**Investigating Southern New Jersey GARB Church Leader’s Spiritual Formation and Transformational Leadership Practices**

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A Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of Doctor

of Philosophy

Omega Graduate School

Graduation Date

**Investigating Southern New Jersey GARB Church Leader’s Spiritual Formation and Transformational Leadership Practices**

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A Dissertation Submitted in Partial Fulfillment

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Abstract

The abstract appears at the front of the report, **but it is written after all else has been completed.** An abstract is a short unbiased summary (no more than 350 words) of the main elements of the completed research, so it is never part of a proposal. An abstract includes: introduction to the subject, description of what was done, results, and the meaning of it all. It captures the content of Chapters 3, 4, and 5 in extremely condensed form. This may be the most difficult part of the dissertation to write because it must clearly describe the whole in a few words.

Decide what will be of most value to your reader. If it were a sports story, you’d tell who won (the result), what sport it was (procedure), who played (context), and why it was important (significance). Same thing here. Make sure that it is clear to someone who knows nothing about the topic of your research. It is brief—just an overview to show that it was a carefully executed study. (A report of an NFL game doesn’t recite the rule book.) State each hypothesis and whether it was supported or not supported. Brag objectively about the significance if you wish. You may use energetic language even though it is written in formal style (APA 6th, 2.04, p. 25). The page is counted, but no page number is shown.

Dedication

Dedications should be brief. Do not include the word dedicated. To and a name are enough. Place on its own page, centered three inches from the top of the page with no punctuation.

Acknowledgements

Acknowledgments are short and vivid like thank you’s at the Academy Awards but more sincere. Mention only the most meaningful helpers. Place on its own page, centered three inches from the top of the page.

Epigraph

An epigraph is a short quotation that captures the theme of the entire work. It may be drawn from the work. It is in the same font without italics, underline, or quotation marks. If a quote, the name of the author is given below the quotation. It is on its own page, centered three inches from the top of the page.

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**Chapter 1: Introduction**

Good leadership is strongly connected with ethics and morality (Davidson & Hughes, 2020; Faddis, 2020). Transformational leaders inspire followers through personal moral and ethical beliefs and behavior (Trnka et al., 2020). As a result, followers’ moral and ethical values are enhanced, ultimately strengthening the organization (Usman, 2020). The spirituality of leaders and the transformation of their inner lives are essential to developing leaders’ morality, ultimately impacting their external behavior, which is the lived-out expression of ethics (Allen & Fry, 2022). Spiritual formation and strengthening leadership practices appear connected (Allen & Fry, 2022).

Though abundant research on transformational leadership is available, quantitative research investigating the relationship between leaders’ spiritual health and transformational leadership practices is lacking (Taladay & Panesar-Aguilar, 2021). Allen and Fry (2022) indicate that the literature is deficient in addressing the relationship between the spiritual and a leader’s moral development. Researching church leaders’ spiritual formation and transformational leadership practices is needed to strengthen leaders, members of churches, and influence society morally and ethically. 

**Background of the Problem**

The Problem to be researched is whether there is a relationship between a Church Leader’s spiritual formation and transformational leadership practices. Leadership research should be considered equally important as medical research due to the potential leaders can have to improve the world and save lives (Spoelstra et al., 2021). Transformational leadership (TL) is one such leadership model that should be researched further, particularly regarding the spiritual formation of transformational leaders. A leader’s spiritual formation regarding beliefs such as honesty, integrity, and truthfulness is essential to understand, as these characteristics are valued highly by followers (Breevaart & Zacher, 2019). Leaders who exhibit healthy spirituality do so by leading with virtues such as kindness, patience, and love (Taladay & Panesar-Aguilar, 2021). Those who follow transformational leaders consider the values and beliefs of their leader (Usman, 2020).   
 The Transformational Leadership model (TL), originated by Burns, was developed further by Bass, who highlighted four main leadership categories: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass, 1985). TLs develop a vision to clarify new directions for organizations while also encouraging employees to grow personally by thinking in new ways and accepting the challenge of beneficial change (Yue et al., 2019). Relationships between TLs and employees are essential as a foundational TL function is to inspire followers through building trust with them (Ewell, 2018). Followers begin to imitate their leader once trust and confidence are established, and therefore, relationships between TLs and their followers become highly significant.   
 Spirituality, as a dimension reflecting emotional characteristics such as love and trust, is also found in the literature. Moore (2021) defines spirituality by incorporating multiple aspects of human life, including the relationship with a higher power which leads to or influences change within an individual while also shaping their actions towards people and surroundings. What someone believes ultimately shapes their values, subsequently influencing how they think about and generally view life (Paul Victor & Treschuk, 2020). Secular writers recognize the need for leaders to lead ethically, though they do not include faith formation in the ethical development of leaders (Krispin, 2020). As such, ethics and morally based values, such as forgiveness, and personal values such as honesty, are essential to the foundation of TL (Groves & LaRocca, 2011).   
 Religion shapes beliefs significantly, and as a result, religious beliefs greatly influence a leader’s style (Gaitho, 2019), recognizable in various leadership theories. The influence of core beliefs through a leader can be seen clearly within the spiritual leadership theory, equivocating spiritual values with core beliefs, values, and the behaviors leaders exhibit toward followers (Jufrizen et al., 2019). Authentic leadership theory also emphasizes the centrality of a leader’s moral values to their conduct (Kozminski et al., 2022). Furthermore, the Servant and Spiritual Leadership models are shaped either directly from a theological context or, in the case of TL, while not as clear, is still evident (Spoelstra et al., 2021). Leman (2021) goes so far as to suggest that spiritual, transformational, and transactional leadership theories have been provably derived from the biblical narrative.   
 While abundant research exists on TL, further research needs to investigate the relationship between the spiritual formation of a leader and TL practices (Taladay & Panesar-Aguilar, 2021). Groves & LaRocca (2011) affirm that the literature is deficient in investigating the ethical values and moral foundation of TL. Though some academic articles have touched upon the spiritual beliefs of leaders and their impact on their decision-making, there is a clear evasion within the literature in addressing the role religion and a leader’s spiritual beliefs have upon leadership (Gaitho, 2019). Therefore, this research seeks to add to the knowledge of the literature by investigating the relationship between Church Leader’s spiritual formation and transformational leadership practices.

Statement of the Problem

The problem to be researched is whether there is a relationship between Church Leader’s spiritual formation and transformational leadership practices. Leadership research should be considered equally important to medical research due to the potential leaders can improve the world and save lives (Spoelstra et al., 2021). Church leaders often work with volunteers, increasing the need for a high level of quality leadership to take place for ministry to occur successfully (Butler & Senses-Ozyurt, 2020). A leader’s spiritual formation regarding beliefs such as honesty, integrity, and truthfulness is essential to emphasize as followers highly value these characteristics (Breevaart & Zacher, 2019). Leaders who exhibit healthy spirituality do so by leading with virtues such as patience, joy, and love (Taladay & Panesar-Aguilar, 2021, p. 103). Those who follow transformational leaders consider the values and beliefs of their leader (Usman, 2020).

While there has been abundant research on TL, further research needs to investigate the relationship between the spiritual formation of a leader and TL practices (Taladay & Panesar-Aguilar, 2021). Groves & LaRocca (2011) affirm that the literature is deficient in investigating the ethical values and moral foundation of TL. Though some academic articles have touched upon the spiritual beliefs of leaders and their impact on their decision-making, there is a clear evasion within the literature in addressing the role religion and or a leader’s spiritual beliefs have upon leadership (Gaitho, 2019). Therefore, this research seeks to investigate the relationship between Church Leader’s spiritual formation and transformational leadership practices.

**Purpose of the Study**

The purpose of this research study will be to investigate the relationship between church leader’s spiritual formation and transformational leadership practices. A quantitative approach using correlation testing will examine the relationship between church leaders’ spiritual formation and transformational leadership practices. Spiritual transformation will be assessed using the Spiritual Transformation Inventory (STI) survey developed by Dr. Hall. Transformational Leadership behavior will be assessed using Kouzes and Posner’s survey, the Leadership Practices Inventory (LPI). Church leaders in Southern New Jersey representing a Protestant denomination named the General Association of Regular Baptist Churches (GARBC) will be surveyed to assess the relationship between spiritual formation and transformational leadership practices.

**Significance of the Study**

This study will contribute to the gap in research of spiritual formation and transformational leadership practices. Identifying the relationship between church leaders’ spiritual formation and transformational leadership practices will empower current church leaders to equip:

1. The next generation of church leaders to form biblical, Christ-centered spiritual beliefs.
2. The next generation of church leaders to develop transformational leadership practices.

**Research Question & Hypothesis**

**Research Question**

What is the relationship between a church leader’s self-assessed spiritual formation and self-assessed TL practices among the General Assembly of Regular Baptist Convention Churches (GARBC) in Southern New Jersey?

**Hypotheses**

**H0:** No statistically significant relationship exists between spiritual formation and transformational leadership practices among SBC & GARBC church leaders in South New Jersey.

**Ha:** A statistically significant relationship exists between the spiritual formation

and transformational leadership practices among SBC & GARBC church leaders in South New Jersey.

Theoretical Framework

The theoretical framework will be composed of two theories. Transformational Leadership and Spirituality theory will be combined to frame the research. Transformational leadership practices and spirituality continue to be topics of consideration regarding the formation of leader’s spiritual formation and practices (Taladay & Panesar-Aguilar, 2021).

Definition of Terms

*Authentic Leadership* begins with the internal virtues and moral character of a leader, resulting in the development of followers authentically, including both positive psychological and ethical environmental factors (Ewah et al., 2020; GumUsay, 2019; Hoch et al., 2018).

