SELF-TRANSCENDENCE AND SERVANT LEADERSHIP BEHAVIOR IN NEW

THOUGHT SPIRITUAL CENTERS: A CORRELATIONAL STUDY

by

Crystal J. Davis

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ABSTRACT

Researchers who specialize in the area of self-transcendence and servant leadership behavior have concluded that the presence of servant leadership behavior and spirituality may be essential in creating adaptive and successful organizations. Given the demand and concern for ethical, moral, and spiritual leaders' conscious of others and the greater world community, interest in self-transcendence and servant leadership behavior has grown substantially. A limited body of evidence exists regarding the ways in which self-identified spiritual leaders implement servant leadership behavior in the spiritual, organizational setting. Gaining additional information on the ways in which self-identified servant leaders and spirituality apply in organizations is valuable to enable organizations to meet the challenges of the 21st century. In this research, the purpose of this study was to examine whether a relationship existed between the variables of self-transcendence and perceived servant leader behaviors among senior leaders and their followers at New Thought Spiritual Centers in the United States. This study sought to examine whether a leaders' self-transcendence as measured by the Assessment of Spirituality of Religious Sentiments Scale (ASPIRES), correlates with being recognized as a servant leader among one's followers as measured by the Servant Leadership Behavior Scale (SLBS). The conclusions extrapolated from research question 1 suggested there was a significant positive correlation between self-transcendence and servant leadership behavior. The findings for research question 2 suggested partial support for leaders' self-assessed self-transcendence and self-assessed servant leadership behavior. The highest scores for leaders' reported from the ASPIRES scale was the subscales of *Prayer Fulfillment*, and less high among the subscales *Universality* and *Connectedness*.

DEDICATION

"The power of example to activate and channel behavior has been abundantly documented…One can get people to behave altruistically, to volunteer their services, to delay or to seek gratification, to show affection, to behave punitively, to prefer certain foods and apparel, to converse on particular topics, to be inquisitive or passive, to think innovatively or conventionally, and to engage in almost any course or action by having such conduct exemplified" (Bandura, 1985, p. 206).

I dedicate this dissertation to the true servant leaders who guide their life's work by the inner calling to serve. To my parents, Joseph (deceased) and Jean Davis, biological parents, Shirley Jenicke (deceased) and Arthur Thompson, and stepparent, Cortez McKinnis, thank you for accepting your assignments from the Universe to love and raise us. Indeed all of you have played a grand part in my journey and I am in a debt of gratitude to all of you. I am forever grateful to my family- immediate and extended- who supported me all the way, thank you. To my friend John McDaniel, I could not have made it through this chapter of my life without you. A true friend and confidante, I am forever transformed and a better woman because of you. Indeed, I am in a debt of gratitude to you for the rest of my life. You have left a permanent impression on my life and I know that your support of me returns 100-fold back to you. Last, but certainly not least, my LoveBe, Elijah, son you were seven years old when I began this journey. You have sacrificed the most. You knew I was studying when you would ask, "You doing homework, Mom?" You saw the University of Phoenix on my laptop screen and knew what was happening. I hope to have imparted the priceless value of education and selfless service upon you Son. It will take you to the place of your dreams and beyond. I expect great things of you Elijah, for the world is your playground. Go Forth and Serve.

Family vacation anyone? Elijah, Disney World awaits us!

ACKNOWLEDGEMENTS

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Chapter 1

Introduction

The subject of leadership is complex. Since the 1980s, there were many theoretical approaches and scholars attempting to define leadership. Bass and Bass (2008) suggested leadership and its theories are varied and there was no conclusive definition of leadership. Despite the enormous amount of research on leadership, information regarding leadership theories, behaviors of leaders and followers, and other leadership attributes and characteristics are limited (Gill, 2009).

Several theories exist that acknowledge the ways leaders approach guiding other people including servant leadership, principle-centered leadership, soulful leadership, shared leadership, conscious leadership, transformational leadership, transactional leadership, charismatic leadership, and authentic leadership (Anderson, 2009). Although these leadership models provide insight for how individuals lead, servant leadership is not well-defined (Anderson, 2009). Servant leadership theory addresses the leaders' and the followers' roles, which notes that meeting the needs of the followers allows leaders to improve decision-making, and face the unique challenges presented to modern organizations (Savage-Austin, 2011). Servant leadership theory provides a unique way of understanding leadership. In servant leadership, the leader internalizes an attitude of selfless service, acting as a steward over leadership responsibilities and followers (Greenleaf, 1977).

Leadership in the church is equally complex. As the technology, knowledge, and culture of the world continue to transform, it is critical that the church continues to adapt, adjust, provide pertinent teachings and support individual and collective enlightenment of the people (Church, 2012). These aforementioned responsibilities of the church are necessary if the trans-denominational church of study, New Thought Spiritual Centers, is to remain

authentic to its vision to, "Create a world that works for everyone" (Centers for Spiritual Living, 2012). Barna's (2011) research indicated there are about 320,000 Christian Churches in the United States, and 15,000 to 20,000 other religious centers (churches, mosques, synagogues, temples, and meeting rooms). Considered a trans-denominational church that teaches the philosophy of Science of Mind, New Thought Spiritual Centers is a part of the New Thought movement.

For the purpose of this study, the word *church* refers to a group of people and not to a building. The church that is the focus of this study is New Thought Spiritual Centers (a pseudonym), which is one church denomination, consisting of 400 spiritual centers in the United States and abroad. Chapter 1 provides the study's background, the problem statement, and the study's purpose. Chapter 1 covers the rationale for this study, research questions, hypotheses, and definitions of key terms, and the limitations and assumptions of the study.

Background

Over the past 80 years, New Thought Spiritual Centers, with its message of unity, the interconnectedness of all life, love, and transformation questions its capacity to influence people's lives in a meaningful way that transcends an ever-changing environment. Keenan (2008) intimated that the church is losing sight of its calling to awaken people to their Higher Self, to see the people as they truly are in the eyes of the Spirit, and to offer a community where all congregants can awaken, transform, and elevate peoples' thinking to a higher realm of consciousness. Ross (2008) stated that the church has become fearful, suffering from an identity crisis remaining isolated inside the four walls of a building. Whether this is true or false, the research alluded that the attendance in mainstream church denominations in the

United States is either declining or stagnant in organizational growth (Barna, 2009; Lovett, 2000; Newport, 2010). Leader attentiveness and responsiveness (these attributes are similar to those of servant leadership) to the congregants of the church highly influences whether that church is likely to be positively perceived by the members (Barna, 2011).

Tangential to the problem of church growth is the specific problem of church members' uncertainty of what to expect from leaders (Barna, 2009). Congregants believed that if the senior minister can give a talk or teach, the organization would grow (Church, 2012). Church (2012) argued that church leaders' behaviors as referenced by church members are the reason for the lack of organizational growth. Bridges (1995) and Langner (2004) admitted that senior ministers expect organizational growth, yet are unsure of how to assist that growth. Thumma (as cited in Levin, 2006) admitted that church leaders' influence is waning, and the reasons include declining attendance, an increase of secularism, and issues that have created polarization of the congregants that have diminished the influence church leadership have on congregants and the society at large. Moreover, church leadership influence is declining faster than in other American institutions (Olson, 2008). Additionally, Olson (2008) predicted that by 2050, one-half of the population of 1990s church attendance might disappear from the pews.

A church leader conscious of the congregant's authentic needs, and who responds to those needs, is more likely to be successful in the growth and vitality of the church (King, 2007). Moreover, Burton (2010) concluded that when church leaders display servant leader behavior, congregants experience a sense of direction, empowerment, and oneness. Additionally Burton's (2010) findings suggested that servant leaders who interact positively with congregants believed that congregants experienced increased spiritual satisfaction, and

the congregants are proactively involved in church activities, which could result in organizational growth. Leadership is a central component of the development of nonprofit organizations, including churches; therefore, servant leadership may be the style of leadership necessary for organizational growth and development of New Thought Spiritual Centers.

For three decades, servant leadership was an explored philosophy used as a leadership style for organizations in the business industry, the education sector, and in various church denominations (McEachin, 2011). The seminal works of Robert K. Greenleaf established servant leadership in 1977. Over 30 years later, the definition of servant leadership comes from a different perspective than other leadership theories (Ruiz, Martinez, & Rodrigo, 2010). A thorough review of Greenleaf's (1977) writings explicated 10 characteristics of servant leadership: (a) listening, (b) empathy, (c) healing, (d) awareness, (e) persuasion, (f) conceptualization, (g) foresight, (h) stewardship, (i) building community, and (j) commitment to the growth of the follower. Servant leaders guide their actions for the best common good of the employee, and the organization (Ruiz et al., 2010).

Greenleaf (1977) explored the leader as a servant and postulated that the servant leader is searching and listening, always hopeful for something better. Possessing an attitude of service is critical to leadership in Greenleaf's view. To practice silence and have openness to uncertainty is necessary for the servant leader. A deep sense of empathy and a tolerance for imperfection in people is important to the servant leader (Greenleaf, 1977). One characteristic of a servant leader is to bridge the gap with his or her own sense of intuition and develop a high level of trust for the people he or she serves. A leader who exemplifies servant leadership can see the growth of servant leadership in the people served (Greenleaf,

1977). If the people served are wiser, freer, and healthier, the leader is practicing servant leadership (Greenleaf, 1977).

Simultaneously to servant leadership, there exists a deep interest in consciousness, religiosity, morality, value-laden ethics, and spirituality (Mitroff & Denton, 1999; Wilson, 2008) in the organizational (Marques, 2012), educational (Flannery, 2012; Fleming, 2004; Kernochan, McCormick, & White, 2007) and religious settings (McEachin, 2011). Some people appear to be on a journey to find meaning and purpose through self-transcendence (Chen, 2010; Csikszentmihalyi, 1990; Fleming, 2004; Narayanasamy, 2007; Piedmont & Leach, 2002; Sanzo, 2009) to end unnecessary suffering. The Dalai Lama (1999) recognized the universal desire for people to obtain happiness and to avoid suffering. The Dalai Lama (1999) determined there are two types of suffering; (a) situations that have natural causes and (b) situations caused by people themselves. The absence of suffering is one aspect of self-transcendence, as is inner discipline and healthy self-restraint (Dalai Lama, 1999).

People try to end suffering through spiritual awareness. Researchers continue to debate the idea of suffering, and allege that people who suffer can be destructive and extremely negative (Chen, 2010; Young-Eisendrath & Miller, 2000). Studies by Weil (1977) and Young-Eisendrath and Miller (2000) claimed that suffering causes pain, humiliation, emptiness, and despair. Suffering can negatively affect one's sense of self and demean the human spirit, leading to a meaningless life (Young-Eisendrath & Miller, 2000).

The notion of suffering, as supported by the research of Levinas (1988), who agreed suffering is meaningless, destroys one's sense of identity, and negates any opportunity for a meaningful life. The cause of suffering can be by individuals operating from the ego self rather than the authentic self (Holmes, 1966). Leary and Guadagno (2011) also concluded

that the tendency to think in egocentric and egotistical ways hampers people's ability to see their own shortcomings. This way of thinking sabotages relationships with others (Leary & Guadagno, 2011).

Leaders can enhance the quality of their lives and the lives of followers if they act, think, and decide with self-transcendence (spirituality) and servant leadership as a foundation. The Dalai Lama (1999) believed when the driving forces of our behavior is wholesome, our behavior will automatically contribute to others' well-being, and that the more individuals remain in that wholesome state, halting the provoking of negative reactions. Servant leadership is a theory used in spiritual organizations to empower followers to end unnecessary suffering.

Bandura's (1985) argument regarding the power of example exemplifies servant leadership. Bandura (1985) stated that the power of example to activate and channel behavior is highly documented, whether positive or negative, through having such conduct exemplified. Leaders in New Thought Spiritual Centers can set the example of servant leadership through behavior, forward thinking, and action. In this way, servant leadership behavior exhibited by spiritual leaders could lead to improving people's lives in a more meaningful way.

In addition to servant leadership behavior, self-transcendence may be a way in which people can end suffering and connect to self to find greater meaning and purpose for their lives (Kofman, 2006; Leary & Guadagno, 2011; Piedmont, Ciarrochi, Dy-Liacco, & Williams, 2009; Sanzo, 2009). Frankl (2006) believed that people searched for meaning in life and in suffering. Throughout history, researchers described and explored self-transcendence (Florczak, 2010; Sanzo, 2009) and in various cultures (Piedmont, Werdel, &

Fernando, 2009). Yalom (1980) confirmed human beings desire meaning in their lives, and without meaningful goals, values, or ideals, people live in day-to-day distress.

Fromm (1956) agreed with Yalom (1980) and believed that one of the core desires for human beings is enlightenment through oneness and self-transcendence. According to Frankl (1959), and Yalom (1980), a self-transcendent person is one who is no longer concerned about self-interest, but rather strives toward something or is altruistic in nature. Rather than searching for an anthropomorphic God that one knows through thought, beliefs, and knowledge, the conceptualization of God comes through people's ability to live by principles of love from experience and in action (Fromm, 1956). Self-transcendence aligns with servant leadership principles.

Statement of the Problem

Newport (2010) acknowledged about 80% of churches in North America are experiencing a decline or are stagnant in relation to church growth. Moreover, each year, approximately 3,500 churches close (Burton, 2010). Leaders in the church are debating the effect that senior ministers have on church organizational growth (Barna, 1999). The general problem is that churches in North America are not growing; in fact, church attendance is declining (Newport, 2010). The specific problem is that although New Thought Spiritual Centers has aggressive organizational growth goals (Centers for Spiritual Living, 2012), there is a lack of data on the type of leadership styles and behavior necessary for organizational growth.

This current research is a benchmark study of the senior ministers' self-transcendence and servant leadership behaviors, and how these behaviors may be useful to New Thought Spiritual Centers in understanding leadership behaviors that are conducive to organizational

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growth. Since the organization's inception, nearly 80 years ago, there was no empirical process for data collection to measure leadership styles and behavior. Moreover, the goal of this benchmark study is to have a starting point of measurement for leadership styles and behavior in the future.

The negative effect of the lack of understanding leadership behaviors and organizational growth data has resulted in senior ministers' and the executive leadership's inference that many of the New Thought Spiritual Centers remain stagnant at 100 members per center because of leadership challenges. Chaves, Konieczny, Beyerlein, and Barman (1999) substantiated the reason for membership stagnation, and argued that church size determination is difficult, and from inference, Chaves et al. (1999) believed that the average church has 100 members or less. New Thought Spiritual Centers may not be able successfully to meet its vision to, "Create a world that works for everyone" (Centers for Spiritual Living, 2012, para. 1) without verifiable, reliable, and empirical data on its leadership styles and leadership behavior.

Purpose of the Study

The purpose of this study was to examine whether a relationship existed between the variables of self-transcendence and perceived servant leader behaviors among senior leaders and their followers at New Thought Spiritual Centers in the United States. The variable, self-transcendence, was measured by the Assessment of Spirituality and Religious Sentiments (ASPIRES) (see Appendix A). The measure of the variable servant leadership behavior required using the Servant Leadership Behavior Scale (SLBS) (see Appendix B). To affect this purpose, this study included the assessment of 130 leaders' from the New Thought Spiritual Centers leaders regarding their servant leadership behavior by their followers' using

the Servant Leadership Behavior Scale (SLBS). The senior ministers' at New Thought Spiritual Centers, which represent one church denomination in the United States completed a self-assessment on perceived self-transcendence using the Assessment of Spirituality and Religious Sentiments (ASPIRES) and the Servant Leadership Behavior Scale (SLBS) to assess self-perceived servant leadership behavior.

The resultant data of the SLBS was evaluated against the resultant data of the ASPIRES to determine if a relationship exists. Statistics based in a correlational technique uncovered the relationship between self-transcendence and servant leadership behavior. The data from this study demonstrated a relationship between these two variables.

<div align="center">**Organizational Context**</div>

New Thought Spiritual Centers are a worthwhile organization in which to study the relationship between self-transcendence and servant leadership behavior. New Thought Spiritual Centers consist of 400 centers worldwide. Although New Thought Spiritual Centers prefer to be known as a teaching, not preaching organizations (Stortz, 2006), many of the congregants refer to the New Thought Spiritual Centers as a church. For the purpose of this study, only the leaders' and followers' of the New Thought Spiritual Centers in the United States (nationwide) received an invitation for participation in this study.

Scuderi (2010) examined research of spiritual leaders and their followers using the context of transformational and servant leadership. Scuderi (2010), along with Dillman (2003), and Langley and Kahnweiler (2003), hypothesized positive connections existed among pastors for transformational and servant leadership. Dillman (2003), and Langley and Kahnweiler (2003), studies' focused on a singular leadership style using selected instruments. Additional research may uncover the connection between self-transcendence

and servant leadership behavior among the ministerial population in spiritual organizations. An understanding of self-transcendence and servant leadership behavior may provide a better perspective of leadership style effects on spiritual leaders, followers, and organizational growth than any study conducted to date, particularly in a non-Christian, trans-denominational organization, such as New Thought Spiritual Centers.

In attempting to investigate factors that account for organizational growth and success, a review of the current leadership styles used in spiritual organizations is necessary. From a theoretical perspective, Lowe, Kroeck, and Sivasubramaniam (1996) affirmed support for the servant leadership style because this leadership style contributes to the success of organizations and followers. A number of researchers used validated surveys that substantiated transformational leadership is the leadership style best used in a religious setting (Onnen, 1987; Rowold, 2008). To assess the effect of self-transcendence and servant leadership in New Thought spiritual organizations, further research is required, especially because of the increased understanding of self-transcendence and spirituality in secular, as opposed to spiritual organizations.

The New Thought Movement

The rise and development of the New Thought movement is complex (Braden, 1963) and continually evolving (Religious Science, 2013). Writing about the movement, its philosophy, and practices is not difficult, but going back to discover the historical unfolding is challenging. Many theological libraries have scant research, documents, and items related to the New Thought movement (Braden, 1963). The Christian Science-based church is a notable exception as it has a small research library that deals mainly with its branch within the New Thought movement (Braden, 1963). Research and the study of the New Thought

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Movement should continue to evolve and unfold; especially the Science of Mind branch of the movement for the advancement and awakening of people and world communities.

Braden (1963) argued followers should see themselves as a part of the greater movement and not just their branch within the New Thought movement and provide for the understanding of this critical time of religion in Christian history for non-followers (Braden, 1963). The early writers of the New Thought movement had Christian backgrounds but left traditional Christianity because of its rules, strict dogma, and theology (Rose, 2012). The New Thought Movement offers numerous philosophical, theological, psychological, and spiritual approaches on the ideology of God (Albanese, 2007; Braden, 1963; Rose, 2012; Stortz, 2006). Many of the Churches that arose from the New Thought movement include New Thought Christianity, The Church of Divine Science, Christian Science, Unity School of Christianity, and the Church of Religious Science (Rose, 2012; Stortz, 2006).

Rose (2012) affirmed the definition of and meaning of the New Thought movement as a movement that teaches, "Ultimate reality is singular, impersonal, and spiritual, and that human ills can be eliminated by a proper alignment of the individual consciousness with the vaster metaphysical reality of which it partakes" (p. 338). Charles Brodie Patterson, one of the early luminaries of New Thought, argued one's journey is to discover his or her own soul. Patterson (As cited in Braden, 1963) affirmed that in people's journey, Spirit lives, moves, and breathes, although one may not be aware of it on a conscious level. New Thought movement writers advocated New Thought is not a church, cult, or a sect (Braden, 1963; Religious Science, 2013). The New Thought movement does not align itself to creeds, forms, traditions, or dogmas (Albanese, 2007; Braden, 1963), but simply stands for universality and does not concern itself with regard to race (Braden, 1963; Stortz, 2006).

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The New Thought movement is rooted in American Christianity (Albanese, 2007; Rose, 2012) and this period (1870 - 1910) experienced the coming of New Thought and other related movements, such as Science of Mind, Christian Science, and Transcendental Meditation (Rose, 2012). The term *New Thought* is from the mystical teachings of Jesus the Christ related to his teaching of the renewing of the mind (Rose, 2012; Seale, 1971; Stortz, 2006). The New Thought movement reflects the inclusive tradition of *Oneness* or that of a collective consciousness (Stortz, 2006). Therefore, New Thought teaches that there is only one power and the power is God or Spirit (Stortz, 2006). Most notable is the belief within the New Thought movement that all religions and all people are at different stages of growth and unfoldment (Rose, 2012). The New Thought movement judges no religion or faith; rather it recognizes that each is at its own stage of development to mature its own faith (Braden, 1963).

Science of the Mind

One of the philosophies that came out the New Thought movement, still practiced and taught by New Thought Spiritual Centers, was Science of Mind (Braden, 1963). Science of Mind, also called Religious Science, came into existence through transcendentalists, such as Ralph Waldo Emerson (Stortz, 2006), nearly 150 years ago. In the twentieth century, Science of Mind continued with master teachers, such as Emmett Fox, Napoleon Hill, Emma Curtis Hopkins, and Dr. Ernest Holmes (Holmes, 1966) (Albanese, 2007; Rose, 2012). The trans-denominational philosophy of New Thought Spiritual Centers is limited in the research on spirituality, servant leadership, or organizational growth. Similarly, to the New Thought movement, the overall foundational teaching of Science of Mind is unity. Holmes (1966) established Science of Mind in 1927 as a corporate organization (called Religious Science)

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and his idea was that Religious Science was not a preaching, but a teaching organization (Stortz, 2006). Furthermore, he saw Religious Science as centers or teaching chapters, not as churches, mosques, or temples (Stortz, 2006). Science of Mind solicited support from well-known advocates in the earlier days including in Cary Grant, Peggy Lee, and Doris Day (Religious Science, 2013). Holmes (1966) defined the Religious Science branch of the New Thought movement stating, "Religious Science (Science of Mind) is a synthesis of the laws of science, opinions of philosophy and revelations of religion applied to human needs and the aspiration of man" (p. 112). Holmes (1966) believed and taught that the renewing of one's mind is an act of science.

Science of Mind philosophy influences self-development advocates, such as Deepak Chopra, Eckhart Tolle, Wayne Dyer, Jack Canfield, Oprah Winfrey, Michael Beckwith, and Marianne Williamson (Rose, 2012). Holmes (1966) taught Science of Mind through his book, *The Science of Mind: A Philosophy a Faith, A Way of Life,* (Holmes, 1966). Holmes's philosophy of Science of Mind stated that science, philosophy, and religion all correlated to help people live fully and freely for those who used its practical applications for everyday living. Science of Mind philosophy is based on three foundational values: the honor of all religions and paths to God, the belief that every life is sacred and valuable, and the teaching that the goodness of people and all things lead to the greatest good for all (Holmes, 1966).

Holmes (1966) taught an Infinite Mind creates the universe. Each person should be open to internalize new wisdom and truth as it reveals the truth through all endeavors in life, whether through the arts, science, or religion. Influenced by Emma Curtis Hopkins, Holmes (1996) fashioned Spiritual Mind Treatment after her *Scientific Christian Mental Practice* (Religious Science, 2013; Stortz, 2006). Similar to the New Thought movement, the Science

of Mind branch is open to all beliefs and practical applications of spirituality (Albanese, 2007; Braden, 1963; Rose, 2012). Holmes (1966) used the Bible, the teachings of Jesus the Christ, and the teachings of Buddha in his book, *The Science of Mind*. In the end, the New Thought movement and all of its branches rely on this one foundational knowing: "one's thoughts create one's world (Albanese, 2007; Anderson, 1954; Braden, 1963; Rose, 2012; Seale, 1971; Stortz, 2006) and the evolutionary unfolding of every person's consciousness for continuous improvement is every area of life (Religious Science, 2013).

Significance of the Study

Literature exists on servant leadership theory that used both quantitative and qualitative methods (Stone, Russell, & Patterson, 2004), with the quantitative method illustrating the correlation between spirituality and servant leadership behavior (Beazley & Gemmill, 2005; Freeman, 2011; Herman, 2008; Weinstein, 2011). However, the literature called for empirical, scientific, and data-based research to validate a positive correlation between self-transcendence and servant leadership behavior (Beazley & Gemmill, 2005), and organizational growth (Ming, 2005). This quantitative correlational research's significance is to discover the servant leadership behavior of New Thought Spiritual Centers' leaders and compare this behavior to the quality of self-transcendence, which may allow leaders to provide training on servant leadership principles, thus possibly helping leaders to achieve a higher level of spirituality (Kofman, 2006), and facilitate organizational growth (Ming, 2005). The training may be able to assist with meeting the organization's mission, assist community members with greater meaning, spiritual satisfaction, fulfilled lives, (Centers for Spiritual Living, 2012; Holmes, 1966), and organizational growth (Ming, 2005).

