

TEAM DEVELOPMENT SOCIAL NETWORKING AND ITS IMPACT ON THE
ENCOURAGEMENT OF SPIRITUAL LEADERSHIP

by

Jerry D. Bryan

A Dissertation Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Management in Organizational Leadership

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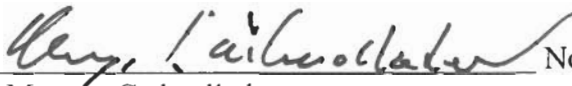
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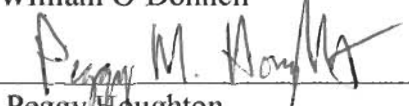
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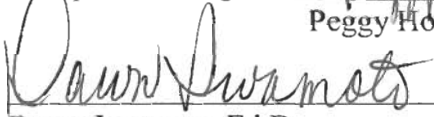
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ABSTRACT

Most leaders seek to increase individual and organizational productivity, but low levels of spiritual leadership could inhibit the organizational effectiveness of nonprofit and religious organizations substantially populated by volunteers. An examination of social networking in team building in this quantitative research study determined if organizing teams increased levels of spiritual leadership and productivity in a United Pentecostal Church International church. A quantitative methodology with an experimental research design incorporated one control group and two treatment groups to test the two independent variables of Fry's (2003) vision and stakeholder analysis and the Bryan Team Development Networking model (Bryan, 2003) with the Fry spiritual leadership assessment instrument and a performance task. Testing the data revealed no significant causality upon levels of spiritual leadership. A significant causal relationship was found between team development networking and productivity. The research results support systemic intervention as a transformational intervention at the local church level as an effective way to develop leaders and increase organizational productivity.

DEDICATION

It is with great pleasure that I dedicate this dissertation to my wonderful wife, Melissa, who sacrificed so much by carrying more than her fair share of the load maintaining our family, social, and business obligations so I could focus upon the completion of this task. Also, to my two children, my daughter Amy, who grew from age 5 to a young lady of 11 during this pursuit and to my son Sean and his wife Holly, who gave me two grandchildren, Eden and Noah, while I chased this dream. Additionally, I dedicate the completion of this doctoral program in memory of my parents, Donald and Lois Bryan who passed away along with my brother Roger just before and during the writing of this document. Honorable mention goes to my in-laws, Keith “Bud” and Violet Andrews who quietly supported my efforts with understanding and a strong appreciation for education. Finally, I thank and praise my Lord and Savior, Jesus Christ, for the vision to see the purpose of this dissertation topic and for strength to persist to the end.

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CHAPTER 1: INTRODUCTION

The 21st century is a time of change, with leaders in need of new research-based approaches to the structure, management, and leadership of formal organizations. New approaches to networking (Carrington, Scott, & Wasserman, 2005) and leadership may result in improved management with a variety of organizations in both the profit and not-for-profit spheres (Daft, 2007). New concepts of spiritual leadership (Fry, 2003) derived from transformational leadership models (Bass, Avolio, Jung, & Berson, 2003), including servant leadership (Spears & Lawrence, 2002), which could improve leader and follower commitment and productivity (Giacalone & Jurkiewicz, 2003).

A quantitative research methodology is presented with an experimental design measuring the impact of male participants organized into a group network model to determine causality upon levels of spiritual leadership. To promote a clear interpretation of the current research, key technical terms include definitions for network-based intervention, participative group, spirituality, spiritual leadership, levels of spiritual leadership, transformational leadership, and productivity. The goal of the study was to investigate the relationship between the introduction of social networking activities and levels of spiritual leadership exhibited by male members in a nonprofit church organization.

Background of the Problem

Sonderman (1996) surveyed numerous men around the United States and determined “it was obvious that the church in America was shallow, superficial and spectator-based—especially with respect to the men” (p. 218). Sonderman’s conclusion from the survey revealed a need to develop leadership among men in church. Traditional

approaches toward men in the First United Pentecostal Church are not producing the level of male leadership desired by church leaders. Williams (2005), president of Apostolic Man Ministry for the United Pentecostal Church International, explained the importance of a national movement to link the individual efforts of men as a method to “make a difference in their homes, their churches, their communities, and indeed their world” (p. 9) by organizing every man possible to “effectively lead their families, naturally and spiritually—to partner with the pastors who lead them—and to mentor other men” (p. 9). Strommen and Hardel (2000) noted, “Leaders recognize that in order to pass on the faith from generation to generation, a new paradigm of ministry is needed—one that is holistic and connects children, youth, family, congregation, community, and culture” (p. 16).

It is important for a study to investigate the level of spiritual leadership exhibited by male members within the United Pentecostal Church International at the local church level. Focusing systemic intervention upon local churches has proven to be an effective approach (Morley, Delk, & Clemmer, 2006). Man in the Mirror, a national organization that promotes men’s ministries, maintains churches are best helped “by equipping and training leaders” (p. 20). The goal of church leaders who are organizing men’s ministries is to promote organizational mission objectives by increasing male membership and participation. Alwinson (2005) reported, “Transform men and you’ll transform the world. I believe the church will never grow beyond the spirituality of its men” (p. 1).

Statistical evidence exists to indicate that men actively engaging in exercising personal faith are more likely to flourish (Evangelical Lutheran Church in America, 2007). Promise Keepers and the Knights of Columbus are examples of religious

organizations for men that have sought to provide male networking with an emphasis upon spiritual leadership. These types of male religious organizations are concerned with “returning men to a greater sense of responsibility for their role as a spiritual leader in the home” (Strommen & Hardel, 2000, p. 29). Since the 1960s, changes in women’s roles may have affected the probable need for male individual and group fellowship (Bryan, 2005). Additionally, cultural challenges such as crime, drugs, alcohol, and other social ills could equate to a lack of personal responsibility by the shirking of spiritual leadership. Leadership, fellowship, national culture, church culture, and personal behavior could be contributing factors to the potential problem of low levels of spiritual leadership in men.

Investigation of the influences of networking men on the level of spiritual leadership, exhibited by male church congregants, may introduce findings useful to churches and other types of organizations (Morley et al., 2006). Disagreement within the literature exists regarding the effectiveness of a prescribed structure or organizational model imposed upon a church. Sonderman (1996) noted, “The church is a living organism, not an organization” (p. 187). Capra (1997) supported the view of an organizational entity, acknowledging, “Within the context of deep ecology, the view that values are inherent in all living nature is grounded in the deep ecological, or spiritual, experience that nature and the self are one” (pp. 11-12). These views indicate each church is unique and may require its own unique model. An inherent problem with such a precept is that most churches seem to have no networking model at all. Pace (2001) concluded from research conducted with the United Methodist Church in Sugar Land, Texas, that creating separate teams without providing accountability, leadership, or clear

objectives resulted in the failure of all teams to accomplish assigned tasks. Team development appears to be an important factor in organizational and individual effectiveness. Research seems to support the concept of team development as a transformational (Bass et al., 2003) and creative leadership process (Rickards & Moger, 2000), integrated with a systemic approach (Suganuma & Ura, 2001). These studies of transformational, creative leadership process and systemic approach appear to bolster the concept of a societal need to improve organizational performance through the application of leadership and team development.

Hall (2003) noted many churches experience organizational crises due to heightened anxiety that promotes antagonistic confrontations in the form of power struggles that consistently “center on the issue of identity” (p. 230). Hall’s metaphoric view of an organization as an organism seems to support Capra’s (1997) philosophical view of organizations as a “link between ecology and psychology” (p. 12), which “implies a shift from physics to the life sciences” (p. 13). The systemic method of the current research study manages organizational stress or anxiety by emphasizing a positive psychology (Snyder & Lopez, 2002) leadership application to systems analysis.

The Bryan Team Development Network (BTDN) model (Bryan, 2003) is an intervening treatment to provide organizational structure for a method to increase the spiritual leadership of men by improving the sense of community through enhanced communication and fellowship between members (see Productivity section in Chapter 3, Research Goals section for a detailed description). The BTDN is a social network model to be actualized as an intervention point (Valente, 2005). The model employs sociometrics (Sherman, 2006), organizational vision, and stakeholder effectiveness

analysis (Fry, 2003) as a behavior change intervention. The intervention is intended to support the development of three levels of leadership—strategic, empowered team, and personal—based upon spiritual leadership theory (Fry, 2003, 2005b).

The BTDN model represents a participative group networking process involving interlocking teams (Likert, 1961) intended to overcome a lack of structure or planning for implementing and sustaining successful men’s discipleship within churches. Morley (2007) noted, “It is well known within the field of men’s ministry that since 1990 many churches have implemented men’s discipleship programs but have been unable to sustain them” (p. 2). The BTDN model provides a platform to enhance team dynamics (Tuckman, 1965), create self-directed teams (Chatfield, 2006; Pace, 2001; Thamhain, 1999), and promote learning organization behavior (Fry, 2005a; Levine, 1995) with a transformational (Bass, 1985) organizational culture. The current research involved a search to illuminate potential solutions or approaches to such societal issues through quantifying the possible effects of organizational modeling upon levels of spiritual leadership within groups of men.

Statement of the Problem

A general problem of creating or maintaining an organizational culture that generates high levels of productivity and worker commitment involves the specific problem of low levels of spiritual leadership (Fry, 2003) exhibited by men, which could lead to reduced organizational effectiveness within churches. A lack of personal accountability, leadership, and team development influences the problem (Pace, 2001). Peterson and Seligman (2004) reported, “Leadership theorists have argued for the centrality of leader personality and other leader attributes in explaining organizational

performance” (p. 419). However, Reave (2005) reported, “Spiritual values and practices also allow leaders to achieve organizational goals such as increased productivity, lowered rates of turnover, greater sustainability, and improved employee health” (p. 656).

Although many organizational programs employ a narrowly focused economic approach to increasing profitability, “there is a growing interest in adding a human dimension to these programs” (G. Fairholm, 1997, p. 50). The level of spiritual leadership exhibited within organizations appears to encourage the level of follower commitment and productivity (Morley et al., 2006). Low levels of spiritual leadership produce low levels of follower dedication and efficiency (Fry, 2003). According to many church leaders, low levels of spiritual leadership exhibited by men within local churches reduce organizational effectiveness due to the impact of participation upon the achievement of mission objectives (Morley et al., 2006).

Using a quantitative research method and an experimental design, the current research study involved a search to determine the impact on spiritual leadership of networking men in a participative management structure of overlapping groups with connecting individuals called *linking pins*. A validated quantitative instrument, the Fry (2003) spiritual leadership assessment instrument interview questions (see Appendix A), was administered to conduct entrance and exit tests and a performance task was administered as an exit task for the quantitative experimental portion of the research study. Personal interviews with open-ended questions provided information unattainable by the quantitative testing. The study focused on men in the First United Pentecostal Church of DeRidder, Louisiana.

Purpose of the Study

The purpose of the current quantitative study was to examine the general question of whether the use of a participative group networking process, the BTDN model (Bryan, 2003) involving interlocking teams (Likert, 1961), would further increase the level of spiritual leadership over vision and stakeholder analysis (Malone & Fry, 2003). The quantitative research method was an appropriate research procedure designed to support theory development to determine how pretest data differs from posttest data. The research design consisted of a one-way analysis of variance (ANOVA) with a three-level (group) repeated measures experimental design for hypothesis testing. Use of a control group with no treatment employed allowed the inference of causation, and the use of repeated measures provided a more powerful test by removing preexisting variation among individuals.

Employment of a one-way ANOVA statistical method allowed for a comparison of two experimental group responses with the responses of a control group. If the control group was comparable to the experimental groups, apart from the treatment, then a difference in the responses of the three groups was likely to be due to or associated with the effect of the treatment. While association merely indicates one thing is linked to another, it may point to causation. The two treatment components are the BTDN model (Bryan, 2003) as a networking treatment and the vision and stakeholder analysis (Malone & Fry, 2003) with three dependent variables identified as spiritual leadership scores (Fry, 2003), a measurable group performance task, and structured interview questions obtained from 48 male members 18 years of age and older in the First United Pentecostal Church located in DeRidder, Louisiana.

Significance of the Study

If organizations are to improve organizational effectiveness, spiritual leadership must be understood for its capability to increase the intrinsic motivation of men by recognizing and incorporating the three elements of humans: body, mind, and spirit (Fry, 2003). The importance of the current research study is its contribution toward helping religious organizations to better understand and use male leadership to promote internal leadership and local church goal accomplishment. The role of spiritual leadership appears crucial to organizations concerned with the pursuit of a culture based in workplace spirituality. Hybels (2004b) described how senior church leaders met to ask, “Are they growing spiritually? Do they feel like an integral part of the team” (p. 26)? The current study involved assisting churches leaders with finding the answer to these questions through testing the BTDN model to see if team building through social networking encouraged spiritual leadership in a quantifiable manner. Although spiritual leadership is not limited to religious organizations, religious organizations appear to have a need for male social structures that will increase the level of spiritual leadership exhibited by men (Morley et al., 2006).

Significance of the Study to Leadership

The study adds research-based knowledge to the role of spiritual leadership in churches within American society. The research addressed a perceived gap in transformational leadership, to include spiritual leadership, as a major element in the process of management (Fry, 2003). The advancement of a dynamic team development networking model could contribute to organizational transformation by establishing high-performing and functioning teams that produce increased leader and follower

commitment with improved individual and organizational productivity (Turner, Barling, & Zacharatos, 2002). The study also combined alternative approaches to leadership research from spiritual leadership and social networking to enhance organizational effectiveness. Blanchard and Johnson (2003) described effective management as being concerned about oneself and the people one works with so that both the people and the organization profit from the presence of management. Blanchard and Johnson (2003) noted, "People who feel good about themselves produce good results" (p. 19).

Peterson and Seligman (2004) explained, "Few, if any, interventions focus on developing the dispositional quality of leadership. This quality is grounded in motivational and personality attributes" (p. 426). The current study involved testing an intervention model as an intervening treatment for its potential ability to impact positively upon types of dispositional, character, or personal attributes of intrinsic motivation as a component of spiritual leadership theory (Fry, 2003). The approach was a distinctive separation from the more common leadership interventions developed to promote leader attributes or traits. Of the three general leadership intervention formats identified by Yukl (2002), formal instruction, developmental work experiences, and self-help programs, the current research study lies within the developmental work experience perspective. The presence of a spiritual leadership component seems to correlate with leader personality and character traits. Peterson and Seligman (2004) identified the existence of a "powerful effect of leadership and leader personality on organizational, team, and individual performance and attitudes" (p. 424). According to Benefiel (2005), integrating the transformational concept of spiritual leadership into an organization is

important to the study of leadership “in order to improve its organizational effectiveness and ultimately its bottom line” (p. 133).

Nature of the Study

The quantitative research method assisted in narrowing the scope of the study, focusing upon specific objective measurable outcomes, and reducing researcher bias due to epistemological perceptions derived from any long-held beliefs. The quantitative method entailed a treatment that maintained a present perspective of the research because it examined a developmental phenomenon as it occurred. The quantitative approach produced generalizable deductive hard data to test theory as opposed to narrative qualitative soft data to generate theory. Both methodologies are systematic and increased validity to enhance an objective design to allow more impartiality and detachment. The quantitative approach was intended to counter positive predisposition toward the team development networking model and spiritual leadership concepts, which assisted in controlling the research to obtain an unbiased outcome in testing the research hypotheses. The focus of the study was to objectively measure the quantitative level of spiritual leadership to test a hypothesis as opposed to a qualitative approach that would seek to generate a hypothesis by determining how the participants would feel about spiritual leadership.

The quantitative research approach provided measurable descriptive and inferential statistical results that created a base line, thus increasing the probability of future research duplication. An experimental research design accomplished the testing of an innovative participatory social intervention. The experimental design should have increased the probability that other researchers could repeat the research with the same

conditions and allow comparable observations of measurable and rational data. The study addressed an intervention of a network model into a social research problem, where little research exists. Other experimental research, such as H. Beazley (1997), indicated a positive causal relationship between spirituality or spiritual leadership and organizational productivity, whereas the current research study entailed a narrow focus on quantitatively determining if team development networking can increase the level of spiritual leadership at the group or organizational level. The research goal was to ask whether a specific networking model that incorporates team development and planning contributes to increased levels of spiritual leadership and productivity among socially networked groups.

A quantitative method using research and control groups as an intervening treatment established an experimental design to show causality. Simon and Francis (2001) noted the quasi-experimental design compensates for the absence of “at least one of the three elements of true experimental research” (p. 31). Therefore, the selection of a true experimental design was more appropriate to ensure experimental control, as the study provided for all three elements (manipulation, randomization, and control group). Experimental research was preferred to achieve a systematic approach in testing the impact of a network model upon an existing group by separating it into treatment and control groups. Sample randomization provided for equivalent groups, control and treatment groups, and allowed the evaluation of randomization effectiveness by research treatment group manipulation through the introduction of the BTDN model as an intervening treatment.

A validated instrument (Fry, 2003) as the dependent research variable helped test the participants before and after the study on group levels of spiritual leadership, in conjunction with a measurable performance task and structured interview questions. The research approach aimed to increase the internal validity and reliability of the study. Matching individual scores from the Fry spiritual leadership assessment instrument removed preexisting variations between individuals, thus making the test more powerful. The performance task tested actualized production results for comparison to the interview questions and spiritual leadership survey scores to improve validity.

Research Questions and Hypotheses

Research Questions

The study endeavored to determine if levels of spiritual leadership in men are impacted by introducing networking men into teams as a facilitative process to provide organizational structure where none exists. The networking of men in a participative management structure of overlapping groups to encourage stages of group development could have a causal relationship with the level of spiritual leadership exhibited by men. Two research questions established a framework to provide sharpness and clarity for the quantitative study (Creswell, 2003). The research questions were as follows:

R₁: Will a small group of men organized by social networking in a church congregation be more likely to increase levels of spiritual leadership than a group not so organized?

R₂: Is there a causal relationship between social networking in a church congregation and an increase of productivity?

The two research questions helped to measure statistical differences between two experimental groups as compared with a control group to answer the research questions. The research questions helped to examine levels of spiritual leadership exhibited by men, as quantified by a validated survey instrument, compared to organizational effectiveness, as measured by an organizational task, to determine if networking men increased the level of spiritual leadership and productivity exhibited by men in a church organization. Narrowing the research group to a specific type of organization and gender provided more specific measurement by controlling intervening demographic variables such as size of organization, number of participants, and location of the research that might have affected the statistical process. The research questions helped the research hypotheses to be specific, clear, and testable (Newman, Benz, Weis, & McNeil, 1997).

One of the two treatments in the research involved the use of the BTDN model to provide the organizational networking. The BTDN model contains a number a components of its own. The internal components unique to the BTDN model are mechanisms of a whole representing a complete organizational system identified as a single treatment within the scope of the research. The treatments, the BTDN model and the vision and stakeholder analysis, used two experimental groups as the research intervention for the experimental quantitative research.

The treatment is the application or the lack of application of the BTDN model compared to the Fry (2003) organizational vision and stakeholder effectiveness analysis worksheet (see Appendix B). The treatment consisted of two levels or categories. The first treatment was the BTDN model intervention (Bryan, 2003) and the second was the organizational vision and stakeholder effectiveness analysis process intervention (Fry,

2003). A third group identified as the control group received no treatment. All three research groups participated in a performance task. The current research study contained three dependent variables. The first consisted of the level of spiritual leadership as measured by the Fry spiritual leadership assessment instrument, second was the assigned performance task, and third consisted of structured interview questions conducted with a sample of participants from each of the three research groups (see Table 1).

Table 1

Research Interaction Effect

			Two treatment
Three dependent variables	Two independent variables	Control group	groups
spiritual leadership assessment instrument	BTDN and vision and stakeholder analysis	Interaction results	Interaction results
Assigned performance task	BTDN and vision and stakeholder analysis	Interaction results	Interaction results
Structured interview questions	BTDN and vision and stakeholder analysis	Interaction results	Interaction results

Hypotheses

Two overall hypotheses provide the basis for evaluating the research questions. Nine supporting hypotheses provide the basis for specific examination of the nine dimensions of the Fry spiritual leadership assessment instrument.

Overall hypotheses:

H₁₀: No significant change occurs in the spiritual leadership scale mean scale score for the group members participating in social networking activities.

H1₁: Significant change occurs in the spiritual leadership scale mean scale score for the group members participating in social networking activities.

H2₀: No significant change occurs in the task productivity score for the group members participating in social networking activities.

H2₁: Significant change occurs in the task productivity score for the group members participating in social networking activities.

Supporting hypotheses:

H3₀: No significant change occurs in the vision scale mean score for the group members participating in social networking activities.

H3₁: Significant change occurs in the vision scale mean score for the group members participating in social networking activities.

H4₀: No significant change occurs in the hope and faith scale mean score for the group members participating in social networking activities.

H4₁: Significant change occurs in the hope and faith scale mean score for the group members participating in social networking activities.

H5₀: No significant change occurs in the altruistic love scale mean score for the group members participating in social networking activities.

H5₁: Significant change occurs in the altruistic love scale mean score for the group members participating in social networking activities.

H6₀: No significant change occurs in the meaning and calling scale mean score for the group members participating in social networking activities.

H6₁: Significant change occurs in the meaning and calling scale mean score for the group members participating in social networking activities.

H7₀: No significant change occurs in the membership scale mean score for the group members participating in social networking activities.

H7₁: Significant change occurs in the membership scale mean score for the group members participating in social networking activities.

H8₀: No significant change occurs in the inner life scale mean score for the group member participation in social networking activities.

H8₁: Significant change occurs in the inner life scale mean score for the group member participation in social networking activities.

H9₀: No significant change occurs in the organizational commitment scale mean score for the group member participation in social networking activities.

H9₁: Significant change occurs in the organizational commitment scale mean score for the group member participation in social networking activities.

H10₀: No significant change occurs in the productivity scale mean score for the group members participating in social networking activities.

H10₁: Significant change occurs in the productivity scale mean score for the group members participating in social networking activities.

H11₀: No significant change occurs in the satisfaction with life scale mean score for the group members participating in social networking activities.

H11₁: Significant change occurs in the satisfaction with life scale mean score for the group members participating in social networking activities.

The research questions and hypotheses explain the direction of the investigative study through the impact of the independent variables, BTDN and vision and stakeholder analysis, upon the dependent variables, spiritual leadership, performance task, and

structured questions (Creswell, 2003). The quantitative approach was intended to produce objective numerical results (Simon & Francis, 2001) through the use of a testing instrument (Fry, 2003) for quantitative testing of theory from data to measure one overall hypothesis, H1, and nine supporting hypotheses, H3 through H11. A second overall hypothesis, H2, was examined through a quantitatively measured performance task. Qualitative testing through the use of structured interview questions generated comparative data for additional validation of both the quantitative dependent-testing variables to obtain information the standardized spiritual leadership theory instrument and quantitative performance task might not have captured. The research questions and hypotheses provided a framework for the quantitative study.

Conceptual or Theoretical Framework

Overview

The core theories used to shape the framework for the study focused upon the concepts of networking (Carrington et al., 2005), leadership (McCauley, Moxley, & Van Velsor, 1998), and team development (Katzenbach, 1998). The construct for the study was to have a research design model rely upon actualized social networking theory as a method of team development to establish a leadership development process. Networking theorists have noted team development can influence the development of leadership as a form of social networking. The theoretical concepts provide the relevant perspectives needed to determine research boundaries appropriate for examining relationships among the applicable variables within the scope of the current research. “Developing leaders involves more than just the people themselves. . . . It also involves the organizational culture and systems that drive and constrain people’s behavior” (Goleman, Boyatzis, &

McKee, 2004, p. 241). Chapter 2 elaborates upon the relevance of these theories to the study in more detail. New approaches to individual and group performance that include leadership theory are necessary. The application of new leadership theory could result in improved organizational management through the incorporation of spiritual leadership theory. Spiritual leadership is a recent evolution from transformational leadership that includes servant and authentic leadership in an effort to improve leader and follower commitment and productivity.

Relevant Research

Important research exists that is directly relevant to the study on networking and spirituality in the workplace. Allen (2000) explored historical perspective and background by providing an understanding of relationships among evangelical social ethics, religion, and gender as applied to male organizational networking. H. Beazley (1997) provided critical research with “investigation into the meaning of spirituality and the measurement of its manifestations in organizational settings” (p. 10) by developing a measurement instrument of individual spirituality. D. A. Beazley (2002) applied the validated testing of spirituality in individuals “to investigate the premise that the servant leader is tacitly spiritual and this spirituality correlates with the performance of managers in carrying out the leadership activities of their organizational roles” (p. 7). D. A. Beazley (2002) also introduced the concept of a historical leadership continuum from transactional to transformational to spiritual leadership.

Zwart (2000) narrowed the research focus “to explore the link between transformational leadership and spirituality” (p. 5). Geaney (2003) portrayed spirituality and spiritual leadership as “whole person” (p. 120) leadership and provided the

perspective that literature “confirms a growing need for the integration of spirituality into the workplace” (p. 1). Pace (2001) addressed the application of teamwork to church and ministry organizations and promoted “teams as agents of change” (p. 22). A phenomenological study by Jue (2004) provided an exhaustive taxonomy of the literature that explores spirit-centered leadership.

Issues, Perspectives, and Controversies

Geaney (2003) acknowledged “inherent tensions and paradoxes between spirituality and business leadership” (p. 132). Focusing upon mission accomplishment or end results without concern for the process of how to get there supports command-and-control power-oriented management styles. A leader with low concern for people might find the concept of spirituality in the workplace or spiritual leadership to be a hindrance to organizational production or a threat to the leader’s position in the group (McGregor, 1960). M. R. Fairholm (2003) reported, “Recent research with municipal managers suggests that organizational leadership based on the notion of someone’s spirit, rather than merely someone’s bundle of workplace skills and abilities, is not only valid, but fairly common” (p. 4).

Separating the term spiritual from a religious connotation as applied to formal leadership theory is an issue important to understanding the aspect of spirituality in the workplace. Peterson and Seligman (2004) noted, “Terms such as spiritual growth and spiritual maturity are employed to describe religious and spiritual development” (p. 613). This commonality or synonymous interpretation of religion and spirituality appears to add confusion when attempting to study the distinctions of spirituality as a functional or conceptual component in transformational leadership theory. Deconstruction and

separation of the terms religion and spirituality in the workplace is critical in the pursuit of spiritual leadership research. Garcia-Zamor (2003) noted, “When one speaks about bringing spirituality into the workplace, he or she is talking about changing organizational culture by transforming leadership and employees so that humanistic practices and policies become an integral part of an organization’s day-to-day function” (p. 363). Fry (2005b) explained, “The common bridge between spirituality and religion is altruistic love—regard or devotion to the interests of others. From this perspective, spirituality is necessary for religion but religion is not necessary for spirituality” (p. 58).

A common thread among leadership and management literature seems to give the perception that following the steps proposed by each theory presented will produce better performance (Rosenzweig, 2007). Since the mid-1990s, numerous researchers have focused upon the subject of spirituality and leadership, indicating the possibility of a causal relationship with better results. Benefiel (2005) reported, “Soul at work is not a theological abstraction or a dogmatic mantra, but the way that sustained purpose, culture, and identity can transcend and enhance an organization’s performance and success” (p. 9). J. Collins (2001) proposed the traits of a Level 5 leader display ferocious determination to do whatever it takes to achieve enormous success for an organization. Blanchard (2002) noted, “Servant-Leadership is about getting people to a higher level by leading people at a higher level” (p. xi). Leadership based upon results emanates from leaders with a high concern for people, teams, and organizations (Peterson & Seligman, 2004). These select examples illustrate a common perception among authors who relate concepts of leadership with the potential to improve organizational performance.

Introducing new networking models from the field of social network theory to an organization to influence an individual's leadership style and a group's stage of development is another area of theoretical controversy. Wasserman, Scott, and Carrington (2005) provided some insight through a social network methodologist's view. Although network analysis or organizational studies have existed since the 1930s, substantial interest has existed since approximately 1990 due to "a realization in much of behavioral science that the social contexts of actions matter" (p. 1). Management researchers measuring group or network effectiveness or outcomes through the collection and analysis of longitudinal network data assume the evolution of networks over a time continuum (Snijders, 2005). The controversy over the impact of group dynamics upon participants adds to the difficulty in seeking to determine the presence of a measurable degree of causal impact upon individual levels of spiritual leadership.

Issues of associating spirituality with leadership conjure up traditional concerns of management-style conflicts between power-oriented and humanist approaches to leadership theory. Interpretations and definitions of terms is another important issue involved with the actualization or application of spiritual leadership theory. A perception of a leadership theory causal relationship with organizational performance can be controversial. The issue of whether social networking interventions can make a connection to group dynamics and effectiveness is controversial. Perhaps the context of social behavior is a factor upon performance. Rosenzweig (2007) noted, "Rather than succumb to the hyperbole and false promises found in so much management writing, business strategists would do far better to improve their powers of critical thinking" (p.

2). The current study adds to the literature through an attempt to provide additional research relevant to these issues, perspectives, and controversies.

Definition of Terms

Recognizing terms important to the research and isolating the specific operational definition of each term is critical to understanding the study. The definitions for the following terms are one of many definitions published for each term that provide a clear and unambiguous identification of the object, event, or process at issue.

Actor. A social entity within social networks identified as an individual, corporate, or social unit (Wasserman & Faust, 1999).

Actor centrality. An actor with the “most ties to other actors in a network or graph” (Wasserman & Faust, 1999, p. 178).

Bryan Team Development Networking (BTDN). A social networking (Wasserman & Faust, 1999) model for organizing interlocking teams based upon participative theory by Rensis Likert (1961). The BTDN model supports the general systems theory of systems operating within systems (Hatch, 1997). The model is a network approach towards enhancing ties between actors in order to create self-managed empowered teams (Bennis and Goldsmith, 1997). The BTDN model is designed to encourage a learning organizational culture (Levine, 1995) resulting in increased production and organizational goal accomplishment.

Group. A group “consists of a finite set of actors who for conceptual, theoretical, or empirical reasons are treated as a finite set of individuals on which network measurements are made” (Wasserman & Faust, 1999, p. 19). Measurements were made with a social network analysis instrument (Walsh’s Classroom Sociometrics; Walsh,

2004) employing nomination sociometrics (Sherman, 2006) and making use of survey information administered to a research group population.

Levels of spiritual leadership. A measure of leader values, attitudes, and behaviors identified as the first three spiritual leadership theory dimensions, effort (hope and faith), performance (vision), and reward (altruistic love), necessary to tap into followers' spiritual needs of calling and membership to produce higher commitment and productivity (Fry, 2003).

Network. "A set of relationships among a defined set of people" (Baker, 2000, p. 3).

