

2020

## Servant Leadership and Job Satisfaction as Moderated by Workplace Spirituality

Shellie Kae McNabb  
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# Walden University

College of Social and Behavioral Sciences

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Shellie K. McNabb

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Walden University  
2020

Abstract

Servant Leadership and Job Satisfaction as Moderated by Workplace Spirituality

by

Shellie K. McNabb

MS, University of Phoenix, 2015

BS, University of Phoenix 2013

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Industrial and Organizational Psychology

Walden University

May 2020

## Abstract

Job satisfaction has been the focus of scholars for decades. Employers must create a workplace where the employee receives more than a paycheck. Servant leaders speak directly to the decisive leader-follower relationship. Workplace spirituality is a place where the employee is a valued part of the membership. Combining the three elements may answer the current problem of the aligning of business goals with employee needs. Existing research supports that servant leadership enhances job satisfaction. Researchers have demonstrated that the employee lead by example is more content. Missing are the contexts where these workers excel. The purpose of this study was to describe the connection between employee job satisfaction and servant leadership in the context of workplace spirituality. The theoretical foundation for the study was servant leadership theory; Greenleaf maintained that the leader who is a servant first empowers the follower. A total of 107 participants were recruited through a local school district. Multiple regression and moderation analyses were used to measure responses from an education service center and two related school sites. Structural equation modeling served to confirm and expand on the data collected. Results from the analyses indicated that servant leadership significantly predicted job satisfaction. Alone, workplace spirituality did not predict job satisfaction; however, the interaction of servant leadership and workplace spirituality had a significant negative influence on job satisfaction. Employers may use the current study assessing the workplace, establishing an environment where the employee remains longer and improves through leadership and setting.

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## Dedication

I dedicate this dissertation to my loving husband, Devlyn McNabb. He was instrumental in my decision to begin the doctoral journey. He loved me through the process of coursework, dissertation, and countless conversations about whether I should continue. He dried the tears, reminding me when I reached the point of weeping, it was all part of the process, and the breakthrough was coming.

To my daughter, Morgan Simmons, I dedicate this work as a joint effort. For she was and continues to be my accountability and inspiration partner. Each morning we spoke encouraging and entrusting each other with the tasks of the day only to meet again in the evening reporting the results. Morgan, you are my star. Through this journey, I hope that you know no goal is too large, and you can do anything to which you set your mind.

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I would like to thank God and my Lord and Savior, Jesus Christ. As scripture reminds us, all things are possible through Him. I consulted God through continuous prayer and the perception of the small still voice at each step of the education and dissertation process. Through God's mercy and never-ending grace, I accomplished the work. My dissertation was inspired by the words, "Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves" (Philippians 2:3, New International Version).

I would like to convey my gratitude to my dissertation committee. My chairperson, Dr. Derek M. Rohde, was a source of wisdom, counsel, and encouragement. I felt that it was through God's infinite wisdom we were put together. It has been my honor to work with you. My second committee member, Dr. Nancy S. Bostain, was a light from the first time we met at residency one. A small part of me knew that we would finish this process together, perhaps with me in my flowy cape type top! To my URR, Dr. Brian P. Cesario, thank you for your guidance in making me stretch toward a better product.

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## Chapter 1: Introduction to the Study

### **Introduction**

In today's competitive market, the ability to create an atmosphere in which the employee feels they are valued, and fostered is essential (Kazi, Aziz, & Zadeh, 2012). Therefore, companies must maintain certain human resource assets. Without these assets, there would be no growth or internal challenge. Leadership teams use growth, problems, and education, developing the latest in knowledge and skills (Rozika, Dharma, & Sitorus, 2018).