*Biblical Leadership* involves a biblical influenceonleaders, shaping their Christian ethics and ongoing daily practices, with the centrality of love impacting their service for others (Zigan et al., 2021). The Christian leader seeks to lead with the consistency of moral beliefs and ethical practices, integrity lived out before fellow believers and unbelievers alike (Crisp, 2018), and to guide fellow believers, the Church, toward a spiritual and ethical maturity (Zscheile, 2013). A Christian leader strives to lead with consistent moral beliefs and ethical practices, demonstrating integrity to both believers and non-believers (Crisp, 2018). Additionally, the leader endeavors to guide fellow believers and the Church toward spiritual and ethical maturity (Zscheile, 2013).

*Christian Spirituality* is centered on a believer’s relationship to God, the Holy Spirit (Peng & Keller, 2019). The life lived in relationship to the Holy Spirit has not only cognitive factors but is a relationship overseeing every area of life, including the emotional (Meneely, 2015; Peng & Keller, 2019).

*Ethical Leadership,* defined by Trevino in his ethical leadership theory, emphasizes the need for ethics within the individual leader and considers essential a leader’s personal moral characteristics, including integrity, fairness, and trustworthiness (Hoch et al., 2018; Zhu et al., 2019).

*Relational Spirituality* focuses on the centrality of a relationship with a higher being or ultimate truth as being sacred and the resulting management of that relationship (Chapman et al., 2021; Hall, 2015).

*Servant Leadership,* defined initially by Robert Greenleaf, emphasizes leadership from a serving follower perspective, with key attributes being consciousness, stewardship, persuasion, and the commitment to individuals’ growth (Ayogu et al., 2022).

*Spirituality* includes a search for meaning and growth toward a mature self by transcending beyond the material and relating in some manner to a Higher Being (Kok & van den Heuvel, 2019; Paul Victor & Treschuk, 2020). Spirituality involves the formation of beliefs, morals, and ethical behavior through personal or life experiences (Otaye-Ebede et al., 2020). Carson (1984) emphasizes that spirituality is more than simply the rationality of the mind or human response to experiences.

*Spiritual Leadership* focuses on the human spirit, emphasizing ideals such as having a more significant life purpose beyond organizational goals, quality of work relationships, satisfaction in life and work, and experiencing full potential (Ball, 2021; Lyons & Munro, 2022). *Spiritual formation,* defined in an overall sense, involves a person's change in thinking, emotions, relationships, beliefs, or outlook on the world, thus changing the person and actions related toward other people (Rakhmonova G. Sh., 2021). From a Christian perspective, spiritual formation involves human transformation connected to a personal relationship with the God of the Bible and transcending the private relationship with God revealed into every area of human life (Neimandt, 2019).

*Transformational Leadership* (TL), according to Kouzes & Posner, involves five leader practices, which are: (a) model the way, (b) inspire a shared vision, (c) challenge the process, (d) enable others to act, and (e) encourage the heart (Sparks, 2021). TL, according to Bass (1985) involves four leadership categories: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

*Workplace Spirituality* emphasizes the inner life of employees (Adnan et al., 2020) encouraging a holistic approach to the deeper needs of individuals to go beyond their own needs and serve others (Reddy, 2018).  
 **Assumptions**  
 Several assumptions are made in this study. First, the honesty of church leaders filling out the self-assessed instruments. Clear communication regarding the privacy of information will be given to each leader, ensuring the accuracy and integrity of the surveys completed. Secondly, defining authentic and ethical leadership in contrast to the normative usage of the terms is clarified in the definition section. Authenticity and ethical beliefs and behavior are normative descriptions of many leaders. The Authentic leadership and Ethical leadership models have clear definitions highlighted in the research. Lastly, attention to defining spirituality correctly throughout the research has been done. Spirituality, at times, can be assumed to be defined from a purely secular perspective or linked incorrectly with religion. Throughout the research, definitions are given to clarify the meaning of spirituality.

**Scope & Delimitations**

Research will be conducted to investigate if there is a relationship between church leaders’ spiritual formation and transformational leadership practices. Quantitative research using self-assessed surveys will be used to determine if a relationship exists. The study will be delimited to the South New Jersey area among Church leaders in the General Assembly of Regular Baptist Churches (GARBC). The population was selected due to the researcher living in the area and familiarity with the church denomination. The population is considered appropriate to investigate the research question. The number of participants will be delimited to 35 using two web-based surveys.

**Limitations**

The research conducted is limited based on the study design and sampling technique. Quantitative research using correlation statistical methods cannot determine cause and effect but rather determines if a relationship exists between the two variables (Plano Clark & Creswell, 2015). Generalizability is limited due to the use of convenience sampling. The population will be limited to church leaders from the GARBC in Southern New Jersey.

Chapter Summary

Research is needed to evaluate the relationship between church leaders’ spiritual formation and transformational leadership practices to encourage next-generation leaders in the church and society. Transformational leadership involves leaders’ development of morals and ethics (Groves & LaRocca, 2011; Vale, 2019). Developing leaders’ ethics and morals through a biblical theological context can transform the inner person and behaviors toward others (Greenway, 2022; Moore, 2021). The literature lacks quantitative research investigating transformational leaders’ moral and ethical belief formation (Groves & LaRocca, 2011; Taladay & Panesar-Aguilar, 2021). The quantitative correlation study will investigate the relationship between church leaders’ spiritual formation and transformational leadership practices.

The next chapter restates the problem and purpose statements while providing relevant information for the literature search strategy. The theoretical framework discussing the two research theories provides pertinent information establishing the research direction. A review of the current literature regarding spirituality, spiritual formation, transformational leadership, and connected leadership models provides the rationale behind the need for the research. A succinct summary finalizes the chapter.

Chapter 2: Review of the Literature

For leaders to lead ethically, central to good leadership (Faddis, 2020), there is a need to cultivate a personal spirituality foundational to various leadership models, including the transformational leadership model (Mabey et al., 2017). Definitions for spirituality are varied, though characteristics of spirituality as connecting to a Higher Being, people, and surroundings can be found in the literature (Paul Victor & Treschuk, 2020). Moore (2021) defines spirituality as incorporating multiple aspects of human life together while also including the relationship with a higher power leading to or influencing not only change within an individual but also shaping their actions towards people and surroundings. What someone believes ultimately forms their values, influencing how they think about and generally view life (Paul Victor & Treschuk, 2020).

The problem of the study is to investigate if there is a relationship between Church Leader’s spiritual formation and transformational leadership practices. For church leaders to lead transformationally, they must be in the process of spiritual formation and being transformed themselves (Lewis, 2019). For Christians, the message of God’s salvation through Christ Jesus is a message of transformative change not simply for others but for believers themselves (Niemandt & Niemandt, 2021). Without personal transformation, the TL will not be able to authentically or transformationally lead, which is contrary to the primary organizational principle of leaders to be what they want to see others become (Sims & Lopes, 2011).

The purpose of this quantitative correlational research study is to investigate through self-assessed inventories if there is a relationship between church leaders’ spiritual formation and transformational leadership practices. Though the literature provides research on transformational leadership, it does not provide quantitative research investigating the relationship between leaders’ spiritual formation and transformational leadership practices (Taladay & Panesar-Aguilar, 2021). The literature search strategies, theoretical framework, literature review concerning spirituality, spiritual formation, and transformational leadership practices, gap in the literature, and summary are covered.

**Literature Search Strategy**

The key purpose of research is to add to the overall knowledge of topics (Plano Clark & Creswell, 2015). Developing new knowledge through careful analysis and research on current topics is important for researchers to accomplish (Plano Clark & Creswell, 2015). The research conducted for this project involves utilizing relevant online search engines including Google Scholar, ERIC, Springer; ProQuest databases including dissertations and journal articles; Google Books; Amazon Books; WorldCat; and Zlibrary and others. Peer-reviewed journal articles were accessed through SAGE journals; Emerald; MDPI; the Leadership Quarterly; Elsevier; Journal of Management; HTS Theological Studies; Journal of the Evangelical Society; Journal of Business Ethics; and others. Relevant databases searched via the internet are the Library of Congress; the New Jersey network of libraries; and others.

Ideas and relevant topics were researched to develop keywords which are as follows, Spirituality Theory; Spiritual leadership; workplace spirituality; relational spirituality; Transformational Leadership Theory; servant leadership; ethical leadership; authentic leadership; ethics and morality; spiritual formation; and transformational learning.

Theoretical Framework

Spirituality Theory and Transformational Leadership Theory are the two theories framing the research. The derivation of the two theories, summary of current literature, and relatability to the research topic will be reviewed. The discussion of the two theories and implications for the research contextualized to a Christian worldview are as follows.

## **Spiritual Theory**

Definitions for spirituality or spiritual formation are varied though characteristics of spirituality as being connected to a Higher Being, people, and surroundings can be found in the literature (Paul Victor & Treschuk, 2020). An individual’s search for meaning while pursuing growth and development are further dimensions of spirituality (Kok & van den Heuvel, 2019). Moore (2021) defines spirituality by incorporating multiple aspects of human life including the relationship with a higher power which leads to or influences change within an individual while also shaping actions towards people and surroundings. What someone believes ultimately shapes their values, subsequently influencing how they think about and generally view life (Paul Victor & Treschuk, 2020; Muldoon & King, 1995).

***Workplace Spirituality & Spiritual Leadership***

Spirituality theory is recognizable within other theories such as workplace spirituality, which promotes loyalty and is seen to heighten morality within organizations (Balasundaram, 2020). Workplace spirituality highlights for individuals the idea of an inner and outer life (Otaye-Ebede et al., 2020). Spiritual Leadership developed by Fry, L., Fry, L. W., and Matherly, L. motivates followers by incorporating ideals such as faith, hope, and love (Balasundaram, 2020). Spiritual well-being and ethical behavior, as emphasized within the spiritual leadership practice, improve followers' increased experience of peace and joy (Balasundaram, 2020). Both workplace spirituality and spiritual leadership interconnect with the foundational ideals of spirituality as each theory focuses in part on the ethical and moral development of the inner person (Adnan et al., 2020; Ball, 2021; Driscoll et al., 2019; Paul Victor & Treschuk, 2020).