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The results may aid scholars, leaders, and practitioners who engage in servant leadership behavior by revealing situatedness through the development, modeling, and sustaining of servant leadership principles. If a relationship existed between self-transcendence and servant leadership behavior, the relationship would determine the need for critical analysis about how training programs regarding servant leadership can be developed and sustained in various spiritual organizations. This study creates a space for future exploration the idea of self-transcendence as a precursor for behaviors related to servant leadership.

Significance of the Study to Leadership

The literature referenced a servant leadership model and servant leader qualities as proposed in research conducted by Greenleaf (1998). The servant leadership model may represent a viable leadership model for New Thought Spiritual Centers. More attention should be devoted to servant leadership (Collins, 2001) and leaders who are willing to adopt and promote the leadership style in an organization to promote the success of leaders' long-term goals. Servant leaders concern themselves with developing leaders (Collins, 2001). A basic assumption, pertinent to the study of servant leadership, is that the strength in follower growth, learning, and autonomy play a key role in learning organizations. Servant leadership may add a new dimension to leadership practices for New Thought Spiritual Centers.

The significance of this quantitative correlational research study to leadership is to foster a deeper commitment to dialogue and training programs that may result in improved service and ministry to the organization's community members fulfilling the organization's mission. That mission to assist people with greater meaning and fulfilled lives (Kofman, 2006) may create a world that works for everyone (Center for Spiritual Living, 2012), and

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assist with organizational growth. Covey (1990) posited organizations are more successful if the employees can do their job without constant or supervision or leadership control. Covey (1990) admitted that providing training in servant leadership might assist in creating an open and creative work environment. Training may also empower New Thought Spiritual Center leaders to adopt a servant leadership approach and empower the leaders and the followers of the organization, thus improving organizational growth.

Spears (2004) listed several servant leadership characteristics, summarized from the work of Greenleaf (1977). The servant leadership characteristics present familiar behaviors found in spiritual organizations, but with distinct differences (Banks & Ledbetter, 2004). The attributes of servant leadership include empathy, healing, awareness, persuasion, foresight, stewardship, commitment to growth of others, and community building, each of which offer similar approaches in church terminology, but with newer concepts and definitions (McEachin, 2011; Sendjaya, Sarros, & Santora, 2008; Spears, 2005).

Servant leadership may lead to the development of new behavior and organizational growth in New Thought Spiritual Centers leaders. Keith (2012) argued servant leaders are committed to other's interest rather than to self-interest. The servant leadership model also encourages the development of the followers' interest in becoming servant leaders (Greenleaf, 1970). This study creates a starting point for future research in the exploration of the idea of self-transcendence as a precursor for behaviors related to servant leadership.

Nature of the Study

This quantitative study used a correlational design measuring the relationship between the variables (Cooper & Schindler, 2008; Leedy & Ormrod, 2010) of self-transcendence and servant leadership behavior. In correlational studies, survey data was

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collected from participants during a single brief period and data was collected only once (Christensen, Johnson, & Turner, 2010). Quantitative research includes an examination of the current situation and is a valid method of conducting further tests surrounding an existing theory (Christensen et al., 2010; Robson, 2002). The variable self-transcendence was measured using the ASPIRES. The SLBS measured the variable servant leadership behavior. To conduct tis study, followers assessed their senior minister at each of 130 New Thought Spiritual Centers, all of whom are a part of one church denomination in the United States, for servant leadership behavior using the Servant Leadership Behavior Scale (SLBS). Each senior minister at 130 New Thought Spiritual Centers completed a self-assessment on their perceived self-transcendence using the ASPIRES and the SLBS to assess their self-perceived servant leadership behavior.

A correlational analysis is befitting (Marshall & Jonker, 2010) as the results may underscore the relationship between self-transcendence and servant leadership for the participants in this research study. Self-transcendence and servant leadership were examined using valid and reliable research instruments, the SLBS and the ASPIRES, measuring self-transcendence and servant leadership behavior. The correlational research design equips the researcher for understanding, at a single moment in time, the relationship of the variables (Leedy & Ormrod, 2010). This study did corroborate existing research previously performed relating to self-transcendence and servant leadership behavior relationships by using a quantitative correlational research design in a spiritual organization that uses a shared leadership approach to governance.

Followers, represented by lay leaders associated with each center, assessed a sample of leaders with the intention of distinguishing trends and learning about the sample

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population using the data. Self-transcendence was measured with the ASPIRES survey (Piedmont, 1999) and servant leadership behavior was measured with the SLBS (Sendjaya, 2008). The ASPIRES survey measures two dimensions of numinous functioning: Religious Sentiments and Spiritual Transcendence (Piedmont, 2010). For the purpose of this study, self-transcendence was measured by the ASPIRES Self-Transcendence scale (ASPIRES ST). The Religious Sentiments scale falls outside the scope of this study.

Spiritual Transcendence represents a fundamental, inherent quality of the individual. Piedmont (2010) considered this construct as a *motive*. Based on the ASPIRES survey, self-transcendence is a construct that is motivational in nature and gauges a person's sense of creating an individualized awareness for living (Piedmont, 2010), and incorporates three concepts in its measure. Self-transcendence is viewed as an aspect of *deinitiono*. The ASPIRES scale assesses each concept by asking questions that tap into each concept, and provides total scale scores which are used to represent aspects of self-transcendence. These concepts make up the ASPIRES Self Transcendence Scales and were used to measure self-transcendence among leaders.

Servant Leadership defines the leader as one who *first* serves and leads second (Sendjaya et al., 2008). Servant leaders put forth selfless service and serve the individuals of the organization with the intrinsic perspective toward self-actualization for everyone (Sendjaya et al., 2008), which was measured by the SLBS. Based on the servant leadership scale, servant leadership taps into six constructs of servant leadership: Voluntary Subordination, Authentic Self, Covenantal Relationship, Responsible Morality, Transcendental Spirituality, and Transforming Influence (Sendjaya et al., 2008). The scores

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from followers in each case were aggregated scores to represent questions tapping into each dimension and providing total scale scores, used for statistical comparisons.

Dr. Ralph Piedmont granted permission for use of the ASPIRES scale (see Appendix B). The ASPIRES survey was selected for the purposes of this study based on three major reasons; (a) There is substantial evidence of structural and predictive validity (Piedmont, 2001), (b) This validity is generalizable in religious organizations and world cultures (Piedmont & Leach, 2002), and (c) Research studies revealed the ASPIRES scale is a nondenominational scale that is relevant and appropriate for a wide range of religious and spiritual denominations, including non-religious and agnostic believers (Piedmont, 2010). Piedmont (2001) developed the ASPIRES scale to capture individual experiences of discovering purpose, aligning it with the Five Factor Model, to represent areas of spirituality within the Five Factor Model personality domains.

Dr. Sen Sendjaya granted permission to use the SLBS scale (see Appendix C). The initial SLBS scale was designed using 15 senior executives' interviews at nonprofit and for profit organizations in Australia (Sendjaya et al., 2008). The data were compiled and categorized using a quasi-statistical method (Sendjaya et al., 2008). The data represented a coefficient average of .81 reliability (Sendjaya et al., 2008). Validation was confirmed using 15 experts who either used or taught servant leadership (Sendjaya et al., 2008). After each subscale was analyzed, the scale was reduced to a 35-item, 5-point Likert-type scale (Sendjaya et al., 2008).

The findings of the SLBS was correlated to the findings of the ASPIRES to uncover a possible relationship. Correlational statistical techniques uncovered the relationship between self-transcendence and servant leadership behavior.

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Methodology Summary

This study focused on identifying the relationship between self-transcendence and servant leadership behavior in 130 New Thought Spiritual Centers in the United States. Administration of the online surveys was to the centers' senior ministers and followers. New Thought Spiritual Centers are a single church denomination in the United States, and as such, ensures the measurement instruments, particularly the follower perceptions of senior ministers' servant leadership behavior, are germane and applicable for the population. As one church denomination, New Thought Spiritual Centers allowed a smooth administration of the survey and reducing the complexity of statistics, as there would be if there were various denominations of spiritual organizations under study (Scuderi, 2010). An executive leader at New Thought Spiritual Centers placed an invitation to participate in the study on an internal Google group's webpage to senior ministers (see Appendix E) and to lay leaders (see Appendix F). An executive leader at New Thought Spiritual Centers headquarters provided an accompanying e-mail letter of support.

This researcher provided senior ministers with an overview of the study's research, including the letter of informed consent (see Appendix G). Senior ministers completed a survey regarding opinions on their self-transcendence and their perceived servant leadership behavior. After the participating senior minister completed the surveys, lay leaders received the next set of e-mail invitations. Rather than a random sample of new thought spiritual members, these lay leaders have an in-depth knowledge of and awareness of the senior ministers' servant leadership behavior.

After participants return a signed and dated informed consent document, the following e-mail provided a link directly to the surveys. Lay leaders responded to the same survey as the senior ministers but assessed the servant leadership behavior of the senior

ministers for servant leadership behavior. The compiled data were submitted to the New Thought Spiritual centers headquarters executive team. This data will provide valuable information for New Thought Spiritual Center's leadership beyond the research's findings.

Research Questions and Hypotheses

Greenleaf (1977) noted the vision for servant leadership through the novel, *Journey to the East* buy Herman Hesse (1956). Other researchers, (McEachin, 2011; Sendjaya & Sarros, 2002) proclaimed that Jesus the Christ served as a true and authentic servant leader. A review of the literature illustrated examples of leaders, such as Mahatma Gandhi, and Lao Tzu (Cerff, 2004; Wilson, 2008), who exemplified servant leadership. The data collected for this quantitative correlational research study assisted with analyzing and revealing the perceptions of self-transcendence and servant leadership behavior among a highly spiritual, trans-denominational church population.

In both cases, quantitative and qualitative research asks a question to analyze, describe, evaluate, test, understand, determine, define, establish, or interpret a problem (Leedy & Ormrod, 2010). In both quantitative and qualitative studies, the research must ask a question and conducting the research for the study attempted to provide answers throughout the course of the investigation. The following two questions and hypotheses guided this quantitative correlational research study:

RQ1. Is there a relationship between leaders' perceived servant leadership, as reported by their followers using the Servant Leadership Behavior Scale, and leaders' perceived self-transcendence, as self-reported using the Assessment of Spirituality and Religious Sentiments Scale?

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RQ2. Is there a relationship between leaders' self-assessment of servant leadership behavior and a self-assessment of their self-transcendence?

$H1_0$: There is no correlation between leaders' servant leadership behavior as reported by their followers and leaders' self-assessed self-transcendence.

$H1_a$: There is a correlation between leaders' servant leadership behavior as reported by their followers and leaders' self-assessed self-transcendence.

$H2_0$: There is no correlation between leaders' self-assessed servant leadership behavior and leaders' self-assessed self-transcendence?

$H2_a$: There is a correlation between leaders' self-assessed servant leadership behavior and leaders' self-assessed self-transcendence.

$H3_0$: There is no correlation between leaders' Prayer Fulfillment and servant leadership behavior.

$H3_a$: There is a correlation between leaders' Prayer Fulfillment and servant leadership behavior.

$H4_0$: There is no correlation between leaders' Universality and servant leadership behavior.

$H4_a$: There is a correlation between leaders' Universality and servant leadership behavior.

$H5_0$: There is no correlation between leaders' Connectedness and servant leadership behavior.

$H5_a$: There is a correlation between leaders' Connectedness and servant leadership behavior.

The research questions and hypotheses must be clear, concise, and state the *who, why, and how* of the study (Leedy & Ormrod, 2010). Moreover, research questions should be specific, answerable, and relevant to the topic (Leedy & Ormrod, 2010).

Theoretical Framework

Through conducting this study, theoretical attention provided a perspective on the relationship of self-transcendence and servant leadership behavior within a spiritual organization. To gain an understanding of this relationship, this study put forth three primary reasons: (a) Servant leadership theory is still developing and identifying attributes of servant leadership through contrasts and comparisons to other leadership theories (Freeman, 2011; Stone, Russell, & Patterson, 2004), (b) Additional research of servant leadership (Russell & Stone, 2002) in spiritual organizations is needed, and (c) Research on self-transcendence needs more in-depth research (Piedmont, 2001; Sanzo, 2009). These are three primary reasons to explore spirituality so leaders can empower spirituality within the organizations, and within their workers (Reed, 1991a). This research fills a gap in the literature as to what type of leadership styles align with spirituality (Mitroff & Denton, 1999) or self-transcendence in a New Thought Spiritual Centers.

Theoretical Gap in Knowledge

This study contributed to the existing research and filled a research gap on relationship between self-transcendence and servant leadership behavior in New Thought Spiritual Centers. Limited literature of the two variables exists pertaining to a trans-denominational church such as New Thought Spiritual Centers. To date, no previous research study has uncovered a relationship between self-transcendence and servant leadership behavior in New Thought Spiritual Centers. Exploring the relationship of the two

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variables adds to understanding self-transcendence and servant leadership behavior. This study contributes to the current research on leadership models in a spiritual context.

Definition of Terms

The establishment of a consistent set of definitions to minimize misunderstandings is important for this study. The intent of these definitions is to provide consistency in the language used in this study. The intention is not to redefine these terms or to imply they are universally accepted. The following definitions apply only to the terms of the current study. Throughout the study, the following language applies:

Authentic self - The perceived consciousness and sense of self of the servant leader through the exhibition of servant leader attributes (Sendjaya et al., 2008).

Benchmark – A standard, a measure of excellence, an achievement that stands against which similar things can be measured or judged (Dictionary.com, 2014).

Church - An assembly of people who share commonalities with regard to faith, beliefs, and practices. Churches typically meet in buildings specifically designed for Sunday lessons and ministry; however, the term church in this study does not refer to the building but rather to the congregation of people that meets there (King, 2007).

Congregation/Congregants. A group of people who generally meet together and identify as a church organization. All such people, regardless of age, are part of the congregation (King, 2007).

Connectedness – A sense of belonging and accountability to a bigger human reality that spans generations and groups (Piedmont, 2010).

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Covenantal relationship - Leaders serve through an intense personal bond characterized by mutual values, commitment, reciprocal trust, and authentic care for others (Sendjaya et al., 2008).

Denomination - An organized group of churches sharing a common label, heritage, organizational structure, and beliefs (King, 2007).

Follower – Lay leaders within New Thought Spiritual Centers that include assistant ministers and practitioners (Center for Spiritual Living, 2012).

Hypo-egoic - A state of consciousness responsible for both the sense of well-being aligning with positive psychological experiences, such as flow, mediation, and transcendence (Compton, 2001; Leary & Guadagno, 2011).

Leadership - A relationship of influence experienced among leaders and followers allowing a leader to rally the followers around authentic change and mutual purpose (Laub, 2004).

Members - Church members are those persons who formalize their church affiliation in accordance with the Bylaws of the church (King, 2007).

Numinous Functioning – The supernatural presence. The power of God, or Spirit (FreeDictionary.com, 2013).

Practitioner - A licensed practitioner is an individual trained to help people understand and use affirmative prayer (spiritual mind treatments) to alleviate problems and provide correction to conditions. A licensed practitioner practices, demonstrates, lives spiritual truth, and assists people with any challenges (Centers for Spiritual Living, 2012).

Prayer Fulfillment – Feeling connected to a space that transcends the human reality (Piedmont, 2010).

Religiosity - Religiosity is an institutional concept one uses in pursuit of a particular worship of faith and is a reflection of the extent to which one defines one's self to be religious (Reyes, 2006; Zabriskie, 2005).

Responsible morality – The morality and standards of a servant leader are to maintain high ethical beliefs and values (Sendjaya et al., 2008).

Senior Leader - A senior minister who leads one of the New Thought Spiritual Centers in the United States of America (Center for Spiritual Living, 2012).

Servant leadership - The leader exemplifies service to others *first* and serves as a leader after concern and care for their followers. Servant leaders put forth selflessness and serve the individuals of the organization with the intrinsic perspective toward self-actualization for everyone (Sendjaya et al., 2008).

Self-transcendence – The ability of individuals to be objective regarding a time and place beyond their immediate life. (Piedmont, 1999).

Self-transcendent - A person who is not engaged in self-interest but strives toward a greater act of service to followers' (Frankl, 1959; Yalom, 1980).

Spirit – Another term for God, Higher Power, or Being (Centers for Spiritual Living, 2012).

Spiritual-transcendence - The ability of people to experience life beyond time and space sensory to grasp the big picture view of life (Piedmont, 1999).

Transcendental spirituality - The servant leaders' behavior springs forth spiritual values and allows the needs of the follower to come first both the spiritual and physical need(s) (Sendjaya et al., 2008).

Trans-denominational - A trans-denominational spirituality or religion encompasses the life-affirming truths of all religions while also transcending the traditional religions and mainstream denominations as defined in today's society. A trans-denominational spirituality or religion by nature must be personal and unique to the individual. This organic spiritual emergence in evolution is influential in non-Christian faiths (Universe Spirit, n.d.).

Transformational leadership - A leader who has an important role in accomplishing tasks and objectives in a manner based on values and beliefs (Burns, 1978).

Transforming influence - Servant leadership allows for followers' engaging in servant behavior similar to that of a servant leader (Sendjaya et al., 2008).

Universality - The belief in an expansive definition of life's purpose and meaning (Piedmont, 2010).

Voluntary subordination – A leader who possesses a consciousness of service to others (Sendjaya et al., 2008).

Assumptions

This study, which examined self-transcendence and servant leadership behavior, was predicated upon the following assumptions. The leaders' responses accurately reflect his or her self-transcendence and perceived servant leadership behavior within the organization. Additionally, individuals who received the email were the participant consenting to completing the survey. Leaders and followers were truthful and able to understand the instruments in the study. The rationale for this assumption is that the all participants can understand and complete demographic questionnaires and web-based surveys. Piedmont's (1999) ASPIRES ST survey and Sendjaya's (2008) SLBS survey are valid measures for the

variables under investigation. An acceptable method of research design for survey studies is convenience sampling (Leedy & Ormrod, 2010).

Scope of the Study

The scope of this quantitative correlational research study was limited to the three dimensions of connectedness, universality, and prayer fulfillment as specified in the ASPIRES Self-Transcendence instrument. The SLBS survey instrument was limited to the constructs outlined in the survey. The sample was limited by electronic mail and the participant's computer knowledge needed to complete the surveys. Using convenience sampling, the results of the study affect the generalization to other applications of self-transcendence and servant leadership behavior.

New Thought Spiritual Centers is a single church denomination with 580 spiritual centers worldwide. For the purpose of this study, the sample population came from the 400 New Thought Spiritual Centers in the United States. New Thought Spiritual Centers exist throughout the United States with the largest concentration of spiritual centers in California.

Limitations

There are many definitions for spirituality or self-transcendence causing confusion and frustration (Ayranci & Semercioz, 2011). There exists no one-fits-all definition. In this study, self-transcendence references the ability of people to experience life outside of his or her awareness and to see the big picture (Piedmont, 1999). The concept of self-transcendence is a personal issue that involves questioning one's own human life experience (Ayranci & Semercioz, 2011), a connection with a source of spirituality, and a focus of one's inner self contributes to a leaders' spirituality (Ayranci & Semercioz, 2011).

Delimitations

Delimitations of this study consist of data collection from one church denomination, New Thought Spiritual Centers, in the United States of America. The focus of the study was the potential relationship between servant leadership behaviors and self-transcendence. No other leadership behaviors were included in this study. The sample came from one spiritual centers' denomination of approximately 400 New Thought Spiritual Centers in the United States.

Chapter Summary

The theory of servant leadership is receiving more attention. Of relevance, is the servant leaders' quality of selfless service, which is an intrinsic desire to serve others that comes only from within. When leaders ground their leadership style, in servant leadership principles, they are more self-transcendent and the reputation of the organization can return multiple dividends in terms of greater investment and growth of the people (Koffman, 2006). When awareness takes place in the universal human condition that energy unites everything, one's purpose will change from serving individualistic needs to serving others (Holmes, 1966; Marques, 2012; Miller, 2001). The quest of spirituality has taken many forms (Ayranci & Semercioz, 2011), and is a developing ideology in direct response to people's personal quests for meaningful lives (Beazley, 1998).

Several researchers studied the relationship of self-transcendence to servant leadership behavior (Beazley, 2002; Beazley & Gemmill, 2005; Dent, Higgins, & Wharf, 2005; Liden, Wayne, Zhao, & Henderson, 2008; Reave, 2005; Sendjaya et al., 2008; Stupak & Stupack, 2005). This quantitative correlational study added to the theory of servant leadership through the lens of self-transcendence and servant leader behavior related to

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organizational growth. Chapter 2 is a literature review highlighting approaches to leadership, theory support, theory criticism, spirituality, and the connection between self-transcendence and servant leadership behavior.

Chapter 2

Review of the Literature

In the literature review, a review self-transcendence and servant leadership provided a framework for this research. This study used the term spirituality interchangeably with the term self-transcendence. For servant leadership, the purpose was to review current leadership theories, Greenleaf's (1977) servant leadership theory, servant leadership in the church, and a critique of servant leadership offers an alternative perspective from which to view servant leadership. Regarding self-transcendence, there was an examination of what self-transcendence is through the lens of spirituality. The researcher highlighted approaches to leadership, theory support, theory criticism, spirituality, and the connection between self-transcendence and servant leadership behavior.

Title Searches, Articles, Research Documents, and Journals

This literature review was a compilation of multiple sources. The search for literature required the use of ProQuest, EBSCOhost, PsychInfo, UMI ProQuest Digital Dissertation database, and Google Scholar Search to obtain peer-reviewed journal articles and articles from popular literature sources and books on this topic. Books published by the Robert K. Greenleaf Center for Servant Leadership (2011) provided a basis for the study of servant leadership. Other books and dissertations noting empirical evidence on servant leadership were included. The key words that assimilated existing research included *Servant leadership in business, church, and education settings, spirituality, religiosity, self-transcendence instruments, positive psychology, servant leadership instruments, cross-sectional studies, descriptive statistics, church organizational growth and decline, and quantitative correlational research*.

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Some literature older than five years offered significant insight in presenting a clear understanding of servant leadership and self-transcendence. Wolcott (2009) asserted a literature review is necessary in the research process. A literature review provides a link to the theoretical framework of the study (McEachin, 2011). In a quantitative study, unlike a qualitative study, the literature review starts at the beginning and provides a basis for the study, whereas, in a qualitative study, the literature review begins at the end (Creswell, 2008). The literature review is not an attempt to provide an exhaustive history on this subject. Instead, the intention of the review of literature was to provide a frame of reference wherein servant leadership is understood contextually within the spiritual setting of the present study. The review of the literature begins with five approaches to leadership: servant leadership, principled-centered leadership, soulful leadership, spiritual leadership, and shared leadership.

Theory Comparisons

The purpose of this section is to compare five styles of leadership; namely, servant leadership, principle-centered leadership, soulful leadership, spiritual leadership, and shared leadership. There was a review of the five types of leadership according to recent literature and scholars to accomplish this task. An argument commences about why servant leadership stands out as the leadership style wherein the leaders' intrinsic desire to serve rises above the attributes of the other leadership styles and why servant leadership stands out as the most appropriate for a spiritually based organization. Taken together, servant leadership includes a variety of attributes and constructs drawing attention to identifying the attributes, constructs, and behaviors of servant leadership. Scholars dissected frameworks and

theoretical models and at the same time, were creating new surveys and instruments that attempted to measure the servant leadership theory (Northouse, 2010).

Servant Leadership

Ayranci and Semercioz (2011) recognized, through research, three perspectives to spirituality and leadership. In the first perspective, spirituality and leadership align to distinguish specific leadership types. One example is the servant leadership approach.

Servant leadership, as noted by Greenleaf (1977), is exemplified leaders who embody servant leadership values and a desire to serve others, in his or her own workplace and in the greater world (Sendjaya, 2005). Spears (1996), Sendjaya and Perkerti (2010), and Joseph and Winston (2005), highlighted servant leadership is assisting others to become spiritually conscious of and to place trust in others. Sendjaya and Perkerti (2010), along with other scholars (Beazley, 2002; Beazley & Gemmill, 2005; Dent, Higgins, & Wharf, 2005; Liden et al, 2008; Reave, 2005; Sendjaya, Sarros, & Santora, 2008; Stupak & Stupack, 2006), found evidence supporting the relationship between spirituality (self-transcendence) of leaders and his or her servant-leader behaviors.

Principle-Centered Leadership

Covey (1989, 1991) added to the research on spirituality leadership with what Covey called principle-centered leadership. Principle-centered leaders obey the rules and simultaneously serve others (Covey, 1991). Principled-centered leaders live in spiritual balance and harmony while helping other people, and believe in encouraging optimism in others (Covey, 1991). Principle-centered leaders create a safe space to encourage creative expression in others and, at the same time, continuously rejuvenating self to deal with everyday life and inevitable change (Covey 1991).