In the United States today, effective leaders strive to create an environment in which the employee experiences higher levels of job satisfaction with work culminating in employee retention and the desire to go beyond the given task contributing substantively to the success of the organization (Rose & Raja, 2016). According to the US Department of Labor Bureau of Labor Statistics, the number of job openings has reached a new high of 7.1 million (US Department of Labor Bureau of Labor Statistics, 2018). Of these job openings, 2.4% or approximately 168,000 openings relate to workers quitting or voluntary separations from the worker's employment (US Department of Labor Bureau of Labor Statistics, 2018). Organizations must find ways in which the employee seeks a home within the culture rather than a temporary career layover (Rose & Raja, 2016).

Job satisfaction is an essential factor in the relationship between the employee, employer, organization, and productivity, and sometimes this factor is used to measure the status and health of those connections (Böckerman & Ilmakunnas, 2012). Business

owners and leadership teams benefit by uncovering the underlying components of job satisfaction in the effort to maximize recruitment and retention of employees while ensuring the efficient expenditure of company resources (Glen, 2006).

Scholars have been interested in the concept of servant leadership as it applies to business, the success of organizations, and the wellbeing of the employee (Parris & Peachey, 2013). The topic of the study was employee job satisfaction in the presence of servant leadership in organizations where there was a sense of purpose, community, selfless love, and the concern for the wellbeing of the members of the organization and those outside of the business described as the community. The primary goal of the study was the correlation between job satisfaction and the presence of servant leadership as moderated or influenced by workplace spirituality.

The proposed study adds to the body of knowledge describing the associations of employee job satisfaction and servant leadership styles in the context of organizations promoting workplace spirituality. The potential for positive social change was in the areas of environments that support beneficial experiences for the employee, reductions in employee turnover, and maximization of company resources for the business. The organization creates balance within the group assisting in social change both within and without the immediate environment.

### **Background**

According to Gandolfi, Stone, and Deno (2017), a great deal of research has been conducted on various leadership styles, including transformational and transactional leadership. Greenleaf (2008) was the first researcher recognized as having related the

concepts of servant leadership style to modern organizations. However, while Gandolfi et al. (2017) attest that Greenleaf brought the servant leadership style to the forefront, many cultures and groups throughout history have applied the tenants of servant leadership. Since Greenleaf's recognition of the concept, there is evidence of significant levels of employee job satisfaction resulting from servant leadership (Shaw & Newton, 2014). In the following sections, I will address the three key variables in this research project, servant leadership, job satisfaction, and workplace spirituality, explaining their relationship to the current study.

### **Servant Leadership**

Greenleaf (2008) states, "A mark of a leader, an attribute that puts him in a position to show the way for others, is that he is better than most at pointing out the direction" (p. 17). Greenleaf posited that the servant leader is better at showing the way because they have first-served or, in essence, been in the same situations as their followers. The servant-leader holds credibility in that they do not ask their followers to accomplish tasks they, themselves, are not willing to do or have done before (Greenleaf, 2008). Coetzer et al. (2017) described servant leadership and the related characteristics as, "cutting across a variety of leadership theories but is unique in philanthropic characteristics, leadership intent, and focus, and multi-dimensional leadership attributes" (p. 2). The attributes include the employees' perceptions of the development of the potential within themselves, transparency in leadership, community focus, concern with the employee wellbeing, and the business, including its customer (Washington, Sutton, & Sauser, 2014). Many studies conducted globally indicated positive organizational

outcomes, including higher levels of job satisfaction relating to servant leadership styles (Coetzer et al., 2017).

### **Job Satisfaction**

Van der Walt and de Klerk (2014) discussed the changing working environment citing issues like employee engagement, perceived undermining, isolation, and inability to balance work and nonwork relationships. Job satisfaction and the attributes of the same become more critical than ever in the diverse and ever-changing landscape (van der Walt & de Klerk, 2014). Job satisfaction is arguably one of the most researched topics in psychology and other fields (Van der Walt & de Klerk, 2014). For this study, job satisfaction was defined as “a pleasurable or positive emotional state resulting from the appraisal of one’s job or job experiences” (Van der Walt & de Klerk, 2014, p. 381 ). Moreover, dissatisfaction with work has been studied and linked to higher levels of absenteeism, illness, and intent to leave (Böckerman & Ilmakunnas, 2012). Workplace spirituality was a missing component in the employee bringing more of themselves into the workplace, finding a more satisfying work experience.

