On the Relationship Between Spirituality and Transformational Leadership Practices:

A Quantitative Study

by

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Abstract

Transformational leadership practices and spirituality continue to be topics of research on effective leadership. Quantitative research on the impact a leader's spiritual health has on transformational leadership practices has not been explicitly examined. This quantitative correlational research study evaluated, via self-assessment inventories, nonprofit administrators' spirituality, transformational leadership practices, and the relationship between the two. Data were gathered and tested via Person's r bivariate correlation to determine if a significant relationship between nonprofit administrators' spirituality, measured by the Spiritual Transformation Inventory 2.0, and transformational leadership practices, measured by the Leadership Practices Inventory, exists. Thirty-one nonprofit administrators in western Pennsylvania were selected by way of convenience sampling. The first 31 participants to return a consent form were selected. Data were collected in two weeks using online surveys. SPSS was utilized to calculate the composite (mean) scores for the spirituality and transformational leadership practices variables. The correlational coefficients were analyzed to determine significant relationships between the variables. A one-tailed test of significance was used to test the relationship of the variables with a .05 significance level to analyze the results. Data gathered and analyzed from the study provided no conclusive evidence about the relationship between western Pennsylvania nonprofit administrators' spirituality and transformational leadership practices. Continued research on spirituality and transformational leadership may offer leaders responsible for developing organizations' culture and climate a greater understanding of how to effectively nurture leadership practices for self-improvement, improvement of others, and well-being in the workplace.

Dedication

I am grateful to my Lord and Saviour, Jesus Christ, for the gift of eternal life and opportunity to glorify His name through my research. I dedicate this dissertation to my family. To my wife Renee, thank you for loving me as much as I love you, ILYB. To my children Emma, Lily, Molly, Bryce, and Mia, I love you. By observing the discipline, sacrifice, passion, and purpose I demonstrated throughout the doctoral journey, I pray each of you are inspired to be lifelong learners. To my parents Charles (Ed) and Hope Taladay, I recognize the many sacrifices you both made for Scott and me throughout life. I am thankful to have you all in my life and love you all very much.

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Chapter 1: Introduction

Effective leadership practices are at the center of debate in public administration (Hartley, Sancino, Bennister, & Resodihardjo, 2019). The demand for more effective leadership, lack of valid and germane leadership research regarding public administrators, and void of extant literature on the benefits spirituality provides in the workplace have necessitated leadership scholars of public administration to begin research on the role spirituality plays in transformational leadership (Fry, 2016; Zaharis et al., 2017). Perkins, Wellman, and Wellman (2009) examined the relationship between spirituality and leadership practices of 71 Texas school principals, concluding spirituality is the anchor providing courage to do what is right in a caring, democratic, equitable, and just manner.

The relationship between spirituality and transformational leadership should be examined to offer insight into workplace spirituality. Emerging trends indicate the need for spirituality in the workplace to find meaning in one's work (Nair & Sivakumar, 2018). Evidence reveals leaders' work characteristics are associated with employees' health over time (Hentrich et al., 2017). A gap in research on nonprofit organizations' leaders excludes the spiritual dimensions of leadership and neglects spiritual approaches to employees' work lives (Mabey, Conroy, Blakeley, & de Marco, 2017). Further research should include the spiritual health of leaders and transformational leadership, specifically exemplary leadership practices.

Background of the Problem

Transformational leaders transcend the direct needs of employees by nurturing the leader–follower relationship and focusing on intrinsic, moral values and higher purpose to increase employee commitment and promote more meaningful work performance (Tepper et al., 2018). Research has focused primarily on the traits and behaviors of transformational leaders

(Caza & Posner, 2017; Ebrahimi, Chamanzamin, Roohbakhsh, & Shaygan, 2017; Hage & Posner, 2015; Kouzes & Posner, 2016; Mydin et al., 2018; Ng & Rivera, 2018). Researchers need to examine factors other than personality traits which substantially influence leaders' abilities to understand the inner self, foster meaning among followers, and support self-transcendence (Fry, Latham, Clinebell, & Krahnke, 2017). Although often discouraged in the workplace, spirituality should be considered as a possible factor for transformational leadership (Göçen & Özğan, 2018; Wantaate, 2018).

Leaders' and followers' spirituality and innate yearning for God translate to the workplace (Patton, Webster, & Moore-Dent, 2017). Spirituality in the workplace is often deterred (Göçen & Özğan, 2018). The 21st-century workforce demands more attention be given to human elements in the workplace, and extant research on transformational leadership, spirituality, and workplace spirituality has provided the foundation to investigate the relationship between spirituality and transformational leadership practices (Bass, 1985; Bass & Avolio, 1995; Fry, 2003; Gonzalez-Gonzalez, 2018; Hall, 2015; Kouzes & Posner, 1987, 2016; Mahipalan, 2018; Walia & Nishtha, 2018; Zaharis et al., 2017).

Statement of the Problem

The problem is that it was not known if there is a relationship between leaders' spiritual health and transformational leadership practices. Whether a significant relationship exists between nonprofit administrators' spiritual health and transformational leadership practices is unknown (Zaharis et al., 2017). Leaders' spirituality affects the quality of employees' lives, health, and well-being in organizations (Barnett, 2018; Cregard, 2017). Leaders with a healthy spiritual life lead with kindness, patience, gentleness, peace, thankfulness, joy, and love (Rothausen, 2017).

The hope in leading others is to demonstrate an appropriate manner of communication (Kouzes & Posner, 2017). By espousing leadership and spirituality, leaders seek an understanding of the inner self and foster meaning among followers (Fry et al., 2017). Even though research on transformational leadership abounds, a gap in the literature is quantitative leadership research has not explicitly investigated the relationship between leaders' spiritual health and transformational leadership practices (Zaharis et al., 2017).

Purpose of the Study

The purpose of the quantitative correlational research study was to evaluate, via self-assessment inventories, nonprofit administrators' spirituality, transformational leadership practices, and the potential relationship between the two. The quantitative study filled a gap in the literature and extended research by investigating the relationship between spirituality and exemplary leadership practices of western Pennsylvania nonprofit organizations' administrators. A Pearson's *r* bivariate correlation was used to determine if a positive relationship between nonprofit organizations' administrators' spirituality, measured by the Spiritual Transformation Inventory 2.0 (STI 2.0), and transformational leadership practices, measured by the Leadership Practices Inventory (LPI), exists and to what extent. The study was necessary as a result of dynamic social, cultural, economic, and technological changes which have impacted leadership practices, demanding a need for more effective leadership (Perkins et al., 2009).

Many leaders possess spiritual traits but are not applying the traits to enhance leadership practices for self-improvement, improvement of others, organizational commitment, encouragement toward high performance, and well-being in the workplace (Walia & Nishtha, 2018). The quantitative correlational study provided organizational leaders with the necessary evidence to promote spiritual health and growth on the exemplary leadership journey. The

acquired information will be shared with the study's participants, nonprofit organizations, practitioners, and scholars and will provide useful knowledge for leadership development.

Significance of the Study

The significance of the study was to expand knowledge on more effective leadership, empowering leaders to better lead in the face of adversity. Research on spirituality and leadership has increased (Elias, Cole, & Wilson-Jones, 2018; Fry et al., 2017; James, 2017; Mehdinezhad & Nouri, 2016; Meng, 2016; Patton et al., 2017; Zaharis et al., 2017). Research has excluded leaders' spiritual health in relationship to leadership practices.

To advance the field of leadership, the results of the study may help promote empirical research on the relationship between spirituality and leadership. When leaders are more effective, others can be influenced in helping colleagues, organizations, and society at large (Brownlee, Bricker, Schwab, & Dustin, 2019). Had the study results demonstrated a strong relationship between spirituality and transformational leadership practices, the possibility of more directly linking spirituality to self-improvement, improvement of others, organizational commitment, encouragement toward high performance, and well-being in the workplace would be realized because transformational leaders demonstrate similar behaviors (Meng, 2016).

Research Question and Hypotheses

The research question and hypotheses are researchable and quantifiable. To achieve the purpose of the study, the research question was written to ascertain the relationship between the variables being measured. The following research question guided the study:

Research Question: What relationship, if any, exists between a nonprofit administrator's self-assessed spirituality and self-assessed transformational leadership practices?

Hypotheses

The research question emerged from the purpose statement. The hypotheses aligned with the research question to support the purpose of the study. To achieve the purpose of the study, the following hypotheses were tested for the quantitative correlational study:

H_o: No significant relationship exists between a nonprofit administrator's self-assessed spirituality and self-assessed transformational leadership practices.

H_a: A significant relationship exists between a nonprofit administrator's self-assessed spirituality and self-assessed transformational leadership practices.

Theoretical Framework

The theoretical framework was composed of two major theories. Transformational leadership and relational spirituality theory were blended to support the study. Transformational leaders are responsible for integrating holistic leadership approaches to aid in the development and transformation of employees (Patton et al., 2017). Research indicates spiritual leadership approaches in the workplace empower leaders to improve morale, reduce stress, improve performance, and encourage employees to persevere (Scott & Tweed, 2016; Wang, Guo, Ni, Shang, & Tang, 2019). Spiritual leaders are transcendent leaders extending transformational leadership by nurturing others' spiritual growth, feeling of belonging, purpose, and overall well-being (Fry, 2017; James, 2017). Relating spirituality to transformational leadership practices will produce greater organizational and leadership effectiveness (Mydin et al., 2018).

The concept of *transformational leadership* was initiated by Burns (1978) and further developed by Bass (1985) into the transformational leadership theory structured into four categories: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Kouzes and Posner (2016) advanced transformational leadership

theory with research to develop the five practices of exemplary leadership model: model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. As transformational leaders, nonprofit administrators are responsible to not only model the way, inspire a shared vision, motivate, and guide and direct followers but also nourish the fundamental well-being of employees to promote connections with others, spiritual development, purpose and fulfillment at work, and meaning in life (Hall, 2015; Riaz, 2012; Schnall, Dobson, Rosskam, & Elling, 2018).

Initiation of relational spirituality theory was by way of a multilevel interdisciplinary paradigm of religious psychology (Emmons & Paloutzian, 2003). Hall and Edwards (1996, 2002) developed the Spirituality Assessment Inventory (SAI) as the relational spirituality theory paradigm was emerging. As relational theories progressed, a broader spiritual development model: The Connected Life STI 2.0, a five-domain inventory consisting of connecting to self and others, connecting to God, connecting to spiritual community, connecting to spiritual practice, and connecting to God's kingdom, was developed (Hall, 2015, 2018).

Hariprasad (2006) conducted a quantitative study on the relationship between spirituality and leadership that consisted of 138 community leaders and revealed significant relationships across professions. Mydin et al. (2018) studied the impact of nonprofit school principals' transformational leadership styles and workplace spirituality that consisted of 1,014 teachers utilizing an adapted Multifactor Leadership Questionnaire (MLQ) for transformational leadership and an adapted structural equation model for workplace spirituality; results indicated transformational leadership affects the aspects of meaning and purpose at work, feeling of community, and values alignment representing workplace spirituality. Khandan et al.'s (2019) cross-sectional study on the relationship between spiritual health and job performance consisted

of 95 participants. The results of Pearson's correlation showed a significant relationship between job performance and spiritual health (Khandan et al., 2019). The results of Iyer's (2018) study on spirituality at the workplace revealed nurses' job satisfaction positively correlated with a workplace environment consisting of a sense of community and organizational values. The results indicated spirituality in the workplace can assist individuals in finding a deeper meaning at the workplace, connecting with others, and making a difference in others' lives (Iyer, 2018).

Extant literature on the relationship between spirituality and transformational leadership is void of comprehensive studies including all five domains of The Connected Life STI 2.0 (Hall, 2018). The research question and hypotheses of the present study were based on a conceptual framework in which spirituality is an independent variable upon which measures of transformational leadership practices, including model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart, are dependent. Chapter 2 provides further evidence of transformational leadership and practices, spirituality, and the relationship between spirituality and transformational leadership. Chapter 2 also includes précis of extant research within the study's conceptual framework.

Definitions of Terms

Definitions are provided for the study's variables. Additionally, terms with multifarious meanings are included. The following key terms are referred to throughout the manuscript.

Authentic Leadership. Authentic leaders lead with transparency ethically and are values-based decision makers (Wei, Li, Zhang, & Liu, 2018).

Biblical Spirituality. The act of being Biblically spiritual signifies an individual is a born-again Christian and has received spiritual baptism through Jesus Christ (McIlroy, 2008).

Challenge the Process. Improving the status quo of an organization in an uncustomary way to advance opportunity (Kouzes & Posner, 2016).

Enable Others to Act. Others are mutually respected and actively involved in an organization's collectively inspired efforts (Kouzes & Posner, 2016).

Encourage the Heart. Team members are held accountable for actions taken, and rewarded accordingly (Kouzes & Posner, 2016).

Inspire a Shared Vision. Organizational goals and individual hope can assist in gaining followers' support to attain future goals (Kouzes & Posner, 2016).

Model the Way. Behavior expected of others is demonstrated clearly and understandably. Guiding principles are established to best serve and relate to all stakeholders and pursue goals. Standards of excellence are developed as an example for others to follow (Kouzes & Posner, 2016).

Relational Spirituality. Relational spirituality has been defined as ways of connecting with God (Hall, 2018; Tomlinson, Glenn, Paine, & Sandage, 2016).

Religion. Religion is the observance of a shared system of beliefs and rituals related to a tradition (DeBlaere et al., 2019).

Spiritual Leadership. "Spiritual leadership (SL) refers to the way of conducting work in which people express personal inner voice and seek the meaning of life or calling" (Göçen & Terzi, 2019, p. 100), holding others' well-being uppermost, intrinsically inspiring and motivating workers through a vision of hope/faith in service, and a culture based on altruistic love and ethical principles (Fry & Nisiewicz, 2013).

Spirituality. Although intangible, spirituality is composed of souls intrinsically desiring purpose, meaning, love, hope, and discernment (Gibson, 2017).

Transformational Leadership. Transformational leaders empower others, motivate others to perform beyond expectations, promote higher levels of morality, encourage organizational benefits rather than self-centeredness, increase employee commitment, address follower needs, and promote more meaningful work performance (Amanchuckwu, Stanley, & Ololube, 2015; Kouzes & Posner, 2007; Tepper et al., 2018).