Network-based intervention. Utilization of a network as an intervention point (Valente, 2005) to influence behavior change. Implementation of the BTDN model (Bryan, 2003) represents the use of a social network as an intervention point employing sociometrics (Sherman, 2006) as a behavior change intervention.

Participative group. A group consisting of leader-followers that employ "a distinct way of leader-subordinate decision making in which the leader equalizes power and shares the final decision making with the subordinates. Consensus is sought. Or, they are delegated responsibility by the leader for making the decision" (Bass, 1990, p. 437).

Productivity. Based upon effectiveness, "meaning the degree to which an organization achieves its goals" (Daft, 2007, p. 22), and identified by Gittell (2003) as a "functional performance evaluation" (p. 154) with a narrow economic view of group accountability to associate a specific quantitative goal with organizational growth (Baum, 2002). Productivity is measured in the current research by using an assigned task of

recruiting visitors to attend a nonprofit organizational-sponsored event designed to enhance organizational growth.

Social network. “A social network consists of a finite set or sets of actors and the relation or relations defined on them” (Wasserman & Faust, 1999, p. 20).

Spirituality. “Spirituality refers to a mental disposition or attitude that embraces spirit as integral to one’s work, behavior, thinking, and success” (Lyon, 2004, p. 10).

Cassell (2002) noted,

All humans are bound together through the universal category of spirit. Each human both shares and is a part, and this spirit, despite its immense complexities and attendant philosophical disputes, provides a way to explain how all of us (unknowingly) actively participate in a universal humanity that has concrete existence. (p. 437)

Pargament and Mahoney (2002) defined spirituality as a cultural fact that includes aspects of human functioning and a process that “involves efforts to discover the sacred and one that involves efforts to hold onto the sacred once it has been found” (p. 647).

Spirituality is “centered around perceptions of the sacred . . . and can also be understood and evaluated as an outcome . . . that can affect various psychological, social, and

physical health outcomes” (Pargament & Mahoney, p. 648). “The *Oxford English*

Dictionary defines the word *sacred* as the holy, those things ‘set apart’ from the ordinary

and worthy of veneration and respect. The sacred includes concepts of God, the divine, and the transcendent” (as cited in Pargament & Mahoney, 2002, p. 647) and continues,

“We would describe persons as spiritual to the extent that they are trying to find, know,

experience, or relate to what they perceive as sacred” (p. 648). The transcendent aspect of

spirituality includes faith in a higher power (H. Beazley, 1997) based upon unconditional love with an individual intrinsic motivation to sustain life (Fry, 2003).

Spiritual leadership. “Emphasis on the whole holistic, organismic, or ecological” (Capra, 1997, p. 17) view of a leader that includes spirituality as an element of transformational leadership and “accepts the total person with their humor, creativity, imagination, intellect, and spirituality” (D. A. Beazley, 2002, p. 22). Spiritual leadership was measured in the research by using the spiritual leadership assessment instrument that incorporates nine aspects of spiritual leadership: vision, hope and faith, altruistic love, meaning and calling, membership, inner life, organizational commitment, productivity, and satisfaction with life (Fry, 2008).

Transformational leadership. “A kind of leadership in which an individual plays a significant role in the accomplishment of organizational purposes in a manner which promotes trust, creativity, commitment, and ethical behavior” (Jacobsen, 1994, p. 6).

Assumptions

Theoretical and research assumptions critical to the research recognized significant influential factors relevant to the methodology and design of the study. Two broad categories of assumptions are present: the assumptions or presuppositions that undergird the theoretical model of the study and the assumptions that undergird the study’s research model. Each category addresses two assumptions.

Theoretical Assumption

The theoretical assumption is there will be a positive correlation between introduction of the BTDN model and levels of spiritual leadership. Fry (2003) measured spiritual leadership in a bureaucratic organization with pretesting during the initial

formation, allowing 5 months for the natural progressive stages of group development and posttesting of the group showing causality with a spiritual leadership model “that incorporates relevant spiritual, cultural, follower, and organizational effectiveness variables” (Fry, 2003, p. 35). Fry (2003) did not address a correlation between group networking and levels of spiritual leadership.

Research Assumptions

The research assumption was that participants would answer the spiritual leadership assessment honestly based upon personal perceptions without influence from any researcher bias. Epistemological perceptions may have been discerned by the study participants from cues such as the title of the research, which could influence respondents to skew answers. Influence from researcher bias could influence the conduct and results of the study. The use of randomization for the selection of the control and research groups ensured a good representation of the population and eliminated any subjective selection bias. Codifying of the instrument ensured complete identity privacy to decrease the risk of measurement error and created an environment to inhibit influence from any researcher bias.

Scope, Limitations, Delimitations, and Generalizability

Scope

The scope of the study was limited to a single United Pentecostal Church International denominational church located in DeRidder, Louisiana. All males within the church comprised quantitatively a small population and the volunteers were the sample within the small population that received random assignments to three groups.

Generalizing will be only to male members of this particular church population. The entire membership roster received invitations to participate.

The desired target sample consisted of 48 volunteer adult male members drawn from 115 available adult male members. The 48 volunteer participants were randomly and equally divided into two research groups and one control group. Although the control and research groups were randomized for separation, the participants for the three groups were not subject to random selection from the total population. The three groups represented the sample of the total population of male church members. The sample consisted of volunteers obtained from the total population. The volunteers or sample were randomized for selection into the three groups. The selection process guarded the design against the potential bias of any existing or current level of spiritual leadership existing due to a higher level of intrinsic motivation due to the nature of highly motivated volunteers. Although the research participants consisted of volunteers from the total population and therefore may not have represented a true cross-section of the total population, this should not threaten results of the study because testing the research should be relative between the volunteer participants.

The research was also dependent upon the accuracy, reliability, and appropriateness of the spiritual leadership testing instrument itself. The research occurred over a span of 1 month. The time frame may not have provided sufficient time to allow natural group maturation dynamics to occur in either the control or the research groups to discover causality between levels of spiritual leadership arising from group stages of development inherent to the BTDN model.

Limitations

The limitations consisted of confounding variables that could affect the outcome of the research. The limitations included the 30-day duration of the study. Levine (1995) noted, “Organizations adapt slowly, and the adaptation to systemic changes is slower still” (p. 85). Long-term results may differ from short-term results. Therefore, extending the study to 6 months as opposed to 1 month could have provided more insight. Pratt (2000) claimed, “The first six months of socialization are critical in determining the nature and extent to which members learn key elements of the organizations culture” (p. 478). Another limitation was the use of volunteer participants, which eliminated the use of all members in the organization and could have caused a sampling error, therefore limiting the nature of conclusions derived from the study. Testing the complete organization without replacements for the posttest would have produced the most accurate results. Due to the volunteer nature of nonprofit organizations, it is difficult to obtain 100% participation of the total population.

Delimitations

Demographic parameters influenced the delimitations. The study involved an attempt to offset the practical dilemma of not testing the entire male population of United Pentecostal Church International churches by testing a convenience sample of one church and conducting the posttest without replacements. The assignment of volunteers within a single church to the three groups, two treatment groups and one control group, was random. The volunteers represented the sample and allowed the assumption that the three groups were equivalent. The three groups comprised a sample representing a small population consisting of all male members of the single church. The sampling of a small

population narrowed the design and did not allow an assumption that the three groups represent a large population beyond the scope of a single church as a body within the church district, geographical area, national, or international denominational affiliations. By providing delimitations to the scope of the study, boundaries were established by limiting the participants to males who were 18 years of age and older and members of the First United Pentecostal Church of DeRidder, Louisiana, as determined by attendance and contributions. Ethnicity, education, vocation, or economic factors did not limit the volunteer research participants.

Generalizability

According to Triola (2001), the findings of the research may not be generalized to other church populations due to “cultural and economic characteristics that cause differences other than the differences found with randomly selected groups of people” (p. 297). Creswell (2003) suggested the use of power analysis for experimental research to discover a suitable group sample size. The focus of the current study within an organization was the utilization of three groups, the network of teams within one of those three groups, and the linkage between the teams within the group as a research variable to test impact on levels of spiritual leadership of each group. The sample size, consisting of 48 volunteer participants out of a small population of 115, prohibited generalizability to a large population. Therefore, the design will not be generalizable to the larger population of United Pentecostal Church International churches. Despite the narrow scope of the design, testing between two treatment groups receiving experimental manipulation and a nonmanipulated control group minimized population sampling error possibilities and

provided a replicable experiment with a suggested high level of inference to other small populations.

Summary

Low levels of spiritual leadership exhibited by men within local churches reduce organizational effectiveness due to the impact of low participation upon the achievement of mission objectives (Morley et al., 2006). Chapter 1 offered a synopsis of the research study that addressed the problem of creating or maintaining an organizational culture that generates high levels of productivity and worker commitment (Morley et al., 2006). The problem presented was low levels of spiritual leadership (Fry, 2003) exhibited by men reduce organizational effectiveness within churches (Delk, 2004). The purpose was to investigate the possibility of a causal relationship between the introduction of a team development network model (Bryan, 2003) of social interaction and levels of spiritual leadership among men in religious congregations. Spiritual leadership as discussed in chapter 1 was not limited to religious organizations; however, the organizations appear to have a need for male social structures (Sonderman, 1996) that would increase the level of spiritual leadership exhibited by men. Chapter 1 identified a noteworthy contribution to the study of leadership by proposing testing with a new practical application of spiritual leadership theory (Fry & Matherly, 2006, August 11-16) as derived from transformational leadership (Bass, 1990) and servant leadership (Greenleaf, 1977) that may improve leader and follower commitment and productivity.

A quantitative research method (Creswell, 2003) was the basis for an experimental design to measure the impact of male participants organized into a group network model and its impact upon levels of spiritual leadership. The nature of the study

revealed the methodology and design to examine levels of spiritual leadership exhibited by men to determine if any influence occurs from participative social networking (Likert, 1961; Wasserman et al., 2005). From a review of the literature, two research questions emerged concerning causality between social networking and levels of spirituality in the research participants and compared to productivity. The conceptual or theoretical framework as presented in chapter 1 that proved to be relevant to the study included social networking theory as evolved from general systems theory (Capra, 1997), transformational leadership, and servant leadership. Definitions of a number of key technical terms provided a clear understanding of the research. Chapter 1 also delineated the scope of the research study as limited to male members 18 years of age and older within the First United Pentecostal Church of DeRidder, Louisiana. Spiritual leadership might be generalizable to other types of organizations, including secular. The results of the research may be of interest to those seeking to improve organizational, management, and leader performance through the examination of new approaches to networking and leadership.

The review of literature in chapter 2 includes a review and evaluation of the concepts and theories relevant to spiritual leadership and social networking. The literature will assist in understanding the research variables critical to determining whether a causal affect exists between the introduction of social networking among men in a church congregation and the encouragement of spiritual leadership among men.

CHAPTER 2: LITERATURE REVIEW

Chapter 1 presented the Hypotheses H1 and H2 with nine supporting hypotheses. The first hypothesis addresses the possibility of a statistically significant relationship occurring between the presence or absence of a social network (independent treatment), identified as the BTDN model, and the level of spiritual leadership (dependent variable) as measured by the Fry spiritual leadership assessment instrument. The second hypothesis addresses the possibility of a statistically significant relationship occurring with the same independent and dependent variables of the first hypotheses with a performance task. The purpose of the current study was to examine a specific organizational intervention that might increase levels of spiritual leadership and productivity within groups of male participants. Increasing levels of spiritual leadership in men could have a significant impact upon organizational effectiveness.

The literature review for the current research, presented in chapter 2, explores related and previous theoretical frameworks relative to the hypotheses, research questions, methodology, and relationships between the independent variable networking through the implementation of BTDN and the dependent variable spiritual leadership. To discuss the topic adequately, an extensive search of the literature was necessary. Chapter 2 also includes a review of a broad range of current theories and historically relevant theories to establish a literary framework for understanding the study.

Chapter 2 includes a discussion of the methods applied in the search of the literature and the types of materials identified. A historical overview of the primary theoretical fields of networking and leadership offers foundational origins for pertinent current theory. The extensive review of the current literature covers networking theory as

narrowly focused within organizational design theory and progresses to social networks to set a foundation for understanding the relevance of team development to the study. Leadership as evolved from transformational leadership into spirituality in the workplace, servant leadership, authentic leadership, and spiritual leadership parallel the networking literature. The literature also supports a commonality in the areas of spirituality and servant leadership. The literature reviewed in chapter 2 shows the connectivity of leadership and networking theory to team development research (see Figure 1) and establishes relevance to each research variable. The confluence of theory links the specific research questions in the current research study to support the need to study social networking in team development and spiritual leadership. Chapter 2 concludes with a discussion of the literature regarding the research variables.

Title Searches and Documentation

The literature review utilized electronic library searches by employing the University of Phoenix Online libraries of topically relevant dissertations located in the ProQuest Digital Dissertation database. ProQuest, EBSCOhost, and InfoTrac electronic libraries were employed to investigate the literature. The searches produced germinal works, peer-reviewed journals, and articles. Scholarly books were located through local libraries and publishers. Direct dialogue with other researchers to examine the evolution of key theories relevant to the study also assisted with locating applicable published and unpublished materials. Additional references were located on the World Wide Web through the use of keyword searches such as servant, spiritual, leadership, social networking, sociometrics, and team building to identify pertinent scholarly works.

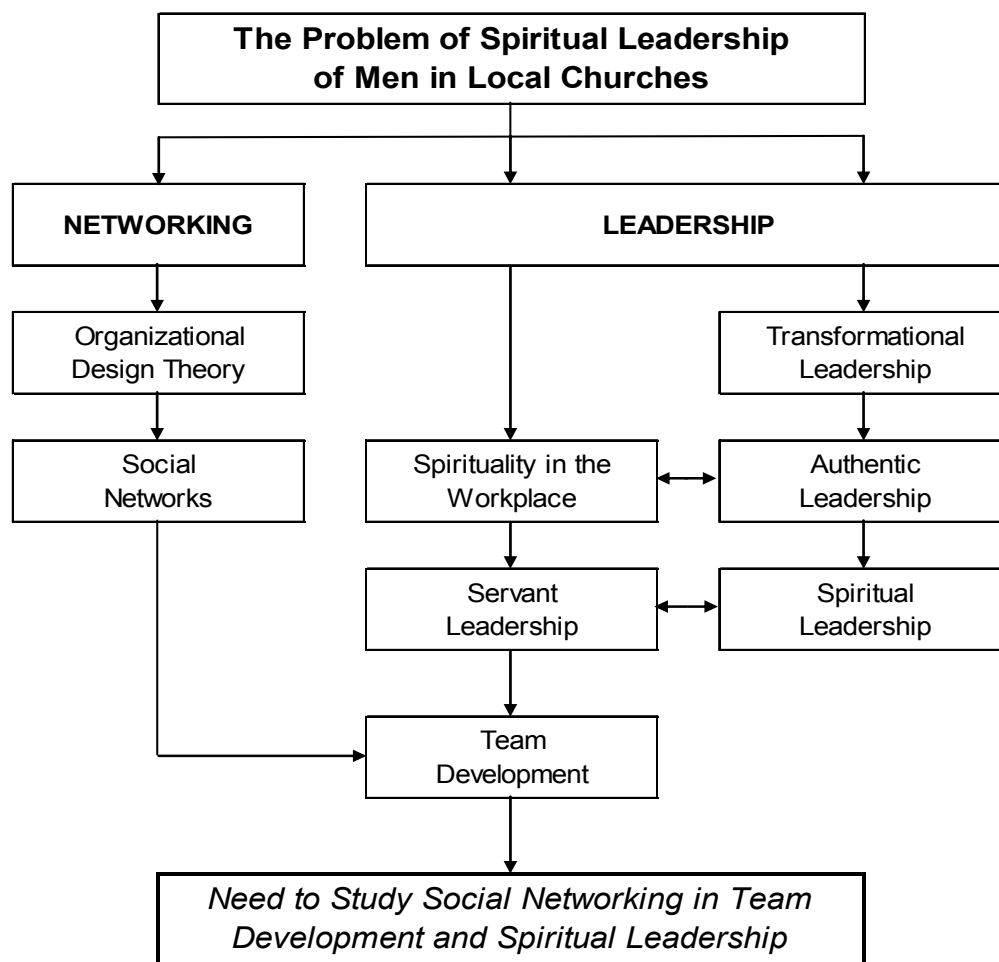


Figure 1. Literature review map.

The two key theoretical elements of the current research, leadership and networking, produced a broad scope of literature discoveries from various sources. A broad search revealed 150,359 peer-reviewed literature sources appropriate to leadership and 39,934 for networking. References with specific citations relevant to each section within the broad theoretical element were identified. For example, EBSCOhost provided 10 references containing citations specifically related to leadership and networking. The specific research sections included organizational design, servant leadership, social networks, spirituality, spiritual leadership, team development, and transformational leadership. All relevant materials were reviewed, and 208 references provided the narrow

focus of directly applicable resource material. The number of references of founding theorists, empirical research, peer-reviewed articles, books, and journals located in each of the literature review sections is categorized by specific research source (see Table 2).

Table 2

Research Reference Quantity and Sources

	EBSCOhost	Other	Dissertations	Books	Total
Broad theoretical					
Leadership	6	19	2	32	59
Networking	4	3	3	9	19
Specific research sections					
Organizational design theory	3	1	1	9	14
Servant leadership	1	1	0	13	15
Social networks	9	11	0	7	27
Spirituality	8	4	4	4	20
Spiritual leadership	1	17	0	7	25
Team development	7	3	1	8	19
Transformational leadership	3	2	3	2	10

The relative quality, usefulness, and availability of references directly linking theories of networking, team building, and spiritual leadership to the study was difficult to determine. The innovative proposition introduced by the current research study regarding potential causality between team development social networking to levels of spiritual leadership required a detailed review of relevant literature. Important germinal works were located and provided a direct historical link to current theories on the current

research topic of seeking causality between social networking, group dynamics, and spiritual leadership.

Foundation Theory Overview

The broad theoretical areas of networking, leadership, and team development provided the historical perspective and foundational support to the purpose of this experimental quantitative research study. A historical and foundational examination of literature provided theoretical connectivity to current literature. A review of current research produced relevant participative social networking and team development theory supporting the concept of connecting the encouragement of spiritual leadership to productivity of men in a nonprofit entity.

Networking

Historical parameters for the progression of network theory evolved from the leading work of Moreno (1934) on “measuring the relative standing of individuals in a small group or bounded social network” (as cited in Doreian, 1986, p. 247) to von Bertalanffy (1951) regarding general systems theory, and throughout the network literature to the work of Friedkin (1998) concerning structural social psychology. Von Bertalanffy established a scholarly beginning to network theory when he created a methodological and philosophical approach to scientifically analyzing theoretical constructs to put forward a concept of network theory known as general systems theory (von Bertalanffy, 1974). Engel (1984) stated in a book review of *Uncommon Stance* by Davidson (1983) that von Bertalanffy

“was one of a seminal group of thinkers that included Norbert Weiner, John von Neumann, Claude Shannon, and R. Buckminster Fuller. Working independently,

these seminal thinkers constituted what science writer Davidson called ‘the systems movement.’ Common to all five thinkers was the passionate conviction that the workings of any organized system cannot be predicted from the attributes of its individual components—that the whole is greater than the sum of its parts” (Davidson, 1983, p. 60).

Sociometrics developed from social networking as a method to identify networks within groups. Hoffman (2001) noted, “Jacob Levy Moreno coined the term sociometry and conducted the first long-range sociometric study from 1932-38 at the New York State Training School for Girls in Hudson, New York” (p. 1).

Friedkin (1998) provided significant insight into structural social psychology by addressing social influence network theory in regard to social structure and social control. The structuring of social space has also been termed ridge structures and block models. Friedkin (1998) noted, “Likert argued, in effect, that ridge structures are crucial to the coordination of organizational activities” (p. 131). Effective organizations with strong social structures support mutual influence between leaders and followers and provide additional lines of communication between them. Structurally increasing communication by overlapping groups or teams through meetings and linking functions between levels or tiers of groups unites an organization. Intentional overlapping of “tree-like” (Friedkin, 1998, p. 133) hierarchically structured groups enhances cohesion and influence within the group by creating direct contact between other members, thereby short circuiting vertical lines of communication.

The BTDN (Bryan, 2003) is a networking model structured to promote participative communication and was used as a treatment in the research design of the

current research study. Team leaders in the BTDN model hold membership in two teams, thus maintaining a duality of roles for a structural short circuit. The overlapping structural BTDN pattern breaks up or short-circuits communication compared to traditional authoritative hierarchy in which “influence on the basis of social positions (organizational roles) can be coordinated” (Friedkin, 1998, p. 133). Likert (1967) is a significant proponent of merging networking theory with a participative management theoretical viewpoint into team development. Tuckman (1965) viewed networking as a group activity because it involves two or more people to create suborganizations or groups, each with dynamics involving stages of development.

Notable pioneers of organizational development were Kurt Lewin (1890-1947), Douglas McGregor (1906-1964), Rensis Likert (1903-1981), and Eric Trist (1909-1993). These founding fathers worked to establish the field of organizational development and altered the scope of leadership theory. The theorists shared the commonality of valuing human dignity, democracy, and participation and were visionaries seeking ways to solve social problems caused by a quickly changing world (Vitucci, 1996). Each approached the field of organizational development with theories of how to manage people through the study and application of leadership styles as an instrument of change. Organizational transformation also evolved with a relevant application to networking theory. Stogdill and Coons (1957) addressed the significance of initiating structure as a leadership dimension with classical ties to the study of leadership. Levine (1995) put forth empowerment concepts for substantive participation of individuals in organizations to include “direct participation schemes, such as work teams” (p. 43). The team empowerment concepts were intended to create workplaces with elevated performance.

Bennis and Goldsmith (1997) reported, “Empowered individuals feel what they do has meaning and significance. . . .empowered organizations generate and sustain trust, flatten their structures, [and] develop system-wide communication” (p. xviii), thereby introducing concepts that an organization could be transformed by establishing a paradigm shift in leadership by promoting new ways of thinking with an emphasis on the view that “leaders are made by learning how to learn” (p. 73).

The concept of networking is a broad field of theory within the area of social and behavioral sciences (Wasserman et al., 2005) incorporating social network theory as a part of general systems theory. Specific network theory relative to the current research study begins with the germinal work of Likert (1961) on participative management structuring of highly efficient labor groups, which incorporated group networking through the use of a “linking pin function” (p. 113). Likert’s 1961 work provided the basis for System 4 theory (Likert, 1967). The basis and structure of the BTDN model (Bryan, 2003) incorporated in the current research study as the independent variable or treatment is the Likert systems approach (Likert, 1967), which provides specific theoretical foundation for the current research.

The current study involved testing a networking model to examine causal impact toward the encouragement of spiritual leadership in religious organizations. The goal was to improve levels of spirituality and influence national culture through increasing levels of spiritual leadership in individuals and organizations. The research results are not limited to religious organizations. However, religious organizations, specifically churches, appear to have a need for male social structures to improve favorably the level of spiritual leadership exhibited by men.

Leadership

Likert (1961) provided the foundational thinking and research in the field of the current dissertation topic. “How best to organize the efforts of individuals to achieve desired objectives has long been one of the world’s most important, difficult, and controversial problems” (Likert, 1961, p. 5). Researchers from every discipline related to the field of management and leadership continue to add literature to the body of research and struggle over how people might work together to more efficiently achieve desired objectives. Likert’s research was a forerunner to common themes in leadership current theory such as participative management, empowerment, and team or group development. Likert’s (1967) System 4 leader traits contain some of the core elements contained in current spiritual leadership theory (Fry, 2003) such as leader values, attitudes, and behaviors being causal to organizational success. Likert (1967) viewed an organization as a complex system of “leadership, management, and organizational performance” (p. 123) and believed a systems approach should be used with organizational theory and management systems experiments. Likert’s approach to systems structure established a foundation to examine and test a total system for its impact upon the members within it for specific behavioral results such as spiritual leadership.

The participative approach of Likert (1961) also provided a basis for transformational leadership, a style of leadership in which transformational leaders influence followers to go beyond personal benefit to achieve the best interests of the organization (Bass, 1990). However, flexible and skillful application of leadership is also important. Granberg-Michaelson (2004) explained, “Leaders are most effective when

they have the wisdom and security to adapt their style of leadership to the dynamics of their organization and the requirements of their mission over time” (p. 135). Korac-Kakabadse, Kouzmin, and Kakabadse (2002) believed survival and adaptability of social organizations depends upon a transformational leader who understands leadership roles and functions as more important than management control systems. Three sources of leadership are necessary to achieve high levels of results in men’s ministry: the pastor, the men’s discipleship leader, and a team of leaders for support (Morley et al., 2006). Delk (2004) suggested church leaders “pursue a systematic, inclusive, interdisciplinary approach to disciple our men. It would be a plan to create, capture, and sustain disciples that become spiritual leaders in their homes, work, churches, and communities” (p. 4).

Team Development

Group dynamics are a relevant part of team development as explained by Tuckman (1965) and Schutz (1966) who view stages of development as fundamental to understanding team performance. Teams represent a form of social network of individuals with personal characteristics that also play a role in the process of team development (Klein, Beng-Chong, Saltz, & Mayer, 2004). Fry, Vitucci, and Cedillo’s (2005) research on a newly formed nonprofit organization reported the purpose of organizational transformation “is to affect large-scale paradigm shifting change” (p. 836). The work of Klein et al. (2004) on centrality in team networks supported a concept of predictability of social exchange on individuals over time.

According to Turner et al. (2002), viewing a linkage between transformational leadership, team development, and well-being is an example of the type of thinking necessary for a positive and healthy workplace in the 21st century. Granberg-Michaelson

(2004) noted, “The religious organizations today equipped to address the dramatic challenges posed by the North American culture in the 21st century are those that have intentionally learned how to instill steady and deep change in their organizational culture” (p. 78). The historical flow of the literature from the general theories of networking and leadership evolving to specific theories of transformational, servant, authentic, and spiritual leadership including social networking, and organizational design follow a parallel progression with the study’s research design. Culminating the literature review with team development sets the stage for establishing the need to study social networking in team development and spiritual leadership.

Specific Findings

The specific theoretical areas discussed in this section narrow the focus of the literature as evolved from the foundational topics concerning networking, leadership, and team development. The literature revealed commonality of purpose in a quest to improve organizational effectiveness and production. The specific findings in the review established a clear literary connection of theoretical evolution supporting the purpose of the study to assess the impact of social networking activities upon the level of spiritual leadership by male members in a nonprofit organization.

Transformational Leadership

Transformational leadership evolved from ideas presented by Freud (1922) that groups seem to relinquish thoughts to a leader and transform behavior as directed. This primal and influential behavior between leaders and followers blossomed as a humanistic-participative approach during the 1950s to the formal theory of charismatic leadership presented by House (1977) as being relevant to the study of transformational

leaders. McClelland and Burnham (1976) authoritatively made a case for transformational managers as “serving their organizations” (as cited in Bass, 1990, p. 133) by generating team spirit, purpose, and worker responsibility. Bass, (1990) added to the germinal work of House (1977) and Burns (1978) that made highly debated fundamental distinctions between transactional and transformational leadership (Goethals, 2005). Bass and Avolio (1990) introduced extensive literature with key implications of transactional and transformational leadership relevant to individual teams and organizational development. Hood (2003) identified transformational leadership as a motivational process that appeals to the high ideals and moral values of followers.

Bass et al. (2003) produced research results with U.S. Army small units or teams located at Fort Polk, Louisiana, that supported the concept that “the measurement of transformational and transactional leadership can be used to predict subsequent performance” (p. 217). The conclusion provided essential theoretical linkage to the team networking and leadership framework of the current study. Turner et al. (2002) reported, “The only factor to directly influence group performance was affective commitment. There is also a substantial body of literature demonstrating the effects of transformational leadership on positive employee morale” (p. 721). The linkage of transformational leadership with morale or intrinsic motivation and a sense of community or well-being establishes a clear connection to the concepts of servant leadership.

Transforming an organization to acknowledge spirituality could have definite advantages. Benefiel (2005) noted, “It becomes more energized, more joy filled, and even more profitable, because it has embraced spirituality” (p. 137). Spiritual leadership appears to bear similarities with creative leadership. Creative leadership or facilitative

leadership as explained by Rickards and Moger (2000) is the behavior of a project team leader acting as a facilitator to promote a positive climate for creative problem solving. “The style seems to have much in common with transformational leadership” (Rickards & Moger, 2000, p. 276). Field (2003) supported the existence of a positive correlation between spirituality and transformational leadership, although Zwart (2000) conducted research with a different instrument to measure spirituality and “found no statistically significant relationship” (p. 118) between spirituality and transformational leadership.

This type of disparity in research results arises due to a large number of definitions for spirituality and the presence of many different types of spirituality instruments. Klenke (2003) noted the existence of “over 150 instruments that purport to measure spirituality/ religiosity, ranging from measures of spiritual intelligence to instruments that measure spiritual well-being and transcendence” (p. 59). A leader intervention that manipulates people for organizational transformation to create a positive organizational climate where people can serve each other to achieve individual and organizational success may involve a certain amount of manipulation. Manipulation in leadership could originate from positive or negative motivational influence. According to Greenleaf (2002),

Sometimes it will be a servant’s power of persuasion and example. . . . [P]ower is used to create opportunity and alternatives so that individuals may choose and build autonomy. Part of our dilemma is that all leadership is, to some extent, manipulative. (p. 55)

In a spiritual transformation, “love wins . . . in the response to one in need, in the attitude toward our enemy . . . [and] in the choice we make to serve” (Hybels, 2004b, p. 15).

Transformation involves change and when altruistic love is included in leadership, a win for all stakeholders is possible. Granberg-Michaelson (2004) reported, “You know when you are in the presence of transformational leaders. It’s not just that they are charismatic. Articulating a compelling vision, they also unearth deep meaning and make sense out of a complex and confusing reality” (p. 156). Spears (2002) noted, “At its core, servant-leadership is a long-term, transformational approach to life and work—in essence, a way of being—that has the potential for creating positive change throughout our society” (p. 4).

The literature provides support for the inclusion of spirituality in leadership. However, merging leadership and spirituality could cause considerable cultural and organizational change. Klenke (2003) noted, “Successful integration of leadership and spirituality requires a transformation of the nature of work and the role of top management” (p. 59). Transformational leadership is an overlapping of leadership and management (Weinstein, 2004). “Transformational leaders mainly stay attuned to the approaches that are most likely to have a positive impact on their organizations” (Weinstein, 2004, p. 30). The integration of leadership and management to nurture positive relationships with vision by serving people lays the theoretical foundation for spiritual leadership.