### **Workplace Spirituality**

Neubert and Halbesleben (2015) pointed out that the aspects of religion and spirituality correlated with the mindsets and actions of organizational members. Choerudin (2015) described the employees’ spirituality as a private practice with positive effects on many aspects of the worker’s wellbeing. Workplace spirituality differs from religion in that employees view spirituality as highly functional in working life, while religion was seen as intrusive when introduced into work practices (Mitroff & Denton,

1999). Workplace spirituality includes feelings of higher purpose, connectedness to colleagues and the organization, and concerned with the wellbeing of self and others (Mitroff & Denton, 1999). According to Harper (2017) industry leaders like S. Truett Cathy, founder of Chick-fil-A, and author, Zig Ziglar, used spiritual foundations as a cornerstone of both business and personal systems giving substantial credit to the relationship between spirituality and success.

Workplace spirituality has undergone a focus over the past several decades (Fourie, 2014). More than a fad, Fourie considered the incorporation of workplace spirituality as addressing that employees are seeking a far more meaningful experience at work than a mere paycheck. The concept of workplace spirituality related to ideas is explained in research by Anderton (2012) and Allen (2017) based on Mitroff and Denton's (1999) original work that workplace spirituality is a feeling of being a part of the organization. The sense of belonging transcends clocking in and out, evoking feelings that the employee is an integral part of the organization. According to Mitroff and Denton (1999), in a spiritual workplace, the employee considers that they can "bring more of [their] complete self to work" (p. 83).

There has been extensive research on the topic of job satisfaction and related constructs indicating why employees remain in the organization (see Böckerman, & Ilmakunnas, 2012; Ghazzawi, Smith, & Yingxia, 2016; Glen, 2006). The goal of my research was to add to this body of work, suggested explicitly by Anderton (2012), to address the gap in the body of work investigating the relationship between servant leadership and employee job satisfaction given the influence of workplace spirituality.

### **Problem Statement**

Employers are continually looking for methods of promoting the success of the organization while increasing levels of job satisfaction and productivity (Li, Lee, Mitchell, Hom, & Griffeth, 2016). The solution lies in the acquisition and application of the appropriate leadership styles and how the professional success in both the employee and the enterprise attributes to the increased job satisfaction and performance (Kovjanic, Schuh, Jonas, Quaquebeke, & Dick, 2012; Li et al., 2016). However, many businesses focus on the day to day operations, leaving the wellbeing of the employee and perceptions contributing to the organization, as an afterthought (Schutte, 2016).

A general problem in the current business climate was that of workers leaving the organization over concern with calling and purpose in work. They demand they be more than an asset to the company only addressed when levels of productivity are in question (Schutte, 2016). The problem may be accentuated with the employee's need to know that they are making a difference in the world. The question leaves most leadership teams with little choice but to respond with the appropriate combinations of leadership styles and environments (van der Walt & de Klerk, 2014). The specific problem was that organizations fail to implement the appropriate leadership styles in combination with a work environment that fosters a sense of community and collaboration, resulting in employee perception of meaningful work (van der Walt & de Klerk, 2014).

### **Purpose of the Study**

The purpose of this non-experimental quantitative study was to examine the relationship between servant leadership and employee job satisfaction when workplace

spirituality was present. The predictor variable was servant leadership styles, the criterion variable was job satisfaction, and the moderator variable was workplace spirituality. The organization in the study was an education service center and related school district site. The educational service center provided academic support to 62 school districts and had 303 employees serving in the education and school support industry.