Visionary Leadership Effectiveness. This type of effectiveness is based on agreed-upon organizational outcomes and the degree to which the outcomes are accomplished (Au, 1996).

Workplace Spirituality. Spirituality in the workplace can be defined as an intrinsic belief in which the purpose of calling is through transcendence and offers self-development by prayer, meditation, and spiritual study (International Institute for Spiritual Leadership, 2015).

Assumptions

Assumptions are statements accepted to be true (Gubanov, Gubanov, & Rokotyanskaya, 2018). Two critical assumptions underlie the study. The first assumption is study participants would answer the inventories truthfully. Because the inventories were self-assessment measures, participants were susceptible to responding in a socially acceptable manner. Participants were informed all responses would be kept confidential. Second, the term *spirituality* is sometimes erroneously defined secularly or as the same thing as *religion*. Care was taken to differentiate between the two concepts and contexts to assure participants appropriately referenced the term *spirituality* in the study. *Relational spirituality* was defined as ways of connecting with God (Hall, 2018; Tomlinson et al., 2016). *Religion* is the observance of a shared system of beliefs and rituals related to a tradition (DeBlaere et al., 2019).

Scope and Delimitations

This study was conducted to determine if a relationship exists between a nonprofit administrator's self-assessed spirituality and self-assessed transformational leadership practices. Quantitative methods were utilized to gather empirical research from nonprofit administrators in western Pennsylvania to ascertain the magnitude of the relationship. The study was delimited to 20 representative counties in western Pennsylvania. The western Pennsylvania population of nonprofit administrators was selected because the researcher was familiar with the region and the population was appropriate for the study. The study was also delimited to allow the use of web-based surveys. Data collected via web-based surveys are more cost-effective (Ebert, Huibers, Christensen, & Christensen, 2018).

Limitations

This study was limited due to the sampling technique and study design. Convenience sampling may not be representative of the sample therefore, generalizability was limited. A larger sample size could have yielded more generalizable findings and statistical significance. The study limited the ability to measure nonprofit administrators' spirituality and transformational leadership to one method each. Another limitation of this study was the inability to properly infer causation because one variable preceding another is not sufficient to conjecture causation (Dorestani & Aliabadi, 2017; Rohrer, 2018).

Chapter Summary

The relationship between spirituality and transformational leadership practices should be investigated to provide insight into workplace spirituality. Research on spirituality and leadership addresses the problem nonprofit administrators face concerning employees' health, well-being, purpose and fulfillment at work, and meaning in life (Avolio, Walumbwa, & Weber, 2009;

Barnett, 2018; Cregard, 2017). Insufficient research incorporating leaders' spiritual health and transformational leadership practices exists. The quantitative correlational research study evaluated, via self-assessment inventories, nonprofit administrators' spirituality, transformational leadership practices, and the relationship between the two. The next chapter restates the problem and purpose of the study and provides a brief synopsis of literature to establish the relevance and currency of the problem. The literature search strategy for the study is discussed listing accessed library databases and search engines, and key search terms used. The theoretical framework describes major theoretical propositions, including delineations of any assumptions appropriate to the application of the theories. The research literature review provides a thorough review of the research literature which is conceptually and methodologically relevant and builds a case for the study. A summary section concludes the chapter.

Chapter 2: Literature Review

Effective leadership practices are at the heart of debate in public administration (George, Walker, & Monster, 2019). Valid and germane empirical leadership research regarding public administrators is lacking (Fry, 2016). Fry (2016) argued the literature on the benefits spirituality provides in the workplace is missing. The problem of the study was to determine what connection exists between leaders' spiritual health and transformational leadership practices. Perkins et al. (2009) examined the relationship between spirituality and leadership practices of 71 Texas school principals, concluding spirituality is the anchor providing courage to do what is right in a caring, democratic, equitable, and just manner. The purpose of the present quantitative correlational research study was to evaluate, via self-assessment inventories, nonprofit administrators' spirituality, transformational leadership practices, and the potential relationship between the two.

The relationship between spirituality and transformational leadership should be examined to offer insight into workplace spirituality. Research has not examined the relationship between leaders' spiritual orientations and transformational leadership practices (Riaz, 2012). Emerging trends indicate the need for spirituality in the workplace to find meaning in one's work (Riaz, 2012). Evidence reveals leaders' work characteristics are associated with employees' health over time (Hentrich et al., 2017). Research on nonprofit organizations' leaders excludes the spiritual dimensions of leadership and neglects spiritual approaches to employees' work lives (Mabey et al., 2017). Further research should include the spiritual health and transformational leadership practices of leaders. The problem statement, purpose of the study, literature search strategies, theoretical framework, research literature review, gap in the literature, and a summary are discussed.

Literature Search Strategy

Locating, retrieving, and utilizing relevant theoretical and empirical research is imperative in the literature development and expansion process (Houghton, Neck, & Krishnakumar, 2016). Relevant database sources were identified and accessed via Internet searches and American College of Education's library databases, a subscription-based service. A needs assessment was performed to obtain keywords and phrases pertinent to the study. The keywords and phrases searched were *public administration*, *spirituality*, *spiritual leadership*, *workplace spirituality*, *well-being in the workplace*, *Transformational Leadership Theory*, and *exemplary leadership practices*. Peer-reviewed sources were evaluated and analyzed for topic relevance. An iterative approach was used, and research strategies were adjusted as necessary. Online journals, Google Scholar, Google Books, SpringerLink, and Directory of Open Access Journals are some of the search engines used for the literature review. The library databases used in part were JSTOR, Open Dissertations, ProQuest Dissertations & Theses Global, ProQuest Education Database, ProQuest ERIC, SAGE Journal, Sage Research Methods, Ebook Collection EBSCOHost, Ebook Central (ProQuest), Academic Search Complete, ProQuest Alumni Databases, Elsevier Science Direct, A-Z Publication Finder, Emerald Insight, and EBSCOHost.

Theoretical Framework

The theoretical framework consists of two theories. The two theories involved are transformational leadership theory and workplace spirituality theory. Each of the theories is discussed as follows.

Transformational Leadership Theory

The role of leaders in nonprofit organizations has changed dramatically. Dynamic social, cultural, economic, and technological changes have impacted leadership practices, demanding a

need for more effective leadership (Perkins et al., 2009). Nonprofit administrators not only are responsible for typical organizational practices but also are now being urged to integrate more holistic approaches to safeguard employees' health and fundamental well-being beyond typical occupational health. By integrating a more holistic approach into leadership practices, leaders can aid in the transformation and maturation of the whole person (Patton et al., 2017).

Transformational leaders empower others, motivate others to perform beyond expectations, promote higher levels of morality, encourage organizational benefits rather than self-centeredness, increase employee commitment, address follower needs, and promote more meaningful work performance (Amanchuckwu et al., 2015; Kouzes & Posner, 2007; Tepper et al., 2018). Through Kouzes and Posner's (2007) five practices of exemplary leadership model, transformational leaders are able to model the way (function as mentors or coaches, aligning actions with shared values), inspire a shared vision (offer meaning and purpose and convey the vision), challenge the process (promote innovation), enable others to act (address follower needs, build trust, and develop competence), and encourage the heart (contributions are valued creating a sense of community). Kouzes and Posner also noted meaningful relationships between leaders and followers have the greatest influence when striving to achieve exceptional results. As transformational leaders, nonprofit administrators are responsible not only to inspire a shared vision, motivate followers, and provide direction but also to meet employees' fundamental well-being to create strong connections with others and develop a sense of spirituality, purpose and fulfillment at work, and meaning in life.

Workplace Spirituality Theory

Workplace spirituality is a modern theory of practice which refers to a new method of workplace leadership (Patton et al., 2017). Emerging trends indicate the need for spirituality in

the workplace to find meaning in one's work (Riaz, 2012). Evidence reveals leaders' work

characteristics are associated with employees' health over time (Hentrich et al., 2017). Schnall et

al. (2018) extended the thought by noting work can adversely affect employees' health and

fundamental well-being beyond typical occupational health to spiritual health.

According to May (as cited in Patton et al., 2017), every human being has an intrinsic

yearning for God. Employees' innate longing for God translates to the workplace (Patton et al.,

2017). Today's workforce demands attention be given to human elements in the workplace rather

than capital-centered elements only (Riaz, 2012). Individuals desire to find meaning in life (G.

W. Fairholm, 1997). By infusing spirituality into leadership, human elements in the workplace

will be realized.

Implementation of workplace spirituality can be difficult. According to Patton et al.

(2017),

> How do we express our faith in America, the melting pot of diverse religions and non-
>
> secular views, without the possibility of offending others who will think we are judging
>
> them or trying to change them? This is where spirituality comes into play. (p. 36)

Efforts to resolve inclusivity issues have been made by some organizations, for example,

Texas Instruments (Flake, 2015). Hope has been expressed for organizations which traditionally

frowned upon expressions of spirituality in the workplace. Texas Instrument and American

Airlines have designated prayer space for employees, New York law firms offer religious

studies, and Tyson Foods provides on-site chaplain-led services (Flake, 2015). Rich and Darrell

(2017) agreed with the Council on Social Work Education stating by including the concept of

spirituality, an individual demonstrates cultural competence and ethical responsibility. As

spiritual leaders in the workplace, nonprofit administrators are responsible to lead not only in a

holistic and culturally adept manner but also in a manner which addresses employees' well-being and spiritual needs foundational to becoming whole and maintaining wholeness.

Relating Transformational and Spiritual Leadership

If individuals are stimulated and inspired by leaders to achieve extraordinary results, the leaders are said to be transformational leaders. Transformational leadership is effective at fostering moral communities in which trust and teamwork are emphasized. Bass (1985) described the transformational leadership theory as a process of influencing others in a manner to create continual change, driving performance beyond the status quo of organizational behaviors. Ng and Rivera (2018) described Bass's definition of a transformational leader as one who empowers others, motivates others to perform beyond expectation, and encourages organizational benefits rather than self-centeredness.

Hariprasad (2006) conducted a quantitative study on 138 community leaders to examine the relationship between spirituality and leadership. The study used the Spiritual Assessment Scale, the MLQ, and the LPI. Results revealed significant relationships across a range of professions for spirituality and transformational leadership practices, according to the LPI (Hariprasad, 2006). None of the MLQ transformational leadership practices significantly related to spirituality (Hariprasad, 2006). After a lull in empirical research on spirituality, Howladar, Rahman, and Uddin (2018) studied 450 randomly selected participants by administering an adapted MLQ and a job performance scale to determine the moderating effect of transformational leadership on job performance. Implications of the study were transformational leaders inspire employees toward organizational goals and improved performance when given individualized attention (Howladar et al., 2018).

Spiritual leadership empowers leaders to disentangle workplace challenges and serves as a public administration model (Fry, 2016). Elias et al. (2018) explained trust, commitment to the organization, and intrinsic motivation are facilitated by spiritual leadership. Spiritual leaders as transcendent leaders extend transformational leadership by caring for the well-being of followers' spiritual growth, sense of belonging, and greater purpose (James, 2017). Spiritual leaders transform organizations by modeling the way and developing self through prayer, meditation, and spiritual growth. Perhaps the links between spirituality and transformational leadership practices of nonprofit administrators in tandem with Kouzes and Posner's (2007) five exemplary leadership practices construct will offer a foundation for the development of an applicable leadership model.

Spiritual leadership is a values-oriented approach to leadership (Scott & Tweed, 2016). Employees yearn to intrinsically connect with the workplace, fulfilling one's spiritual well-being (Elias et al., 2018). The extent to which spirituality is accepted in the workplace depends on the intensity of leadership's spirituality. Spiritual leaders create a culture based on altruistic values (Fry & Nisiewicz, 2013). Research indicates tangible workplace benefits using spiritual leadership approaches (Scott & Tweed, 2016). Benefits include improved morale, stress reduction, lower employee turnover, and improved performance, yet spiritual leadership has been scarcely researched (Scott & Tweed, 2016).

Spiritual leaders, as positive role models, can generally increase employee and organizational productivity. Employees are challenged and encouraged to persevere in the pursuit of excellence by spiritual leaders (Wang et al., 2019). Hope and faith, vision, and altruistic love, offer employees the opportunity to develop, refine, and practice personal spiritual leadership which embodies a vision for life and provides a sense of calling, meaning, and

purpose (Fry, 2017). Biswakarma (2018) explained employee and organizational productivity broaden through spiritual leadership by empowering, collaborating, and encouraging the hearts of employees. Leaders possessing values of altruistic love, fundamental to workplace spirituality and spiritual leadership, develop organizations which nourish the inner life by one's calling or transcendence of self (Fry, 2016). Scholars of spiritual leadership have included qualities of love, patience, forgiveness, personal responsibility, and compassion toward others in the understanding and definition of *spirituality*. Studies have included aspects of spiritual well-being, vision, hope/faith, altruistic love, connecting to a spiritual community, and participating in spiritual practices. Research concerning the effects of spiritual leadership on the workplace has been generally centered on religion and spirituality (Fry et al., 2017).

According to Sendjaya (2007), much of spiritual leadership literature is extracted from the field of religion and theology, though spiritual leadership is sometimes viewed as a separate idea which does not incorporate religious theory. Ultimately, leaders determine how the two notions will be entwined or dissociated (Scott & Tweed, 2016). Extant literature on the relationship between spiritual leadership and transformational leadership lacks comprehensive studies which include the spiritual aspects of connecting with God, connecting to God's kingdom, and exemplary leadership practices. A study would include all five domains of the Connected Life STI 2.0 (Hall, 2018), a self-assessment of spiritual health and development, and the relationship with transformational leadership practices. Data from the study would provide insight and assist transformational nonprofit administrators in addressing spirituality as a legitimate concern affecting the quality of employees' lives, health, and well-being in organizations (Cregard, 2017).

Research Literature Review

The research literature review consists of 13 sections. The 13 sections are transformational leadership and practices, visionary leadership effectiveness, motivational theories, authentic leadership, servant leadership, religion, biblical spirituality, relational spirituality, the connected life and spiritual transformation, spiritual leadership as an emerging paradigm, workplace spirituality, spiritual and transformational leadership practices, and gap in the literature. Each of the topics is discussed as follows.