Soulful Leadership

Soulful leadership is the third approach to spirituality and leadership (Ayranci & Semercioz, 2011). Soulful leaders find ways to infuse spirituality into transforming oneself for greater meaning in life (Fleming, 2004). Fleming (2004) infused spirituality into leadership by examining spirituality through the lens of leaders, such as Buddha, Confucius, Jesus the Christ, Moses, Muhammad, the Dalai Lama, Mahatma Gandhi, Khomeini, Martin Luther King, Jr., and Nelson Mandela.

The first perspective is a leadership style in which one is a servant first. Greenleaf (1970) posited servant leadership starts with an inner knowing and understanding of selfless service. The servant leaders' consciousness is such that service is first and leading comes second. Ayranci and Semercioz (2011) argued the second perspective (principle-centered leadership) is distinct from servant leadership. When considering the two leadership styles as separate leadership styles, Ayranci and Semercioz (2011) stated the styles require a different approach.

The third perspective, as argued by Ayranci and Semercioz (2011), is not the same because spirituality is not a part of the perspective. Principle-centered leadership and soulful leadership use spirituality as a way to gauge effectiveness within the business industry (Hicks, 2003; Swayne, Duncan, & Ginter, 2006). Ayranci and Semercioz (2011) argued spiritual leadership is an attribute and not a means to an end. The spiritual leader uses spirituality and lives in harmony with others (Blanchard, 1999). In this case, the consciousness of the leader awakened, and this highly conscious awareness affects both the leader and the individuals with which they interact (Fairholm, 1998).

Ayranci and Semercioz (2011) made a case for soulful leadership over servant leadership and principle-centered leadership but missed the foundational innate calling of a servant leader. Servant leadership is different from principle-centered leadership and soulful leadership. A servant leader and one who practices servant leadership is one whose mind has no need to shift because the very mind of a servant leader begins with the authentic willingness of selfless service to others (Greenleaf, 1970). This leader is sharply different from the soulful leader who claims spirituality as an attribute (Ayranci & Semercioz, 2011) rather than an intrinsic calling.

There is a difference in the concern servant leaders' have for other people's needs. The best manner in which to determine this concern is through the questioning oneself: Do those served grow as individuals? Are they, in the midst of serving, in better health, smarter, freer, independent, and become servants themselves (Greenleaf, 1970)? Servant-leaders desire to meet the needs of those around them (Keith, 2012). Servant leaders focus on two results: obtaining the resources needed to do the work and making a positive contribution to the world through selfless service (Keith, 2012).

Because soulful leadership and principle-centered leadership are new concepts to leadership, the idea that leaders should be servants first is an old idea going back at least 2,000 years (Joseph & Winston, 2005). Greenleaf characterized the modern servant leadership movement through his book, *The Servant as Leader* (Greenleaf, 1970). The servant leadership theory possesses a Judeo-Christian worldview possibly aligning with any worldview because it represents a framework for governing one's life (Wallace, 2006).

Spiritual Leadership

Servant leadership and religion are most often seen as one in the same (Eicher-Catt, 2005) or spirituality as a motivational source (Liden et al., 2008; Sendjaya et al., 2008; Sendjaya & Sarros, 2002). The theory of spiritual leadership aligns with concepts of servant leadership theory and as Fry (2003) stated leadership from a spiritual perspective

comprises the values, attitudes, and behaviors that are necessary to

intrinsically motivate one's self and others so that they have a sense of

spiritual survival through calling and membership by creating a vision and

establishing a culture based on genuine care, concern, and appreciation.

(p. 71).

Because servant leadership and spiritual leadership are at times similar and dissimilar, later research suggested this type of leadership is spiritual in nature (Fry, Matherly, Whittington, & Winston, 2007). Spiritual leadership suggests a holistic view of leadership, taking into account each individual, and the relationships between leader and follower.

Fairholm (1998) suggested there is a further evolution from transformational leadership to spiritual leadership. Fairholm (1998) argued spiritual leadership encompasses the inspirational and ethical considerations of the transformational moral leader and emphasizes spiritual behavior. The critical attribute of the spiritual leader focuses on service to others (Fairholm, 1998; Northouse, 2010). A spiritual leader is also believed to embody principled leadership characteristics (Covey, 1991) and to embody spiritually oriented principles and beliefs (Fairholm, 1998; Northouse, 2010) resulting in beneficial servant leadership behavior.

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Servant leadership and spiritual leadership acknowledge the workplace as a place for individuals to engage in intrinsically meaningful work (Boyum, 2012). Values and attitudes inform behavior and act as guidelines for decision-making (Boyum, 2012). Spirituality can be a strong work motivator for transcendence and a sense of community (Fry & Slocum, 2008). The needs of the follower delineate this form of leadership from other forms of leadership. Spiritual leadership is inclusive of all religions, ethical, and value based leadership approaches (Fry, 2003).

Spiritual leadership is the most closely aligned leadership style to servant leadership and offers another perspective than other leadership theories (Boyum, 2012). Both spiritual and servant leadership address virtuous leadership practice and focus on a similar positive construct (Boyum, 2012). Spiritual leadership explains the role of altruistic love in the trust development process, a process also associated with servant leadership (Sendjaya et al., 2008). Both theories clarify the focus on spirituality rather than religion and confirmed spirituality as intrinsically motivated. Whereas religion concerns itself with beliefs and traditional practices, spirituality is concerned with concepts such as love, benevolence, fortitude, acceptance, reconciliation, accountability, and harmonious environment (Fry & Slocum, 2008). Sendjaya et al. (2008) posited spirituality helps servant leaders empower others in realizing his or her individual potential.

This significant point of convergence is the shared notion of virtues and ethical behavior. Because the literature on servant leadership makes a strong case for grounding ethical and moral behavior in a biblical worldview, it is also significant and arguable these spiritual concepts can evolve out of other major world religions or philosophy (Whetstone, 2002). What remains unclear is if servant leadership is a part of spiritual leadership or if

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servant leadership is one of frameworks in which spiritual leaders function. Fry (2003) identified follower and leader need for spiritual survival as an outcome variable in addition to being intrinsically motivated. The literature on servant leadership identified spirituality as a source of intrinsic motivation only (Sendjaya et al., 2008). Equally important are the dimensions of servant leadership that also include self-sacrifice, the act of serving, and moral values are concepts not addressed by Fry (2003) (Liden et al., 2008; Matteson & Irving, 2006; Sendjaya et al., 2008).

Shared Leadership

Shared leadership is the process of working in a collaborative manner to achieve organizational goals (Mc Eachin, 2011; Neck & Manz, 2007). Shared leadership occurs when all members act as the leader by rotating the responsibilities among the people who possess the fundamental education, capabilities, and skills (Bateman & Snell, 2009). Shared leadership is the use of mutual influence to accomplish stated goals by participating in the organization's decisions (Wood, 2005). Rotating or sharing leadership responsibilities within an organization does not eliminate the need for an assigned leader (Yukl, 2006). The leadership principles of the shared leadership paradigm focus on encouraging the heart of the followers, inspiring the vision of the organization, and challenging the process by modeling the way (Leech & Fulton, 2008; Yukl, 2006).

According to Singh (2008), a shared leadership model promotes a people-oriented environment that encourages empowerment, which allows the follower to make decisions freely from a point of values, beliefs, and interest rather than a point of position. Leaders possess the most power when they give the power away (Kouzes, 2003). In Greenleaf's

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description of the servant leader, Hesse's character Leo gave away authority and position in service to his companions (Greenleaf, 1977).

Shared leadership empowers the followers and fosters a sense of power and control (Dambe & Moorad, 2008; Yukl, 2006). Because many leadership positions (other than the senior ministers) are volunteers, the empowerment component allows the follower to increase confidence, ownership, awareness, and personal growth (Kieslinger, Pata, & Fabian, 2009; Singh, 2008). Shared leadership and empowerment create synergy through collaboration and interdependency where followers use individual abilities (Neck & Manz, 2007). Over time, shared leadership creates a new pool of leaders, broadening creativity and knowledge within an organization, aligning with the idea that followers will become leaders (Bateman & Snell, 2009). Empowering others for service is also consistent with the biblical teaching of Jesus the Christ (Kim, Trail, Lim, & Kyoum, 2009).

Theory Support – Servant Leadership

The following is a review of servant leadership, according to Robert K. Greenleaf, followed by a review of attributes of servant leadership and the value of communication and listening in servant leadership. A review of servant leadership in church settings will follow. A feminist critique of servant leadership offers an alternative perspective from which to view servant leadership.

Servant Leadership – Robert K. Greenleaf

Greenleaf (1970) advanced the servant leadership through his writings, his life, and his work. Greenleaf espoused his ideology about servant leadership through his work *The Servant as Leader*. Robert Greenleaf's introduction of servant leadership came through his work at AT&T. Greenleaf initially started at AT&T as a lineman digging postholes and

retired in 1964 as Director of Management Research (Greenleaf, 1977). Greenleaf (1977) confirmed in his writings the observation of a decrease in creative and critical thinking at work. People were separating themselves from their work (Boyum, 2012).

In his work on management, Greenleaf noted that people desired to align personal growth with his or her work. This was not a comfortably embraced concept by the workplace or education at the time (Boyum, 2012). Therefore, after his retirement, Greenleaf began a second career, which lasted 25 years, as a consultant educating institutions, churches, and businesses. Greenleaf served as a consultant to major organizations, such as the American Foundation for Management Research, and Lilly Endowment Incorporation (Guillaume, 2012). Greenleaf gained valuable insight into management practices, challenges, and practitioner insight (Boyum, 2012) while working as a consultant. Because of these insights, Greenleaf started the Center for Applied Ethics in 1964 (Boyum, 2012; Guillaume, 2012).

Greenleaf (1970) said his servant leadership theory was crystallized by the novel, *Journey to the East* (Hesse, 1956), a work that deeply moved Greenleaf. In the story, the servant, Leo, was the caring leader. Leo's leadership style was that of a caring spirit such that the people claimed that they did everything themselves. On the journey, Leo disappeared. The group fell apart and abandoned the spiritual quest. The group realized they needed Leo. Years later, the narrator found Leo and learned Leo was accepted as the head of the noble order. The narrator had only known Leo as a servant. Indeed, Leo was a great and noble leader. A leader who exemplifies servant leadership, such as Leo, can see the effect of his or her leadership through the growth of the people. Greenleaf (1970) defined servant leaders as passing a test if the people are wiser, freer, and healthier. If the people served by

the leader become servant leaders, the leader is a practitioner of servant leadership (Greenleaf, 1977).

This story provided the foundation for Greenleaf's servant leadership theory (Anderson, 2005). Greenleaf's interpretation of the story was the key to the servant leaders' greatness, which is the willingness to serve first (Anderson, 2005; Savage-Austin, 2011). Other of Greenleaf's writings highlighted his commitment to grassroots organizations that worked on issues of social injustices of that time. Apparent in his writings was his commitment to the Judeo Christian and Quaker faith (of which he was a member) (Boyum, 2012). Greenleaf wrote an unpublished manuscript related to his faith (Boyum, 2012).

The philosophy behind Greenleaf's (1977) servant leadership theory is the leader will always focus on the needs of the follower and less on his or her own needs. The leader who is a servant first acts and performs from an intrinsic attitude of selfless service making sure results are achieved that positively affects the organization and the individual (Savage-Austin, 2011). Savage-Austin (2011) confirmed servant leaders' traits and characteristics included growth of the people within the organization, stewardship, and the servant leaders' ability to build community. In this manner, Savage-Austin (2011) likened servant leadership theory to the transformational leadership theory.

A study conducted by Robinson (2009) acknowledged that servant leadership promoted community building, commitment to growth, empathy, and healing. The willingness to change, collaborate with others, and facilitate other servant leaders is characteristic of the principles of servant leadership (Robinson, 2009). Bennis and Nanus (1997) and Sergiovanni (2007) admitted rethinking the need for leadership for the New Thought Spiritual organization is an important course of action for organizations and

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corporations alike and that the theory of servant leadership offers a leadership style to improve many organizational settings.

Servant – Leadership Constructs

In an examination of the scholarly research, Farling, Stone, and Winston (1999) defined the constructs of servant leadership as vision, influence, credibility, and trust. Page and Wong (2000) built on a model by Farling et al. (1999) defining 12 characteristics of a servant leader. Russell and Stone (2002) complimented these two studies by adding that servant leaders possess attributes that accompany the servant leadership style of leading.

Patterson's (2003) study offered a view of servant leadership that extended the theory of transformational leadership addressing a newer theoretical development that had not been explained called *agapao love*. Patterson (2003) called for servant leadership to include the constructs of (a) love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service. Patterson (2003) included the construct of agapao love. A substantial body of research revealed the leader-follower model builds on the causal relationship between spirituality and servant leadership behavior (Patterson, 2003).

Findings of earlier studies generally agree with Patterson (2003) that there is a link between self-transcendence (spirituality) and servant leader behavior (Alexander, Swanson, Rainforth, & Carlisle, 1993; Anderson, Levinson, Barker, & Kiewra, 1999; Delbecq, 1999; Dent et al., 2005; Reave, 2005). From a Judeo-Christian perspective, Sendjaya, Sarros, and Santora (2008) maintained that the basis of servant leadership is in spirituality and presented six dimensions of servant leadership behavior: voluntary subordination, authentic self, covenantal relationship, responsible morality, transcendental spirituality, and transforming influence. Taken together, the constructs of servant leadership attributes presented by

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Farling et al. (1999), Patterson (2003), and Sendjaya et al. (2008) attempted to provide a more holistic framework for future research. Page and Wong (2000) and Russell and Stone (2002) acknowledged that servant leadership constructs and attributes together provide a comprehensive view of the servant leader characteristics. Spears (1998) elaborated Greenleaf's writings incorporated 10 attributes of servant leadership which included, (a) listening, (b) empathy, (c) healing, (d) awareness, (e) persuasion, (f) conceptualization, (g) foresight, (h) stewardship, (i) commitment to the growth of people, and (j) building community.

Spears (2005) agreed that his ten characteristics of servant leadership were not exhaustive. Other scholars (Guillaume, 2012; Linden et al., 2008) of servant leadership have identified other attributes, aligning with Greenleaf's writings, and provided an exhaustive review. For instance, Liden et al. (2008) found nine dimensions of servant leadership, including emotional healing, creating value for the community, conceptual skills, empowering, helping subordinates grow and succeed, putting subordinates first, behaving ethically, relationships, and servant hood. In all, the literature revealed at least 20 distinguishable constructs of servant leadership in one form or another; however, some constructs exist under broader categories (Guillaume, 2012).

The value of communication and listening in servant leadership. A quality of servant leaders is listening to and understanding other people (Greenleaf, 1970). Greenleaf (1970) affirmed that to be a servant leader, one must become disciplined in listening and realizing that listening comes first in helping anyone with anything (Greenleaf, 1970). Listening aligns behavior and cognition with everyday activities (Van Engen, 2012) and is most effective when connecting with others, and involves a give-and-take relationship (Sipe

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& Frick, 2009). Through the act of listening, and providing feedback, relationships develop and mature, creating leaders. The servant leader who is a skilled communicator displays a core competency of servant leadership (Sipe & Frick, 2009).

Servant leadership also encompasses empathy. Kouzes and Posner (2007) found empathy is critical to effective leadership; along with listening, empathy and trust, servant leaders make organizations functional and influence others within the organization (Russell & Stone, 2002). Greenleaf (1970) claimed servant leaders have an unqualified acceptance and a tolerance of imperfection. Empathy allows the followers to expand consciousness and recognize their acceptance for who they are. Taken together, listening, empathy and trust allow servant leaders to facilitate relationships and demonstrate attributes such as trust, integrity, accountability, and authentic concern for people (Kouzes & Pozner, 2010).

Servant leadership in the church setting. Scholars detailed servant leadership in the business (Beazley, 2002; Savage-Austin, 2011; Sendjaya, et al., 2008), church (Bivins, 2005; Dillman, 2003; McEachin, 2011; Ming, 2005; Scouderi, 2010; Wallace, 2005), and educational settings (Anderson, 2005; Boyum, 2012; Flannery, 2012; Reed, Vidaver-Cohen, & Colwell, 2011; Reyes, 2006; Zabriskie, 2005). Other researchers explored various perceptions (gender, trust, leader effectiveness, & satisfaction) associated with servant leaders (Barbuto & Wheeler, 2006; Fridell, Belcher, & Messner, 2009; Hebert, 2003; Joseph & Winston, 2005; Senjaya & Pekerti, 2010). Further exploration of previous research is necessary regarding the following questions:

1. Could self-transcendence help improve a leaders' servant leadership behavior?

2. Could spirituality (self-transcendence) alter a leaders' perception of his or her servant leadership behavior?

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There were several dissertations examining servant leadership, and the perceptions of the servant leadership theory among pastors in the church setting (Bivins, 2005; Dillman, 2003; McEachin, 2011; Ming, 2005; Scouderi, 2010). Bivins (2005) explicated that a positive link between a leaders' job satisfaction to the values and perceptions of servant leadership. Dillman's (2003) research identified affects confirming the transformational and servant leadership theories among church pastors. Dillman's (2003) study was limited to examining single leadership approaches with few outcome measures. McEachin's (2011) qualitative exploratory case study explored the perceptions and practices of servant leadership for African American pastors and new lay leaders in a Missionary Baptist and Church of God congregations. McEachin's (2011) findings reflected concerns for the demonstration of servant leadership in this church setting. McEachin (2011) suggested pastors of churches establish training programs for lay leadership.

Ming (2005) contributed to research by exploring servant leadership among Jamaican pastors. Ming (2005) uncovered positive connections with empowering followers and collaboration. Additionally, Ming (2005) examined the spiritual satisfaction of followers' along with church size and church financial success, and found mixed results. The characteristics of servant leadership (listening, empathy, concept, and foresight) indicated growth of the church organization, whereas Ming (2005) found no relationship with church financial success. Ming (2005) researched church growth and church financial success for 10 years, irrespective of the church leaders' tenure at the church. As noted, Ming (2005) researched servant leadership only, and no other leadership theories.

Scouderi's (2010) study examined servant leadership effectiveness and transformational leadership in a single state in the United States in United Methodist

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churches. This study provided empirical research that indicated the uniqueness and

independence and the shared similarities of servant leadership and transformational

leadership. Study evidence supported the validity of servant leadership and transformational

leadership. According to Scouderi (2010), servant leadership and transformational leadership

demonstrated positive relationships of leader effectiveness, church health perceptions, trust in

leader, trust in organization, and follower satisfaction.

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Theory Criticism – Feminist Critique

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Feminist-scholar Eicher-Catt (2005) interpreted the discourse of servant leadership

through the lens of feminist deconstruction. Eicher-Catt (2005) argued that although servant

leadership seems to promote a moral and spiritual effect on organizational environment and

culture, a meticulous investigation revealed servant leadership upholds androcentric

patriarchal norms, and serves political ends (Eicher-Catt, 2005). Eicher-Catt (2005) believed

in the negation of servant leadership's revolutionary potential, which cannot "advance

genderless leadership" (p. 17). Eicher-Catt (2005) contended servant leadership did not

create a new idea or message about leadership or organizational culture but prescribed to

ethics immersed in religious ideology. Eicher-Catt (2005) argued servant leadership is a

myth appealing to universality, but only reproduces a status quo that perpetuates the interest

of a few and holds fast everyone else to its principles (Eicher-Catt, 2005).

Similarly, another feminist theologian agreed that such a Judeo-Christian theology

supports bias -- both patriarchal and oppressive (Lee & Zemke, 1993). Eicher-Catt (2005)

proclaimed that as scholars continued to theorize ways to understand ethical leadership, it

should be realized that an authentic leader creates meaning, and not merely reproduces a

meaning.

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Spirituality

Following is a review of the construct of self-transcendence (spirituality). Framing spirituality and spirituality versus religiosity will follow. An overview of spirituality through the lens of the self-transcendence concludes this section.

Framing Spirituality

The literature review indicated researchers made a considerable effort in an attempt to identify the distinction between spirituality and religiosity (Schneiders, 1989). This is in part because of the inability of scholars and researchers to clearly define spirituality and religiosity (Delgado, 2005; Piedmont, Ciarrochi, Dy-Liacco, & Williams, 2009; Speck, 2005; Vachon, Fillion, & Achille, 2009). Religion is an institution that perpetuates a belief, or series of beliefs, and is a community in which these common beliefs are shared (Hernbeck, 2006; Zabriskie, 2005). Religiosity is defined as the institutional means one uses in his or her pursuit of a particular worship of faith and is a reflection of the extent to which one defines one's self to be religious (Hernbeck, 2006; Reyes, 2006; Zabriskie, 2005).

For the purpose of this study, Fry (2003) discovered spirituality as two necessary aspects in one's life: self-transformation that results in an inner calling and a person's behavior and actions are deeper and more meaningful than financial or material benefit. In reviewing other research literature, Compton (2001) demonstrated creating an authentic relationship with a higher being decreases self-centeredness, thus revealing the authenticity of self. Aligning the authentic self with a higher spiritual power allows for increased attention to the needs of others and increases the attitude of service (Compton, 2001). The idea of self-transcendence, as expressed by Piedmont (2001), provides the foundation of self-transcendence as specified in this study.

Spirituality versus Religiosity

The quest for spirituality takes on various forms (Ayranci & Semercioz, 2011). Spirituality and religiosity are the two foundational constructs researchers used to study the psychology of religion (Piedmont, Ciarrochi, Dy-Liacco, & Williams, 2009). Heschel (1955) saw spirituality as the quest to find the universal energy; while Tillich (1963) believed it lies in the passion one has for universality. Bregman and Thierma (1995) believed that spirituality means ones decision to live a meaningful life with a supreme being, a higher energy or universal truth. Several researchers took the position that spirituality is the feeling connection to all things (Holmes, 1966; Mitroff & Denton, 1999). Benefiel (2005) referred to spirituality as a person's connection with a universal presence.

Spirituality involves a presence that is long lasting and permanent (Holmes, 1966). The subject of spirituality garners considerable scholarly debates that focus on the topic of spirituality and the similarities between spirituality and religion (Koenig, 1997). Some long-standing assumptions, such as that of Korac-Kakabadse, Kouzmin, and Kakabadse (2002), focused on interrelatedness, believing spirituality is indeed religiosity. Ashmos and Duchon (2000) postulated that spirituality shows up as a relationship with a higher being or the souls' connections.

Ayranci and Semercioz (2011) argued, on the other hand, some scholars separate spirituality and religion. Some researchers claimed religion involves specific rules and requirements, whereas spirituality deals in comprehensive values and belief ideas (Chandler, Holden, & Kolander, 1992; Zellars & Perrewe, 2003). Similarly, Howard (2002) stated that religion is a structure of doctrine and traditional beliefs using non-questioning faith; while spirituality indeed encourages one question one's purpose for living.

On the one hand, the studies mentioned above indicated perceptions of religion as a structure of rules, dogma, and directions for living. These rules and doctrines are different depending on the religion. On the other hand, spirituality offers transformation and renewal for people from various religious backgrounds, especially those searching for purpose and meaning in life (Howard, 2002; Piedmont, 1999), finding sources of happiness (Mitroff & Denton, 1999), exemplifying spiritual values such as forgiveness, benevolence, honor, empathy and truthfulness (Kriger & Seng, 2005). Furthermore securing a sense of well-being (Grant, 2008), and nurturing one's consciousness by practicing the Four Immeasurable Minds that Marques (2012) affirmed as love, compassion, joy, and equanimity (Marques, 2012) offers spiritual transformation and renewal. The Dalai Lama (1999) accentuated the difference between spirituality and religion, clarifying that religion is a tradition whereas spirituality affirms the power of the human spirit. In this case, spirituality stands above any specific religion and its goal is happiness, for oneself and others (Dalai Lama, 1999). The next section covers self-transcendence.

Self-Transcendence

Scholars have explored and described the construct of self-transcendence and its ability to help people create meaning beyond them (Frankl, 1959; Fromm, 1956; Piedmont, 1999; Yalom, 1980). Frankl (1959), Fromm (1956), and Yalom (1980), all agreed self-transcendence is part of an individual's nature as the desire to better oneself. Self-transcendence is the process of going beyond one's ego or self. Indeed, self-transcendence is a frequently mentioned topic within the spirituality literature.

Vachon et al. (2009) argued transcendence has two dimensions: a dimension that allows people go in-depth into self and the other dimension as people communing with

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energy greater than themselves. Delving deeply into self, one can experience peace and harmony. Coming into covenant with the universal source, one lives more fully and understands the deep wells of life (Delgado, 2005). Tangential to spirituality is the idea of well-being and a sense that one can cope with everyday life and experiences (Temane & Wissing, 2006). Frankl (2006) believed people's motivational drive is to find meaning and spiritual awareness happens through transcending the self. Bean and Wagner (2006) claimed that the process of self-transcendence develops over time and promotes spiritual growth thus validating meaning and purpose for living. Self-transcendence correlates to a positive and healthy quality of life (Bean & Wagner, 2006).