The findings of this study may contribute to the body of knowledge on how leadership teams approach employee job satisfaction from a holistic perspective (Anderton, 2012). The immediate application of the study results, however, address a challenge proposed by Schutte (2016), focusing on the need in the current business culture to care for employees in such a way as to promote responses to positive leadership styles and mentor employee development while protecting organizational growth.

### **Research Questions and Hypotheses**

In the 1970s, Greenleaf labeled the kind of leadership where the leader assumes the role of a servant in all activities as servant leadership (Greenleaf, 1998). Greenleaf's observations of business led him to the conclusion that the crucial aspects missing in the corporate landscape were those of showing the follower how to do something empowering the follower to be a leader (Greenleaf, 1998). Since the first introduction of the term *servant leadership*, scholars have studied the concept's impact on employees and the businesses in which they serve (Gandolfi et al., 2017). The study's predictor



variable was servant leadership; the criterion variable was job satisfaction, the moderator variable, workplace spirituality. The research data addressed the following questions:

Research Question 1: Does servant leadership style and behaviors predict the criterion variable job satisfaction?

*H<sub>0</sub>1*: There is no relationship between servant leadership (employee perceptions of the transparency of leadership and organizational concern with worker development, along with an emphasis on employee wellbeing) and employee job satisfaction.

*H<sub>a</sub>1*: There is a relationship between Servant leadership (employee perceptions of the transparency of leadership and organizational concern with worker development, along with an emphasis on employee wellbeing) and employee job satisfaction.

Research Question 2: Does the presence of workplace spirituality predict the criterion variable job satisfaction?

*H<sub>0</sub>2*: There is no relationship between Workplace Spirituality (the recognition of meaningful work and the related positive contribution of the employee to self, the organization, and the community) and employee job satisfaction.

*H<sub>a</sub>2*: There is a relationship between workplace Spirituality (the recognition of meaningful work and the related positive contribution of the employee to self, the organization, and the community) and employee job satisfaction.

Research Question 3: To what degree does the presence of workplace spirituality moderate the relationship between servant leadership and employee job satisfaction?

*H<sub>03</sub>*: Workplace Spirituality (the recognition of meaningful work and the related positive contribution of the employee to self, the organization, and the community) does not moderate the relationship between servant leadership styles and job satisfaction.

*H<sub>a3</sub>*: Workplace Spirituality (the recognition of meaningful work and the related positive contribution of the employee to self, the organization, and the community) moderates the relationship between servant leadership styles and job satisfaction.

### **Theoretical Framework for the Study**

The central theory for this study was Greenleaf's (2008) servant leadership theory. Greenleaf maintains that the most effective leader must consider themselves in the service of others. Spiritual leadership theory asserts that the organization consists of two parts: the leading members and the employee. The prominent members and employees work together in calling and purpose. The leadership members and employees work in concert, pursuing a joint mission (Benefiel, Fry, & Geigle, 2014).

#### **Servant Leadership Theory**

Introduced in 1970, Greenleaf asserts a servant leader listens over speaking, demonstrates empathy, and is committed to the growth of the follower acting as a steward to not only the organization and its members but the broader community (Greenleaf, 2008). Greenleaf posited that servant leaders mentor their followers, creating more servant leaders through the process, thus having a positive impact on society. Although previously noted as more of a style than theory, Parris and Peachey (2013) conducted a

literature review citing three empirical studies using the concept of servant leadership as a theoretical framework. These studies include Russell and Stone (2002), Barbuto and Wheeler (2006), and Van Dierendonck (2011). In these studies, the authors determined nine functional attributes, 11 supporting attributes, and six key characteristics of the theory (Parris & Peachey, 2013). Additionally, the study incorporated aspects of spiritual leadership theory (Fry, 2003).