Transformational Leadership and Practices

Burns (1978) initiated the concept of transformational leadership by focusing on leaders transforming followers into leaders and leaders becoming moral mediators. Bass (1985) enhanced and further developed the concept into the transformational leadership theory, structuring the theory into four categories: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Transformational leadership theory was developed to better understand and nurture the leader–follower relationship, which produces extraordinary organizational results. A transformational leader transcends the direct needs of followers and focuses on the intrinsic, higher purpose, moral values, and higher order needs of followers (Yukl, 1999). Transformational leadership increases employee commitment, addresses follower needs, and promotes more meaningful work performance (Tepper et al., 2018).

As a social reality, leadership has an essence, can be described, and possesses qualities which can be generalized with predictable outcomes (Rich & Darrell, 2017). Research methodologies have advanced to include neuroscience, offering insight to identify potential leaders based on defined traits. Transformational leaders model the way, inspire a shared vision, enable others to act, and encourage the hearts of followers (Kouzes & Posner, 2007). Efficacious

change can be realized by utilizing the five practices of the exemplary leadership model (Kouzes & Posner, 2019). The model is framed around leaders' abilities to model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. Each of the dimensions relates to transformational leadership theory: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Fields and Herold (1997) investigated whether the leadership behaviors measured by the LPI can be used to measure transformational and transactional leadership. Results from evaluating second order models using LISREL 7 suggested transformational and transactional leadership can be measured using the LPI (Fields & Herold, 1997). The reliability measured by Cronbach's alpha coefficients for the LPI–self was between .75 and .87, demonstrating good internal reliability (The Leadership Challenge, 2002). The five practices of exemplary leadership offer leaders the tools to modify organizational thinking and strategies to determine effective learning related to the desired change.

Model the way. Transformational leaders model the way. Expected behavior for others is demonstrated clearly and understandably. Guiding principles are established to best serve and relate to all stakeholders and pursue goals. Standards of excellence are developed as an example for others to follow (Kouzes & Posner, 2016). Caza and Posner's (2017) study on the influence of nationality on followers' satisfaction with leaders was designed to identify leader behaviors associated with follower satisfaction. A confirmatory factor analysis of the five leadership practices as predictors was used to determine leader behaviors associated with follower satisfaction. The data yielded a satisfactory fit and the significance of all items at .57 or above (Caza & Posner, 2017).

Inspire a shared vision. Transformational leaders inspire a shared vision. Passionate leaders are inspired to make a difference. The future of an organization is envisioned, jointly shared, and ideally created. A leader should give an organizational pulse to the possibilities of the shared vision. Organizational goals and individual hope can assist in gaining followers' support to attain future goals (Kouzes & Posner, 2016). Hage and Posner's (2015) quantitative correlational study of 384 leaders (234 Muslims and 150 non-Western Christians) measured the relationship between religiosity and the five leadership practices. The results supported some previous studies and contradicted others. Findings from the study established both religion and religiosity as influencers of leadership comportments and practices (Hage & Posner, 2015).

Challenge the process. Transformational leaders challenge the process. Mediocracy is an undesirable trait. Improving the status quo of an organization in an uncustomary way advances organizational opportunity (Kouzes & Posner, 2016). A leader takes risks in hopes of success and to garner synergy. Failures should be considered opportunities to learn, not setbacks. MacIntyre (2016) explored Canadian women engineers' leadership practices and operationalized leadership. A Pearson's correlation between leadership practices and operational leadership of Canadian women engineers' education, coaching, years of engineering experience, and location of practice (rural vs. urban) revealed a positive significant relationship between challenge the process and enable others to act and encourage the heart (MacIntyre, 2016).

Enable others to act. Transformational leaders enable others to act. Relationships are built on trust and collaboration to create a spirited organization. Others are mutually respected and actively involved in an organization's collectively inspired efforts (Kouzes & Posner, 2016). Team members are edified and made to feel empowered with a sense of dignity. Conflicting with the notion of enabling others to act through transformational leadership practices, results of

Waite, Mensinger, Wojciechowicz, Colistra, and Gambescia's (2019) study revealed students'

and observers' pre- and post program scores were not significantly correlated. Palmer, Gardiner,

and Hermond (2016) explored the relationship between teachers' perceptions of instructional

leadership and mathematics pass rates in Jamaica's high schools. The results of Palmer et al.'s

study, in comparison to Waite et al.'s study, revealed the inventory item enabling others to act

was the best predictor of achievement among the five subscales.

      Encourage the heart. Transformational leaders encourage the heart. The leader creates

an atmosphere of a winning team. Individual and team contributions are valued. Organizational

values are normed to create a sense of community. Individuals and teams are commended for

accomplishing goals. Team members are held accountable for actions taken, and rewarded

accordingly (Kouzes & Posner, 2016). Xu, Caldwell, Glasper, and Guevara (2015) explored the

relationship between Kouzes and Posner's (2016) five leadership practices and six

transformative leadership perspectives of 399 faculty, staff, and students at a Catholic university

in south Florida. The results of the study indicated a significant positive relationship between

transformative leadership and the five leadership practices (Xu et al., 2015).

      Criticisms of transformational leadership. Extant literature supporting the tenets of

transformational leadership theory abounds (Caza & Posner, 2017; Ebrahimi et al., 2017; Hage

& Posner, 2015; Hentrich et al., 2017; Howladar et al., 2018; Khan, Nawaz, & Khan, 2016;

Kouzes & Posner, 2016; Mehdinezhad & Nouri, 2016; Mydin et al., 2018; Ng & Rivera, 2018;

Patton et al., 2017; Tepper et al., 2018). As with any theory, criticisms and contradictory points

of view exist for transformational leadership. Alatawi (2017) conducted a study on the effects of

the tenets of transformational leadership theory. Alatawi disputed the validity of transformational

leadership and claimed idealized influence, inspirational motivation, individual consideration,

and intellectual stimulation should not be presented as an acceptable model of transformational leadership. Another counterargument of transformational leadership was presented by Eisenberg, Post, and DiTomaso (2019) which suggested transformational leaders have difficulty facilitating effective communication in widely scattered teams, having counterproductive effects on employees.

Visionary Leadership Effectiveness

Researchers have identified elements of organizational effectiveness. Some researchers believe effectiveness is not a notion but rather a theory. The theory is organizationally labeled to a degree of agreement and applied when a goal is achieved (Taylor, Cornelius, & Colivin, 2014). This type of effectiveness is based on agreed-upon organizational outcomes and the degree to which the outcomes are accomplished (Au, 1996). The impact of employee engagement and emotional commitment to a leader's visionary leadership style directly affects organizational performance. Vision guiding also affects organizational performance, but not to the same extent. The results of Avery's (2011) study revealed espousing a vision created a positive effect on organizational performance. Employees' emotional commitment to the leaders' vision was directly associated with staff and customer satisfaction (Avery, 2011). The outcomes of Cheema, Akram, and Javed's (2015) study supported Avery's research with similar results.

Motivational Theories

Reeve's (2016) motivational theory purported life experiences are connected; actions and inactions produce reactions. Implementation of Reeve's theory of motivational mediation can serve as a structure for understanding the condition of leaders' decision-making processes. Internal or external employee motivation can affect the future of an organization. Baumeister (2016) discussed the possibility of a general motivation theory describing motivation as wanting

something; a drive, desire, or demonstrated form of impulse delineated by the function of the motivation. A transformation of motivation is necessary for stakeholders to make conscious and advantageous decisions (Baumeister, 2016). Herzberg's (1966) motivation–hygiene theory and dual-factor theory were exemplified by Adams, Harris, and Bohley-Martin's (2015) adaptation of Maslow's hierarchy of needs model in combination with Hayes and Wheelwright's four-stage model. If leadership is focusing on the growth of small-business development and evolution, models of motivation and media's motivations should be considered. When organizations are not appropriately purpose-driven for the good of all, the organizations eventually collapse.

Authentic Leadership

The literature on leadership has many different dimensions, but extant literature lacks significant integration across approaches (Lord, Day, Zaccaro, Avolio, & Eagly, 2017). A remarkable amount of scholarly attention has been given to authentic leadership theory because economic, technological, and political advances have required leaders to be transparent, ethical, and values-based (Wei et al., 2018). Leadership is a relationship comprising a leader and a follower (Liden, Anand, & Vidyarthi, 2016). Extant literature indicates authentic leadership positively affects followers' sense of job satisfaction, work performance, work behavior, organizational commitment, work engagement, trust, and employee turnover (Azanza, Mariano, Molero, & Mangin, 2015; Hsieh & Wang, 2015). Authentic leadership studies are beginning to focus more on the trends of relationship-based leadership (Martin, Epitropaki, Erdogan, & Geoff, 2019).

Servant Leadership

Robert Greenleaf introduced servant leadership emphasizing service to followers and empowering others to work and live to their full potential (Eva, Robin, Sendjaya, van

Dierendonck, & Linden, 2019). Servant leaders implement values in leading others. Greenleaf explained servant leaders are intrinsically motivated to serve first, then consciously aim to lead (Center for Servant Leadership, 2016). There is no greater or more influential servant leader than Jesus Christ. Jesus's life was documented in the Bible, the foundation of Christianity. Jesus's divine spiritual teachings continue to be followed, revered, and impact billions of followers worldwide (Fairchild, 2018). Jesus modeled the way for mankind, inspired a shared vision, challenged the process, enabled others to act, and encouraged the hearts of all followers.

Jesus as a leader. The leadership style and message of Jesus transcends time, history, and cultural barriers (Marrs, 2017). Jesus was the master role model, master visionary, master of truth, faithful master, work-ethic master, and master servant leader (Hopegivers, 2014). As a spiritual leader of generosity, Jesus enabled followers to discover a personal connection with God. A spiritual leader genuinely desires others to fully realize a personal purpose in life. Workplace spirituality creates an environment for employees to function through a created identity. Human beings serving and working in the sphere of a personally created identity and strength are more fruitful than individuals who are not invested in the role of a position (Quinn & Thakor, 2018).

Humility. Jesus was unique, special, and attractive to followers because He taught through parables with moral significance. Some individuals question the nature, form, and purpose of Jesus's teachings through parables, causing wide debate (Rule, 2017). Classical trinitarian claims are Jesus is the Son of God (Owen & Dunne, 2019). Jesus taught humility by being humble and meek even when others attempted to humiliate Him (Robinson, 2019). As a positive psychological notion, humility has been positively correlated with the virtues of gratitude, benevolence, forgiveness, hope, and love (Scheffler, 2017). Viewing humility from a

holistic perspective, life is a precious gift. Jesus washed His disciples' feet to provide an example

of humility (van der Watt, 2017). By Jesus's actions of humbling Himself, followers gained an

understanding of the importance of serving others. Jesus did not come to Earth to be served, He

came to serve and give His life as a ransom (Marrs, 2017).

Compassionate communication is a common dimension of effective leadership (Gandolfi

& Stone, 2018). Servant leaders express humility through competence and conviction (Sousa &

van Dierendonck, 2017). Facilitating others to fully realize self-efficacy, follower transformation

occurs, increasing loyalty and workplace morale. Passion is created through self-discovery of an

individual's identity and purpose in the workplace and life.

Religion

Any belief system adhering to the worship of a higher power is referred to as a *religion*.

Countless individuals identify with a religion but do not observe practices. Belief in a god is not

spirituality (Davis, Hook, McAnnally-Linz, Choe, & Placeres, 2017). Religious authorities are

constantly changing in society. A broad range of religions has become more visible through

mediatization (Hjarvard, 2016). Media platforms are challenging existing religious authority and

enabling additional forms of religious authority to emerge based on popular culture.

Biblical Spirituality

The act of being spiritual in the New Testament signifies an individual is a born-again

Christian. A Christian has received spiritual baptism through Jesus Christ (McIlroy, 2008). A

Christian believes God created the Heavens and the Earth and understands one is born into sin

and must repent (Jambrek, 2017). Christians believe Jesus Christ is the Son of God, born of the

Virgin Mary, was crucified, shed His perfect blood on the cross for the remission of man's sin to

reconcile man's relationship with God, rose from the dead, and is a living triune God (McIlroy,

2008). After accepting the gift of salvation, a person becomes regenerated, indwelt, guided, and directed by the Holy Spirit; conforms to God's will with a Christ-like mindset; and becomes a new creation (Jambrek, 2017). Some researchers have attempted to amalgamate various interpretations of spirituality in efforts to establish a gestalt perspective. Other researchers strive to disengage spirituality from the understanding of the nature of God, creating a contemporary, more generalized perspective resolving theology as the only truth (Geikina & Balode, 2019).

Relational Spirituality

The use of the term *relational spirituality* is increasing in a psychological dialogue (Tomlinson et al., 2016). The term *relational spirituality* varies depending on context and theoretical framework. Tomlinson et al. (2016) discussed relational spirituality in terms of cognitive analyses of stress and adaptation; inherent development of relationships; couples, family, and network settings; social interconnectedness; and a model which differentiates spiritual development. The differentiation-based model of spiritual development is of interest and further discussed.

Spiritual well-being is important in the differentiated spiritual growth process. *Relational spirituality* has been defined as ways of connecting with God (Hall, 2018; Tomlinson et al., 2016). Being justified by faith, as a born-again Christian, spiritual growth increases through sanctification. Spiritual practices strengthen a Christian's emotional and social qualities. An understanding of relational spirituality via attachment theory promotes a healthy relational balance.

Empirical research has increased on differentiated relational spirituality and a Christian's relational well-being, mental health, hope, humility, gratitude, and spiritual transformation (Hall, 2015; Jankowski, Sandage, Bell, Ruffing, & Adams, 2019; Tomlinson et al., 2016). Spiritual

experiences in the relational context affect degrees of differentiation and characteristics of attachments with God (Hall, 2015; Reynolds, Wilson, & Distelberg, 2016; Tomlinson et al., 2016). Reynolds et al. (2016) cited many inquiries on relational spirituality as a mediator. Some of the inquiries revealed negative relationships, others yielded no association, and several revealed positive relationships (Reynolds et al., 2016). Results of Reynolds et al.'s (2016) investigation suggested spiritual volatility and disappointment in God were greater predictors of depression than was religious immersion.

The Connected Life and Spiritual Transformation

Relational spirituality theory was initiated through a multilevel interdisciplinary paradigm of religious psychology (Emmons & Paloutzian, 2003). Relational spirituality theory is used as a lens to measure revealed relational connections in the process of spiritual growth (Hall, 2015). Individuals live intrinsic and extrinsic lives via relational connections to shape spiritual development. Spiritual development can occur through interrelated connections.

