was $r_s(91) = .278, p = .007$. The more Catholic priests exercised transformational leadership style, the higher the level of self-transcendence. Therefore, the null hypothesis was rejected.

Research question 4.

RQ4: To what extent does a correlation exist between Catholic priests' transactional leadership and self-directedness, in Ghana?

H₀₄: A statistically significant correlation does not exist between Catholic priests' transactional leadership and self-directedness in Ghana.

H_{4a}: A statistically significant correlation exists between Catholic priests' transactional leadership and self-directedness in Ghana.

A Spearman's *rho* correlation was conducted to examine the extent of correlation between transactional leadership style and self-directedness of Catholic priests in Ghana. The results indicated a non-significant correlation between transactional leadership style and self-directedness of Catholic priests in Ghana. The level of statistical significance for the two variables was $r_s(91) = .056, p = .592$. The results indicated that as one variable increases, there was a non-significant increase on the other variable. The answer to RQ4 was that there was not a significant correlation between Catholic priests' transactional

leadership style and self-directedness. Therefore, the results fail to reject the null hypothesis. A post-hoc analysis with a total sample size of 93, an exact test and correlational: bivariate normal model, using Bonferroni corrected level of significance of .0167, and two-tailed test was calculated between transactional leadership style and self-directedness resulted in a computation of a statistical power $(1-\beta)$ is .033.

Research question 5.

RQ5: To what extent does a correlation exist between Catholic priests' transactional leadership and cooperativeness?

H₀₅: A statistically significant correlation does not exist between Catholic priests' transactional leadership and cooperativeness in Ghana.

H_{5a}: A statistically significant correlation exists between Catholic priests' transactional leadership and cooperativeness.

The researcher conducted a Spearman's *rho* correlation to examine the extent of correlation between transactional leadership style and cooperativeness of Catholic priests in Ghana. The results indicated that there was not statistically significant correlation between transactional leadership style and cooperativeness of Catholic priests in Ghana. The level of statistical significance for the two variables was $r_s(91) = .054, p = .606$. The results indicated that there was a no statistically significant correlation on the other variable. The answer to RQ5 was that there was not a statistically significant correlation between Catholic priests' transactional leadership style and cooperativeness. Therefore, results fail to reject the null hypothesis. A post-hoc analysis with a total sample size of 93, an exact test and correlational: bivariate normal model, using Bonferroni corrected level of significance of .0167, and two-tailed test was calculated between transactional

leadership style and cooperativeness resulted in a computation of a statistical power $(1-\beta)$ is .032

Research question 6.

RQ6: To what extent does a correlation exist between Catholic priests' transactional leadership and self-transcendence?

H₀₆: A statistically significant correlation does not exist between Catholic priests' transactional leadership and self-transcendence.

H_{6a}: A statistically significant correlation exists between Catholic priests' transactional leadership and self-transcendence.

A Spearman's *rho* correlation was conducted to examine the extent of correlation between transactional leadership style and self-transcendence of Catholic priests in Ghana. The results indicated a non-significant correlation between transactional leadership style and self-transcendence of Catholic priests in Ghana. The level of statistical significance for the two variables was $r_s(91) = .204, p = .050$. The results indicated that as one variable increases, there was a non-significant increase on the other variable. The answer to RQ6 was that there was not a statistically significant correlation between Catholic priests' transactional leadership style and self-transcendence. Therefore, the results fail to reject null hypothesis. A post-hoc analysis with a total sample size of 93, an exact test and correlational: bivariate normal model, using Bonferroni corrected level of significance of .0167, and two-tailed test was calculated between transactional leadership style and self-transcendence resulted in a computation of a statistical power $(1-\beta)$ is .335.

Research question 7.

RQ7: To what extent does a correlation exist between Catholic priests' laissez-faire leadership style and self-directedness, in Ghana?

H₀₇: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and self-directedness in Ghana.

H_{7a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and self-directedness in Ghana.

A Spearman's *rho* correlation was conducted to examine the extent of correlation between laissez-faire leadership style and self-directedness of Catholic priests in Ghana. The results indicated a negative correlation between laissez-faire leadership style and self-directedness of Catholic priests in Ghana. The level of statistical significance for the two variables was $r_s(91) = -.320, p = .002$. The results indicated that as one independent variable increases the dependent variable significantly decreases. The more Catholic priests exercised laissez-faire leadership style, lesser the level of self-directedness. Therefore, the null hypothesis was rejected.

Research question 8.

RQ8: To what extent does a correlation exist between Catholic priests' laissez-faire leadership and cooperativeness?

H₀₈: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and cooperativeness in Ghana.

H_{8a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and cooperativeness.

To answer RQ 8, a Spearman's *rho* correlation was conducted to examine the extent of correlation between laissez-faire leadership style and cooperativeness of Catholic priests in Ghana. The results indicated a negative correlation between laissez-faire leadership style and cooperativeness of Catholic priests in Ghana. The level of statistical significance for the two variables was $r_s(91) = -.300, p = .003$. The results indicated that as the independent variable increases, the dependent variable significantly decreases. The more Catholic priests exercised laissez-faire leadership style, lesser the level of cooperativeness. Therefore, the null hypothesis was rejected.

Research question 9.

RQ9: To what extent does a correlation exist between Catholic priests' laissez-faire leadership and self-transcendence?

H₀₉: A statistically significant correlation does not exist between Catholic priests' laissez-faire leadership and self-transcendence.

H_{9a}: A statistically significant correlation exists between Catholic priests' laissez-faire leadership and self-transcendence.

A Spearman's *rho* correlation was conducted to examine the extent of correlation between laissez-faire leadership style and self-transcendence of Catholic priests in Ghana. The results indicated a nonsignificant negative correlation between laissez-faire leadership styles and self-transcendence of Catholic priests in Ghana. The level of statistical significance for the two variables was $r_s(91) = .193, p = .064$. The results failed to reject the null hypothesis. A post-hoc analysis with a total sample size of 93, an exact test and correlational: bivariate normal model, using Bonferroni corrected level of

significance of .0167, and two-tailed test was calculated between transactional leadership style and self-transcendence resulted in a computation of a statistical power ($1-\beta$) is .296.

Table 3 below shows the result of the Spearman's ρ correlation of the variables: leadership styles variables (transformational leadership, transactional leadership, and laissez-faire leadership), and spiritual traits variables (self-directedness, cooperativeness, and self-transcendence). The results show significant correlation between transformational leadership with CO .313**, ST .278**, and SD .254*. Transactional leadership style showed non-significant with SD .056; CO .054; and ST .204. Laissez-faire leadership style indicated negative statistical significance with SD -.320, and CO -.300, but a positive statistical significance with ST .193.

Table 3.

Spearman's rho Correlation of Leadership Styles (TF, TL, and LZ) and Spiritual Traits (SD, CO, and ST)

		TF	TL	LZ	SD	CO	ST
Transformational Leadership (TF)	Spearman's rho	1	.301	-.025	.254*	.313**	.278**
Transactional Leadership (TL)	Spearman's rho	.301	1	.320**	.056	.054	.204
Laissez-faire Leadership (LZ)	Spearman's rho	-.025	.320**	1	-.320	-.300**	.193
Self-directedness (SD)	Spearman's rho	.254**	.056	-.320**	1	.654**	-.086
Cooperativeness (CO)	Spearman's rho	.313**	.054	-.300**	.654**	1	.119
Self-transcendence (ST)	Spearman's rho	.278*	.204	.193	-.086	.119	1

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

*Correlation is significant at the 0.05 level (2-tailed)

Summary

This quantitative correlational study examined the extent of correlation between leadership styles: transformational, transactional, and laissez-faire, and spiritual traits:

self-directedness, cooperativeness, and self-transcendence. The target population was 500 Catholic priests from Ghana. A sample of 82 participants was needed to achieve the required statistical power of 0.80. The researcher emailed the survey link to 160 Catholic priests, hosted by Mind Garden Inc. Out of 160 participants, 93 completed the survey questionnaire.

A post-hoc analysis using G*Power 3.1.9 for each research question and hypothesis was conducted to check if the actual sample size of 93 for the study was enough to achieve a minimum of 80% power. A post-hoc analysis with a total sample size of 93, an exact test and correlational: bivariate normal model, using Bonferroni corrected level of significance of $\alpha = .0167$, and two-tailed test was calculated for all the hypotheses (Appendix E). The correlation between transformational leadership and self-directedness was $r_s(91) = .254, p = .014$. The correlation between transformational leadership and cooperativeness was $r_s(91) = .313, p = .002$, and the correlation between transformational leadership and self-transcendence was $r_s(91) = .278, p = .007$.

The correlation between transactional leadership and self-directedness was $r_s(91) = .056, p = .592$, with statistical power $(1-\beta)$ of .033, the correlation between transactional leadership and cooperativeness was $r_s(91) = .054, p = .606$, with statistical power $(1-\beta)$ of .032, and the correlation between transactional leadership and self-transcendence was $r_s(91) = .204, p = .050$, with statistical power $(1-\beta)$ is .335. The correlation between laissez-faire leadership and self-directedness was $r_s(91) = -.320, p = .002$, the correlation between laissez-faire leadership and cooperativeness was $r_s(91) = -.300, p = .003$, and the correlation between laissez-faire leadership and self-transcendence

was $r_s(91) = .193$, $p = .064$, with statistical power $(1-\beta)$ of .296. The following summarizes the results of the research questions.

In summary, the data analysis procedures were closely followed and provided answers to the research questions. Based on the data analyses there were no significant limitations found in this study. The results indicated a statistically significant correlation between transformational leadership and spiritual traits variables: self-directedness, cooperativeness, and self-transcendence. Based on the results, the null hypotheses of RQ1, RQ2, and RQ3 were rejected. Furthermore, the results indicated a statistically not significant correlation between transactional leadership style and self-directedness, cooperativeness, and self-transcendence. Therefore, the results fail to reject the null hypotheses for RQ4, RQ5, and RQ6. The results also indicated a negative statistically significant correlation between laissez-faire leadership style and self-directedness and cooperativeness; therefore, the null hypotheses for RQ7 and RQ8 were rejected. The results also showed a positive statistically significant correlation between laissez-faire leadership style and self-transcendence. Based on the results, the null hypotheses for RQ 9 were rejected.

The correlation design was a limitation for the study. In correlation design it is impossible to determine what causes the correlation between the leadership style and spiritual trait variables. The findings showed positive correlation between transformational leadership style and all three spiritual trait variables (self-directedness, cooperativeness, and self-transcendence); however, it is unknown what caused the correlations. Furthermore, correlational design cannot provide conclusive information about causal correlations among the variables (Shaughnessy et al., 2015), it only makes

inferences about the likely causes. The interpretation of the results will be made in Chapter 5.

In Chapter 5, the summary of the research is presented. Chapter 5 includes conclusions, recommendations based on findings of the quantitative correlational study. The chapter also includes theoretical implications, practical and future implications, strengths and weaknesses, and recommendations for future studies.

Chapter 5: Summary, Conclusions, and Recommendations

Introduction and Summary of Study

The purpose of this quantitative correlational study was to examine if statistically significant correlations existed between leadership styles (transformational leadership, transactional leadership, and laissez-faire), and spiritual traits (self-directedness, cooperativeness, and self-transcendence). The target population was 500, and the sample was 93 Catholic priests from Ghana. There have been numerous studies on leadership in both for-profit and non-profit organizations (Asencio, 2016; Francis & Crea, 2015; Rawung et al., 2015; Trmal et al., 2015). These studies focused on Western cultures (Asencio, 2016; Francis & Crea, 2015; Rawung et al., 2015; Trmal et al., 2015).

Prior studies on leadership styles and spiritual traits focused on for-profit organizations within Western cultures. Dreyer and Hermans (2014) examined the correlation between leadership styles (transformational leadership and laissez-faire leadership) and spiritual traits (self-directedness and self-transcendence) of school principals. Dreyer and Hermans (2014) suggested the need for further studies on leadership styles and spiritual traits three variables (self-directedness, cooperativeness, and self-transcendence) with different groups of leaders. Francis and Crea (2015) studied the psychological temperaments of priests, profiling priests in Australia, the U.S., and Italy, and concluded that bishops and seminary faculty would need to examine the temperaments of priests in the Catholic Church (Francis & Crea, 2015). Kuchan et al. (2013) examined the characteristics of applicants to Jesuit priesthood in the United States while focusing on the individual's intellectual functioning. These studies examined priests' psychological temperaments in western cultures but neglected to examine priests'

character/spiritual traits, and among priests from non-Western cultures. The gap in research studies prompted the researcher to examine leadership styles (transformational, transactional, and laissez-faire) and spiritual traits within non-Western cultures and among religious groups. The significance of this study was crucial in adding a body of knowledge to research on leadership styles and spiritual traits.

In this study, nine research questions were formulated in alignment with the quantitative methodology and correlational design, based on the theoretical foundations of leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence). Data collection was conducted with reliable and valid instruments. Specifically, two instruments were utilized: Multifactor Leadership Questionnaire short version (MLQ-5X) collected data on independent variables leadership styles (transformational, transactional, and laissez-faire), and Temperament and Character Inventory short version (TCI-140) collected data on dependent variables spiritual traits. Data collection for the two instruments was hosted by Mind Garden Inc. Data were analyzed utilizing Spearman Correlational analysis. The research questions that guided the study included:

RQ1: To what extent does a correlation exist between Catholic priests'

Transformational Leadership and Self-directedness in Ghana?

RQ 2: To what extent does a correlation exist between Catholic priests'

Transformational Leadership and cooperativeness?

RQ3: To what extent does a correlation exist between Catholic priests'

Transformational Leadership and Self-transcendence?

RQ4: To what extent does a correlation exist between Catholic priests' Transactional Leadership and Self-directedness in Ghana?