Self-transcendence can apply to any part of one's existence, the physical, and the mental self-transcendence. Self-transcendence is going beyond egoistic thinking. At the core of the self-transcendence ideology is that one evolves into a more illumined and enlightened individual who gains a larger perspective of one's true identity (Holmes, 1966).

In reviewing the research literature, Reed (1991b) defined self-transcendence as the ability to reach beyond self through an enlightened awareness. Reed (1991a) initially conceptualized the perception of self-transcendence from the Rogers's Science of Unitary Beings along with interests in the older adult but realized that the theory is comprehensive in nature. Reed (1991a) believed the expression of self-transcendence occurs in various ways: through integrating the aging process, through sharing wisdom, and through the acceptance of death. Reed (1991a) acknowledged self-transcendence includes finding a spiritual meaning in life.

One research study viewed self-transcendence as a character trait, and in so doing, described self-transcendence through self-forgetfulness, transpersonal identification, and

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spiritual acceptance (Cloninger, Svrakic, & Przybeck, 1993). In terms of the theory under review, Parse (1981, 1998, & 2007) advocated self-transcendence from the foundation of the human that is enlightened perspective. This school of thought uses the aspects of existential phenomenology and interprets transcendence from the science of unitary human beings that consists of three constructs: meaning, rhythmicity, and transcendence. Similar to all theories of self-transcendence is that if a person has some awareness, perspective or quality of self-transcendence, Cloninger (2006), Frankl, (1959), Levenson, Jennings, Aldwin, and Shiraishi (2005), and Piedmont, (1999) believed that they could benefit both psychologically and physically. One study highlighted self-transcendence as positively related to good health (Runqist & Reed, 2007).

Sanzo (2009) argued that conceptualizing and measuring self-transcendence has been difficult. Prior to Reed's (1991a) research, self-transcendence was a dialogue in circles of existential, transpersonal, humanistic and developmental psychology (Sanzo, 2009). With the advancement of psychometric theory (Borsboom, Mellenbergh, & Heerden, 2004; Clark, & Watson, 1995; Haynes, Richard, & Kubany, 1995; Haynes, Nelson, & Blaine, 1999; Lissitz & Samuelson, 2007; Messick, 1989) the possibility exists to quantify the self-transcendence construct in understandable ways (Piedmont, 1999).

As the foundation of this study, Piedmont's (2001) argument of spirituality and self-transcendence is used. Piedmont (2001) perceived spirituality the same as Boyum (2012), and Weinstein (2011), as a motivational trait. In so doing, Piedmont (2001) defined spirituality as a "nonspecific affective force that drives, directs, and selects behaviors" (p. 4). By grounding his self-transcendence instrument in a trait-based taxonomy, Piedmont's

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(2001) definition of spirituality allows persons to strive for a sense of purpose and meaning, and at the same time, allow people to be keenly aware of his or her mortality.

Discovering the answers to existential questions leads people, as Piedmont (2001) posited, to develop an awareness and consciousness of spiritual transcendence. Piedmont (2001) recognized spiritual transcendence as

> The capacity of individuals to stand outside of their immediate sense of time and place to view life from a larger, more objective perspective. This transcendent perspective is one in which a person sees a fundamental unity underlying the diverse strivings of nature. (Piedmont, 1999, p. 988)

This study underscores this definition of self-transcendence.

Worldview and Servant Leadership

Wallace (2006) presented a comprehensive review of the five major world religions and their alignment to servant leadership. Although comprehensive in respect to comparisons and contradictions of servant leadership to Judaism, Christianity, Islam, Hinduism, and Buddhism faiths, no mention is made of spiritual philosophies as aligned with the New Thought Movement, namely, Science of Mind (Holmes, 1966). The contention of Wallace (2006) was the Judeo-Christian tradition most closely aligns with servant leadership based on the seven components of human dignity: personal responsibility, character, and community, the use of power, compassion, stewardship, and justice. Wallace's (2006) assessment of the aforementioned components can align with theories and theorists outside the realm of scripture and give credence to the idea that a philosophy, such as Science of Mind, is inclusive of a worldview. Science of Mind provides cohesive perspective and unity,

provides a foundation for ethical choices, collective consciousness, and serves as a philosophic foundation for the servant leadership theory.

Wallace's (2006) argument regarding Buddhism's values aligning with Patterson's (2003) virtues approach to servant leadership is noteworthy. Kriger and Seng's (2005) substantiation of Patterson's (2003) notions of the immeasurable states of mind; love, compassion, joy, and equanimity appeared to be consistent to the values of servant leadership. Of the five major religions that Wallace (2006) reviewed, Buddhism seems more compatible with servant leadership and aligns with the values of Science of Mind in its emphasis on the interconnectedness of all life. Although Wallace (2006) claimed two of the faith traditions seemed to minimally conflict with the values of servant leadership and show movement toward reconciliation. It is with great awareness that Wallace (2006) argued rather than linking servant leadership to a specific religion, servant leadership undergirds a comprehensive worldview providing a stronger philosophic foundation - leaving room for the spiritual philosophy of Science of Mind.

Murphy and Ellis (1996) agreed and explained, through their research, how a comprehensive worldview unifies philosophy and science that has crippled Western thought for centuries. Murphy and Ellis (1996) proposed ethics, theology, and values should be on an equal playing field with science so that they are viewed as something more authentic than "social epoch" (Wallace, 2006, p. 15). Researchers, such as Murphy and Ellis (1996), and Macintyre (1984) demonstrated the need for an inclusive and comprehensive worldview having ethics as its foundation (Dalai Lama, 1999). Wallace (2006) posed the question regarding why leaders practice servant leadership should over any other theories of

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leadership. Wallace (2006) answered the question, noting servant leadership is more than a theory; rather servant leadership is an archetype that governs one's existence.

Wallace (2006) believed servant leadership represents leadership at its core. Science of Mind aligns with Wallace's (2006) broad definition of worldview and servant leadership, "Because it affirms human dignity, increases the bond of community by fostering compassion and attention to people's needs, empowers people and helps them develop character, moderates and critiques the use of power and provides an environment that promotes justice" (p. 16). In this manner, the philosophy of Science of Mind can take its rightful place in the inclusive worldview to teach the values of servant leadership through as Wallace (2006) said, being, rather than merely doing.

Theory Connecting: Spiritually and Servant Leadership

The theories of servant leadership and spiritual leadership have overlapping areas; however, differences exist in the realm of organizational commitment. Patterson (2003) argued for a virtuous construct of servant leadership called *agapao* love. Patterson (2003) defined *agapao* love through a socially or morally based perspective and as the primary construct of servant leader behavior. Patterson (2003) perceived humility, altruism, vision, trust, empowerment, and service as attributes. In Fry's (2003) spiritual leadership theory, *altruistic love*, involves harmony and a sense of completeness with oneself and other people. Patterson (2003) and Fry (2003), essentially agreed that servant leadership and spiritual leadership exemplify the same leadership behaviors. The difference in these theories is empowerment, which is an attribute in the theories of servant leadership and transformational leadership, but is not in Fry's (2003) spiritual leadership theory.

Throughout the literature, the dissemination of the conceptualization of spirituality and servant leadership behavior occurs in various ways. Several studies revealed a relationship between servant leadership and spirituality, and some did not. Along with other scholars, the findings of Sendjaya & Perkerti (2010) supported a relationship between a leaders' spirituality and servant leader behaviors (Beazley, 2002; Beazley & Gemmill, 2005; Dent, Higgins, & Wharf, 2005; Liden et al., 2008; Reave, 2005; Sendjaya et al., 2008; Stupak & Stupack, 2005).

Herman's (2008) research found a positive correlation between servant leadership and workplace spirituality. Herman's (2008) study, which was quantitative in nature, measured workplace spirituality, using the Dimensions of Spirituality at Work scale to find out organization member's perspectives regarding the meaning of one's work, the meaning of one's internal life, the meaning of values at work, and individual and organizational values. The findings were compared to the findings from Laub's (1999) Organizational Leadership Assessment**.** Herman (2008) defined workplace spirituality as a way to provide meaning, purpose, and community. Spirituality aligns with individual and organizational values and it respects integrating the whole person (Herman, 2008). Finally, spirituality creates a space for humans to develop optimally (Herman, 2008).

A quantitative correlational study by Weinstein (2011) examined whether a relationship existed between a person's faith (or development of faith) and perceived servant leader behaviors among leaders in a government organization. Weinstein (2011) claimed that no relationship existed between faith development and servant leader behavior among government leaders. Beazley (2002) used the Spirituality Assessment Scale, developed by H. Beazley (1998), in Laub's (1999) servant organizational leader assessment to investigate

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whether a servant leader is spiritual and whether spirituality relates to a leaders' performance. The selection of 100 managers and 200 non-managers completed the stratified random sampling. The number of valid surveys returned included 62 managers and 97 non-managers of which only 91 could be included in demographic measures because of missing data.

To test the relationship between variables requires using a Pearson correlation coefficient and regression analysis. The results of the research found a positive correlation between spirituality and servant leadership behavior in a quantitative relational study. Limitations of the study included restriction of participants to one organization, and possible inflation of the answers so that they were more socially acceptable.

Servant Leadership and Church Organizational Growth

Greenleaf (1996) argued that church leaders who demonstrate empathy and practice the art of listening would be able to uphold individuals who are broken in spirit from a variety of emotional ills and wrongs. Greenleaf (1996) argued leaders would try to convince others to comply, rather than coerce compliance; this leader is a visionary committed to the growth and development of the people. As a result, servant leaders could inspire congregants to have confidence in senior minister leadership and will more readily accept direction and guidance.

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Conclusion

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In reviewing the research literature, three characteristics stood out relating to the spirituality (self-transcendence) servant leadership construct: (a) a leaders' spiritual beliefs enhance servant leadership behaviors; (b) servant leaders, according to followers, are effective; and (c) a leaders' spiritual practices have great relevance on the perceived effectiveness of servant leaders (Freeman, 2011). The literature search revealed evidence of

a gap in the literature about servant leadership; however, the gap was most evident regarding the subject of self-transcendence. The specific gap relates specifically about how self-transcendence applies to spiritual organizations, such as New Thought Spiritual Centers. Fairholm (1998), along with Greenleaf (1977), and Mitroff and Denton (1999) agreed that spiritual beliefs or self-transcendence are argued to be critical to servant leadership (Fairholm, 1998; Greenleaf, 1977; Mitroff & Denton, 1999). Because Greenleaf's writings did not indicate a specific religious connection or an involvement with a higher power, servant leadership aligns more often with leadership models based in spirituality by many researchers (Fairholm, 1998; Miller, 2001). Although the correlation was not proven in the study conducted by Weinstein (2011), there was research that indicated that a connection between self-transcendence (spirituality) and servant leadership behavior which may prove worthy for New Thought Spiritual Centers to consider.

Chapter Summary

Chapter 2 highlighted a review of leadership theories, and Greenleaf's servant leadership theory provided a lens from which to study servant leadership in spiritual organizations. A review of the literature on self-transcendence, through the lens of spirituality, highlighted approaches to leadership. Theory support, theory criticism, spirituality, and the connection between self-transcendence and servant leadership behavior provided the foundation and insight into the possible connection between self-transcendence and servant leadership behaviors. Chapter 3 reveals the research design and methodology used to examine the perceived relationship between self-transcendence and servant leadership behavior in New Thought Spiritual Centers.

Chapter 3

Method

This chapter reveals the method used to conduct this study to investigate whether a relationship existed between a leaders' self-transcendence and the leaders' perception of servant leadership as assessed by his or her followers. The analysis of both variables did or did not determine whether a statistical relationship exists. Information in the chapter involves the review of the research design and method, research questions and hypotheses, confidentiality, and informed consent. Additionally, the chapter includes highlights and identification of the population, geographic location, instrumentation, data collection, and data analysis procedures for this quantitative, correlational study. The chapter concludes with a review of ethical considerations for proper research and a chapter summary.

Research Method and Design Appropriateness

A research design is a plan used to guide the researcher through essential steps to complete the research successfully (Leedy & Ormrod, 2010). This correlational design plan provides the groundwork necessary to ensure that the project will endure scrutiny and provide sound results. The research methodology for this study is quantitative in nature. Quantitative analysis uses specific values, or numbers, to describe the variables (Leedy & Ormrod, 2010; Marshall & Jonker, 2010).

The use of quantitative surveys assists with data gathering, which can indicate a relationship between variables (Leedy & Ormrod, 2010). Descriptive statistics cannot show causality whereas inferential statistics can (Marshall & Jonker, 2010). Collection of the data requires using an audio tape recorder and coding of the data for easy manipulation into programs, such as PASW, version 21.0 (IBM® SPSS® Statistics) statistical software. One

advantage is that data can be quickly gathered, analyzed, and easily replicated. The quantitative correlational research methodology provided assistance to infer causation, which provided results and data for future research (Leedy & Ormrod, 2010).

This study determined if a relationship exists between two variables, self-transcendence, and perceived servant leader behavior, at a specific place in time (Leedy & Ormrod, 2010). This study did not determine the direction of causality as correlational research could only determine whether a relationship exists or does not exist (Leedy & Ormrod, 2010). Neuman (2006) indicated the benefits of using a correlational study is to collect and measure related variables if a theory is to be tested. This is a fixed design; thus, developing the research questions was necessary before the data are collected. The collection of data occurs through quantitative surveys or questionnaires.

Previous studies explored the relationship of spirituality to servant leadership behavior using qualitative research designs (McEachin, 2011; Savage-Austin, 2011). These studies focused on data from interviews, field notes, observations, and the Delphi technique. There are a number of quantitative studies assessing the relationship between self-transcendence and servant leadership behavior (Beazley, 2002; Beazley & Gemmill, 2005; Flannery, 2012; Herman, 2008; Sendjaya et al., 2008; Weinstein, 2011). However, the studies used organizations that practice servant leadership in their governance procedures (Beazley, 2002), conducted studies in an educational setting (Flannery, 2012, Sendjaya, et al., 2008), or conducted studies among governmental leaders (Weinstein, 2011).

The research of Beazley (2002) discovered a relationship between the spirituality of leaders and the perceived servant leader behavior of the leader. The current quantitative, correlational study focused on assessing the same relationship as Beazley's (2002 study

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within a different setting and population allowing future research to explore if self-transcendence is a prerequisite for servant leadership behavior. Because of the economical use of time and resources, this research design was the best choice for the current study (Leedy & Ormrod, 2010).

Strengths of the Design

The correlational research design allows a researcher to determine the commonness of the relationship of the variables at a single juncture in time (Leedy & Ormrod, 2010). An expectation of this study was that it builds upon previous research conducted on the relationship between self-transcendence and servant leadership behavior by employing an empirical quantitative correlational research design in a spiritual organization that uses the shared leadership approach in its governance strategies. Evaluating the adherence of servant leadership principles among a spiritual-based organization provided a contextual understanding and additional designs in linking these concepts.

Limitations of the Design

The correlation research design may determine if a relationship exists among the variables, however correlational research does not determine causation (Leedy & Ormrod, 2010; Thompson et al., 2005). A large sample size is required to determine if a relationship exists between variables of interest (Leedy & Ormrod, 2010; Thompson et al., 2005). True randomized trials are the basis for reaching a definitive causal conclusion (Thompson et al., 2005). Another limitation of the research design is common method variance (CMV), the method of error because of using a single rater (Rindfleisch, Malter, Ganesan, & Moorman, 2008). The surveys employed a single scale format with common scale anchors, which is

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prone to common method variance. Environmental and personal factors among the survey takers can affect the reliability of the resultant data.

Research Questions and Hypotheses

Greenleaf (1977) noted that the novel, *Journey to the East*, (Hesse, 1956) was the impetus for the vision of servant leadership. Other researchers, (McEachin, 2011; Sendjaya & Sarros, 2002) proclaimed Jesus, the Christ, served as a true and authentic servant leader. A review of the literature illustrated examples of leaders, such as Mahatma Gandhi, and Lao Tzu (Cerff, 2004; Wilson, 2008), who exemplified servant leadership. The expectation for this quantitative correlational research study was to evaluate the perceptions of self-transcendence and servant leadership behavior among a highly spiritual, trans-denominational population.

For the purpose of this study, self-transcendence was measured by the ASPIRES Self-Transcendence Scale (ASPIRES). Hypothetically, Spiritual Transcendence represents a fundamental, inherent quality of the individual. Piedmont (2010) referred to such a construct as a motive. Based on the ASPIRES, self-transcendence is a motivational construct that informs a person's ability to create personal meaning for one's life (Piedmont, 2010), and incorporates three concepts in its measure. Self-transcendence is an aspect of *Prayer Fulfillment,* feeling connected to a space that transcends the human reality; *Universality,* the belief in an expansive definition of one's life purpose; and *Connectedness,* a sense of belonging to a bigger cosmosphere that spans the human reality (Piedmont, 2010).

The ASPIRES assessed each concept by asking questions that tap into each concept and provides total scale scores which are used to represent aspects of self-transcendence (Piedmont, 2010). These concepts make up the ASPIRES ST Scales and the scores measured

self-transcendence among leaders. Servant Leadership is a theory in which the leader view service *first* and a leadership *second* (Sendjaya et al., 2008). Servant leaders put forth selfless service and serves the individuals of the organization with the intrinsic perspective toward self-actualization for everyone (Sendjaya et al., 2008), and was measured by the SLBS. Aggregate scores for the followers of each center represented questions tapping into each dimension and providing total scale scores, for statistical comparisons.

Quantitative and qualitative research asks a question to analyze, describe, evaluate, test, understand, determine, define, establish, or interpret a problem (Leedy & Ormrod, 2010). In both quantitative and qualitative studies the research must ask a question. Conducting the research for the study assisted with analyzing and revealing answers throughout the course of the investigation. The following two questions guided this quantitative correlational research study:

RQ1. Is there a relationship between leaders' perceived servant leadership, as reported by their followers using the Servant Leadership Behavior Scale, and leaders' perceived self-transcendence, as self-reported using the Assessment of Spirituality and Religious Sentiments Scale?

RQ2. Is there a relationship between leaders' self-assessment of servant leadership behavior and a self-assessment of their self-transcendence?

$H1_0$: There is no correlation between leaders' servant leadership behavior as reported by their followers and leaders' self-assessed self-transcendence.

$H1_a$: There is a correlation between leaders' servant leadership behavior as reported by their followers and leaders' self-assessed self-transcendence.

$H2_0$: There is no correlation between leaders' self-assessed servant leadership behavior and leaders' self-assessed self-transcendence?

$H2_a$: There is a correlation between a leaders' self-assessed servant leadership behavior and leaders' self-assessed self-transcendence.

$H3_0$: There is no correlation between leaders' Prayer Fulfillment and servant leadership behavior.

$H3_a$: There is a correlation between leaders' Prayer Fulfillment and servant leadership behavior.

$H4_0$: There is no correlation between leaders' Universality and servant leadership behavior.

$H4_a$: There is a correlation between leaders' Universality and servant leadership behavior.

$H5_0$: There is no correlation between leaders' Connectedness and servant leadership behavior.

$H5_a$: There is a correlation between leaders' Connectedness and servant leadership behavior.

The research questions and hypotheses must be clear, concise, and state the *who*, *why*, and *how* of the study (Leedy & Ormrod, 2010). Moreover, research questions should be specific, answerable, and relevant to the topic (Leedy & Ormrod, 2010).

Population

The population of the study includes 400 New Thought Spiritual Centers in the United States. The target population for this research study consisted of 130 senior ministers

and 2 each of their followers from New Thought Spiritual Centers. This population provides accessibility to senior ministers and followers to serve as a sample population.

<div align="center">**Sampling Frame**</div>

This study design employed a convenience sampling method. The study parameters indicated a need to recruit 130 senior ministers each from different New Thought Spiritual Centers throughout the United States. At each New Thought Spiritual Center, the study required the recruitment of two followers from each corresponding New Thought Spiritual Center also to participate in the study. The approximate total sample size was 390 participants, including 130 ministers and two lay leaders from each corresponding spiritual center. Non-probability sampling is convenience sampling (Johnson & Waterford, 2004).

Convenience sampling is the best choice when other forms of sampling are costly or when there is difficulty in identifying a specific population (Salkind, 2003). In the quantitative research process, probability sampling is the most desirable data to use (Allison, 1999). Because convenience sampling was used in this research, the results of this research will not be generalizable to other populations. The sample size had to be sufficient so that the researcher was able to make correct data conclusions (Allison, 1999; Hart, 2007). The sample size of at least 130 ministers from the various New Thought Spiritual Centers was the goal of this research.

The size of the sample can affect the outcome of correlational research if the sample size is not appropriate (Allison, 1999; Hart, 2007). According to sample determination guidelines (Barlett, Kotrlik, & Higgins, 2001; Cohen, 1988; Cohen, 1992), the basis for obtaining the appropriate sample size to detect a significant relationship is a power of .80, a medium effect size and an alpha set at .05. For a Pearson Product Moment correlation, a

sufficient sample would be comprised of 115 participants (Cohen, 1988, 1992). More recent research and re-evaluations of Cohen's (1988, 1992) original guidelines were re-examined (Baguly, 2004) and based on these guidelines, a sample of 130 would be a sufficient sample size. Use of G*Power 3.1.6 power analysis software, also suggested a sample size of 134.

Based on the sample size information a sample ranging between 115 and 134 would provide sufficient power to detect a significant relationship among the variables of interest. A total sample size of 130 would be sufficient for the purposes of this study. However, since the study is also incorporating participants to rate the ministers, recruiting a small group of participants from each spiritual center was a part of the study, increasing the total sample size to 390. The goal is to collect a small subset of raters from each center to provide information on each minister participating in the study.

Informed Consent

The informed consent form (see Appendix G) contained the following information: (a) risks associated with the study, (b) procedures for collecting personal information, (c) guarantee of anonymity, (d) assurance of secure maintenance and ultimate shredding of collected data, and (e) the right to end participation in the study before, during, or after the study concludes. Each participant received a consent form via e-mail to read, sign, date, scan, and return to the researcher before participation in the study commenced. The consent forms outlined the parameters of the study and provided assurance to participants of their responses' confidentiality. The consent form explained the process of the research study and ensured individual responses would not appear in the research findings. After participants acknowledged, accepted, signed, scanned, and returned the consent form to the researcher via

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e-mail, participants received an e-mail containing a link to the SurveyMonkey website containing the online survey.

The informed consent included researcher contact information and an explanation of participants' ability to withdraw consent at any time from the research. Participants could have called or e-mailed the researcher to withdraw from the study before, during, and after the conclusion of data collection. Furthermore, the researcher have contacted SurveyMonkey to have the subject data removed if participants wished to withdraw after the data was collected, but before the deadline for contacting the researcher, to ensure the removal of his or her information prior to the publishing of the dissertation. Prior to starting the survey, the researcher designated a PIN on each consent form for identification purposes thus allowing the researcher and SurveyMonkey the ability to delete the survey and information from the data collected.

The withdrawal procedure involved the subject contacting the researcher via phone or e-mail to instruct the researcher to omit the participant's information from the study. If a participant chose to withdraw from the study, the participant provided the PIN to the researcher to ensure the exclusion of the data from that particular survey from the research results. The researcher released the subject from the study (through SurveyMonkey) and deleted all information pertaining to the specified PIN.

Assigning a PIN number for each participant and the individual data collected ensured anonymity and confidentiality. Storage of the copies of the digital data, along with copies of demographic surveys, and the signed informed consent documents is in a locked safe deposit box for 3 years. Only the researcher will have access to the locked and stored data.

After 3 years, the researcher will summarily destroy all research data: to include erasing electronically stored data and shredding all documents, including surveys, signed consent forms, and digital files. Throughout the online survey, a statement at the top of the page reminded participants that they might withdraw at any time by simply closing down the web page. The survey data from participants was not usable until a participant completed the survey and agreed to submit the completed survey responses at the end of the survey.

Confidentiality

The confidentiality of the participants was vital to the study. The informed consent document (see Appendix G) provided the necessary notification of voluntary participation for all participants. The researcher filed each email string with the participants on a flash drive. At the conclusion of the study, the deletion of all emails commenced.

Signed and fully completed informed consent forms were required of all participants. The collected data was confidential and unavailable to persons outside of the study. The statistician involved in data analysis phase of the study had access only to raw group data and has provided a Non-Disclosure Form (see Appendix H) for the confidentiality of participants and the data for this study.

Geographic Location

Recruiting of participants was through the New Thought Spiritual centers in the United States. The study participants consisted of 130 senior ministers and 2 each of their followers from New Thought Spiritual Centers located in the United States. New Thought Spiritual Centers sent a letter of introduction to solicit participants via the organization's Google groups (see Appendix E and Appendix F).