As the relational spirituality theory paradigm was emerging, Hall and Edwards (1996, 2002) developed the SAI. Through continued development of relational theories, the attachment theory applicable to individuals' emotional experiences of God, and the need for a broader spiritual development model, the initial STI 1.0 scale structure was developed. Relationships between the STI 1.0 subscales and 23 other measures demonstrated convergent validity with over 400 significant positive relationships. Subscales were added to the STI 2.0 and revised into five major domains of relational connection: The Connected Life framework (Alidade Research, 2018).

The Connected Life domains offer insight into an individual's spiritual health and growth over time. The Connected Life STI 2.0, a 33-subscale and five-domain inventory, assists

individuals in organizing and summarizing personal spiritual development information (Hall,

2015). Hall's (2018) five spiritual domains include connecting to self and others, connecting to

God, connecting to spiritual community, connecting to spiritual practice, and connecting to

God's kingdom. A holistic view is provided using The Connected Life STI 2.0 (see Figure 1).

Connecting to Self & Others	→	
Connecting to God	→	
Connecting to Spiritual Community	→	Summative Spirituality
Connecting to Spiritual Practices	→	
Connecting to God's Kingdom	→	

Figure 1. Spiritual Transformation Inventory domains mapped to summative spirituality. The figure compiles spirituality measures as an overall source of spiritual magnitude.

Spiritual Leadership as an Emerging Paradigm

Leadership theories emphasize the need for individuals to balance personal values and

organizational needs (Vveinhardt & Gulbovaite, 2017). Organizations are becoming more

demanding, compelling individuals to utilize spirituality to allay depravities and find meaning in

one's work (Riaz, 2012). Spiritual leadership develops intrinsic motivation toward self-

actualization, a sense of calling and fulfillment. The extant literature provides insight into the

emergence of spiritual leadership as a leadership paradigm. As an emerging paradigm in

leadership, spiritual leadership is being studied in contexts such as education and business (International Institute for Spiritual Leadership, 2015). Spirituality in the field of spiritual leadership theory (SLT) is the search for self-transcendence and the feeling of interconnectedness with all things (Fry, 2017). Business vocabulary has omitted terms such as *purpose*, *hope*, and *love*, in other words, *spirituality* (Guillén, Ferrero, & Hoffman, 2015). Spirituality is composed of souls intrinsically desiring purpose, meaning, love, hope, and discernment. Gibson (2017) indicated, although intangible, purpose, meaning, love, hope, and discernment provide significant insights for creative problem solving.

Fry (2003) argued organizations are more likely to succeed when SLT is embedded in a leader's leadership practices. Mabey et al. (2017) suggested spirituality at work (SAW) and SLT are effective ways to lead organizations ethically. Much of extant literature on SAW and SLT misconstrue and misapply Christian teachings, risking dismissal of the vital and timeless wisdom of Jesus Christ (Mabey et al., 2017). Spiritual leadership and SAW are two dimensions of leadership which should be reported objectively, or personal bias will occur. Prudent decision making and practices by spiritual leaders create environments meeting the spiritual needs of individuals (Fry & Nisiewicz, 2013). Spiritual leadership inspires individuals to feel whole and happy, have a sense of belonging, and be purpose-driven in the workplace (Meng, 2016). By espousing leadership and spirituality, leaders seek an understanding of the inner self and foster meaning among followers.

Spiritual leaders lead with kindness, patience, gentleness, peace, thankfulness, joy, and love. The hope in leading others is to demonstrate an appropriate manner of communication. An appropriate communication model requires four key dimensions of telling the truth no matter what; knowing the facts before speaking or acting; attacking problems, not individuals involved;

and act, do not react (Engelbrecht, Heine, & Mahembe, 2017). Trust, character, and integrity are

at the core of leadership. Intuitive recognition of serving others and for a purpose greater than

oneself is the pinnacle of leadership. Spiritual leadership is not a place one gets to once and for

all, spiritual leadership is a lifelong process of growth and transformation.

       Spiritually connected leaders are exemplary in practice (Fry & Nisiewicz, 2013). A solid

spiritual core is a foundational value of effective practice and exemplary leadership. Inner peace

and clarity provided through spiritual core values form holistic leadership and preside effective

leadership practices. Productivity and achievement are integral outcomes of holistic leadership

practices (Dhiman, 2017). The leader becomes more caring about the followers' well-being.

Congruence between well-being, or inner life, and achievement pressures, or outer life, must be

realized to positively affect leaders' abilities to balance work life and personal life (Zaharis et al.,

2017). As many school standards are represented by research-based best practices for student

achievement through a holistic approach, leaders should prioritize well-being within school

culture as a condition for growth. Zaharis et al. (2017) conducted qualitative research on six

doctoral students enrolled at a Midwestern religiously affiliated university. The results of the

study demonstrated the unification of spirituality and transformational leadership reliably

elevated levels of productivity, achievement, and the well-being of and care for others.

       Smith, Minor, and Brashen (2018) compared the characteristics of spiritual leadership

and five leadership styles: transformational leadership, servant leadership, situational leadership,

authoritarian leadership, and moral leadership. For the purpose of the study, the relationship

between spiritual leadership and transformational leadership was examined. Spiritual leadership

was found to consist of fundamental elements drawn from transformational leadership. Six

behaviors emerged which promote the practice of spirituality in the workplace: honor others'

beliefs and morals, treat others fairly, demonstrate concern and thoughtfulness, attend to the needs of others, encourage the heart of others, and emotional management through reflection (Smith et al., 2018). The study revealed an integrated approach including spiritual leadership and transformational leadership motivated and inspired followers, promoting positive results. The study furthermore provided information to support the notion spiritual leadership influences followers for humane outcomes (Smith et al., 2018). Fry (2003) used a systematic review method and discovered three common dimensions via quantitative and qualitative methods: altruistic love, hope, and faith. The review concluded SLT promotes the well-being of organizational members (Fry, 2003).

Workplace Spirituality

Scholarly research on the topic of spirituality has increased (Afsar & Rehman, 2015; Milliman, Gatling, & Bradley-Geist, 2017; Roof, 2015), although minimal extant literature exists on the function spirituality has in the workplace (Fry, 2016). Spirituality in the workplace can be defined as an intrinsic belief. The purpose of calling is through transcendence and offers self-development by prayer, meditation, and spiritual study (Low & Ayoko, 2020). Spiritual leadership is leading with a sense of spirituality, holding others' well-being uppermost (Jankowski, Sandage, Bell, Ruffing, & Adams, 2019).

Literature suggests spirituality is significant in the workplace (Barnett, 2018; Cregard, 2017; Wantaate, 2018). But spirituality has usually been quieted in the workplace because of the imposition of views or prevailing belief systems (Göçen & Özğan, 2018). Skepticism about workplace spirituality is often expressed. Spirituality in the workplace has four perceived problems: jeopardy of compulsory participation in the leader's belief system, respect for diversity, spirituality as a fad to manipulate employees, and spiritual leadership as a legitimate

theory of research and practice (Göçen & Özğan, 2018). Workplace spirituality cannot be purported as the cure for all organizational problems or leadership troubles (Schutte, 2016).

Some workplace spirituality studies have focused on creativity and solving new problems, spirituality in business leadership, the difference spirituality makes in leadership, and spiritual leadership in educational organizations (Eilertsen, 2017; Gibson, 2017; James, 2017; Ledbetter, Banks, & Greenhalgh, 2017). Individuals in organizations are yearning for wholeness and connectedness. Most employees care deeply about the well-being of others in the organization, loving others, and desiring to be loved (Gibson, 2017). For leaders to authentically value human development, a more holistic view of the world is needed, a view embracing the soul, service to others, and personal growth (Eilertsen, 2017). Employees' minds, bodies, emotions, and spirits are brought into the workplace (Mabey et al., 2017). Leading with a transformational and spiritually integrated approach will lead to a holistic life (Patton et al., 2017).

Work can adversely affect one's health (Schnall et al., 2018). Some leadership styles can be stressful and others positive, affecting the well-being of employees (Hentrich et al., 2017). Spiritual leadership in the field of mental/psychological, emotional, and behavioral health can have a positive impact. A sense of workplace spirituality, psychological well-being, and meaning in life are important for a person's mental and physical development and workplace performance (Liang, Peng, Zhao, & Wu, 2017). According to May (1991), individuals have an intrinsic yearning for God. Employees' innate longing for God translates to the workplace (Patton et al., 2017).

SAW and SLT offer a foundation for business ethics and ethical leadership, in turn providing the support employees desire in the workplace (Mabey et al., 2017). Spirituality as a

leadership tool is argued to be a trend in leadership, but study results show spiritual leadership has promise and should continue to be developed (Schutte, 2016). Transformational leadership should be amalgamated with spirituality because interrelationships between workplace spirituality and transformational leadership are positively correlated (Mydin et al., 2018; Patton et al., 2017). Leading, teaching, mentoring, and coaching with a transformational and spiritually integrated approach will lead to a holistic life (Patton et al., 2017). Strategic leaders' personal beliefs affect decision making. Spirituality in the workplace helps frame information for leaders to consider. The leader's beliefs mediate constructive development and organizational context, and leadership styles moderate metacognitive belief structures.

Khandan et al. (2019) investigated the relationship between spiritual health and job performance via a cross-sectional study of 95 participants. The results of a Pearson's correlation showed a significant relationship between job performance and spiritual health (Khandan et al., 2019). The relationship between spiritual health and job performance can be improved by fostering an individual's spiritual health. Organizational leadership should give workplace spirituality more credence (Khandan et al., 2019).

Walia and Nishtha's (2018) quantitative study on employees' well-being and workplace spirituality consisted of 267 participants from four sectors—banking, construction, media, and information technology—in northern India. *Spirituality* consisted of mindfulness, transcendence, compassion, and meaningful work. Meaningful work and transcendence were found to be significant predictors of employees' well-being (Walia & Nishtha, 2018). No significant difference was found between sectors and employees' well-being (Walia & Nishtha, 2018). Progressive research on employee well-being and spirituality in the workplace will impact employees' well-being. Mahipalan's (2018) quantitative study on workplace spirituality

consisted of 689 high school teachers in Kerala, southern India. The researcher purported

workplace spirituality in nonprofit work environments provides a feeling of belonging and

community, obligation, and a sense of commitment to colleagues, resulting in employee

engagement and job satisfaction (Mahipalan, 2018).

Gonzalez-Gonzalez (2018) examined the relationship between spirituality and

occupational health of secular European service organizations. Data analysis of 47 participants

(21 men and 26 women) was conducted in the context of labor relations. Results of the study

indicated spirituality in the workplace yielded health-related benefits for employees, employers,

and the organization (Gonzalez-Gonzalez, 2018). The results of Iyer's (2018) study on

spirituality at the workplace revealed nurses' job satisfaction positively correlated with a

workplace environment consisting of a sense of community and organizational values. The

results indicated spirituality in the workplace can assist individuals in finding a deeper meaning

at the workplace, connecting with others, and making a difference in others' lives (Iyer, 2018).

Effective leaders make a positive difference in someone's life every day. Leaders are

intrinsically motivated and driven to make a difference (C. H. Johnson, 2014). There is no easy

way to recognize how, when, and where success lies along the journey of leadership but,

wisdom, courage, and fortitude enable an effective leader to persevere. Character designed by

diverse experiences is centric. The heart of leadership is displayed through a leader's character

(C. H. Johnson, 2014).

Spiritual and Transformational Leadership Studies

Leaders are faced with many challenges. An array of leadership theories has been

exercised through the years to address daunting challenges. Ultimately, a higher level of humility

has been realized deeming employee well-being, workplace spirituality, and spiritual leadership

as significant. Results of a study on public administrators' spiritual leadership practices by M. R. Fairholm and Gronau (2015) revealed the need for leaders to be spiritually sensitive when constructing workplace identities and employee wholeness, nurturing learning communities, establishing moral standards, and inspiring a shared purpose-driven vision. Espousing the organization's spiritual values is fundamental for leaders to integrate spirituality into the workplace and spiritual leadership development (Scott & Tweed, 2016). Mehdinezhad and Nouri (2016) found a relationship between school principals' self-perceptions of being spiritual and transformational leadership characteristics of idealized influence on employees' behaviors, individual consideration, inspirational motivation, and intellectual stimulation. Continued research on the relationship between spirituality and transformational leadership is vital to the integration of more spiritual qualities into the workplace to produce exemplary leadership and performance excellence (Fry et al., 2017; Scott & Tweed, 2016).

Transformational leadership theory and spirituality were synthesized offering an effective way to integrate spirituality and transformative teaching and learning in higher education. Patton et al. (2017) defined *spirituality* as "made in the Image of God and purposed to serve all of humanity through acts of compassion, we are to use our gifts to serve with love, empathy, understanding and respect . . . [so] our brethren will discover their true purpose" (p. 36). A more holistic approach to thinking will assist in the transformation of the whole person.

Leaders should foster spirituality through prayer, meditation, devotion, mindfulness, and transformation via self-actualization (Miller, 2003). Focusing on the needs, values, and morals of all employees creates an environment of compassion. Leaders and followers should use spiritual gifts as purposed to serve with empathy, respect, and love to fully realize personal value and an authentic purpose (Patton et al., 2017). Inspiring others to find inner peace is empowering and

will lead to the achievement of individuals' highest potential (Patton et al., 2017).

Transformative leaders interpose spirituality in the workplace to positively affect and assist

others in developing a holistic life. Work should be embraced as a calling rather than a job.

Mydin et al. (2018) conducted a quantitative study on the impact of nonprofit school

principals' transformational leadership styles and workplace spirituality. The study consisted of

1,014 teachers and utilized an adapted MLQ for transformational leadership and an adapted

structural equation model for workplace spirituality. The results indicated transformational

leadership affects the aspects of meaning and purpose at work, feeling of community, and values

alignment representing workplace spirituality (Mydin et al., 2018). Employees' well-being, work

ethos, commitment, and satisfaction are nurtured by transformational leaders (Mydin et al.,

2018).