RQ5: To what extent does a correlation exist between Catholic priests' Transactional Leadership and Cooperativeness?

RQ 6: To what extent does a correlation exist between Catholic priests' Transactional Leadership and Self-transcendence?

RQ7: To what extent does a correlation exist between Catholic priests' Laissez-faire Leadership style and spiritual traits Self-directedness, in Ghana?

RQ 8: To what extent does a correlation exist between Catholic priests' Laissez-faire Leadership and Cooperativeness?

RQ9: To what extent does a correlation exist between Catholic priests' Laissez-faire Leadership and Self-transcendence?

The reminder of Chapter 5 will present a summary and discussion of findings and conclusions. Next, the theoretical, practical and future implications, and the strengths and weaknesses are presented. Finally, the chapter presents recommendations for future research and future practice.

Summary of Findings and Conclusion

In this section, the researcher presents the summary of findings and conclusions from the data analysis. The researcher also related the findings with the literature review and the significance of this study. The study was conducted in order to examine if and to what extent correlation exist between leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence) of Catholic priests in Ghana. A review of the literature showed that

leaders play a significant role in the success of the organization (Nagendra & Farooqui, 2016). The leader's style of leading determines the organization's values, culture, and shapes institutional strategies and motivates employees' commitment to higher performance (Junwei et al., 2017). The leaders' leadership styles and spiritual traits have important implications for organizations' growth (Dreyer & Hermans, 2014). Below is the presentation of the study's findings and conclusions, organized in order by how each leadership style (transformational, transactional, and laissez-faire) correlated with Spiritual traits [self-directedness (SD), cooperativeness (CO), and self-transcendence (ST)].

Transformation leadership styles and spiritual traits (SD, CO, ST).

A Spearman's rho correlation was conducted to examine the extent of a correlation between transformational leadership style and spiritual traits (SD, CO, and ST) of Catholic priests in Ghana. The results of Spearman correlation indicated that there were positive statistically significant correlations between transformational leadership style and spiritual traits (SD, CO, and ST) of Catholic priests in Ghana. Specifically, the more Catholic priests exercised a transformational leadership style, the higher the level of self-directedness, cooperativeness, and self-transcendence. These findings are similar to Dreyer and Hermans (2014), who found that the transformational leadership styles of school leaders correlated with spiritual traits (SD and ST). Kose (2003) reported that individuals high in self-directedness are mature, reliable, and effective when they assume leadership responsibilities. Lei et al. (2016) also reported that cooperativeness facilitates positive group social cognition, which results in trust and compassion. Additionally, Declerck et al. (2013) posited that social cooperativeness is intrinsic motivation, since

cooperating with others brings benefits to groups, builds networking, and avoid ostracism. Self-transcendence occurs when the individual becomes an integral part of the universe (Aker et al., 2017; Garcia et al., 2015).

From the above explanation of spiritual traits and their related characteristics, the expectation is that Catholic priests who are transformational leaders might show: (a) high self-directedness behavior outcomes-mature, reliable, and effective (Kose, 2003); (b) high order cooperativeness of tolerance, empathy, helpful, principled, and compassionate; and (c) high order self-transcendence who become easily absorbed in what they do, and spiritual (Moreira et al., 2017). Thus, the more Catholic priests provide guidance, counseling, teaching, and shepherding among the congregation, as transformational leaders, the more likely they will be reliable, mature, effective, helpful, compassionate, and spiritual. As a result, training of Catholic priests to become transformational leaders could focus on spiritual traits (self-directedness, cooperativeness, and self-transcendence) since transformational leadership style correlated positively with spiritual traits. Again, the current study extended prior studies (Drayer & Hermans, 2014; Moreira et al., 2017) on leadership styles and spiritual traits by examining the correlations with all the three leadership styles and the three spiritual traits. In prior research, the correlations were examined between transformational leadership style and cooperativeness and self-transcendence (Drayer & Hermans, 2014). The current study examined the correlation using the three leadership styles (TF, TL, and LZ) and three spiritual traits (SD, CO, and ST).

Transactional leadership styles and spiritual traits (SD, CO, ST).

A Spearman correlation was conducted to examine the extent of correlation between transactional leadership style and spiritual traits (SD, CO, ST) of Catholic priests in Ghana. The results indicated that there was not a statistically significant correlation between transactional leadership style and spiritual traits (SD, CO, and ST) of Catholic priests in Ghana. Thus, the more Catholic priests exercised transactional leadership style the level of spiritual traits of self-directedness, cooperativeness, and self-transcendence will not change, because there is no correlation between them. The expectation is that priests' self-directedness, cooperativeness, and self-transcendence will show some level of correlation (positive/negative) with transactional leadership that associates reward with performance (Zareen et al., 2015). One might also perceive that the more Catholic priests provided praise and appreciations to followers, the more likely Catholic priests will show a positive or negative self-directedness, cooperativeness and self-transcendence. Since there was not a significant correlation between transactional leadership style and spiritual traits (SD, CO, and ST), in the training and formation of Catholic priests in Ghana on high self-directedness, cooperativeness, and self-transcendence behaviors, the focus might not be on transactional leadership style principle. The findings extended prior research on transactional leadership style and spiritual traits by utilizing a different population and a geographical location.

Laissez-faire leadership style and spiritual traits (SD, CO, ST).

A Spearman correlation was conducted to examine the extent of correlations between laissez-faire leadership style and spiritual traits [self-directedness (SD), cooperativeness (CO), self-transcendence (ST)] of Catholic priests in Ghana. The results

indicated a negative statistically significant correlation between laissez-faire leadership style and the spiritual traits of self-directedness and cooperativeness, but a positive statistically significant correlation between laissez-faire leadership style and self-transcendence. Thus, the more Catholic priests exercised a laissez-faire leadership style the lesser the level of self-directedness and cooperativeness, but the level of self-transcendence will be high.

Many scholars have shown that laissez-faire leadership style occurs when there is little or less interaction between the leader and followers (Bass & Riggio, 2006). Additionally, individuals who exhibited laissez-faire leadership style had minimal interference with employees' goal and decision-making processes, occurring especially in high skilled independent work force (Ali & Waqar, 2013; Fiaz et al., 2017; Zareen et al., 2015). Experience has also shown that Catholic priests provide leadership through counseling, guidance, mentorship, and interaction with followers. Spiritual traits of SD and CO refer to the extent people recognize themselves as an integral part of the society, being helpful, and emphatic with others (Goncalves & Cloninger, 2010). Self-transcendence is becoming an integral part of the universe, or an awareness of being a member of a group (Aker et al., 2017; Garcia et al., 2015). The above explanation of spiritual traits indicate that people who show SD, CO, and ST behaviors might be sociable and interact with others on regular basis, and become part of the group. These behaviors are similar to how Catholic priests exercise leadership. However, laissez-faire leadership style exhibits less interaction between leader and follower. Therefore, the expectation is that priests who are laissez-faire might show: (a) low self-directedness behavior outcomes of weak, blaming, ineffective, emotionally unstable, and lack internal

organizational principles (Kose, 2003; Grimm et al. 2012), (b) low cooperativeness behavior outcomes of self-absorbed, intolerant, critical, revengeful, and self-regarding (Bal et al., 2017; Kose, 2003; Lei et al., 2016), and (c) high self-transcendence behavior outcomes of absorbed in what they do, being spiritual, and capable of adapting to situations of pain and suffering (Moreira et al., 2017). Thus, as Catholic priests' exercised ministry in a less interactive manner, the more likely they might show a low self-directedness and cooperativeness, and high self-transcendence behaviors. As a result, training of Catholic priests might de-emphasize low level self-directedness and cooperativeness, and encourage high self-transcendence since the findings of this study showed a negative statistically correlation between laissez-faire leadership style and spiritual traits of self-directedness and cooperativeness, and a positive correlation with self-transcendence.

In summary, the findings showed a statistically significant correlation between transformational leadership style and self-directedness, cooperativeness, and self-transcendence of Catholic priests in Ghana. Further, the results showed that there was not a statistically significant correlation between transactional leadership style and self-directedness, cooperativeness, and self-transcendence of Catholic priests in Ghana. Finally, there was a negative statistical significant correlation between laissez-faire and cooperativeness, and a positive correlation between laissez-faire and self-transcendence of Catholic priests in Ghana. Thus, the findings indicated that the more Catholic priests exercised transformational leadership style, the level of spiritual traits of self-directedness, cooperativeness, and self-transcendence behaviors increased. Furthermore, the more Catholic priests became transactional leaders, the level of spiritual traits of self-

directedness, cooperativeness, and self-transcendence might not change. Additionally, as much as Catholic priests exhibited laissez-faire leadership style, self-directedness and cooperativeness might decrease, while self-transcendence behaviors might increase. Therefore, priests' formation and training process that envisaged modeling transformational leadership style might utilize spiritual traits of self-directedness, cooperativeness, and self-transcendence.

Implications

The purpose of this quantitative correlational study was to examine if and to what extent a correlation exists between leadership styles (transformational, transactional, leadership style and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-directedness). This current study was to advance scientific knowledge about the correlation between leadership styles and spiritual traits of Catholic priests in Ghana. The findings of this study might help expound theoretical and practical implications between leadership styles (transformational, transactional, and laissez-faire) and spiritual traits (self-directedness, cooperativeness, and self-transcendence) that might be useful for researchers and the Catholic priesthood. The following is the discussion of the theoretical and practical and future implications of the study.

Theoretical implications. The findings of this study are similar to the full-range leadership theory (Avolio et al. 1999; Bass 1999), and spiritual trait theory (Cloninger et al., 1993; Garcia et al., 2015). Avolio et al. (1999) and Bass (1999) examined leadership styles (transformational, transactional, and laissez-faire), and how each influenced organizational effectiveness and higher employees' performance. According to Avolio and Bass's theory on leadership styles, a transformational leadership style is the most

effective leadership style, followed by transactional leadership, and lastly, laissez-faire leadership. Cloninger et al. (1993) examined the individuals' social effectiveness using the three facets of spiritual traits, including self-directedness, cooperativeness, and self-transcendence. Spiritual traits help individuals to grow in self-awareness for a coherent meaning in life (Dreyer & Herman, 2014). According to Cloninger et al. (1993), self-directedness is the individual's ability to be autonomous, uphold personal integrity, have a high self-esteem, and have effective leadership practices. Cooperativeness is the recognition of a person as an integral part of the society, while demonstrating emphatic behavior with others (Gonclaves & Cloninger, 2010). Self-transcendence occurs when the individual becomes an integral part of the universe, and the awareness of being a member of a group (Aker et al., 2017; Garcia et al., 2015).

The current study involved the examination of the correlation between leadership styles (TF, TL, and LZ) and spiritual traits (SD, CO, and ST). In this study transformational leadership correlated positively with self-directedness, cooperativeness, and self-transcendence. In transformational leadership style, leaders motivate followers through effective communication of the values and ideals of the organizations for effective performance outcomes (Avolio & Bass, 2004). The key factors of transformational leadership include idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Avolio et al., 1999; Bass, 1999). In a transformational leadership style, both leader and follower help each other to achieve the organization's goal through motivation, inspiration, and dedication (Burn, 1978; Bambale et al., 2017). Effective leaders focus on personal, behavioral characteristics, and the ability to relate and work with team members (Bejinaru & Baesu,

2018). The findings of this study showed that Catholic priests' transformational leadership correlated positively with spiritual traits (SD, CO, and ST). This result is similar to Dreyer and Hermans' (2014) research on the correlation between principal's leadership style and spiritual character traits at the workplace where transformational leadership correlated positively with principals' self-directedness and cooperativeness. However, in Dreyer and Hermans (2014), the correlation was between transformational leadership and character traits of self-directedness and cooperativeness, while the current study examined the correlations between the three variables of spiritual traits (SD, CO, and ST). The current study adds to empirical literature because this is the first study that examined the correlations between transformational leadership style and spiritual traits (SD, CO, and ST), which fills the gap in literature between leadership styles and spiritual traits.

Furthermore, the results of this study showed that there was not a significant correlation between transactional leadership style and spiritual traits of self-directedness, cooperativeness, and self-transcendence. The current study might differ from empirical research on transactional leadership and spiritual traits. Much as extensive research has been done between transactional leadership style and numerous organizational outcomes, such as employees' motivation, and job performance (Musinguzi et al., 2018; Sing, 2015), there was limited research on the correlations between transactional leadership and spiritual traits. Nonetheless, prior research has shown that transactional leadership style correlated positively with several employees and organizational outcomes (Rana et al., 2016; Zareen et al., 2015). Transactional leadership provided rewards for higher employee performance outcome (Bass, 1985; Singh, 2015). This notion was not realized

in this current study. The current study predicted that there was not a significant correlation between Catholic priests' transactional leadership and spiritual traits (SD, CO, and ST), though spiritual traits as a concept differ from organizational outcomes used in past research. The expectation was that there might be certain level of correlations between Catholic priests' transactional leadership style and spiritual traits, since prior studies predicted some level of correlation between transactional leadership and other concepts such as motivation, job performance, and job satisfaction (Musinguzi et al., 2018; Sing, 2015). The differences found in this study advanced leadership theory and spiritual traits by examining their correlations among religious leaders in non-Western cultures (Cerasa et al., 2016; Frick et al., 2016; Trmal et al., 2015). This study's results differ due to the population being Catholic priests, the geographical location of non-Western cultures, and the use of different concepts. For instance, past studies on transactional leadership used bankers in Pakistan, while examining employee motivation, which is different from this study's population (Catholic priests), geographical location (Ghana), and above all different concepts, spiritual traits which is minimally examined when it comes to correlations with leadership styles.

Furthermore, most research on both leadership styles and spiritual traits were done using for profit organizations and Western cultures and the results were generalized. This shows that the population and geographical location of a study using leadership styles and spiritual traits, according the findings of this study might influence the results. This study fills the gap in literature between leadership styles and spiritual traits.