### ***Christian Spirituality***

Secular writers recognize the need for leaders to lead ethically, though they do not include faith formation for leaders’ ethical development (Krispin, 2020). Prior to modernism, spiritual knowledge had been considered inferior to reason (Cranton, 2016). The term “spirituality” has been shared within Protestantism due to a focus on Christian believer’s spiritual life as emphasized in Scripture (Carson, 1984). To understand Christian spirituality, essential concepts of transformation and spirituality must be comprehended contextually as an individual’s alignment of life in God and resulting activity centered on the ways of Jesus as empowered by God’s indwelling Spirit (Niemandt, 2019). Christian spirituality involves ongoing, transformational learning focused on biblical doctrine as well as an empowering of the Spirit of God within every aspect of a believer’s existence (Meneely, 2015; Peng & Keller, 2019). Transformation leads to spiritual formation which is the initial changed life of a believer lived by a constant adjusting of life to the ways of Jesus to think, do, and most importantly, become what God can change a person to be (Wong et al., 2019).

For Christians, the message of God’s salvation through Christ Jesus is a message of transformative change, with the understanding that transformation is not simply for others but for believers themselves (Niemandt & Niemandt, 2021). The Church is instrumental to spiritual formation taking place (Holder-Londsdale, chapter 14, 2005). For church leaders to lead transformationally, they must themselves be transformed and in the process of spiritual formation. Relationships are one of the most essential aspects of spiritual formation (Knoetze, 2022). Dr. Hall’s Connected life model of spirituality is based upon a relational model of spirituality to measure spiritual formation (Hall, 2015). Connecting to self and others, God, spiritual community, spiritual practices, and God’s Kingdom are the five domains of the connected life used to measure an individual’s spiritual formation (Hall, 2015). Church leaders not only need to be spiritually transformed and forming, but they also must lead transformationally.

## **Transformational Leadership Theory**

The Transformational Leadership model (TL) originated by Burns, was developed further by Bass, who highlighted four main leadership categories: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass, 1985). TLs develop a vision to clarify new directions for organizations while also encouraging employees to grow personally by thinking in new ways and accepting the challenge of beneficial change (Yue et al., 2019). Relationships between TLs and employees are essential as a foundational TL function is to inspire followers through building trust with them (Ewell, 2018). Followers begin to imitate their leader once trust and confidence are established, and therefore, relationships between TLs and their followers become highly significant.

The basis for strong relationships between TLs and their followers is the moral values and attitudes of the TL (Trnka et al., 2020; Usman, 2020). Groves & LaRocca (2011) connect the goals for change TLs seek to accomplish with the process for change, which TLs encourage using the values of honesty, loyalty, and fairness. Outcome values such as justice, equality, and human rights are also emphasized. These values promoted by TLs are based upon the essential development of morals within TL themselves (Vale, 2019). As such, ethics and morally based values such as forgiveness, and personal values such as honesty, are essential to the foundation of TL (Groves & LaRocca, 2011).

For TLs to lead ethically, they must themselves develop integrity which includes but is not limited to factors such as altruism, fairness, and ethical judgment (Mabey et al., 2017). While developing personally, TLs must also role-model integrity and integrate various ethical elements to the followers under their authority. To be a moral leader, having integrity is essential but must be role-modeled, encouraged intentionally, and followers held accountable (Laajalahti, 2018).   
 The internal development of leaders is essential to the outcome practices of leadership. Kouzes and Posner (2021) give five domains transformational leaders should practice. These domains are model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. Church leaders ought to be forming internally, spiritually, as well as developing leadership practices that transform followers, the Church, and ultimately society.

## **Relating Spirituality and Transformational Leadership**

Spirituality theory and Transformational Leadership both involve ethics, relationships, and formation. Faddis (2020) emphasizes the centrality of ethics to leadership. Serrat (2021) regards ethics as central to the discussion of leadership due to a leader's need to appropriately influence followers. For the Transformational leader, integrity must be formed personally to develop ethically based relationships where persuasive vision and new direction for organizations can be successfully navigated (Mabey et al., 2017; Yue et al., 2019). Spirituality theory emphasizes the internal development of an individual specifically regarding beliefs, ultimately impacting an individual’s thinking and view of life (Paul Victor & Treschuk, 2020; Muldoon & King, 1995).

The formation of beliefs and ethical behavior leading to coherently aligned practices is essential for church leaders. For Church leaders to lead transformationally, they must themselves be spiritually forming. When spiritual health within a leader is present, there will be meaningful relationships developed through integrity and transformational leadership practices. Spirituality involving leaders' internal ethical and moral formation is closely associated with foundational Transformational Leadership practices (Groves & LaRocca, 2011; Knoetze, 2022; Yue et al., 2019).

**Research Literature Review**

## **Spirituality**

Spirituality has been defined in various ways, including elements of learning involving a search for meaning and growth toward a mature self (Kok & van den Heuvel, 2019). Basic elements of spirituality affect beliefs, morals, and ethical behavior, each forming through personal or life experiences (Otaye-Ebede et al., 2020). However, spirituality is more than simply the rationality of the mind or human response to experiences (Carson, 1984). The current understanding of human interactions has moved beyond the idea that human reason using scientific methodology is superior to spiritual ways of knowing (Cranton, 2016). Human nature is not simply cognitive but also physical, emotional, and spiritual (Piercy, 2013). A fuller understanding of human nature adds to a whole-person view of learning, as experiences are an essential part of human learning in these four arenas.

The moral development of an individual is a crucial element to be a transformational leader (Vale, 2019). Spirituality, which has not been a focal point of the leadership discussion (Makka, 2019), is aligned closely with the idea of ethical practices, which are based upon personally developed morals and personal values (Driscoll et al., 2019). Personally developed morals and values, which involve spiritual formation, are the basis of ethical behavior and are related to an individual’s relationship with God or the sacred (Porter et al., 2019).

Spirituality, the development of morals and values, can be influenced by a specific set of beliefs, sacred writing, ethics, or God, encompassing the overall idea of religion (Paul Victor & Treschuk, 2020). However, this does not necessarily support the idea that spirituality is automatically involved with and or influenced by a specific religion. Spirituality reflects the human search for transcendence beyond the material and relating in some manner to a Higher Being (Paul Victor & Treschuk, 2020). Leaders who affirm a Higher Being and are accountable by following that Higher Being with a set of governing rules tend toward authenticity in their leadership practices (GumUsay, 2019).

Religious beliefs are shaped through religious teachings and have a transcendent aspect irrespective of which religion is in view (Carson, 1984). Regardless of which religion is the ultimate, the transcendent factor of spirituality within the context of human nature is an important issue. The Christian faith, along with Islam and Judaism, regards spirituality as the worship of God and, therefore, moves beyond definitions of spirituality, which tend toward including feelings or experiences as foundational to spirituality (Carson, 1984; Holder-Lonsdale, chapter 14, 2005). Spirituality involves both the mind and emotional response to a power outside and higher than the self (Holder-Thurston, chapter 3, 2005). A response to a higher power and the resulting decisions of how to live in response to that higher power ultimately define spirituality. Christian spirituality views Jesus Christ as the higher power and lives life in response to Jesus and His Word, the Sacred text of the Bible, and the Spirit of Jesus (Carson, 1984).

*Spiritual Formation*

The individual responding to and then seeking to live in response to a higher power, understood as spirituality, must then begin at some level a process of formation. Spiritual formation involves the whole person's intellectual, emotional, cultural, and spiritual dimensions being deepened in a spiritual journey (Knoetze, 2022). Spiritual formation is similar to the idea of transformative learning when learning that changes an individual internally is related to spirituality (Cranton, 2016).

An essential aspect of spiritual formation is the relationship between God and others (Knoetze, 2022). Society is involved in this relationship dynamic, as through information from society, certain beliefs are formed (Orticio et al., 2021). One aspect of society involved directly in working toward the spiritual formation of its members is the Church or a theological institution, where congregational formation ought to be recognized as taking place in alignment with theological instruction (Knoetze, 2022). Without congregational change to exemplify doctrinal teaching, the instruction loses effectiveness.

Interconnected Theories of Spirituality

*Workplace Spirituality*

Workplace spirituality emphasizes the inner life of employees and the importance of participating in meaningful work within a relational context (Adnan et al., 2020). The concept of workplace spirituality is still relatively new, yet it is showing promising results, such as increased loyalty and boosting morality (Balasundaram, 2020). The emphasis of workplace spirituality on the spirituality of the employee goes beyond simply defining the role one has within the workplace organization but, more importantly, emphasizes holistically the deeper needs of individuals to go beyond their own needs and serve others (Reddy, 2018).

*Relational Spirituality*

Spirituality has been defined to be ways of relating to the Divine or sacred (Jankowski et al., 2019). Increasingly, more scholars have begun to focus on the importance of the relationship between humanity and the divine, what has become known as “relational spirituality” (Hall, 2015). Relational spirituality focuses on the centrality of a relationship with a higher being or ultimate truth as being sacred and the resulting management of that relationship (Chapman et al., 2021). For some, this includes the relationship not only between a higher being and other humans but also other living beings.

Due to the importance of relationships and the formational impact on human development, the underlying principle regarding relational spirituality is the development of humans within the context of emotionally significant relationships (Hall, 2015). The framework of research regarding human development, including theories such as attachment and relational psychoanalysis, aligns with the idea that relational experiences impact the formation of the brain, thus impacting a person’s social relationships and personal emotions (Hall, 2015). The indication is that spirituality, the relationship with the Divine, is not simply a cognitive aspect of learning but includes a relational learning process (Counted & Zock, 2019). Formational relationships humans have with one another indicate the type of relationship involved with the sacred or higher being (Chapman et al., 2021; Hall et al., 2009). The inner dimensions of spirituality and psychology are not separated in understanding human development, providing a clearer relational understanding between a person and God and a person to others (Hall et al., 2009).