Data Collection

The executive committee from New Thought Spiritual Centers provided written permission to advertise the study on New Thought Spiritual Centers Google groups (see Appendix I). The executive team provided appropriate notification (letter of introduction) of the research study's request to solicit participants via the organization's Google groups. Upon receiving IRB approval, the recruitment of study participants commenced through the New Thought Spiritual Centers online Google groups. Study participants were identified as they saw the letter of invitation on their appropriate Google group and emailed the researcher indicating interest to participate in the study. The researcher then emailed the participant back the Informed Consent Form. When clients e-mailed a completed informed consent document, the researcher assigned a PIN number to each signed informed consent document, such as 1101, 1102, 1103, and so forth. This number served as identification during data reduction, the generation of a report with 1101, 1102, 1103 and so forth allowed the researcher to have a corresponding informed consent for that data.

The executive teams of New Thought Spiritual Centers are interested in using the servant leadership paradigm within the ministerial training and education curriculum, and were thus motivated to assist with this study. The executive team of New Thought Spiritual Centers encouraged senior ministers and followers to respond to the surveys.

The data for the study was collected through SurveyMonkey and included the following data items: (a) demographic questions (gender, race, and New Thought spiritual center's site location) (see Appendix J), (b) the ASPIRES survey (see Appendix A), and (c) the SLBS survey (see Appendix B). A web-based collection format enabled electronic data collection, thus increasing efficiency as there was no entry of data required for the researcher.

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Balch (2010) affirmed the Internet is well suited for survey research and is an increasingly valuable tool for conducting survey research. With a Web-based format, participants can respond from different geographical areas, which was necessary because of the dispersed locations of the members of the organization in the study. The researcher sent survey participants an initial notification and invitation to participate in the study via the New Thought Spiritual Centers Google groups. The researcher sent an email reminder to participants (see Appendix K and Appendix L) every 5 days after the initial invitation and for the duration of the 14 days, the posting remained on the survey website.

Upon acceptance by the Google groups' administrator, the participants received an e-mail outlining the study information along with the informed consent form (see Appendix G). Participants provided consent by reading and endorsing agreement to participate contained in the original email and sending the signed and dated document back to the researcher via email. Once the researcher received the signed informed consent document, the researcher sent an email to participants that contained the link directing participants to the SurveyMonkey website where they completed the survey. In this way, identifying information was not associated with completed surveys. The posting remained on the website for 14 days. For consistency, presentation of the survey instruments was in the same order for all participants. The first page of the link displayed a set of instructions for participating in the research. To conform to the anonymity and confidentiality requirements the surveys remained anonymous and there was no collection of IP addresses.

Instrumentation

The research study used three survey tools. The first tool was the general demographics questionnaire (see Appendix J). The second survey was the Assessment of

Spirituality and Religious Sentiments (ASPIRES) scale (see Appendix A) (Piedmont, 2004a), completed by the participating senior ministers. The final survey in the study was the Servant Leadership Behavior Scale (SLBS) (see Appendix B) (Sendjaya et al., 2008), which assessed the followers' perceptions of their senior ministers' servant leadership behaviors. Piedmont's (2001) ASPIRES scale was selected to measure self-transcendence. Dr. Ralph Piedmont permitted use of the ASPIRES scale (see Appendix C). The SLBS (Sendjaya et al., 2008) measured servant leadership behavior. Dr. Sen Sendjaya permitted use the SLBS scale (see Appendix D).

Demographic and General Information Questionnaire

This instrument (Appendix J) contained questions regarding general demographic characteristics. General demographics included (a) age, (b) gender, (c) race, and (d) New Thought Spiritual Center site. Demographics provided a better description of the data gathered from New Thought Spiritual Centers across the United States.

Instrument for Measuring Spirituality

The ASPIRES (Piedmont, 2004a; Appendix A) survey is a newly revised, long version, 35-item, 5-point Likert-type scale self-report questionnaire ranging from 1 (*strongly agree*) to 5 (*strongly disagree*). The ASPIRES scale was developed to identify aspects of spirituality that underlie all religious and or spiritual traditions. In this way, the ASPIRES scale incorporates specific operationalized definitions for religious and spiritual constructs (Piedmont, Werdel, & Fernando, 2009). Spiritual transcendence represents a motivational construct that reflects a person's heightened sense of a broader personal meaning for life (Piedmont, 2010). Those who endorse high levels of self-transcendence tend to find a meaning for life that is broader than an immediate sense of time and place (Piedmont, 2010).

Transcendent people develop a sense of enlightened awareness and feel attuned to nature and communities (Piedmont, 2010).

Subscales and meaning of scoring. High scores on the *Prayer Fulfillment* scale reflected an individual who appears to have an inner sense of peace and appears emotionally centered (Piedmont, 2010). Quiet and reticent, high scorers remain focused and content on life's activities (Piedmont, 2010). Those high on *Universality* are humble and non-assuming (Piedmont, 2010). There is a personal sense of generosity, both in terms of tangible goods and emotional resources (Piedmont, 2010). There is the perception that those high scorers are optimistic about the future and endeavor to realize their hopes for a more inclusive world (Piedmont, 2010).

Individuals scoring high on *Connectedness* evidenced an inner joy and happiness that reaches out to embrace others, individually and communally (Piedmont, 2010). There is a caring acceptance of others and organizations (Piedmont, 2010). Individuals high on *Connectedness* reject stereotypical images and instead embrace a hopeful optimism for the future (Piedmont, 2010).

Concerning the Religious Sentiment scales, individuals scoring high on Religiosity possibly were responsive to current modes of behavior (Piedmont, 2010). Not arrogant or rigid, these individuals instead willingly accept and comply with expectations placed upon them (Piedmont, 2010). These individuals are not merely conformists; they are realistic thinkers who see the value of current institutions for reaching their spiritual goals (Piedmont, 2010). Finally, raters of the individuals scoring high on the Religious Crisis scale thought the individuals were emotionally liable and plagued with many negative emotions (Piedmont, 2010). High scorers appeared to lack a fundamental emotional adaptability (Piedmont,

2010). Individuals with high scores may have an abrasive interpersonal style that makes membership in any type of group tenuous at best (Piedmont, 2010).

These short descriptions helped to provide greater interpretive breadth to these scales. Each of the ASPIRES scales creates a unique social impression that further illuminates the numinous qualities reflected in the scales (Piedmont, 2010). Like the Religious Sentiments dimension of the ASPIRES scale, each of the subscales of the Spiritual Transcendence dimension was summed and *t*-scores were computed (Piedmont, 2010). Individuals who scored low on *Prayer Fulfillment* do not concern themselves with meditative activities and prayer but distract themselves with his or her immediate lives (Piedmont, 2010). Low scores on the *Universality* dimension reflected a self-reliant attitude (Piedmont, 2010). A *we versus them* mentality may form (Piedmont, 2010).

Individuals who scored average for the *Connectedness* dimension believed in relationships. Individuals who scored low scores reflected challenges belonging to a group and tend to examine life from their own life story (Piedmont, 2010). Finally, individuals who scored low on the Spiritual Transcendence Scale (ST) are more concerned with the materialism and do not recognize life beyond the moment (Piedmont, 2010). The *t*-scores for the affiliated students were as follows (see Table 1): 41.64 for Prayer Fulfillment, 29.46 for Universality, 20.50 for Connectedness, and 32.50 for the total scale score (Piedmont, 2010). Conversely, the non-affiliated student *t*-scores were 40.18 for Prayer Fulfillment, 28.37 for Universality, 25.28 for Connectedness, and 32.45 for the total scale score (Piedmont, 2010). For the purpose of the current study, the total score was comprised of the ST Scale items and not the Religious Sentiments scale.

Table 1

Self-Report Normative Information for the Spiritual Transcendence Scale, Facet Scales, and Overall Total Score Separately by Gender and Age Group

Gender	Age Group	Prayer Fulfillment M	SD	Universality M	SD	Connectedness M	SD	Total Scores M	SD
Men	17-25	32.94	7.94	23.59	4.26	20.90	3.55	76.56	12.51
	26-45	36.21	10.13	25.79	6.03	20.32	3.92	82.21	17.03
	46-94	35.16	11.14	25.15	6.39	20.40	3.96	80.67	18.70
Women	17-25	35.03	8.88	24.41	4.40	22.11	3.51	80.69	13.66
	26-45	32.54	12.52	23.40	8.35	19.75	4.86	75.41	23.12
	46-94	34.30	12.58	24.67	7.89	20.25	4.66	79.12	22.80
Combined	17-25	34.43	8.68	24.18	4.37	21.77	3.57	79.52	13.47
	26-45	34.08	11.71	24.40	7.56	19.99	4.50	78.25	21.04
	46-94	34.64	12.02	24.86	7.32	20.31	4.40	79.74	21.26
Totals		34.43	10.17	24.39	5.87	21.09	4.04	79.35	17.17

Note: Total N = 2989; N for Men = 1004; N for Women = 1985; N for 17-25 age range = 1718; N for 26- 45 age range = 523; N for 46-94 age range = 748.

Accomplishing *T*-score transformations require the use of the formula:

$$T = ((10*((\text{raw score-Mean})/\text{SD}))+50)$$

The presence of these significant interactions demands that when scoring the ST

scales it was necessary to compare scores by gender and age. Piedmont (2010) suggested

using the data in Table 1 to calculate –*t*-scores. Such a transformation can help one to determine how similar obtained scores are to those in this normative data set.

The formula defines *T*-scores as normally distributed scores with a mean of 50 and a standard deviation of 10. The mean (*M*) and standard deviation (*SD*) are the values presented in Table 1. For comparison purposes, raw scores were computed into *t*-scores

The formula, (T=((10*((raw score-Mean)/SD))+50) will generate a score where the mean is 50 and the standard deviation is 10. Values between 45 and 55 are average. *T*-scores above 55 are *high* and those below 45 are *low*. Providing combined values (collapsing across gender) was helpful for those situations where gender distinctions are not possible (see Table 1). Table 1 also provided overall values as well. Although the ASPIRES was administered, only the ST items were used for the purpose of this study (Piedmont, 2010). The Self Transcendence Scales from the ASPIRES was used to measure an individual's level of self-transcendence. The subscale scores were collected and summed for each subscale separately and transformed into *t*-scores based on the normed sample. This is the standard method of scoring based on the ASPIRES technical manual (Piedmont, 2010).

The ASPIRES scale was chosen for this study because first, a substantial amount of validity evidence exists (Piedmont, 2001, 2004a), revealing structural and predictive validity that is generalizable in religious settings and many cultures (Goodman, Britton, Shama-Davis, & Jencius, 2005; Piedmont, 2007; Piedmont & Leach, 2002). Second, Piedmont (2001) developed the ASPIRES to capture a person's experience of finding meaning within the context of the Five Factor Model to represent non-redundant aspects of spirituality with the Five Factor Model personality domains (Piedmont, 2001). Finally, the ASPIRES scale is

a nondenominational scale that is relevant for a wide representation of faith beliefs, including

non-religious and agnostic believers (Piedmont, 2001).

Internal consistency. Alpha reliability coefficients are calculated for scores obtained

across the six scales for both the self-report and observer versions. The alpha reliability

coefficients are in Table 2.

Table 2

Alpha Reliabilities and Cross-Observer Convergence for the Self and Observer versions of the Spiritual Transcendence and Religiosity Scales

Scales	Self-Report $\underline{A}$	Observer Report $\underline{a}$	Self-Observer $\underline{r}$
Spiritual Transcendence Scales			
Prayer Fulfillment	.95A	.93c	.64***E
Universality	0.86	0.79	.42***
Connectedness	0.60	0.54	.25***
Total Scale Score	0.93	0.90	.57***
Religious Sentiment Scales			
Religiosity	0.90	.86°	.75***F
Religious Crisis	0.78	0.81	.34***

Note. *** *p* < .001, two-tailed.
A N= 2999, 8 N = 2999; e N= 982; 0 N = 982; EN= 981; F N = 981.

As can be seen, the ST overall and facet scales of Prayer Fulfillment and Universality

evidenced adequate levels of reliability, in both the self and observer forms. The

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Connectedness scale showed a lower level of consistency. Some of this is attributable to Item 7 ("Death does stop one's feelings of closeness to another"). Deleting this item raised the alpha to .71 in the self-report scores but reduced the alpha to .50 in the observer scores. Historically, this scale has generated lower alpha reliabilities, although it would evidence higher retest coefficients.

Piedmont (2004b) indicated that this scale, although having a very low alpha, was a robust predictor of outcome in a therapeutic drug treatment program. It may be that this dimension of spirituality is, by nature, relatively complex. Measures of internal consistency may, therefore, underestimate its true reliability. Consistent with this view has been the findings that correlations with external criteria have always shown the dimension to be useful. It is up to future researchers using this scale to determine the utility of this dimension. Reliability estimates for scores on the two Religious Sentiment scales indicate them to be quite adequate in both the self and observer samples.

Application for the ASPIRES. The ASPIRES incorporates a wide range of numinous constructs under a single umbrella. All the items contained in this scale have a demonstrated empirical utility in predicting psychosocial outcomes and/or have a tremendous amount of potential conceptual value for individuals who are interested in spiritual and religious phenomena (Piedmont, 2010). There are numerous applications for the ASPIRES and the survey can be used for conducting pastoral or religious assessments of clients in health care settings (Piedmont, 2010). The ASPIRES survey can be used to quickly identify needs to be addressed by pastoral staff (Piedmont, 2010).

The ASPIRES scale is also useful for conducting medical outcome research, such as for charting the role of spiritual and religious constructs on the emotional well-being,

survival rates, and treatment responsiveness of patients (Piedmont, 2010). It is a very useful instrument for studying end-of-life issues with the terminally ill or the elderly (Piedmont, 2010). In some circumstances, the Short Form may be very appropriate when time or attention issues are salient. What is particularly beneficial in these contexts is the availability of a validated rater version, allowing the collection of an independent source of data that can verify self-reported information (Piedmont, 2010). Finally, the growing movement in positive psychology makes the ASPIRES an increasingly relevant instrument for understanding a uniquely human quality: the creation of a life-directing sense of personal meaning (Piedmont, 2010).

Instrument for Measuring Servant Leadership Behavior

The SLBS (see Appendix B) (Sendjaya et al., 2008) is a 35-item, 5-point Likert-type scale, ranging from 1 (*strongly agree*) to 5 (*strongly disagree*), which measures six-dimensions of servant leadership: Voluntary Subordination, Authentic Self, Covenantal Relationship, Responsible Morality, Transcendental Spirituality, and Transforming Influence (Sendjaya et al., 2008). Subscales in the survey measured each dimension and reflected characteristics of servant leadership as described in the literature. Scales provided a total scale score, and six subscale scores highlighted the specific dimensions of servant leadership mentioned above. Higher scores suggested the individual endorses a higher level of the specific dimension listed. A sum total score suggested an individual would endorse a higher level of servant leadership as defined by the six dimensions of servant leadership.

The initial SLBS scale was constructed by Sendjaya (2008) first using interviews of 15 senior executives at for-profit and nonprofit institutions in Australia (Sendjaya et al., 2008). Data from the interviews were compiled and categorized and, using a quasi-statistical

approach, the contextual data were converted to quantitative data in each of the thematic categories, which revealed that the data were reliable with a coefficient average of .81 (Sendjaya et al., 2008). Using the information from the literature review and interviews, the initial scale consisted of 101 items (Sendjaya et al., 2008). The scale underwent expert validation using 15 people who taught or conducted research on servant leadership (Sendjaya et al., 2008). Using the content validity ratio (CVR), items receiving less than a CVR 0.49 were viewed as statistically unreliable and removed from the scale, generating a scale of 73 items (Sendjaya et al., 2008). This study used a new confirmatory factor analysis (CFA) among 277 graduate students in an Australian University (Sendjaya et al., 2008). Each subscale was analyzed to determine the proper fit to the data, resulting in a new 35-item, 5-point Likert-type scale. The alpha scores from the CFA are Covenantal Relationship a = 0.88, Transforming Influence a = 0.93, Authentic Self a = 0.93, Responsible Morality a = 0.84, Voluntary Subordination a = 0.91, and Transcendental Spirituality a = 0.72 (Sendjaya et al., 2008).

Data Analysis

Data collection occurred through SurveyMonkey to administer the surveys via the Internet. Data were exported to an Excel spreadsheet and reviewed for accuracy. The data were uploaded to PASW, version 21.0 (IBM® SPSS® Statistics) for data analyzing. Scores were computed according to scale specifications for each measure. The null hypotheses were tested by the appropriate statistical analysis. Scores were obtained by averaging scores across the different raters for each minister. All analyses used these aggregated scores. This method of aggregating rater's scores was done with the measures used in this study (Piedmont, 2001).

Tests of Pearson's coefficients of correlation determined the relationship between the ministers' self-transcendence and followers' perceptions of servant leadership behavior. An independent researcher reviewed and guided the statistical analyses. The non-disclosure agreement for the independent statistician is in Appendix H.

The data analysis for the study employed three types of analyses; descriptive statistics to gain information on age, gender, race, and New Thought Spiritual center site of participants within the sample. Computations conferred the score sums, means, standard deviations, and standard t-scores of the SLBS and ASPIRES. Mode, median, and range were also used to measure for any overall patterns in the sample. All variables were assessed for normalcy. Measures of skewness and kurtosis evaluated whether the sample obtained met normalcy assumptions.

To assess the relationship between SLBS and ASPIRES scores, a Pearson product moment correlation coefficient was determined. All hypotheses tested at a minimum of the .05 level of significance.

Ethical Considerations

Correlational research designs do not involve any kind of involvement with participants, which greatly diminishes ethical concerns (Mann, 2003). The study involved capturing information that most people would consider confidential or sensitive. There were specific measures used to protect the privacy of the respondents. Confidentiality protected the surveys and data. Only the researcher allowed sole access to the completed surveys.

This study's documents are in accordance with IRB regulations and will be maintained and later destroyed in accordance with IRB regulations, 3 years from the Dean's approval of the completed dissertation. The researcher instructed participants not to share

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information from the survey with any other persons through the informed consent documents. There was no sharing of personal information for any of the participants to any other person for any reason, except as required by the IRB. All of the data was collected, coded, and used in statistical analyses. The respondents' names were not recorded on the demographic surveys, the ASPIRES scale, or the Servant Leadership Behavior Scale.

Chapter Summary

Chapter 3 reviewed the research design and the methodology used to examine the relationship between self-transcendence and servant leadership behavior. Self-transcendence and servant leadership behavior is a topic studied in qualitative, quantitative, and mixed-method studies.

The goal of this study was to build upon existing research by examining leaders' self-transcendence and their servant leadership behavior as assessed by their followers. A quantitative, correlational research design used two instruments, which assessed the variable of self-transcendence and the variable of servant leadership behavior. The data uncovered a relationship between the self-transcendence and servant leadership behavior, which allows for future research on this topic. The relationship that exists between self-transcendence and servant leadership behavior serves as an organizational approach to governance in New Thought Spiritual Centers. The data findings are revealed in Chapter 4.

Chapter 4

Results

This chapter reveals the results of the data collection from this quantitative correlational research study. The purpose of this study was to determine whether a relationship existed between self-transcendence and servant leadership behavior among senior leaders and their followers at New Thought Spiritual Centers in the United States. This study conducted an investigation as to whether a relationship existed between the leaders' self-assessed self-transcendence and the leaders' perceived servant leadership behavior as assessed by their followers. The variable, self-transcendence, was measured by the Assessment of Spirituality and Religious Sentiments (ASPIRES) (see Appendix A). The measure of the variable servant leadership behavior required using the Servant Leadership Behavior Scale (SLBS) (see Appendix B).

This study was an investigation of 43 leaders from New Thought Spiritual Centers on the relationship between leaders' self-assessed self-transcendence and perceived servant leadership behavior, as assessed by followers. The senior ministers at New Thought Spiritual Centers, one church denomination in the United States, completed a self-assessment on perceived self-transcendence using the Assessment of Spirituality and Religious Sentiments (ASPIRES) and the Servant Leadership Behavior Scale (SLBS) to assess self-perceived servant leadership behavior. The analysis of variables determined if a statistical relationship did or did not exist. Information in this chapter involves the synopsis of instruments and data collection, review of the research questions and hypotheses, a review of the data analysis procedures, and findings. The chapter concludes with a summary.

Synopsis of Instruments and Data Collection

The results from two surveys and a demographic questionnaire provided information on the variables in the study. This quantitative study research design was descriptive and used a correlational design to evaluate the perceptions between the variables of self-transcendence and servant leadership behavior. This study included participants among a highly spiritual, trans-denominational population, New Thought Spiritual Centers in one single denomination, in the United States.

ASPIRES

Self-transcendence was measured by the ASPIRES Self-Transcendence Scale (ASPIRES). The ASPIRES (Piedmont, 2004a) (see Appendix A) survey is a newly revised, long version, 35-item, 5-point Likert-type scale self-report questionnaire ranging from 1 (*strongly agree*) to 5 (*strongly disagree*). The ASPIRES survey was useful for assessing each concept through questions that, when answered, could tap into each concept and provide total scale scores used to represent aspects of self-transcendence (Piedmont, 2010). These concepts make up the ASPIRES scale and the scores measured self-transcendence among leaders.

SLBS

The SLBS (Sendjaya et al., 2008) (see Appendix B) is a 35-item, 5-point Likert-type scale, ranging from 1 (*strongly agree*) to 5 (*strongly disagree*) that measures six-dimensions of servant leadership: Voluntary Subordination, Authentic Self, Covenantal Relationship, Responsible Morality, Transcendental Spirituality, and Transforming Influence (Sendjaya et al., 2008). Subscales in the survey measured each dimension and reflected characteristics of

servant leadership as described in the literature. Scales provided a total scale score, and six subscale scores highlighted the specific dimensions of servant leadership mentioned above.

Demographic questionnaire. The demographic questionnaire included questions on (a) age, (b) gender, (c) race, and (d) New Thought Spiritual Center site. Demographics provided a better description of the data gathered from New Thought Spiritual Centers across the United States.

Data Collection. SurveyMonkey.com, a popular web-based site, was the survey administration tool. Participants of the sampling frame received a web-link via electronic mail after they returned the informed consent. Participants were directed to the data collection instruments. The surveys remained online for four weeks.

Research Questions and Hypotheses

The following two questions and hypotheses guided the quantitative correlational research study:

RQ1. Is there a relationship between leaders' perceived servant leadership, as reported by their followers using the Servant Leadership Behavior Scale, and leaders' perceived self-transcendence, as self-reported using the Assessment of Spirituality and Religious Sentiments Scale?

RQ2. Is there a relationship between leaders' self-assessment of servant leadership behavior and a self-assessment of their self-transcendence?

$H1_0$: There is no correlation between leaders' servant leadership behavior as reported by their followers and leaders' self-assessed self-transcendence.

$H1_a$: There is a correlation between leaders' servant leadership behavior as reported by their followers and leaders' self-assessed self-transcendence.

$H2_0$: There is no correlation between leaders' self-assessed servant leadership behavior and leaders' self-assessed self-transcendence?

$H2_a$: There is a correlation between leaders' self-assessed servant leadership behavior and leaders' self-assessed self-transcendence.

$H3_0$: There is no correlation between leaders' Prayer Fulfillment and servant leadership behavior.

$H3_a$: There is a correlation between leaders' Prayer Fulfillment and servant leadership behavior.

$H4_0$: There is no correlation between leaders' Universality and servant leadership behavior.

$H4_a$: There is a correlation between leaders' Universality and servant leadership behavior.

$H5_0$: There is no correlation between leaders' Connectedness and servant leadership behavior.

$H5_a$: There is a correlation between leaders' Connectedness and servant leadership behavior.

Data Analysis Procedures

The PASW, version 21.0 (IBM® SPSS® Statistics) for data analyzing software for Windows facilitated statistical analysis for this study. The analyses included descriptive and inferential statistics. Descriptive statistics provided general information about the data and about potential problems that might skew the analysis (Carmeli & Weisberg, 2006). Conclusions can be made from the whole group by looking at a sample of that group through inferential statistics (Carmeli & Weisberg, 2006). Spearman Rho (also called non-parametric

data) analysis provided preliminary information about the different relationships described in this study. Spearman rank-ordered correlations were used instead of the more common Pearson correlations due to the comparatively small sample of leaders ($N = 43$). In addition, given the sample size and the exploratory nature of this study, findings that were significant at the $p < .10$ level were noted to suggest possible avenues for future research.

Results

In this research, the purpose was to examine whether a relationship existed between the variables of self-transcendence and perceived servant leader behaviors among senior leaders and their followers at New Thought Spiritual Centers in the United States. Data from 43 leaders and 126 followers completed this study. Table 3 contains the data of the frequency counts for variables from the leader sample ($N = 43$). Sixty-three percent of the leaders were female, and most (86.0%) were Caucasian. The ages of the leaders ranged from 45 to 77 years ($M = 59.95$, $SD = 7.90$) (Table 3, see Appendix O).