Gap in Literature

The problem is nonprofit administrators' spiritual leadership and spirituality are

legitimate concerns affecting the quality of employees' lives, health, and well-being in

organizations (Barnett, 2018; Cregard, 2017). The background of the problem indicates work can

adversely affect employees' health and fundamental well-being beyond typical occupational

health (Schnall et al., 2018). The extent of the problem is employees are becoming self-centered

with no strong connection to others, lacking a sense of spirituality, purpose, and fulfillment at

work and meaning in life (Eilertsen, 2017). A gap in the literature reveals quantitative research

has not explicitly investigated the influence a leader's spiritual health has on transformational

leadership practices (Zaharis et al., 2017). Even though research on transformational leadership

abounds, little research has incorporated leaders' spiritual health and how spiritual health

correlates with the magnitude of transformational leadership practiced by leaders.

Chapter Summary

Studies on transformational leadership, spirituality, spiritual leadership, and workplace spirituality established a rationale to investigate the relationship between spirituality and transformational leadership practices (Bass, 1985; Bass & Avolio, 1995; Fry, 2003; Gonzalez-Gonzalez, 2018; Hall, 2015; Kouzes & Posner, 1987, 2016; Mahipalan, 2018; Perkins et al., 2009; Riaz, 2012; Walia & Nishtha, 2018; Zaharis et al., 2017). The five practices of exemplary leadership extend organizational thinking and strategies to validate effective leadership practices (Kouzes & Posner, 2016). Spiritual leadership assists employees in constructing personal wholeness and workplace purpose and vision (M. R. Fairholm & Gronau, 2015). Spirituality positively aids leaders in balancing inner life, outer life, and work life (Zaharis et al., 2017). Strong moral and ethical convictions have been correlated with transformational leadership (Riaz, 2012). Workplace spirituality, psychological well-being, and meaning in life are essential for mental and physical development and workplace productivity (Liang et al., 2017).

An ongoing problem exists with identifying an effective leadership model to address leadership deficiencies concerning well-being in the workplace (Zaharis et al., 2017). Several research studies cite the importance of leaders leading with a sense of spirituality, holding others' well-being uppermost, and other tangible benefits, including improvement of morale, stress reduction, turnover, and performance improvement (Barnett, 2018; Cregard, 2017; M. R. Fairholm & Gronau, 2015; Fry, 2016; Zaharis et al., 2017), yet spiritual leadership literature remains in the infant stage of development (Scott & Tweed, 2016). An inadequate amount of research exists on the relationship between spirituality, spiritual leadership, workplace spirituality, and transformational leadership.

In the next chapter, the research design elements and rationale for the study are explained. Research and data analysis are detailed. Investigative procedures, population and sample selection, instrumentation, data collection, data preparation, and data analysis are described. Reliability, validity, and ethical procedures are explicated. The methodology section concludes with a summary.

Chapter 3: Methodology

Effective leadership practices are at the heart of debate in public administration (George, Walker, & Monster, 2019). Dynamic social, cultural, economic, and technological changes have impacted leadership practices, demanding a need for more effective leadership (Perkins et al., 2009). Leadership scholars are beginning to research the role spirituality plays in transformational leadership (Fry, 2016; Zaharis et al., 2017). The purpose of conducting the quantitative correlational research study was to evaluate, via self-assessment inventories, nonprofit administrators' spirituality, transformational leadership practices, and the potential relationship between the two.

The research question emerged from the purpose statement. The hypotheses aligned with the research question to support the purpose of the study. The results of the study answered the research hypotheses.

Research Question: What relationship, if any, exists between a nonprofit administrator's self-assessed spirituality and self-assessed transformational leadership practices?

H_o: No significant relationship exists between a nonprofit administrator's self-assessed spirituality and self-assessed transformational leadership practices.

H_a: A significant relationship exists between a nonprofit administrator's self-assessed spirituality and self-assessed transformational leadership practices.

Research design elements and rationale are addressed in detail. Research procedures and the data analysis process are sequenced in the appropriate order. Investigative procedures, population and sample selection, instrumentation, data collection, data preparation, data analysis, reliability and validity, and ethical procedures conclude the research approach.

Research Design and Rationale

Quantitative research methods were used to gather and test data via Pearson's *r* bivariate correlation. The Pearson's *r* bivariate correlation was used to determine if a relationship between nonprofit organizations' administrators' spirituality, measured by the STI 2.0, and transformational leadership practices, measured by the LPI, exists. The two inventories were accessed via a secure and anonymous online survey. Data from the inventories were provided in Excel spreadsheet format for ease of transfer into SPSS.

A Pearson's *r* bivariate correlation measures the association between two continuous variables in the context of a linear relationship (Kent State University, 2019a). Correlated data measure the magnitude of change in one variable in association with the magnitude of change in another variable, and the associations of the variables are either in the same direction or in opposite directions (Schber, Boer, & Schwarte, 2018). The Pearson's *r* bivariate coefficient measures the covariance of two continuous variables with a scale ranging from -1 to +1. A general limitation to correlational research is causation cannot be properly inferred (Rohrer, 2018). The tendency to assume relationships merit causation is not sound because one variable preceding another is not sufficient to assume causation (Dorestani & Aliabadi, 2017).

Choosing the appropriate methodology was essential to accurately analyze the findings of the study (Ong & Puteh, 2017). A qualitative methodological approach was not appropriate for this correlational study because qualitative methods are subjective and do not provide consistent and reliable data (Eyisi, 2016). A quantitative ex post facto research design was not appropriate for this study because a review of archival data would have been required and this study focused on the need for current data to answer the research question.

Research Procedures

Research procedures for the correlational study included the population and sample selection, instrumentation, data collection, and data preparation. The study was conducted in western Pennsylvania. Western Pennsylvania has a mission to end homelessness through a coordinated community-based process of identifying needs and building an open and integrated system of housing and services which address those needs per Housing and Urban Development Regulation 24 CFR Part 578 and to fulfill the stated mission. Western Pennsylvania is compelled to

- Promote a community-wide commitment to the goal of ending homelessness;

- Promote access to funding for efforts for rapid re-housing for individuals and families experiencing homelessness;

- Promote access to and effective use of mainstream programs;

- Optimize self-sufficiency among individuals and families experiencing homelessness. (Western Pennsylvania Continuum of Care, n.d., para. 1)

Population and Sample Selection

The target population for the study was nonprofit administrators in western Pennsylvania. The total population represented in the study is 40 western Pennsylvania nonprofit administrators. Thirty-one participants were selected based on the calculation of sample size for a Pearson's *r* in G*Power (see Appendix A; Kent State University, 2019b). Convenience sampling was used to ensure representation of the population (Bell, Bryman, & Harley, 2018). The first 31 participants to return a consent form were selected.

Western Pennsylvania nonprofit administrators received a recruitment letter via e-mail (see Appendix B) by the Alliance for Nonprofit Resources requesting participation in the research study (see Appendix C). Potential participants received an overview of the study and a consent form. After consent to participate in the study was attained from the first 31 participants, the participants received an e-mail containing a hyperlink, code, or username and password to access the survey. Hall (2018) created the STI 2.0 online survey and Kouzes and Posner (2019) created the LPI online survey.

Instrumentation

The quantitative correlational research study explored whether a significant relationship between nonprofit organizations' administrators' spirituality, measured by the STI 2.0, and transformational leadership practices, measured by the LPI, exists. Questionnaires were utilized to evaluate nonprofit administrators' spirituality, exemplary leadership practices, and the relationship between the two. The research instruments used were Hall's (2018) The Connected Life STI 2.0, a 33-item, five-domain subscale including connecting to self and others, connecting to God, connecting to spiritual community, connecting to spiritual practice, and connecting to God's kingdom (see Appendix D for the permission letter) and Kouzes and Posner's (2019) LPI, measuring model the way, inspire a shared vision, challenge the process, enable other to act, and encourage the heart (see Appendix E for the permission letter).

The instruments aligned with the topic of spirituality and transformational leadership because Hall's (2018) STI 2.0 measured spiritual health and Kouzes and Posner's (2019) LPI measured exemplary leadership practices. The instruments aligned with the study's methods because Kouzes and Posner's LPI was developed through triangulation of research methods, validated and reliable. According to Kouzes and Posner, the LPI is most appropriate for research

conducted by higher education professionals because the Inventory has a varied scale which

anticipates participants to have substantial professional experience for self-reflection. Hall's 33

STI 2.0 was developed around the five domains of connection to assist in structuring and

summarizing information about an individual's spiritual development and gives a clear picture of

participants' spiritual health. Kouzes and Posner's LPI and Hall's STI 2.0 assume interval-level

data with ordinal Likert-scale items. Drastic variations from interval characteristics do not

noticeably affect type I and type II errors when scales with five or more items are used (Jaccard

& Wan, 1996).

     The STI 2.0. Spiritual health was measured using Hall's (2018) The Connected Life STI

2.0. As the relational spirituality theory paradigm was emerging, Hall and Edwards (1996, 2002)

developed the SAI. The SAI was developed because no spiritual measurement was connected to

a relational theory and few were proven to be clinically effective (Hall, 2015). The convergence

of numerous theories from a range of disciplines suggests attachment relationship experiences

impact brain system development, facilitate social and emotional development, and are implicitly

interconnected (Hall, 2015). Over 100 empirical studies have used the SAI (Hall, 2015).

     The initial STI 1.0 scale structure was developed to continue development of relational

theories, in particular the attachment theory, applicable to individuals' emotional experiences of

God, and to meet the need for a broader spiritual development model. The final version of the

STI 1.0 involved seven second order factors derived from the primary correlational analysis that

maintained adequate internal consistency. Subscales were added to the STI 2.0 and revised into

five major domains of relational connection, The Connected Life framework (Alidade Research,

2018). The Connected Life domains offer insight into an individual's spiritual health and growth

over time. Scoring of the STI 2.0 was based on a 6-point Likert scale ranging from 1 (*very untrue of me*) to 6 (*very true of me*).

  The LPI. Transformational leadership behaviors were measured using Kouzes and Posner's (2019) LPI. The LPI has been used in nearly 500 academic, nonprofit, for-profit, health-care, government, and technology empirical research studies and is one of the most widely used leadership assessment instruments (Schwartz, 2019). More than 2 million leaders have taken the LPI (Team Integris, 2013). Quantitative and qualitative research methods and studies were triangulated in the development of the LPI (The Leadership Challenge, 2002). Interviews and case studies of personal-best leadership experiences were used to develop the five exemplary leadership practices conceptual framework. Several iterative psychometric progressions were conducted on the LPI with decades of consistent reliability and validity.

  Internal reliability pertains to the degree of measurement error an instrument possesses causing a differentiation in scores unrelated to participant responses. The lower the number of errors an instrument contains, the more reliable the instrument. Scoring of the LPI was based on a 10-point Likert scale from 1 (*almost never do what is described in the statement*), 2 (*rarely*), 3 (*seldom*), 4 (*once in a while*), 5 (*occasionally*), 6 (*sometimes*), 7 (*fairly often*), 8 (*usually*), 9 (*very frequently*), to 10 (*almost always do what is described in the statement*). Using the robust 10-point Likert scale offers more sensitive data (The Leadership Challenge, 2002). The LPI can be used by students at accredited institutions of higher learning for empirical research studies (Kouzes & Posner, 2019). Requests to use the LPI are reviewed, and a response provided within three weeks of submission.

Data Collection

Informational letters and follow-up letters were composed in compliance with American College of Education's Institutional Review Board (IRB) procedures. Once consent was obtained and approval granted to conduct the study with western Pennsylvania nonprofit administrators, a summary of the purpose and participation requirements of the study and consent forms were provided to western Pennsylvania participants (see Appendix F for the consent form and Appendix C for the permission letter). Data were collected from 31 participants over a two-week period using online surveys. Online surveys help maintain data collection validity and reliability, and are ecologically friendly (Dewaele, 2018).

The method of data collection, surveys, provided information for correlational examination with minimal risk to participants. Participants did not complete the surveys anonymously, to ensure data from each survey were properly correlated. During the study, participants remained confidential. Participants' names were not revealed. Instruments used in the study were submitted to the IRB for review and approval.

After consent forms to participate in the study were received, an e-mail was sent to thank participants for agreeing to take part in the study. Data were collected using online surveys; the e-mail contained directions on how to access the surveys online. Completed survey data will be stored on a flash drive for three years. The information was retrieved and exported to SPSS 26 for analysis. SPSS is a software package used for statistical analysis. Survey responses of participants were kept confidential.

STI 2.0 data collection. Participants received a link to access the STI 2.0. The participants accessed and completed the survey via the link. An e-mail notification was generated to indicate data were ready for collection.

LPI data collection. Access to the LPI was provided to participants as a link. Participants responded to the Likert-type questions. Notification of participants' completion of the LPI indicated data were available for preparation.

Data Preparation

All participants answered every question on the LPI and STI surveys. The LPI and STI were downloaded into SPSS for preparation of analysis. Survey data were input into SPSS for analysis. Examining data affords researchers an opportunity to rectify the common issue of missing data. Preceding statistical analysis, handling of missing values and data exclusion were executed. Frequency distributions for the variables were created and examined for typing errors, outliers, and missing data. The variables were assessed for distribution normality.

<div align="center">

Data Analysis

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Descriptive statistical computations were performed for the STI 2.0 and LPI to include the means, standard deviations, and frequencies, as done by R. A. Johnson and Bhattacharyya (2019). The Cronbach's alpha coefficients for the STI 2.0 and LPI were evaluated. These processes supported the reliability of the study.

The Pearson's *r* bivariate correlation was used to determine if a significant relationship between nonprofit organizations' administrators' spirituality, measured by the STI 2.0, and transformational leadership practices, measured by the LPI, exists (Kent State University, 2019a). SPSS 26 was utilized to calculate the composite (mean) scores for the spirituality variable and the transformational leadership practices variable. The coefficients were analyzed to investigate if a significant relationship exists between the variables. The goal of the study was to discover if a relationship exists between the variables. A one-tailed test of significance was used

to test the relationship between the variables (Stockburger, 2016). A .05 significance level was utilized to analyze the results.

Reliability and Validity

The sample for the study consisted of 31 nonprofit administrators from 20 representative counties in western Pennsylvania. A larger sample size could have yielded more generalizable findings and statistical significance. Convenience sampling of 31 subjects from the 40 subjects in the total population of nonprofit administrators yielded a representative sample of the population.

Construct validity from a systematic approach can maintain the validity of the study using appropriate methods for quantitative research (Mislevy, 2007). Thirty-one participants were selected based on the calculation of sample size for a Pearson's *r* in G*Power. A sample of convenience was used to select the first 31 participants to return a signed consent form.