Additionally, the study found that laissez-faire leadership correlated negatively with self-directedness and cooperativeness, but correlated positively with self-

transcendence. Laissez-faire leadership is an avoidance style of leading, with little interference from the leader in decision making (Avolio & Bass, 2004; Bass, 1999). The results are similar to Dreyer and Hermans (2014), who found that the laissez-faire leadership of school principal's had negative correlation with self-directedness. Interestingly, laissez-faire correlated positively with self-transcendence. Thus, laissez-faire leadership might result in both positive and negative predictions, perhaps depending on the nature of the population and geographical location. Laissez-faire may endeavor to exhibit positive correlations with high skilled and independent labor force, where little or no supervision is needed (Ali & Waqar, 2013).

Practical and future implications. Based on the findings of the study, there were statistically significant between transformational leadership style and spiritual traits (self-directedness, cooperativeness, and self-transcendence). Self-directed persons are mature, reliable, have good self-esteem, and are effective when they take leadership responsibilities (Kose, 2003; Grimm et al. 2012). In addition, self-directed persons are responsible, purposeful, resourceful, and self-accepting. Cooperativeness is the recognition of a person as an integral part of the society, while demonstrating emphatic behavior with others (Gonclaves & Cloninger, 2010). Higher level cooperative individuals are tolerant, emphatic, helpful, principled, and compassionate, while lower level cooperative individuals are self-absorbed, intolerant, critical, unhelpful, and opportunistic (Lei et al., 2016; Moreira., 2017). High self-transcendent individuals are unpretentious, spiritual, creative, humble, transpersonal, become absorbed in what they do, and modest (Aker et al., 2017; Kose, 2003; Moreira et al., 2017). Thus, seminary faculty might be self-directed (responsible, purposeful, resourceful, and self-acceptance)

in their engagement with those they lead; cooperative (tolerant, emphatic, helpful, principled, and compassionate), and self-transcendent (unpretentious, spiritual, creative, humble, transpersonal, become absorbed in what they do, and modest). Therefore, training priests with the possibility of adopting a transformational leadership style in the 21st century could help form self-directed, cooperative, and self-transcendent individuals for effective pastoral ministry; this is because transformational leadership correlated positively with spiritual traits.

According to the results, there was not a significant correlation between transactional leadership and self-directedness, cooperativeness, and self-transcendence. Priests' spiritual traits behavior does not depend on reward such as praise and appreciation (Zareen et al., 2015); thus, as transactional leadership increases no changes occur with spiritual traits. This finding is in line with leaders in religiously affiliated institutions who do not favor transactional leadership style (Dreyer & Herman, 2014). Therefore, seminary formators might understand that future priests' transactional leadership behavior of rewards seeking might not have any correlation with individual's spiritual traits (self-directedness, cooperativeness, and self-transcendence).

Laissez-faire leadership correlated negatively with self-directedness and cooperativeness, but showed a positive statistically significant correlation with self-transcendence. Thus, priests who are laissez-faire will be associated with low self-directed behaviors of lack of goal direction, inertia, self-striving, blaming, lack of internal organizational principles and be emotionally unstable (Grimm et al., 2012; Kose, 2003), and low cooperative behaviors of social intolerance, social disinterested, unhelpfulness, revengeful, critical, and opportunistic (Bal et al., 2017; Kose, 2003; Lei et al., 2016;

Moreira et al., 2017). Therefore, priestly training programs should be designed to avoid social intolerance, revengeful, blaming, emotional instability, and lack of goal direction (Grimm et al., 2012; Kose, 2003). Discouraging these behaviors during priestly formation process might help avoid negative laissez-faire leadership of priests. The findings also indicated that laissez-faire leadership style correlated positively with self-transcendence. Thus, the more priests exercised laissez-faire leadership, self-transcendence behaviors of people absorbed in what they do, adapt to situations, and being spiritual, increases. Therefore, seminary formators might be creative, spiritual, humble, and accept failures (Aker et al. 2017; Kose, 2003). This creativity, humility, and deep spirituality might enhance priestly maturity and pastoral ministry and decision-making processes (Kose, 2003).

Leadership is an important concept for the success and achievement of organizational goals (Bambale et al., 2017). Prior studies on leadership demonstrated that leadership styles have a positive correlation with spiritual traits (Dreyer & Hermans, 2014). The findings of this study turned out to be significant as they advanced the knowledge of leadership styles and industrial and organizational psychology, as stated in chapter one of this dissertation. This study accomplished this goal by adding to the knowledge of the full range leadership theory of Avolio and Bass (2004) and the temperament and character inventory by Cloninger et al. (1993) in non-Western cultures and religious organization. This study will enhance priestly training programs that might consider including leadership styles, especially transformational leadership style which correlated positively with self-directedness, cooperativeness, and self-transcendence. Similarly, seminary formators could include the values of spiritual traits (self-

directedness, cooperativeness, and self-transcendence) in the education of priestly formation.

Strengths and weaknesses of the study. The theoretical foundations used in this study have strong credibility. The leadership styles: transformational, transactional, and laissez-faire of the full range theory by Avolio and Bass is a credible leadership theory utilized by many organizations to achieve high performance and organizational outcomes (Avolio & Bass, 2004; Bambale et al., 2017; Kaufman, 2017; Rana et al., 2016). The spiritual traits: self-directedness, cooperativeness, and self-transcendence developed by Cloninger et al. (1999) in his psychobiological model of personality traits, which regulates growth in self-awareness is widely used and has strong credibility (Garcia et al., 2015).

The quantitative methodology and correlational design were used to examine if and to what extent a correlation existed between leadership styles: transformational, transactional, and laissez-faire and spiritual traits: self-directedness, cooperativeness, and self-directedness and Catholic priests in Ghana was strength to the study. The quantitative methodology enabled the researcher to utilize credible survey instruments (MLQ-5X and TCI-140) to examine the numerical correlation between the variables. The correlational design and Pearson correlation enabled the researcher to analyze the results and make precise and logical determinations of the existence of a correlation between leadership styles and spiritual traits. Another strength of the study is the target population of Catholic priests from Ghana, which was specific to a particular group and profession, making it easy for data collection, with minimized cost to the researcher. Additionally, the population was a strength because it filled the gap created by researchers. This study

used non-Western culture and religious institution, while prior studies were based on for profit organizations and Western cultures.

There were some weaknesses in the study that were identified. The researcher emailed the survey instrument links to the participants. The MLQ-5X contained 36 questions and the TCI-140 contained 140 questions, which took between 30 to 60 minutes to complete. Most participants started and could not complete due to a slow internet connection. The researcher called some participants, sent reminder emails, and purchased additional link access which was a cost to the researcher. Another weakness of the study was self-report by participants. The participants evaluated their leadership styles and spiritual traits. The results depended on how accurate and sincere the participants answered the questions. Using rater form will enable others the opportunity to rate the priests' leadership style and spiritual traits. Furthermore, the general population was a weakness. The study was conducted among Catholic priests in Ghana. There are different clergymen and women from different denomination who are also leaders of their congregation. Using only Catholic priests in Ghana, could affect the generalization of the results to religious leaders.

Recommendations

This study examined if and to what extent a correlation existed between leadership styles and the spiritual traits of Catholic priests in Ghana. The results indicated that a positive statistically significant correlation existed between transformational leadership style and self-directedness, cooperativeness, and self-transcendence. The findings further showed that a negative statistically significant correlation existed between laissez-faire leadership style and self-directedness and cooperativeness, but a

positive statistical correlation with self-transcendence. However, there were no statistically significant correlations between transactional leadership style and self-directedness, cooperativeness, and self-transcendence. The results filled the gaps in the literature regarding leadership styles and spiritual traits among religious groups and non-Western cultures. Recommendations for future research and practice are presented based on the results to advance scientific knowledge on leadership styles and spiritual traits.

Recommendations for future research. This study examined the correlation between leadership styles and spiritual traits using a quantitative methodology and correlational design. First, future research could utilize qualitative methodology or mixed methods and different research designs. This would allow one-on-one interviews or group interviews, which would enable participants explain their responses to the MLQ-5X and TCI-140 questionnaires. Again, qualitative methodology requires about 15 participants, which is easy to derive, compared to quantitative that requires larger sample. This will save researcher time in follow-up calls and reminder emails in order to obtain the minimum sample size required for a quantitative study.

Second, future research could utilize different populations to include female clergy and from a different denomination. The current study's target population was Catholic priests, who are males. Including female clergy and different denomination would allow generalization of the results to a larger population, and know the differences in correlation between the sexes. The responses from a female clergy might differ from a male clergy. Similarly, Catholic priests might respond differently than a clergy from Protestant or Charismatic background.

Third, future research could use a rater form so that congregation members can rate their leader's leadership style. The current study allowed priests to rate their own leadership styles and spiritual traits. People can be untrue about themselves and give answers to make them look better. This could bridge the gap in the differences between how priests perceived their leadership styles and spiritual traits and how the congregants perceived priests' leadership styles and spiritual traits.

Fourth, the results showed that transformational leadership associated positively with spiritual traits variables (self-directedness, cooperativeness, and self-transcendence). More research will be needed to examine which of the five subscales of transformational leadership: idealized influence, idealized behavior, individualized consideration, intellectual stimulation, and inspirational motivation are significantly associated with spiritual traits variables: self-directedness, cooperativeness, and self-transcendence (Avolio & Bass, 2004; Cloninger et al., 1999; Garcia et al., 2015).

Fifth, the results indicated that laissez-faire leadership correlated negatively with self-directedness and cooperativeness, but correlated positively with self-transcendence. Priests must examine their individual leadership style and how it adversely impacts their decision making, goal attainment, social integration, and emotional stability (Bal et al., 2017; Kose, 2003). Future research could examine what factors influenced two spiritual traits variables (self-directedness and cooperativeness) to correlate negatively with laissez-faire, while self-transcendence correlated positively with laissez-faire. This would enable a re-examination of the two theoretical foundations (leadership styles and spiritual traits) used in this study to identify the similarities and differences between laissez-faire and spiritual traits variables.

Sixth, the findings showed that the correlation between self-directedness and cooperativeness was statistically significant, and in another case self-directedness, cooperativeness and self-transcendence were not statistically significant, and in one case, even negative. Future research could compare and contrast what factors influenced such occurrences. Seventh, the findings further indicted non-significant correlations existed between transactional leadership and spiritual traits variables (self-directedness, cooperativeness, and self-transcendence). More research will be needed to examine which transactional leadership subscale: contingent reward, management-by-exception (active), and management-by-exception (passive) were least associated with spiritual traits variables.

Recommendations for future practice. The current study was conducted to examine the correlations between leadership styles and spiritual traits with the intent to apply organizational and psychological models to priestly ministry and add to the body of knowledge in leadership and industrial and organizational psychology. Leadership styles correlated positively with most spiritual trait variables (Dreyer & Hermans, 2014). The findings of this study indicated that transformational leadership correlated positively with spiritual traits variables, laissez-faire correlated negatively with self-directedness and cooperativeness, and positively correlated with self-transcendence. However, there was no statistically significant correlation between transactional leadership and the three spiritual trait variables (self-directedness, cooperativeness, and self-transcendence).

The study is significant as it might assist in developing strategies to integrate leadership style and psychological models of spiritual traits in priestly ministry. The findings predicted the correlations between the variables. Priests who read this will

benefit by knowing their leadership styles and how they are related with their spiritual traits. Francis and Crea (2015) indicated that the Catholic Church needs leaders whose psychological and spiritual temperament enhance pastoral ministry and protect the church from Epimethean Temperament. Epimethean Temperaments are types who tend to be more traditional and bring stability and continuity to the situation they serve. Such people are resistant to change and find it problematic dealing with people (Francis et al., 2017). Knowing the correlations between priests' leadership styles and spiritual traits can help identify who is more traditional, charismatic, autonomous, spiritual, mature, and has the ability to motivate and inspire others. The results of this study will assist church leaders, superiors, and bishops in assigning priests to areas their leadership style and related spiritual traits will be more useful to bring effective ministry.

Additionally, this study will help policymakers and priestly formators and faculty members to design curricula to include leadership skills and psychological models needed for effective ministry. The study's results indicted a positive statistically significant correlation between transformational leadership and spiritual traits variables, a non-statistically significant correlation between transactional leadership style and spiritual trait variables, negative correlation between laissez-faire and self-directedness and cooperativeness, and positive correlation between laissez-faire and self-transcendence. This might help policymakers integrate leadership styles and spiritual traits principles that have positive correlation into priestly formation. Including leadership and spiritual traits assessment models to assess future priests, could identify the correlation between their leadership styles and spiritual traits, and use that as a guide

in educating future priests become aware of the correlation between their leadership style spiritual traits.

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Appendix A.

Site Authorization Letter



Konongo-Mampong Diocese

Office of the Bishop
P.O. Box 102, Mampong - Ashanti
Ghana - West Africa

Most Rev. Joseph Osei-Bonsu

23 April 2018

Office of Academic Research
Grand Canyon University
College of Doctoral Studies
3300 W. Camelback Road
Phoenix, AZ 85017
Phone: 602-639-7804

Dear IRB Members,

After reviewing the proposed study, "*Leadership Styles and Spiritual Traits of Catholic Priests in Ghana*", presented by Rev. Francis Aning Amoah, I have granted authorization for Rev. Francis Aning Amoah to conduct research in our Diocese of Konongo-Mampong in Ghana.

I understand the purpose of the study is to "*explore to what extent a relationship exists between leadership styles and spiritual traits of Catholic priests in Ghana*". Rev. Francis Aning Amoah will conduct the following research activities: he will contact people in the diocese, recruit people to assist in his work and collect data relevant to his research. It is understood that this project will end no later than December 31, 2020.