Table 4 contains the data that supports the leaders' self-assessment scale scores for the four ASPIRES scores and the seven servant leadership scores for the SLBS scale. The highest of the ASPIRES scores was for universality ($M = 51.20$) and the highest servant leadership score was for transforming influence ($M = 4.33$) (see Table 4).

Universality. Piedmont (2010) defined *Universality* the belief in an expansive definition of life's purpose and meaning. The reported correlation value in the current study was *(M = 51.20)*, indicating a high score on the dimension of *Universality* on the ASPIRES scale. Servant leaders who scored high on *Universality* are humble and non-assuming (Piedmont, 2010). There is a personal sense of generosity, both in terms of tangible goods and emotional resources (Piedmont, 2010).

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There is the perception that those high scorers are optimistic about the future and endeavor to realize their hopes for a more inclusive world (Piedmont, 2010). Leaders who scored lower on the *Universality* dimension reflected a self-reliant attitude (Piedmont, 2010).

Transforming influence. Sendjaya et al. (2008) defined transforming influence as Servant leadership that allows followers' to engage in servant behavior similar to that of a servant leader. The reported correlation value in the current study was *(M = 4.33)*, indicating a high score on transforming influence on the SLBS scale. The servant leader who scores high on transforming influence can articulate a shared vision to empower, inspire, and give meaning to work (Sendjaya et al., 2008). This servant leaders leads by personal example, inspires others to lead by serving and allows followers to experiment and be creative without fear (Sendjaya et al., 2008). Finally, high scoring servant leaders can empower followers to engage their greatness (Sendjaya et al., 2008).

Table 4

Descriptive Statistics for Selected Self-Assessment Scale Scores from Leader Sample (N = 43)

ASPIRES Scale Score				
	M	*SD*	Low	High
Self-Transcendence	50.81	8.74	34.16	65.93
Prayer Fulfillment	50.84	9.18	28.26	57.25
Universality	51.20	6.75	30.62	55.76
Connectedness	49.71	10.11	28.57	70.62
SLBS Scale Scores				
	M	*SD*	Low	High
Voluntary Subordination	4.32	0.45	3.00	5.00
Authentic Self	4.25	0.45	3.00	5.00
Covenantal Relationship	4.28	0.49	3.00	5.00
Transcendental Spirituality	4.42	0.43	3.00	5.00
Responsibility Morality	4.20	0.60	2.20	5.00
Transforming Influence	4.33	0.46	3.00	5.00
Total Score	4.30	0.42	3.00	5.00

Table 5 contains the data that supports the frequency counts for variables from the follower sample ($N = 126$). Seventy-five percent of the followers were female, and most (75.4%) were Caucasian (Table 5, see Appendix P).

Table 6 contains the data that supports the seven follower ratings of their leaders' servant leadership. All seven ratings were above four points on a 5-point scale with the highest rating being transcendental spirituality ($M = 4.29$) (see Table 6).

Transcendental Spirituality. Sendjaya et al. (2008) defined transcendental spirituality as the servant leaders' behavior that undergirds spiritual values and allows the needs of the follower to come first both the spiritual and physical need(s). The reported

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correlation value in the current study was *(M = 4.29)*, indicating a high score for leaders' in transcendental spirituality. Servant leaders who scored high on transcendental spirituality are enlightened to an internal calling. Servant leaders empower others toward purpose and direction, they promote values that go beyond self-interest and materialism, and servant leaders help others to gain an awareness of meaning out of day-to-day work (Sendjaya et al., 2008).

Table 6

Descriptive Statistics for Follower Ratings for their Leader for Servant Leadership (N = 126)

Scale Score	*M*	*SD*	Low	High
Voluntary Subordination	4.23	0.63	2.00	5
Authentic Self	4.07	0.73	1.67	5
Covenantal Relationship	4.22	0.68	1.67	5
Transcendental Spirituality	4.29	0.60	2.25	5
Responsibility Morality	4.10	0.66	2.20	5
Transforming Influence	4.23	0.69	1.00	5
Total Score	4.19	0.60	2.06	5

Discussion of the Research Questions

Research Question 1 asked, "Is there a relationship between leader's perceived servant leadership as reported by their followers using the Servant Leadership Behavior Scale and leaders' perceived self-transcendence, as self-reported using the Assessment of Spirituality and Religious Sentiments Scale" and the related null hypotheses. The null hypothesis predicted that, $H1_o$: There is no correlation between leaders' servant leadership behavior as reported by their followers and leaders' self-assessed self-transcendence.

To answer this question, Table 7 contains the data that supports the relevant Spearman Rho rank-ordered correlations. Spearman Rho rank-ordered correlations were

used instead of the more common Pearson Product Moment correlations because of the comparatively small sample of leaders ($N = 43$). In addition, given the sample size and the exploratory nature of this study, findings that were significant at the $p < .10$ level were noted to suggest possible avenues for future research. Inspection of the table found the leaders' self-assessed self-transcendence score to have significant positive correlations with all seven followers' servant leadership ratings. The strongest correlations were between self-transcendence with responsible morality ($r^2 = .50$, $p < .001$) and transforming influence ($r^2 = .48$, $p < .001$). This combination of findings provided support to reject $H1_o$ (see Table 7).

Self-transcendence with responsible morality. Sendjaya et al. (2008) defined responsible morality as the morality and standard of a servant leader to maintain high ethical beliefs and values. The reported correlation value in the current study was ($r^2 = .50$, $p < .001$), indicating significant positive correlation between self-transcendence and responsible morality. Servant leaders who score high on responsible morality live by moral principles, and places emphasizes on living righteous rather outer appearance (Sendjaya et al., 2008). These servant leaders use morality to justify the means to an end (Sendjaya et.al, 2008). Finally, these servant leaders encourage followers to engage in just reasoning and empower followers for moral actions (Sendjaya et al., 2008).

Self-transcendence with transforming influence. Sendjaya et al. (2008) defined transforming influence as servant leadership that allows followers' to engage in servant behavior similar to that of a servant leader. The reported correlation value in the current study was ($r^2 = .48$, $p < .001$), indicating significant positive correlation between self-transcendence and transforming influence. Servant leaders who score high on transforming influence make certain that people have an understanding of the shared vision (Sendjaya et

al., 2008). These servant leaders allow followers to express their talents in creative ways and

leads by example (Sendjaya et al., 2008). Finally, servant leaders scoring high on

transforming influence provides straightforward feedback regarding follower performance

(Sendjaya et al., 2008).

Table 7

Spearman Rank-Ordered Correlations for Followers' Aggregated Leadership Ratings with Leaders' Self-Assessment Measures (N = 43)

Followers' Ratings	Leaders' Self-Assessment Ratings[a]									
	1		2		3		4		5	
Voluntary Subordination	0.39	***	0.34	**	0.27	*	0.19		0.13	
Authentic Self	0.33	**	0.26	*	0.29	*	0.06		0.17	
Covenantal Relationship	0.40	***	0.42	****	0.33	**	0.20		0.21	
Transcendental Spirituality	0.46	****	0.39	***	0.33	**	0.13		0.20	
Responsible Morality	0.34	**	0.50	*****	0.39	***	0.10		0.31	**
Transforming Influence	0.46	****	0.48	*****	0.36	**	0.26	*	0.27	*
Total Score	0.44	****	0.44	****	0.37	**	0.15		0.26	*

* $p < .10$. ** $p < .05$. *** $p < .01$. **** $p < .005$. ***** $p < .001$.
[a] Ratings: 1 = *Total Servant Leadership*; 2 = *Self-Transcendence*; 3 = *Prayer Fulfillment*; 4 = *Universality*; 5 = *Connectedness*.

Research Question 2 asked, "Is there a relationship between leaders' self-assessment

of servant leadership behavior and self-assessment of their self-transcendence?" This

question had four related null hypotheses:

$H2_0$: There is no correlation between leaders' self-assessment of servant leadership

behavior and leaders' self-assessed self-transcendence.

$H3_0$: There is no correlation between leaders' Prayer Fulfillment and servant

leadership behavior.

$H4_0$: There is no correlation between leaders' Universality and servant leadership

behavior.

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$H5_0$: There is no correlation between leaders' Connectedness and servant leadership behavior.

Hypothesis 2 predicted that, $H2_0$: There is no correlation between leaders' self-assessed servant leadership behavior and leaders' self-assessed self-transcendence. Table 8 contains data to support the relevant Spearman Rho correlation. The correlation was almost significant, $r^2 = .26$, $p = .09$, which provided partial support to reject $H2_0$.

Hypothesis 3 predicted that, $H3_0$: There is no correlation between leaders' *Prayer Fulfillment* and servant leadership behavior. Table 8 contains the data to support the relevant Spearman correlation. The correlation was significant, $r^2 = .36$, $p = .02$, which provided support to reject $H3_0$.

Hypothesis 4 predicted that, $H4_0$: There is no correlation between leaders' *Universality* and servant leadership behavior. Table 8 contains the data to support the relevant Spearman correlation. The correlation was not significant, $r^2 = .11$, $p = .47$, which provided support to retain $H4_0$.

Hypothesis 5 predicted that, $H5_0$: There is no correlation between leaders' *Connectedness* and servant leadership behavior. Table 8 contains the data to support relevant Spearman correlation. The correlation was not significant, $r^2 = .06$, $p = .70$, which provided support to retain $H5_0$.

Table 8

Spearman Rank-Ordered Correlations for Leaders' Self-Reported Servant Leadership Behavior Total Score with Assessment of Spirituality and Religious Sentiments Scale Scores (ASPIRES) (N = 43)

ASPIRES Scores	Leadership Scores	
Self-Transcendence	0.26	*
Prayer Fulfillment	0.36	**
Universality	0.11	
Connectedness	0.06	

$* p < .10.$ $** p < .05.$ $*** p < .01.$ $**** p < .005.$ $***** p < .001.$

Additional Findings

Table 9 contains the data that supports the Spearman rank-ordered correlations for the seven aggregated followers' ratings of their leaders' servant leadership behavior with the corresponding self-assessed servant leadership ratings given by the leaders. All seven correlations were significant and positive. The strongest correlations were for transforming influence ($r^2 = .60$, $p < .001$) and authentic self ($r^2 = .55$, $p < .001$) (see Table 9).

Transforming influence. Sendjaya et al. (2008) defined transforming influence as servant leadership that allows followers' to engage in servant behavior similar to that of a servant leader. The reported correlation value in the current study was ($r^2 = .60$, $p < .001$), indicating significant positive correlation between servant leadership behavior and transforming influence. Servant leaders who score high on transforming influence make certain that people have clear understanding of the shared vision (Sendjaya et al., 2008). These servant leaders allow followers to express their talents in creative ways and lead by example (Sendjaya et al., 2008). Finally, servant leaders scoring high on transforming influence provide straightforward feedback regarding follower performance (Sendjaya et al., 2008).

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Authentic self. Sendjaya et al. (2008) defined authentic self as the perceived

consciousness and sense of self of the servant leader through the exhibition of servant leader

behaviors. The reported correlation value in the current study was ($r^2 = .55$, $p < .001$),

indicating significant positive correlation between servant leadership behavior and authentic

self. Servant leaders who score high on authentic self are not defensive when challenged

(Sendjaya et al., 2008). When criticized, servant leaders concentrate on the message, not the

messenger (Sendjaya et al., 2008). These leaders have a willingness to say, "*I was wrong*" to

followers (Sendjaya et.al, 2008). Finally, servant leaders scoring high on authentic self are

willing to let followers take control of situations when necessary and allow followers to

question actions and decisions (Sendjaya et al., 2008).

Table 9

*Spearman Rank-Ordered Correlations Between Followers' Ratings of their Leaders' Servant
Leadership Behavior Scores with the Equivalent Self-Report Ratings Given by the Senior
Ministers (N = 43)*

Leadership Score	r^2	
Voluntary Subordination	0.30	**
Authentic Self	0.55	*****
Covenantal Relationship	0.44	****
Transcendental Spirituality	0.45	****
Responsible Morality	0.38	***
Transforming Influence	0.60	*****
Total Score	0.44	****

* $p < .10$. ** $p < .05$. *** $p < .01$. **** $p < .005$. ***** $p < .001$.

Chapter Summary

In summary, information revealed in surveys completed by 43 leaders and 126

followers helped to examine whether a relationship existed between the variables of self-

transcendence and perceived servant leader behaviors among senior leaders at New Thought

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Spiritual Centers in the United States. The conclusions extrapolated from research question 1 suggested there was a significant positive correlation between self-transcendence and servant leadership behavior. The findings for research question 2 suggested partial support for leaders' self-assessed self-transcendence and self-assessed servant leadership behavior. The highest scores for leaders' was the subscale of *Prayer Fulfillment*, and less high among the subscales *Universality* and *Connectedness.* Chapter 5 contains a review of the research questions and hypotheses. Included in the final chapter is a discussion of the comparisons between the findings and the literature, conclusions and implications, and a series of recommendations for future research.

Chapter 5

Discussion, Implications, and Recommendations

Chapter 5 includes further interpretation of the results of the study, implications from the results, and recommendations for future research. The interpretation of the results section includes a review of the research questions, hypotheses, and purpose of the study, a summary of key Chapter 4 results, and a comparison of the results in the context of other research. The implications section includes the significance of the study to organizational leadership. The recommendations section includes recommendations formed from the results for future research. The chapter closes with policy and practitioner recommendations and closing comments.

The literature reviewed in Chapter 2 acknowledged three characteristics stood out relating to the self-transcendence and the servant leadership construct: (a) a leader's spiritual beliefs enhance servant leadership behaviors, (b) servant leaders, according to followers, are effective, and (c) a leader's spiritual practices have great relevance on the perceived effectiveness of servant leadership behaviors (Freeman, 2011). The literature search revealed evidence of a gap in the literature about servant leadership; however, the gap was most evident regarding the subject of self-transcendence. The specific gap related to how followers viewed their leaders as possessing qualities of self-transcendence and servant leadership behavior. Fairholm (1998), along with Greenleaf (1977) and Mitroff and Denton (1999) agreed with the argument that spiritual beliefs or self-transcendence are critical to servant leadership.

The purpose of this study was to examine whether a relationship existed between the variables of self-transcendence and perceived servant leader behaviors among senior

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ministers and their followers at New Thought Spiritual Centers in the United States. The variable, self-transcendence, was measured by the Assessment of Spirituality and Religious Sentiments (ASPIRES). The variable, servant leadership behavior measured using the Servant Leadership Behavior Scale (SLBS). The primary driver for this study stemmed from the gap in the relationship between self-transcendence and servant leadership behavior.

The following two questions guided this quantitative correlational research study:

RQ1. Is there a relationship between leaders' perceived servant leadership, as reported by their followers using the Servant Leadership Behavior Scale, and leaders' perceived self-transcendence, as self-reported using the Assessment of Spirituality and Religious Sentiments Scale?

RQ2. Is there a relationship between leaders' self-assessment of servant leadership behavior and a self-assessment of their self-transcendence?

Interpretation of Results

The research design and two research questions led to the formulation of five hypotheses. Data used from surveys tested the hypotheses. Chapter 4 contained the results of the analysis of the data collected. An interpretation of the results of hypotheses testing, limitations of the study, and the results in context of other research follows.

Hypothesis 1. The statement for $H1_0$ was no correlation between leaders' servant leadership behavior as reported by their followers and leaders' self-assessed self-transcendence. The findings showed the leaders' self-assessed self-transcendence score to have significant positive correlations with all seven followers' servant leadership ratings. The strongest correlations were between self-transcendence with responsible morality ($r^2 = .50$, $p < .001$), and self-transcendence with transforming influence ($r^2 = .48$, $p < .001$).

According to Sendjaya's et al. (2008) research, servant leaders who score high on responsible morality take a stand on moral principles. These servant leaders emphasize doing what is right rather than focus on outer appearance (Sendjaya et al., 2008). Servant leaders scoring high on responsible morality use morally justified means to achieve appropriate ends, encourages followers to engage in principled reasoning, and enhance righteous action from followers (Sendjaya et al., 2008). Servant leaders who score high on transforming influence ($r^2 = .48$, $p < .001$) make certain that people have clear understanding of the shared vision (Sendjaya et al., 2008). These leaders allow followers to express their talents in creative ways and lead by example (Sendjaya et al., 2008). Finally, servant leaders scoring high on transforming influence provide straightforward feedback regarding follower performance (Sendjaya et al., 2008). The results of the current study suggest that servant leaders who scored high in responsible morality and transforming influence understand that the way in which they lead, encourage, and empower followers to act and behave morally. Followers are encouraged by the leaders' ability to provide positive feedback that transforms people's lives for the better. This combination of findings provided support to reject $H1_0$.

Hypothesis 2. The statement for $H2_0$ was no correlation between leaders' self-assessed servant leadership behavior and leaders' self-assessed self-transcendence. This correlation provided partial support to reject $H2_0$. The correlation of the relationship was highest among self-transcendence and *Prayer Fulfillment*. Leaders who scored high on self-transcendence find a broader and fuller meaning to life (Piedmont, 2010). These servant leaders have a sense of life that goes outside their current understanding of place and time (Piedmont, 2010). Servant leaders who scored high on *Prayer Fulfillment* find strength and support in connecting to a higher power (Piedmont, 2010). The results of the current study

suggest that servant leaders who scored high in self-transcendence and *Prayer Fulfillment*
understand the power in connecting to a higher power. These leaders transcend the
immediate reality to find peace and solace in everyday living.

Hypothesis 3. The statement for $H3_0$ was no correlation between leaders' *Prayer
Fulfillment* and servant leadership behavior. The correlation was significant which provided
support to reject $H3_0$. Servant leaders who scored high on *Prayer Fulfillment* are
emotionally satisfied. These servant leaders find strength and support in connecting to a
higher power (Piedmont, 2010). Servant leaders who scored high in this area appreciate
positive solitude and inner renewal during times of stress and crisis (Piedmont, 2010).
Servant leaders who scored high in this area create a space in their life for prayer and
meditation to connect with a higher power (Piedmont, 2010). The results of the current study
suggest that servant leaders who scored high in *Prayer Fulfillment* are at peace and handle
life in a joyous manner. These leaders possess an inner contentment and satisfaction with life
and their immediate surroundings. These leaders have a strong awareness of spiritual
transcendence and understand the value of life from a larger, connected perspective.

Hypothesis 4. The statement for $H4_0$ was no correlation between leaders'
Universality and servant leadership behavior. The correlation was significant which
provided support to retain $H4_0$. Servant leaders who scored low in *Universality* reflect loner
mentality and these leaders can possess an us-versus-them mentality (Piedmont, 2010).
Moreover, servant leaders who scored low on *Universality* focus on their day-to-day reality.

These leaders' personal life and concerns are of greater concern to them than a larger
understanding of life (Piedmont, 2010). The results of the current study suggest that servant
leaders who scored low in *Universality* fail to understand the expansiveness of life and the

interrelatedness of all of life. Servant leaders who scored low in *Universality* possess a limited awareness that all people share a common bond that unites humankind and feel less likely to protect life in all its various manifestations. The challenge for these servant leaders is to see the unity and humanity of all people that surpass any outer differences.

Hypothesis 5. The statement for H5$_0$ was no correlation between leaders' *Connectedness* and servant leadership behavior. The correlation was significant which provided support to retain H5$_0$. Servant leaders who scored low on *Connectedness* have a hard time finding meaning and feeling connected to a group or organization. These leaders may feel isolated and view their life only from their personal experience (Piedmont, 2010).

The results of the current study suggest that servant leaders who scored low in *Connectedness* have a difficult time connecting to a higher energy or life force. These leaders struggle to understand and appreciate the interrelatedness of all of life. Moreover, these servant leaders' fail to recognize the value in appreciating the relationships and accountability to those who proceeded them (i.e., parents, grandparents, one's ancestors), to those who co-occupy the current world (i.e., friends, family, co-workers), and to those who will come after them (i.e., children, grandchildren, and future generations) (Piedmont, 2010). The challenge for these servant leaders is to recognize the value in a sense of responsibility and gratitude for life that came before them, to share the knowledge of experience of the current life, and to make certain the gifts of wisdom, history, and knowledge of the current generation are passed on to future generations.

Contextual Interpretation of Research Question #2

The findings of the current study counter several studies in the academic literature specifically as it relates to research question 2. The findings for research question 2 suggested partial support for leaders' self-assessed self-transcendence and self-assessed

servant leadership behavior. Null hypothesis 4 (There is no correlation between leaders' *Universality* and servant leadership behavior, $r^2 = .11$, $p = .47$) and null hypothesis 5 (There is no correlation between leaders' *Connectedness* and servant leadership behavior, $r^2 = .06$, $p = .70$) are supported by the data.

For the purpose of contextual analysis, Piedmont (2010) argued that religiosity and spirituality have distinctive relationships with the type of personality qualities that represent the score on the ASPIRES scale. The personality types of leaders who took the ASPIRES can be understood through observer ratings (Piedmont, 2010). The ratings of observers are linked to the self-rated scores of leaders resulting in adjective descriptions of leaders that outline the type of social impressions created by high on low scorers (Piedmont, 2010). This type of information can inform the kind of personal qualities that surround the trait in question. Gough and Heilbrum's (1983) research comprised of an Adjective Check List (ACL) that contained 300 adjectives to describe subjects.

Observers (Piedmont, 2010) selected those adjectives that they felt best described the subject. The ratings were collapsed across raters and correlated to the ASPIRES facet scales. The negative correlations represented the low scores on the ASPIRES while the positive correlations represented the high scorers on the ASPIRES. The ACL items that were selected were the ones that significantly and uniquely correlated with a single ASPIRES facet scale (Piedmont, 2010). Table 10 contains the data that supports that supports null hypothesis 4 (There is no correlation between leaders' *Universality* and servant leadership behavior, $r^2 = .11$, $p = .47$), null hypothesis 5 (There is no correlation between leaders' *Connectedness* and servant leadership behavior, $r^2 = .06$, $p = .70$), and related adjective associated with the facet scale. Each of the ASPIRES scales gives rise to the distinctive

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social impression that further illustrate the numinous qualities reflected in the scales

(Piedmont, 2010).

Table 10

Correlations Between the ASPIRES Scales and Observer Ratings on the Adjective Checklist

ASPIRES Scale	Adjective Checklist Item
Prayer Fulfillment	Contented, mature, persevering, pleasant, reserved, sincere, -argumentative, -distractible, -distrustful, -fickle, -hard-hearted, -lazy
Universality	Fair-minded, good-natured, idealistic, meek, progressive, unassuming, -complaining, -conceited, -greedy, -quarrelsome, -self-centered
Connectedness	Affectionate, emotional, energetic, jolly, outgoing, sentimental, sympathetic, -cold, -cynical, -formal, -prejudiced,-unconventional, -wary

Note. All correlation are significant at p< .05, N = 392. Minus signs before adjectives indicate negative correlations with the facet scale (As adapted from Piedmont, 2010).

Limitations of the Study

The study included limitations from uncontrolled covariates, the data collection

method, the lack senior ministers of minority representation, the nature of spirituality, and the

possibility of the distortion of information. The uncontrolled covariates included the

collective culture of New Thought Spiritual organization and the individual centers,

individual philosophical perspectives, and spiritual backgrounds and beliefs. The covariates

could have affected the lay leaders' perception of their senior ministers' servant leadership

behavior. Another limitation to the study pertained to the data collection method consisting

of using an online survey. Qualitative or mixed-method research might have added the

insight and richness lacking when using only a questionnaire method to collect data (Lind,

Marchal, & Wathen, 2008).

Qualitative methods were not practical for the current study because of the large number of New Thought Spiritual centers in the organization selected for participation in the completion of the survey instruments. The lack of representation of minorities limited the interpretation of findings. Study participants were limited to those who agreed to participate voluntarily.

The nature of spirituality is a personal and sensitive topic that did or did not cause participants to convey their behavior in light of what others would expect. The possibility exists that participants may have answered the survey questions with politically correct responses. The last limitation pertained to possible intentional distortions of the data by the participants. Participants who did not believe in the confidentiality of their responses might have inflated or deflated their responses.

Delimitations

The study delimitations included (a) location where the data collection occurred, and (b) limits on the type of leadership behavior under investigation. The location of data collection was via the internet and so only individuals with access to the internet participated in the study. The decision to use data from one large spiritual organization, a limited sample from one denomination, in the United States limited the ability to generalize the results of the study. This current study may be generalizable to the population of leaders and followers in New Thought Spiritual Centers (the larger organization). However, this current study is not generalizable to denominations outside of the organization under investigation nor is the results generalizable to other spiritual denominations in other countries. The findings are not applicable to the pastors in the Catholic church, synagogues, or any of the protestant denominations. Given that assumption of non-applicability, the findings are not

generalizable outside the culture in which the study was conducted (i.e., South America, Asia, etc.) The data collection instruments included questions about self-transcendence and behaviors associated with servant leadership.