Spirituality in the Workplace

Conger (1994) explored the relationship of spirituality in leadership and in the workplace. Conger (1994) proposed accepting spirituality as a vital component to leadership can enhance leader, follower, and organizational performance. G. Fairholm (1997) combined the words spiritual and leadership into the phrase spiritual leadership to

create “a new philosophy of leadership. . . . [T]he time has come to engage in the production of new leader-follower structures that give place to the moral center in people” (p. 8). The incorporation of the human spirit into leadership theory as spiritual leadership creates a holistic approach. “Spirit supports and sustains each person in the group; therefore, the most effective leaders are those who create a unit spirit that makes the work exciting” (G. Fairholm, 1997, p. 42).

Spirituality in the workplace provides a framework of organizational values that promotes “a personal connection to the content and process of work and to the stakeholders impacted by it, in a manner which extends beyond the limitations of self-interest” (Jurkiewicz & Giacalone, 2004, p. 129). Kolodinsky, Bowen, and Ferris (2003) further stressed the importance of spirituality and noted, “There is no doubt that workplace spirituality has emerged in recent years as a topic of considerable interest and importance for the organizational sciences” (p. 176).

Positive psychology as a new paradigm in the field of psychology seeks to focus on the “positive side of people” (Snyder & Lopez, 2002, p. x). This cross-discipline approach examines spirituality as an essential element of human nature. Pargament and Mahoney (2002) reported, “Spirituality, however, cannot be reduced to purely biological, psychological, or social processes without distorting its essential character” (pp. 654-655). It seems reasonable that an element of the human condition as important as spirituality be included in the study of leadership. Peterson and Seligman (2004) noted, “Citizenship, social responsibility, loyalty, and teamwork represent a feeling of identification with and sense of obligation to a common good that includes the self but that stretches beyond one’s own self-interest” (p. 370). These values or intrinsic

motivations appear to provide the common link between social networking and servant leadership theory with the literature regarding team development.

Korac-Kakabadse et al. (2002) noted, “Spirituality, historically, has been rooted in religion. However, its current use in business and in the workplace is most often not associated with any specific religious tradition” (p. 166). According to Garcia-Zamor (2003), “The spirituality movement seems to be a reaction to the corporate greed of the 1980’s” (p. 356). Discontent within the workforce pushed business leaders to look for new management approaches to include social responsibility and acknowledgment of workers’ personal values on the job. Blending worker motivation for work with the meaning of work increases retention and a sense of community, creating an organizational culture with happier and better performing workers. “In such a humanistic work environment, employees are more creative and have higher morale, two factors that are closely linked to good organizational performance” (Garcia-Zamor, 2003, p. 364).

Senge (1990) is a link in the progression of a spiritual component or a link in the research of organizational performance and teamwork with learning organizations. Senge recognized membership in a great team might produce such a meaningful experience that some team members “spend the rest of their lives looking for ways to recapture that spirit” (p. 13). Acknowledging the existence of spirit in the human dynamics of organizations and associating it with great performance provides the basis for learning organization research. The basic meaning of a learning organization according to Senge (1990) is “an organization that is continually expanding its capacity to create its future” (p. 14). Senge’s approach seems integral to the evolutionary development of intertwining

team development and spirituality with the underpinnings of leadership, organizational, and social networking theory.

Block (1993) suggested spirituality consists of human dynamics involving profound individually held values and a commitment to some power or Being larger than oneself.

Spirituality is the process of living out a set of deeply held personal values, of honoring forces or a presence greater than ourselves. It expresses our desire to find meaning in, and to treat as an offering, what we do. (Block, 1993, p. 48)

Kouzes and Posner (1995) concluded “spirituality is an important component of effective leadership” (as cited in Strack & Fottler, 2002a, p. 9). A model of leadership effectiveness developed by Kouzes and Posner (1995) recognized five key behaviors leaders exhibit to gain credibility and confidence with followers: (a) challenge the process, (b) inspire a shared vision, (c) enable others to act, (d) model the way, and (e) encourage the heart (as cited in Strack & Fottler, 2002a). These leader processes or behaviors contributed to the theoretical basis of current spiritual leadership theory.

The concept that increased spirituality would increase a person’s level of commitment to the organizational purpose or vision emerged during the 1990s from the works of Greenleaf (1977) on servant leadership. The literature review positioned G/Fairholm (1997) as an early pioneer in combining spirituality and leadership, suggesting the “spiritual leadership process includes building community with the group and a sense of personal spiritual wholeness in both leader and led” (p. 40). The research revealed a validated instrument to measure levels of spirituality in individuals developed by H. Beazley (1997) called the Spirituality Assessment Scale.

Spirituality in the workplace and its impact upon the workplace is a recent phenomenon emerging among theorists concerned about the relevance of ethical and moral principles to the importance of worker productivity. Kolodinsky et al. (2003), who developed a spirituality testing instrument, identified three conceptual approaches to workplace spirituality: personal—“one’s own spiritual ideals and values in the work setting” (p. 2), organizational—“an individual’s perception of the spiritual values evident within an organizational setting” (p. 2), and interactive spirituality—“the interaction between an individual’s personal spirituality and the organization’s spiritual values” (p. 2). Fry and Matherly (2007) reported, “Workplace spirituality and spiritual leadership research is in the initial concept/elaboration stage of development” (p. 6).

Acknowledging individual spirituality in the workplace involves transformational leadership and changing an organization’s culture by including humanistic practices and policies as a crucial component of an organization’s daily process (Garcia-Zamor, 2003). Fry and Matherly (2007) explained, “Advocates of workplace spirituality propose that people bring unique and individual spirits to the workplace and are highly motivated by the spiritual need to experience a sense of transcendence and community in their work” (p. 1).

Spiritual leadership theory seeks to build upon workplace spirituality theory and overcome several of its scientific inquiry limitations (Matherly, Fry, & Ouimet, 2005). At least two weaknesses exist in workplace spirituality theory as it lacks “a theory-based definition and inadequate measurement tools” (Matherly et al., 2005, p. 10). Giacalone and Jurkiewicz (2003) offered four key weaknesses that hinder the scientific study of spirituality in the workplace: “(1) the lack of an accepted, conceptual definition; (2)

inadequate measurement tools; (3) limited theoretical development; and (4) legal concerns” (p. 6). Strack and Fottler (2002b) noted, “Actualized spirituality among leaders is one answer to enhancing leader effectiveness” (p. 43). Leaders with an understanding of spirituality as a means to an end for the common good of all actualize spirituality to achieve wholeness between self-understanding and personal roles in the world.

Servant Leadership

Greenleaf (1977) equated servant leadership to the philosophy of Quaker theology and empowerment, becoming a germinal author on the subject of servant leadership with a “holistic approach to work” (as cited in Korac-Kakabadse et al., 2002, p. 167).

Greenleaf (2002) stated, “The servant-leader concept emerged after a deep involvement with colleges and universities during the period of campus turmoil in the late 1960’s and early 1970’s” (p. 17). Pervasive student attitudes at the time seemed to lack hope, which Greenleaf viewed as “essential to sanity and wholeness of life” (Greenleaf, 2002, p. 17). Building on the work of Greenleaf (1977), Bracey, Rosenblum, Sanford, and Trueblood, (1990) introduced empowerment models to portray the effects of servant leadership, and Block (1993) addressed the concept in terms of stewardship, noting, “To embrace stewardship, choosing service over self-interest, is to join the testing ground for integrating personal and economic values and making the spirit concrete and practical” (p. 49).

As a volunteer associate for the Greenleaf Center for Servant-Leadership, J. Collins (2005) noted Robert Greenleaf “never found a church congregation which was ready to be the church of tomorrow by adopting servant leadership as its operating

philosophy” (p. 1). J. Collins found some churches applying “servant-leadership as a means of church renewal for the 21st century” (p. 1).

Greenleaf (1977) established the foundation for values-based leadership incorporating faith and hope while viewing the leader as a servant to followers. Greenleaf introduced the concept of a moral or ethical standard to leadership, “which holds that the only authority deserving one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader” (p. 10). Greenleaf (2002) continued to influence the study of leadership and paralleled the work of Bass et al. (2003) with a values-based transformational leadership application to team networking by stating, “If one is to preside over a successful business, one’s major talent will need to evolve from being the *chief* into the *builder of the team*” (p. 85). Servant leadership provides the theoretical link or basis to spirituality in the study of leadership.

Although J. Collins (2001) does not specifically refer to leader behavior in terms of servant leadership, Collins explanation of a Level 5 leader fits with the traits of a servant leader. “Level 5 leaders channel their ego needs away from themselves and into the larger goal of building a great company” (J. Collins, 2001, p. 21). Servant leaders are more interested in serving others than themselves. As a strong proponent of servant leadership, Covey (2002) described the “four roles of leadership” (p. 27). The first three leadership roles included being an example or a model, being a pathfinder by providing vision through deciding the mission and determining values, and being a provider of alignment by ensuring organizational structures and systems align with the leader’s example and vision. The fourth role is empowering people to focus “on vision and values

and release the enormous human creativity, the human ingenuity, the resourcefulness, the intelligence of people to the accomplishment of those purposes” (Covey, 2002, p. 29).

DePree (2002) identified three things needed for servant leadership to thrive: “An understanding of the fiduciary nature of leadership, a broadened definition of leadership competence, and the enlightenment afforded leaders by a moral purpose” (p. 91).

Wheatley (2002b) noted, “Great spiritual leaders give to us: the belief that we are innately good and that we can be responsible for our own healing” (p. 356). Servant leaders have faith in people and are willing to trust people to be free to make decisions and participate in the organizational or group process as opposed to forcing people to conform. Fry, Matherly, Whittington, and Winston (2007) reported, “A potential criticism of servant leadership is that it focuses solely on the individual needs of employees, which may or may not be to the benefit of the organization” (p. 76).

Stone, Russell, and Patterson (2004) surmised a transformational leader maintains a high concern for task or mission as opposed to a servant leader who has a higher concern for people. Fry et al. (2007) declared, “The principles of spiritual leadership theory are present in current discussions of servant leadership” (p. 76). Fry et al. (2007) also described the application of spiritual leadership theory to servant leadership as a resolution to the juxtaposition of concern for people versus task to “foster high levels of organizational commitment and productivity, thereby simultaneously maximizing both human well-being and organizational performance” (p. 82). Current research recognizes parallel and compatible interrelations between transformational leadership, servant leadership, and spiritual leadership.

Authentic Leadership

Barnard (1938) established the germinal concept of leader authenticity, a concept of being true to self “as a litmus test of executive quality” (as cited in Novicevic, Harvey, Buckley, Brown, & Evans, 2006, p. 64). The concept became authentic leadership and now includes a focus on ethics and morals. Current literature defines authentic leaders as positive, optimistic individuals who exhibit consistent behavior with espoused values (Kouzes & Posner, 2003). Authentic leaders take personal responsibility for individual behavior and organizational commitments (Novicevic et al., 2006). Kerfoot (2006) noted, “Authenticity might be a character trait. There are leaders who are naturally open and identify with the front lines, and there are those who are self-centered, exploitative, and concerned only with themselves” (p. 596).

The model of authentic leadership Luthans and Avolio (2003) proposed draws from positive psychology with its emphasis on what people do right rather than wrong. Jenson and Luthans (2006) supported building trust with followers to “improve the overall performance of their organization over time” (p. 256). Authentic leaders place equal importance on individual development and task accomplishment (Luthans & Avolio, 2003). Cooper (2007) identified the current interest in authentic leadership as a morality movement and reported,

I have found that those who tend to have some sense of spirituality or religion or some “moral compass” to guide them tend to be more effective in their relationships with others at work. . . . Basically, they are more open and authentic as individuals, and as a consequence get the most out of their people. (p. 22)

Zhu, May, and Avolio (2004) recognized a significant correlation of authentic leadership principles to transformational leadership: “We would expect that leaders who exhibit ethical behaviors would be more likely to consider the individual needs and rights of employees and treat them fairly, which are core characteristics of transformational leadership behavior” (p. 18). Fry’s (2003) spiritual leadership theory seeks to build upon the shared characteristics of transformational and authentic leadership. Fry and Whittington (2005a) suggested three issues exist within authentic leadership that spiritual leadership theory could address to advance the practice of authentic leadership. Fry and Whittington (2005a) noted spiritual leadership theory

(1) explicitly identifies and incorporates universal consensus values of altruistic love that are necessary for authentic leadership; (2) provides a process for achieving value congruence across the personal, empowered team, and organizational levels; and (3) predicts that authentic leaders will experience ethical well-being, and, when coupled with a transcendent vision, spiritual well-being manifested as joy, peace, serenity, positive human health, and psychological well-being. (p. 191)

Fry and Whittington (2005a) further noted,

If authentic leadership is to provide an explicitly moral model for leaders, it must transcend the self and be anchored in a set of universal values. In order to do this, the borders of existing authentic leadership perspectives may need to be revised. (p. 186)

Only recently have serious attempts been made to create a theory of leadership development (Avolio & Luthans, 2006). Avolio (2007) expressed concern for what

causes emergent leaders to be effective by stating, “Relatively little effort has been devoted to systematically explaining how such leaders and leadership develop” (p. 34). Fry’s (2003) spiritual leadership theory appears to answer the urging of Avolio (2007) to encourage “a more integrative examination of leadership theory building and research. So as to lay the groundwork for a more full understanding of what constitutes the best and the worst forms of leadership, and how these forms develop” (p. 37).

Spiritual Leadership

The view of leadership as a form of motivational change provides the theoretical basis for spiritual leadership (Tarleton State University, 2006). “Leadership is the art of mobilizing others to want to struggle for shared aspirations” (Kouzes & Pozner, 1987, p. 30). House (1971) created a foundation for motivational leadership with contingency era path-goal theory based work emanating from the humanistic theory work of Maslow (1954), Likert (1961), Blake and Mouton (1964), and McGregor (1966) on human motivation as “by nature a motivated organism” (Bass & Avolio, 1990, p. 43). This body of work by House established theoretical progression from transactional leadership based approaches dealing with granting rather than exerting power (Salerno, 2004) to the beginning of a new third-paradigm shift in leadership theory to transformational leadership introduced by Burns (1978). Perhaps yet another paradigm shift in leadership theory is occurring with the advent of servant leadership (Greenleaf, 1977), spiritual leadership (G. Fairholm, 1997; Fry, 2003), and spirituality in the workplace (Giacalone & Jurkiewicz, 2003). Fry and Whittington (2005b) declared, “Such a fundamental change entails a new paradigm for organizing, managing, and leading organizations” (p. 27).

The emergence of a formal theory of spiritual leadership began with Fry (2003). The spiritual leadership theoretical approach included a quantifiable research instrument that measures levels of spiritual leadership. The concept of spiritual leadership involves “theorizing on leadership as motivation” (Fry, 2005a, p. 33). Malone and Fry (2003) clarified spiritual leadership as

a causal leadership model for organizational transformation designed to create an intrinsically motivated, learning organization. His [Fry’s] theory of spiritual leadership is developed within an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories or workplace spirituality, and spiritual survival. The purpose of spiritual leadership is to tap into the fundamental needs of both leader and follower for spiritual survival through calling and membership, to create vision and value congruence across the individual, empowered team, and organization levels and, ultimately, to foster higher levels of organizational commitment and productivity. (p. 8)

Based upon this description of spiritual leadership, Fry, Matherly, and Vitucci (2006) thought it reasonable to conclude that leaders who use control and coercive strategies to lead through fear personify a contrasting approach to spiritual leadership, creating a negative impact on followers by reducing self-worth, self-esteem, trust, and communication. The spiritual leadership causal model (see Figure 2) acknowledges intrinsic motivation by linking vision to calling, a desire to make a difference, and a belief that life has meaning. After reviewing cognitive science research on how people become experts, Ross (2006) noted, “Motivation appears to be a more important factor

than innate ability in the development of expertise” (p. 8) (see Appendix C permission to use quote).

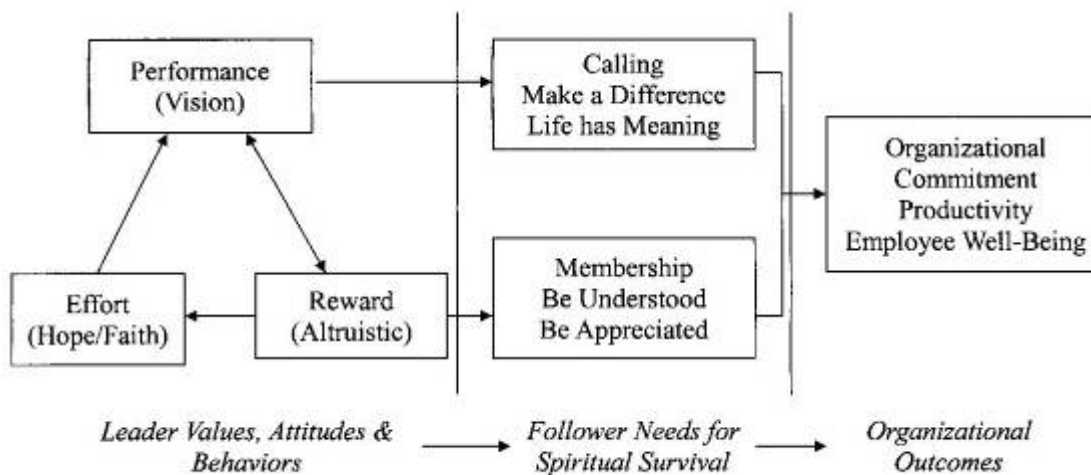


Figure 2. Causal model of spiritual leadership theory (Fry, 2003, p. 695).

According to Klenke (2003), “Successful integration of leadership and spirituality requires a transformation of the nature of work and the role of top management” (p. 59).

Korac-Kakabadse et al. (2002) noted,

Spirituality in leadership is conceived by many as an awareness within individuals of a sense of connectedness that exists with their inner selves and the world (other people and the environment). . . . [T]he essence of leadership stems from the leader’s soul, rather than his/her behavior. (p. 171)

Wheatley (2002a) emphasized the importance for leaders to acknowledge and address the presence of spirituality in the workplace to be successful. Most people yearn to have a “sense of purpose” (Wheatley, 2002a, p. 5) by participating in a calling or something larger than themselves. Wolf (2004) introduced spiritual leadership as a new model for leadership that takes leadership to a higher level by focusing on values, encouraging community involvement, and allowing employees to express personal spirituality.

“Though spiritual leadership may seem to focus on intangible concepts, it can have some very tangible outcomes” (Wolf, 2004, p. 25). The outcomes can include stakeholder satisfaction, employee evaluations, recruitment, and retention with a positive impact on an organization’s bottom line. Lauer (2003) described spiritual leaders as believers in the golden rule and noted principle comes before expediency. Spiritual leaders are dedicated to principles of ethics and integrity. “Spiritual leaders take responsibility, look out for their colleagues and lead by example, not by dictatorial orders and punishment” (Lauer, 2003, p. 20).

The understanding of spiritual leadership begins with examining meaning-of-life philosophical views as applied to the nature-of-self concepts involving metaphysical, psychological, and spiritual issues. The field of transformational spiritual leadership research is attempting to include the element of spirituality with the “aspects of the physical, mental, or emotional elements of human interaction in organizations” (Fry, 2003, p. 694). Transformational leadership theory, which has evolved through the various leadership and organizational theory schools of thought, has not traditionally included spirituality as a component of human interaction. Fry (2003) noted, “Spiritual leadership is necessary for the transformation to and continued success of a learning organization. Spiritual leadership taps into the fundamental needs of both leader and follower for spiritual survival so they become more organizationally committed and productive” (p. 694). Incorporating Greenleaf’s servant leadership theory in conjunction with transformational leadership research of spirituality in the workplace establishes a base for understanding the present spiritual leadership movement. The integration of these bodies of knowledge into research with cultural implications may build upon the work of

previous theorists through applied research by investigating the application of social network theory to the introduction of spiritual leadership as a means of improving organizational performance.

Religion

Workplace spirituality is not to be confused with religion. Religion in the workplace can create divisiveness between workers; create conflicts within social, legal, and ethical issues; risk organizational arrogance, and promote zealotry that endangers goal accomplishment (Matherly et al., 2005). Giacalone, Jurkiewicz, and Fry (2005) reported, “Accentuating the line between religion and spirituality in regards to workplace spirituality is essential to honoring the integrity of both disciplines” (p. 524). Openly managing a business upon biblical or Christian principles as Chick-fil-A entrepreneur S. Truett Cathy does creates contradictions in management due to the existence of a wide range of biblical interpretations as well as direct challenges to people of other religious faiths (Hyatt, 2003). Cathy’s introduction of religion in the workplace is a good example of the potential risks to goal accomplishment created from divisiveness and conflicts. Strout (2002, pp. 44-45) offered five commandments of promoting religion in the workplace:

- 1) Be careful when you introduce new training methods that are linked to spirituality.
- 2) Don’t base a promotion on an employee’s religious beliefs.
- 3) Don’t push your faith.
- 4) Don’t make any faith-related meetings mandatory for the staff.
- 5) Use biblical references carefully. (pp. 44-45)

Church Leadership

According to Morley (2007), “It is well known within the field of men’s Ministry that since 1990 many churches have implemented men’s discipleship programs but have been unable to sustain them” (p. 2). As a leader, it is the senior pastor’s vision that identifies a common target for a church organization. “Most pastors are visionaries, and most visionaries are not implementers” (Glover & Lavy, 2007, p. 13). Therefore, collaborating with another leader skilled at implementation could help overcome the problem. Collaborative team building for interdependent leadership skills supports the need for structure or networking in an organization. Planning or designing clear steps to accomplish the vision takes time, energy, and commitment. Therefore, to have an effective church, leaders must provide a common vision with effective organizational and administrative structures and “take intentional steps to create a more emotionally healthy environment” (Glover & Lavy, 2007, p. 12) with a clear plan of action.

Warren (2007) described the church as a vast social network and contended centralized planning and control will not work. Instead, Warren promoted decentralization as “fast, fluid, and flexible. It allows exponential, viral growth” (p. 1). Warren’s (2007) approach was to increase church membership by nurturing personal relationships through networking small groups to achieve growth without sacrificing a sense of community. “The small-group network structure is a leadership factory. In our church it has turned spectators into participators, consumers into contributors and an audience into an army” (Warren, 2007, p. 213). Warren (2007) posited,

Effective churches know far more about motivating volunteers, organizing by small groups, assimilating new people, casting vision, managing conflict,

releasing talent, adopting innovations and communicating widely than most business people imagine. The most difficult leadership task is leading volunteers, because you don't have the wage incentive or the threat of firing. Volunteers only do what you inspire them to do with values and vision. (p. 213)

Many creative approaches attempted in the 1990s produced little if any organizational transformation for churches. Technology has changed churches with equipment and new facilities. However, increased spirituality has remained unproductive and unprofitable. Use of the term spirituality in this context is a reference to the level of faith demonstrated by a congregant. Dahl (2005) suggested if the church were a business, shareholders would be revolting and demanding investigations as to why the shareholders' investment has been so fruitless. Statistically, the church population is indistinguishable from the rest of the nation concerning lifestyles (Dahl, 2005).

According to Dahl (2005), authentic leadership is necessary to produce organizations that deliver what organizational leaders claim. Although Morley (2007), as previously stated, believes "most pastors are visionaries" (p. 2), there could be an implementation problem with transferring pastors' vision to the membership. Dahl (2005) believed the church lacks visionary leadership and the culture that motivates and mobilizes people around this vision by directing the energy of the members and the resources of the church in a productive manner. As a whole, the church suffers from an absence of clear leadership. "Perhaps the difficulty is centered in the fact that the church has morphed into an institution that is focused on survival from its original intent as a movement that transforms people" (Dahl, 2005, p. 65). Church leaders seem to be relying upon efforts of "paid professionals" (Dahl, 2005, p. 65) rather than efforts of laypeople

within the organization. The church culture now seems to have a lay membership that enjoys being served more than serving the needs of others (Dahl, 2005). According to Dahl (2005), “Less than one in five Christians” (p. 65) seems to be involved in a small group activity within the local church or be interested in adding new members to the church organization. The concept of small numbers of actively engaged members held true within the First United Pentecostal Church organization researched in the current research study. Acquiring enough participants to conduct the research was difficult. Winseman (2004) noted,

Engaged members are more likely to invite others to participate in their congregations, serve more hours volunteering in their communities, give more money to their congregations, and have a higher level of life satisfaction. The newest research suggests that engagement is also linked to members’ views of their congregational leadership. (p. 1)

A Gallup poll conducted in 2004 supported or linked engaged members to the view of the leader. “The data appears to confirm what effective leaders know intuitively: leadership is about empowering and equipping others to build a more positive future” (Winseman, 2004, p. 3).

Kaplan, Calman, Golub, Ruddock, and Billings’ (2006) community-based participatory research identified three key aspects to implementing a program for a faith-based organization. The first involves recruiting and engaging the church leadership, which recognizes the need for pastors to take the lead. Followers usually grant this leadership role to the pastor because of the pastor’s political shrewdness and experience. Therefore, it is critical that the pastor’s vision be aligned with the goals of any intended

program. External program managers for facilitators need to foster and nurture relationships with pastors and lay leaders to maintain involvement and personal commitment to a program.

The second key aspect to keep in mind when implementing programs involves using existing church structures and approaches. It is important to use all existing class or contact leaders in the organization. “These are lay leaders who keep an eye out for problems among an assigned group of congregants, periodically contacting them and following up if someone has been absent from church” (Kaplan et al., 2006, p. 13). Social networking of males in the church could augment or overlap the existing church structure that supports any existing community service and volunteerism. The ideal situation would be to have all male leaders below the pastor participate in a social networking structure.

The third key aspect involves changing church policies and practices. Introducing a new program and achieving any long-term success will most certainly require substantial changes to existing policies and practices. Granberg-Michaelson (2007) reported, “Precisely because change is messy, leaders must be able to change, to shift in their own styles as an organization evolves. Leaders cannot remain static in organizations that are adapting and growing” (p. 130). Optimism is a reasonable perception when introducing new programs to faith-based or church organizations due to the ability of most churches “to pull people together, to motivate, and to inspire” (Kaplan et al., 2006, p. 17).

Hybels (2004a) viewed a spiritually gifted leader as someone who is intrinsically gifted with the ability to lead. Even so, spiritually gifted leaders must make a conscious effort to improve leadership abilities to “develop and use their leadership gifts” (Hybels,

2004a, p. 10). Hybels (2004a) noted five actions a leader can take to develop leadership: (a) vision casting, which can change spectators to become active participants; (b) gather and align, which is the “capacity to attract, challenge, and persuade people. Then assist them in finding their niche in the achievement of the vision” (p. 10); (c) motivating, which can lift people up through inspiration to “feel renewed and rejuvenated” (p. 10); (d) recognize a need for positive change and make it happen, as “leaders have a nose for how to bring change constructively” (p. 10); and (e) create a leadership culture, as “a leader creates a culture where more and more people can rise to the surface and lead” (p. 10).

New challenges exist for a new generation. The new generation has become one with Christians identified as evangelicals operating in conjunction with mainline Protestants from previous generations. Sweeney (2006) contended, “Fresh leadership is required as well as a new global vision, a humbler spirit of partnership, and a stronger support for the common good” (p. 43). In this beginning of the 21st century, members of church organizations are looking for church development leaders to appreciate diversity as much as striving for unity (Sweeney, 2006).

The current study involved conducting a gender-specific research design, which raises questions about gender leadership styles and about what happens if the pastor of a church with a men’s ministry is a female. Duin (2001) noted critics of the feminization of the ministry claim it drives males from churches, but supporters say that is the point: “Women bring a leadership style that is more democratic, more tolerant, and less competitive” (p. 28). The less directive and more empowering transformational style of women’s leadership could be valuable for increasing the participation and commitment of men working within socially networked groups led by women (Eagly, Johannesen-

Schmidt, & van Engen, 2003). The presence of a male-populated social network utilized as a men's ministry for the church could offset the concerns of critics who "blame the decline of male attendance in mainline churches on feminized worship services and female clergy" (Eagly et al., 2003, p. 26).

A review of religious research conducted within the Episcopal Church by Lummis (2004) addressed four questions concerning gender-related church leadership issues. Concerning the first question, respondents were almost equally divided regarding whether men's participation would decrease if women increased participation in leadership roles of the church. Some respondents thought "that if men left when women took over most of the leadership, it was not because men were angry, but rather that this gave men a good excuse to leave" (p. 406).

The second question involved how to motivate men to participate in church and feel appreciated (Lummis, 2004). The survey results found that most respondents felt church life was interesting and challenging for men, and men needed more encouragement than women to be more involved in church activities, even though most felt that male participation is appreciated. Many respondents felt "that getting more men involved is going to take a combined effort of finding new kinds of programs for men and encouraging men to try these out" (Lummis, 2004, p. 408). The third question explored whether men felt appreciated when participating. Approximately two thirds of the sample felt appreciated because of participation in church activities. The most active members "were more likely to feel their participation in the congregation is appreciated" (Lummis, 2004, p. 409).

The fourth question on how to get quality men to participate more resulted in over half of the respondents claiming never to have participated in a regularly meeting men's group (Lummis, 2004). "Further, almost a three-fourths (72%) of the lay men said they had never gained personal spiritual insights from church related groups composed only/mainly of persons of my gender" (Lummis, 2004, p. 411).

The men surveyed were more interested in activities involving a specific goal or service such as fundraising, building houses, or other types of direct projects involving challenges such as outreach programs to support the needy (Lummis, 2004). The overall conclusion of the religious research found the major reason for low male participation had "mainly to do with the feminine nature of the whole church experience being intrinsically more alien to man's masculine personalities and interest" (Lummis, 2004, p. 412). The relevance of a team development social networking model for men's ministry in churches is supported by Heuser (2007), who reported, "Leaders who are transformed in their interior life and who form purposive teams are more able to lead organizations through seasons of change and transformation" (p. 1).

Organizational Design Theory

Organizational design theory helps to explain the underpinnings of the BTDN model and its theoretical linking to other overlapping theoretical approaches described in the literature review. The Academy of Management Proceedings (2003) noted, "Organizational design can play a more transformative role in organizations by supporting the development of communication, relationships and shared meanings among organizational participants" (p. 1). Organizational design theory appears to emerge from social network theory, which is another approach to research methods exploring the

performance of leaders and followers. Organizational design is a complex approach to finding organizational solutions through an organization's strategy, structure, processes, rewards, and people. Organizational design decisions affect who makes decisions and how decisions are made (Galbraith, 2002). "Organizational design decisions are the shapers of the organization's decision-making process" (p. 6). Daft (2007) explained, "The systems view pertains to dynamic, ongoing activities within organizations" (p. 17). Organizational traits can be similar to the personality and physical traits of people. Organizations, after all, consist of people. Design decision making considers organizational dimensions such as structural or internal characteristics and contextual characteristics. The introduction of a team development network model such as the BTDN model in the current research study would be considered an internal structural dimension of organizations that affects its work processes.