*Spiritual Leadership*

Understanding spirituality within the context of leadership is an issue not addressed sufficiently (Makka, 2019). Spiritual Leadership developed by Fry, L., Fry, L. W., and Matherly, L. focuses leaders on essential values such as vision, faith, hope, and love (Balasundaram, 2020). Leaders emphasize these spiritual values to establish core beliefs, ultimately impacting their behavior (Jufrizen et al., 2019). Spiritual leaders must be on their own spiritual journey to effectively lead others (Lyons & Munro, 2022). The emphasis on a leader’s developing inner-life values such as faith, hope, and love, is essential for role-modeling to followers the importance of inner-life needs.

Immoral behavior, the antithesis of spiritual leadership's emphasis, indicates failing leadership due to self-focused behavior (van Saane, 2019). The indication is that moral leaders are succeeding, at least at some level. These moral leaders practice the moral standard found in most spiritual traditions: doing good by placing others first (van Saane, 2019). Positive results of putting people first and emphasizing spirituality include internal values such as joy and peace, and at the same time, externally through their behavior, experiencing more significant levels of productivity and reduced absenteeism (Balasundaram, 2020).

Christian Spirituality

Early Christians understood Christianity to be a spiritual movement defined beyond simply being guided by one’s “inner spirit” to involve a believer’s relationship to God, the Holy Spirit (Peng & Keller, 2019). The life lived in relationship to the Holy Spirit has cognitive factors and a relationship overseeing every area of life, including the emotional (Meneely, 2015; Peng & Keller, 2019). Transformation is emphasized within the Christian faith and involves a believer experiencing a fuller life in God and missionaly engaged with God, all of which is accomplished through the power of God’s presence (Niemandt, 2019). In the Christian faith, the idea of repentance goes deeper than simply regretting and requesting forgiveness (Mabey et al., 2017). Repentance involves the soul's transformation, leading to a love for others, particularly outcasts of society.

In the transformation process, the believer continues to willingly learn the basics of the faith through Christian teaching and is further transformed personally and corporately within the Christian community (Meneely, 2015). Spirituality within the Christian faith does not occur apart from the Bible, or else the idea of spirituality changes to an introspective, personally defined experience (Carson, 1984). However, cold adherence to orthodox creeds, without transformation of the soul, must be guarded against (Carson, 1984).

Transformation dealing with an inward change resulting in outward expression can be found in Scripture (Hiebert, 1994). The apostle Paul in Romans 12:2 likens the metamorphosis of a believer to a worm forming into a butterfly. This type of change is not simply external but rather a deep inward change resulting in a new life accomplished by the Holy Spirit (Hiebert, 1994). Payette (2004) describes the Christian believer freed from bondage as being further transformed, which is a work of the Holy Spirit. Traditionally known as the process of sanctification, the believer's change is aligned with the ideas of spiritual transformation or spiritual formation (Greenway, 2022).

However, there is an issue of the believer’s will to continue within the work the Holy Spirit alone can accomplish. The believer's disposition in choosing to experience the transforming power of the Holy Spirit involves learning more about God's theology, which changes a believer's thinking, feelings, and actions regarding how life is to be lived (Meneely, 2015). Learning is, in essence, the basis of discipleship, which many congregations realize goes beyond simply acquiring knowledge to a change in identity (Wong et al., 2019). Learning is part of the transformational process, but learning simply to gain knowledge without redirecting or reforming life is not a spiritual transformation.

Though Christian spirituality involves learning and change is empowered by the Spirit's work, discipleship is like Mezirow’s theory of transformative learning, highlighting a self-directed learner's involvement in transformative learning (Cranton, 2016; Wong et al., 2019). The unique Christian expression of spirituality is based upon learning, involving God’s transformational power to change a person from what they have been into what He can make them to be (Wong et al., 2019). Believers must be willing to learn to experience the transformational power of the Holy Spirit (Payette, 2004).

Questions concerning the meaning of life and God give urgency to learning and provide purpose to learning itself (Meneely, 2015). However, within the Christian perspective of spirituality, faith and learning are intricately bonded, for without one another, there is neither (Luetz et al., 2018). The transforming work of the Spirit, ultimately by faith, is available for believers but not without the correct attitude and desire of the believer (Payette, 2004).

**Transformational Leadership**

Change happens, and understanding how is central to understanding leadership (Green, 2016). Transformational leadership (TL) emphasizes particular leadership practices to exact change. This change is not primarily focused on short-term results but rather on an organization's long-term development and performance (Anthony & Hermans, 2020). Bass (1985), who further developed the TL model originated by Burns, defined four leadership categories: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. TLs look to generate long-term change through processes and results highlighting the importance of followers by communicating vision, emphasizing a broader perspective beyond self, clarifying purpose, the intellectual stimulation of employees, and developing relational trust (Bass, 1990; Ewell, 2018; Javed et al., 2020; Reza, 2019).

The TL model has been characteristically compared with the transactional leadership model, with a key difference being the emphasis on relationships (Davidson & Hughes 2020). The TL model establishes effectiveness through inspiring, supporting, and intellectually challenging followers, increasing followers’ job competencies and satisfaction (Ribeiro et al., 2018; Breevaart & Zacher, 2019). The development of TLs within an organization will improve the performance of the organization overall (Usman, 2020). Competencies needed in part by TLs involve the creativity to develop and the skill to communicate a vision to followers (Usman, 2020).

TL practice involves understanding followers’ motives higher needs, and engaging the person wholistically (Beaver, 2011). Through the relationship developed with followers, TLs provide an opportunity for followers to question leadership views constructively, creating an environment of trust leading to a greater environmental capacity to produce results (Mekka et al., 2020; Beaver, 2011; Ewell, 2018). Bass and Avolio were proponents of the perspective that transformational leaders transformed organizations in part by developing a clear vision with direction and transforming followers to accomplish organizational change (Javed et al., 2020).

***Unique Characteristics of Transformational Leadership***

Relationships are central to transformational leadership as leaders seek to encourage and engage followers beyond self-interests into the greater vision and life of the organization (Crisp, 2018; Anthony & Hermans, 2020; Jensen et al., 2019). The relationship between leader and follower impacts the creative development and clear communication of vision and strategic direction (Bass, 1990; Usman, 2020). TLs develop a vision and clarify direction while listening to followers' concerns and providing needed guidance and training for followers to succeed in a new direction (Reza, 2019; Yue et al., 2019). TLs inspire followers toward the organization's greater good while emotionally meeting their needs and challenging them intellectually (Bass, 1990). Both followers and TLs work together, sharing responsibility to accomplish the vision using defined tasks (Steinmann et al., 2018). As followers are persuaded to go beyond themselves for the greater good and coached toward a new organizational vision, their morals and values are enhanced (Usman, 2020).

*Ethics within Transformational Leadership*

Ethics are instrumental to understanding leadership (Johnson, 2020). Narrowing the larger leadership picture to TL, moral development is needed for TLs to lead appropriately (Vale, 2019). The TL model stresses the importance of relationships and, in particular, followers’ identification with leaders’ moral values and attitudes (Trnka et al., 2020). The emphasis on leader ethics and morals is essential as followers of TLs perform well due in part to their level of trust (Breevaart & Zacher, 2019). Trust is a critical component mediating the leader–follower relationship resulting in a provable impact on followers' attitudes, satisfaction, and performance (Mekka et al., 2020; Yue et al., 2019).

Trust is an essential focus within every organizational relationship (Mekka et al., 2020) and is enhanced when followers recognize their leader's integrity, beliefs, and competence (Khattak et al., 2020; Usman, 2020). The importance of moral and ethical formation within leaders is recognizable by the absence of leaders who developed internal ethics. The result of unethical TL practices can lead to the abuse of followers through manipulation and self-serving activities (Hoch et al., 2018; Kozminski et al., 2022). Leadership’s ethical or non-ethical behavior is influenced by personal values due to the impact values have on how leaders view themselves and others (Watton et al., 2019). TLs embrace moral-based values such as responsibility and honesty more significantly when compared to the transactional leadership model (Groves & LaRocca, 2011).   
***Leadership Models***  
 In comparing the Transformational Leadership model to the Authentic, Ethical, Servant, and Spiritual leadership models, similarities include a shared value of moral perspective and, as such, are placed within the banner of positive leadership (Serrat, 2021). Further commonalities include leader self-regulation, organizational health, concern for individuals, and follower development. Ethics are instrumental in leadership models due to the purpose in which leaders are tasked to influence followers and do so with appropriate values and processes (Demont-Biaggi, 2019; Serrat, 2021). A leader’s conscience is shaped through the coming together of authenticity and ethics (Demont-Biaggi, 2019). Faddis (2020) suggests ethics is a core issue of good leadership, while GumUsay (2019) links humility, a trait developed in part by the influence of religion and a belief in God, to leadership.   
 While the authentic leadership model has a unique definition, taken within the idea of the overall positive leadership connection, the suggestion that true authentic leaders function with integrity, coinciding their actions with their core values (Alkaabi, 2019) also applies to the various positive leadership models listed. Examples are numerous. A moral and ethical link exists between the Authentic and Ethical leadership models due to an emphasis on integrity (Hoch et al., 2018). Empirical findings reveal a strong relationship between the Ethical and Transformational leadership models (Hoch et al., 2018). Crawford et al. (2020) suggest there is observable redundancy between the Authentic and Transformational leadership models. Avolio et al. (2004) recognize the strong bond authenticity has within the Authentic, Transformational, and Ethical leadership models. The use of persuasion over force by leaders with character and ethics to influence followers (Barbuto & Wheeler, 2006) is a common attribute found in the positive leadership models. Ewah et al. (2020) suggest authentic leadership is needed for all leaders as authenticity is an essential attribute of leaders regardless of the leadership model represented. Spiritual leadership and transformational leadership share, among other characteristics, the importance of respecting others (Ewell, 2018; Smith et al., 2018).Finally, many common elements exist between the Servant and Transformational Leadership models (Hoch et al., 2018). There are many other examples of the relationship between the positive leadership models. The literature supports the idea that ethics, morality, and a leader’s beliefs relate to a leader's practice and, specifically, the practices of a transformational leader.