Results in the Context of Other Research

The literature reviewed in Chapter 2 highlighted several studies that can be compared with the findings of this research. Several studies revealed a relationship between servant leadership and spirituality, and some did not (Beazley, 2002; Beazley & Gemmill, 2005; Dent et al., 2005; Liden et al., 2008; Reave, 2005; Sendjaya et al., 2008; Stupak & Stupack, 2005). Along with other scholars, the findings of Sendjaya and Perkerti (2010) supported a relationship between leaders' spirituality and servant leader behaviors (Beazley, 2002; Beazley & Gemmill, 2005; Dent et al., 2005; Liden et al., 2008; Reave, 2005; Sendjaya et al., 2008; Stupak & Stupack, 2006). This current study found in the additional analysis that all seven of Sendjaya's (2002) subscales of the SLBS scale (Voluntary subordination, Authentic self, Covenantal Relationship, Transcendental Spirituality, Responsible Morality, and Transforming Influence) were significant and positive in relationship to the followers' ratings of their leaders 'servant leadership behavior. This study is consistent with Sendjaya and Perkerti (2010) who found a relationship between leaders' spirituality and servant leader behaviors.

In Beazley and Gemmill's (2005) research, a relationship existed from the correlated dimension of the Spirituality Assessment Scale (SAS) that included the characteristics of humility, honesty, and service to others. This relationship confirms the research of Burns (1978) and Greenleaf (1977) who argued in favor of servant leadership model's

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characteristics of morality and values. This current study also confirmed a relationship between self-transcendence and servant leadership behavior.

Sendjaya et al. (2008) commented that the concept of service is included in the world religions. Servant leaders are committed to serving others (Liden et al., 2008) and do so selflessly in their daily living (Greenleaf, 1977). The commitment implies that not only do servant leaders perform acts of service; they consider themselves servants. Greenleaf (1977) pontificated that voluntary subordination to others is a defining characteristic of servant leaders. Servant leaders put the needs and aspirations of other people above their own, and their focus is on serving rather than leading. Stewardship is a defining characteristic of servant leadership (Barbuto & Wheeler, 2006; Liden et al., 2008). The current study also confirmed a relationship between self-transcendence and servant leadership behavior.

Herman's (2008) research found a positive correlation between servant leadership and workplace spirituality. Herman's (2008) study, which was quantitative in nature, measured workplace spirituality, using the Dimensions of Spirituality at Work scale to determine organization member's perspectives regarding the meaning of one's work, the meaning of one's internal life, the meaning of values at work, and individual and organizational values. Herman's (2008) findings were compared to the findings from Laub's (1999) Organizational Leadership Assessment. Herman (2008) defined workplace spirituality as a way to provide meaning, purpose, and community. Spirituality aligns with individual and organizational values, and it respects integrating the whole person (Herman, 2008). Finally, spirituality creates a space for humans to develop optimally (Herman, 2008) as did the current study.

Beazley (2002) used the Spirituality Assessment Scale, developed by H. Beazley (1998), in Laub's (1999) servant organizational leader assessment to investigate whether a

servant leader is spiritual and whether spirituality relates to a leader's performance. The results of the research found a positive correlation between spirituality and servant leadership behavior in a quantitative relational study. Limitations of the present study included the restriction of participants to one organization, and possible inflation of the answers so that they were more socially acceptable. The research of Beazley aligns with this current study on the relationship between self-transcendence and servant leadership behavior.

Vinod and Sudhakar (2011) commented that the very idea of servants acting as leaders is an oxymoron. Paris and Peachey (2013) conducted a systemic review of servant leadership and determined that of the studies conducted on the relationship between spirituality and self-transcendence an apparent relationship between spirituality and servant leadership existed; however, there were insufficient findings from their review. Several researchers (Hale & Fields, 2001; Humphrey, 2005; Irving and McIntosh, 2010; Sidani & Thornberry, 2009) claimed that servant leadership is a not a theory that fits well in divergent cultures outside of North America. Sidani and Thornberry (2009) found that servant leadership is a not a good fit for the culture in Arab while Hale and Field's (2001) findings indicated that servant leadership is not a natural leadership style for the Ghanaian culture. The findings of the above-mentioned studies do not agree with the findings of this current study.

A quantitative correlational study by Weinstein (2011) examined whether a relationship existed between a faith and perceived servant leader behaviors among leaders in a government organization. Weinstein (2011) claimed that no relationship existed between faith development and servant leader behavior among government leaders. The findings of Weinstein's (2011) study disagree with the findings of this current study.

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Results in Context of Additional Data Analysis. For the purpose of additional analysis, findings indicated strong correlations between the relationship of the leaders' self-assessment of their servant leadership behavior and the followers' perception of their leaders' servant leadership behavior. While all seven correlations of the SLBS subscales were significant and positive, the highest scored behavioral attributes were transforming influence and authentic self. The servant leader who scores high on transforming influence can articulate a shared vision to empower, inspire, and give meaning to work (Sendjaya et al., 2008). This servant leaders leads by personal example, inspires others to lead by serving and allows followers to experiment and be creative without fear (Sendjaya et al., 2008). Finally, high scoring servant leaders draw out the best in their followers while minimizing barriers that inhibit follower success (Sendjaya et al., 2008).

Servant leaders who score high on authentic self are not defensive when confronted (Sendjaya et al., 2008). When criticized, servant leaders concentrate on the message, not the messenger (Sendjaya et al., 2008). These leaders are willing to say, "*I was wrong*" to followers (Sendjaya et al., 2008). Finally, servant leaders scoring high on authentic self are willing to let followers take control of situations when necessary and allow followers to question actions and decisions (Sendjaya et al., 2008).

The results of the current study suggest that servant leaders are self-assured and self-confident. These leaders can share the tasks and responsibilities in an engaging and empowering manner for the greatest benefit of followers. These leaders are articulate and work from a consciousness that is harmonious with self and the greater world community.

Conceptual Analysis in the Context of Other Research. The findings of the several studies in the literature are in disagreement with the findings of hypothesis #4 of this

current study. Null hypothesis 4 (There is no correlation between leaders' *Universality* and

servant leadership behavior, $r^2 = .11$, $p = .47$) is supported by the data. Several researchers

(Boatwright, 1998; Jung, 1968; Milville, Holloway, Fuertes, Gelso, Pannu, Liu, & Touradji,

1999; Rude & Burnham, 1995; Vontress, 1986, 1988, 1996; Yalom, 1985) agreed that there

is an important connection between *Universality* and diversity, and *Connectedness* and

diversity. As it relates to *Universality* and diversity, Vontress (1979, 1988, 1996) argued that

people are, at the same time, alike and different. An awareness of people's basic sameness

and differentness is vital to successful interaction with one another (Vontress, 1979, 1988,

1996). This is especially true for New Thought Spiritual Centers and its teaching of unity.

This understanding of unity allows people to become allies one to another based on their

similarities (i.e., humanness) while at the same time accepting the difference of one to

another based on race, gender, or sexual orientation (Vontress, 1979, 1988, 1996).

Vontress (1986, 1998, 1996) also believed that people are products of several cultures

that interrelate with each other based on universal, ecological, national, regional, and

racioethnic ways. In so doing, Vontress (1996) suggested that peoples' humanness

permeates all cultures no matter what conditions under which people live and that the

universal culture is the common biological makeup of all human beings. In the same vein,

Jung (1968) determined that an enlightened people are ones that shift from ego as the center

of the personality structure to an impersonal self that includes seeking interests that concern

others and the greater world community. Yalom (1985) considered the focus on the

psychological processes of *Universality* and argued that *Universality* is necessary to group

cohesion. Milville, Holloway, Fuertes, Gelso, Pannu, Liu, and Touradji's, (1999) study

emphasized the importance of the connection between *Universality* and diversity and argued

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that *Universality* is all-inclusive; sameness and differentness are both accepted as the shared experience of human beings that results in a sense connectedness with others.

The findings of the several studies in the literature are in disagreement with the findings of hypothesis #5 of this current study. Null hypothesis 5 (There is no correlation between leaders' *Connectedness* and servant leadership behavior, $r^2 = .06$, $p = .70$) is supported by the data. Boatwright's (1998) research in *Connectedness* and diversity argued that the role of the follower is critical in justifying effective leadership. Boatwright (1998) explicated that without followers; there are no leaders and no leadership. Therefore, *Connectedness* is a fundamental value that engages people to strive for personal meaning within the contextual framework of interpersonal connections. Rude and Burnham (1995) defined *Connectedness* as a fully developed healthy sense of self that is defined in part by, and harmonious with, one's relationship to others. Rude and Burnham's (1995) definition is conceptualized differently in that one's sense of connectedness is not tied to one's excessive desire to seek and depend on interpersonal relationships, one's need to be passively controlled by others, or one's neurotic need to feel cared for, loved, or to feel protected by others.

Implications from the Results

Results from the study indicated that self-transcendence development could help senior ministers' with their servant leadership behavior in leading their organizations. The research expanded previous literature and leadership development as it relates to spirituality and servant leadership behavior with results supporting the possibility that leaders of organizations can use existing data to identify a relationship between self-transcendence and servant leadership behavior. Leaders of spiritually based organizations using self-

transcendence and servant leadership behavior instruments may be able to collect the data to identify senior ministers who would benefit from training on self-transcendence and servant leadership behavior.

Leaders of organizations would need to perform the same analysis as in this study to determine whether the self-transcendence and servant leadership instruments used by the organizations provide similar results. In regards to senior ministers' leadership, a broader view of effective leadership styles may be encouraged as servant leadership yielded positive effects on self-transcendence and *Prayer Fulfillment* outcomes measured. Senior ministers who are interested in fostering an organizational climate of greater individual trust, follower satisfaction, personal leader effectiveness, and increased organizational growth should consider further development of self-transcendence and servant leadership behaviors. Specifically, servant leadership behaviors that relate to *Universality* (i.e. the belief in an expansive definition of life's purpose and meaning) and *Connectedness* (i.e., a sense of belonging and accountability to a bigger human reality that spans generations and groups) (Piedmont, 2010). The findings from this research provided a cost-effective method for identifying self-transcendence and servant leadership behavior.

More attention should be devoted to servant leadership (Collins, 2001) and leaders who are willing to adopt and promote the leadership style in an organization to promote the success of leaders' long-term goals. Servant leaders are concerned with developing leaders (Collins, 2001). A basic assumption, pertinent to the study of servant leadership, is that the strength in follower growth, learning, and autonomy play a key role in learning organizations. Servant leadership can add a new dimension to leadership practices for New Thought Spiritual Centers.

The implication to leadership in a spiritually based, single denomination organization in the United States is the ability to identify ways to increase servant leadership behaviors in its leaders. New Thought Spiritual Centers find themselves at a turning point in the life cycle of the organization and have limitless opportunity to reconnect the leaders' with followers' to re-engage the people through Oneness (*Universality*) and *Connectedness*. New Thought Spiritual Centers are poised for the next stage of organizational growth and can take active steps to be more inclusive, as supported by the data, to provide on-going spiritual development. New Thought Spiritual Centers can engage a more welcoming environment for leaders' and congregants at the local, national, and international level, and to develop leaders' who model servant leadership principles and practices. With data collected from the self-transcendence and servant leadership surveys, leaders of the organizations can measure and evaluate leaders' and lay leaders' leadership behaviors and provide coaching to help develop stronger servant leaders.

The implications for New Thought Spiritual Centers leadership include an organizational policy focus as well as local centers' focus for policy and practitioner recommendations. There must be a national, international, and local center level focus on servant leadership and its benefits. Servant leadership definition and praxis must be included in the organizational design model, and executive leadership must model Servant leadership. Administrative staff must be trained in servant leadership concepts. At the local level focus, executive leadership can provide training to the management and staff to assist in the daily operation of the centers, its leaders, and its followers.

From the organizational policy perspective, executive leaders should include servant leadership in their vision and academic research while at the local centers' level; servant

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leadership should be included in the short-term daily strategy and tactics. Furthermore, servant leadership should be reflected in New Thought Spiritual Centers mission and ideal future. Finally, for the greatest impact on New Thought Spiritual Centers, academic leaders should consider inclusion of servant leadership theory and praxis in the ministerial, practitioner, and lay leader curriculum. At the local level, centers' can take the initiative to include servant leadership curriculum in its classes, workshops, and activities. Focus on servant leadership at the local, national, and international level could help address the challenges for New Thought Spiritual Centers adopting servant leadership as part of its organizational leadership and governance for the 21st century.

Implications of the Conceptual Analysis. The conceptual analysis indicates further implications as it relates to *Universality* and *Connectedness,* and diversity. There should be a national, international, and local center level focus on diversity and inclusion. New Thought Spiritual Centers Diversity Commission may use the results of this study to further its mission. Support and training at the local level should include diversity curriculum in classes, workshops, and activities. For the greatest impact on New Thought Spiritual Centers, academic leaders within the organization should consider inclusion of diversity theory and praxis in the ministerial, practitioner, and lay leader curriculum.

Recommendations for Future Research

Based on the findings of this study, there are recommendations for further research on self-transcendence and servant leadership behavior. As suggested in the literature (Ming, 2005), additional study is warranted to correlate self-transcendence and servant leadership behavior with organizational growth. Specifically, seven approaches to these topics are suggested for future research. First, there were some International New Thought Spiritual

Centers interested in participating in this study, and for this reason, an in-depth study of self-transcendence and servant leadership behavior from an international perspective (divergent cultures) is necessary, especially as they relate to organizational growth.

For example, selecting New Thought Spiritual Centers from abroad would provide insight into how self-transcendence and servant leadership behavior transfer into other cultures and New Thought International Spiritual Centers. Second, there are new instruments for self-transcendence (spirituality) and servant leadership. A review of the newer surveys may provide opportunities to investigate constructs from a different perspective. Third, expanding the current study into one that uses a mixed methodology approach is warranted. Fourth, the information obtained in this study is useful in developing focus groups involving senior ministers to discuss what the data portrays to them about their leadership style and how New Thought Spiritual Centers might be able to support their growth as servant leaders.

Fifth, a similar study to this one could be employed in other spiritual organizations that would use a mixed-methods approach by using focus groups to understand the followers' feedback, and the leaders' reaction to their scores. Such an approach may yield richer data that might help leaders understand the self-transcendence (spirituality) and servant leadership behavior constructs in the spiritual setting. Allowing participant feedback might also assist with further determining the reliability and validity of the instruments. Sixth, presenting the findings to the appropriate leadership program directors at New Thought Spiritual centers is necessary. Preparing materials to intentionally train, coach, and mentor future ministers, practitioners, and lay leaders in the attributes and behaviors associated with servant leadership may increase the likelihood of developing more servant leaders. Finally, in consideration of the lack of senior ministers of minority representation and the data results as

they relate to *Universality, Connectedness,* and diversity, New Thought Spiritual Centers should advance and empower its Diversity Commission's strategic mission and vision for the organization. New Thought Spiritual Centers should strongly support its Diversity Commission in its efforts to provide training across the country. If New Thought Spiritual Centers are to attract people from a variety of ethnic and racial groups, genders, sexual orientations, physical abilities, socio-economic class, and other aspects of diversity, they should embrace diversity and inclusion. New Thought Spiritual Centers may experience growth, additional vitality, and increased visibility within the greater world community.

Chapter Summary

This research verified in a spiritual organizational setting what is already known in the education, nonprofit organizations, and other industry settings (Beazley, 2002; Bivins, 2005; Dillman, 2003; McEachin, 2011; Ming, 2005; Savage-Austin, 2011; Sendjaya et. al., 2008); Self-transcendence, as perceived by leaders', correlates with servant leadership behavior, as perceived by followers'. In this study, the purpose was to examine whether a relationship existed between the variables of self-transcendence and perceived servant leader behaviors among senior leaders and their followers at New Thought Spiritual Centers in the United States. Data from 43 leaders and 126 followers completed this study. Specifically, it was determined that there was a significant positive correlation between self-transcendence and servant leadership behavior. The findings for research question 2 suggested partial support for leaders' self-assessed self-transcendence and self-assessed servant leadership behavior. The highest scores for leaders' was the subscale of *Prayer Fulfillment*, and less high among the subscales *Universality* and *Connectedness.*

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Closing Comments

The findings of this current study warrant additional research with this organization. This new knowledge can rejuvenate New Thought Spiritual Center's strategic plans focused on leadership and organizational growth goals. While this research is not a causal study, the findings should also stimulate additional research concerning servant leadership style in other spiritual organizations. Finally, gaining additional information on the ways in which self-identified servant leaders and spirituality apply in organizations is valuable to enable organizations to meet the challenges of the 21st century.

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Assessment Of Spirituality And Religious Sentiments Scale (Aspires)

ASPIRES ™

ASSESSMENT OF SPIRITUALITY AND RELIGIOUS SENTIMENTS
SELF-REPORT FORM

Ralph L. Piedmont, Ph.D.

Name: _____   Date: _____

GENDER (Please circle):   Male   Female   Age: _____

RACE: ☐ Arabic   ☐ Asian   ☐ Black   ☐ Caucasian   ☐ Hispanic   ☐ Other

Religious Affiliation:

☐ Catholic	☐ Lutheran	☐ Methodist	☐ Episcopal
☐ Unitarian	☐ Baptist	☐ Presbyterian	☐ Mormon
☐ Other Christian	☐ Jewish	☐ Muslim	☐ Hindu
☐ Buddhist	☐ Atheist/Agnostic	☐ Other Faith Tradition	

Instructions: This questionnaire will ask you about various perceptions you hold about your view of the world and your place in it. Answer each question on the scale provided by checking the box that best expresses your feelings (e.g., ✓ or ✗). If you are not sure of your answer or believe that the question is not relevant to you, then mark the "Neutral" category.

Please work quickly, do not spend too much time thinking about your responses to any single item. Usually, your first answer is your best response, so go with your first reaction to the item.

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Section I.

1 How often do you read the Bible/Torah/Koran/Geeta?
- ☐ Never
- ☐ About once a month
- ☐ Several times a week
- ☐ About once or twice a year
- ☐ 2 or 3 times a month
- ☐ Several times a year
- ☐ Nearly every week

2. How often do you read religious literature other than the Bible/Torah/Koran/Geeta?
- ☐ Never
- ☐ About once a month
- ☐ Several times a week
- ☐ About once or twice a year
- ☐ 2 or 3 times a month
- ☐ Several times a year
- ☐ Nearly every week

3. How often do you pray?
- ☐ Never
- ☐ About once a month
- ☐ Several times a week
- ☐ About once or twice a year
- ☐ 2 or 3 times a month
- ☐ Several times a year
- ☐ Nearly every week

4. How frequently do you attend religious services?
- ☐ Never
- ☐ Rarely
- ☐ Occasionally
- ☐ Often
- ☐ Quite Often

5. To what extent do you have a personal, unique, close relationship with God?
- ☐ Not at all
- ☐ Slight
- ☐ Moderate
- ☐ Strong
- ☐ Very Strong

6. Do you have experiences where you feel a union with God and gain spiritual truth?
- ☐ Never
- ☐ Rarely
- ☐ Occasionally
- ☐ Often
- ☐ Quite Often

7. How important to you are your religious beliefs?
- ☐ Extremely important
- ☐ Very important
- ☐ Fairly important
- ☐ Somewhat unimportant
- ☐ Fairly unimportant
- ☐ Not at all important

8. Over the past 12 months, have your religious interests and involvements...

1 ---- 2 ---- 3 ---- 4 ---- 5 ---- 6 ---- 7

Increased   Stayed the same   Decreased

9. I feel that God is punishing me.
- ☐ Strongly disagree
- ☐ Disagree
- ☐ Neutral
- ☐ Agree
- ☐ Strongly Agree

10. I feel abandoned by God.
- ☐ Strongly disagree
- ☐ Disagree
- ☐ Neutral
- ☐ Agree
- ☐ Strongly Agree

11. I feel isolated from others in my faith group.
- ☐ Strongly disagree
- ☐ Disagree
- ☐ Neutral
- ☐ Agree
- ☐ Strongly Agree

12. I find myself unable, or unwilling, to involve God in the decisions I make about my life.
- ☐ Strongly disagree
- ☐ Disagree
- ☐ Neutral
- ☐ Agree
- ☐ Strongly Agree

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Section II.	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I have not experienced deep fulfillment and bliss through my prayers and/or meditations.	☐	☐	☐	☐	☐
2. I do not feel a connection to some larger Being or Reality.	☐	☐	☐	☐	☐
3. I do not believe that on some level my life is intimately tied to all of humankind.	☐	☐	☐	☐	☐
4. I meditate and/or pray so that I can reach a higher spiritual level.	☐	☐	☐	☐	☐
5. All life is interconnected.	☐	☐	☐	☐	☐
6. There is an order to the universe that transcends human thinking.	☐	☐	☐	☐	☐
7. Death does stop one's feelings of emotional closeness to another.	☐	☐	☐	☐	☐
8. In the quiet of my prayers and/or meditations, I find a sense of wholeness.	☐	☐	☐	☐	☐
9. I have done things in my life because I believed it would please a parent, relative, or friend that had died.	☐	☐	☐	☐	☐
10. Although dead, memories and thoughts of some of my relatives continue to influence my current life.	☐	☐	☐	☐	☐
11. Spirituality is not a central part of my life.	☐	☐	☐	☐	☐
12. I find inner strength and/or peace from my prayers and/or meditations.	☐	☐	☐	☐	☐
13. Although there is good and bad in people, I believe that humanity as a whole is basically bad.	☐	☐	☐	☐	☐
14. I do not have any strong emotional ties to someone who has died.	☐	☐	☐	☐	☐
15. There is no higher plane of consciousness or spirituality that binds all people.	☐	☐	☐	☐	☐
16. Although individual people may be difficult, I feel an emotional bond with all of humanity.	☐	☐	☐	☐	☐
17. I meditate and/or pray so that I can grow as a person.	☐	☐	☐	☐	☐
18. Prayer and/or meditation does not hold much appeal to me.	☐	☐	☐	☐	☐
19. My prayers and/or meditations provide me with a sense of emotional support.	☐	☐	☐	☐	☐
20. I feel that on a higher level all of us share a common bond.	☐	☐	☐	☐	☐
21. I want to grow closer to the God of my understanding.	☐	☐	☐	☐	☐
22. The praise of others gives deep satisfaction to my accomplishments.	☐	☐	☐	☐	☐
23. I am not concerned about the expectations that loved ones have of me.	☐	☐	☐	☐	☐

Appendix B

Servant Leadership and Behavior Scale (SLBS)

SERVANT LEADERSHIP BEHAVIOR SCALE©

Please evaluate your **supervisor** or **direct leader** with regard to their leadership behaviors by circling the most appropriate number in the following scale.