I have indicated to Rev. Francis Aning Amoah that my Diocese will allow the following research activities: provide a description of what the Diocese has agreed to do (i.e. onsite data collection, file access, employees to use work time to fill out surveys et), and what restrictions, limitations and/or responsibilities they are assuming).

To ensure that the employees are protected, Rev. Francis Aning Amoah has agreed to provide to me a copy of any Grand Canyon University IRB-approved, consent document before he recruits participants in the Konongo-Mampong Diocese. Rev. Francis Aning Amoah has agreed to provide a copy of the study results, in aggregate, to our Diocese.

If the IRB has any concerns about the permission being granted by this letter, please contact me at this phone number: +233244488904.

Sincerely,

Most Rev. Joseph Osei-Bonsu
Bishop of Konongo-Mampong

E-mail: bishop@kmdioocese.org • Website: www.kmdioocese.org • Tel: +233 244488904 +233 207891776



Catholic Diocese of Obuasi

BISHOP'S OFFICE P. O. Box 701, Obuasi, Ashanti, Ghana, West Africa.

April 17, 2018

Office of Academic Research
Grand Canyon University
College of Doctoral Studies
3300 W. Camelback Road
Phoenix, AZ 85017
Phone: 602-639-7604

Dear IRB Members,

After reviewing the proposed study, **"Leadership Styles and Spiritual Traits of Catholic Priests in Ghana"**, presented by **Rev. Fr. Francis Aning Amoah**, I have granted authorization for Rev. Fr. Francis Aning Amoah to conduct research in the Catholic Diocese of Obuasi.

I understand the purpose of the study is to 'explore to what extent a relationship exists between leadership- styles and spiritual traits of Catholic Priests in Ghana.' Rev. Fr. Francis Aning Amoah, will conduct the following research activities: contact, recruit, collect data. It is understood that this project will end no later than **December 31-2020**.

I have indicated to Rev. Fr. Francis Aning Amoah that my diocese will allow his research activities. To ensure that the Priests are protected, Rev. Fr. Francis Aning Amoah has agreed to provide to me a copy of any Grand Canyon University IRB-approved, consent document before he recruits participants in the Diocese of Obuasi. Rev. Fr. Francis Aning Amoah has agreed to provide a copy of the study results, in aggregate, to your college.

If the IRB has any concerns about the permission being granted by this letter, please contact me at the phone number listed (+233-244-109-447 / +233-204-309-948).

Sincerely,

Catholic Bishop of Obuasi
Title

Most. Rev. John Yaw Afoakwa
Printed Name


Signature Date



Motto: *Illum oportet crescere me autem minui*
(cf. Jn. 3:30)

+233 (0)244109447
+233 (0)204309948
(Office) +233 (0)322192650

obsibishop@yahoo.com
johnafoakwa@gmail.com
www.obuasi-diocese.com



Catholic Archdiocese Of Kumasi

Archbishop's Office
P. O. Box KS 99, Kumasi
Ghana West Africa

Please quote Ref. No. in your reply.

Ref.: RG VII/04/2018/283

April 12, 2018

Office of Academic Research
Grand Canyon University
College of Doctoral Studies
3300 W. Camelback Road
Phoenix, AZ 85017
U.S.A.

Dear IRB Members,

Please receive greetings from the Archbishop's Office, Kumasi, Ghana.

After reviewing the proposed study, *Leadership Styles and Spiritual Traits of Catholic Priests in Ghana*, presented by **Rev. Fr. Francis Aning Amoah**, I have granted authorization for Fr. Amoah to conduct research in the Catholic Archdiocese of Kumasi.

I understand the purpose of the study is to explore to what extent a relationship exists between leadership styles and spiritual traits of Catholic Priests in Ghana. Fr. Amoah will conduct the research activities for his project which will end no later than **December 31, 2020**.

I have indicated to Fr. Amoah that Kumasi Archdiocese will allow the following research activities: *provide a description of what the company has agreed to do (i.e. onsite data collection, file access, employees to use work time to fill out surveys etc.), and what restrictions, limitations and/or responsibilities they are assuming.*

To ensure that the employees are protected, Fr. Amoah has agreed to provide me with a copy of any Grand Canyon University IRB-approved consent document. He has agreed to provide a copy of the study results to us.

If the IRB has any concerns about the permission being granted by this letter, please contact me at the phone number listed below.

Yours sincerely,

Most Rev. Gabriel J. Anaky
ARCHBISHOP OF KUMASI



GA/vjr

Cell: +233 (0) 205 550154. Email: oziokum@yahoo.com

Appendix B.
IRB Approval Letter



**GRAND CANYON
UNIVERSITY™**

3300 West Camelback Road, Phoenix Arizona 85017 602.639.7500 Toll Free 800.800.9776 www.gcu.edu

DATE: November 22, 2019

TO: Francis Aning Amoah
FROM: Grand Canyon University Institutional Review Board

STUDY TITLE: Leadership styles and spiritual traits of Catholic priests in Ghana.
IRB REFERENCE #: IRB-2019-1575
SUBMISSION TYPE: Submission Response for Initial Review Submission Packet

ACTION: Determination of Exempt Status

REVIEW CATEGORY: Category 2

Thank you for your submission of New Project materials for this research study.

Grand Canyon University Institutional Review Board has determined this project is EXEMPT FROM IRB REVIEW according to federal regulations. You now have GCU IRB approval to collect data.

If applicable, please use the approved informed consent that is included in your published documents.

We will put a copy of this correspondence on file in our office.

If you have any questions, please contact the IRB office at irb@gu.edu or 602-639-7804. Please include your study title and reference number in all correspondence with this office.

ADVANCEMENT TO CANDIDACY

Congratulations!

On behalf of the College of Doctoral Studies, we are pleased to inform you that you have now advanced to the Candidacy stage of your Doctoral journey. This means you have completed all of the required proposal phases of the dissertation and you are now ready to move into the research portion of the dissertation work.

This is an important step in the doctoral process. Through advancing to candidacy, you are now among an elite group of learners who are doing academic research. This also means you are representing yourself and Grand Canyon University as an independent doctoral researcher and with that comes a great deal of responsibility. We wish you the best in your endeavors! Congratulations on this important step in your doctoral journey and welcome to Candidacy!



Dr. Michael Berger
Dean, College of Doctoral Studies



Dr. Cynthia Bainbridge
Assistant Dean, Research and Dissertations
Director, Institutional Review Board
College of Doctoral Studies

Appendix C.

Informed Consent



Grand Canyon University
College of Doctoral Studies
3305 W. Camelback Road
Phoenix, AZ 85017
Phone: 602-639-7804
Email: irb@gcu.edu

INFORMED CONSENT FORM
INTRODUCTION
<p>The title of this research study is, Leadership styles and spiritual traits of Catholic priests in Ghana.</p> <p>I am Francis Aning Amoah a doctoral student under the supervision of Dr. Brian Hite in the College of Doctoral studies at Grand Canyon University. The purpose of this study is to examine if and to what extent a relationship exists between leadership styles and spiritual trait as perceived by Catholic priests in Ghana. This quantitative correlational study will examine if there is any relationship between leadership styles and spiritual traits of Catholic priest in Ghana.</p>
KEY INFORMATION
<p>This document defines the terms and conditions for consenting to participate in this research study.</p> <p>How do I know if I can be in this study?</p> <ul style="list-style-type: none"> • I am over 18 years and a Catholic priest in Ghana • I am a Ghanaian Catholic priest, in active ministry • I am not a Ghanaian, but a Catholic priest in active ministry in Ghana <p>How do I know if I cannot be in this study?</p> <ul style="list-style-type: none"> • I am under 18 years, and not a Catholic priest • I am a retired Catholic priest • I am a Catholic priest, but not in active ministry <p>• What am I being asked to do? If you agree to be in this study, you will be asked to:</p> <ul style="list-style-type: none"> ○ What: Answer two survey questionnaires. One questionnaire involves leadership styles, and the other questionnaire involves spiritual traits. ○ When: <ul style="list-style-type: none"> • The online questionnaires take about 15 minutes to complete. • You will need to complete and submit within two weeks. ○ Where: The link to the questionnaire will be sent to your email account. ○ How: You will receive recruitment email with information on the nature of the study from the researcher. The email will contain a link to the informed

IRB APPROVED
GCU IRB # 2019-1575
IRB NUMBER: IRB 2019-1575
IRB APPROVAL DATE: 11/22/2019

1

consent. If you agree to the terms laid out in the informed consent, you will be taken directly to the leadership styles and spiritual traits questionnaire.

- **Who will have access to my information?** Myself, my dissertation chair, and other dissertation committee.
Participation is voluntary. However, you can leave the study at any time, even if you have not finished, without any penalty or loss of benefits to which you are otherwise entitled. If you decide to stop participation, you may do so by sending email to inform researcher your intention to withdraw your participation. If so, I will not use the information I gathered from you.
- **Any possible risks or discomforts?** There are no foreseeable risks or discomforts associated with this study.
- **Any direct benefits for me?** No
- **Any paid compensation for my time?** Participants will not get paid for their participation.
- **How will my information and/or identity be protected?**

All information obtained in this study is strictly anonymous. After data analysis is completed, I will secure your information on a drive, and with printed materials kept in a locked cabinet accessible only to the researcher for five (5) years, after which electronic copy will be deleted, and printed materials shredded.

PRESENTATION OF INFORMATION COLLECTED

The data collected will be published as a dissertation. The data collected will be grouped and published in the dissertation.

PRIVACY AND DATA SECURITY

- **Will researchers ever be able to link my data/responses back to me?** No
- **Will my data include information that can identify me (names, addresses, etc.)?**
No
- **Will researchers assign my data/responses a research ID code to use instead of my name?** No
 - **If yes, will researchers create a list to link names with their research ID codes?** N/A
 - **If yes, how will researchers secure the link of names and research ID codes? How long will the link be kept? Who has access? Approximate destroy date?** N/A
- **How will my data be protected (electronic and hardcopy)? Where? How long? Who will have access? Approximate destroy or de-identification date?** The data collected will be stored in a secure drive and kept in a locked cabinet for five years. Only the researcher will have access. Digital data will be erased, and printed materials shredded after five years.

Where and how will the signed consent forms be secured? There will be no signed



IRB APPROVED
 CCFU IRB # 13-8-10-10
 IRB NUMBER: IRB-2019-1575
 IRB APPROVAL DATE: 11/22/2019

2

informed consent forms. However, because your informed consent will be agreed to digitally, there will be no forms that are physically signed by participants.

FUTURE RESEARCH

The information could be used for future research studies or distributed to other investigators for future research studies without additional informed consent from you or your legally authorized representative.

STUDY CONTACTS

Any questions you have concerning the research study or your participation in the study, before or after your consent, will be answered by Francis Aning Amoah, by faningamoah@my.gcu.edu, or Dr. Brian Hite on Brian.hite@my.gcu.edu.

If you have questions about your rights as a subject/participant in this research, or if you feel you have been placed at risk, you can contact the Chair of the Human Subjects Institutional Review Board, through the College of Doctoral Studies at IRB@gcu.edu; (602) 639-7804.

VOLUNTARY CONSENT

PARTICIPANT'S RIGHTS

- You have been given an opportunity to read and discuss the informed consent and ask questions about this study;
- You have been given enough time to consider whether or not you want to participate;
- You have read and understand the terms and conditions and agree to take part in this research study;
- You understand your participation is voluntary and that you may stop participation at any time without penalty.

I agree I do not agree

Appendix D.

Copy of Instruments and Permissions Letters to Use the Instruments

For use by Francis Aning Amoah only. Received from Mind Garden, Inc. on September 10, 2019
**Permission for Francis Aning Amoah to reproduce 1 copy
 within one year of September 10, 2019**

For Publications:

We understand situations exist where you may want sample test questions for various fair use situations such as academic, scientific, or commentary purposes. No items from this instrument may be included in any publication without the prior express written permission from Mind Garden, Inc. Please understand that disclosing more than we have authorized will compromise the integrity and value of the test.

For Dissertation and Thesis Appendices:

You may not include an entire instrument in your thesis or dissertation, however you may use the three sample items specified by Mind Garden. Academic committees understand the requirements of copyright and are satisfied with sample items for appendices and tables. For customers needing permission to reproduce the three sample items in a thesis or dissertation, the following page includes the permission letter and reference information needed to satisfy the requirements of an academic committee.

Online Use of Mind Garden Instruments:

Online administration and scoring of the Multifactor Leadership Questionnaire is available from Mind Garden, (<https://www.mindgarden.com/16-multifactor-leadership-questionnaire>). Mind Garden provides services to add items and demographics to the Multifactor Leadership Questionnaire. Reports are available for the Multifactor Leadership Questionnaire.

If your research uses an online survey platform other than the Mind Garden Transform survey system, you will need to meet Mind Garden's requirements by following the procedure described at [mindgarden.com/mind-garden-forms/58-remote-online-use-application.html](https://www.mindgarden.com/mind-garden-forms/58-remote-online-use-application.html).

All Other Special Reproductions:

For any other special purposes requiring permissions for reproduction of this instrument, please contact info@mindgarden.com.

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www.mindgarden.com

To Whom It May Concern,

The above-named person has made a license purchase from Mind Garden, Inc. and has permission to administer the following copyrighted instrument up to that quantity purchased:

Multifactor Leadership Questionnaire

The three sample items only from this instrument as specified below may be included in your thesis or dissertation. Any other use must receive prior written permission from Mind Garden. The entire instrument may not be included or reproduced at any time in any other published material. Please understand that disclosing more than we have authorized will compromise the integrity and value of the test.

Citation of the instrument must include the applicable copyright statement listed below.
Sample items:

As a leader

- I talk optimistically about the future.
- I spend time teaching and coaching.
- I avoid making decisions.

The person I am rating....