Cronbach's alpha was used to measure internal consistency and scale reliability. Cronbach's alpha for the study exhibited an expected alpha value between .70 and .90 (UCLA Institute for Digital Research & Education, 2019). The Cronbach's alpha coefficients for the LPI and STI 2.0 demonstrated evidence of strong internal consistency. Internal reliability coefficients for the LPI were above the expected alpha value of .70, ranging between .75 and .87 (The Leadership Challenge, 2002). The STI 2.0 demonstrated internal reliability coefficients above the expected alpha value with a first order scale mean of .87, ranging between .75 and .90 (Hall, 2015).

Ethical Procedures

To protect research participants, the National Institutes of Health (n.d.) established ethical guidelines. The research was conducted responsibly, adhering to ethical principles of respect for participants, autonomy, protection of vulnerable populations, beneficence, and justice (Ross,

Iguchi, & Panicker, 2018). Professional integrity was of the utmost importance when conducting the research (Walton, 2016). The research conformed with applicable federal, state, and local laws concerning the protection of human subjects. To prevent perceptions of bias while conducting research, epistemic objectivity was maintained throughout the process.

Correlational research has ethical advantages. The study of relationships between independent and dependent variables, or correlational research, has an ethical advantage because participants do not have to be subjected to potentially harmful treatment (Grand Canyon University, Center for Innovation in Research and Teaching, n.d.). The method of data collection, surveys, provided information for correlational examination with minimal risk to participants. Participants did not complete the surveys anonymously, to ensure data from each survey were properly correlated. During the study, participants remained confidential. Participants' names were not revealed. Instruments used in the study were submitted to the IRB for review and approval.

Once approval to conduct the study was granted, potential participants received a recruitment letter (see Appendix B). Consent forms included a summary of the purpose and participation requirements of the study and were distributed via e-mail. The informed consent form acknowledged participant rights and the research process. The research was founded on evidence and unbiased methods of inquiry to best satisfy standards of verification (Meyers, 2010).

The feasible correlational research study had reasonable time limits and a budget with minimal ethical issues. Participants' test results remained confidential. Study participants received individualized survey results upon completion of the inventories. Data were stored on a

flash drive used only for the study and secured in a safe at the researcher's home when not in use. Data will be maintained on the flash drive for a minimum of three years, then deleted.

Chapter Summary

A framework for the quantitative study on the relationship between spirituality and transformational leadership practices was included. Research design elements and rationale were detailed. Research and data analysis were sequenced. Research procedures, population and sample selection, instrumentation, data collection, data preparation, data analysis, reliability and validity, and ethical procedures concluded the research approach. The instruments for the study were selected carefully to ensure alignment with the research question. The instruments were also selected to ensure the validity and reliability of the quantitative research (Heale & Twycross, 2015). The next chapter illustrates and explains the research findings based on data analysis.

Chapter 4: Research Findings and Data Analysis Results

Pressure is mounting for effective leadership in public administration (George, Walker, & Monster, 2019). The call for more effective leadership, lack of cogent leadership research on public administration, and the void of literature on spirituality in the workplace require researchers of public administration to investigate the benefits of spirituality as a function in transformational leadership (Fry, 2016). The problem is that it was not known if there is a relationship between leaders' spiritual health and transformational leadership practices. The purpose of the quantitative correlational research study was to evaluate, via self-assessment inventories, nonprofit administrators' spirituality, transformational leadership practices, and the potential relationship between the two.

A summary of the data collection protocol used in the research study is provided. Nonprofit administrators' demographic information, spiritual health, and magnitude of transformational leadership practices were made known via the data collection process for correlation. Descriptive statistics were used to summarize the analysis of data and results. The success of reliability and internal and external validity mitigation are presented. An examination and discussion of the results and how the research question and hypotheses were addressed are also provided.

Data Collection

The target population for the study was nonprofit administrators in western Pennsylvania. Thirty-one participants were selected based on convenience sampling to ensure a proper representation of the population. A recruitment letter (see Appendix H) and an informed consent letter (see Appendix A) were sent to 188 western Pennsylvania nonprofit administrators via e-

mail by the Alliance for Nonprofit Resources on September 1, 2020. The first 31 participants to return a consent form were selected.

STI 2.0 Online Survey

After consent for participation in the study was obtained from the first 31 participants, an e-mail was sent to each participant containing a personalized hyperlink to access the STI 2.0 online survey. The STI 2.0 online survey was made available to the participants on October 5, 2020. Data from the STI 2.0 online survey were collected from October 5 through October 19, 2020. Notification of participants' completion of the STI 2.0 online survey indicated data were available for preparation. All participants completed 100% of the survey.

LPI Online Survey

The same 31 participants received an e-mail containing a personalized hyperlink to access the LPI online survey. The LPI online survey was not made available to the participants until October 11, 2020, due to the publisher's representative working on the purchase request going on vacation. The LPI online survey data were collected from October 11 through October 19, 2020. An e-mail notification was generated to indicate data were ready for collection. All participants completed 100% of the survey.

Participants were asked to complete three demographic questions concerning job title, number of years in a leadership role, and highest level of education. Three participants did not initially complete the three demographic questions. An individual e-mail was sent to each of the three participants requesting completion of the demographic questions. Two of the participants completed and returned the demographic sheet. One participant received two additional requests before returning answers to the demographic questions via e-mail.

Data Analysis and Results

LPI and STI 2.0 data were downloaded into SPSS for the preparation of analysis. Demographic and survey data were input into SPSS for analysis. Handling of missing values and data exclusion was not necessary as all values and data were complete. Frequency distributions for demographic information were created.

Research Question and Hypotheses

The research question emerged from the purpose statement. The hypotheses aligned with the research question to support the purpose of the study. To achieve the purpose of the study, the following research question was tested for the quantitative correlational study:

Research Question: What relationship, if any, exists between a nonprofit administrator's self-assessed spirituality and self-assessed transformational leadership practices?

H_o: No significant relationship exists between a nonprofit administrator's self-assessed spirituality and self-assessed transformational leadership practices.

H_a: A significant relationship exists between a nonprofit administrator's self-assessed spirituality and self-assessed transformational leadership practices.

Efficacious administrators plan strategies, direct policies, coordinate activities, keep records, maintain facilities, and safeguard the financial sustainability of organizations (Bureau of Labor Statistics, 2020a). Responses to Demographic Question 1 indicated all 31 participants' job titles were administrators and adhered to the target population for the study (see Table 1). Participants represented an array of administrative titles; the term *administrator* was used for consistency and clarity. Responses to Demographic Question 2 revealed most participants possessed 16 to 25 years of experience in a leadership role (see Table 1). Responses to Demographic Question 3 showed 27 participants possessed a minimum of a bachelor's degree as

the highest level of education completed (see Table 1). Administrators typically possess a

minimum of a bachelor's degree (Bureau of Labor Statistics, 2020c).

Table 1

Administrator Demographics

Demographic variable	*f*	%
Job title		
Assistant director	2	6.5
Chief executive officer	2	6.5
Chief information officer	1	3.2
Chief operating officer	1	3.2
Coordinator	2	6.5
Director	9	29.0
Executive director	11	35.5
Head of school	1	3.2
Vice president	2	6.5
Total	31	100.0
Years in a leadership role		
≤ 2	4	12.9
3–5	4	12.9
6–15	9	29.0
16–25	11	35.5
≥ 26	3	3.7
Total	31	100.0
Highest level of education completed		
Associate's degree	1	3.2
Bachelor's degree	11	35.5
Doctoral degree	1	3.2
High school diploma	3	9.7
Master's degree	15	48.4
Total	31	100.0

Kolmogorov–Smirnov and Shapiro–Wilk tests were performed on LPI composite scores.

The Kolmogorov–Smirnov test for normality distribution on the LPI composite scores displayed

an alpha value greater than .05 ($p > .05$) and signified the distribution was normally distributed

(see Table 2). The Shapiro–Wilk test for normality distribution on the LPI composite scores

indicated an alpha value greater than .05 ($p > .05$) and signified the distribution was normally

distributed (see Table 2).

Table 2

Tests of Normality for the LPI Composite Scores

	Kolmogorov–Smirnov[a]			Shapiro–Wilk		
Composite score	Statistic	*df*	Sig.	Statistic	*df*	Sig.
LPI composite scores	.144	31	.104	.934	31	.058

Note: An alpha level greater than .05 indicates a normal distribution.
[a] Lilliefors significance correction.

    Kolmogorov–Smirnov and Shapiro–Wilk tests were performed on STI 2.0 composite

scores. The Kolmogorov–Smirnov test for normality distribution on the STI 2.0 composite scores

displayed an alpha value greater than .05 ($p > .05$) and signified the distribution was normally

distributed (see Table 3). The Shapiro–Wilk test for normality distribution on the STI 2.0

composite scores indicated an alpha value greater than .05 ($p > .05$) and signified the distribution

was normally distributed (see Table 3).

Table 3

Tests of Normality for the STI 2.0 Composite Scores

	Kolmogorov–Smirnov[a]			Shapiro–Wilk		
Composite score	Statistic	*df*	Sig.	Statistic	*df*	Sig.
STI 2.0 composite scores	.069	31	.200*	.983	31	.887

Note: An alpha level greater than .05 indicates a normal distribution.
* This is a lower bound of the true significance.
[a] Lilliefors significance correction.

LPI Online System Analyses

Data collected via the LPI online survey were used to create an Excel spreadsheet

containing scores for each of the five LPI domains: model the way, inspire a shared vision,

challenge the process, enable others to act, and encourage the heart. The domain scores were

imported into SPSS. The composite (mean) scores were calculated for the transformational

leadership practices variable. Descriptive statistical computations were performed for the LPI to

include the mean and standard deviation (see Table 4).

STI 2.0 Online System Analyses

Data collected via the STI 2.0 online survey were utilized to produce an Excel

spreadsheet containing scores for each of the five STI 2.0 domains: connecting to God,

connecting to self and others, connection to spiritual community, connecting to spiritual practice,

and connecting to God's kingdom. The composite (mean) scores were computed for the

spirituality variable. Descriptive statistics were computed for the STI 2.0 to include the mean and

standard deviation (see Table 4).

Table 4

Descriptive Statistics of the LPI Composite Scores and STI 2.0 Composite Scores

Composite score	*M*	*SD*	*N*
LPI composite score	48.63	6.34	31
STI 2.0 composite score	4.22	.86	31

Analysis Process of SPSS

SPSS data sheets were designed and composed of data imported from Excel spreadsheets

containing scores for the five LPI and STI 2.0 domains. The composite (mean) scores were

computed for the transformational leadership practices variable and spirituality variable via

SPSS. Descriptive statistics and correlational analyses were conducted to find the Pearson's *r*

through the use of SPSS for the LPI and STI 2.0. To address the hypotheses, the Pearson's *r*

bivariate correlation analyses for a one-tailed test of significance were conducted. The variables

used for analysis were participants' LPI composite scores and STI 2.0 composite scores.

The analyses showed the degree of correlation between participants' spiritual health and

the magnitude of transformational leadership practices. Table 5 summarizes the correlational

analyses of the STI 2.0 and LPI domains. Table 6 summarizes the correlational analyses of the

STI 2.0 and LPI composite scores.

Table 5

Correlations Between Participants' LPI and STI 2.0 Scores on the Five Domains

Domain		Model the way	Inspire a shared vision	Challenge the process	Enable others to act	Encourage the heart
Connecting to God	Pearson correlation	-.124	-.027	.005	-.113	-.064
	Sig. (1-tailed)	.254	.442	.488	.272	.366
	N	31	31	31	31	31
Connecting to self and others	Pearson correlation	.363*	.382*	.357*	.119	.225
	Sig. (1-tailed)	.022	.017	.024	.263	.112
	N	31	31	31	31	31
Connecting to spiritual community	Pearson correlation	.207	.292	.388*	.053	.101
	Sig. (1-tailed)	.132	.055	.016	.388	.294
	N	31	31	31	31	31
Connecting to spiritual practices	Pearson correlation	-.050	.067	.161	-.042	-.057
	Sig. (1-tailed)	.395	.361	.193	.412	.381
	N	31	31	31	31	31
Connecting to God's kingdom	Pearson correlation	.064	.139	.126	.006	.029
	Sig. (1-tailed)	.367	.228	.249	.487	.439
	N	31	31	31	31	31

* Correlation is significant at the .05 level (1-tailed).

Table 6

Correlations Between Participants' LPI and STI 2.0 Composite Scores

		LPI composite score
Pearson correlation	STI 2.0 composite score	.133
Sig. (1-tailed)	STI 2.0 composite score	.238

Note: Alpha level of .05; *n* = 31; *r* = .133; *p* = .238. No significant correlation (1-tailed).

For the research question, data revealed an insignificant positive correlation ($r = .133$, $p = .238$) between nonprofit administrators' self-assessed spirituality and self-assessed transformational leadership practices. Therefore, there was insufficient statistical evidence the correlation between nonprofit administrators' spirituality and transformational leadership practices was significant. The null hypothesis failed to be rejected.

Reliability and Validity

Sampling for the study consisted of 31 nonprofit administrators from western Pennsylvania. Convenience sampling of the 31 participants in the population of nonprofit administrators yielded a representative sample of the population (Bell et al., 2018). Construct validity was maintained through a systematic approach and used appropriate methods for a quantitative study (Mislevy, 2007). Internal validity was maintained via the selection of 31 participants based on the calculation of sample size for a Pearson's *r* in G*Power.

Cronbach's alpha was used to measure internal consistency and scale reliability of the LPI and STI 2.0. The Cronbach's alpha coefficients for the LPI and STI 2.0 established evidence of strong internal consistency. Internal reliability coefficients for the LPI were above the expected alpha value of .70 and ranged between .75 and .87 (The Leadership Challenge, 2002).

The STI 2.0 demonstrated internal reliability coefficients above the expected alpha value with a

first order scale mean of .87 and ranged between .75 and .90 (Hall, 2015).

Chapter Summary

Data collected for the quantitative correlational study provided the means to answer the

research question and hypotheses. The spirituality and transformational leadership practices

information of the sample of nonprofit administrators was correlated. The correlated data were

used to determine if a significant relationship exists between nonprofit administrators'

spirituality and transformational leadership practices.

The sample for the study consisted of 31 western Pennsylvania nonprofit administrators.