Social Networks

Takahashi (2005) clarified the importance of social network theory by noting, "Nowadays, most researchers will agree that, from the cradle to the grave, humans need others not only for their survival but also for a flourishing life" (p. 48). Baker (2000) clarified the word social, as used in the term social networking, "is used to distinguish people networks from computer networks" (p. 1). Sparrowe and Nord (2005) provided clarification to the issue of network research as "distinctively social in nature" (p. 209) as described by Kilduff and Tsai (2003), who opposed approaching organizational networking research with a focus on individuals in terms of structural sociology. The lack of unanimity among social theorists seems to support the need for additional research of an integrated approach that combines structure with individuals for network analysis.

Sparrowe and Linden (2005) discussed social networking in terms of an advice network as an informal network between individuals. Sparrowe and Linden found that two factors had a positive relationship upon a network member's level of influence achieved within an organization: maintaining a high-quality "leader-member exchange relationship" (p. 528) providing the leader holds a position of importance within the group and seeking identification and trust of the leader's inner circle. Klein et al. (2004) identified five types of informal workplace networks: communication, advice, influence, friendship, and adversarial. Each informal social network, although normally separate and distinct, acknowledged actor centrality as the group member who is "the most active in the sense that they have the most ties to other actors in the network" (Wasserman & Faust, 1999, p. 178). The importance of the centrality in team social networks indicates "the effects of enduring personal characteristics, while modest, play a significant role in determining who becomes central in team advice" (Klein et al., 2004, p. 960).

Knowledge networking or sharing could be a form of social networking to improve the sustained success of organizations. Hoegl, Parboteeah, and Munson (2003) investigated team-level properties and "proposed positive relationships between four team-level properties (i.e. organizational knowledge-sharing climate, networking preference, perceived importance of networking for project success, and networking resources) and individuals' network building" (p. 758). Staal (2002) found positive support for the effectiveness of multilevel networks in social and health-care delivery of services that changes the nature of bureaucracy by introducing shared leadership into a vertical hierarchy for control. While the BTDN is an intraorganizational empowerment team approach promoting a learning organization (Fry, 2005a) culture, its multilevel

structure shares the subcultural dynamics applicable to the possibility of interorganizational linkage. Suarez (2005) reported,

Research in social network theory suggests that networks are not uniform and can be classified in accordance with their strength of ties. The notion of the strength of strong ties is that small networks characterized by strong ties tend to be more valuable for organizations than large networks with weak ties, particularly under conditions of environmental change and uncertainty. (p. 718)

This theoretical view supports the BTDN approach to leader-follower empowerment interpersonal dynamics and the network linking of teams to strengthen ties between the actors within each team as well as between teams. This structural enabling helps foster a learning organizational culture. M. R. Fairholm (2003) noted, “Spiritual leaders approach the leader-follower relationship by focusing on inspiration, modeling service and building community” (p. 4). Gratton (2007) introduced a social networking phenomenon identified as “Hot Spots” (p. 1) to explain highly effective work groups containing individuals within organizations who experience high levels of excitement and energy that “can make a significant contribution to performance” (p. 160).

Team Development Leadership

According to Thamhain (1999), “Teamwork is not a new idea. The basic concepts of organizing and managing teams go back in history to biblical times and teamwork has long been considered an effective device to enhance organizational effectiveness” (p. 2). M. G. McIntyre (1999) conducted research that identified five traits successful leadership teams have in common. The success factors for turning good teams into great teams consisted of developing “strategic goals, extensive networking, collaborative

relationships, effective information processing, and focused action” (M. G. McIntyre, 1999, p. 42). For the purposes of the current study, focused action was addressed through the use of Fry’s (2003) Organizational Vision and Stakeholder Effectiveness Analysis.

Implementation of vision and stakeholder analysis is a fundamental process in supporting the intrinsic motivation necessary for spiritual leadership (Fry, 2003). The process helps promote inherent qualities within a leader such as vision, purpose, mission, and altruistic values in an attempt to encourage congruency between espoused values and actualized behaviors. Establishing these inherent spiritual leadership qualities within the BTDN of the research group helps promote effective teamwork. Chatfield (2006) explained, “Teams permit performance and learning at the same time. There is no better way to become a learning organization than to have a team-based structure which thrives on people learning from peers. The learning endures” (p. 2).

The interpersonal behavior approach of fundamental interpersonal relations orientation, a three-dimensional theory of interpersonal behavior (Schutz, 1966), and the Tuckman (1965) stage model of group development suggest productivity can be increased through the methods of predictable behavior toward other people in groups. Alternative approaches to team development such as creative leadership (Rickards & Moger, 2000) and group support systems (Agres, De Vreede, & Briggs, 2005) make similar claims. Network analysis as a method of identifying actors with strong ties within a group and assimilating them into a team is yet another approach to team development. Baker (2000) reported, “Network analysis can be a powerful tool for facilitating the development of high-performance, high-functioning teams” (p. 7).

Turner et al. (2002) described “the significant potential for improving well-being that rests in the functions and structures of clearly defined teams” (p. 723). High-quality work or work that provides autonomy combined with transformational leadership and teamwork produces positive psychological processes that increase levels of trust, organizational commitment, fairness, control, and belongingness resulting in job satisfaction and other healthy outcomes. Fry (2005b) noted, “Today’s Internet driven, post September 11, globally competitive business climate which requires organizational effectiveness be achieved through a trust-based, empowered team, and learning organizational paradigm led by vision and the values of altruistic love” (p. 52). Turner et al. (2002) and Fry (2005b) appeared to support employment of teams for increasing individual well-being (Kuhn, 2003) and organizational effectiveness (Daft, 2007).

Team Development Research Comparison

Pace (2001) conducted research in a church setting using self-directed work teams based upon a concept that small groups would provide “support, spiritual formation, and accountability, small groups can and do make a considerable difference in the lives of many participants” (p. 36). An increased sense of well-being (Turner et al., 2002) and sense of community (Cohen & Prusak, 2001) could be mutually beneficial to individuals resulting in increased organizational effectiveness and productivity. The framework of the Pace (2001) study was the premise that many people search for spiritual meaning, a sense of community, and the sharing of common experiences. Although substantial similarities exist between the current study and Pace, distinct differences also exist (see Table 3). Both studies are concerned with the problem of organizational performance. However, Pace (2001) pursued a problem of organizational growth to be obtained

through team development, whereas the current research study pursued organizational effectiveness as measured by participation and productivity with a focus upon the encouragement of spiritual leadership through team development.

Pace (2001) believed the existence of a passion or calling within the participants would be sufficient to produce effective teams. A passion or a calling can be identified as an internal or intrinsic motivation (Levoy, 1997). Pace (2001) conducted interventions consisting of external or extrinsic motivators in the form of motivational meetings, promotions, and public community marketing to obtain volunteers for the study and attempted to enhance team performance after the teams were formed.

Pace (2001) did not conduct researcher motivational interventions of any kind after the teams were formed. Therefore, the key differences between the research designs are that Pace (2001) relied upon an external motivational intervention to encourage team performance prior to formation of the teams, compared to the design of the current study that relied almost entirely upon intrinsic motivation existing within the teams after formation. The intervention at the post-team-formation point in the study shares the assumption by Pace (2001) that the participants contain some level of intrinsic passion or calling (Hybels, 2004b). The current study depended upon the strength of passion or calling present within individual members of the church to perform as volunteer participants in the study without the use of external motivational interventions.

Table 3

Research Comparison of Pace (2001) and Current Study

	Pace (2001)	Current study
Purpose	Organizational growth	Organizational productivity and levels of spiritual leadership
Methodology	Mixed methods qualitative and quantitative	Quantitative
Theory	Team development modeling and individual motivation/behavior	Same
Research design	Volunteers assigned to teams by personal choice according to personal preference of preferred team mission	Volunteers randomly separated into a control group and two research groups with one research group separated into teams based on sociometric popular nomination
Team mission/ task	Identified by volunteers before assigned to teams with separate task for each team	Single task for all teams as determined by researcher without choice by volunteers
Accountability	None external to the teams	Responsible to team leadership and existing church leadership
Team model	32 separate teams	4 interlocking connected teams

Table 3 (*continued*)

	Pace (2001)	Current study
Type of teams	Self-directed with a separate leadership team for initial setup and no ongoing operational responsibility for oversight	Self-managed teams leader directed with leaders embedded in teams
Organizational denomination	United Methodist	United Pentecostal
Geographical location	Sugar Land, Texas, in an urban setting, near Houston	DeRidder Louisiana, in a rural setting, 165 miles from Sugar Land, Texas
Size of church	2,200 total membership with 1,000 average attendance	500 total membership with 300 average attendance
Gender	Male and female participants	Male only participants
Instruments	Qualitative surveys measuring team task accomplishment	Quantitative spiritual leadership questionnaire measuring levels of spiritual leadership, statistical quantitative results of team task accomplishment, and qualitative structured interview questions.

The groups in the Pace (2001) study failed to function as a team when a team leader failed to emerge, the team lacked vision or mission clarity, or the individual members lacked the commitment needed to overcome obstacles. Pace (2001) concluded, “People need a coach or a system that continues to hold them accountable for doing the hard work it takes to get past the obstacles” (p. 87). The intervention design of the current study is such a system, assisting with the establishment of the vision, leadership, and accountability needed to provide a foundation for successful team performance.

Bryan Team Development Network Model

The BTDN model is intended to overcome a lack of structure or planning for implementing and sustaining successful men’s discipleship within churches. The BTDN model was the independent variable for the research. The model itself contains components. These internal components, while not the focus of the current research, are individual workings of the intervention process as represented by the model.

Although much research exists within the literature on team building, only Sonderman (1996), Pace (2001), and Morley (2006b) studied the organizing of men in churches. The studies did not suggest systems-based networking to provide structure as a long-term planning approach. “In general, church-based discipleship programs for men have been unsuccessful” (Morley, 2006b, p. 4). Morley et al. (2006b) explained the research to be “perceptive, not prescriptive. We explain ‘why’ and ‘how’ to disciple men, but we don’t specify exactly ‘what’ you should do” (p. 19). Sonderman (1996) noted, “There are as many ways to structure a ministry as there are ministries” (p. 188). Sonderman (1996) referred to men’s ministry as synonymous with Morley’s (2006a) term discipleship. Sonderman (1996) offered three models “seen to function well in churches”

(p. 188), (a) pastor or single leader responsible—a structure that promotes teamwork, responsibility, and accountability; (b) a working committee of four to six members; and (c) one nonpastor man working in the same manner as the single pastor model.

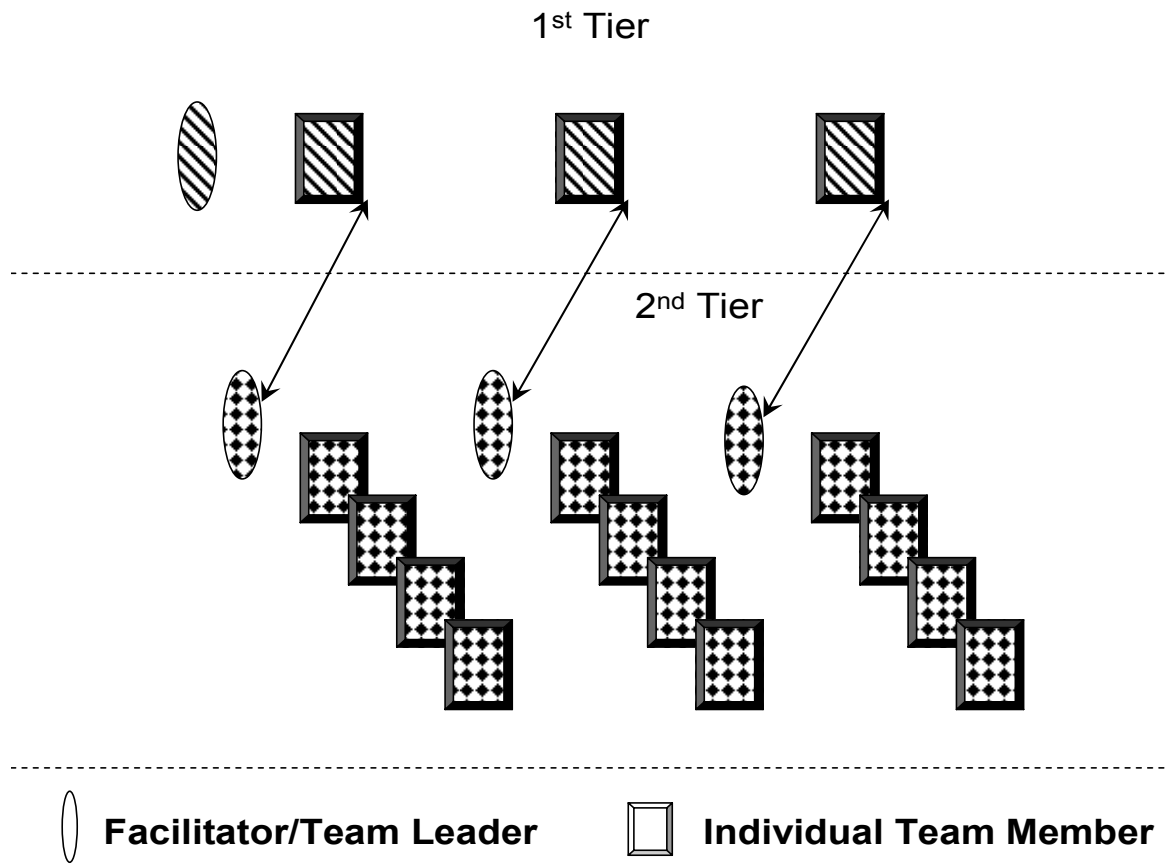
Sonderman referred only to the possibility of a single team, with no mention of multiple teams or interlinked teams similar to the BTDN model.

The BTDN was utilized within the current research study as an independent variable or treatment to determine if a team development model and its inherent small group dynamics would impact the primary concern of increasing levels of spiritual leadership within groups of men and thereby increase individual and organizational effectiveness as measured by participation and achievement of mission objectives. Figure 3 is a graphic representation of the BTDN structure, participant roles, and relationships. The diagram flows from the top down with the first tier representing the first team, which is the Men's Committee. The first team leader supervises, preferably in a facilitative manner, three team members. Each of these first-tier team members also serves as a leader with three team members. These three first-tier team members have a dual role as follower and leader. The followers in the first tier are dual-role members because these members also lead a team in the second tier of the network. This process of duality of roles continues through each tier in the network until all men in the organization are part of a team. The last tier team of followers would not be leaders because there would not be any participants left to create another tier of teams.

The size of an organization dictates how many tiers and teams exist. As applied to the sample in the current study, there were only two tiers with a maximum of 16 team members in the research group network: 4 team members from the first tier with 12

additional team members from the second tier. The control group would also have 16 members, although the BTDN model would not be applied. The control group was left alone to pursue the same performance task assigned to the two research groups.

**Bryan Team Development Network (BTDN) Organizational Structure
(16 Participant Research Treatment/Target Group)**



First tier team consists of 1 facilitator/network chairman and 3 team members = 4 Men

Second tier: 3 teams containing 1 facilitator and 4 team members = 12 Additional Men

A Third tier would have: 12 teams = 48 Additional men

Figure 3. Bryan Team Development Network organizational structure.

The interlinking participative nature (Likert, 1961) of the BTDN structure between individuals and teams enhances the social networking capability of members to hold central positions and therefore increase effectiveness and value to the organization. Hoegl et al. (2003) reported, “Management should design teams that include the best possible expertise along with adequate resources” (p. 760). Placing the organization’s best performers together in the top levels of the BTDN and teaching them the importance of knowledge networks to the sustained success of the organization would seem to be an appropriate management action to encourage members “to assist other members in accomplishing their tasks” (Hoegl et al., 2003, p. 761). Thamhain (1999) noted, “The effective team leader is usually a social architect who understands the interaction of organizational and behavioral variables and can foster a climate of active participation and minimal dysfunctional conflict” (p. 9).

The BTDN model seeks to add social interactions of peers or friends to performance factors to “find and create ways for the vulnerable person to participate in his/her community” (M. C. Miller, Cooke, Test, & White, 2003, p. 168). Walsh’s Classroom Sociometrics software (Walsh, 2004) was utilized to identify and assign the team members in the research study. This method of positioning team members was chosen to acknowledge existing peer groups within the organization in support of the volunteer nature of the church as a nonprofit entity and to assist in the identification of any existing natural leaders within the research group. The BTDN model also seeks to emulate or promote the view of operations agents within Southwest Airlines operating as boundary spanners (Gittell, 2003, p. 125). Gittell (2003) explained, “An effective boundary spanner is also engaged in relationship building, developing relationships of

shared goals, shared knowledge, and mutual respect among fellow employees to facilitate the coordination of work” (p. 125).

Hui Wang, Law, Hackett, Duanxu Wang, and Zhen Xiong Chen (2005) found a positive relationship between transformational leadership, followers’ performance, and organizational citizenship behavior. The study defined organizational citizenship behavior as “behavior, largely discretionary, and seldom included in formal job descriptions, that supports task performance by enhancing a social and psychological work environment” (Hui Wang et al., 2005, p. 1). Transformational leaders were determined to “motivate followers by getting them to internalize and prioritize a larger collective cause over individual interests” (Hui Wang et al., 2005, p. 1). Individuals who exhibit organizational citizenship behavior were viewed as being intrinsically motivated to pursue community visions as opposed to self-interests. M. M. Miller (2006) noted quantitative “analysis of the genuine concern for others’ (GCFO) scale within the Transformational Leadership Questionnaire (TLQ)” (p. 1) supports “love as the ‘choice to will the highest good’ being an underlying dimension of transformational leaders” (p. 1). The positive relationship between transformational leadership, follower performance, and organizational citizenship behavior provides theoretical support to explaining the intended social networking influences of the BTDN.

The BTDN provided a platform to enhance team dynamics. Martinez (2005) suggested individual feelings of acceptance and rejection are contained within social interaction. These theoretical concepts seem to support the concept that team development networks could generate a sense of community. Cohen and Prusak (2001) recognized trust, mutual understanding, and shared values and behaviors as critical

elements that make cooperative action possible. Kuhn (2003) included “robust personal networks and vibrant communities, shared understandings, and a sense of equitable participation in a joint enterprise—all things that draw individuals together into a group” (p. 115). Fry (2005b) stated, “For organizations to be effective, leadership to achieve vision and value congruence is necessary across three distinct levels—strategic, empowered team, and personal” (p. 66). The BTDN created a structure compatible with supporting the development of these three levels of leadership based upon spiritual leadership theory (Fry, 2003).

Bryan Team Development Networking Model Implementation

The use of appreciative inquiry (Cooperrider, 1986) as a facilitative intervention approach to the research group is intended to create a positive inquiry. Appreciative inquiry as a process intervention is appropriate due to the structural reconfiguration of the group with the intention to create a learning organization through team empowerment (Fry, 2005b) in conjunction with the goal of increasing levels of spiritual leadership in each participant. Mellish (2005) reinforced the use of appreciative inquiry, noting, “The approach generates focus, creativity and goodwill. These capacities are self-sustaining, build adapt competence and sustain complex systems in change” (p. 7). An appreciative approach with fair and tough critique as opposed to biased and destructive approaches could help when affecting organizational culture changes (Martin & Frost, 2002). Spiritual leadership shares a visioning process with appreciative inquiry as a focus “on identifying and addressing key stakeholder issues, discovering what works well, why it works well, and how success can be extended throughout the organization” (Malone & Fry, 2003, p. 18).

Chatfield (2006) differentiated between a self-managed team as “a group of people working together in their own ways toward a common goal *which is defined outside the team*” (p. 1) and a self-directed team where the team defines common goals. The functional intent of the BTDN model is to create self-directed teams. Katzenbach (1998) summarized the basic elements of team performance as consisting of a small team with fewer than 10 members possessing complementary skills committed to a common purpose, performance goals, and working approach with mutual accountability. The BTDN teams were facilitated to have a common understanding of the need to perform by completing the organizational vision and stakeholder analysis worksheet. The teams developed a strategic plan to accomplish an assigned performance task common to all teams in the BTDN model and accepted accountability for goal accomplishment by making personal affirmations including values of hope, faith, and altruistic love. Fry (2005b) identified 11 values of hope, faith, and altruistic love stated as affirmations:

1. Trust and Loyalty - In my chosen relationships, I am faithful and have faith in and rely on the character, ability, strength and truth of others.
2. Forgiveness, Acceptance, and Gratitude - I suffer not the burden of failed expectations, gossip, jealousy, hatred, or revenge. Instead, I choose the power of forgiveness through acceptance and gratitude. This frees me from the evils of self-will, judging others, resentment, self-pity, and anger and gives me serenity, joy and peace.
3. Integrity - I walk the walk as well as talk the talk. I say what I do and do what I say.
4. Honesty - I seek truth and rejoice in it and base my actions on it.

5. Courage - I have the firmness of mind and will, as well as the mental and moral strength, to maintain my morale and prevail in the face of extreme difficulty, opposition, threat, danger, hardship, and fear.

6. Humility - I am modest, courteous, and without false pride. I am not jealous, rude or arrogant. I do not brag.

7. Kindness - I am warm-hearted, considerate, humane and sympathetic to the feelings and needs of others.

8. Empathy and Compassion - I read and understand the feelings of others. When others are suffering, I understand and want to do something about it.

9. Patience, Meekness, and Endurance - I bear trials and/or pain calmly and without complaint. I persist in or remain constant to any purpose, idea, or task in the face of obstacles or discouragement. I pursue steadily any project or course I begin. I never quit in spite of counter influences, opposition, discouragement, suffering or misfortune.

10. Excellence - I do my best and recognize, rejoice in, and celebrate the noble efforts of my fellows.

11. Fun - Enjoyment, playfulness, and activity must exist in order to stimulate minds and bring happiness to one's place of work. I therefore view my daily activities and work as not to be dreaded yet, instead, as reasons for smiling and having a terrific day in serving others. (p. 71)

Each individual team member wrote personal affirmations in the form of a personal mission statement to be shared with the team.

The sociometrics survey questionnaire (see Appendix D) provided the data input for Walsh's Classroom Sociometrics (Walsh, 2004) software to facilitate organizing the target treatment group into teams according to the BTDN model as part of the structural intervention. Social network analysis (Scott et al., 2005) helped with the recognition of intersecting or connected communication network radials of prominent actors within the research group as quantified by centrality and prestige or status. Social network analysis software titled Walsh's Classroom Sociometrics (Walsh, 2004) helped identify these connecting radials producing a sociogram of choices (see Figure 5, p. 116, in Walsh) to recognize the prominent actors. The prominent actors were then selected to perform as team leaders in the BTDN. The social network analysis data were quantified through the use of a network diagram (Doreian, 1986), sometimes referred to as a sociogram or sociometric analysis (Major, 1999), to identify the participants to be placed in each team of the BTDN.

Garson (2006) reported, "Sociometric assessment of interpersonal choices also plays a role in therapy by helping facilitate constructive change in individuals and groups through greater interpersonal awareness" (p. 1). Nomination sociometrics (Sherman, 2006) as employed through the use of Walsh's Classroom Sociometrics (Walsh, 2004) helped make a network intervention. This type of "whole-network" (Marsden, 2005, p. 8) analysis design allowed the study to be conducted within an established mature organization with known "cohesive subgroups that contain actors who are 'close' to each other" (Wasserman & Faust, 1999, p. 25). Gratton (2007) employed the use of sociometrics, a method of recognizing social networking ties to identify highly effective groups within organizations.

Recognizing the subgroups and formally managing them can be accomplished to promote leader-follower relationships to improve morale and organizational effectiveness. After separating the treatment groups through the use of random selection from the sample, the BTDN target treatment group became a well-defined bounded group within which the network analysis was limited. Through network graph theory and the employment of sociometric group analyzing, a radial group could demonstrate higher morale and more enthusiasm than a leader-centered group. A leader-centered or star pattern group is synonymous with a star graph that identifies actor centrality or prominent actors who “are extensively involved in relationships with other actors” (Wasserman & Faust, 1999, p. 173). A prominent actor is someone “who is the object of extensive ties” (Wasserman & Faust, 1999, p. 174). This type of social network analysis assisted in identifying the social relationship dynamics within the teams of the BTDN model and provided a framework for testing.

The top four central or prominent actors identified as popular from reciprocal peer nominations, as revealed by a sociograph, made up the first-tier team. The prominent actors performed roles as team leaders, facilitators, and mentors. Ambrose (2002) explained, “Mentoring is your attempt to guide someone through the process of becoming a more fulfilled and productive member of the organization” (p. 1). Three of the first team members as first-tier actors also performed as the team leader and mentor for a team. The remaining actors were divided among the three second-tier teams. These teams, led by each of the three popular actors from the first tier, made up the second tier on the BTDN model.

The sociometric process was intended to group the actors socially by strength of ties to other actors within the group into compatible teams positively enhancing the rate of group development dynamics. The linking structure between teams through sociometric placement with a mix of popular, rejected, neglected, controversial, and average status actors (Sherman, 2002) was designed with the intent to promote interdependency through the use of “network bridges—linking agents” (Valente, 2005, p. 112) to create a “structurally equivalent” (Valente, 2005, p. 112) systemic base for individual and group empowerment. Allowing an actor to work with a chosen peer could improve motivation. Isolates identified as neglected could receive more attention by arranging the isolates’ placement within the group to increase interaction with the group. Actors perceived negatively, identified as rejected, could receive additional specialized training in social skills to improve the strength of their nomination among their peers (T. McIntyre, 2003). The intent of the BTDN model is to promote learning organization behavior (Levine, 1995) with a transformational (Bass, 1985) organizational culture.

The BTDN served as an organizational change intervention model for the current study. The BTDN model depends upon several key factors to operate as intended, including the need for support from the senior leadership of the church, especially the pastor, who must be willing to view the model as a long-term structural change to the organization. Implementation of the BTDN model could have a cultural impact upon the entire organization. Granberg-Michaelson (2004) reported, “If people feel that their particular gifts and personalities are valued and can contribute something that is needed, they are likely to offer what they can to the process of organizational change” (p. 140). A clear vision of how a formally organized men’s network sustains the overall mission of

the church could affect successful integration with the existing organizational culture.

Morley (2006a) researched successful change programs in churches and determined three primary factors need to be present for sustained change: (a) a senior pastor who accepted personal responsibility for the program; (b) the senior pastor who viewed organizing the men as vital to building “strong men, marriages, families, churches, and communities” (p. 3); and (c) a long-term, 5- to 10-year planning model in place to sustain momentum.

Gaps in the Literature

No existing theoretical or research literature bore directly on the relationship between social networking and spiritual leadership. Although literature exists concerning social networking and spiritual leadership, the two were not linked. Furthermore, the literature involved no attempt to apply a formal structured social network model to men in nonprofit religious organizations. An exhaustive review of the literature revealed no research on the relationship of social networking in nonprofit religious organizations upon levels of spiritual leadership as measured by Fry’s spiritual leadership assessment instrument. Even with the presence of numerous instruments measuring levels of spirituality, no other instrument attempted to measure spiritual leadership.

Although various forms of applied organizational networking activity exist in church organizations, the connection between leadership and networking has not attracted the attention of social scientists. Current management in certain church organizations does support formal male networking practices. Two approaches are those of the Knights of Columbus (Koehlinger, 2004) and the Promise Keepers (Allen, 2002; Bartkowski, 2004), which both operate as separate legal entities. The third approach involves a wide range of other independent efforts ranging from independent local churches or

denominations to national nondenominational nonprofit entities. The National Coalition of Men's Ministries (2007) lists 82 member organizations operating some type of organizational network for men. The organizations promote men's ministries by organizing men as self-contained subgroups within organizations. Morley (2006b) noted that, prior to his own research, "successful church-based men's discipleship programs have not been systematically studied" (p. 4).

Contrasting Views

In contrast with the BTDN model intervention applied in the current research study is the model of Sonderman (1996), who noted, "I have no intention of laying out a model and barking, copy it" (p. 19)! This apparent rejection of the possibility of a formal social networking template derived from Sonderman's view that "the church is a living organism, not an organization" (p. 187). Morley (2005) submitted that "creating structure" (p. 2) is one of the essential factors for success when implementing organizational change in men's discipleship programs. Both Sonderman (1996) and Morley (2005) agreed structure or some type of organizational networking is important, but did not suggest a specific type of structure for any given organizational change intervention.

Perhaps the difficulty of introducing change within church organizations is due to the centralized bureaucratic nature historically found in religious entities (Giacalone et al., 2005). Performing an intervention with the BTDN model to increase spiritual leadership by creating a substructure within a religious organization could threaten an existing bureaucratic organization. Instituting a structural model designed to empower members and promote the concepts of a learning organization (Senge, 1990) could be

diametrically opposed to an entrenched bureaucratic culture. The spiritual leadership model depends heavily upon a clear organizational vision (Fry, 2003). A church pastor, serving as the organizational leader, could provide each member a clear understanding of the church vision, if one exists. Spiritual leadership theory (Fry, 2003) maintains that full participation of all primary stakeholders in the vision and stakeholder analysis process is necessary to establish a successful organizational vision. “Pastors have minimum authority because of the manner in which leadership has been defined in constitutions, by-laws, and position descriptions” (Giacalone et al., 2005, p. 524). Therefore, the church board or other authoritative administrator would need to be in symbiotic alignment before attempting the BTDN model intervention. Clearly, the confounding variables would need careful facilitation to gain acceptance of the BTDN model and its tenet of empowered teams.

Spiritual leadership theory is “an alternative for the development of authentic leadership theory” (Fry & Whittington, 2005a, p. 186). Authentic leadership theory seeks to identify “proactive positive characteristics” (Luthans & Avolio, 2003, p. 243). The characteristics include moral virtue, ethical choices, traits, and identity (Novicevic et al., 2006). The authentic leadership approach appears to emanate from trait theory and charismatic leadership underpinnings with the addition of values, although it does not seem to bring new measurable design to current research as does spiritual leadership theory. Spiritual leadership serves “as a source for personal, empowered team, and organizational transformation” (Fry & Whittington, 2005b, p. 27).

Conclusion

A review of the literature produced conclusions about networking and spiritual leadership without the benefit of the findings from the current research. The review of the work of other researchers led to the discovery that “humans have a spiritual intelligence, a spiritual dimension, and a spiritual power. Moreover, the management of individual spirituality as well as the leadership of others from a spiritual perspective is among the most fundamental of all management tasks” (Strack & Fottler, 2002b, p. 16). Social networking as an organizational design theory demonstrates parallel conclusions to spirituality research in leadership theory in that both theories share the pursuit of a holistic approach for improving leader–follower relationships resulting in improved organizational performance.