### **Spiritual Leadership Theory**

Spiritual leadership theory was used to address the characteristics of religious belief as it pertained to job satisfaction (Fry, 2003). Spiritual leadership theory includes two parts. First, spiritual leadership allows for the concept of “vision, hope/faith, and altruistic love” to enter into the idea of leadership (Benefiel et al., 2014, p. 178). Second, this theory acknowledges the interests of the individual aspects of “calling and membership” as a critical component of leadership (Benefiel et al., 2014, p. 178). The theory’s foundation is the leadership team must foster an environment in which the individual views their part in the organization as making a difference or having a substantial meaning (Benefiel et al., 2014). Additionally, the theory includes the creation of an organizational culture where the individual feels an accepted and understood part of the membership. Furthermore, the group shows not only concern for its members but also those outside the organization (Benefiel et al., 2014).

It was the dominant theoretical hypothesis of this research, congruent with the tenants of servant leadership that employees will experience higher levels of job satisfaction in the presence of servant leadership (Greenleaf, 2008). According to

Benefiel et al. (2014), the workplace in which spirituality is present promotes the act of both serving and leadership (Benefiel et al., 2014). The organizational members are concerned with each other and acceptance of one another, and the contributions made both inside and outside the organization (Benefiel et al., 2014).

Servant leadership theory related to the study approach and research questions in the observation and measurement of mentoring activities within the organization and the related responses of the employees (Greenleaf, 2008). Spiritual leadership theory was related to the study approach in the areas of both leadership and follower mindsets and perceptions of membership, calling, and universal recognition of mission and faith-based actions (Benefiel et al., 2014).

### **Nature of the Study**

The nature of this study was quantitative. Quantitative methods are used consistently in the measurement of the construct of employee job satisfaction in organizations (see Li et al., 2016; Wright, Cropanzano, Denney & Moline, 2002) as well as with multiple variables and moderation analysis (Frankfort-Nachmias & Leon-Guerrero, 2015). Survey research was most appropriate for the study, as evident in similar studies (see Anderton, 2012; Allen 2017). According to Groves et al. (2011), surveys are an effective method by which researchers may collect specific information from a population to describe the characteristics of larger groups quantitatively.

Survey methodology was used to gather information on servant leadership styles; I defined *leadership styles* as employee perceptions of the transparency of leadership and organizational concern with worker development along with an emphasis on employee

wellbeing. Similarly, survey methodology was used to gather data on the levels of employee job satisfaction as measured by the Michigan Organization Assessment Questionnaire (Messersmith, Patel, Lepak, & Gould-Williams, 2011). *Workplace spirituality* was defined as the recognition of meaningful work and the related positive contribution of the employee to the self, the organization, and the community. The study examined the moderation effect of the presence of workplace spirituality on the relationship between servant leadership styles and job satisfaction as measured by Servant Leadership Questionnaire (Barbuto & Wheeler, 2006) and the Michigan Organization Assessment Questionnaire (Messersmith et al., 2011).

I analyzed the data with multiple regression. I entered all data into the Statistical Package for Social Sciences Version 25 software analyzing the relationships among the predictor variable, servant leadership, the criterion variable, job satisfaction, and moderating variable workplace spirituality. As suggested by Allen (2017), moderation analysis measured the moderating effect of workplace spirituality on the strength of the relationship between the predictor and criterion variables.

According to Allen (2017), researchers prefer multiple regression as a method to explain why more than one variable may contribute to an outcome. Allen (2017) describes moderation as an “interaction between variables,, [which] involves fitting a model to the data to predict an outcome value based on one or more predictor values” (p. 1042). In my study, the examination led to conclusions about leadership styles, the influence of workplace spirituality, and any changes in employee job satisfaction.

## Definitions

In the clarifying of each of the terms in the study, the following definitions operationalize each concept:

*Job Satisfaction:* Job satisfaction defines the amount of gratification the worker finds in his or her position within the organization (Hoffman-Miller, 2013).

Psychologically job satisfaction is “a pleasurable or positive emotional state resulting from the appraisal of one’s job or job experiences” (Van der Walt & de Klerk, 2014, p. 381 ). The construct is often associated with the performance or willingness to meet expectations of excellence when performing work-related tasks (Hoffman-Miller, 2013).