Beliefs are shaped significantly by religion, and as a result, religious beliefs greatly influence a leader’s style (Gaitho, 2019), which can be recognized in various leadership theories. The influence of core beliefs through a leader can be seen clearly within the spiritual leadership theory, which equivocates spiritual values with core beliefs, values, and the behaviors leaders exhibit toward followers (Jufrizen et al., 2019). Authentic leadership theory also emphasizes the centrality of a leader’s moral values to how leaders conduct themselves (Kozminski et al., 2022). Furthermore, the Servant and Spiritual Leadership models are shaped either directly from a theological context or, in the case of Transformational Leadership, while not as clear, is still evident (Spoelstra et al., 2021). Leman (2021) goes so far as to suggest that Spiritual, Transformational, and Transactional leadership theories have been provably derived from the biblical narrative. Due to the commonalities binding the positive leadership models together, the Authentic, Servant, Ethical, and Spiritual Leadership models will be discussed.

### ***Authentic Leadership***

Authentic leadership (AL) can be understood to be a leadership methodology beginning with the internal virtues and moral character of a leader, resulting in the development of followers authentically, including both positive psychological and ethical environmental factors (Ewah et al., 2020; GumUsay, 2019; Hoch et al., 2018). Various aspects of AL involve positive morality, relational transparency, and authentic behavior (Hoch et al., 2018). Transformational and Ethical Leadership is relatable to AL due to the similarity regarding the authenticity of a leader and the resulting positive relationship leaders seek to develop with followers (Davidson & Hughes, 2020). Authentic leaders consistently behave with integrity, forming internal moral standards (Alkaabi, 2019; Kim et al., 2018). Furthermore, ALs are transparent about information and decisions with followers while also being willing to receive advice (Alkaabi, 2019).

The formation of internal moral standards by ALs takes place during difficult circumstances, giving an Al not only the understanding of what is authentic but also the strength of character to work through significant difficulties within both organizations and society (Crawford et al., 2020; Davidson & Hughes, 2020; Demont-Biaggi, 2019). Forming a moral conscious is essential to the understanding of AL as resisting the temptation to do wrong and do right regardless of the circumstance or potential consequence is vital for the Al leader (Demont-Biaggi, 2019). Ultimately, many authentic leadership scholars hold a deontological view of authentic leadership practice, whereas Crawford et al. (2020) hold a virtue-ethic view. Regardless of which ethical view is ultimately correct, the importance of ethics shaping an AL internally cannot be understated (Alkaabi, 2019; Crawford et al., 2020; Davidson & Hughes, 2020). The moral character and ethical formation of a leader, Authentic, Ethical, Transformational, or other, is of paramount importance for leader behavior to be aligned both internally and externally (Elrehail, 2018; GumUsay, 2019; Hoch et al., 2018; Johnson, 2020; Zhu et al., 2019). Leaders who align external behavior with internal moral standards ultimately build follower trust and positively influence environmental and organizational trust, which is vital to the ultimate goals and methods of effective leadership (Crawford et al., 2020; Elrehail, 2018; Ewah et al., 2020).

***Servant Leadership***

Robert Greenleaf deserves credit for naming and developing Servant Leadership (SL), highlighting the primary role of leaders as servants (Hoch et al., 2018; Lyons & Munro, 2022). Greenleaf emphasized leadership from a serving follower perspective (Ayogu et al., 2022). A few key attributes of SL are consciousness, stewardship, persuasion, and the commitment to individuals’ growth (Ayogu et al., 2022). These key attributes indicate several important leader practices such as the stewardship of followers, placing the interests of others in front of self, showing humility, investing in followers wholistically, including their spiritual health, providing direction, and prioritizing social justice and equality above finances (GumUsay, 2019; Lyons & Munro, 2022).

Ayogu et al. (2022) further emphasize ethics within the list of attributes for SL, highlighting the role of the leader as a servant while de-emphasizing the pursuit of greater power. For the leader, moral development is critical to the service behavior espoused through the SL model (Barbuto & Wheeler, 2006). Bass considered the SL model closely linked with Transformational Leadership due to similarities regarding vision, influence credibility, and the need for trust-based relationships (Hoch et al., 2018).

Implementing a Servant Leadership model is encouraged by leaders within the Church (Ayogu et al., 2022). Developing leaders in the church by emphasizing critical attributes of the SL model can help, over time, develop the skills and competencies needed by church leaders (Du Plessis & Nkambule, 2020). For church leaders, the SL model is vital to practice and role-model to leaders within society who can become better citizens through the practice of the various SL model attributes (Ayogu et al., 2022).

***Ethical Leadership***

Due to various scandals and leadership failures within various businesses and institutions, including Enron and the Church, Trevino explored the issues of ethics and leadership, ultimately developing the ethical leadership model (Brown & Trevino, 2006). Trevino’s ethical leadership theory emphasizes the need for ethics within the individual leader and the leader’s practices (Zhu et al., 2019). For the leader, personal moral characteristics, including integrity, fairness, and trustworthiness, are considered vital (Hoch et al., 2018; Zhu et al., 2019). Furthermore, for the ethical leaders’ practice, promoting ethics within the workplace is highlighted, focusing on characteristics such as objectivity, fairness, concern for others, and consistently practicing espoused ethical values (Hoch et al., 2018; Zhu et al., 2019). The role-modeling of personally held ethical beliefs to followers by the moral manager or ethical leader is an essential practical emphasis of the ethical leadership model (Laajalahti, 2018; Zhu et al., 2019).

Essential for an ethical leader is the personal development and consistent practice of personal integrity, particularly when given a position of power (Mabey et al., 2017). To maintain personally held ethical beliefs and consistently practice these beliefs, cultivating a personal spirituality is vital, as spirituality is considered a foundational element for ethical, authentic, servant, and transformational leadership (Mabey et al., 2017).

### ***Spiritual Leadership***

Spiritual Leadership theory, part of the earlier discussion of workplace spirituality, was developed by Fry and is possibly the most empirically tested spiritual leadership theory (An et al., 2019). Spirituality within the workplace has increased scholarly interest, leading to a further emphasis and development of spirituality in leadership (Lyons & Munro, 2022). Spiritual leadership attributes include having a greater life purpose beyond organizational goals, quality of work relationships, satisfaction in life and work, and experiencing full potential (Ball, 2021; Lyons & Munro, 2022).

The spiritual leader is connected with positive ethical behaviors such as integrity, care for others, and justice (Ball, 2021). Spiritual leaders seek to encourage various practices at work, such as respect for others, fairness, and controlling one’s emotions (Smith et al., 2018). Spiritual leadership is recognized as an effective leadership model by improving followers’ commitment and employee performance (Ball, 2021).

As good as improved worker performance may be, spiritual leadership seeks to go beyond profit and attain higher goals (Widodo & Suryosukmono, 2021). Fry’s spiritual leadership model emphasizes faith, vision, and altruistic love as elements when actively engaged, can create a higher understanding of purpose in life, produce greater organizational loyalty with higher accomplishments, and result in a greater sense of life fulfillment (Balasundaram, 2020; Lyons & Munro, 2022). Leaders function as spiritual leaders when they have a perspective beyond the normal functioning of daily work and respond to challenging or difficult circumstances as opportunities (Widodo & Suryosukmono, 2021).

The focus of spiritual leadership, derived partly from spirituality theory, is the human spirit (Lyons & Munro, 2022). Spirituality involves connecting to others, surroundings, and, importantly, God or a Higher Being (Paul Victor & Treschuk, 2020). Spirituality at work highlights an inner life nourished through a greater sense of participation relationally within the community at work (Lyons & Munro, 2022). Individuals’ personal beliefs impact their spiritual beliefs from a faith and religious perspective (Paul Victor & Treschuk, 2020). A leader’s personal spiritual journey and belief formation are essential to spiritual leadership because a leader’s genuine motivation and passion are needed to inspire followers (Lyons & Munro, 2022).

### ***Biblical Leadership***

The study of ethics is foundational to understanding leadership because ethics and leadership are closely related (Ciulla, 2017; Demont-Biaggi, 2019). Christian ethics and ongoing daily practices are partly shaped by Scripture, with the centrality of love impacting the service of others (Zigan et al., 2021). For Christians, the message of God’s salvation through Christ Jesus is a message of transformative change, with the understanding that this is not simply for others but for believers themselves (Niemandt & Niemandt, 2021). For church leaders to lead transformationally, they must themselves be transformed and in the process of spiritual formation.

For the Christian leader, consistent moral beliefs and ethical practices lived out with integrity before fellow believers and unbelievers alike allow for transformational change to occur (Crisp, 2018). Christian leaders seek to guide fellow believers in the Church toward spiritual and ethical maturity (Zscheile, 2013). Transformational and spiritual leadership theories are derived from biblical values and principles (Leman, 2021). The essence of Christian transformational leadership is the inspiration of followers with a purpose toward a clear vision, even at the expense of one’s own identity, the very thing most Protestant pastors seek to do (Butler & Senses-Ozyurt, 2020). As a result, Church leaders and pastors need sound biblical theology training to be transformed personally and lead transformationally (Resane, 2020).