Spiritual leadership theory by Fry (2003) appears to be the strongest theory discovered in the review of the literature. As a primary proponent of spiritual leadership theory research, Fry (2003) provided germinal work on instrumentation for quantifying levels of spiritual leadership within individuals, allowing the fundamental proposition of spiritual leadership theory research to be tested in the proposed study as well as in the future. Fry (2005a) recognized three universal spiritual needs: “that what is required for workplace spirituality is an ‘inner life’ that nourishes and is nourished by ‘calling or transcendence of self’ within the context of a ‘community’ based on the values of altruistic love” (p. 621). Pursuit of these needs could positively improve the health and psychological well-being of workers, as leaders and followers, by enhancing trust, intrinsic motivation, and commitment through augmentation of a transformational learning organizational culture. Spiritual leadership theory is an important evolution of

leadership theory that could represent a new leadership theory paradigm for the beginning of the 21st century (Fry & Whittington, 2005b). Seeking to determine if levels of spiritual leadership can be increased in groups through social networking presents an original and innovative research design as presented in the current research study to add to the accumulating body of work related to the research topic. The findings of the current research reinforce the potential of an empowered team networking model to generate a positive impact (Matherly et al., 2005) for organizations seeking to improve members' quality of life and productivity.

Summary

A search of the literature through a systematic chronological research method revealed a clear linkage in the literature between networking and the study of leadership through a progressive evolution of theory. Historical research identified connective theory and research results that supported the need for the study and its contribution to the current body of literature. Previous theoretical frameworks were explored for a causal linkage to the hypotheses and research questions relative to the independent and dependent variables in the study. An extensive review of current theories relative to the current research recognized ongoing efforts in the fields of social networking and leadership with direct implications to the current study. Strack and Fottler (2002b) expressed the need for future research regarding why and how “leaders might promote a communal spirituality that would shape the organizational culture” (p. 44). Current literature supported an interdisciplinary approach to developing leaders to establish a successful long-term leadership development program. Goleman et al. (2004) reported, “What this requires is intentional effort, motivation, and an emotional commitment from

participants” (p. 102). Bennis (2002) noted, “In the twenty-first century, we will need leaders who know what is important in the long term, who have a vision, dream, mission, or a strategic intent” (p. 104). Visionary leaders create an environment that continually lets people know what is important and why people are a part of the organization. J. C. Collins and Porras (2002) portrayed a good vision as “what we stand for and why we exist . . . what we aspire to become, to achieve, to create that will require significant change and progress to attain” (p. 221).

Chapter 2 identified literature supporting the need for additional research by quantitatively measuring the effect of social networking as a communal structure such as the BTDN model upon the encouragement of spiritual leadership. Greenleaf (2002) noted, “A team builder is a strong person who provides the substance that holds the team together in common purpose toward the right objectives” (p. 80). The literature review produced conclusive historical and current research supporting the concept of actualizing social network theory as a systemic approach to team development with regard to the encouragement of leader behavior as epitomized by spiritual leadership theory. The literature review also revealed a need for additional research during this time of infancy in the field of spiritual leadership theory. The literature review indicated that spiritual leadership theory may be a paradigm event in the field of leadership theory. Chapter 3 addresses the nature and details of the research design that tests the encouragement of spiritual leadership through the use of networking and team development constructs.

CHAPTER 3: METHOD

The current study involved a search to address the problem of improving organizational performance with a holistic approach that acknowledges a spiritual component as equally valuable with the physical and intellectual characteristics of individuals and organizations. Spiritual leadership theory consists of nine dimensions or attributes fundamental to leadership (Fry, 2003). The literature reviewed supported theoretical leadership arguments that centrality of leader attributes are crucial to explaining organizational performance (Peterson & Seligman, 2004). The specific focus of the study was upon increasing the level of spiritual leadership within men to improve the organizational effectiveness of churches at the local neighborhood level. Follower commitment and productivity appear to be influenced by the level of spiritual leadership exhibited within organizations (Morley et al., 2006), and levels of spiritual leadership are vital to organizations in pursuit of a workplace spirituality culture (Giacalone & Jurkiewicz, 2003).

The purpose of the current research was to test a participative interlinking group networking model (Bryan, 2003) as an independent variable to verify the supposition of causation upon the level of spiritual leadership exhibited by male members in a nonprofit organization. The research involved a quantitative method approach with an experimental design employing a control group and two experimental groups as the intervening variable. The validated spiritual leadership assessment instrument (Fry, 2003) measured levels of spiritual leadership as a dependent variable with a pretest–posttest quantitative design to determine the impact of team development social networking upon the encouragement of spiritual leadership. An assigned task measured productivity also with

a pretest–posttest quantitative design to determine the impact of team development social networking upon group performance in terms of productivity. One-on-one interviews with structured questions were conducted at the end of the study with 3 participants randomly selected from the control group, the vision and stakeholder analysis treatment group, and the BTDN target treatment group to provide a better understanding of differences between pre- and posttest measurements.

Chapter 3 presents a detailed explanation of the quantitative methodology for the study with a research design that includes an intervening variable consisting of two treatment groups and a control group to test the BTDN model as an independent variable. The sample consisting of participants randomly divided into treatment and control groups was measured by levels of spiritual leadership with a pretest and posttest procedure to determine the probability for causality. The research sample participants were obtained from a small population within a single organization after acquiring informed consent, permission to use premises, name, and/or subjects (see Appendix E) from the Pastor Reverend Zale Lewis of the First United Pentecostal Church in DeRidder, Louisiana. Complete confidentiality was provided to all research participants. Quantitative data collection consisted of a single validated instrument, the Fry spiritual leadership assessment. Reliability of the instrument is discussed and has been tested in previous research trials. Data analysis occurred through a specific and appropriate statistical testing procedure for the quantitative method employing a true experimental design. Figure 4 presents precise sequencing for implementation of the research design in the current research study of team development social networking and its impact upon the encouragement of spiritual leadership.

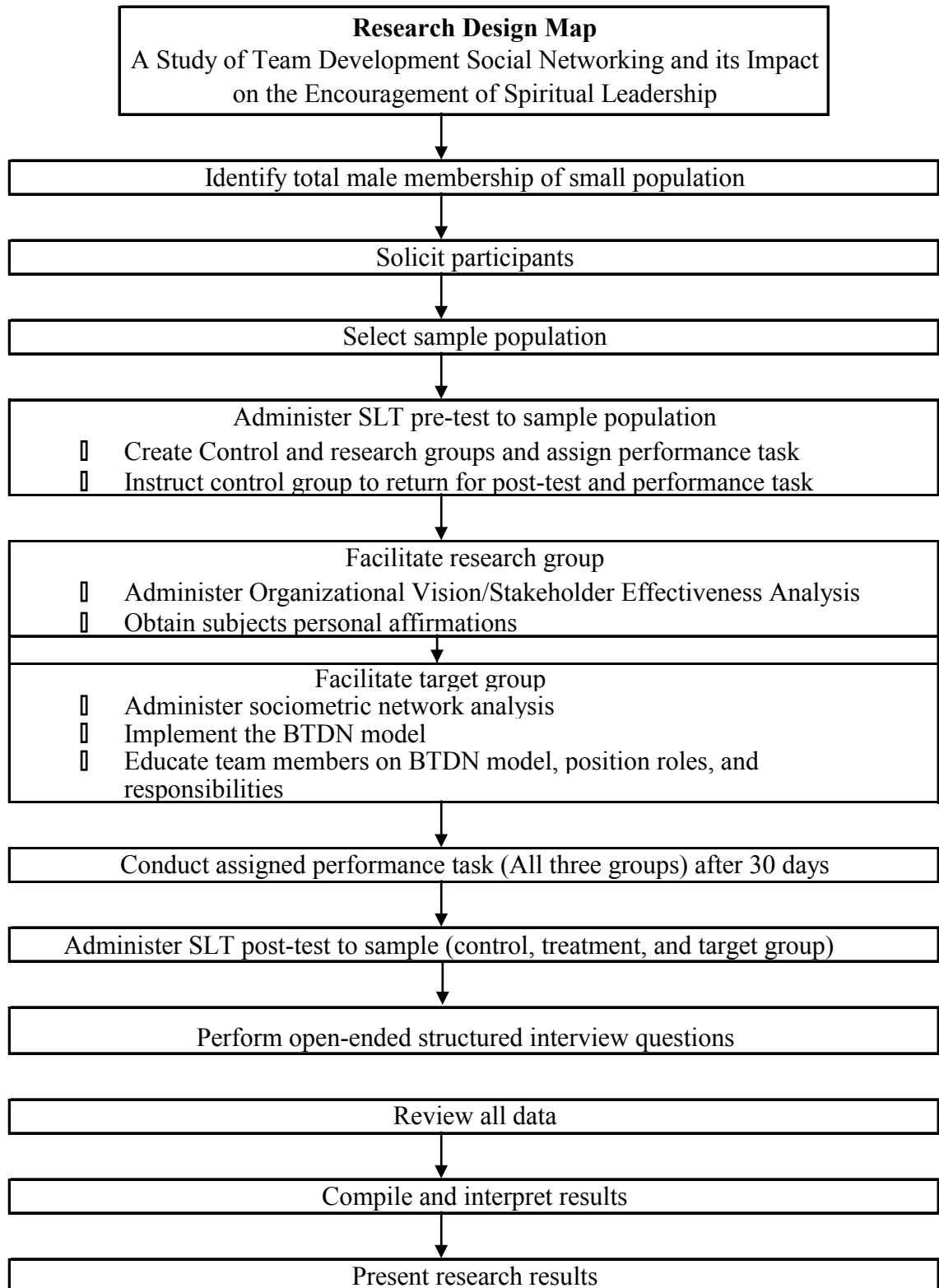


Figure 4. Research design map.

Rationale for Selecting Methodology and Design

The quantitative method with an experimental research design provided a consistent systematic approach to support theory development as opposed to generating new theory. The quantitative method involved the pursuit of an accurate scientific approach to determine the impact of an intervening treatment. The quantitative approach determined before and after results to explain and predict a statistically measured outcome to confirm and validate specific hypotheses by testing theory. Leedy and Ormrod (2001) explained the purpose of the quantitative method was “to answer questions about relationships among measured variables with the purpose of explaining, predicting, and controlling phenomena. This approach is sometimes called the traditional, experimental, or positivist approach” (p. 101).

Three measurable dependent variables consisted of a validated instrument measuring levels of spiritual leadership, an assigned task measuring productivity, and structured interview questions. A quantitative experimental approach was the best choice for the research. The research design sought to determine the existence of a causal relationship between the introduction of a social network model as an independent variable with spiritual leadership. Additionally, the research design sought to determine the effectiveness of the social network model in comparison with a second intervening treatment consisting of vision and stakeholder analysis for a controlled intervention trial employing two research groups and a control group. Malone and Fry (2003) showed vision and stakeholder analysis as an intervening process to improve levels of spiritual leadership in groups. However, the BTDN social networking model (Bryan, 2003) had

not been tested previously as an intervening process to determine its impact upon levels of spiritual leadership.

A small population consisting of the total male membership within a single church provided the research sample for the current quantitative study to examine a researcher-generated developmental phenomenon. Implementation of a quantitative methodology improved results by providing an objective quantifiable method in conjunction with open-ended questions to increase validity and achieve a research goal of accuracy to overcome any researcher bias. The experimental research design was appropriate because the participants were divided into three research groups, with one group subjected to a manipulative researcher intervention to determine cause and effect (Leedy & Ormrod, 2001). A controlled trial determined the success of randomization (Polit & Hungler, 1991) with comparable groups to achieve objective testing.

The research design was a three-group experimental design (see Table 4) that measured each participant's level of spiritual leadership to produce a group level of spiritual leadership. Administering a spiritual leadership (pretest–posttest) instrument served two purposes: inference of causation and repeated measures. The use of a control group allowed the inference of causation, while the use of repeated measures provided a more powerful test by removing preexisting variation among individuals. Forty-eight research participants were tested with a quantitative testing instrument and then randomly separated into two treatment groups of 16 participants each and a control group of 16 participants. Each hypothesis was tested utilizing a one-way ANOVA design to test mean score change in the spirituality leadership pre- and posttest spirituality leadership scale. A difference score between the BTDN group, the vision and stakeholder analysis group, and

the control group that did not participate in network activities or vision and stakeholder analysis provided the experimental design for testing levels of spiritual leadership and performance. Group productivity was measured by having all three research groups compete with the same performance task. The open-ended survey questions design element consisted of structured personal interviews conducted with 9 randomly selected participants, 3 selected from each group.

Table 4

Research Design Structure

Three research groups	Spiritual leadership theory pretest	Spiritual leadership theory posttest	Performance task	Interview questions
Treatment/research group that participated in vision and stakeholder analysis and BTDN activities				
Treatment/research group that participated in vision and stakeholder analysis only				
Control group that did not participate in BTDN activities or vision and stakeholder analysis				

A three-group or three-level one-way ANOVA test for a mean score productivity rating presented the conclusions of the research hypothesis concerning task productivity as presented in the research. Data analysis for the proposed research utilized Statistical Package for the Social Sciences (SPSS) software to obtain results for descriptive measures and hypothesis testing. Descriptive statistics consisted of a tabular presentation of sample size, mean scale score, standard deviation by control group category, a pretest, and a posttest.

To eliminate the possibility of influence from any type of Hawthorne effect, the control group received no personal attention or manipulation. Although both the treatment groups and the control group were given the same task of recruiting visitors, only the treatment groups were facilitated. Clark (1999) noted, "The major finding of the study [Hawthorne studies] was that almost regardless of the experimental manipulation employed, the production of the workers seemed to improve" (p. 1). Because the control group only received a pretest and a posttest, the group essentially received no form of manipulation or attention between testing to replicate the research intervention with the treatment group.

To counter any Hawthorne effect further, the members of the untreated control group were told they would not receive any type of treatment. The control group members were clearly informed about not receiving any form of attention other than a pretest and a posttest to ensure the untreated participants did not incorrectly believe they received some type of treatment and "somehow respond differently, simply because they are part of an experiment" (Triola, 2001, p. 18). The design was intended to ensure experimental control by randomized sample selection of three equal groups providing

researcher manipulation of the treatment groups as an optimal choice for the study. The design structure removed preexisting variations between participants by matching group scores from the Fry spiritual leadership assessment instrument, which allowed the research goals of maximum objective measurement to be accomplished by increasing internal validity and reliability.

Research Goals

The research questions and hypotheses were structured to support the use of an experimental design given the research goal focused upon causality. Employing two treatments with randomly selected participants within the available population assisted in the elimination of any systematic differences that could affect the results (Creswell, 2003). Two research questions guided the research:

R₁: Will a small group of men organized by social networking in a church congregation be more likely to increase levels of spiritual leadership than a group not so organized?

R₂: Is there a causal relationship between social networking in a church congregation and an increase of productivity?

Previous research (Malone & Fry, 2003) showed the treatment consisting of the vision and stakeholder analysis had positive causality with group levels of spiritual leadership. The BTDN treatment sought to determine if group levels of spiritual leadership could be increased above the causality baseline previously established by the vision and stakeholder process intervention.

The research hypotheses proposed the BTDN process intervention treatment could increase the levels of all nine spiritual leadership dimensions measured by the

spiritual leadership instrument. Special emphasis was placed upon the eighth dimension of productivity due to the focus of the current research study upon attempting to validate productivity with team development social networking and its impact upon the encouragement of spiritual leadership. The BTDN model process relates to each of the nine spiritual leadership theory dimensions as follows.

Vision. The BTDN model design establishes a structural platform for organizational change to promote spiritual leadership styles with the goal of enhancing a learning organizational culture. Transformational leaders articulate vision in a clear and compelling manner (Granberg-Michaelson, 2004) to inspire commitment and high performance from followers. The BTDN model structurally creates a high percentage of leadership positions with its interlocking team concept (Likert, 1961) to promote the development of effective visionary leaders. Vision enhancement occurs when structurally aligning an organizational system to support authentic leaders demonstrating compatible values by positioning them to act as a role model to empower people in the development of a personal visionary leadership role for mission accomplishment (Covey, 2002).

Hope and faith. Spiritual leaders demonstrate faith by exhibiting trust in others to perform well with a shared belief in an organization's vision or purpose (Wheatley, 2002b). Effective churches are dependent upon volunteers to accomplish organizational goals. Faith in the organizational vision is the only compensation a church leader has to motivate a volunteer (Warren, 2007). The BTDN model is a process designed to depend upon a high level of trust or faith between leaders and followers through the dynamic structuring of most members to experience the duality of a leader or follower position in a social network of peers. Employing Walsh's Classroom Sociometrics (Walsh, 2004) to

organize peers promoted a cultural climate of high participation and low conflict (Thamhain, 1999). A team-based structure of peers is the best way to become a learning organization because the learning endures (Chatfield, 2006). This design should enhance a sense of community with trust, shared values, mutual understanding, and behaviors (Cohen & Prusak, 2001) that promote hope and faith in the accomplishment of a shared vision (Kuhn, 2003).

Altruistic love. Successful social interaction depends upon resolving feelings of acceptance and rejection between individuals (Martinez, 2005) to enhance a sense of community through the acknowledgment of an element of spirituality in the workplace (Garcia-Zamor, 2003). Personal social networks such as the BTDN encourage trust and shared understandings (Kuhn, 2003) of personal wholeness, harmony, and well-being arising from altruistic love between organizational members. Effective teams with creative high-morale members develop a spiritual bonding that can last a lifetime. Organizing teams based upon learning organization research provides the operational foundation for effective teams (Senge, 1990). However, the presence of authentic leaders in the network is crucial to the success of the organization (Luthans & Avolio, 2003).

Meaning or calling. The BTDN provides an empowering organizational culture to volunteers confident of a meaning or calling in life and creates an atmosphere of purpose (Greenleaf, 2002). Grouping individuals into teams with a common vision gives the members a calling or purpose larger than themselves (Wheatley, 2002b). Spiritual leadership is a new representation of leadership focusing on values, community involvement, and spirituality (Wolf, 2004). An organizational culture that promotes spiritual leadership provides meaning and purpose to its members by empowering them

with structure as a leadership dimension (Stogdill & Coons, 1957). The team empowerment approach (Bennis & Goldsmith, 1997) could create an influential climate to assist others in the network to discover a personal meaning or calling (Levoy, 1997) with an organization willing to mentor and assist the growth of these personal aspirations in conjunction with the organizational vision (Katzenbach, 1998).

Membership. The very act of instituting the BTDN into a nonprofit church or an organization that has not previously organized its members in any manner will demonstrate appreciation and spiritual value to its members (Reave, 2005). Structuring highly effective work groups (Likert, 1961) as networked teams (Wasserman et al., 2005) operating with participative and transformational leadership principles allows members to personally experience spirituality as a process of exercising deeply held values to find meaning in a common purpose (Block, 1993).

Inner life. Socially networking members of an organization with a spiritual leadership process builds a sense of community and a sense of spiritual wholeness (G. Fairholm, 1997). The ability of the BTDN to affect the spiritual health of individuals within the network largely depends upon the authenticity of the spirit-centered leadership of the organization (Jue, 2004) hosting the BTDN. Strong congruent authentic leadership where espoused values match actual behavior will positively affect spirit-centered leadership (Avolio & Luthans, 2006). The willingness of organizational leaders to accept and manage personal, organizational, and interactive spirituality affects worker productivity (Kolodinsky et al., 2003). Ethical, moral, and personal values evolve from a person's spiritual practice (H. Beazley, 1997) and represent the inner life of followers and leaders. Leaders who express concern for inner-life factors as a means to an end without

personally actualizing these factors in life will fail to achieve organizational unity (Strack & Fottler, 2002b). A weak servant leader (D. A. Beazley, 2002) without spiritual leadership characteristics (Zwart, 2000) would pose a major threat to the success of the BTDN model. Conversely, a strong transformational servant leader (Spears & Lawrence, 2002) would be substantially empowered by having highly self-motivated networked teams supporting shared goals generated from a common vision.

Organizational commitment. Individual commitment shares a commonality with membership. If a member feels understood and appreciated, then a feeling of attachment to the organization should generate loyalty (Peterson & Seligman, 2004). Pace (2001) identified the need for some type of system to provide team accountability. The BTDN process supplies accountability (Sonderman, 1996) by ensuring a leadership presence in and between each team connected to the existing host organization's established leadership structure. Despite the normal group development dynamics (Tuckman, 1965) of a self-directed team (Thamhain, 1999) with considerable team autonomy, each team leader follows a traditional chain of command within the BTDN up through the network to a single network chairperson or leader who answers directly to the hosting organization's leadership structure (Bryan, 2003). Pace (2001) revealed a high rate of failed teams that continued with the original purpose without maintaining an affiliation to the original hosting or umbrella organization. Pace (2001) concluded the lack of organizational commitment and loyalty was directly caused by a lack of leader accountability to the hosting organization's existing command and control structure.

Productivity. The research design goal of the current study involved a search to compare the levels of spiritual leadership with productivity by testing two independent

variables: vision and stakeholder analysis (Fry, 2003) and the BTDN (Bryan, 2003) model. The research design explored the possibility of a causal relationship between an increase in spiritual leadership social networking and an increase in productivity. The use of teams and the impact of team performance upon productivity (Daft, 2007) is a subject of much debate (Katzenbach, 1998). Application of the BTDN model in the current research tested a specific team structure in a nonprofit organization as a method of organizing a men's ministry. Many organizational structures exist in the field of men's ministries. Sonderman (1996) noted, "What works for someone else's ministry may not work for yours" (p. 186). Many types of teams exist, including self-directed work teams, problem-solving teams, product design teams, sales account teams, cross-function expert teams, process redesign teams, involvement teams, empowerment teams, sensitivity teams, and even teamwork teams. Katzenbach stated,

The team-based organization became a dangerous idea, if not a dirty word, in the minds of those who saw it lead to the pursuit of instant teams everywhere. And they were right! Today, however, the notion of performance is central to the various team efforts in well-managed enterprises. (p. 81)

Numerous variables with a team approach related to production affect a team's performance, such as a philosophical view of organizational theory, team structure, leadership dimensions, management styles, types of teams, types of tasks, interpersonal dynamics, and group maturation.

Theory for the BTDN model evolved from the general systems view as "one of systems operating within systems" (Hatch, 1997, p. 39) based upon Hatch's (1997) premise that "social structure cannot be avoided; if you do not design your organization

around a social structure, one will emerge from the work activities and associations of people within the organization” (p. 181). The application of a “network organization” (Hatch, 1997, p. 191) was utilized with the BTDN to promote informal ties with lateral relationships to collaborate subsystems, referred to as teams within the BTDN model. The networked team approach optimized a proactive design with characteristics that compensated for organizational contingency factors. Daft (2007) reported, “The emphasis given to efficiency and control versus learning and flexibility is determined by the contingencies of strategy, environment, technology, size/life cycle, and culture” (p. 69).

Team structure affects organizational performance through team member relationships “that determine the allocation of tasks, responsibilities, and authority” (Stewart & Barrick, 2000, p. 135). Leadership dimensions within a team structure consist of numerous variables such as matching organizational traits with team member skills (Brown, Farrell, & Zorn, 2007) and matching team roles with team members’ characteristics and behaviors (Chong, 2007). Team autonomy, along with individual skills, knowledge, and abilities, has an effect on team performance (Leach, Wall, Rogelberg, & Jackson, 2005). Roles and relationships between team members and the complexity of team tasks can influence interpersonal conflict within a team, which can have a negative effect upon performance (De Dreu & Weingart, 2003). Resolution of any uncertainty between an existing organizational hierarchy and the team’s domain can affect a team’s ability to perform well (Katzenbach, 1998). Performance has been shown to be positively affected by shared leadership (Carson, Tesluk, & Marrone, 2007). Shared leadership is a structural component of the BTDN model. Gittell (2003) compared accountability and learning as opposite management styles with respect to performance

measurement. “At American [Airlines], the purpose of performance measurement is accountability, often with a punitive twist. At Southwest, the purpose of performance measurement is to learn and improve over time” (Gittell, 2003, p. 149). Measuring actual production of the BTDN model (Bryan, 2003) by a performance task compared to measuring the performance dimension of the spiritual leadership instrument (Fry, 2003) helped determine any causal relationship to organizational outcomes for the effectiveness variable of “objective measures of performance” (Fry et al., 2005, p. 859) in a service organization to provide additional validity to spiritual leadership theory.

Satisfaction with life. An individual’s overall satisfaction with life as related to spiritual leadership (Wolf, 2004) could produce tangible stakeholder satisfaction (Lauer, 2003). Higher levels of satisfaction with life come from actively engaged members (Winseman, 2004). A sense of well-being arising from a well-functioning team structure (Turner et al., 2002) shares and supports spiritual leadership theory (Fry, 2003). The intervention of the BTDN process in the current research did not increase levels of spiritual leadership. However, duplicating the current research with a longer duration between the SLT pre and posttesting could reasonably have a positive impact upon subjective well-being or satisfaction with life as a whole for a socially networked group.

The BTDN is a change intervention model designed to transform an organizational culture to enhance levels of spiritual leadership. The BTDN process intends to support the causal model of spiritual leadership theory as shown in Figure 2 by advancing the nine dimensions measured within the spiritual leadership theory survey. The first three spiritual leadership theory dimensions—vision, hope and faith, and altruistic love—represent leader values, attitudes, and behaviors enhanced by the BTDN

process of structural organization to support team performance. The foundation established by these first three spiritual leadership theory dimensions as enhanced by the BTDN empowers team members with structure as a leadership dimension to converge personal meaning and calling with the organizational vision through the application of participative and transformational leadership practices. Structurally supporting authentic leaders as role models should achieve a culture of trust, shared values, and mutual understanding, promoting a shared vision to assist team members with personal wholeness, harmony, and well-being. The expected results from basing the BTDN model process upon spiritual leadership theory are increased organizational outcomes identified as organizational commitment, productivity, and worker well-being.

Hypotheses designed for the study were for the quantitative methodology. Data analyses in the quantitative approach to the experimentally designed study tested the following alternative and null hypotheses.

Overall hypotheses:

H1₀: No significant change occurs in the spiritual leadership scale mean scale score for the group members participating in social networking activities.

H1₁: Significant change occurs in the spiritual leadership scale mean scale score for the group members participating in social networking activities.

H2₀: No significant change occurs in the task productivity score for the group members participating in social networking activities.

H2₁: Significant change occurs in the task productivity score for the group members participating in social networking activities.

Supporting hypotheses:

H3₀: No significant change occurs in the vision scale mean score for the group members participating in social networking activities.

H3₁: Significant change occurs in the vision scale mean score for the group members participating in social networking activities.

H4₀: No significant change occurs in the hope and faith scale mean score for the group members participating in social networking activities.

H4₁: Significant change occurs in the hope and faith scale mean score for the group members participating in social networking activities.

H5₀: No significant change occurs in the altruistic love scale mean score for the group members participating in social networking activities.

H5₁: Significant change occurs in the altruistic love scale mean score for the group members participating in social networking activities.

H6₀: No significant change occurs in the meaning and calling scale mean score for the group members participating in social networking activities.

H6₁: Significant change occurs in the meaning and calling scale mean score for the group members participating in social networking activities.

H7₀: No significant change occurs in the membership scale mean score for the group members participating in social networking activities.

H7₁: Significant change occurs in the membership scale mean score for the group members participating in social networking activities.

H8₀: No significant change occurs in the inner life scale mean score for the group member participation in social networking activities.

H8₁: Significant change occurs in the inner life scale mean score for the group member participation in social networking activities.

H9₀: No significant change occurs in the organizational commitment scale mean score for the group member participation in social networking activities.

H9₁: Significant change occurs in the organizational commitment scale mean score for the group member participation in social networking activities.

H10₀: No significant change occurs in the productivity scale mean score for the group members participating in social networking activities.

H10₁: Significant change occurs in the productivity scale mean score for the group members participating in social networking activities.

H11₀: No significant change occurs in the satisfaction with life scale mean score for the group members participating in social networking activities.

H11₁: Significant change occurs in the satisfaction with life scale mean score for the group members participating in social networking activities.

The quantitative experimental research design was the optimal choice to accomplish the goals of the study. Employing the use of a control group and two treatment groups with two independent variables to represent a sample within a small population allowed the BTDN model to be engaged as an independent variable to quantify the data collected by the Fry spiritual leadership assessment instrument selected to act as the dependent variable.

Population and Sampling

Population

115 male members of the First United Pentecostal Church, a local church located in DeRidder, Louisiana, received consent to act as a research subject invitations to participate voluntarily in the study (see Appendix F). The total male membership of the organization comprised a small population and the volunteer participants selected for the research study were the sample. A true cross-section of the total population within the single church was not represented because the sample consisted of volunteers. The First United Pentecostal Church in DeRidder, Louisiana, could be representative of a typical church in a small community within the United Pentecostal Church International district of Louisiana within the southeastern United States. Male members of the First United Pentecostal Church in DeRidder, Louisiana are described as any male 18 years of age and older who meet the requirements of the church By-Laws. Inviting all male members provided a complete range of participants without qualification or discrimination between leaders and followers or levels.

Sampling

The desired research goal for the sample was 48 participants out of a possible 115 members, which provided a 41.74% participation rate and achieved a high level of confidence. Forty-eight participants resulted in a statistically significant sample to test the hypotheses within the experimental research design. Testing the effect of self-managed performance teams organized with 4 participants per team within the treatment group provides the same size teams regardless of how large or small the total membership of other churches that might be available for testing within the south-central region of the

United Pentecostal Church International denomination. Churches with larger memberships would simply have more interlinking teams of 4 participants until all male members of the church have team assignments.

Having 16 members within the research target group allowed four complete interlinked teams within the first two tiers of the BTDN model (see Figure 3). A sample size of 48 participants organized into three groups of 16 participants each allowed the research target group to have four complete teams while the control group and the vision and stakeholder analysis treatment group were not organized into teams or any other type of organizational structure. The control group and the vision and stakeholder analysis treatment group were left without external assistance to accomplish the same task of recruiting visitors as was assigned to the BTDN target group. The target group consisted of four-member teams within a small population produced typical small group development dynamics replicable to any comparably sized church within the south-central region of the United States.

Informed Consent and Confidentiality

The total research population received contact letters written by the church pastor, informing all male church members of the research project and encouraging all male members to participate voluntarily for the benefit of the organization. Included with the pastor's letter was a statement of confidentiality and a fully informed consent form to be signed for authorization to participate as a research participant. Volunteer participants received invitations to an orientation meeting to explain the research project, collect the signed fully informed consent forms, and initiate the research. Confidentiality was ensured to all participants by assigning a code number to each testing instrument, thereby

providing complete anonymity. To strengthen validity of the study, pre- and posttest scores were codified by anonymously matching participants using alphanumeric characters in conjunction with identifications or passwords to ensure confidentiality. No participants' names or personal information will be published in conjunction with any published results of the research.