- Talks optimistically about the future.
- Spends time teaching and coaching.
- Avoids making decisions

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Sincerely,

Robert Most
Mind Garden, Inc.
www.mindgarden.com

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Appendix C:
Leader Form, Rater Form, and Scoring Key

MLQ

Multifactor Leadership Questionnaire

Leader Form, Rater Form, and Scoring
 Key for MLQ (Form 5x-Short)

by Bernard Bass and Bruce Avolio

Note to Masters and Doctoral Students:
You may insert the following SAMPLE copy of the instrument
in your IRB proposal if necessary.
You may NOT insert a complete copy of the instrument
in your Thesis or Dissertation!!!
See Mind Garden Sample Item letter for details.

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Multifactor Leadership Questionnaire

Leader Form

My Name: _____ Date: _____

Organization ID #: _____ Leader ID #: _____

This questionnaire is to describe your leadership style as you perceive it. Please answer all items on this answer sheet. **If an item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank.**

Forty-five descriptive statements are listed on the following pages. Judge how frequently each statement fits you. The word "others" may mean your peers, clients, direct reports, supervisors, and/or all of these individuals.

Use the following rating scale:

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4
				0 1 2 3 4

Continued →

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Not at all	Once in a while	Sometimes	Fairly often	Frequently, If not always
0	1	2	3	4
16. I make clear what one can expect to receive when performance goals are achieved	0	1	2	3 4
17. I show that I am a firm believer in "If it ain't broke, don't fix it."	0	1	2	3 4
18. I go beyond self-interest for the good of the group	0	1	2	3 4
19. I treat others as individuals rather than just as a member of a group	0	1	2	3 4
20. I demonstrate that problems must become chronic before I take action	0	1	2	3 4
21. I act in ways that build others' respect for me	0	1	2	3 4
22. I concentrate my full attention on dealing with mistakes, complaints, and failures	0	1	2	3 4
23. I consider the moral and ethical consequences of decisions	0	1	2	3 4
24. I keep track of all mistakes	0	1	2	3 4
25. I display a sense of power and confidence	0	1	2	3 4
26. I articulate a compelling vision of the future	0	1	2	3 4
27. I direct my attention toward failures to meet standards	0	1	2	3 4
28. I avoid making decisions	0	1	2	3 4
29. I consider an individual as having different needs, abilities, and aspirations from others	1	2	3	4
30. I get others to look at problems from many different angles	0	1	2	3 4
31. I help others to develop their strengths	0	1	2	3 4
32. I suggest new ways of looking at how to complete assignments	0	1	2	3 4
33. I delay responding to urgent questions	0	1	2	3 4
34. I emphasize the importance of having a collective sense of mission	0	1	2	3 4
35. I express satisfaction when others meet expectations	0	1	2	3 4
36. I express confidence that goals will be achieved	0	1	2	3 4
37. I am effective in meeting others' job-related needs	0	1	2	3 4
38. I use methods of leadership that are satisfying	0	1	2	3 4
39. I get others to do more than they expected to do	0	1	2	3 4
40. I am effective in representing others to higher authority	0	1	2	3 4
41. I work with others in a satisfactory way	0	1	2	3 4
42. I heighten others' desire to succeed	0	1	2	3 4
43. I am effective in meeting organizational requirements	0	1	2	3 4
44. I increase others' willingness to try harder	0	1	2	3 4
45. I lead a group that is effective	0	1	2	3 4

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January 16, 2019

To Whom it May Concern:

Francis Aning Amoah has our permission to use the TCI-R in the research study that he proposed to us on March 7, 2018. The study proposes to explore the relationship between leadership styles of Catholic priests and their character/spiritual traits. Use of the test in other studies will require the submission of a new research application.

Sincerely,

Alinda Muszynski
Director of Administration and Programs

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TCI-R

TEMPERAMENT & CHARACTER INVENTORY
TCI-R 140

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Washington University School of Medicine
660 S. Euclid Ave.,
St. Louis, MO 63110
<http://psychobiology.wustl.edu/>

TCI-R 140

In this booklet you will find statements people might use to describe their attitudes, opinions, interests, and other personal feelings.

For each of the following questions, please circle the number that best describes the way you usually or generally act or feel. (Circle only one number for each question)

1	2	3	4	5
Definitely False	Mostly or Probably False	Neither true nor False, or about equally True or False	Mostly or Probably True	Definitely True

Read each statement carefully, but don't spend too much time deciding on the answer.

Please answer every statement, even if you are not completely sure of the answer.

Try to describe yourself the way you usually or generally act and feel, not just how you are feeling right now.

Remember there are no right or wrong answers -- just describe your own personal opinions and feelings.

Print your Name: _____

Age: _____

D.O.B: ____/____/____

Black White Hispanic Other

Sex: M F

Occupation: _____

Date: ____/____/____

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TCI-R 140

For each of the following questions, please circle the number that best describes the way you usually or generally act or feel. (Circle only one number for each question)

	1 Definitely False	2 Mostly or Probably False	3 Neither true nor False, or about equally True or False	4 Mostly or Probably True	5 Definitely True
1	I often try new things just for fun or thrills, even if most people think it is a waste of time.				1 2 3 4 5
2	I usually am confident that everything will go well, even in situations that worry most people.				1 2 3 4 5
3	I often feel that I am the victim of circumstances.				1 2 3 4 5
4	I can usually accept other people as they are, even when they are very different from me.				1 2 3 4 5
5	I like a challenge better than easy jobs.				1 2 3 4 5
6	Often I feel that my life has little purpose or meaning.				1 2 3 4 5
7	I like to help find a solution to problems so that everyone comes out ahead.				1 2 3 4 5
8	I am usually eager to get going on any job I have to do.				1 2 3 4 5
9	I often feel tense and worried in unfamiliar situations, even when others feel there is little to worry about.				1 2 3 4 5
10	I often do things based on how I feel at the moment without thinking about how they were done in the past.				1 2 3 4 5
11	I usually do things my own way -- rather than giving in to the wishes of other people.				1 2 3 4 5
12	I often feel a strong sense of unity with all the things around me.				1 2 3 4 5
13	I would do almost anything legal in order to become rich and famous, even if I would lose the trust of many old friends.				1 2 3 4 5
14	I am much more reserved and controlled than most people.				1 2 3 4 5
15	I like to discuss my experiences and feelings openly with friends instead of keeping them to myself.				1 2 3 4 5

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TCI-R 140

For each of the following questions, please circle the number that best describes the way you usually or generally act or feel. (Circle only one number for each question)

1 Definitely False	2 Mostly or Probably False	3 Neither true nor False, or about equally True or False	4 Mostly or Probably True	5 Definitely True
-----------------------	-------------------------------	---	------------------------------	----------------------

16	I have less energy and get tired more quickly than most people.	1	2	3	4	5
17	I seldom feel free to choose what I want to do.	1	2	3	4	5
18	I don't seem to understand most people very well.	1	2	3	4	5
19	I often avoid meeting strangers because I lack confidence with people I do not know.	1	2	3	4	5
20	I like to please other people as much as I can.	1	2	3	4	5
21	I often wish that I was smarter than everyone else.	1	2	3	4	5
22	No job is too hard for me to do my best.	1	2	3	4	5
23	I often wait for someone else to provide a solution to my problems.	1	2	3	4	5
24	I often spend money until I run out of cash or get into debt from using too much credit.	1	2	3	4	5
25	Often I have unexpected flashes of insight or understanding while relaxing.	1	2	3	4	5
26	I don't care very much whether other people like me or the way I do things.	1	2	3	4	5
27	I usually try to get just what I want for myself because it is not possible to satisfy everyone anyway.	1	2	3	4	5
28	I have no patience with people who don't accept my views.	1	2	3	4	5
29	I sometimes feel so connected to nature that everything seems to be part of one living process.	1	2	3	4	5
30	When I have to meet a group of strangers, I am more shy than most people.	1	2	3	4	5

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Appendix E.

Power Analyses for Sample Size Calculation (Quantitative Only)