The data did not provide statistical evidence of a significant positive correlation between western

Pennsylvania nonprofit administrators' spirituality and transformational leadership practices. The

findings, interpretations, conclusions, limitations, recommendations, and implications for

leadership based on the study are provided in Chapter 5.

Chapter 5: Discussion and Conclusion

The purpose of the quantitative correlational research study was to evaluate, via self-assessment inventories, nonprofit administrators' spirituality, transformational leadership practices, and the potential relationship between the two. Spirituality was measured in five specific areas: connecting to self and others, connecting to God, connecting to spiritual community, connecting to spiritual practice, and connecting to God's kingdom. Transformational leadership was measured in five specific areas: model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. Composite scores for both the LPI and STI 2.0 were used to determine participants' spirituality and the use of transformational leadership practices. The research sample consisted of 31 nonprofit administrators in western Pennsylvania.

The rationale for carrying out the study was to provide nonprofit administrators with an understanding of the relationship between spirituality and transformational leadership practices. As disclosed in the literature review, uncertainty exists and no explicit extant quantitative research has examined the relationship between leaders' spiritual health and transformational leadership practices (Zaharis et al., 2017). This study was directed to expand the body of literature on the relationship between nonprofit administrators' spirituality and transformational leadership practices.

Detailed methods discussed in Chapter 3 addressed the research question and hypotheses. A quantitative correlation methods design was used to examine the relationship between western Pennsylvania nonprofit administrators' spirituality, measured by the STI 2.0, and transformational leadership practices, measured by the LPI. The STI 2.0 scores included five spiritual domains: connecting to self and others, connecting to God, connecting to spiritual

community, connecting to spiritual practice, and connecting to God's kingdom. The LPI scores included five transformational leadership practice domains: model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. Spirituality and transformational leadership practices were the variables of interest in the study.

The spirituality and transformational leadership practices variables represented the mean scores calculated from subscales. The LPI consisted of five domains, each composed of a six-question subscale and scored based on a 10-point Likert scale ranging from 1 (*almost never do what is described in the statement*), 2 (*rarely*), 3 (*seldom*), 4 (*once in a while*), 5 (*occasionally*), 6 (*sometimes*), 7 (*fairly often*), 8 (*usually*), 9 (*very frequently*), to 10 (*almost always do what is described in the statement*). The STI 2.0 consisted of five domains composed of a 33-item subscale. Scoring of the STI 2.0 was based on a 6-point Likert scale ranging from 1 (*very untrue of me*) to 6 (*very true of me*; see Appendix D). A Pearson's *r* bivariate correlation analysis was used to measure the degree of correlation between spirituality and transformational leadership practices.

The data collected and summarized in Chapter 4 provided demographic information about each administrator's job title, number of years in a leadership role, and highest level of education completed. Data revealed the sample of participants to be more highly educated than administrators in the United States in general, with 87.1% of the sample possessing at least a bachelor's degree, compared to 42.5% of administrators in the United States (Bureau of Labor Statistics, 2020b). Data collected and summarized in Chapter 4 also provided information about the participants' spiritual health and use of transformational leadership practices. The data revealed an average LPI score of 48.63 out of a possible score of 60.00, indicating moderate use

of transformational leadership practices. The average STI 2.0 score was 4.22 out of a possible

score of 6.00, indicating the sample of participants struggled with spiritual health.

The data revealed no evidence of a significant positive correlation between western

Pennsylvania nonprofit administrators' spirituality and use of transformational leadership

practices for the study sample. Significant positive correlations were found between specific

domains of the LPI and STI 2.0. The domains with significant positive correlations were between

the STI 2.0 domain of connecting to self and others and the LPI domains of model the way,

inspire a shared vision, and challenge the process. Another significant positive correlation was

between the STI 2.0 domain of connecting to spiritual community and the LPI domain of

challenge the process.

Chapter 5 provides a discussion of the findings, interpretations of the data, and

conclusions drawn from the results of the study. Also presented are limitations of the study along

with recommendations for nonprofit administrators and researchers. Chapter 5 additionally

provides a discussion of the implications on the study of leadership.

Findings, Interpretations, and Conclusions

Data analysis results described in Chapter 4 provided the evidence necessary to address

the research question and hypotheses of the study. The theoretical framework provides the

context for further interpretations and conclusions drawn from the data of the study. Findings,

interpretations, and conclusions of the study are positioned within the extant body of literature.

Research Findings

The research question emerged from the purpose statement. The hypotheses aligned with

the research question to support the purpose of the study. To achieve the purpose of the

quantitative correlational study, the following research question was tested:

Research Question: What relationship, if any, exits between a nonprofit administrator's

self-assessed spirituality and self-assessed transformational leadership practices?

H$_o$: No significant relationship exists between a nonprofit administrator's self-assessed

spirituality and self-assessed transformational leadership practices.

H$_a$: A significant relationship exists between a nonprofit administrator's self-assessed

spirituality and self-assessed transformational leadership practices.

Using the procedures described in Chapter 3, Pearson's *r* bivariate correlation analyses

(one-tailed) were used to address the hypotheses. The transformational leadership practices

variable, the LPI composite (mean) score for the sample, was compared to the spirituality

variable, the STI 2.0 composite (mean) score for the sample. Further analyses between the LPI

and STI 2.0 domains were performed, as described in Chapter 4. The LPI domain scores for

model the way, inspire a shared vision, challenge the process, enable others to act, and encourage

the heart were compared to the STI 2.0 domain scores for connecting to God, connecting to self

and others, connecting spiritual community, connecting to spiritual practice, and connecting to

God's kingdom.

For the research question, data revealed an insignificant positive correlation ($r = .133$, $p =$

.238) between nonprofit administrators' spirituality and transformational leadership practices for

the research sample. No evidence was provided to reject the null hypothesis. Therefore, the null

hypothesis failed to be rejected.

Further analyses of data between the LPI and STI 2.0 domains revealed a significant

positive correlation (one-tailed) between the STI 2.0 domain connecting to self and others and

the LPI domains of model the way ($r = .363$, $p = .022$), inspire a shared vision ($r = .382$, $p =$

.017), and challenge the process ($r = .357$, $p = .024$). Another significant positive correlation

(one-tailed) was found between the STI 2.0 domain of connecting to spiritual community and the LPI domain of challenge the process ($r = .388$, $p = .016$).

Interpretation of Findings

The results of the study broadly paralleled the literature discussed in the literature review (Barnett, 2018; Gonzalez-Gonzalez, 2018; Khandan et al., 2019; Mahipalan, 2018; Mehdinezhad & Nouri, 2016; Mydin et al., 2018; Perkins et al., 2009; Wantaate, 2018; Zaharis et al., 2017). No significant relationship was revealed between western Pennsylvania nonprofit administrators' spirituality and transformational leadership practices, although significant positive correlations were found between select LPI and STI 2.0 domains. The significant positive correlations were between connecting to self and others and model the way, inspire a shared vision, and challenge the process. Another significant positive correlation was between connecting to spiritual community and challenge the process. The remaining domains demonstrated mixed and inconclusive results.

The theoretical framework, discussed in Chapter 2, consisted of two theories: transformational leadership theory and workplace spirituality theory (Afsar & Rehman, 2015; Bass, 1985; Burns; 1978; Fry, 2016; Kouzes & Posner, 2019; Roof, 2015). Transformational leadership theory, including the integration of a more holistic approach to assist in the transformation and maturation of the whole person, is demonstrated through Kouzes and Posner's five practices of exemplary leadership model of model the way (function as mentors or coaches, aligning actions with shared values), inspire a shared vision (offer meaning and purpose and convey the vision), challenge the process (promote innovation), enable others to act (address follower needs, build trust, and develop competence), and encourage the heart (contributions are valued, creating a sense of community) (Kouzes & Posner, 2017, 2019).

Workplace spirituality, a modern theory of practice, and relational spirituality theory were related to the development and integration of a more holistic approach to leadership, as demonstrated through Hall's The Connected Life framework (Hall, 2015; Jankowski, Tomlinson et al., 2016). The study was conducted in a theoretical framework in which transformational leadership was a variable upon which various self-assessed transformational leadership practices were measured, including model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. Spirituality is the second variable on which various self-assessed domains were measured. The spirituality domains measured included connecting to God, connecting to self and others, connecting to spiritual community, connecting to spiritual practice, and connecting to God's kingdom, which supported the study (Hall, 2018). Both transformational leadership theory and workplace spirituality/relational theory support leaders' leadership abilities to develop these specific skills (Bass, 1985; Fry, 2016; Hall, 2015; Kouzes & Posner, 2017). The findings from the study partially supported the framework concerning connecting to self and others, connecting to spiritual community, model the way, inspire a shared vision, and challenge the process aptitudes as defined by the study's online transformational leadership practices self-assessment instrument and online spiritual health self-assessment instrument (Hall, 2018; Kouzes & Posner, 2019).

The results of the study showed western Pennsylvania nonprofit administrators' spirituality to be positively correlated with some but not all transformational leadership practices and were consistent with other similar studies found in the literature (Mehdinezhad & Nouri, 2016; Patton et al., 2017). Mydin et al. (2018) discovered more evidence of a relationship between spirituality and transformational leadership than the present study, showing spirituality to be positively correlated with most measures of transformational leadership. Iyer (2018), in

contrast, found a single relationship between spirituality and connecting with others. The results of Smith et al.'s (2018) study revealed an integrated approach, including spiritual leadership and transformational leadership, motivated and inspired followers, promoting positive results. The study furthermore provided information to support the notion spiritual leadership influences followers for humane outcomes. The present study refuted Göçen and Özğan's (2018) statements claiming spiritual leadership is not a legitimate theory of research and practice and spirituality in the workplace a postmodern fad.

Extracted data from the data collection process revealed nonprofit administrators in the study sample to be generally more connected to self and others when modeling the way, inspiring a shared vision, and challenging the process (see Table 5). Results of this study supported other studies by Hariprasad (2006), Mehdinezhad and Nouri (2016), Mydin et al. (2018), and Patton et al. (2017) that a positive relationship between spirituality and transformational leadership practices exists. The results of Smith et al.'s (2018) study revealed an integrated approach including spiritual leadership and transformational leadership motivated and inspired followers. The moderately high LPI composite (mean) score may be explained by the facts collected from the demographic questionnaire. The demographic data showed most participants possessed 16 to 25 years of experience in a leadership role, and 27 of the 31 participants possessed a bachelor's degree or higher, and 16 possessed a master's degree or higher, as the highest degree of education completed. The demographic data aligned with the Bureau of Labor Statistics (2020c) that administrators typically possess a minimum of a bachelor's degree. The more leadership experience a leader possesses, paired with a graduate-level degree, provides the nonprofit leader with the leadership experience and education to demonstrate transformational leadership practices.

The low to moderate spirituality composite (mean) score may reflect the lack of a robust personal spirituality of western Pennsylvania nonprofit administrators in the sample (see Table 4). If the study were conducted in the Bible Belt, a densely populated area where Christian Evangelical Protestantism is dominant, the spirituality composite (mean) score may have been much higher. In turn, without inferring causation, the relationship between spirituality and transformational leadership practices of nonprofit administrators may have reflected a significant relationship (Dorestani & Aliabadi, 2017; Rohrer, 2018).

Conclusions

The data gathered and analyzed in the study provided no conclusive evidence of a relationship between western Pennsylvania nonprofit administrators' spirituality and transformational leadership practices in the study sample. The data demonstrated a moderate spirituality composite (mean) score of western Pennsylvania nonprofit administrators and supported much of the extant literature on spirituality in the workplace. The study provided additional data and insights to the body of research investigating the relationship between spirituality and transformational leadership practices.

Limitations

The convenience sample consisted of 31 nonprofit administrators. A larger sample size and different selection criteria may have yielded more generalizable findings and statistical significance. The disproportionate response rates of nonprofit administrators from each of the 20 counties in western Pennsylvania may have limited the study.

The study limited the ability to measure nonprofit administrators' spirituality and transformational leadership to one method each. Multiple methods of measuring spiritual health and workplace spirituality, including employees' health, well-being, purpose and fulfillment at

work, and meaning in life, and other methods to appraise transformational leadership were reviewed in the crafting of the literature review but were not operative in the study due to time and financial constraints.

Recommendations

Nonprofit administrators will continue to be tasked with the responsibility of transforming organizations and meeting the needs of employees in an efficacious manner. The literature review revealed the need to expand the number of studies about the relationship between spirituality and transformational leadership to better inform nonprofit administrators' leadership practices. Additional research is recommended in the western Pennsylvania region, the United States, as well as other geographic locations throughout the world.

Western Pennsylvania nonprofit administrators should consider spiritual growth opportunities to meet the changing needs of the 21st-century workforce demands of workplace spirituality and holistic well-being. Rothausen (2017) expressed the need for leaders to lead with kindness, patience, gentleness, peace, thankfulness, joy, and love, all traits of a leader with a healthy spiritual life. Replication of the study may provide further valuable insights on the relationship between spirituality and transformational leadership, the promotion of spiritual health and growth, and emphasize holistic well-being.

This study was limited to a sample of 31 LPI and STI 2.0 surveys from 31 western Pennsylvania nonprofit administrators. Due to time and cost constraints, including more than 31 participants for the study was not possible. These constraints limited the generalizability of the findings for the total nonprofit administrator population. This limitation should be mitigated by future researchers to improve the generalizability of results by examining nonprofit agencies state-wide, requiring a significantly larger sample, and by conducting a two-tailed test rather than

the one-tailed test implemented in this study. Future studies should also consider sampling outside the nonprofit population of administrators. Future researchers exploring a larger and more inclusive sample of participants may be able to control for many of the limitations identified in the study.

Ethical implications were raised in the study for future researchers desiring to investigate the relationship between spirituality and transformational leadership practices and for all researchers in general. While all data in the study were provided with free will and consent from all participants and collected via secure online questionnaires, researchers should consider ethical data practices during the data supply chain. Cybersecurity is a digital risk. Proprietary research instruments must be well-vetted before use to ensure collected data are not shared or sold.

Future researchers should consider the implications of personal organizational position, especially if the study will be conducted in the organization with which the researcher is affiliated. The risk of potential data misuse and the sense of compulsory participation should be mitigated, as described in Chapter 3. Future researchers should ensure the recruitment of an appropriate sample size due to possible participant attrition.