Identification of Gap in the Literature

Leadership spirituality and the impacting results on leadership practices are ongoing discussions within the literature. Leaders' spirituality involving internal ethical and moral formation connects strongly to transformational leadership practices (Groves & LaRocca, 2011; Knoetze, 2022; Yue et al., 2019). Ethical beliefs are central to both spirituality and transformational leadership, impacting the spiritual formation of an individual and influencing their practices (Faddis, 2020; Muldoon & King, 1995; Paul Victor & Treschuk, 2020; Serrat, 2021). The literature, though providing research on transformational leadership, does not provide quantitative research investigating the relationship between leaders’ spiritual formation and transformational leadership practices (Taladay & Panesar-Aguilar, 2021). Due to this gap in the literature, quantitative, correlational research will be done to investigate the relationship between a leader’s spiritual formation and transformational leadership practices.

**Chapter Conclusion**

The research of two main theories, spirituality and transformational leadership, reveals a need for further research to understand the relationship between a leader’s formation of beliefs and practice. The research underscores ethics as essential to good leadership (Demont-Biaggi, 2019; Faddis, 2020). Spirituality theory and interconnected theories such as workplace spirituality and spiritual leadership emphasize developing the inner person with intangible ethical and moral beliefs (Adnan et al., 2020; Hall et al., 2009; Lyons & Munro, 2022; Moore, 2021; Otaye-Ebede et al., 2020). The need to develop clarity regarding ethics and morality and how this development shapes actions is clearly expressed in the literature (Driscoll et al., 2019; Moore, 2021). Development or formation is needed within a person to have a positive direction regarding living life. Thus, spiritual formation and developing an ethical belief system are vital for successful leadership behavior and practice, particularly within the transformational leader (Allen & Fry, 2022; Vale, 2019).

Transformational leadership is a highly effective leadership model connected to the positive leadership models of Authentic, Ethical, Servant, and Spiritual, all emphasizing ethics and morality as essential elements of leading (Breevaart & Zacher, 2019; Groves & LaRocca, 2011; Serrat, 2021; Trnka, R. et al., 2020). These leadership models are closely related by emphasizing strong leader-follower relationships, ethics, morality, and trust development (Davidson & Hughes, 2020; Gigol, 2020; Hoch et al., 2018).

Though faith formation is not emphasized in secular literature, the development of the inner person through ethical and moral beliefs indicates faith formation (Krispin, 2020). Christian spirituality emphasizes the development of the inner person through ongoing transformational learning focused on biblical doctrine and the Holy Spirit's transformative role within every area of a believer’s life (Meneely, 2015; Peng & Keller, 2019). The continued transformation through the spiritual formation of a believer’s life is essential for church leaders to role model for their congregants (Knoetze, 2022; Wong et al., 2019).

The literature emphasizes a leader's formation of the inner person through ethics, morals, and beliefs, connecting the need for spirituality and transformational leadership theories. Despite this emphasis, further research is needed to investigate the relationship and potential strength connecting leaders' spiritual formation and leadership practices (Allen & Fry, 2022; Taladay & Panesar-Aguilar, 2021). The quantitative correlational research of church leaders’ spiritual formation and transformational leadership practices seeks to add knowledge to this vital area of scholarship. The next chapter highlights the design and rationale for the proposed research in this field.

Chapter 3: Research Design and Methodology

Churches and society need courageous spiritual leaders with the skill and resolve to stand firm in their principles and beliefs amid an increasingly antagonistic culture (Metaxas, 2022). The literature does not provide quantitative research investigating if there is a relationship between leaders’ spiritual formation and transformational leadership practices (Taladay & Panesar-Aguilar, 20121). The purpose of this quantitative correlational research study is to investigate the potential relationship between leaders’ spiritual formation and transformational leadership practices. A well-designed project is essential to ensure correct methods in accomplishing research objectives and the proper use of data analysis (McCombes, 2023). Chapter three provides details concerning the research design for the quantitative correlational study.

Research Question

What relationship exists, if any, between a church leader’s self-assessed spiritual formation and self-assessed transformational leadership practices?

Null Hypothesis

No significant relationship exists between a church leader’s self-assessed spiritual formation and self-assessed transformational leadership practices.

Alternative Hypothesis

A significant relationship exists between a church leader’s self-assessedspiritual formation and self-assessed transformational leadership practices.

The research methodology, including the purpose of the research and the research question, is defined and explained. The research design and rationale for the study are outlined, including the problem and purpose statements and the hypothesis. Essential information is outlined, including the appropriate quantitative correlational measures, the two instruments to be used for the study, the population and sample, methods for data collection and analysis, the reliability and validity of the study, ethical procedures to be used, and a concluding summary.

Research Design and Rationale

This quantitative correlational study will examine the relationship between spiritual formation and transformational leadership practices among Southern New Jersey church leaders from the General Assembly of Regular Baptist Churches (GARBC) using the Spiritual Practices Inventory (Hall, 2015) and the Leadership Practices Inventory (Kouzes & Posner, 2016). The Pearson’s *r* bivariate will be used to test whether a positive relationship exists between church leaders’ spiritual formation and transformational leadership practices. The Pearson’s *r* is a number measuring linear correlation between -1 and 1, signifying the relational strength and direction of the two variables (Turney, 2023b). Correlational research does not establish causality (Plano Clark & Creswell, 2015). The further from 0 the values are, the stronger the relationship exists between the two variables (University of Texas at Austin, n.d.).

Quantitative correlational methodology will be used to evaluate the data. Quantitative methods use statistics to numerically describe phenomena and determine if a relationship exists between two variables (Stockemer, 2019). In comparison to a qualitative research design, more participants can be researched in a quantitative research study, providing a more significant number of observations to be made (Plano Clark & Creswell, 2015; Stockemer, 2019).Choosing a correlational research design is essential to appropriately evaluate the data based on the research question, which seeks to investigate if there is a relationship between the two continuous variables of church leaders’ spiritual formation and transformational leadership practices (Cherry, 2023). A correlation method indicates the positive or negative strength and direction of a relationship between the two variables (Bhandari, 2021a).

**Research Procedures**

Research procedures for the quantitative correlational research study will include explanations of the population and sample, instrumentation, data collection, and data preparation. The research will be focused on church leaders from Southern New Jersey representing a Baptist denomination, the General Assembly of Regular Baptist Churches (GARBC). Quantitative research is needed to investigate if a relationship exists between church leaders’ spiritual formation and transformational leadership practices (Taladay & Panesar-Aguilar, 2021).

Population & Sample Selection

The target population will be Church leaders in 8 counties located predominately in the Southern half of New Jersey.The 14Churches are members of the GARBC. Two primary doctrines define fundamental beliefs by GARB Churches: Salvation by grace through faith in Jesus Christ alone and the authoritative Word of God (General Association of Regular Baptists, 2023). Church leaders for the research conducted in this study will be defined to be Pastors, Elders, Deacons, Bible teachers, and Ministry team members. The leadership population for the 14 churches will be estimated to include an average of three leaders per church. The population for this study will be 42 church leaders.   
 Based on the calculation provided through G\* Power 3.1 (see Appendix A), the minimum sample sizeis 31 church leaders. A sample size must be large enough to gather sufficient data, and the statistical power must be established at a level necessary to derive accurate conclusions to avoid a Type II error, which is the acceptance of a false null hypothesis (Serdar et al., 2021). The standard percentage for statistical power is 80% (Serdar et al., 2021). The statistical power for this study is set at 90%, ensuring strong accuracy and reproducibility of the testing and ensuring detection with reasonable certainty if there is a correlation between the two variables (Bhandari, 2023b; Terrell, 2021). The alpha is based upon a 5% significance error to protect against committing a Type I error, which is the rejection of a true Null hypothesis (Serdar et al., 2021). A strong effect size incorporated into the G\* Power sample size equation will be established at 50% to help indicate the meaningfulness of the relationship between the two study variables, spiritual formation and transformational leadership practices (Bhandari, 2023c).

Four leaders will be added to strengthen the sample size ratio to the population, bringing the sample size total to 35. There will be no less than 31 leaders, with the projected sample size target of 35 church leaders. By providing additional leaders, attrition will be guarded against and provide a robust sample size ratio of 83% for the study's estimated population of 42 church leaders. Convenience sampling will ensure the availability of participants within the specific population to be researched (Stockemer, 2019). A letter requesting permission to recruit participants will be obtained from the New Jersey GARBC leadership team (see Appendix B). The first 35 church leaders to respond and meet the inclusion/exclusion criteria will be utilized as the sample from the population.

Instrumentation

Two Instruments will be used to correlate transformational leadership practices and spiritual formation. The first instrument is the Leadership Practices Inventory (Kouzes & Posner, 2016). The second instrument is the Spiritual Transformation Inventory 2.0 (Hall, 2015). Both instruments use a Likert scale with more than five potential answers for each question, significantly increasing accuracy (Rahi, 2017). Quantitative research can be conducted with these two instruments due to using more than five Likert scale responses, allowing ordinal variables to be treated as interval data (Alabi & Jelili, 2023).

***Leadership Practices Inventory (LPI)*** Transformational Leadership practices will be measured by the LPI (see Appendix D for permission letter), a survey developed by Kouzes and Posner to measure the transformational leadership model, the Five Practices of Exemplary Leadership(Posner, 2016; Watters, 2019). Kouzes and Posner, through their research, show leaders are not simply born with certain innate qualities, nor is leadership success for only a certain select number (Watters, 2019). The five practices of exemplary leadership were derived through extensive research, interviews, and iterative processes, shaping the LPI into one of today’s most utilized leadership surveys (Posner, 2016; Watters, 2019). These five practices found in 80% of research participants are model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart (Kouzes & Posner, 2021; Metz et al., 2019; Posner, 2016; Watters, 2019). Over 2.5 million participants have utilized the survey from various disciplines and ethnicities (Posner, n.d.).