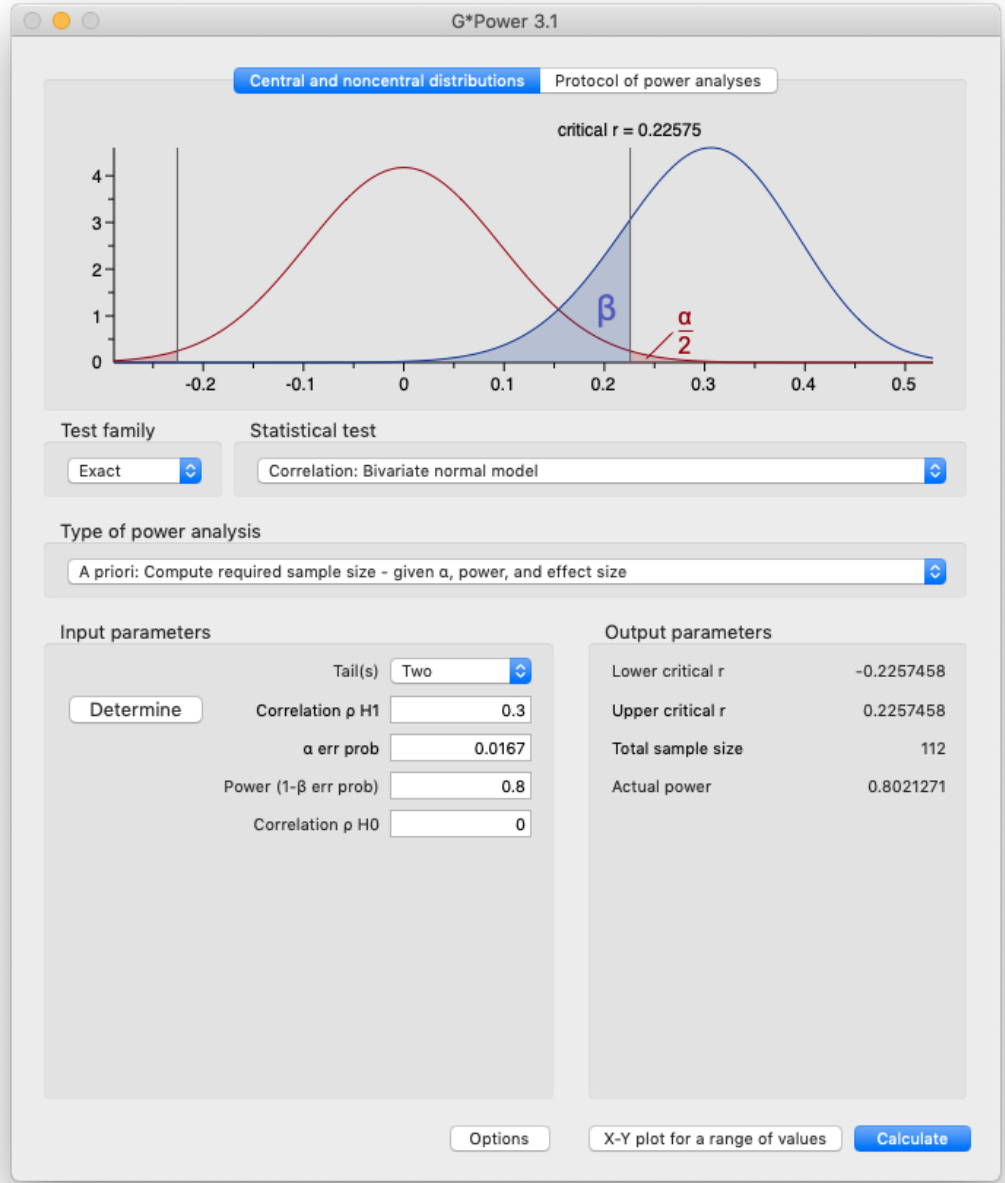


Figure E.1 A priori power analysis

Post hoc power analysis for RQ4

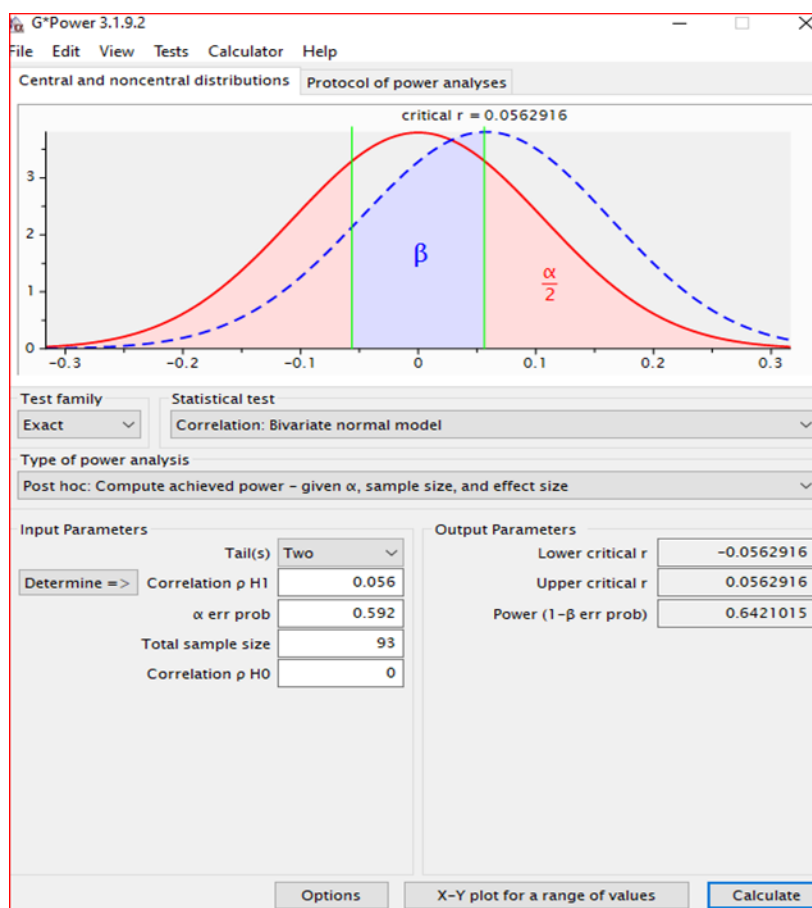


Figure E.2 Post hoc power analysis for RQ4

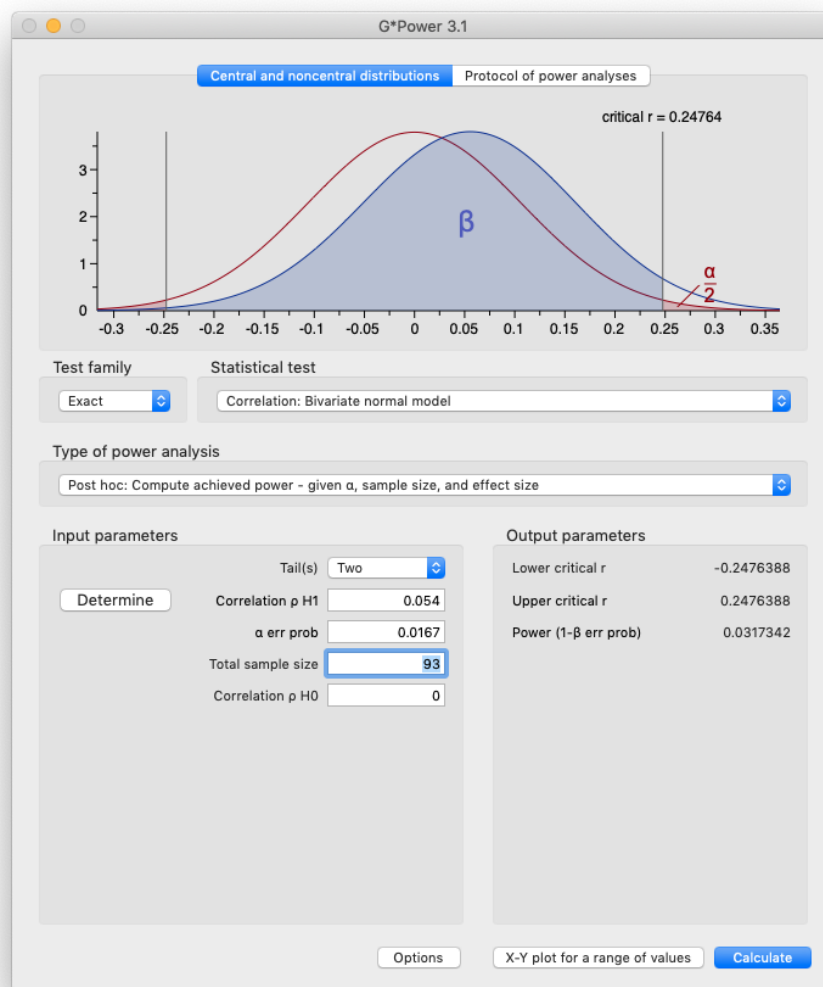


Figure E.3 Post hoc power analysis for RQ5

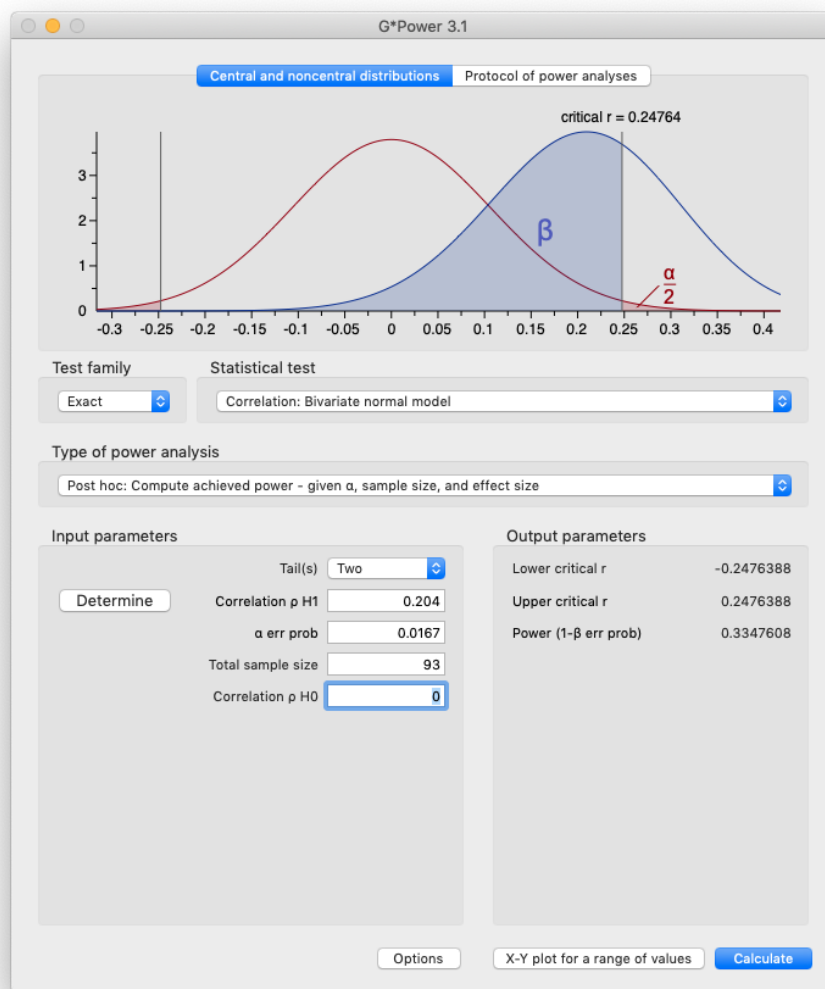


Figure E.4 Post hoc power analysis for RQ6

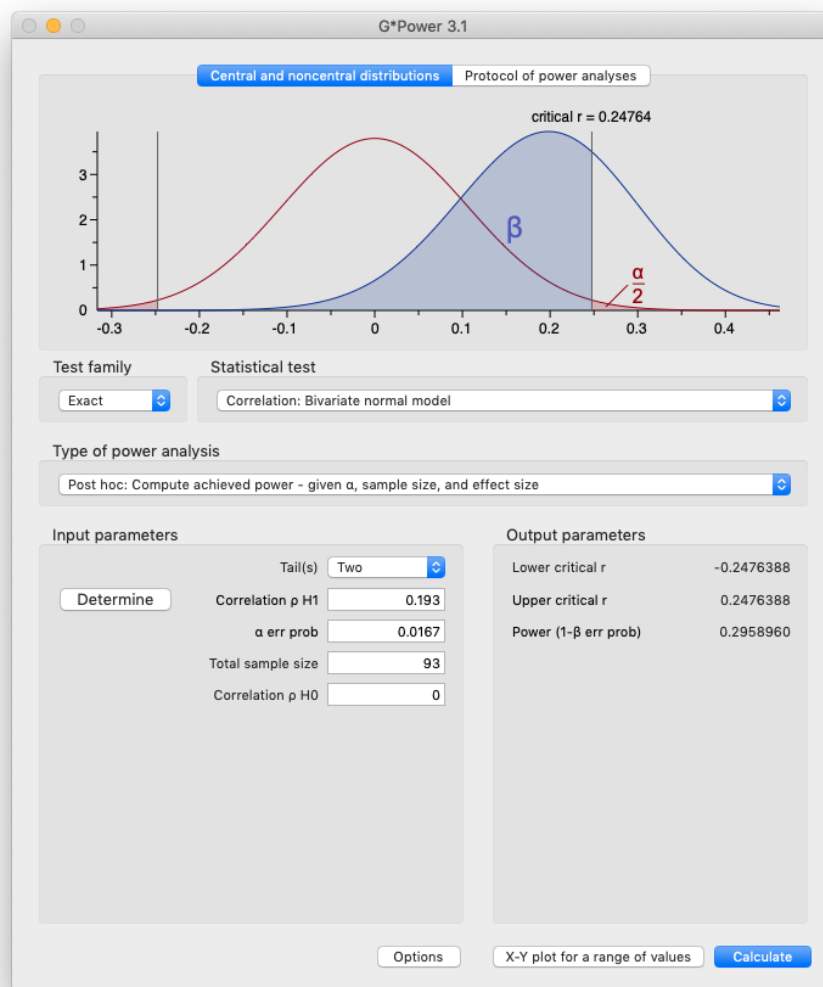


Figure E.5 Post hoc power analysis for RQ9

Appendix F.

Additional Appendices

Below are scatterplots and histograms indicating results of leadership styles (transformational, transactional, and laissez-faire leadership) spiritual traits (self-directedness, cooperativeness, and self-transcendence).

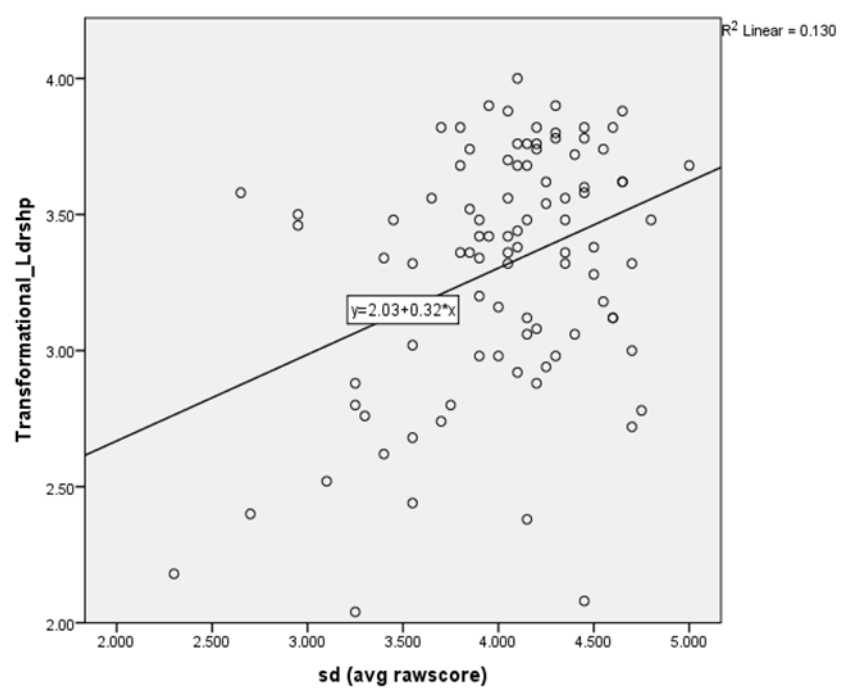


Figure 1: Scatterplot of the correlation between transformational and self- directedness

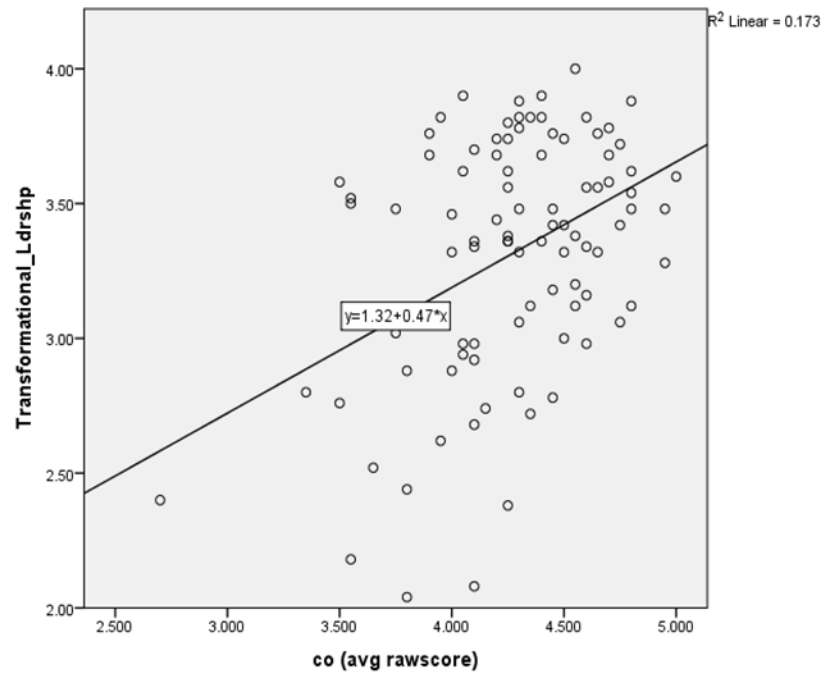


Figure 2. Scatterplot of the correlation between transformational leadership and cooperativeness.

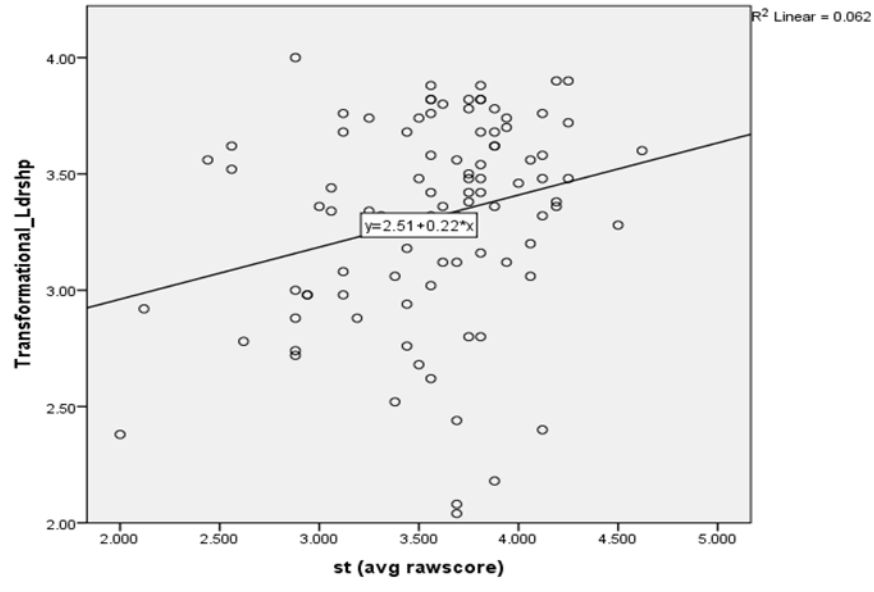


Figure 3. Scatterplot of the correlation between transformational leadership and self-transcendence.