*Leadership:* Leadership is the desire to inspire others to attain more for themselves while pursuing a common goal or benchmark (Greenleaf, 2008).

*Meaningful Work:* Meaningful work is the individual realizing that the chosen vocation adds to his or her sense of contribution or calling transcending the mere attendance to work but rather adding to a collective purpose or affecting positive change (Anderton, 2012).

*Sense of Community:* A sense of community is the belief that the person is part of a larger group that exists in common goals and ideas. The community often forms a supportive structure from which the individual draws encouragement and strength (Ashmos & Duchon, 2000).

*Servant Leadership:* Servant Leadership defines the leadership style in which the employee perceives the transparency of leadership and organizational concern with worker development, along with an emphasis on employee wellbeing (Greenleaf, 2008).

*Spiritual:* The term spiritual is “the basic feeling of being connected with one’s complete self, others, and the entire universe” (Mitroff & Denton, 1999, p. 83).

*Spiritual Leadership:* According to Yishuang (2016), Spiritual leaders concern themselves with the management of the physical and psychological states of the follower, including those matters of the spirit. The facilitation of enhanced collaborative efforts, trusting relationships, and organizational commitment may be improved by an expressed mission or group vision (Yishuang, 2016). The spiritual leader focuses on knowledge, trust, and the ability to demonstrate team behaviors, often inspiring those in his care (Yishuang, 2016).

*Spirituality:* Spirituality defined as “a universal human phenomenon that is not limited to one religion or culture. The awareness of a transcendent dimension that is characterized by certain identifiable values regarding self, others, nature, life, and whatever one considers to be the Ultimate” (Elkins, 2005, p. 139).

*Workplace Spirituality:* Workplace spirituality defined as related to the constructs discussed by Ashmos and Duchon (2000), “the recognition that employees have an inner life that nourishes and is nourished by meaningful work. The work takes place in the context of community existing in the presence of three components: inner life, meaningful work, and community” (p. 137).

### **Assumptions, Limitations, and Delimitations**

#### **Assumptions**

I used assumptions guiding this quantitative, non-experimental, correlational research study. My goal was to complete the investigation free from bias on the part of

the researcher or any participant. Additionally, I assumed that all participants were honest when answering the survey questions. According to Ashmos and Duchon (2000), the variable workplace spirituality should have not only been apparent in some organizations but occurs and was measurable at the various levels within the organizations. The topic of this study was both needed and warranted, as indicated in previous studies, and may add a substantial element to the field of organizational psychology (see Anderton, 2012; Coetzer et al., 2017). The study used a quantitative methodology using multiple regression that was not only feasible but appropriate to answer the study's research questions in a substantive way (Allen, 2017).

### **Limitations**

There were certain limitations to this research study. The first limitation was the possible introduction to bias in the familiarity of participating members. This limitation may introduce nonresponse bias, as indicated in similar studies (Mitterer, 2017a). Additionally, there was a limitation to the number of responses received because of a reluctance to complete and return online materials.

I instructed the participants as to the completion of one online survey. Through the survey platform, conventions were introduced, preventing the participant from completing more than one survey from the same IP address. Additionally, as suggested by Mitterer (2017), there was no way to know if the participant understood both instruction and meaning of questions contained within the survey.



**Delimitations**

This research study may have certain delimitations. For example, through the online survey, I attempted to reach all of the employees in the participating organization but could not guarantee that all employees would participate. While factors of job satisfaction were measured through the Michigan Organization Assessment Questionnaire, many other factors are contributing to an employee's satisfaction in the workplace, including compensation, reward systems, interactions with colleagues, and environment (Dugguh & Ayaga, 2014; Herzberg, 1968). This study focused on one leadership style, servant leadership, but there are many leadership styles employed within work contexts. I used valid and reliable instruments measuring servant leadership behaviors, elements of workplace spirituality, and job satisfaction; I could not account for all aspects affecting employee perceptions within the organization.