The LPI began with a 5-point Likert scale and developed through research into a ten-question Likert scale to score responses ranging from 1- almost never, to 10 - almost always (Posner, n.d.).Cronbach’s alpha, used to measure a set of scales’ internal strength and reliability with an acceptable reliability coefficient of .7, was used to measure the internal validity of the LPI (Goforth, 2015; UCLA, 2021). The Cronbach Alpha score for the LPI scale is .88, establishing the strong reliability of the scale (Posner, 2016).

***Spiritual Transformational Inventory (STI)***

Spiritual Formation will be measured using Dr. Hall’s (2015) STI 2.0 (see Appendix E for the permission letter). The initial instrument developed by Hall and Edwards (1996; 2002) to measure spirituality from a relational perspective was the Spiritual Assessment Inventory (Hall, 2015). The Spiritual Assessment Inventory has been used in many studies with a range of different disciplines to investigate topics such as relational maturity. As research about relational spirituality increased, a broader measurement became necessary due to further developments, particularly in attachment theory and the importance of a person’s emotional experience with God (Hall, 2015).

The first version of STI, used from 2003 to the Fall of 2011, was developed using relational spirituality theory and the Spiritual Assessment Inventory to build upon (Hall, 2015). STI 1.0 was replaced by version 2.0 and tested to show validity (Hall, 2015). STI 2.0 was developed, keeping relational spirituality as the theoretical basis while revising the domains and scales. The Connected Life model of spirituality was formed to organize a more precise framework, which included the revision and addition of the domains and scales (Hall, 2015).

The STI 2.0 uses 33 scales with five main domains derived from the Connected life model of spirituality (Hall, 2015). The Connected life model is based upon a relational model of spirituality to measure spiritual formation (Hall, 2015). The five domains are Connecting to self and others, Connecting to God, Connecting to spiritual community, Connecting to spiritual practices, and Connecting to God’s Kingdom (Hall, 2015). Responses from participants are based upon a 6-point Likert scale ranging from 1 – Very true of me to 6 – Very untrue of me (Hall, 2015). Cronbach’s alpha, used to measure the internal consistency of the group of STI scales, scored .87, indicating a high internal consistency (Hall, 2015; Goforth, 2015).

Data Collection

The IRB will be requested to review and give permission for the research and design of this research study. Upon obtaining IRB permission, research will be conducted as outlined. The GARBC leadership team has given permission to request church leaders from within GARBC South Jersey Churches to participate in the study voluntarily (see Appendix B). A participant consent form will be emailed to the GARBC leadership group for disbursement to South Jersey GARB Churches requesting leaders' participation in the research (see Appendix C). Church leaders include Pastors, Elders, Deacons, Bible teachers, or Ministry Team Leaders of the South Jersey GARB Churches. The participation consent letter will include demographic questions to ensure the correct fit of each respondent. Research ethics will be followed to ensure participant rights are protected, improve research legitimacy, and protect research integrity (Bhandari, 2021b).

The first thirty-five church leaders (minimum 31) to respond will be utilized for the research project according to G\* Power calculations (see Appendix A). Appropriate participants will be selected and contact information will be obtained. An email will be sent to each participant, including directions with embedded links to access the survey information. Permission to use the LPI and STI instruments has been obtained (see Appendices D & E). When surveys are completed, scores from each survey will be collected and documented for analysis. A thank-you email will be sent to each participant for participating in the research (see Appendix F). Once data analysis and the research project have been completed, a summary review of findings will be sent to each participant and the churches participating in the study for review. Individual responses and information will be stored on an external flash drive for three years.

### ***STI data collection***

Each eligible participant will receive an email link with an invitation to complete the STI 2.0 survey. Once the survey is completed, an email notification will be created to communicate that the data is ready for collection. Each survey will be reviewed to ensure completion, stored for security, and data collected for analysis.   
***LPI data collection*** Each eligible participant will receive a link providing access to the LPI survey. Once participants have completed the questions, a notice of completion will be provided. Each survey will be reviewed to ensure completion, stored for security, and data collected for analysis.

Both instruments align with the purpose of the research as each tests the relevant dependent variables, spiritual formation and transformational leadership practices. The instruments are also appropriate for measuring church leaders' spiritual health and transformational leadership practices (Hall, 2015; Kouzes & Posner, 2016). Pearson’s *r* bivariate will be used to investigate if a positive relationship exists between church leaders’ spiritual formation and transformational leadership practices using the STI and LPI instruments. The research data will be collected and tested over four weeks, with results documented at the end of that time.

***Data Preparation***Each participant’s survey will be reviewed to ensure all questions have been answered. Surveys will be reviewed to eliminate any potential discrepancies and typing errors. The coefficients from the LPI and STI instruments will be imported to SPSS to prepare for analysis. Each variable will be assessed to determine frequency distribution and normality (Turney, 2023a).

Data Analysis

This study will test data for normality and relevant assumptions of appropriate statistical procedures. Descriptive statistics will be utilized to analyze for central tendency, the mean, frequency, and standard deviation. SPSS will be used to calculate the mean for both the LPI and STI variables. If data do not meet assumptions for parametric procedures (results apply to the population), nonparametric methods (results apply only to the sample) will be utilized. Pearson’s Product Moment of Correlation (parametric) or Spearman’s Rank Correlation (nonparametric) will be used to test the hypotheses for potential statistically significant relationships.

The coefficients of STI and LPI will be tested using a positive, one-tailed procedure with Pearson’s *r* to investigate if a relationship exists between the two variables.To analyze the results within the accepted range, the alpha significant value will be set at .05 (Terrell, 2021). The STI 2.0 instrument will measure church leader’s spiritual formation. The LPI instrument will measure church leader’s transformational leadership practices. Cronbach’s alpha coefficients were calculated and are sufficient for both STI and LPI to support the validity of the research (Hall, 2015; Posner, 2016).

Reliability & Validity

Fourteen churches represent the GARBC in South Jersey. Estimating three leadership roles per church for this study, the population of representative church leaders is, at minimum, 42 leaders. Greater generalizability to the population could be attained with a larger sample size.

A minimum of thirty-one participants is the appropriate sample size for a Pearson’s r correlation test based upon the calculation utilizing G\*Power. Participants will be selected using a convenience sampling method. The sample adequately reflects the population, protecting against external validity threats (Bhandari, 2023a). Construct validity minimizes external and internal threats to research validity by establishing correct methods of measurement (Middleton, 2023).

Type I errors will be guarded against by setting the level of significance (alpha) at .05 (Terrell, 2021). Type II errors will be guarded against by establishing the statistical power at .9, higher than the generally accepted value of .8 (Terrell, 2021). The higher statistical power level also strengthens the reliability of the study. Further contributing to the reliability of the study is Cronbach’s alpha for the STI measured at .87 and the LPI at .88 (Hall, 2015; Posner, 2016).

**Ethical Procedures**

The National Institute of Health (NIH) provides ethical guidelines to protect participants involved in research and the collection of data (NIH, n.d.). PlanoClark and Creswell (2015) emphasize the importance of ethical research. Participants will be asked valuable, valid, and beneficent questions with respect consistent with the research of the study. Participants will be selected fairly, protected from bias, and information kept confidential.Permission will be obtained from the GARBC for access to church leaders. Consent forms will be provided to potential participants to obtain permission and state a participant’s ability to withdraw without penalty at any time. Participants will not be discriminated against, will be treated equally, and will not suffer personally nor professionally (Husband, 2020). Research will follow state and federal laws, ensuring volunteer participants' safety and respectful treatment.

Each participant's personal information will be kept confidential. Records will be stored on an external flash drive to be deleted after three years. Results of the study will be made available to the GARBC without disclosing personal information. The research procedures will be appropriate, respectful, and trustworthy.

**Chapter Summary**

The research design elements for the quantitative correlation study investigating a potential relationship between spiritual formation and transformational leadership practices have

been detailed. The sequencing of data collection and analysis was clarified. Research procedures are explained, including the purpose and research questions, the population and sample, the two instruments, data collection, data analysis, and the significance of the study. The twoinstruments, SPI and LPI,were chosen because they are valid and reliable (Sürücü & Maslakçi, 2020). The next chapter expresses the data and statistical findings from the research.

CHAPTER 4: SUMMARY OF RESULTS

[Brief introductory paragraph.]

Descriptions of the Sample

Response Level

Demographic Data

Tests of the Hypotheses

Tests and Results of Hypothesis 1

Tests and Results of Hypothesis 2

Tests and Results of Hypothesis 3

Other Observations

CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS

[Brief paragraph of introduction to the chapter without a heading.]

Conclusions

Interpretation

Recommendations

[Appropriate Level 2 Headings of Your Choice]

Suggestions for Further Research

[BACK MATTER]

Many details are compiled in a section known as back matter. This information is more detailed than is needed for general comprehension of the purpose and outcomes of the research but is preserved in the report so that the entire process can be verified or repeated. Include all elements that were part of your research. These pages all carry page numbers.

Works Cited. All materials referred to in the text.

Related Works. (Rarely used). Materials used in the development of the project, but not cited in the text. These materials provide prerequisite or supplemental information not used in the research but that is closely related to the topic.

Appendixes – *zb... sample size info/explanation –* *recruitment letter – permission*

*Letters, permission from sample participants, Instruments etc...*

The author’s vita -

Index (Rarely used)

[OTHER BACK MATTER]

Anything else that is important to add follows the appendixes. Such items, which are optional and depend upon the nature of a particular project, could include:

Bibliography (materials consulted that contributed to your project but not cited)

Sources recommended for further information on the subject of the research

These are used uncommonly, but if you have materials that you believe must be included to enable optimal comprehension and use of the content, talk to your advisor about including them. Extraneous material diminishes the credibility of the study.

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RELATED WORKS

Works read in preparation for a research study but not quoted, and thus omitted from the Works Cited section, may be listed alphabetically in an optional section entitled Related Works placed immediately after the Works Cited. The references follow the same APA 6th format. Use only if the information is useful to the reader lest you appear to be padding your report.