Data Collection

All data of a quantitative or qualitative nature were collected during in-person meetings. Snijders (2005) explained, "Continuous-time network evolution is assumed" (p. 215) by management researchers measuring group or network effectiveness or outcomes through the collection and analysis of longitudinal network data. Allowing 30 days between the pretest and the posttest provided the longitudinal or horizontal time line needed to allow the intervening variable or treatment to function.

Data were collected from one instrument, an assigned task, and structured interview questions, which represent the three dependent variables in the research. The Fry spiritual leadership assessment instrument, post research interviews, and an assigned task of recruiting men who were not participants of the study to attend a church-sponsored event provided the measurable data for the research goals. Other data-gathering techniques such as direct mail or internet surveys could be more efficient regarding time management and communication. However, the techniques were not compatible with the independent treatment research goals that included the facilitation of a manipulative intervention intended to affect effective teamwork and group maturation stages of development. The BTDN model process was the manipulative intervention tested in the current research study for possible causality to levels of spiritual leadership.

Instruments

Fry Leadership Assessment

Data were gathered from participants by means of one instrument, the Fry spiritual leadership assessment instrument (Fry, 2003), a performance task, and structured interview questions. The Fry spiritual leadership assessment instrument provided the pretest and posttest data covering the 30-day duration of the research with the sample acquired from the total male membership of the church. The Fry spiritual leadership assessment instrument was the key instrument for the quantitative portion of the experimental research design and provided the statistical measurements for the difference between pretesting and posttesting to determine the probability of causality between the research intervention and level of spiritual leadership identified in the control and treatment groups.

The survey questions of the Fry Spiritual Leadership assessment instrument (see Appendix G) measured “three dimensions of spiritual leadership, two dimensions of spiritual survival, and organizational commitment and productivity” (Fry, 2003, p. 841). These nine dimensions are identified as follows: (a) vision—describes the organization’s journey and why the journey is taken and defines personal identification and behavior; (b) altruistic love—a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others; (c) hope and faith—the assurance of things hoped for and the conviction that the organization’s vision, purpose, and mission will be fulfilled; (d) meaning or calling—a sense that one’s life has meaning and makes a difference; (e) membership—a sense that one is understood and appreciated; (f) inner life—the extent to which one has a spiritual practice; (g) organizational

commitment—the degree of loyalty or attachment to the organization; (h) productivity—efficiency in producing results, benefits, or profits; and (i) satisfaction with life—one’s sense of subjective well-being or satisfaction with life as a whole. Four to five segregated variable questions shown in the revised spiritual leadership questionnaire for each dimension (see Appendix H) were measured utilizing a Likert-type scale from 1 to 5 with 1 representing *strongly disagree* and 5 representing *strongly agree*.

Although the spiritual leadership questionnaire included collecting demographic data from participants, the demographic data were not relevant to the goals of the study. The demographic data was only used to confirm the individual participants met the specifications for the research population and to test for any demographic effect upon the scoring results. The qualitative portion of the questionnaire located at the end of the 40 quantitative questions was also not included in the scope of the current research. Appendix I provides the permissions granted for the use of the Fry spiritual leadership assessment instrument in the current research.

The Fry spiritual leadership assessment instrument was chosen due to its specific focus upon the inclusion of spirituality as a factor of leadership. Over 150 instruments measure some form of spirituality. However, only the spiritual leadership assessment (Fry, 2003) specifically includes leadership as a theoretical component to be measured. The convergence of spiritual and leadership theory provides the only known measurement device to pursue a holistic approach to management and leadership theory.

Assigned Performance Task

Productivity was measured by scheduling a single event hosted by the church at the end of the 30-day research period and assigning the same performance task to the

control group and the two treatment groups. The assigned task consisted of all three groups being asked at the beginning of the 30-day research period to recruit nonparticipant men to attend a church-hosted event. The nonparticipant men might or might not have been members of the church. The number of nonparticipant male guests attending the event determined the task productivity level of the control group versus the treatment groups. Measuring the three-group task exercise produced a task productivity score for comparing the interaction results of social networking to spiritual leadership and productivity.

Structured Interview Questions

A personal interview with structured questions for 3 randomly selected participants from each sample group increased validity and reliability of the study. Open-ended questions helped gain a better understanding of the research to help explain the difference between the pre- and posttest measurements to obtain information that could not be captured by the standardized Spiritual Leadership Theory instrument and the quantitative performance task. Eighteen percent of the sample were interviewed to ensure adequate reliability and validity. Three participants from each of the three 16-member groups participated in a face-to-face personal interview. The interviews were analyzed with the quantitative data to enhance the accuracy of the results.

Reliability

Reliability and validity of the spiritual leadership assessment instrument were established in a number of studies in a variety of settings. Trials were conducted with the U.S. Army (Fry et al., 2005) and public elementary and middle school systems (Malone & Fry, 2003). The studies established a baseline for future measurement.

Fry and Matherly (2006) reported “three dimensions of spiritual leadership, two dimensions of spiritual survival/well being, and organizational commitment and productivity were measured using survey questions developed and validated especially for SLT [spiritual leadership theory] research (Fry et al., 2005; Malone & Fry, 2003). The spiritual leadership causal model was tested by “the AMOS 4.0 SEM [structural equation modeling]. The SPSS program tested the causal model utilizing maximum likelihood estimation (Arbuckle & Wothke, 1999; Fry & Matherly, 2006). Previous research by Fry et al., (2005) supported a high probability of reliability, repeatability, or constancy. Malone and Fry (2003) noted, “Overall the model shows a very good fit with the overall chi-square for the hypothesized model using the maximum likelihood estimation method is 1112.732 (486 d.f; $p < .001$)” (p. 12). Using the degrees of freedom between the hypothesized models and the chi-square values indicated a good to superior fit with acceptable values of greater than .90 compared to a .961 normed fit index, a .978 incremental fit index, and .978 with the comparative fit index. The spiritual leadership causal model was not statistically rejected and was accepted with significant statistically plausible causality.

Quantitative testing with the Fry (2003) Fry spiritual leadership assessment instrument appears very reliable due to consistent objective and observable results. Taking random variation into account, the Fry spiritual leadership assessment instrument demonstrates reliability by producing nearly the same result each time the Fry instrument results are observed. This type of reliability is estimated rather than determined precisely, because true random variation values are unknown and must be estimated. Two ways reliability is usually estimated are test-retest and internal consistency. In a study by Fry et

al. (2005), internal consistency correlations ranged from 0.83 to 0.93. As with any type of correlation, the closer the number is to 1, the higher the true reliability and lower the random variation. A reliability of .83 means the variability is about 83% true repeatability and 17% random variation. In the current research study, the control group pretest-posttest correlation gave another measure of the reliability of the instrument.

Validity

Reliability of the Fry spiritual leadership assessment instrument was established through research conducted in a field experiment (Malone & Fry, 2003). Use of confirmatory factor analysis through the employment of SEM indicated a good fit of the spiritual leadership theory model to sample data with the measured variables. The question of validity concerning a valid instrument means, in general, that a valid instrument measures what it is supposed to measure. Internal validity refers to whether it is appropriate to assume a causal relationship between the treatment and the outcome. The internal validity of the current experimental research approach was increased through the presence of a control group and two treatment groups in concert with the reliability of the study. Matching individual scores removed preexisting variations between individuals, thus making the test more powerful. Valente (2005) reported, "Using networks as intervention points may present the best opportunity for understanding how networks influence behavior change" (p. 112). The current social network analysis experimental research design was specially selected to apply sociometric analysis (Sherman, 2002) as an organizational intervention by creating teams to determine if team development influenced levels of spiritual leadership in the participants. To limit possible internal threats to validity, the target BTDN research group was asked not to discuss the

details of the research process with the members of the control group or the vision and stakeholder analysis research group to eliminate or minimize any diffusion effect (Creswell, 2003).

External validity refers to the ability to generalize the results of a study to other settings. Conducting all research within the organizational population selected for the current research study bolstered external validity. Inferences or conclusions were based upon statistics strictly drawn from within the research population without generalizing from any “social groups not under study” (Creswell, 2003, p. 171). Validity testing specific to the Fry spiritual leadership theory instrument (Malone & Fry, 2003) considered common method variance, single-source data acquisition regarding independent and dependent variables to produce modification indices with a latent variable error correlation of less than .10 parameter changes to chi-square values. This social science approach to statistical research found SEM to be “more flexible than marker variable analysis because it is capable of testing unrestricted method variance (UMV) causal mode since SEM allows the error terms to be intercorrelated without being fixed or constrained as in CMV [common method variance]” (Malone & Fry, 2003, p. 13). The specific results from validity testing of the Fry (2003) spiritual leadership theory instrument supported conducting research within the organizational population selected for the current research study.

Data Analysis Description

The statistical hypothesis testing procedure for the productivity task was an independent groups one-way ANOVA test on a difference score or gain score, where the difference score is created from the gain between a pretest and a posttest. Two dependent

variables consisted of the difference in spiritual leadership as measured by the pretest and posttest scores obtained using the Fry spiritual leadership assessment instrument and an assigned task. The research analysis had two factors, the Fry spiritual leadership assessment instrument and the assigned task, with two levels (the control group and the treatment group) testing one independent or intervening variable (the BTDN model incorporated with the Organizational Vision and Stakeholder Effectiveness Analysis Worksheet).

Appropriateness of Design and Problem

The data analysis involved determining if a difference occurred between the scores of the three groups and, if so, whether the difference occurred by chance, as well as the chances of being wrong when deciding to reject the null hypothesis. A difference score for each group was obtained by subtracting the total score prior to the intervention (the pretest) on the Fry (2003) spiritual leadership theory instrument from the total score after the intervention (the posttest). Then a comparison of the difference score from each of the two experimental or treatment groups with the score of the control group determined if a difference existed between the control and the treatment groups. An independent samples one-way ANOVA test produced the p value to determine the probability that the difference occurred by chance. The research findings determined the p value was greater than 0.05, therefore the differences revealed a greater probability the difference occurred by chance (rather than the treatment) and the results were not significant. If the p value had been less than 0.05, then by convention, the evidence would have been considered statistically significant and the null hypothesis would have been rejected, and the results would have been concluded that the average of the

dependent variable is not the same for each group. The lower a p value is, the stronger the chance is that the alternative hypothesis is correct. The p value is the chance of being wrong about the significant difference. For example, if the findings had produced $p = 0.02$, the difference between the scores of the three groups would have been statistically significant and the chance of being wrong with that decision would have been 2%.

Summary

Chapter 3 included a discussion of the quantitative method and the three-group experimental research design selected to accomplish the research goals of the current study. The traditional approach statistically tested the possibility of causality between the BTDN model (Bryan, 2003) and the level of spiritual leadership in a group of male participants as measured by the validated spiritual leadership assessment instrument (Fry, 2003). The control and experimental groups performed an assigned task so commitment and productivity could be measured. Upon completion of the posttest and performance task, a sample from each of the three groups was interviewed with structured open-ended questions to increase validity and reliability.

Sample participants for the research study were randomly selected from a small population with informed consent to provide repeated measures for longitudinal research data collection. The control group pretest-posttest provided additional validity to the reliability of the instrumentation. Difference scores produced clear data analysis of any statistically significant results. Chapter 4 presents the results of the systematic research design described in chapter 3 to generate the data needed in determining a statistically significant answer to the research questions.

CHAPTER 4: RESULTS

A general problem of forming an organizational way of life that stimulates and sustains elevated levels of worker productivity and commitment relates to the precise problem of low levels of spiritual leadership (Fry, 2003), which could diminish organizational efficiency within churches. Factors such as personal accountability, leadership, and team development could affect levels of productivity, commitment, and spiritual leadership in organizations or teams. Employment of a quantitative research method with an experimental design revealed a connection between participative social networking and levels of spiritual leadership in groups. An examination of the BTDN model (Bryan, 2003) determined whether a participative group networking process further increased the level of spiritual leadership over vision and stakeholder analysis (Malone & Fry, 2003). The current research study involved an attempt to answer two research questions. To answer the first research question, which asked if a small group of men organized by social networking in a church congregation would be more likely to increase levels of spiritual leadership than a group not so organized, a one-way ANOVA was employed to determine levels of significance and used to test the null hypotheses. To answer the second research question, which asked if there is a causal relationship between social networking in a church congregation and an increase of productivity, a chi-square goodness of fit test was used to test the null hypotheses.

The statistical design as outlined in chapter 3 supplied the framework for the data results presented in chapter 4. The statistical design consisted of a one-way ANOVA with a single-factor repeated measures difference test (see Table 5). The study had one ANOVA statistical treatment variable, which was the three groups receiving different

treatments. The treatment variable had three levels: in Level 1, a research control group had no treatment; in Level 2, a research group was administered the vision and stakeholder analysis treatment; and in Level 3, a research group was administered the vision and stakeholder analysis treatment in conjunction with the BTDN model treatment. The repeated measures were conducted through the use of a pre- and posttest dependent variable, the spiritual leadership assessment instrument (Fry, 2003), to test the general hypotheses that significant change occurs in the spiritual leadership scale mean scale score for the group members participating in social networking activities.

Table 5

One-Way ANOVA Single Factor Repeated Measures

Single factor with 3 levels	Spiritual leadership theory pretest	Spiritual leadership theory posttest	Posttest – pretest = difference
Control Group A			
Vision Group B			
BTDN Group C			

To add validity to the results, all three research groups performed an assigned task to provide an additional test of the second general hypothesis that significant change occurs in the task productivity score for the group members participating in social networking activities. The data from the test of the second general hypothesis utilized chi-square distribution to produce the statistical results for testing the hypothesis. Upon completion of the spiritual leadership theory posttest and performance task, a sample from each of the three groups was interviewed with structured open-ended questions to increase validity and reliability. The open-ended interviews were conducted to gain a

better understanding of the difference between the pre- and posttest measurements and to glean information that could not be captured by the standardized spiritual leadership theory instrument and the quantitative performance task.

Data Collection

The actual total population consisted of 115 males who attended the First United Pentecostal Church located in DeRidder, Louisiana. The target sample of 48 volunteer participants was successfully obtained, which represented 41.74% of the total population. Demographic information about the sample revealed the participants were predominantly Caucasian males with an even distribution of income and education levels with the exception of no postgraduates and an equal distribution of ages (see Table 6).

Table 6

Participant Demographics

Participant demographics	Compilation of				
	Group A	Group B	Group C	all groups	%
Ethnicity					
Caucasian	13	16	15	44	91.67
African American	1			1	02.09
Hispanic			1	1	02.09
Mixed	1			1	02.09
Other	1			1	02.09

Table 6 (continued)

Participant demographics	Compilation of				
	Group A	Group B	Group C	all groups	%
Income					
Under 20,000	2	3	2	7	14.59
21,000–30,000	3	1	2	6	12.50
31,000–40,000	1	3	4	8	16.67
41,000–50,000	2	3	2	7	14.59
Over 50,000	8	6	6	20	41.67
Education					
Less than high school	5	3	5	13	27.09
High school or GED	3	5	7	15	31.25
Some college	4	4	1	9	18.75
College graduate	4	4	3	11	22.92
Postgraduate degree					00.00
Age					
18–20		1		1	02.09
21–30	5	3	3	11	22.92
31–40	3	5	3	11	22.92
41–50	2	2	5	9	18.75

Table 6 (*continued*)

51–65	5	3	3	11	22.92
66 or over	1	2	2	5	10.42

Data Collection Procedures

Data were gathered through a series of group and individual meetings over a 30-day period. All male members of the church population were invited to an initial meeting where the research sample participants were identified and informed consent forms were signed. Each participant was administered the spiritual leadership theory pretest and assigned a participant code. The participants were then randomly and equally divided into two research groups and one control group. All meetings throughout the research were attended by approximately 50% of the participants, which created the need for additional meetings until all 48 volunteer participants were identified, coded, assigned to a research group, administered the pre- and posttest, and interviewed.

At the initial meeting, 16 participants were assigned to the BTDN group C utilizing Walsh's Classroom Sociometrics software (Walsh, 2004). Each of the 16 participants in the BTDN group C made 4 positive selections from the group to nominate preferred teammates. Then each participant made up to 4 negative selections from the group to nominate group members who were not preferred as teammates. This process identified popular (P) members, controversial (C) members, and rejected (R) members (see Figure 5). The selections are also displayed in a socio-map to provide a different perspective concerning the overall social placement by group nomination of each group member (see Figure 6). Plotting a sociogram of choices provided an overview of relationships between popular, controversial, and rejected participants. The perspective

provided an indication of preferred communication links between group members (see Figure 7). A sociogram of negative choices provides a clear perspective concerning linkages with rejected members (see Figure 8).

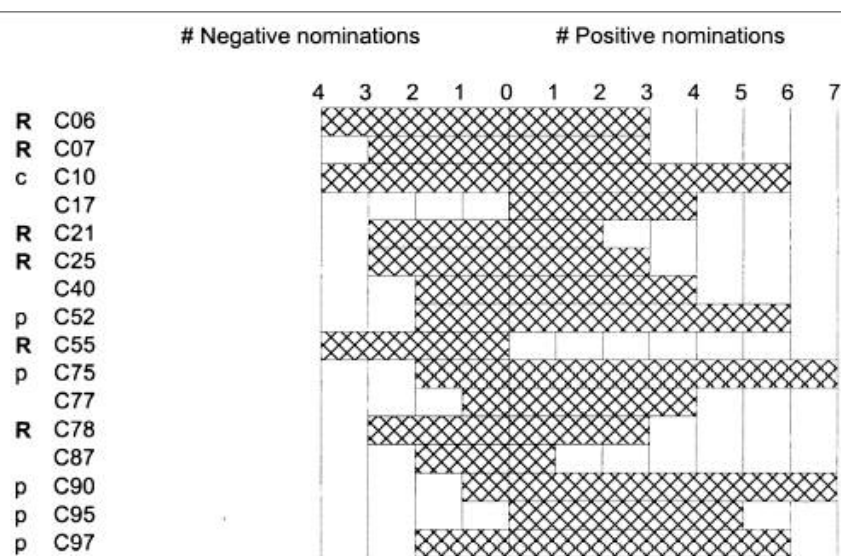


Figure 5. Sociometrics nomination.

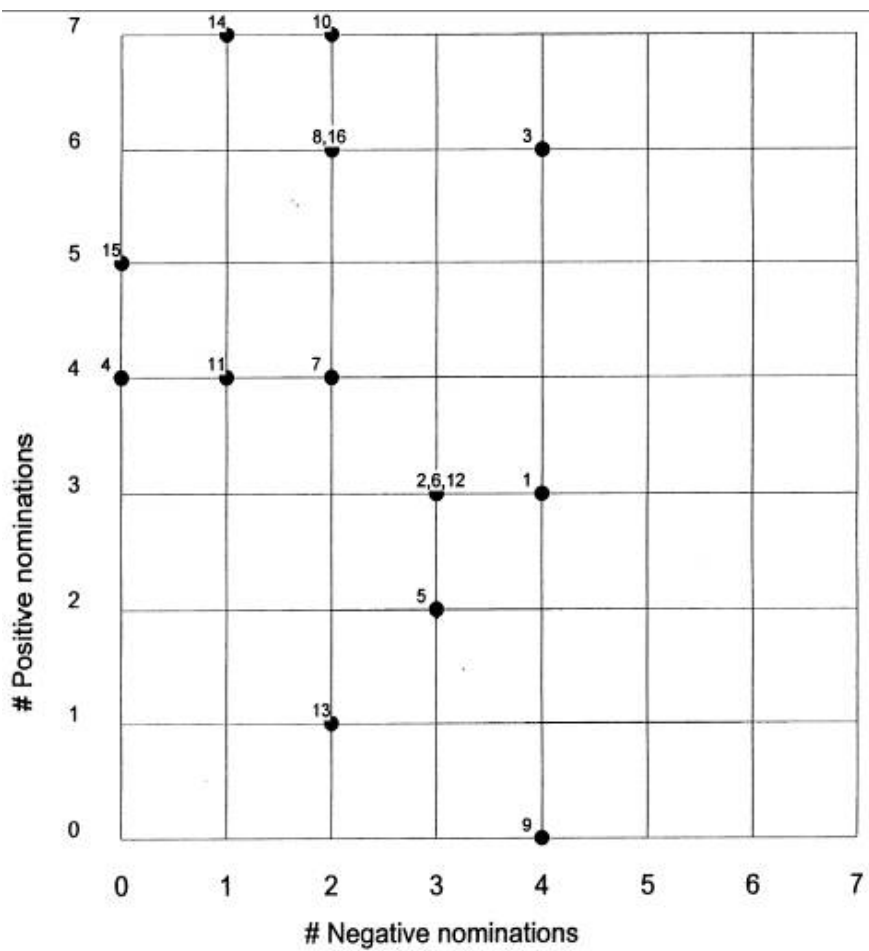


Figure 6. Socio-map.

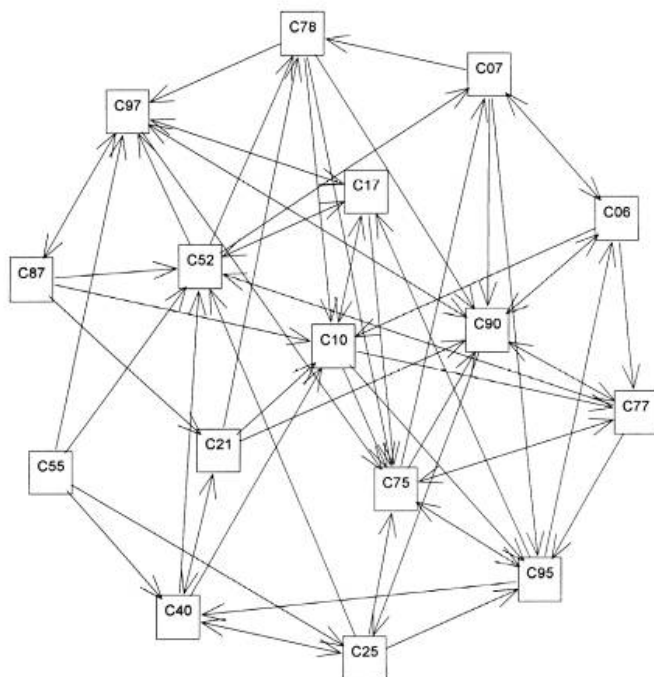


Figure 7. Sociogram of choices.

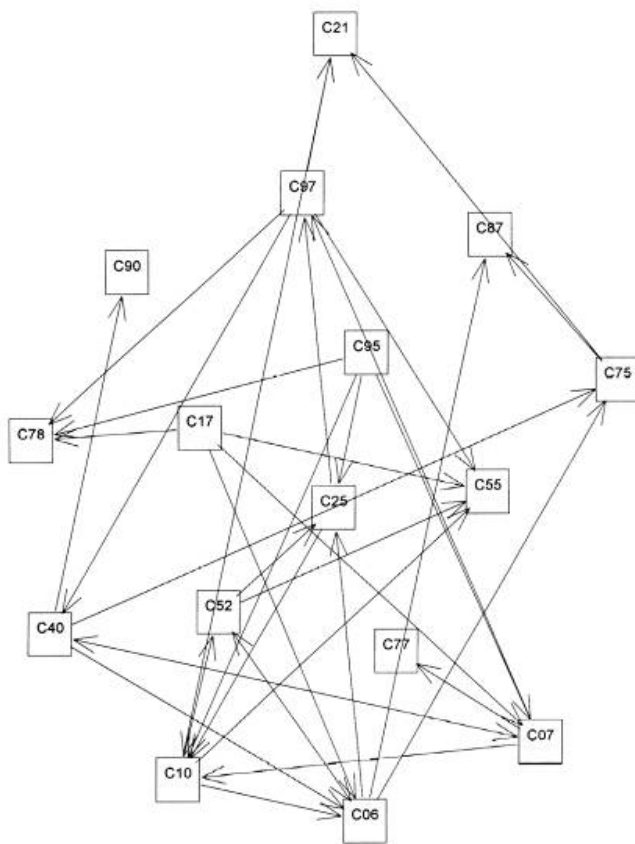


Figure 8. Sociogram of negative choices.

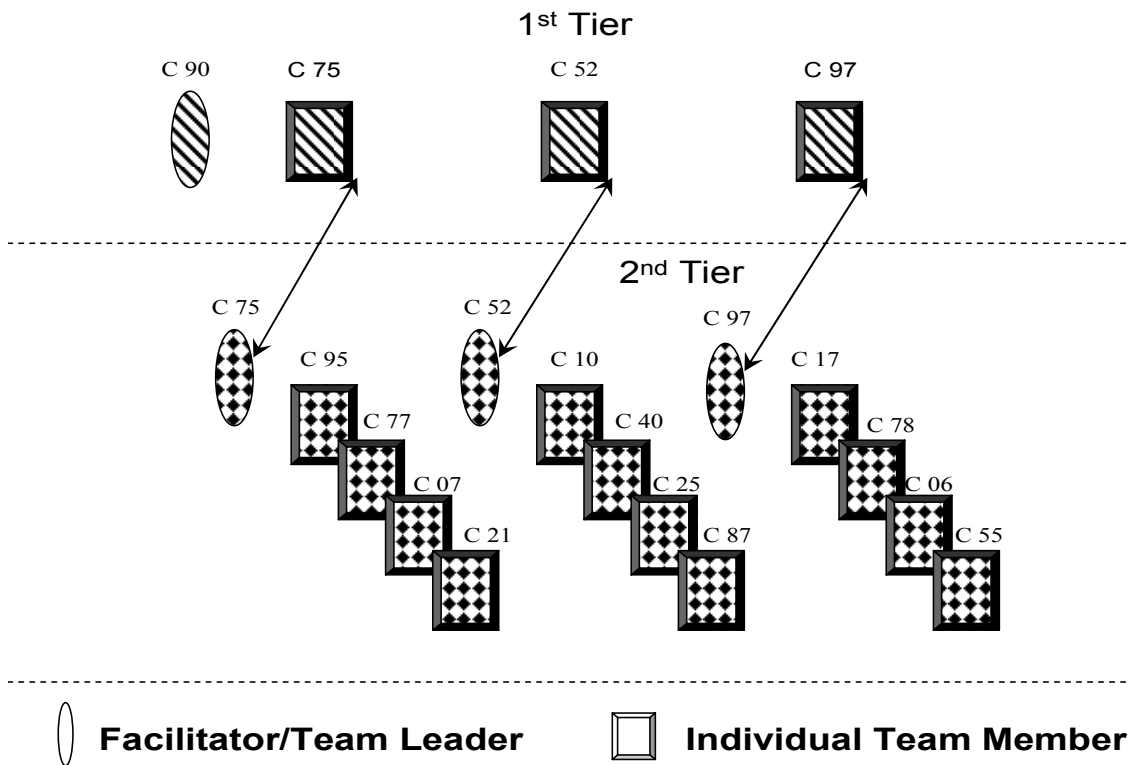
Specific assignment of team members within BTDN group C was accomplished by choosing the most popular participant and proceeding in descending order until all 16 participants were assigned. The first tier of the BTDN consisted of 4 participants in one team. The 4 most popular with the least amount of negative nominations, identified as C90, C75, C52, and C97, were selected for this team and assigned from left to right on the BTDN organizational structure. The 2nd, 3rd, and 4th members had a dual role as followers on the first-tier team and leaders on the second-tier team. Again, according to popularity ranking, the remaining participants were assigned left to right to each of the four layers of positions in the second tier until the remaining participants were assigned. The first layer of the second tier consisted of Participants C95, C10, and C17. The second layer of the second tier consisted of Participants C77, C40, and C78. The third layer of the second tier consisted of Participants C07, C25, and C06. The fourth layer of the second tier consisted of Participants C21, C87, and C55. The participant code is overlaid on the BTDN organization structure showing actual placement of each participant (see Figure 9).

Data Presentation and Analysis

The data collection was blemished by one of the participants in the BTDN group C who did not respond to most of the posttest questions. It was decided to exclude that case from analysis, as determination of the difference scores would be impossible if included. This resulted in sample sizes of 16 participants in both the control group and in the vision stakeholder group and 15 participants measured in the BTDN group C. The descriptive statistics on the difference scores, broken down into the dimensions, are given in Table 7. These descriptive statistics include (for each of the three groups) the sample

size, designated by N , the mean of the difference score, the standard deviation and standard error of the difference score, and a 95% confidence interval estimate of the true mean difference score.

Bryan Team Development Network (BTDN) Organizational Structure
(16 Participant Research Treatment/Target Group)



First tier team consists of 1 facilitator/network chairman and 3 team members = 4 Men

Second tier: 3 teams containing 1 facilitator and 4 team members = 12 Additional Men

Figure 9. Bryan Team Development Network organizational structure applied.

Table 7

Descriptive Statistics

Descriptive statistics		Standard	Standard	95% confidence	
dimension	<i>N</i>	Mean	deviation	error	interval for mean
Vision					
Control	16	.0469	.4763	.1191	-.2069-.3007
Vision/stakeholder	16	.1094	.4180	.1045	-.1134-.3321
BTDN	15	.2667	.4768	.1231	.0026-.5307
Hope/faith					
Control	16	.0000	.3162	.0791	-.1685-.1685
Vision/stakeholder	16	.1250	.4378	.1095	-.1083-.3583
BTDN	15	.2167	.6329	.1634	-.1338-.5672
Altruistic love					
Control	16	-.0125	.3462	.0866	-.1970-.1720
Vision/stakeholder	16	.0250	.3493	.0873	-.1611-.2111
BTDN	15	.0533	.5097	.1316	-.2289-.3356
Meaning/calling					
Control	16	-.0156	.3472	.0868	-.2007-.1694
Vision/stakeholder	16	.0469	.4105	.1026	-.1719-.2656
BTDN	15	.2500	.4226	.1091	.0160-.4840
Membership					
Control	16	-.0938	.4171	.1043	-.3160-.1285
Vision/stakeholder	16	.3281	.5456	.1364	.0374-.6188

Table 7 (continued)

Descriptive statistics		Standard	Standard	95% confidence	
dimension	<i>N</i>	Mean	deviation	error	interval for mean
BTDN	15	.2500	.5510	.1423	-.0551-.5551
Inner life					
Control	16	-.0125	.5084	.1271	-.2834-.2584
Vision/stakeholder	16	.1625	.3739	.0935	-.0368-.3618
BTDN	15	-.0800	.6316	.1631	-.4297-.2697
Organizational commitment					
Control	16	.0625	.4113	.1028	-.1567-.2817
Vision/stakeholder	16	.2875	.4193	.1048	.0641-.5109
BTDN	15	-.0267	.5849	.1510	-.3506-.2972
Productivity					
Control	16	.0000	.5164	.1291	-.2752-.2752
Vision/stakeholder	16	.4062	.5765	.1441	.0991-.7134
BTDN	15	.0833	.5876	.1517	-.2421-.4087
Satisfaction with life					
Control	16	.1375	.5097	.1274	-.1341-.4091
Vision/stakeholder	16	.3000	.5112	.1278	.0276-.5724
BTDN	15	.1600	.7018	.1812	-.2287-.5487
Spiritual leadership					
Control	16	.0156	.2079	.0520	-.0952-.1264
Vision/stakeholder	16	.1984	.3179	.0795	.0291-.3678
BTDN	15	.1200	.4615	.1192	-.1356-.3756

Table 8 shows the results of the one-way ANOVA tests for the spiritual leadership scale and each of the nine dimensions of the Fry spiritual leadership assessment instrument. To balance the chance of incorrectly accepting or rejecting a hypothesis, the value of $p < 0.05$ was selected as the level of significance for the current research study. Applying a less stringent level of significance of $p < 0.1$, as sometimes utilized in social sciences research, would have increased the risk that the results were due to chance. Similarly, the application of $p > 0.01$ would increase the risk that valid results could be rejected (Russell & Roberts, 2001). The first overall hypothesis, H1₀: No significant change occurs in the spiritual leadership scale mean scale score for the group members participating in social networking activities, could not be rejected. No evidence exists at the 0.05 level of significance to show that significant change occurs in the spiritual leadership scale mean scale score for the group members participating in social networking activities ($F = 1.15$, $df = 2, 44$, $p = 0.326$).