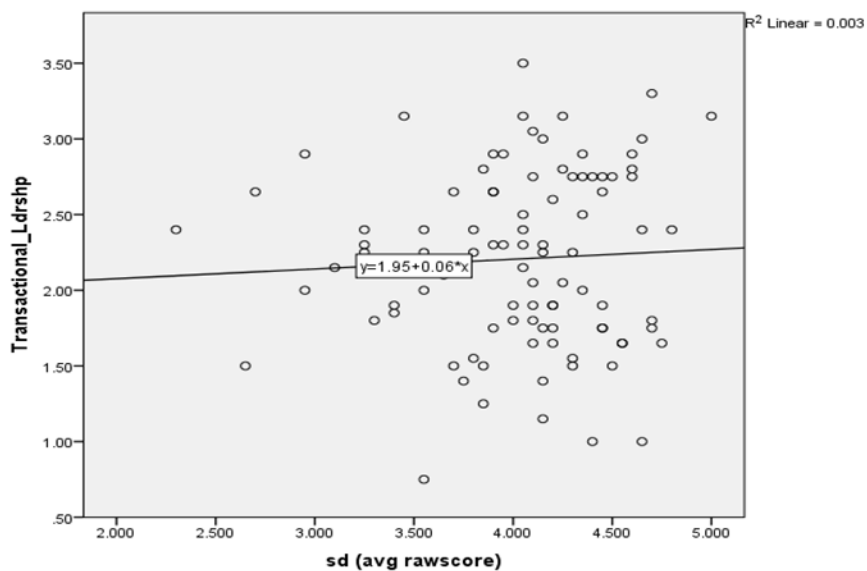


Figure 4. Scatterplot of the correlation between transactional leadership and self-directedness

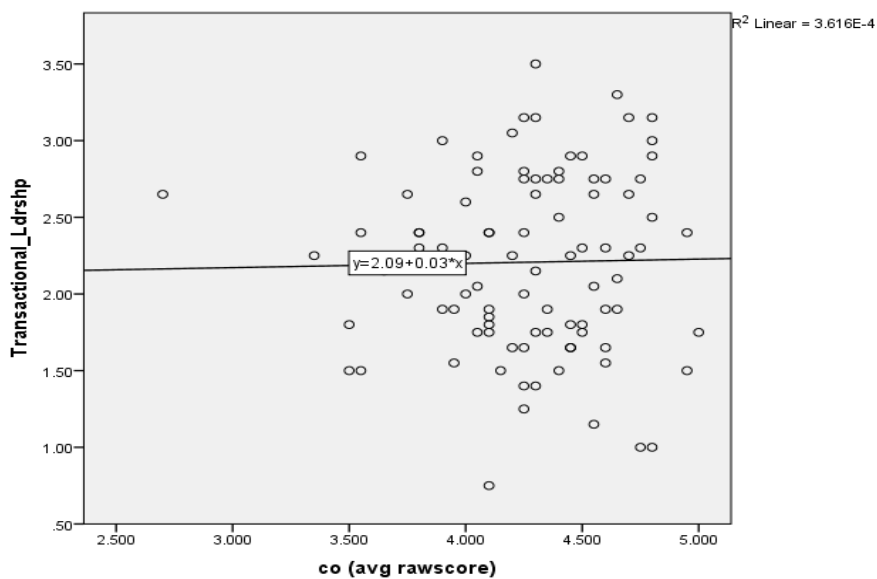


Figure 5. Scatterplot of the correlation between transactional leadership and cooperativeness.

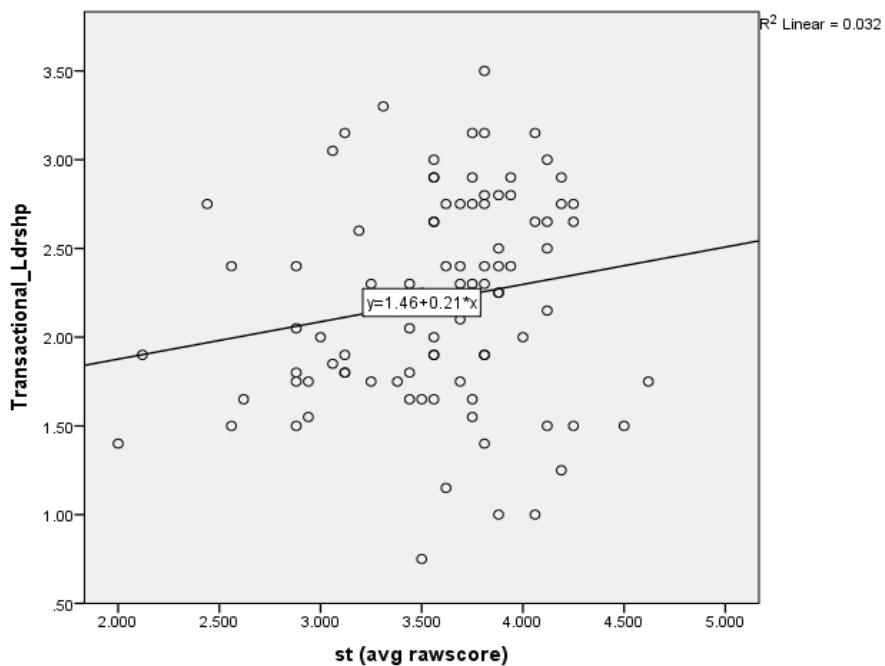


Figure 6. Scatterplot of the correlation between transactional leadership and self-transcendence.

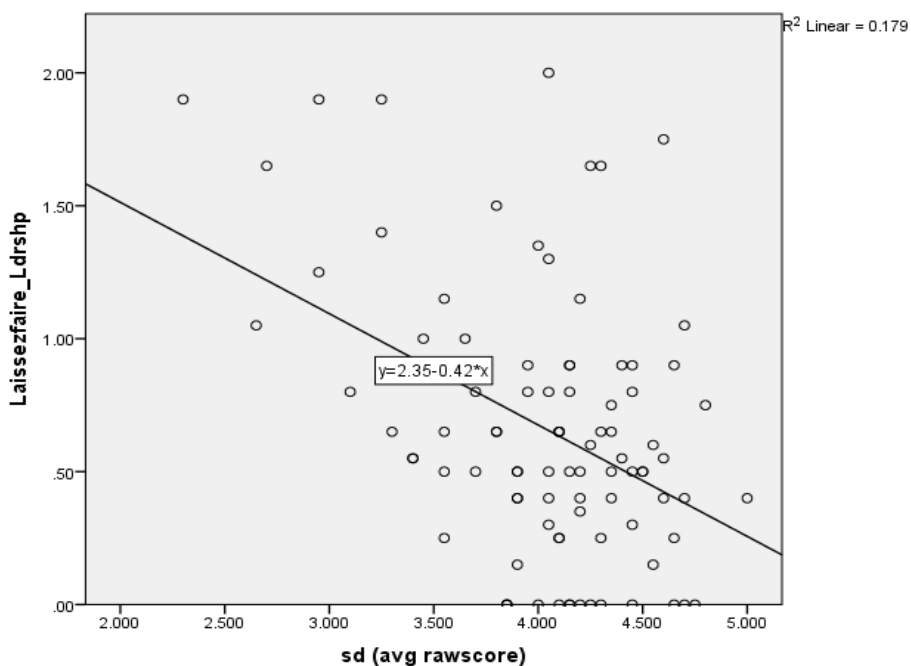


Figure 7. Scatterplot of the correlation between laissez-faire leadership and self-directedness.

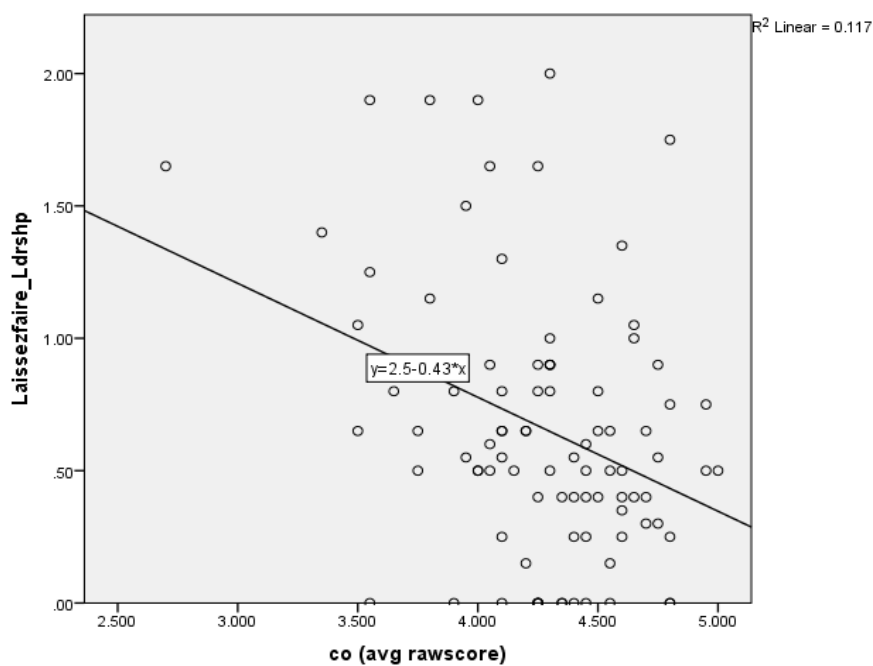


Figure 8. Scatterplot of the correlation between laissez-faire leadership and cooperativeness.

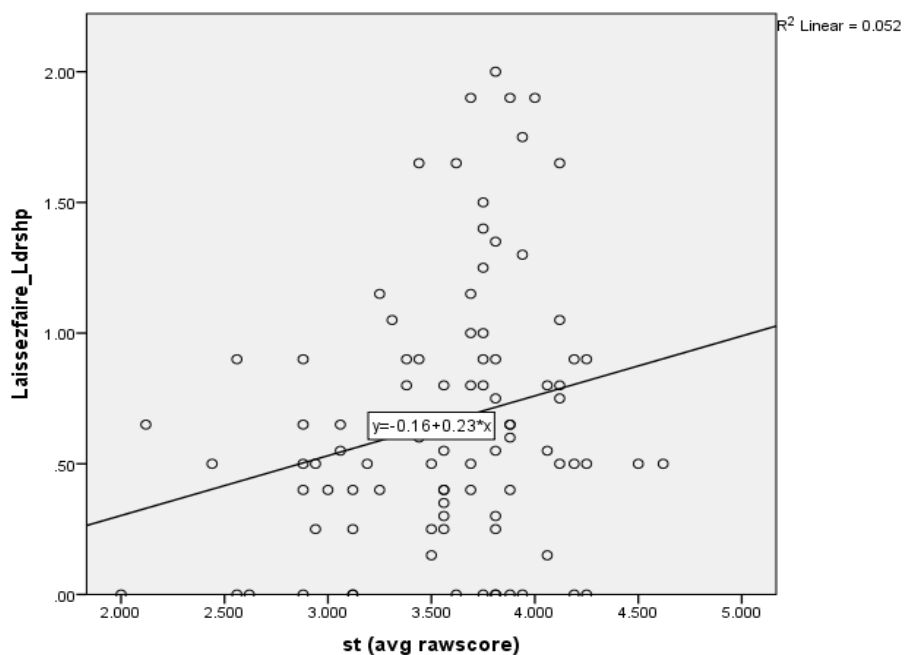


Figure 9. Scatterplot of the correlation between laissez-faire leadership and self-transcendence.