APPENDIX A

TITLE OF APPENDIX

APPENDIX A: TITLE OF APPENDIX

The plural form of “appendix” may be either “appendixes” or “appendices.” The dictionary followed by APA 6th (Merriam-Webster’s Collegiate Dictionary, 2005) shows “appendixes” as the preferred form, as do most other current dictionaries. The appendixes follow immediately after the Works Cited and are placed in the sequence in which their material appears in the body of the dissertation. The appendixes that are included depend upon the nature of the research. Each has a title page identified by a letter—A, B, C and so on. (This book does not follow that practice.) Should you have more than 26 (!), continue from Z as AA, AB, AC.

An appendix may contain only one item although that item may be multiple pages. For example, a survey would be in one appendix, but a permission form for a minor child to fill out the survey would be in another. Include all material that would help a naïve reader to comprehend exactly what you did, but only if the material is relevant. Do not open yourself to criticism of padding out a weak report.

Side margins of an appendix may be narrowed to accommodate a data table, but reducing the size of the table is generally preferred. If the size of a figure or historical document is reduced, insert that information on the title page for that appendix (E.g., Map is 80% of actual size.)

[Common Appendixes in Quantitative Dissertations]

Create a separate appendix for each significant element. Common components include:

All of the raw data collected for the project. This should be in an Excel spreadsheet or a similar recapitulation of the data. This is required.

Cover letter that accompanied a survey or other instrument.

A copy of every instrument unless it is a restricted instrument. If you created it and modified it after a pilot study, include the preliminary version. Include the scoring key for the instrument unless it is restricted.

Any instruction or other information given to participants. If given orally or by

recording, include the script.

Letter requesting permission to do research at a location or to sample a group.

Authorization received in response to a request for permission.

A copy of a release form signed by parent/guardian/conservator.

Forms for permission, release of information, or waiver of liability

**Appendix A: G\* Power Sample Size Calculation**

A screenshot of a computer

Description automatically generated

**Appendix B: GARBC Permission Letter**



**Appendix C: Participation Consent Form**

**Introduction**: I am Erik Christensen, a doctoral candidate at OMEGA Graduate School in Crystal Springs, TN. Please review this consent form carefully and let me know of any questions you may have prior to or after agreeing to participate in this study. All the research conducted will be supervised by Dr. Sean Taladay from OMEGA Graduate School.

**Project Information**

**Title**: Investigating Southern New Jersey GARB Church Leader’s Spiritual Formation And Transformational Leadership Practices

**Researcher**: Erik M. Christensen

**Institution**: OMEGA Graduate School

**Email**: [Erikc71@gmail.com](mailto:Erikc71@gmail.com) **Phone**: 609-405-0809

**Purpose of the Research**

The purpose of this correlational research study is to investigate if there is a relationship between a church leader’s spiritual formation and transformational leadership practices.

**Research Design and Procedures**

The research is a quantitative correlational study using Pearson’s r bivariate to determine if there is a positive relationship between a church leader’s spiritual formation and transformational leadership practices. Information will be collected and analyzed using two instruments: the Leadership Practices Inventory (LPI) and the Spiritual Transformation Inventory 2.0 (STI). The research will focus on Southern New Jersey General Assembly of Regular Baptist Church (GARBC) Leaders.

**Participant selection**

GARBC leaders in the Southern New Jersey area will be asked to participate in the study. The minimum number of participants is 31. Convenience sampling methods will be used to select the first 35 participants to sign the study consent form.

**Voluntary Participation**

Participating in this study is voluntary.

**Procedures**

Participants will be given a consent form, including a short series of demographic questions to be signed. Two inventories, the STI 2.0 and LPI, will be provided to participants to fill out. Directions will be emailed to participants on how to fill out the surveys.

**Time Involved**

The surveys will take @ 10 to 20 minutes each to complete.

**Risks**

There are no risks associated with this study.

**Benefits**

Participants will help determine if a connection exists between a leader’s spiritual formation and transformational leadership practices.

**Confidentiality**:

Each survey will be stored on a flash drive and only used for this study. The flash drive will be kept in a secure location. Data will be deleted after three years.

**Sharing the Results**:

Participants will receive research results after surveys have been filled out and returned. The results of the study will be shared with participants and explained. Results will be published.

**Right to Refuse or Withdraw:**

Participants may withdraw from this study at any time.

**Questions about the Study**:

Participants can contact Erik Christensen either by email or phone with any questions. The Institutional Review Board (IRB) of the OMEGA Graduate School has approved the research. The IRB exists to ensure participants in the study are protected from harm. Any questions for the committee may be addressed with the following **email: ........ ??????**

**Certificate of Consent**

I have read or have had read to me the information about this study. I understand why I have been invited to participate in the research. I have been given the opportunity to ask any questions about the study and have had my questions answered to my satisfaction. I certify that I am at least 18 years of age and voluntarily consent to participate in this study.

**Demographic Information**

What is your Gender?

Choose one of the following church leadership roles that best describe you:

Pastor \_\_\_\_\_ Elder \_\_\_\_\_ Deacon \_\_\_\_\_ Bible Teacher \_\_\_\_\_ Ministry Team Member \_\_\_\_\_\_

How long have you served in your leadership role?

Printed Name: **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**  Date: **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

Signature: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Email: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

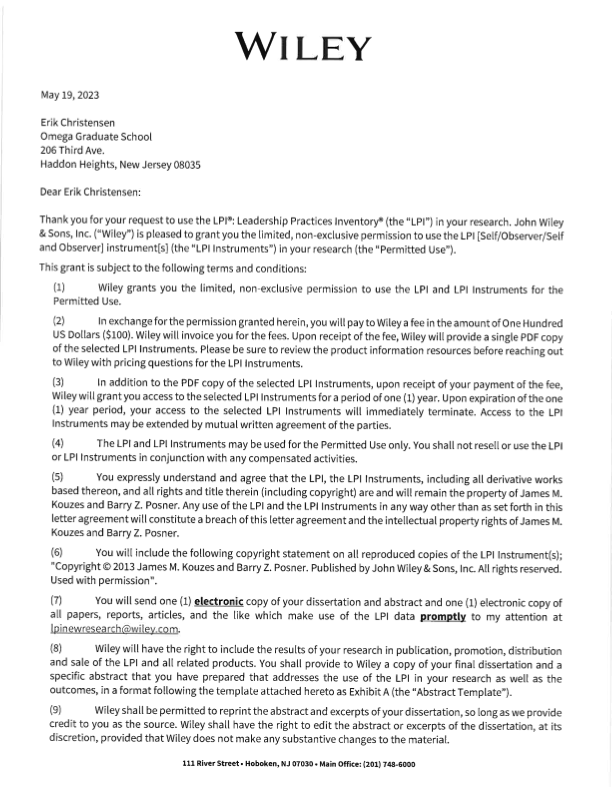
The participant was informed and provided the opportunity to ask questions about the research. Questions have been answered to the best of my ability.

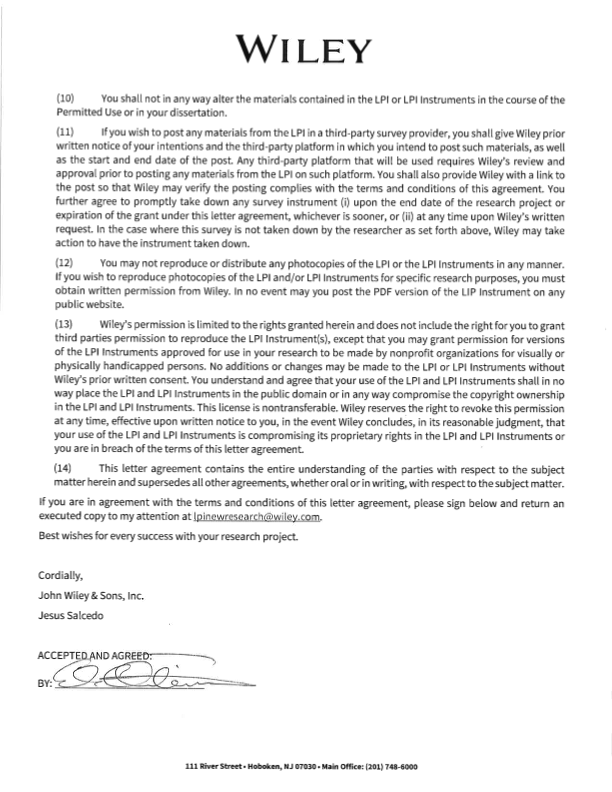
Voluntary consent from the participant has been obtained without coercion and a copy of the consent form has been given to the participant.

Lead Researcher (Print): \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Signature of Lead Researcher**: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Appendix D: LPI Permission Letter**





**Appendix E: STI Permission Letter**

A white email with black text

Description automatically generated with medium confidence

**Appendix F: Participant Thank-you Letter**

**Date: TBD**

Recipient Name

Email

Dear \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_,

Thank you for voluntarily participating in the research study to determine if a positive relationship exists between leaders’ spiritual formation and transformational leadership practices. Research investigating the potential relationship between spiritual formation and leader practices is essential. Your involvement in this study is greatly appreciated. You will receive a report summarizing the overall findings. I trust the information will be of value to you and the leaders in your church as you serve the Lord.

Sincerely,

Erik Christensen

CURRICULUM VITAE

A one-page vita is placed immediately after the last appendix. The vita includes significant summary information, including: date of birth; granting institution for previous college degrees with dates, degree nomenclature, and field of study; a brief summary of employment; and any other facts (such as awards) that describe your qualifications as a researcher. The information is limited so that it fits on one page with adequate white space.

***Congratulations! This is the end of your dissertation! Be sure to delete this text!***

[Example Table]

Present your results here. Refer to the rubric for guidance on the content of sections in this chapter.