As a final point, future researchers should consider using other research methodologies to investigate the relationship between spirituality and transformational leadership. The study exclusively used quantitative methodologies. The inclusion of qualitative data may provide information and data not included in the self-evaluation of spirituality and self-evaluation of transformational leadership practices inventories. Interview or survey data collected qualitatively may offer further insight into nonprofit administrators' spirituality and transformational leadership practices.

Implications for Leadership

The study is significant to nonprofit as well as other organizational administrators. The efforts to determine if a relationship exists between nonprofit administrators' spirituality and transformational leadership practices were revealed in the results of the study. Western Pennsylvania nonprofit administrators have been presented with evidence of personal spiritual health and the magnitude of transformational leadership practices. Limited evidence was provided to western Pennsylvania nonprofit administrators of significantly positive correlations between connecting to self and others (spiritual domain) and model the way (transformational leadership domain), inspire a shared vision (transformational leadership domain), and challenge the process (transformational leadership domain); and between connecting to spiritual community (spiritual domain) and challenge the process (transformational leadership domain). Results of the study, though inconclusive, support extant empirical evidence of a positive relationship between spirituality and transformational leadership practices (Mehdinezhad & Nouri, 2016; Mydin et al., 2018; Patton et al., 2017; Smith et al., 2018).

Implementing the recommendations and continuing to evaluate the relationship between spirituality and transformational leadership practices has promising value for nonprofit administrators and leaders in general. Nonprofit administrators, responsible for developing an organization's culture and climate, may garner a greater understanding of how to effectively enhance leadership practices for self-improvement, improvement of others, and well-being in the workplace. Employees will benefit because, when leaders are more effective, others can be influenced to help colleagues, organizations, and society at large (Brownlee et al., 2019). A thorough understanding of these benefits has the potential to initiate a cyclic flow of increased

workplace spirituality, job performance and satisfaction, and holistic well-being of all stakeholders.

Conclusion

An overview of Chapters 1 to 4 was presented in Chapter 5. A summary of the problem investigated in the study, the purpose of the study, and the methodologies employed in the study to answer the research question and hypotheses were provided. Limitations of the study, data analyses framed around the research question posed in the study, extant literature, and the guiding theoretical framework for the study were discussed in Chapter 5.

The sample of western Pennsylvania nonprofit administrators in the study revealed no significant relationship between spirituality and transformational leadership practices. Significant positive correlations, although weak and providing limited evidence of a relationship, were found between the spiritual domain of connecting to self and others and the following transformational leadership domains of model the way, inspire a shared vision, and challenge the process. Another significantly positive correlation, although weak and providing limited evidence of a relationship, was found between the spiritual domain of connecting to spiritual community and the transformational leadership domain of challenge the process. The results of many of the studies discussed in the literature review were consistent with the inconclusive results of this study.

The results and implications of the study contributed to the body of research investigating the relationship between spirituality and transformational leadership practices. Because organizational leaders are constantly seeking more effective leadership practices, further investigation on the relationship between spirituality and transformational leadership practices was recommended. Recommendations were offered for future researchers interested in

contributing to the body of literature on the relationship between spirituality and transformational leadership. An increased understanding of the relationship between spirituality and transformational leadership has implications for nonprofit administrators eager to lead more effectively through self-improvement, improvement of others, and well-being in the workplace.

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Appendix A: G*Power Sample Size Calculation

[55] -- *Wednesday, April 29, 2020 -- 00:55:33*
Exact – Correlation: Bivariate normal model
Options: exact distribution
Analysis: A priori: Compute required sample size
Input: Tail(s)   = One
                Correlation ρ H1   = .5
                α err prob   = 0.05
                Power (1−β err prob) = 0.9
                Correlation ρ H0   = 0
Output: Lower critical r   = 0.3008976
                Upper critical r   = 0.3008976
                Total sample size   = 31
                Actual power   = 0.9062013

Appendix B: Recruitment Letter

August 4, 2020
Western Pennsylvania Non-profit Administrator

Dear Non-profit Administrator,

I am Sean Taladay, a doctoral student at American College of Education. I am writing to inform you about an opportunity to participate in a dissertation study on the relationship between spirituality and transformational leadership practices. Quantitative research methods will be used to gather and test data via Pearson's r bivariate correlation to determine if a significant relationship between non-profit organizations' administrators' spirituality, measured by the Spiritual transformation Inventory 2.0 (STI 2.0), and transformational leadership practices measured by the Leadership Practices Inventory (LPI) exists. The study will be conducted within the Western Pennsylvania region, a 20-county region. The total population represented in the study is 40 Western PA non-profit administrators. Thirty-one participants will be selected. A sample of convenience will be used to select the first 31 participants to return a signed consent form.

The purpose of this correlational research study is to determine if and to what extent leaders' spiritual health relates to transformational leadership practices. As I have mentioned, you have been identified as a possible participant for this study. Participation is voluntary. If you do not wish to participate, you may withdraw at any time.

Results of the research study may be published; however, your name or any information you provided will not be disclosed. Your information will remain confidential. If you would like additional information about the study, please feel free to contact me via email at Sean.Taladay1@gmail.com or by phone at 724-664-7161.

Thank you for considering the opportunity to participate in this dissertation study.

Sean Taladay
Doctoral Student
American College of Education

Appendix C: Permission Letter
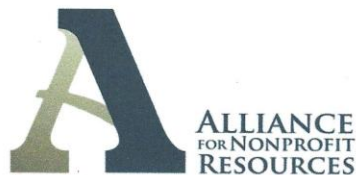

August 4, 2020

To Whom It May Concern;

I am writing on behalf of Alliance for Nonprofit Resources (ANR), a nonprofit organization located in Butler County, Pennsylvania. The mission of ANR is to provide innovative solutions and services for organizations to effectively fulfill their mission. To accomplish this, ANR works with nonprofits throughout Pennsylvania to provide them with a variety of management services.

In my position, I work with numerous nonprofit leaders in the region to provide leadership training, Board development, nonprofit start-ups and consulting, and other management services to assist nonprofits.

ANR has agreed to work with Sean Taladay to connect him with nonprofit organization leaders for the purpose of his research study.

If you have any questions or require any additional information, please feel free to contact me.

Sincerely,
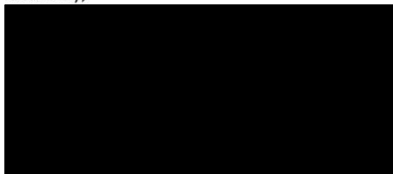
YOUR MISSION IS OUR MISSION

Appendix D: Permission to Use the Spiritual Transformation Inventory 2.0

M

STI for your research
3 messages

Todd W. Hall <todd@drtoddhall.com>
To: sean.taladay1@gmail.com

Mon, May 20, 2019 at 9:27 PM

Hi Sean,

Thanks for reaching out about the STI.

Yes, may definitely use the STI for your research, but there is a fee. The fee is the same as for institutions using it although I offer a 10% discount for research projects.

The fee is: $650 registration fee + $4.00 per invitation we send out.

You would provide the participants (an excel list ahead of time) and we create a panel and send out email invitations from Qualtrics. So we do all the data collection for you and do automated reminders. Once all the data is in, I would then provide you with a raw data file in excel with all the scales in the files and you can then do further analyses on them.

We can also create a generic link that you can send out to people or post if you don't have people's names and emails upfront.

Let me know if you have any questions.

Take care,
Todd

_____
Todd W. Hall, Ph.D.
drtoddhall.com

Dr. Hall,

I am a Doctoral Candidate at American College of Education seeking a doctorate in leadership of educational and community organizations. I am currently crafting the proposal, Chapter 3 Methodology. The purpose of the quantitative correlational research study is to determine if and to what extent leaders' spiritual health relates to transformational leadership practices. Do I have your permission to use the STI 2.0 as one of my instruments? I look forward to further discussion.

Humbly,
Sean Taladay

Sean Taladay <sean.taladay1@gmail.com>
To: Todd W. Hall <todd@drtoddhall.com>

Thu, Apr 30, 2020 at 11:17 PM

Dr. Hall,
The IRB is mandating a hard copy of the STI 2.0 be placed in the appendices of my dissertation research proposal. How might I attain a copy of the STI 2.0? I am excited to conduct my research using the STI 2.0. Please advise me on the next necessary steps.
Humbly,
Sean

[Quoted text hidden]

Todd Hall <todd@drtoddhall.com>
To: Sean Taladay <sean.taladay1@gmail.com>   Sat, May 2, 2020 at 5:45 PM

Hi Sean,

For these requests, I ask that people provide the website address where the Technical Report is available as that has sample items and scale descriptions. Since it is a commercial assessment, I don't send out the full assessment items. Just explain that to the IRB committee and that should suffice.

The Tech Report is available to download at: SpiritualTransformation.org

You haven't started yet or purchased the STI yet is that right? Just trying to remember....

Take care,
Todd

Todd W. Hall, Ph.D.
drtoddhall.com
SpiritualTransformation.org
ConnectionCulture.com

[Quoted text hidden]

Appendix E: Permission to Use the Leadership Practices Inventory

WILEY

October 21, 2019

Sean Taladay
American College of Education
1024 Overbrook Drive
Ford City, PA 16226

Dear Sean Taladay:

Thank you for your request to use the LPI®: Leadership Practices Inventory® in your research. This letter grants you permission to use either the print or electronic LPI [Self/Observer/Self and Observer] instrument[s] in your research. You may *reproduce* the instrument in printed form at no charge beyond the discounted one -time cost of purchasing a single copy; however, you may not distribute any photocopies except for specific research purposes. If you prefer to use the electronic distribution of the LPI you will need to separately contact Joshua Carter (jocarter@wiley.com) directly for further details regarding product access and payment. Please be sure to review the product information resources before reaching out with pricing questions.

Permission to use either the written or electronic versions is contingent upon the following:

   (1)   The LPI may be used only for research purposes and may not be sold or used in conjunction with any compensated activities;
   (2)   Copyright in the LPI, and all derivative works based on the LPI, is retained by James M. Kouzes and Barry Z. Posner. The following copyright statement must be included on all reproduced copies of the instrument(s); "Copyright © 2013 James M. Kouzes and Barry Z. Posner. Published by John Wiley & Sons, Inc. All rights reserved. Used with permission";
   (3)   One (1) **electronic** copy of your dissertation and one (1) copy of all papers, reports, articles, and the like which make use of the LPI data must be sent **promptly** to my attention at the address below; and,
   (4)   We have the right to include the results of your research in publication, promotion, distribution and sale of the LPI and all related products.

Permission is limited to the rights granted in this letter and does not include the right to grant others permission to reproduce the instrument(s) except for versions made by nonprofit organizations for visually or physically handicapped persons. No additions or changes may be made without our prior written consent. You understand that your use of the LPI shall in no way place the LPI in the public domain or in any way compromise our copyright in the LPI. This license is nontransferable. We reserve the right to revoke this permission at any time, effective upon written notice to you, in the event we conclude, in our reasonable judgment, that your use of the LPI is compromising our proprietary rights in the LPI.

Best wishes for every success with your research project.
Cordially,

Mélanie Mortensen
Rights Coordinator
mmortensen@wiley.com

WILEY

10475 Crosspoint Blvd., Suite 100 • Indianapolis, IN 46256 • Main Office: (317) 572-3010

Appendix F: Consent Form

Prospective Research Participant: Read this consent form carefully and ask as many questions

as you like before you decide whether you want to participate in this research study. You are free

to ask questions at any time before, during, or after your participation in this research.

Project Information

Project Title: On the Relationship Between Spirituality and Transformational Leadership
Practices: A Quantitative Study
Researcher: Sean A. Taladay
Organization: American College of Education (ACE)
Email: sean.taladay1@gmail.com   **Telephone:** +1 (724) 664-7161

Introduction
I am Sean Taladay, a doctoral candidate at American College of Education. Research will be
conducted under the guidance and supervision of Dr. Imani Akin.

Purpose of the Research
The purpose of this correlational research study is to determine if and to what extent leaders'
spiritual health relates to transformational leadership practices.

Research Design and Procedures
Quantitative research methods will be used to gather and test data via Pearson's *r* bivariate
correlation to determine if a positive relationship between non-profit organizations'
administrators' spirituality, measured by the Spiritual transformation Inventory 2.0 (STI 2.0),
and transformational leadership practices measured by the Leadership Practices Inventory (LPI)
exists and to what extent. The study will be conducted within the Western Pennsylvania region,
a 20-county region.

Participant selection
A request to participate will be disseminated to non-profit administrators of the 20 county region.
Thirty-one participants will be selected. A sample of convenience will be used to select the first
31 participants to return a signed consent form.

Voluntary Participation
Participation in this research is voluntary.

Procedures
Participants will complete a short demographic questionnaire, and two online inventories, the
STI 2.0 and the LPI. Participants will be sent an e-mail containing directions on how to access
the surveys.

Duration
The inventories will take approximately 10 to 20 minutes each to complete.

Risks
There are no anticipated risks for the study.

Benefits
Your participation is likely to assist in determining if spiritual health influences a leader's use of transformational leadership theory.

Confidentiality
Completed survey data will be stored on a flash drive used only for this study and secured in a safe at the researcher's home when not in use.

Sharing the Results
Each participant will receive feedback immediately following completion of the inventories explaining personal magnitude of spiritual health and use of exemplary leadership practices. Results of the study will be provided to participants. Results of the research study will be published.

Right to Refuse or Withdraw
Participation is voluntary. At any time, if you wish to end your participation in the research study, you will do so.

Questions About the Study
If you have any question you will contact Sean Taladay. This research plan has been reviewed and approved by the Institutional Review Board of the American College of Education. This is a committee whose role is to make sure research participants are protected from harm. If you wish to ask questions of this group, email IRB@ace.edu.

Certificate of Consent
I have read the information about this study, or the information has been read to me. I acknowledge why I have been asked to be a participant in the research study. I have been provided the opportunity to ask questions about the study, and any questions have been answered to my satisfaction. I certify I am at least 18 years of age. I consent voluntarily to be a participant in this study.

Demographic Information
What is your job title?
How long have you been in a leadership role?
What is your highest level of education completed?

Name of Participant (Print): _____ Date: _____

Signature of Participant: _____

I confirm the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered to the best of my ability. I confirm the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily. A copy of this Consent Form has been provided to the participant.

Lead Researcher (Print): _____

Signature of lead researcher:_____