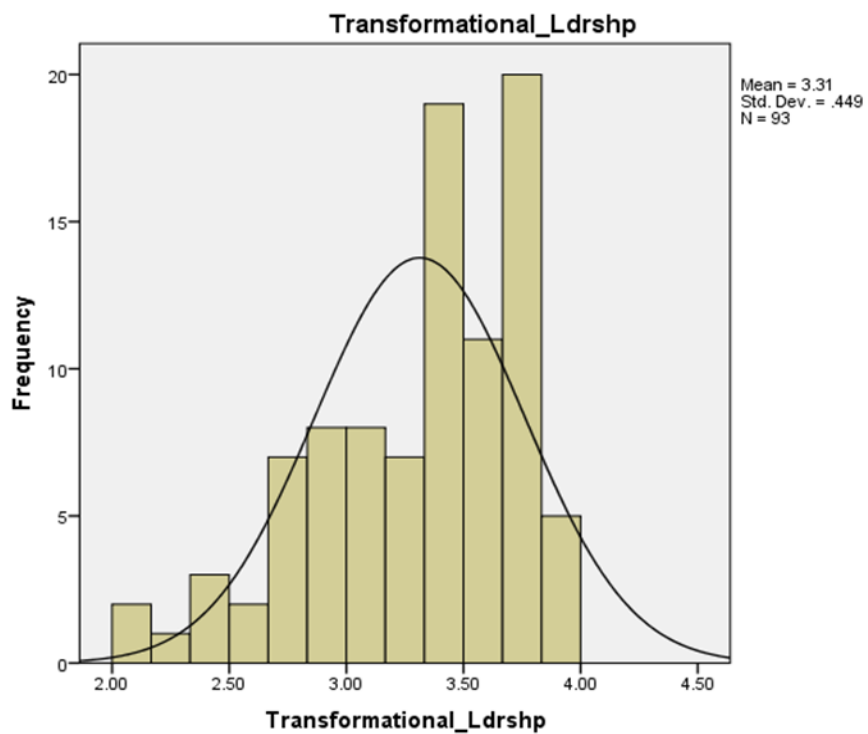


Figure 10. Frequency distribution of Transformational Leadership, $N=93$ Catholic priests

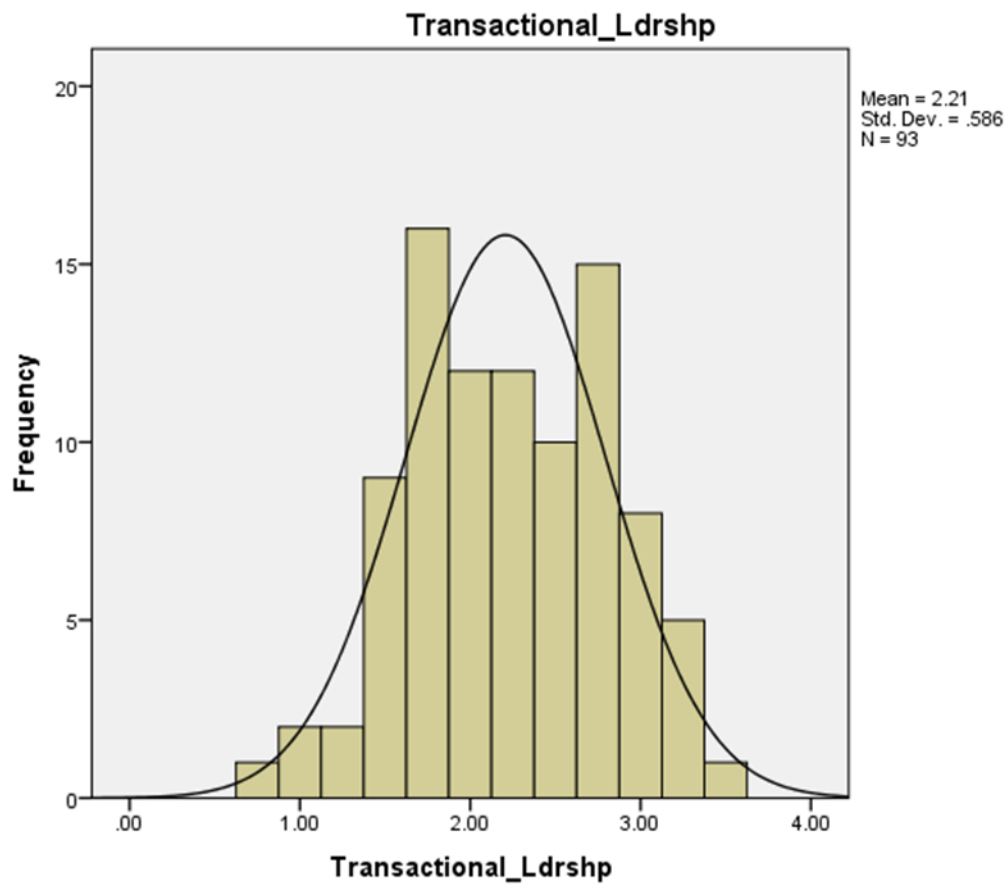


Figure 11. Frequency distribution of Transactional Leadership, $N=93$ Catholic priests.

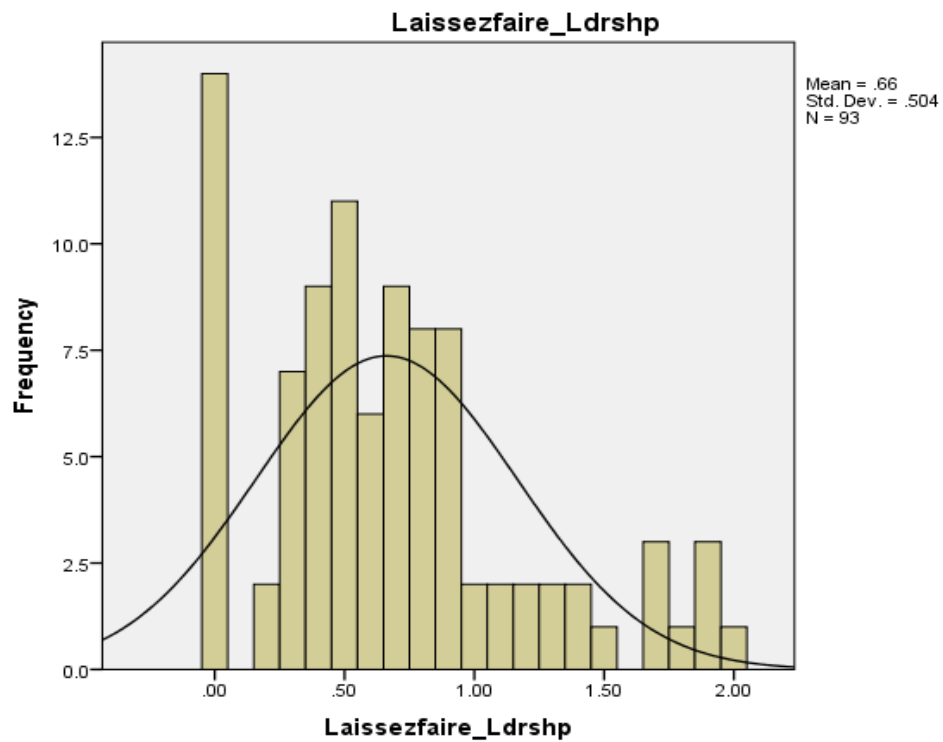


Figure 12. Frequency distribution of Laissez-faire Leadership, $N=93$ Catholic priests.

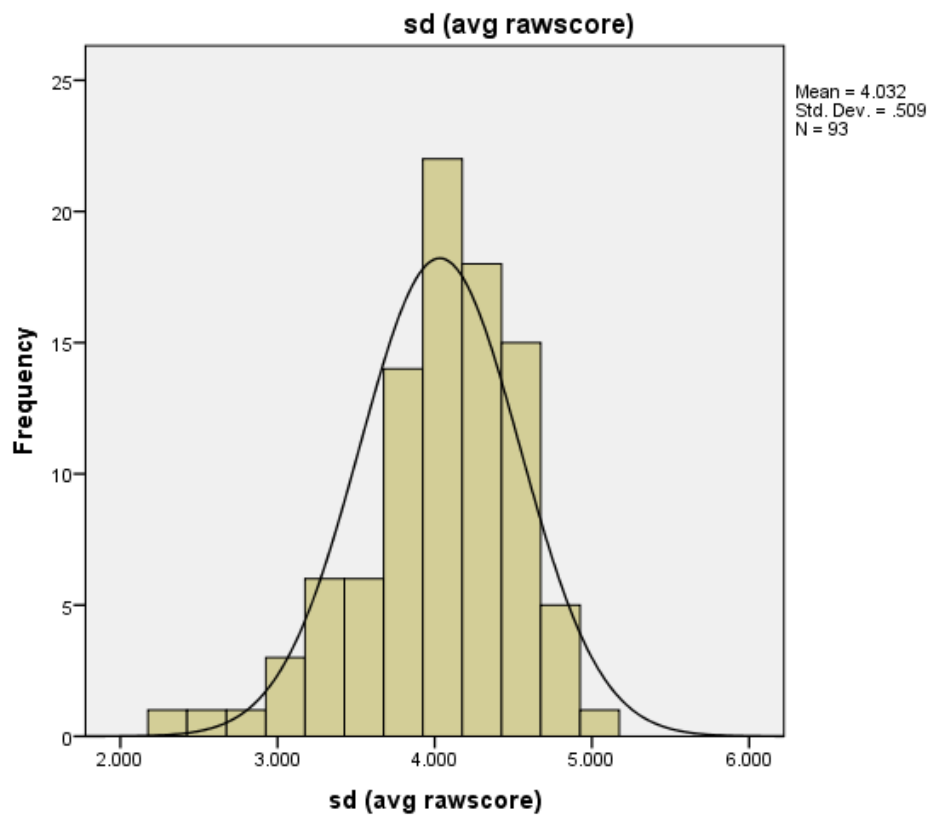


Figure 13. Frequency distribution of Self-directedness, $N=93$ Catholic priests.

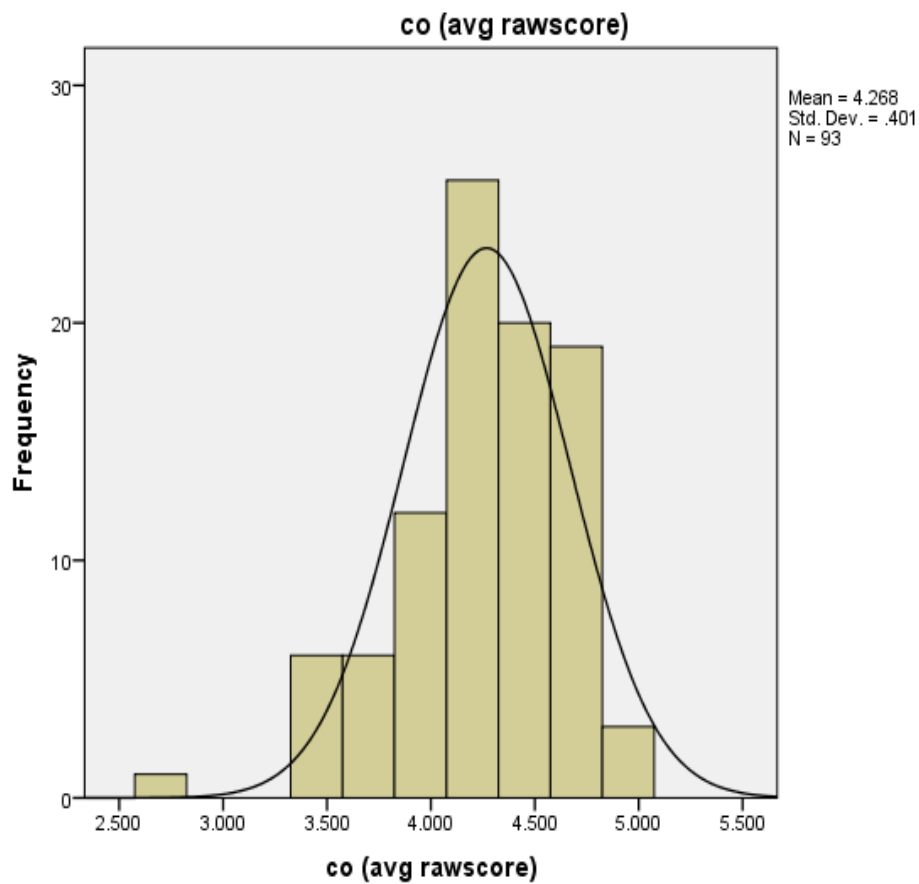


Figure 14. Frequency distribution of Cooperativeness, $N=93$ Catholic priests.

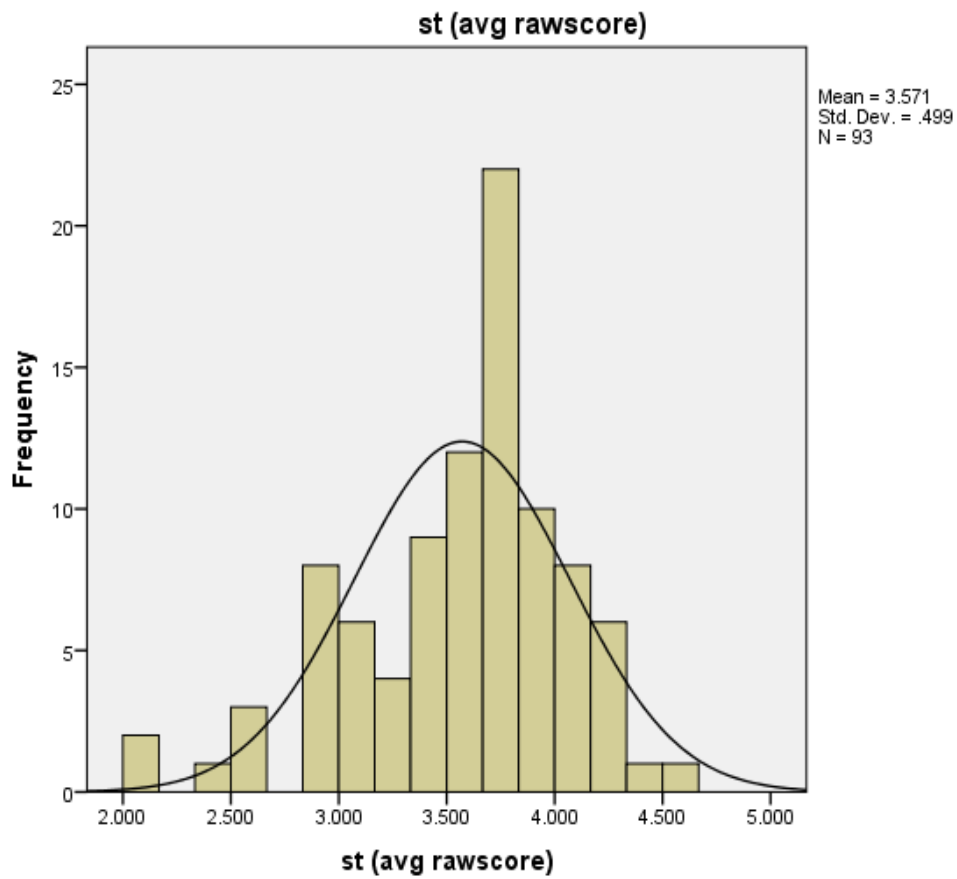


Figure 15. Frequency distribution of Self-transcendence, $N=93$ Catholic priests.