My supervisor/direct leader . . .	Strongly Disagree	Disagree	Neither	Agree	Strongly Agree
1) Considers others' needs and interests above his or her own	1	2	3	4	5
2) Is not defensive when confronted	1	2	3	4	5
3) Affirms his or her trust in me	1	2	3	4	5
4) Is driven by a sense of a higher calling	1	2	3	4	5
5) Takes a resolute stand on moral principles	1	2	3	4	5
6) Articulates a shared vision to give inspiration and meaning to work	1	2	3	4	5
7) Uses power in service to others, not for his or her own ambition	1	2	3	4	5
8) When criticized, he or she focuses on the message not the messenger	1	2	3	4	5
9) Accepts me as I am, irrespective of my failures	1	2	3	4	5
10) Helps me to find a clarity of purpose and direction	1	2	3	4	5
11) Emphasizes on doing what is right rather than looking good	1	2	3	4	5
12) Leads by personal example	1	2	3	4	5
13) Is more conscious of his or her responsibilities than rights	1	2	3	4	5
14) Practices what he or she preaches	1	2	3	4	5
15) Respects me for who I am, not how I make him or her feel	1	2	3	4	5
16) Promotes values that transcend self-interest and material success	1	2	3	4	5
17) Employs morally justified means to achieve legitimate ends	1	2	3	4	5
18) Inspires me to lead others by serving	1	2	3	4	5
19) Serves people without regard to their backgrounds (gender, race, etc.)	1	2	3	4	5
20) Is willing to say "I was wrong" to other people	1	2	3	4	5
21) Has confidence in me, even when the risk seems great	1	2	3	4	5
22) Helps me to generate a sense of meaning out of everyday life at work	1	2	3	4	5
23) Encourages me to engage in moral reasoning	1	2	3	4	5
24) Allows me to experiment and be creative without fear	1	2	3	4	5
25) Demonstrates his or her care through sincere, practical deeds	1	2	3	4	5
26) Is willing to let me take control of situations when appropriate	1	2	3	4	5
27) Treats people as equal partners in the organization	1	2	3	4	5
28) Enhances my capacity for moral actions	1	2	3	4	5
29) Draws the best out of me	1	2	3	4	5
30) Listens to me with intent to understand	1	2	3	4	5
31) Gives me the right to question his or her actions and decisions	1	2	3	4	5
32) Is willing to spend time to build a professional relationship with me	1	2	3	4	5
33) Minimizes barriers that inhibit my success	1	2	3	4	5
34) Assists me without seeking acknowledgement or compensation	1	2	3	4	5
35) Contributes to my personal and professional growth	1	2	3	4	5

Servant Leadership Behavior Scale
Six Factors, 35 Items

Voluntary Subordination
1. Considers others' needs and interests above his or her own
2. Uses power in service to others, not of his or her own ambition
3. Is more conscious of his or her responsibilities than rights
4. Serves people without regard to their backgrounds – race, religion, etc.
5. Demonstrates his or her care through sincere, practical deeds
6. Listens to me with intent to understand
7. Assists me without seeking acknowledgment or compensation

Authentic Self
1. Is not defensive when confronted
2. When criticized, he or she focuses on the message not the messenger
3. Practices what he or she preaches
4. Is willing to say "I was wrong" to other people
5. Is willing to let me take control of situations when appropriate
6. Gives me the right to question his or her actions and decisions

Covenantal Relationship
1. Affirms his or her trust in me
2. Accepts me as I am, irrespective of my failures
3. Respects me for who I am, not how I make him or her feel
4. Has confidence in me, even when the risk seems great
5. Treats people as equal partners in the organization
6. Is willing to spend time to build a professional relationship with me

Transcendental Spirituality
1. Is driven by a sense of a higher calling
2. Helps me to find a clarity of purpose and direction
3. Promotes values that transcend self-interest and material success
4. Helps me to generate a sense of meaning out of everyday life at work

Responsible Morality
1. Takes a resolute stand on moral principles
2. Emphasizes on doing what is right rather than looking good
3. Employs morally justified means to achieve legitimate ends
4. Encourages me to engage in moral reasoning
5. Enhances my capacity for moral actions

Transforming Influence
1. Articulates a shared vision to give inspiration and meaning to work
2. Leads by personal example
3. Inspires me to lead others by serving
4. Allows me to experiment and be creative without fear
5. Draws the best out of me
6. Minimizes barriers that inhibit my success
7. Contributes to my personal and professional growth

Appendix C

Permission to Use Existing Survey ASPIRES

University of Phoenix®

PERMISSION TO USE AN EXISTING SURVEY

Date 09/27/2012

From: Author Name: Ralph Piedmont, Ph.D.

Author Address: Department of Pastoral and Spiritual Care, Loyola University-Maryland

8890 McGaw Road, Columbia, MD 21045

To: Researcher Name: Crystal J. Davis

4110 West 94th Terrace #212, Prairie Village, KS 66207

Thank you for your request for permission to use ASPIRES™ in your research study. We are willing to allow you to access, use and reproduce the above named instrument with the following understanding and in accordance with the following terms and conditions:

- You will use this survey only for your research study and will not sell or use it with any compensated management or curriculum development activities.

- You will include the copyright statement on all copies of the instrument.

- You will send your research study and one copy of reports, articles, and related publications that make use of this survey data promptly to our attention.

- You will pay 50 cents per form and $25.00 (US dollars) for the scoring and interpretive manual.

- You will comply with all terms of the author's Licensing Agreement

If these are acceptable terms and conditions, please indicate so by signing one copy of this letter and returning it to us.

Sincerely,

RALPH L Piedmont

Author Name (please print)

_____ 10/4/12

Author Signature   Date

I understand these conditions and agree to abide by these terms and conditions.

Crystal J. Davis   Date 09/27/2012

Researcher Name (Please print)

Crystal J. Davis

Researcher Signature

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Appendix D

Permission to Use Existing Survey SLBS

University of Phoenix®

PERMISSION TO USE AN EXISTING SURVEY

Date 09/27/2012

From: Author Name: Sen Sendjaya, Ph.D.

Author Address: Department of Management, Monash University

Caulfield Campus, Building N, Room 6.20

900 Dandenong Road, Caulfield East VIC 3145, Australia.

To: Researcher Name: Crystal J. Davis

4110 West 94th Terrace #212, Prairie Village, KS 66207

Thank you for your request for permission to use Servant Leadership Behavior Scale™ in your research study. We are willing to allow you to access, use and reproduce the above named instrument at no charge with the following understanding and in accordance with the following terms and conditions:

- You will use this survey only for your research study and will not sell or use it with any compensated management or curriculum development activities.

- You will include the copyright statement on all copies of the instrument.

- You will send your research study and one copy of reports, articles, and related publications that make use of this survey data promptly to our attention.

If these are acceptable terms and conditions, please indicate so by signing one copy of this letter and returning it to us.

Sincerely,

Dr Sen Sendjaya

_____

Author Name (please print)

_____

Author Signature   Date 5 Oct 2012

I understand these conditions and agree to abide by these terms and conditions.

Crystal J. Davis   Date 09/27/2012

Researcher Name (Please print)

Crystal J. Davis

Researcher Signature

Expected date of completion 12/15/2013

Current version 032012

Appendix E

Letter of Introduction to Senior Ministers

INTRODUCTORY LETTER – ASPIRES SURVEY

Dear Centers for Spiritual Living Senior Ministers,

This letter is sent to you to request your participation in a research project to study the relationship between self-transcendence (spirituality) and perceived servant leader behavior. In approximately one week, you will receive an e-mail inviting you to participate in a short web-based questionnaire that asks a variety of questions about self-transcendence (spirituality). I am asking you to look over the questionnaire and, if you choose to do so, complete and submit it. It should take you about 10 minutes to complete. By participating in this study, you are giving permission to have those you supervise rate your leadership attributes.

The results of this project will be used for my dissertation research project. Through your participation, I hope to contribute to the understanding of leadership: how leaders are developed and how spiritual organizations can best support leadership development.

I do not know of any risks to you if you decide to participate in this survey, and I guarantee that your responses will not be identified with you personally. The information that you will provide is confidential, and any identifying information will be removed by an independent outside research assistant, who is bound by a confidentiality agreement and has no relationship to Centers for Spiritual Living.

I hope you will take the time to complete this survey and submit it. Your participation is voluntary, and there is no penalty if you do not participate.

If you have any questions or concerns about completing the questionnaire or about this study, you may contact me at (913) 938-2435 or at CrystalDavis2126@gmail.com. University of Phoenix Institutional Review Board (IRB) has approved this study and the Centers for Spiritual Living has granted permission to survey senior leaders and their administrative staff and lay leaders of the Center for Spiritual Living in the United States. If you have any concerns about your rights as a participant in this study, you may contact the IRB via e-mail (IRB@phoenix.edu).

Sincerely,

/S/ Crystal J. Davis

Crystal J. Davis

Doctoral Student, University of Phoenix

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Letter of Introduction to Lay Leaders

INTRODUCTORY LETTER – SERVANT LEADERSHIP BEHAVIOR SURVEY

Dear Centers for Spiritual Living Lay Leaders (Assistant Ministers and Practitioners)

This letter is sent to you to request your participation in a research project to study the influences on leadership. In approximately one week, you will receive an e-mail inviting you to participate in a short web-based questionnaire that asks a variety of questions about leadership behavior. I am asking you to look over the questionnaire and, if you choose to do so, complete and submit it. It should take you about 10 minutes to complete.

The results of this project will be used for my dissertation research project. Through your participation, I hope to contribute to the understanding of leadership: how leaders are developed and how spiritual organizations can best support leadership development.

I do not know of any risks to you if you decide to participate in this survey, and I guarantee that your responses will not be identified with you personally. The information that you will provide is confidential, and any identifying information will be removed by an independent outside research assistant, who is bound by a confidentiality agreement and has no relationship to Centers for Spiritual Living.

I hope you will take the time to complete this survey and submit it. Your participation is voluntary, and there is no penalty if you do not participate.

If you have any questions or concerns about completing the questionnaire or about this study, you may contact me at (913) 938-2435 or at CrystalDavis2126@gmail.com. University of Phoenix Institutional Review Board (IRB) has approved this study and the Centers for Spiritual Living has granted permission to survey senior ministers, lay leaders (assistant ministers and practitioners) and administrative staff of the Centers for Spiritual Living in the United States. If you have any concerns about your rights as a participant in this study, you may contact the IRB via e-mail (IRB@phoenix.edu).

Sincerely,

/S/ Crystal J. Davis

Crystal J. Davis

Doctoral Student, University of Phoenix

Appendix G

Informed Consent

University of Phoenix®

Informed Consent: Participants 18 years of age and older

Dear Participant,

My name is Crystal J. Davis and I am a student at University of Phoenix working on a doctoral degree. I am conducting a research study entitled Self-Transcendence and Servant Leadership Behavior in New Thought Spiritual Centers: A Correlational Study. The purpose of the research study is to determine whether a relationship exists between self-transcendence and servant leadership behavior for a diverse group of senior leaders at Centers for Spiritual Living in the United States.

Your participation will involve participating in an online survey through SureyMonkey.com. You will not be involuntarily dropped from the study unless you do not participate. You can decide to be a part of this study or not. Once you start, you can withdraw from the study at any time without any penalty or loss of benefits. You will have 10 days after the data has been collected to call or e-mail me to withdraw from the study. The results of the research study may be published, but your identity will remain confidential and your name will not be made known to any outside party.

In this research, there are no foreseeable risks to you. Although there may be no direct benefit to you, a possible benefit from your part of this study is the possibility of improving your working conditions and providing a better understanding of self-transcendence and servant leadership behavior.

There is no cost of participation. If you have any questions about the research study, please call me at (913) 938-2435 or e-mail me at CrystalDavis2126@gmail.com. For questions about your rights as a study participant, or any concerns or complaints, please contact University of Phoenix Institutional Review Board via e-mail at IRB@phoenix.edu.

As a participant in this study, you should understand the following:

1. You may decide not to be part of this study or you may want to withdraw from the study at any time. If you want to withdraw, you can do so without any problems.
2. Your identity will be kept confidential. A pseudonym will be used to replace your name in reporting any study results.
3. Crystal J. Davis, the researcher, has fully explained the nature of the research study and has answered all of your questions and concerns.
4. Data will be kept in a secure and locked area. The data will be kept for three years and destroyed.

5. The results of this study may be published.

By signing this form, you agree that you understand the nature of the study, the possible risks to you as a participant, and how your identity will be kept confidential. When you sign this form, this means that you are 18 years old or older and that you give your permission to volunteer as a participant in the study that is described here.

(☐)) I accept the above terms. (☐) I do not accept the above terms. (CHECK ONE)

Signature of the interviewee _____ Date _____

Signature of the researcher _____/s/ Crystal J. Davis_____ Date_____

Appendix H

Non-Disclosure Agreement Statistician

University of Phoenix®

Non-Disclosure Agreement

Dr. Tom Granoff of the Granoff Corporation acknowledges that in order to provide the services to Crystal Davis (hereinafter "Researcher") who is a researcher in a confidential study with the University of Phoenix, Inc., Dr. Tom Granoff of the Granoff Corporation must agree to keep the information obtained as part of its services (as more fully described below) confidential. Therefore the parties agree as follows:

1. The information to be disclosed under this Non-disclosure Agreement ("Agreement") is described as follows and shall be considered "Confidential Information": Information related to the participants and study Self-Transcendence and Servant Leadership Behavior in New Thought Spiritual Centers: A Correlational Study. All information shall remain the property of Researcher.

2. Dr. Tom Granoff of the Granoff Corporation agrees to keep in confidence and to use the Confidential Information for statistical analysis only and for no other purposes.

3. Dr. Tom Granoff of the Granoff Corporation further agrees to keep in confidence and not disclose any Confidential Information to a third party or parties for a period of five (5) years from the date of such disclosure. All oral disclosures of Confidential Information as well as written disclosures of the Confidential Information are covered by this Agreement.

4. Dr. Tom Granoff of the Granoff Corporation shall upon Researcher's request either destroy or return the Confidential Information upon termination of this Agreement.

5. Any obligation of Dr. Tom Granoff of the Granoff Corporation under this Agreement shall not apply to Confidential Information that:

   a) Is or becomes a part of the public knowledge through no fault of Dr. Tom Granoff of the Granoff Corporation ;
   b) Dr. Tom Granoff of the Granoff Corporation can demonstrate was rightfully in its possession before disclosure by Researcher/ research subjects; or
   c) Dr. Tom Granoff of the Granoff Corporation can demonstrate was rightfully received from a third party who was not Researcher/research subjects and was not under confidentiality restriction on disclosure and without breach of any nondisclosure obligation.

6. Dr. Tom Granoff of the Granoff Corporation agrees to obligate its employees or agents, if any, who have access to any portion of Confidential Information to protect the confidential nature of the Confidential Information as set forth herein.

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Tom R Granoff, PhD
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7. Dr. Tom Granoff of the Granoff Corporation shall defend, indemnify and hold the Researcher and the University of Phoenix harmless against any third party claims of damage or injury of any kind resulting from Dr. Tom Granoff of the Granoff Corporation use of the Confidential Information, or any violation of by Dr. Tom Granoff of the Granoff Corporation of the terms of this Agreement.

8. In the event Dr. Tom Granoff of the Granoff Corporation receives a subpoena and believes it has a legal obligation to disclose Confidential Information, then Dr. Tom Granoff of the Granoff Corporation will notify Researcher as soon as possible, and in any event at least five (5) business days prior to the proposed release. If Researcher objects to the release of such Confidential Information, Dr. Tom Granoff of the Granoff Corporation will allow Researcher to exercise any legal rights or remedies regarding the release and protection of the Confidential Information.

9. Dr. Tom Granoff of the Granoff Corporation expressly acknowledges and agrees that the breach, or threatened breach, by it through a disclosure of Confidential Information may cause irreparable harm and that Researcher may not have an adequate remedy at law. Therefore, Dr. Tom Granoff of the Granoff Corporation agrees that upon such breach, or threatened breach, Researcher will be entitled to seek injunctive relief to prevent Dr. Tom Granoff of the Granoff Corporation from commencing or continuing any action constituting such breach without showing or providing evidence of actual damage.

10. The interpretation and validity of this Agreement and the rights of the parties shall be governed by the laws of the State of Kansas.

11. The parties to this Agreement agree that a copy of the original signature (including an electronic copy) may be used for any and all purposes for which the original signature may have been used. The parties further waive any right to challenge the admissibility or authenticity of this document in a court of law based solely on the absence of an original signature.

IN WITNESS WHEREOF, each of the undersigned has caused this Agreement to be duly executed in its name and on its behalf:

Printed Name of Third Party Vendor: _Tom GRANOFF, PhD_
Signature: _Tom R Sff, PhD_
Address: _836 PEPPER ST, EL SEGUNDO, CA 90245_
Date: _8-5-14_

Printed Name of Researcher: _Crystal Davis_
Signature: _Crystal Davis_
Address: _320 W. 14th Street Junction City, KS 66441_
Date: _8/4/2014_

Current version 032012

Tom R Sff, PhD
_Pg 2 of 2   8-5-14_

Appendix I

Premises, Recruitment and Name Use Permission (PRN)

![University of Phoenix logo]

PREMISES, RECRUITMENT AND NAME (PRN) USE PERMISSION
Centers for Spiritual Living

Please complete the following by check marking any permissions listed here that you approve, and please provide your signature, title, date, and organizational information below. If you have any questions or concerns about this research study, please contact the University of Phoenix Institutional Review Board via email at IRB@phoenix.edu.

☒ I hereby authorize Crystal J. Davis, a student of University of Phoenix, to use the organization of Centers for Spiritual Living in the United States and abroad to conduct a study entitled *Self-Transcendence and Servant Leadership Behavior in international spiritual centers: A Correlational Study.*

☒ I hereby authorize Crystal J. Davis, a student of University of Phoenix, to recruit subjects in Centers for Spiritual Living in the United States and abroad for participation in a study entitled *Self-Transcendence and Servant Leadership Behavior in international spiritual centers: A Correlational Study.*

☒ I hereby authorize Crystal J. Davis, a student of University of Phoenix, to use the name of international spiritual centers as a pseudonym for the organization identified above when publishing results from the study entitled *Self-Transcendence and Servant Leadership Behavior in international spiritual centers: A Correlational Study.*

Signature _____ Date 12/12/2012

Name Rev. Gregory Toole

Title Dir. of Member Support and Education

Centers for Spiritual Living
573 Park Point Drive
Golden, Colorado, 80401

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Demographic Questionnaire

Please check the box that applies to you in each item.

Center for Spiritual Living Name, City, and State

_____

Gender

Male   ☐

Female   ☐

Age

19-21 ☐

22-25 ☐

26-30 ☐

31-40 ☐

41-50 ☐

51-60 ☐

61-70 ☐

Older than 70 ☐

Ethnicity (Optional)

White (non-Hispanic) ☐

African-American   ☐

Hispanic   ☐

Asian   ☐

Other (please identify) ☐   _____

Reminder Emails to Senior Ministers

ASPIRES SURVEY

Email Subject: Research Survey Reminder

Dear Centers for Spiritual Living Senior Ministers and Co-Ministers:

Recently I sent you a request to participate in an important survey regarding self-transcendence (spirituality). This survey is part of a research study for my doctoral dissertation, and your participation is kindly requested.

If you have already filled out the survey, please accept my sincere appreciation for your time and disregard this e-mail.

The website for the survey is: http://

Simply click on this address to go directly to the survey. If this does not work, copy and paste this address into the address bar of your Internet Browser.

I do not know of any risks to you if you decide to participate in this survey, and I guarantee that your responses will not be identified with you personally. The information that you will provide is confidential, and any identifying information will be removed by an independent outside research assistant, who is bound by a confidentiality agreement and has no relationship to Centers for Spiritual Living.

I hope you will take the time to complete this survey and submit it. Your participation is voluntary, and there is no penalty if you do not participate. Your completion and submission of the questionnaire indicate your consent to participate in the project. If you have any questions or concerns about completing the questionnaire or about this study, you may contact me at (913) 938-2435 or at CrystalDavis2126@gmail.com. University of Phoenix Institutional Review Board (IRB) has approved this study and the Centers for Spiritual Living has granted permission to survey senior leaders and their administrative staff and lay leaders (assistant ministers and practitioners). If you have any concerns about your rights as a participant in this study, you may contact the IRB via e-mail (IRB@phoenix.edu).

Sincerely,

/S/ Crystal J. Davis

Crystal J. Davis

Doctoral Student, University of Phoenix

Appendix L

Reminder Emails to Lay Leaders

SERVANT LEADERSHIP BEHAVIOR SURVEY

Email Subject: Research Survey Reminder

Dear Centers for Spiritual Living Employees and Lay Leaders (Assistant Ministers and Practitioners):

Recently I sent you a request to participate in an important survey regarding influences on leadership. This survey is part of a research study for my doctoral dissertation, and your participation is kindly requested.

If you have already filled out the survey, please accept my sincere appreciation for your time and disregard this e-mail.

The website for the survey is: http://

Simply click on this address to go directly to the survey. If this does not work, copy and paste this address into the address bar of your Internet Browser.

I do not know of any risks to you if you decide to participate in this survey, and I guarantee that your responses will not be identified with you personally. The information that you will provide is confidential, and any identifying information will be removed by an independent outside research assistant, who is bound by a confidentiality agreement and has no relationship to Centers for Spiritual Living.

I hope you will take the time to complete this survey and submit it. Your participation is voluntary, and there is no penalty if you do not participate. Your completion and submission of the questionnaire indicate your consent to participate in the project. If you have any questions or concerns about completing the questionnaire or about this study, you may contact me at (913) 938-2435 or at CDaviseze1@gmail.com. University of Phoenix Institutional Review Board (IRB) has approved this study and the Centers for Spiritual Living has granted permission to survey Senior Ministers, lay leaders (assistant ministers and practitioners). If you have any concerns about your rights as a participant in this study, you may contact the IRB via e-mail (IRB@phoenix.edu).

Sincerely,

/S/ Crystal J. Davis

Crystal J. Davis

Doctoral Student, University of Phoenix

Appendix M

Consent To Serve As Organization Gatekeeper

TO: University of Phoenix Institutional Review Board (IRB)

FROM: Rev. Gregory Toole, Director
Center for Spiritual Living Education and Member Support

RE: Consent to serve as Gatekeeper for Organization

DATE: September 25, 2013

To University of Phoenix Institutional Review Board (IRB);

I have worked with Crystal J. Davis, a doctoral student at University of Phoenix, in the Doctorate of Management and Organizational Leadership program. I serve as the liaison for her and her study to our organization, Centers for Spiritual Living, headquartered in Golden, Colorado. Crystal is working on a dissertation with our organization entitled, "Self-Transcendence and Servant Leadership behavior in New Thought Spiritual Centers: A Correlational Study.

As a member of the Executive Team and Director of Member Support and Education, I agree to post Crystal's letters of invitation (introduction letters) to our online Google groups for people to sign up to participate in her study. I will post the invitation letters to both the Ministers Google group and to the Practitioners Google group once Crystal has informed me that she is approved to conduct her data collection portion of her study.

If you have any questions, you may reach me by email at Gtoole@csl.org or at (720)-279-1630. Thank you for your time.

Sincerely,

G 2. Toole

Rev. Gregory Toole, Director
Member Support and Education

Centers for Spiritual Living
573 Park Point Drive
Golden, Colorado, 80401
Phone: 720-496-1370

Appendix N

Researcher Biography

Crystal J. Davis holds a Bachelor of Science degree in Journalism and Mass Communications with a minor in German from Kansas State University. She graduated summa cum laude with a Masters in Human Relations specializing in Women's Studies from the University of Oklahoma and graduated magna cum laude (Delta Mu Delta Honor Society) with a Doctorate in Management specializing in Organizational Leadership from University of Phoenix in 2014. Her dissertation is entitled, *"Self Transcendence and Servant Leadership Behavior in New Thought Spiritual Centers: A Correlational Study."* Ms. Davis is passionately engaged in Servant Leadership and selfless service to the nonprofit and public sectors having served both large and small organizations. Ms. Davis worked as the Executive Director of the Community Outreach Ministry of Centers for Spiritual Living Kansas City, Missouri.

In her service there, she developed a comprehensive community outreach program that reaches into the Kansas City metro community and beyond. Prior to that, Crystal worked as the Executive Director of the Junction City Caring Place, Inc. establishing the community-based center from ground zero. As the principle partner of CJD Consulting Solutions LLC, Crystal works with several nonprofit organizations to establish their 501(c)(3) tax-exempt status and Board of Directors. Since 2004, Crystal provided over 200 workshops, presentations, and consultations focusing primarily on outreach, non-profit management, board governance, servant leadership and community engagement.

Among the hallmarks of Ms. Davis's civic outreach service within Kansas City, she develops relationships with external and internal stakeholders; builds connections and networks with potential assets for quality of the program and the goal of providing selfless service; undertakes cooperative partnerships with organizations and communities to gain awareness and change. She also organized local volunteers in collaboration with the Global Food Services project in Tanzania, Africa.

Prior to setting up her own consulting practice, Crystal served as a grant administrator with the U.S. Department of Education (TRiO Programs) establishing and administering federal grant programs. These programs assist low-income first generation students to navigate the collegiate experience from admission to graduation at universities and colleges in the Midwest and the southern United States.

Crystal has provided nonprofit leadership services to faith-based and community-based nonprofit organizations. She is an active member of The National Academic Advising Association (NACADA), American Association of University Women (AAUW), and The Greenleaf Center for Servant Leadership. In 2013, Ms. Davis serves in Centers for Spiritual Living's Laity Council whereby she serves as Vice President to connect the 250,000 lay leaders of Centers for Spiritual Living for 580 centers in 30 countries.

Table 3 *Frequency Counts for Senior Ministers Sample (N = 43)*

Table 3

Frequency Counts for Senior Ministers Sample (N = 43)

Variable	Category	*n*	%
Gender			
	Male	16	37.20
	Female	27	62.80
Race/Ethnicity			
	Caucasian	37	86.00
	Black or African-American	3	7.00
	Multiple Races	3	7.00
Age Group[a]			
	45 to 49 years	4	9.30
	50 to 59 years	16	37.20
	60 to 69 years	19	44.20
	70 to 77 years	4	9.30

Note: [a] Age: *M* = 59.95, *SD* = 7.90

Appendix P

Table 5 *Frequency Counts for Selected Variables from the Follower Sample (N = 126)*

Table 5

Frequency Counts for Selected Variables from the Follower Sample (N = 126)

Variable	Category	*n*	%
Gender			
	Male	32	25.40
	Female	94	74.60
Race/Ethnicity			
	Caucasian	95	75.40
	Black or African-American	25	19.80
	Multiple Races	6	4.80

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