Table 8

One-Way ANOVA

	Sum of squares	<i>df</i>	Mean square	<i>F</i>	Sig.
Vision					
Between groups	.394	2	.197	.942	.397
Within groups	9.207	44	.209		
Hope faith					
Between groups	.368	2	.184	.810	.451
Within groups	9.983	44	.227		
Altruistic love					
Between groups	.034	2	.017	.103	.903

Table 8 (continued)

	Sum of squares	<i>df</i>	Mean square	<i>F</i>	Sig.
Within groups	7.265	44	.165		
Meaning calling					
Between groups	.592	2	.296	1.906	.161
Within groups	6.836	44	.155		
Membership					
Between groups	1.604	2	.802	3.116	.054
Within groups	11.324	44	.257		
Inner life					
Between groups	.490	2	.245	.933	.401
Within groups	11.559	44	.263		
Organizational commitment					
Between groups	.820	2	.410	1.811	.175
Within groups	9.964	44	.226		
Productivity					
Between groups	1.467	2	.733	2.335	.109
Within groups	13.818	44	.314		
Satisfaction with life					
Between groups	.246	2	.123	.369	.694
Within groups	14.714	44	.334		
Spiritual leadership					
Between groups	.269	2	.135	1.150	.326
Within groups	5.146	44	.117		

None of the supporting hypotheses could be rejected. For H3₀: No significant change occurs in the vision scale mean score for the group members participating in social networking activities, no evidence existed at the 0.05 level of significance to show that significant change occurred in the vision scale mean score for the group members participating in social networking activities ($F = 0.942$, $df = 2, 44$, $p = 0.397$). For H4₀: No significant change occurs in the hope and faith scale mean score for the group members participating in social networking activities, no evidence existed at the 0.05 level of significance to show that significant change occurs in the hope and faith scale mean score for the group members participating in social networking activities ($F = 0.81$, $df = 2, 44$, $p = 0.451$). For H5₀: No significant change occurs in the altruistic love scale mean score for the group members participating in social networking activities, no evidence existed at the 0.05 level of significance to show that significant change occurs in the altruistic love scale mean score for the group members participating in social networking activities ($F = 0.103$, $df = 2, 44$, $p = 0.903$). For H6₀: No significant change occurs in the meaning and calling scale mean score for the group members participating in social networking activities, no evidence existed at the 0.05 level of significance to show that significant change occurs in the meaning and calling scale mean score for the group members participating in social networking activities ($F = 1.906$, $df = 2, 44$, $p = 0.161$). For H7₀: No significant change occurs in the membership scale mean score for the group members participating in social networking activities, no evidence existed at the 0.05 level of significance to show that significant change occurs in the membership scale mean score for the group members participating in social networking activities ($F = 3.116$, $df = 2, 44$, $p = 0.054$). For H8₀: No significant change occurs in the inner life scale

mean score for the group member participation in social networking activities, no evidence existed at the 0.05 level of significance to show that significant change occurs in the inner life scale mean score for the group member participation in social networking activities ($F = 0.933$, $df = 2, 44$, $p = 0.401$). For H9₀: No significant change occurs in the organizational commitment scale mean score for the group member participation in social networking activities, no evidence existed at the 0.05 level of significance to show that significant change occurs in the organizational commitment scale mean score for the group member participation in social networking activities ($F = 1.811$, $df = 2, 44$, $p = 0.175$). For H10₀: No significant change occurs in the productivity scale mean score for the group members participating in social networking activities, no evidence existed at the 0.05 level of significance to show that significant change occurs in the productivity scale mean score for the group members participating in social networking activities ($F = 2.335$, $df = 2, 44$, $p = 0.109$). For H11₀: No significant change occurs in the satisfaction with life scale mean score for the group members participating in social networking activities, no evidence existed at the 0.05 level of significance to show that significant change occurs in the satisfaction with life scale mean score for the group members participating in social networking activities ($F = 0.369$, $df = 2, 44$, $p = 0.694$).

Assigned Task Performance Results

All three research groups were given an identical task to perform. The task was presented as a competition to determine which research group could bring the most visitors to a church-sponsored event. The event consisted of a catered meal and live entertainment with a men's gospel singing quartet hosted at a local scenic camping resort. Group A consisted of the control group, Group B represented the vision stakeholder

treatment group, and Group C was the BTDN treatment group. Group A received no researcher intervention or assistance of any kind and brought one visitor to the event. Group B received only the vision stakeholder analysis treatment and brought three visitors. Group C received the vision stakeholder analysis treatment and the BTDN intervention and brought 19 visitors (see Figure 10).

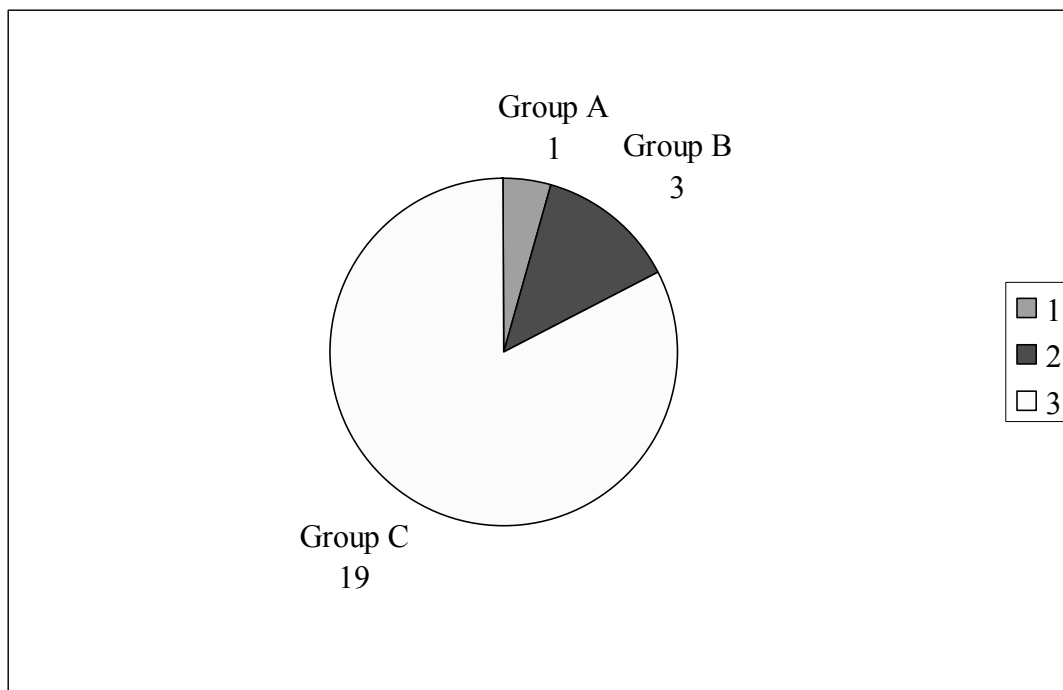


Figure 10. Assigned task performance results.

The second overall hypothesis, H₂₀: No significant change occurs in the task productivity score for the group members participating in social networking activities, was rejected. A significant difference existed in the number of visitors that each group brought to the event (see Table 9). The chi-square distribution of the performance test results were ($\chi^2 = 25.39$, $df = 2$, $p < 0.01$), with Group C's number of visitors more than six times that of the other two groups. The chi-square goodness of fit test revealed a specific p -value of 0.000003.

Table 9

Performance Task Results

	Group A	Group B	Group C	Total
Observed frequency	1	3	19	23
Expected frequency	7.67	7.67	7.67	23

Comments From Open-Ended Questions on Spiritual Leadership Theory Survey

A compilation of the open-ended survey questions revealed the following comments concerning issues participants felt needed more attention within the organization. The following comments listed by group are the unedited remarks as written by the participants when asked to identify one or more issues that they felt needed more attention in the church.

Control Group A Comments

Church outreach efforts

Personal trust between members

Need more small-group activities

More church activities

Encouragement to increase participation focused upon organizational goals

Providing new member orientations

Better statements of departmental missions and goals

Better communication with the organizational vision statement

Acquainting team members with service work opportunities in the organization

Church organization

Concern and appreciation for employees seems less than for volunteer workers

Individual standards of dedication

Humility and worship

Youth

Need for a full-time youth pastor

Better communication between committees

Better care and attention to the needs of its paid employees

Vision and Stakeholder Treatment Group B Comments

Need improved connections between more people in the church

Need prayer and fasting

Focus on God

More effort needed to attract young married couples

Inviting un-churched people to attend church activities

Teaching of new converts

As a whole, we need to be able to work more closely as a group in one accord

Time for personal involvement

Knowledge of God's Word

More communication

Teaching on the subject of how to witness to others

Young adult activities

More people to do "the small jobs"

Be nicer to guests

Focused prayer

Church outreach

Work committees

BTDN Group C Comments

Beginning new projects before present projects completed

Spiritualism

Understanding what we stand for

Everyone feeling involved

Teaching on our basic standards of behavior

Giving of offerings

Parents making sure their kids know the truth

Connections between the leaders of the organization

Strengthening and maintaining the members of the organization

Making sure the organization has importance to all members

Member needs

Involving members

Youth involvement

Knowing one another better

Missions giving

More accountability

Compatibility

Camaraderie

Collective use of available resources

Physical security of the church

More help in leadership

More help with young people

More help with drivers of vans

Maintenance of church facility

Other Comments

Group A.

The church is excellent at welcoming and valuing new people

Very happy with church members and leadership

Group B.

I have felt like I have belonged here since the first time I came through the doors because of the few men that have been outgoing

The organization could grow more if we could get rid of the stereotype personality cliques.

Group C. No other comments given.

The comments from the three research groups seem to express a desire for increased levels in all nine of the SLT dimensions representing vision, hope and faith, altruistic love, meaning and calling, membership, inner life, organizational commitment, productivity, and satisfaction of life. The comments expressed the most concern for increased membership, organizational commitment, and productivity. The participant comments from all three groups favorably supported the statistically significant results produced by the BTDN group C assigned performance task results.

Organizational Vision and Stakeholder Effectiveness Analysis Results

Organizational vision and stakeholder analysis (Fry, 2003) was employed with two treatment groups as a behavior change intervention to establish a base of comparison

with the BTDN social network model. The BTDN served as a behavior change intervention with only one of the two treatment groups. The vision and stakeholder analysis intervention was conducted in both treatment groups. The two interventions, vision stakeholder and BTDN were compared when examining the results of the spiritual leadership theory testing and the assigned performance task. Because no significant findings from the spiritual leadership theory results were identified, no conclusions could be reached regarding whether the BTDN influenced the encouragement of spiritual leadership more positively than the vision and stakeholder analysis intervention. Significant findings from the performance task did produce significant findings, with the BTDN group C significantly outproducing the vision and stakeholder group.

Vision and Stakeholder Group B Responses

The Group B treatment group, identified as the vision stakeholder group, worked well as a group to establish a vision, purpose, and mission statement as follows:

Vision statement: Men Leading Men.

Purpose statement: To lead men to a more fulfilling life through Jesus Christ.

Mission statement: Godly men organizing to build the church of tomorrow through our efforts of today by inviting men to the May 4, 2008 men's fellowship.

Top 10 values:

1. Integrity
2. Pride – Confidence in yourself
3. Responsibility – Family, God, and Church
4. Competency
5. Trust

6. Servant attitude – Giving to others
7. Faithfulness
8. Stewardship
9. Love
10. Kindness

Group B identified four key stakeholders as God, pastor/church leadership, family, and community. God was identified as a high-power, high-importance stakeholder. The pastor/church leadership and family were identified with equal importance and categorized as having medium power with medium importance. Community was categorized as having low power with high importance. Stakeholder expectations of Group B were perceived by Group B to be concern for authenticity, conduct, honesty, dependability, consistency, attitude, forgiveness, leadership, and loyalty. Group B declined to set goals for themselves as a group regarding the perceived concerns of the stakeholders, identified as God, pastor/church leadership, family, and community, which Group B recognized as having a stake in the group's personal effectiveness or performance.

BTDN Group C Responses

The Group C treatment group, identified as the BTDN group C, was observed to work together with more concern for completion of the task than concern for group cohesiveness compared to Group B to establish a vision, purpose, and mission statement as follows:

Vision statement: Influencing others for a common cause.

Purpose statement: To share the love of Christ.

Mission statement: We the men of team C will bring as many men as possible to the men's fellowship on May 4, 2008.

Top 10 values:

1. Dedication
2. Commitment
3. Christian attitudes
4. Candor
5. Courage
6. Christian relationship
7. Family commitment
8. Authenticity – Walk the walk
9. Competence
10. Loyalty

Group C identified six key stakeholders: Jesus, family, pastor, church, friends, and community. Jesus, family, pastor, and church were identified as high-power, high-importance stakeholders. Friends and community were categorized as having low power with low importance. Group C's stakeholder expectations were not identified or addressed. Group C members gave a higher priority of concern for other activities. Group C also declined to set goals for themselves as a group and regarded the perceived concerns of the stakeholders recognized by Group C as having a stake in the group's personal effectiveness or performance.

Personal Interview Questions

Personal interview questions were asked of 9 participants, 3 from each research group, randomly selected from the total of 48 participants. The 9-participant sample represented 18.75% of each 16-participant research group and 18.75% of the total 48 participants representing the three research groups. Sixteen questions were asked of each of the 9 participants. The participant interviews were privately conducted separate from the other participants. The 16 interview questions provided a qualitative comparison to the spiritual leadership dimensions measured in the spiritual leadership theory survey instrument. A summary of the results for each question are categorized with the spiritual leadership theory dimension to which the question is related. The question and response is presented in the progressive flow of the nine spiritual leadership theory dimensions of the spiritual leadership general model as Fry, Hannah, and Noel (2008) depicted the dimensional connectivity from inner life to unit performance (see Figure 11).

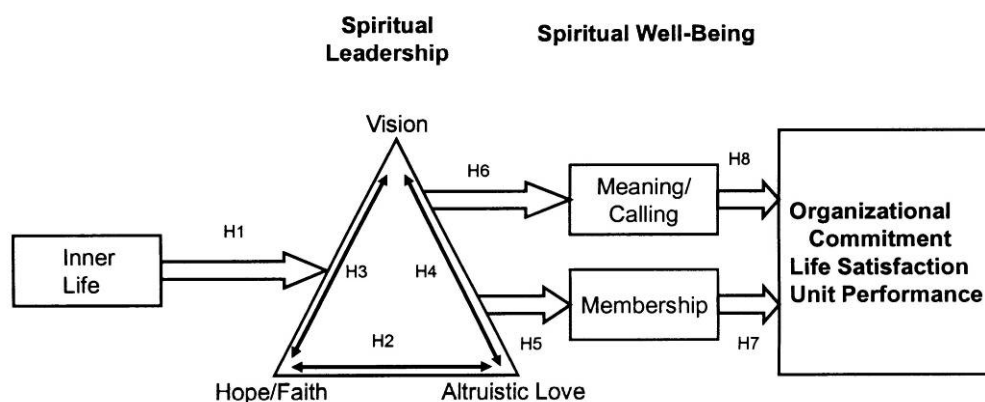


Figure 11. General model of spiritual leadership (Fry et al., 2008, p. 41).

Questions 3, 4, and 15 relate to the spiritual leadership theory inner life dimension. Question 3 asked which personal values helped with making decisions. A majority of the responses focused upon values described as character, integrity, honesty,

patients, a biblical worldview, and spirituality. Question 4 asked the respondents how often these values might be compromised when performing church duties. Of the 9 respondents, 8 respondents answered never or rarely, with 1 respondent who answered sometimes. Question 15 asked about participants' personal level of spirituality and practices. All respondents described a high level of satisfaction with their spirituality, but admitted spiritual growth was a process they would probably never be completely satisfied with. Also, regular and consistent prayer, Bible reading, and church attendance was cited as preferred personal spiritual practices.

Questions 8, 9, 10, and 11 related to the spiritual leadership dimensions of vision, hope and faith, and altruistic love. Question 8 related to the spiritual leadership theory dimension of altruistic love and asked participants if the leaders in the organization "walk the walk" as well as "talk the talk." Most of the respondents answered affirmatively regarding the authenticity of church leaders. About one third noted they did not know or were not sure, and 1 respondent believed younger leaders may not always be consistent and that some older leaders tend to hide their true identity. Question 9 also related to the spiritual leadership theory dimension of altruistic love and asked whether the leaders in the organization had the courage to stand up for their people. All but 1 respondent believed organizational leaders demonstrated the courage to stand up for their people. The 1 respondent was not sure and felt the pastor seemed a little timid and the respondent noted he would like to see more direct feedback concerning member behavior by "less beating around the bush." Question 10 related to the spiritual leadership theory dimension of vision and asked if the organization's vision was clear and compelling. All but 1 respondent said yes and were also able to summarize the organization's vision in one

sentence around the concept of spiritual salvation. One respondent felt the church does not get him involved and felt the vision was not shared specifically for this local organization as opposed to the church denomination. With Question 11, which related to the spiritual leadership theory dimension of hope and faith, participants unanimously agreed that all participants felt like “part of the family.”

Questions 1, 2, 5, and 6 related to the spiritual well-being spiritual leadership theory dimensions of meaning/calling and membership. The first question related to the spiritual leadership theory dimension of membership and asked the participants to describe their position with the church. All the respondents were able to articulate a clear description of their role in the organization, whether their role was only a member or involved some specific duty. The second question related to the spiritual leadership theory dimension of meaning and calling and asked for the top one or two things that gave personal meaning or a sense of making a difference as a member. Most of the responses described some type of positive influence the participant had upon the organization and described a positive impact the organization had upon them by providing a sense of community and spiritual enjoyment. Only 1 respondent was not sure whether personal participation made a difference or that the organization gave a sense of meaning. The responses to Question 5, which also related to meaning or calling and inquired as to whether participants felt personal contributions to the organization were understood and appreciated, were mixed. About half felt their contributions were understood and appreciated due to holding some position in the church. The other half felt unappreciated because other members never see or understand what they do. A few felt a lack of opportunity to feel appreciated due to not having a position in the church

other than membership. All respondents answered yes to Question 6, which also related to spiritual leadership theory dimension meaning or calling, signifying that participation does allow them to make a difference.

Questions 7 and 12 related to the spiritual leadership theory dimension of organizational commitment. Question 16 related to the spiritual leadership theory dimension of life satisfaction. Question 7 asked if fellow members demonstrate faith in the organization and its mission by doing what it takes to help the organization succeed. On this point, respondents felt that some do and some do not. Others felt that most members demonstrate their faith by attendance and giving. Appreciation was expressed for members who serve in leadership roles. One member articulated that although he does not assist the organization, he would if he thought it would make a difference. This participant acknowledged witnessing others helping the organization. Question 12 also related to organizational commitment and asked what department the participant belonged to and to give a reason if the participant was not in a department. One third of the respondents were in a department. Two thirds were not in a department and most said the reason was they were not asked. One respondent said, "I guess they, the leaders, just don't want me in a position." Another participant said he had not yet made personal time available for commitment to a department. Most respondents just said they had not been approached or asked to participate in any particular department and speculated, "Perhaps I have not been a member long enough." Question 16 related to the spiritual leadership theory dimension of life satisfaction. Question 16 revealed that all respondents felt a high level of satisfaction and felt challenges in life only strengthened their ability to live satisfactorily by improving their confidence in overcoming future challenges.

Questions 13 and 14 related to the spiritual leadership theory dimension of productivity and performance. Question 13 questioned department efficiency or productivity. Two thirds of the respondents declared the question was not applicable because they were not part of a department. The remaining respondents that were part of a department felt their department was very productive, although concern for quality and quantity of work was not a high priority for all workers. Two respondents felt quality and quantity was a high priority, even though both felt their departments could be more productive or efficient. Question 14 asked participants to identify the number one issue that, if adequately addressed, would make the most difference in improving member morale or performance. A variety of responses was provided, the respondents noted:

- a. more care should be given when recognizing members for exemplary performance without overlooking the performance of other members who feel left out when they are not recognized for their participation in some activity.
- b. Some members feel isolated when not listened to, understood, or acknowledged.
- c. Leadership does not check on members who stop attending or miss a service or event.
- d. Members should be encouraged to participate and the leaders should lead by example with their own participation.
- e. More direct and honest preaching is needed by the pastor, as well as more direct confrontation of church workers' behavior and performance.

- f. More attention to activities would improve interactions between members and minimize the possibility of a member becoming isolated.
- g. Improve Sunday school attendance.
- h. Encourage more prayer.
- i. Give more attention toward resolving conflict between members.
- j. Facility improvements could increase productivity.
- k. More frequent meetings for youth staff.
- l. Conduct more small group sessions for members.

Question 16 related to the spiritual leadership theory dimension of satisfaction with life. Question 16 was the only open ended question where the respondents answered with complete unanimity. All respondents revealed a high level of satisfaction with life. All respondents viewed challenges in life as only serving to strengthen their ability to live satisfactorily by improving confidence to overcoming future challenges.

Findings New to the Literature

Several findings were not anticipated from the current research and from the literature reviewed in chapter 2. It was surprising to discover an instance regarding the lack of authentic leadership from a few participants who served as part of the existing church leadership who withdrew from a previously stated commitment to participate in the research by pledging to participate then choosing not to (Kouzes & Pozner, 2003). These participants were perceived by the research population as authentic leaders with personal responsibility for individual behavior and organizational commitment (Novicevic et al., 2006). Some established organizational male leaders viewed by the church congregation as spiritual leaders notably did not participate in the study, even

though it was made clear that the study was for every male, not just laymen or nonleaders.

An emerging leader in the BTDN group C appeared despite the absence of assigned leaders in the network. The dominant emergent leader within the BTDN group demonstrated authentic leadership traits (Cooper, 2007; Jensen & Luthans, 2006; Luthans & Avolio, 2003) and a strong moral compass by building trust among the other members. The emergent leaders focused on what people did right, demonstrated positive psychology (Luthans & Avolio, 2003) by building trust with other group members (Jensen & Luthans, 2006), and showed a sense of spirituality or religion as a moral compass to guide them (Cooper, 2007). Spiritual leadership theory advances the idea of sharing transformational and authentic leadership (Fry & Whittington, 2005a). The emergent leaders in the BTDN group C seemed to balance a combination of concern for tasks and people.

Certain aspects of the findings strengthen the literature concerning testing of the BTDN network model as related to productivity. The assigned performance task produced strong, convincing, and improved organizational performance by the BTDN group C to achieve organizational goals. The BTDN organizational structure allowed participants to work together more efficiently. The increased performance result supported Morley et al. (2006), who described a systemic intervention with local churches as an effective means of developing leaders.

The BTDN group's productivity results supported the need for team development (Klein et al., 2004) for organizational transformation to cause "large-scale paradigm shifting change" (Fry et al., 2005, p. 836). Combining leadership and network theory-

based applications could assist religious organizations to instill “deep change in their organizational culture” (Granberg-Michaelson, 2004, p. 78). As evidenced by the performance task results, transformational spiritual leadership existed in the BTDN group C despite 50% participant participation. Participants identified as actively engaged members of the church prior to the study were more committed to sacrificing time during the study (Winseman, 2004). During the BTDN group C team assignments, a significant number of the group’s participants declined to identify any negative choices for team membership.

Obtaining 48 volunteer participants out of a possible 115 supported the concept of servant leadership (Greenleaf, 1977) by choosing service over self-interest through the act of sacrificing time to participate and serving a “moral purpose” (DePree, 2002, p. 91). Where spiritual leadership (Fry et al., 2007) strives to represent high concern for people with transformational concern for task, the sample appeared to demonstrate a more servant leadership behavior (Stone et al., 2007). Servant leadership behavior was demonstrated by showing willingness to participate in the current study initially. However, a lower threshold of willingness to participate in meetings was demonstrated by the members of all three research groups concerning the assigned organizational performance task.

The BTDN group C was strongly intrinsically motivated to bring visitors to the task through a desire to support the clear common vision established by the church leadership prior to the commencement of the study, which was to increase church membership by nurturing personal relationships (Warren, 2007). The need for a male social structure to encourage spiritual leadership in men could not be determined because

the spiritual leadership theory test results were not statistically significant. However, the performance test results were statistically significant with the BTDN group C compared to the control group and the vision stakeholder group.

Summary

Chapter 4 presented the findings of the spiritual leadership theory survey and the assigned performance task results. Open-ended comments from the participants produced qualitative data to help explain the organizational climate and concerns of the participants. Randomly selected participants answered posttest personal interview questions, thereby providing information that could not be captured by quantitative instruments. Data collection procedures, presentation, and analysis established the basis for the findings.

Chapter 5 presents a more detailed discussion of the findings. Interpreting the data and providing implications of the results produces recommendations for organizational structuring and leadership issues within organizations. The recommendations presented could influence organizational effectiveness. Interpretations of the findings have the potential to influence future research.

CHAPTER 5: CONCLUSIONS AND IMPLICATIONS

The general problem of shaping an organizational culture that energizes and maintains member productivity and commitment connects to the precise problem of low levels of spiritual leadership (Fry, 2003). Low levels of spiritual leadership may reduce effectiveness within church organizations. Personal accountability, leadership, and team development are factors that could affect levels of productivity, commitment, and spiritual leadership in teams or organizations. The current research study utilized quantitative experimental research to identify the possibility of a relationship between participative social networking and levels of spiritual leadership within groups. An experimental research design was employed to test a participative group networking model called BTDN (Bryan, 2003) for its potential to increase levels of spiritual leadership beyond the capability of vision and stakeholder analysis alone (Malone & Fry, 2003). The two research interventions, BTDN and vision stakeholder analysis, were compared to determine the existence of any statistically significant correlation with levels of spiritual leadership and group performance.

Chapter 5 presents a summary of the research methodology and design chosen for the current research study to measure the impact of two dependent variables, a spiritual leadership survey and a social networking model, upon a sample from within a church located in the southeastern United States. A summary of the findings shows how the findings differ from, contradict, and add to the body of relevant literature. Several key lessons learned from conducting the study concerning research group member participation and longitudinal research effects are also discussed. Interpretation of the findings and a few research surprises are presented to better understand the results along

with general and leadership implications of the results. Specific actionable recommendations are presented to leaders interested in improving organizational performance. Further, numerous suggestions for further research are made as a result of insights revealed from the current research study.

Research Procedures

A quantitative methodology with an experimental design was employed to develop and test theory through a scientific approach. The Fry spiritual leadership assessment instrument was chosen to obtain the before and after treatment data results required for measuring the impact of two intervening treatments against a control group receiving no intervening treatments. The experimental approach involved applying a statistical one-way ANOVA repeated measures experimental design to determine the level of confidence between three levels consisting of three research groups identified as the control group A, vision and stakeholder group B, and BTDN group C. The independent variables were the processes of completing a vision and stakeholder worksheet intervention in the vision and stakeholder group B and the BTDN group C. The BTDN group C, also known as the third research group, received an intervention by being organized into teams in addition to receiving the vision and stakeholder intervention.

The experimental design allowed each group to be measured for comparing levels of confidence between the pre- and posttest difference scores (repeated measures) of each research group. An additional posttest performance competition between the three research groups was added to measure actual productivity. A chi-square goodness of fit test was included in the statistical design to measure the productivity of each group

during the assigned performance task. A qualitative element was added to the research design in the form of structured questions for 100% of the research sample and posttest open-ended interview questions were asked to 18% of the research sample.

Findings

The findings could not confirm certain theoretical underpinnings of transformational leadership in the research control group or the vision stakeholder treatment group. Regarding the first overall hypothesis, no significant change occurred in the mean spiritual leadership scale score for the group members participating in social networking activities. Also, no significant change occurred for any of the nine supporting hypotheses. Based upon a level of significance value of $p < 0.05$, the findings were unable to confirm previous research conducted by Matherly et al. (2005). However, spiritual leadership theory results produced notable findings for H4₁ (meaning and calling), with results of $p = .161$; H7₁ (membership), with results of $p = .054$; H9₁ (organizational commitment), with results of $p = .175$; and H10₁ (productivity) with results of $p = .109$. Although these notable findings with the spiritual leadership theory membership and productivity dimensions did not fall within the 95% confidence level, the results show some degree of correlation with the performance task results of a p value of 0.000003. The findings could not support a link between spirituality and transformational spiritual leadership. The Fry (2003) spiritual leadership theory testing results showed no significant correlation.

Several unrelated factors emerged during the research that affected the results of the study. The possibility exists that if the longitudinal research duration were increased from 30 days to perhaps 6 months to 1 year in duration positive results could be

produced. The theoretical concept of spirituality in the workplace (Jurkiewicz & Giacalone, 2004) was evidenced by some participants in the BTDN group C by their refusal to make negative nominations during the social network formation (Walsh, 2004) of their teams. The BTDN group C was more creative with higher morale, which resulted in significantly higher organizational performance compared to the control group and the vision stakeholder group (Garcia-Zamor, 2003).

Regarding the second overall hypothesis, significant change occurred in the task productivity score for the group members participating in social networking activities. A transformational link with morale, intrinsic motivation, and a sense of community appeared progressively more apparent in the behavior of the BTDN group C and was virtually undetectable with the vision stakeholder group or the control group. Even though the transformational characteristics of high morale, intrinsic motivation, and a heightened sense of community seemed evident in meetings with the vision stakeholder group, the behaviors were not apparent during the performance task. However, the performance task findings seem to support the observed higher levels of morale, intrinsic motivation, and sense of community in the BTDN group C.

Additional general findings were obtained from the observed participant behavior during the research, from the structured questions administered with the Fry spiritual leadership assessment survey, and from the open-ended interview questions administered to randomly selected sample participants. No emergent leaders presented themselves in the control group or the vision stakeholder group. Only the BTDN group C produced emergent leaders. Therefore, the theoretical foundation provided by transformational leadership could have supported the demonstration of spiritual leadership in the BTDN

group C. The display of spiritual leadership dimensional traits by emergent leaders could have been influenced in part by a 50% attendance rate at the BTDN group C meetings, which created a situation where the appointed formal leaders were absent (Kilduff & Krackhardt, 2008).

The basic tenet of spiritual leadership theory as a model for organizational transformation, intrinsic motivation, and behavior characterized as a learning organization could not be confirmed, most likely due to the insufficient longitudinal 30-day duration of the study. Previous spiritual leadership theory studies were conducted with a longitudinal intervention of approximately 5 months or more. The vision stakeholder group for all practical purposes only functioned for 2 weeks of the 4-week research period. The BTDN group C completed the vision and stakeholder intervention and held an organized planning session only 1 week prior to the performance task event. Even though the control group was in existence for the entire 30 days, the control group never self-organized or held a single meeting to plan for the performance task.

The social network analysis method (Walsh, 2004) of organizing teams was not satisfactorily tested due to the inadequate length of the study and the 50% attendance of the BTDN group C participants. Therefore, most of the actors who had strong ties to other actors within the group were not present to facilitate “development of high-performance, high functioning teams” (Baker, 2000, p. 7). Existing church leadership maintained complete cooperation and support before, during, and after the study. The senior pastor actualized his vision for networking men in the church by collaborating in the implementation of the research (Glover & Lavy, 2007).

Interpretations

Three primary interpretations, restriction of range, social desirability, and various independent participant actions, affected the findings that generated a few unanticipated surprises from the results. The first involved the restriction of range scoring results with the Likert-type scale in the Fry spiritual leadership assessment instrument. The range of participant responses on a 5-point Likert-type scale with the pretest by all three research groups resulted in a minimum average answer of 3.7125 and a maximum answer of 4.5000, producing a 0.7875 response range. The posttest resulted in a minimum response of 3.8438 and a maximum answer of 4.54, producing a response range of 0.6962. The average response range between the pre- and posttest by participants was 0.7419, which is less than a 14.84% range response spread of a possible 5-point response on both the pretest and the posttest. When a range is less than 1.0, there is not much possibility to improve the variable average range level after an intervention. Therefore, the chance of producing a finding with a level of significance of $p < 0.05$ was highly unlikely. If a level of significance of $p < .10$ had been applied, the findings would have produced a significant result for the BTDN group C over that of the control group concerning the spiritual leadership theory dimension of membership with a significance level of $p = .054$. The spiritual leadership theory dimension of productivity came in a close second ($p = .109$), meaning and calling was third ($p = .161$) and organizational commitment was fourth ($p = .175$; see Table 8).

A probable explanation for the results producing a less than 1.0-point restriction of range could involve the social desirability levels of the sample participants. It is highly probable that the sample participants who attend the same church organization already

knew each other and shared common personal and organizational vision and values. Additionally, preexisting loyalty to the church could have allowed members to sense that highly favorable responses should be selected for the Fry spiritual leadership assessment instrument questions. The sample participants chose a high Likert-type scale number selection even though the participants had never worked together in the research group to which they were randomly assigned. This restriction of range result raises an interesting question about whether the range of scores would be higher for participants who had previously worked together than the range of scores of a group composed of newcomers.

It is a statistical certainty that a greater spread of the response range would allow a better opportunity for the research interventions to experience a higher level of significant findings. However, an explanation other than preexisting group relationships also exists. The local church organization could have already successfully developed high levels of group maturity among the men in the total population from which the sample was obtained. It is important to note that positive results of increasing levels of spiritual leadership were determined when the Fry spiritual leadership assessment instrument was initially administered for validation upon a newly formed organization with a posttest administered 5 months later (Fry et al., 2005). The newly formed organization studied by Fry et al., (2005) consisted of new group members with no previous personal connections. Testing a mature group with existing well established close personal ties compared to a newly organized group of strangers could mean that factors other than social desirability could affect testing results. A greater longitudinal study time-span to provide time for group maturity could be a critical research variable affecting results such as stages of group maturation and group dynamics could affect restriction of mean range

scores, such as allowing a greater longitudinal length of research to provide time for group maturity.

Independent actions by the sample participants during the study generated a variety of interpretations based upon the results. The BTDN functioned in the current research study as a self-managed team since the BTDN research teams operated toward a common goal established outside the team as opposed to a self-directed team that determined its own goals (Chatfield, 2006). Individual well-being (Turner et al., 2002) seemed to improve, particularly for the BTDN group C as demonstrated by a strong desire of the members to continue functioning as an intact work group even though the study had ended and the group disbanded. The BTDN model sought to add social interactions of peers or friends to performance factors and this is exactly what happened at the performance task event. The BTDN group C allowed negatively nominated team members to grow new relationships and strengthen existing relationships. The BTDN successfully acted as a boundary spanner (Gittell, 2003) by building and developing relationships through shared goals, knowledge, and mutual respect. Team dynamics (Martinez, 2005) were enhanced within the BTDN group C. One of the four teams within the BTDN was complete, and all team members participated throughout the study. This intact fully functioning team generated a sense of community through trust, mutual understanding, shared values, and behaviors creating cooperative and effective performance results. This team also benefited from a previously unrecognized emergent leader who led the team in a positive productive manner that commanded respect from team members as well as from the other teams.

The BTDN group C created and shared personal contact information that increased communication outside the scheduled group meetings. The improved extended communication clearly affected the success of the BTDN group C in the performance task compared to the other two research groups. Whenever a connecting social link was interrupted due to the absence of a team member, the previous collaboration of contact information allowed team members to reconnect the teams. The networking technique of connecting team members improved the group's ability to communicate and allowed crossover teamwork between teams despite missing members. A commonly shared high concern for tasks within the BTDN group C generated higher motivation through a competitive group spirit that seemed to enhance the desire to outperform the control group and the vision stakeholder group.

Implications

The research findings support implications with performance, enhanced communications, and a sense of membership. Organizations composed of volunteer members need inspired leadership that promotes shared values and a common vision. Seeking ways to increase levels of spiritual leadership through interventions such as vision and stakeholder analysis along with social networking structures such as the BTDN could improve individual and organizational performance. The BTDN model appears to promote the valuing of human dignity, democracy, and participation to solve social problems (Vitucci, 1996). Participative communication (Likert, 1967) also seems to be enhanced during the stages of group development (Tuckman, 1965). Structural short circuiting caused by the duality of leader follower roles in the BTDN enhanced cohesion and influence by interdicting vertical lines of communication. The duality of roles was

initially a difficult concept to explain to the BTDN team members. However, after some coaching by the researcher, the team leaders understood the role of leader in one team with a simultaneous role of follower in a second team. Duality of membership is the connecting point that establishes interlinked teams within the group. This dual role created membership in two teams while serving a different role in each team.

Additional implications from the study affect a greater desire by group members for a participatory role along with a desire for personal responsibility in organizations. These findings also could affect communities beyond the scope of the total population of the church. The study focused exclusively upon a sample of men in a church. However, the findings did support an effect on local community, because most of the guests invited by the research groups during the performance task came from the community external to the local church membership. The research sample was affected with a heightened sense of community, which seemed to pique the interest of the entire male and female church population. Sample participants in all three research groups expressed an interest in having a role with responsibility for specific duties in the organization. The qualitative structured interview questions substantiated a high degree of concern for the success of the organization and a desire to be active in the organizational process.

The study results support connecting social structure as a leadership dimension (Stogdill & Coons, 1957) to enhance the empowerment of team members (Levine, 1995). Developing flattened structures and creating system-wide communications to grow new leaders through organizational learning is the intended purpose of the BTDN social network as an intraorganizational empowerment team (Fry, 2005a). BTDN social networking is also intended as an internal structural dimension to provide a platform for

existing organizational processes or for the implementation of organizational change processes such as increasing membership, establishing a men's ministry, or accomplishing church goals by changing the nature of organizational bureaucracy by introducing shared leadership into a vertically controlled hierarchy (Staal, 2002). Social networking of men to establish a new leadership structure within the church did not appear to threaten the existing organizational leadership structure, which could be due to the compatibility of the assigned task to the prior established stated goals of the church.

An important implication of the current research study to leadership is that leader-follower connectivity in the social networking of teams is vital to organizational effectiveness and productivity. The BTDN self-managed linked teams functioned effectively, fostered emergent leaders, and enhance communication between leader-followers. It is important to note that organizations consisting of primarily volunteers require considerable more effort by leaders to keep participants involved and performing effectively. The current research study was not able to demonstrate a significant causal impact between team development social networking and the encouragement of spiritual leadership. However, substantial evidence exists of a spirituality performance connection (Fry et al., 2008).

Recommendations for Action

Even though the findings of the current research study were derived from a research sample within a nonprofit organization, the results could be applicable to for-profit organizations. The findings add to the body of knowledge concerning leadership and management processes that could enhance all three human elements of body, mind, and spirit. A dramatic positive impact upon organizational effectiveness could be

obtained by leaders who focus upon transformational leadership with the adoption of spiritual leadership theory concepts as employed with systemic social networking of men. Leaders who are willing to learn, understand, and employ spiritual leadership theory dimensions, vision and stakeholder elements, and social networking could transform the quality of life for the local church and substantially improve organizational productivity. As the members of a transformed organization demonstrate higher levels of leadership skills and intrinsic motivation, the surrounding community culture could also be positively affected. The findings address the perceived gap in transformational leadership by adding to the body of literature showing how to manage social networking and spiritual leadership to improve organizational effectiveness. The BTDN structure increases leader and follower commitment with improved individual and organizational productivity.

Clearly defining and knowing how to improve levels of leadership could create a culture based upon workplace spirituality. The findings of the current research study could assist leaders by revealing methods for identifying and measuring spiritual leadership and helping members to feel like an essential part of a team. The results of the current research study show the BTDN social networking of men significantly increases productivity. The findings concerning the impact of the BTDN model did not have significant causality with levels of spiritual leadership. However, the results also did not determine the lack of causality upon levels of spiritual leadership. Therefore, it is still possible that team building through social networking could quantifiably encourage spiritual leadership.

The BTDN social networking of men significantly increases productivity. Successful members feel good about themselves through an improved sense of community achieved through individual and organizational goal accomplishments. Utilizing the results of the current research study, a leader could take action by providing a team-building social structure in a church organization to support operating processes that promote a common vision and values with individual and organizational goal accomplishment. The resulting increase in intrinsic motivation and individual well-being could improve overall organizational growth and performance. Leadership developmental interventions as presented in the current research study extend beyond promoting leader attributes or traits and have the potential to transform an organization into a highly effective learning organization. Implementation of the BTDN allows leaders to organize social structure and to provide clear direction for men resulting in substantially improved performance.

National, regional, and state denominational leaders could encourage local church leaders to implement the BTDN as a standardized platform to connect men's ministry efforts with recommended operating policies and procedures. Encouraging the SLT dimensions of inner life, vision, hope and faith, altruistic love, meaning and calling, and membership could improve levels of spiritual leadership and well-being, resulting in improved organizational commitment, satisfaction with life, and organizational performance. The BTDN social networking model could provide a base to enhance the work of others such as various church denominations and national organizations. The findings of the current research study should be relevant to organizations promoting men's ministries to address the current needs of men in the United States by enabling

men to provide spiritual service in the home, at church, in the community, and in the world. Two good examples of this type of organization are Man in the Mirror and the National Coalition of Men's Ministries.

Future Research

The current research study focused upon testing the impact of social group networking upon group levels of spiritual leadership and performance. The results of the research study indicate a need to explore the potential causality of social networking group dynamics in team development and spiritual leadership with at least a 6-month longitudinal range of research. The 30-day duration of the current research study only allowed sufficient time to organize the research groups and apply the interventions, but did not provide sufficient time for the groups to develop and mature. Developing a validated spiritual leadership instrument to measure individual performance as compared to group performance, as used in the current research study, could further enhance the development of spiritual leadership theory and the testing of independent variables in addition to the BTDN and vision stakeholder analysis interventions.

Components within the two intervening variables, vision and stakeholder analysis (Fry, 2003) and the BTDN model (Bryan, 2003), could be altered for additional research. Fry et al. (2008) proposed the spiritual leadership theory model of nine dimensions could be organized into three components, spiritual leadership, spiritual well-being, and spiritual outcomes, and tested using a statistical design to examine spiritual leadership theory dimensional connectivity for impact upon individuals and groups. The organization of the teams within the BTDN employing strategies other than sociometrics to assign team members needs to be tested. The pursuit of knowledge concerning holistic

leadership, which includes spirituality, could have major benefits to improving organizational performance. Various types of performance tests could be designed to provide data in future research seeking a causal impact upon participants, families, workplaces, or other church organizations.

The study could not and was not intended to determine possible positive impacts from workplace spirituality as measured by the spiritual leadership theory survey (Fry, 2003) related to health and psychological well-being, partially due to the limited longitudinal nature of the study. Further, the research design was not intended to measure health and psychological well-being, which would require separate and additional research. Additional research is needed to examine the impact of team-development social networking, specifically the BTDN, employing dependent variables beyond spiritual leadership that would measure the impact upon individual and communal spirituality, servant leadership, authentic leadership, and emotional maturity. Although the current research study specifically examined spiritual leadership theory dimensions, other leader-follower traits could be researched such as trust, communal spirituality, and quality of life. Types of social networks other than the BTDN could be employed as independent variables to determine which type of social or connective theory structures affect levels of spiritual leadership in groups or individuals. Research to identify team-builder leaders could help to improve the understanding of highly efficient team performance.

To validate generalizable results, a need exists for researching social networking and spiritual leadership theory in a variety of organizations. Different types, sizes, and geographical locations of organizations need to be included in future research. Additional

research is necessary in organizations such as other church denominations or secular nonprofit organizations as well as for-profit organizations. A wider range of participant demographics concerning ethnicity, income levels, education, and age could also improve the interpretation of results.

Anyone interested in social networking or leadership theory to improve individual or organizational effectiveness should find something of interest in the current research study to promote additional research. A cross-disciplinary approach from the fields of leadership, management, psychology, physiology, and sociology could bring new findings from the basis of the current research methodology and design. The literature showed an interdisciplinary interest in causal variables that impact individual and group productivity coupled with effective organizational processes. The current research study might provide new thinking and approaches to the examination of human social interaction between individuals and groups allowing better understanding of organizational outcomes and individual quality-of-life issues.

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APPENDIX A: INTERVIEW QUESTIONS

Name _____ Organization/Department _____

Position _____ Years of Membership _____

- 1) Tell me about your position with this church.
- 2) What are the top one or two things that give you meaning or a sense that you make a difference in your participation as a member of this church?
- 3) What values do you use to guide you in decision making in your life?
- 4) How often do you compromise these values when performing church duties?
NEVER, RARELY, SOMETIMES, OFTEN, FREQUENTLY
- 5) Do you feel that your contributions are understood and appreciated? Yes, how?
No, why not?
- 6) Does your participation allow you to make a difference?
- 7) Do you and your fellow members demonstrate faith in this organization and its mission by doing what it takes to help it succeed?
- 8) Do the leaders in this organization “walk the walk” as well as “talk the talk”?
- 9) Do the leaders in this organization have the courage to stand up for their people?

- 10) Is this organization's vision clear and compelling to you?
Can you summarize it in one sentence?
- 11) Do you feel like a "part of the family" in this organization?
- 12) As a member of this organization, what department/s are you in? If you are not in a department why not?
- 13) How efficient or productive is your department in using its resources?
- Is work quality a high priority for all workers in your department?
- Is work quantity a high priority for all workers in your department?
- 14) What to you is the number one issue that, if adequately addressed, would make the most difference in improving member's morale and/or performance?
- 15) How do you feel about your personal level of spirituality? Do you have a spiritual practice? How often? Of what does it consist?
- 16) How satisfied are you with your life? How do you view the greatest challenges you've faced in terms of contributing to your life satisfaction?

Associating with an ethical or good organization

Doing interesting work

Serving others

Making money

Realizing your full potential

Contributing to a larger cause

Being innovative

Being a problem solver

Meeting a specified goal

Having fun

Recognition

Making a difference

APPENDIX B: ORGANIZATIONAL VISION AND STAKEHOLDER
EFFECTIVENESS ANALYSIS WORKSHEET

Vision Statement (What is OUR journey?)

Purpose Statement (Why are we taking it?)

Mission Statement (Who are we and what are we doing NOW to fulfill our Vision and Purpose?)

Top Ten Values (With first person definition)

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

Key Stakeholders

	Power	
	HIGH	LOW
HIGH		
Importance		
LOW		

Stakeholder – An individual or group that has a stake in your personal effectiveness or performance.

Personal effectiveness – The degree to which you meet or exceed the expectations of your key stakeholders.

Issues – Challenges you face in meeting or exceeding key stakeholder expectations

High Power and/or High Importance Stakeholders:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

Stakeholder Expectations

1. _____

Issue: _____

Goal: _____

2. _____

Issue: _____

Goal: _____

3. _____

Issue: _____

Goal: _____

4. _____

Issue: _____

Goal: _____

5. _____

Issue: _____

Goal: _____

6. _____

Issue: _____

Goal: _____

APPENDIX C: PERMISSION TO USE QUOTES

September 1, 2006 4:58 AM email "Permissions" randp@sciam.com

Dear Jerry:

Thank you for writing to us.

You may use the 16-word quotation from the article "The Expert Mind" (by Philip E. Ross in SCIENTIFIC AMERICAN, August 2006) in your dissertation for your doctorate degree. Proper credit should, of course, be given to your source.

Good luck with your dissertation!

Linda Hertz
Permissions & Rts. Manager
Scientific American
415 Madison Avenue
New York, New York 10017

On Aug 31, 2006, at 5:13 PM, jbryan@bryanandstrange.com wrote:

CONTACT INFORMATION -

Name:

Jerry D. Bryan

Title:

Student

Company/Institution:

University of Phoenix

Street Address:

City:

State:

Zip/Postal Code:

Country:

USA

Phone:

Fax:

Email:

MATERIAL REQUESTED -

Title of Article:

Scientific American: The Expert Mind

Author of Article:

Philip E. Ross

Date of Publication:

August/2006

Beginning and Ending Page Numbers or Complete URL where **quotation** appears:

<http://www.sciam.com/article.cfm?articleID=00010347-101C-14C1-8F9E83414B7F4945&sc=I100322>

Beginning Paragraph #:

33

Ending Paragraph #:

33

Number of Words:

16

Quotation as it will appear in your work (Type or Cut and Paste):

After reviewing cognitive science research on how people become experts, Ross (2006) states, "motivation appears to be a more important factor than innate ability in the development of expertise" (p. 8).

ABOUT YOUR WORK -

Tentative Title of Work:

TEAM DEVELOPMENT NETWORKING AND ITS IMPACT ON THE
ENCOURAGEMENT OF SPIRITUAL LEADERSHIP

Author/Editor:

Jerry D. Bryan

Edition Number or Issue Date:
approximately January 2007

Brief Description of Work:
Dissertation for University of Phoenix Doctorate of Management in Organizational
Leadership

Publisher's Name:
None

Publisher's Address:
None

Specify Language(s):
English

Format:

- PRINT - Include Size of Print Run or Circulation (number of copies)
one

- OTHER - Specify in Detail
published in UMI dissertations data base only

Purpose of Usage:
Dissertation for doctorate degree

APPENDIX D: SOCIOMETRICS SURVEY QUESTIONNAIRE

Research : BTDN 2nd Test
 Researcher : Jerry D. Bryan

Circle the names for your choices below each question.

Circle your
 name below

This group will be organized
 into one team of four and three
 teams of five. Please select four
 people you would prefer to have
 in your team.

Please list up to four people in
 this group you would prefer not
 to work with in your team.

a
 b
 c
 d
 e
 f
 g
 h
 i
 j
 k
 l
 m
 n
 o
 p
 q
 r
 s
 t

a
 b
 c
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APPENDIX E: INFORMED CONSENT, PERMISSION TO USE PREMISES, NAME,
AND/OR SUBJECTS

University of Phoenix

**INFORMED CONSENT: PERMISSION TO USE PREMISES, NAME, AND/OR
SUBJECTS**

I, hereby authorize Jerry D. Bryan, student of the University of Phoenix, to use the premises of The First United Pentecostal Church in DeRidder, 120 Mahlon St, Louisiana and or/subjects requested to conduct a study entitled TEAM DEVELOPMENT SOCIAL NETWORKING AND ITS IMPACT ON THE ENCOURAGEMENT OF SPIRITUAL LEADERSHIP.

Signature Rev. Zale Lewis Date 12/5/07
Rev. Zale Lewis

Title: Pastor

Name of Facility: First United Pentecostal Church of DeRidder, Louisiana

APPENDIX F: CONSENT TO ACT AS A RESEARCH SUBJECT

UNIVERSITY OF PHOENIX
INFORMED CONSENT: PARTICIPANTS 18 YEARS OF AGE AND OLDER

Dear Participant:

I am a student at the University of Phoenix working on a Doctor of Management in Organizational Leadership degree. I am conducting a research study that will assist in understanding how spiritual leadership can be increased. The purpose of the current research study is to test a participative group networking process identified as the Bryan Team Development Network (BTDN) and its impact upon the encouragement of spiritual leadership.

You have been selected to participate in the current research program by your volunteer acceptance of the invitation offered to you as a member of the First United Pentecostal Church of DeRidder, Louisiana. Your participation will involve completing two identical surveys 30 days apart. Once this consent form is signed and returned in the stamped, self-addressed envelope, you will receive instructions on where, when, and how the surveys may be completed. Should you be randomly selected to participate in the research target group you will be involved in four three hour meetings once per week for four weeks. These meetings will consist of organizing into teams and participating in the completion of an Organizational Vision and stakeholder Effectiveness Analysis Worksheet.

In the current research study, there are no foreseeable risks to you. The intent of the study is to produce data relevant to helping individuals increase levels of spiritual leadership that may lead to improving organizational effectiveness by helping church members to grow spiritually and feel like an integral part of the team. This may help religious organizations to better understand and use male leadership to promote internal leadership and local church accomplishments.

Confidentiality Statement

Your participation in the current research study is voluntary. If you choose not to participate or to withdraw from the study at any time, you can do so without penalty or loss of benefit to yourself. The results of the research study may be published but your name will not be used and your results will be maintained in strictest confidence. No exceptions!

Signed Consent to Participate in the current research Study

By signing this form, I acknowledge that I understand the nature of the study, the potential risks to me as a participant, and the means by which my identity will be kept confidential. My signature on this form also indicates that I am 18 years or older and that I give my permission to voluntarily serve as a participant in the study described.

 Printed Name

 Signature

 Date

If you have any questions concerning the current research study, please call me at 337-462-1616.

Sincerely,

Doctoral Student, University of Phoenix

APPENDIX G: FRY SPIRITUAL LEADERSHIP ASSESSMENT INSTRUMENT

Survey Questions

Please take the time to fill out this survey. It is not necessary for you to write or sign your name on the form. Although this survey is anonymous and names will not be recorded, we ask that you answer all the questions as accurately as you can. Thank you.

Organization _____ Department _____

Ethnicity: 1. Caucasian ____ 2. African American ____ 3. Hispanic ____
4. Mixed ____ 5. Other ____

Income per year: 1. Under \$20,000 ____ 2. \$21,000-\$30,000 ____ 3. \$31,000-\$40,000 ____
4. \$41,000-\$50,000 ____ 5. \$Over \$50,000 ____

Education: 1. Less than High School ____ 2. High School diploma or GED ____
3. Some College ____ 4. College Graduate ____ 5. Post Graduate Degree ____

Age: 1. 20 or under ____ 2. 21-30 ____ 3. 31-40 ____ 4. 41-50 ____ 5. 51-65 ____ 6. 66 or over

Gender: 1. Male ____ 2. Female ____

Please answer the following questions concerning the people you mostly work with using these responses:

1 = Strongly Disagree 2 = Disagree 3 = Neither Agree nor Disagree 4 = Agree 5 = Strongly Agree

1. The leaders in my organization “walk the walk” as well as “talk the talk.” _____
2. The work I do makes a difference in people’s lives. _____
3. I feel my organization appreciates me, and my work. _____
4. I feel like “part of the family” in this organization. _____
5. I feel hopeful about life _____
6. The conditions of my life are excellent. _____
7. I really feel as if my organization’s problems are my own. _____
8. I have faith in my organization and I am willing to “do whatever it takes” to ensure that it accomplishes its mission. _____
9. I feel my organization demonstrates respect for me, and my work. _____
10. The leaders in my organization are honest and without false pride. _____
11. I would be happy to spend the rest of my career with this organization. _____
12. My organization is trustworthy and loyal to its employees. _____
13. I care about the spiritual health of my co-workers. _____
14. The work I do is meaningful to me. _____
15. I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for. _____
16. I demonstrate my faith in my organization and its mission by doing everything I can to help it succeed. _____
17. The work I do is very important to me. _____
18. I understand and am committed to my organizations vision. _____
19. In my department, everyone gives his/her best efforts. _____
20. In my department, work quality is a high priority for all workers. _____

- 21. I feel I am valued as a person in my job. _____
- 22. The leaders in my organization have the courage to stand up for their people _____
- 23. My job activities are personally meaningful to me. _____
- 24. I am satisfied with my life. _____
- 25. I consider myself a spiritual person. _____
- 26. My organization has a vision statement that brings out the best in me. _____
- 27. In most ways my life is ideal. _____
- 28. My organization's vision is clear and compelling to me. _____
- 29. My work group is very productive. _____
- 30. My organization's vision inspires my best performance. _____
- 31. My organization is kind and considerate toward its workers, and when they are suffering, wants to do something about it. _____
- 32. I feel highly regarded by my leaders. _____
- 33. My work group is very efficient in getting maximum output from the resources (money, people, equipment, etc.) we have available. _____
- 34. I maintain a spiritual practice (e.g., spending time in nature, prayer, meditation, reading inspirational literature, yoga, observing religious traditions, writing in a journal). _____
- 35. If I could live my life over, I would change almost nothing. _____
- 36. I set challenging goals for my work because I have faith in my organization and want us to succeed. _____
- 37. I talk up this organization to my friends as a great place to work for. _____
- 38. My spiritual values influence the choices I make. _____
- 39. I feel a strong sense of belonging to my organization. _____
- 40. So far I have gotten the important things I want in life. _____

Please identify 1 or more issues that you feel need more attention

- 1. _____
- 2. _____
- 3. _____
- 4. _____

Other Comments:

APPENDIX H: REVISED SPIRITUAL LEADERSHIP QUESTIONNAIRE

Segregated Variable Questions

Vision – describes the organization’s journey and why we are taking it; defines who we are and what we do.

1. (Q18) I understand and am committed to my organization’s vision.
2. (Q26) My organization has a vision statement that brings out the best in me.
3. (Q30) My organization’s vision inspires my best performance.
4. (Q28) My organization’s vision is clear and compelling to me.

Hope/Faith – the assurance of things hoped for, the conviction that the organization’s vision/ purpose/ mission will be fulfilled.

1. (Q8) I have faith in my organization and I am willing to “do whatever it takes” to ensure that it accomplishes its mission.
2. (Q16) I demonstrate my faith in my organization and its mission by doing everything I can to help us succeed.
3. (Q15) I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for.
4. (Q36) I set challenging goals for my work because I have faith in my organization and want us to succeed.

Altruistic Love – a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others.

1. (Q1) The leaders in my organization “walk the walk” as well as “talk the talk.”
2. (Q10) The leaders in my organization are honest and without false pride.
3. (Q12) My organization is trustworthy and loyal to its employees.
4. (Q22) The leaders in my organization have the courage to stand up for their people.
5. (Q31) My organization is kind and considerate toward its workers, and when they are suffering, want to do something about it.

Meaning/Calling – a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others.

1. (Q2) The work I do makes a difference in people’s lives.
2. (Q14) The work I do is meaningful to me.
3. (Q17) The work I do is very important to me.
4. (Q23) My job activities are personally meaningful to me.

Membership – a sense that one is understood and appreciated.

1. (Q3) I feel my organization appreciates me, and my work.
2. (Q9) I feel my organization demonstrates respect for me, and my work.
3. (Q21) I feel I am valued as a person in my job.
4. (Q32) I feel highly regarded by my leaders.

Inner Life – the extent to which one has a spiritual practice.

1. (Q5) I feel hopeful about life.
2. (Q25) I consider myself a spiritual person.
3. (Q13) I feel my organization understands my concerns.
4. (Q34) I maintain a spiritual practice (e.g., spending time in nature, prayer, meditation, reading inspirational literature, yoga, observing religious traditions, writing in a journal).
5. (Q38) My spiritual values influence the choices I make.

Organizational Commitment – the degree of loyalty or attachment to the organization.

1. (Q4) I feel like “part of the family” in this organization.
2. (Q7) I really feel as if my organization’s problems are my own.
3. (Q11) I would be very happy to spend the rest of my career with this organization.
4. (Q37) I talk up this organization to my friends as a great place to work for.
5. (Q39) I feel a strong sense of belonging to my organization.

Productivity – efficiency in producing results, benefits, or profits.

1. (Q19) In my department, everyone gives his/her best efforts.
2. (Q20) In my department, work quality is a high priority for all workers.
3. (Q29) My work group is very productive.
4. (Q33) My work group is very efficient in getting maximum, output from the resources (money, people, equipment, etc.) we have available.

Satisfaction with Life – one’s sense of subjective well-being or satisfaction with life as a whole.

1. (Q6) The conditions of my life are excellent.
2. (Q24) I am satisfied with my life.
3. (Q27) In most ways my life is ideal.
4. (Q35) If I could live my life over, I would change almost nothing.
5. (Q40) So far I have gotten the important things I want in life.

APPENDIX I: PERMISSION TO USE SURVEY QUESTIONS

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December 16, 2006

Mr. Jerry Bryan

VIA: Email

Dear Mr. Bryan:

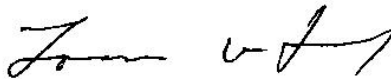
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Sincerely yours,



Louis W. (Jody) Fry, Ph.D.
Professor of Management
Tarleton State University

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