**Scope of the Study**

In this quantitative study, the exploration centered on the predictor variable, servant leadership in the participating organization, and the criterion variable of employee job satisfaction in the business through survey methods delivered by email. The recommended sample frame for this study was 107 participants (Faul, Erdfelder, Buchner, & Lang, 2009). The instruments for the research were similar to those used by Jordan (2015) and Klein (2014), including the Servant Leadership Questionnaire, Workplace Spirituality Scale (Petchsawang & McLean, 2017), and Michigan Organization Assessment Questionnaire (Messersmith, Patel, Lepak, & Gould-Williams, 2011).

### **Significance**

The proposed study was significant to the field of I/O psychology as it narrowed the gap in the current body of knowledge about the relationship between servant leadership and job satisfaction, as was called for in previous studies (see Anderton, 2012; Henning, 2016). It is unlike earlier studies because the relationship between the variables of leadership style and job satisfaction was studied as influenced by the organizational context of workplace spirituality. The results of the study may help both leadership teams and professional consultants create a balance between professional climate and the needs of the employee by defining the role of leadership styles and the impact on employee satisfaction and spirituality in the workplace. The results of the study yielded information allowing employers to create a work culture that fosters the need for the employee to feel they are a part of an organization that shares their desire to make a difference while belonging to a group that is congruent to moral philosophy.

Workers are spending more and more time in the workplace; thus, the employee is looking for a purpose or meaning within the organization (Schutte, 2016) and more of a calling associated with work (Neubert & Halbesleben, 2015). According to Michaelson, Pratt, Grant, and Dunn (2014), meaningful work leads to increased job satisfaction for the individual while yielding higher productivity, organizational citizenship behavior, and levels of commitment for the company. The relationship between positive leadership styles, work environment, and employee outcomes may serve social change to better the experiences of the individual employee while reducing employee turnover and financial losses to the organization. Investigations into servant leadership, employee job

satisfaction, and organizational contexts could lead to information that allows groups to create a more balanced workplace spurring initiatives affecting social change both inside and outside the company.

### **Methodology**

In this quantitative study, the goal was to investigate if servant leadership is a significant predictor of job satisfaction when moderated by workplace spirituality. As suggested by Allen (2017), research involving more than two variables, and the relationships between them are best analyzed using multiple regression analysis. Multiple regression is favorable over simple linear regression when the situation may have more than one factor explaining a particular set of outcomes (Allen, 2017). For this study, multiple regression was appropriate in studying the relationships between the predictor variable, servant leadership, the criterion variable, job satisfaction, and moderating variable workplace spirituality. Moderation analysis measured the moderating effect of workplace spirituality on the strength of the relationship between the predictor and criterion variables (Allen, 2017).

### **Summary and Transition**

In Chapter 1, the importance of leadership styles and the levels of employee job satisfaction to organizations in highly competitive landscapes were described. I also examined the relationship or organizational context of workplace spirituality and the contributions of fostering work environments that promote a sense of community and employee contributions. Through the background, problem statement, and purpose of the study sections, the appropriateness, and applications of the research were indicated. The

relevant research questions and hypotheses grounded the study linking to the purpose and scope sections. Precautions and expectations were outlined in the assumptions, limitations, and delimitations of the study.

In Chapter 2, I present an analysis of the current literature to the specified problem of levels of job satisfaction and the relevance of the same. An examination of the theoretical propositions and historical findings of theory and the appropriate authors and researchers on the topics of servant leadership, job satisfaction, and workplace spirituality is the focus. Through the Chapter, I summarize significant themes discussing how the study addresses the gap in the literature and adds to the body of knowledge at present. I will reinforce the topic is grounded in the existing research, justifying the completion of the study.

## Chapter 2: Literature Review

### **Introduction**

This literature review is an investigation of the connections between levels of job satisfaction and leadership styles. My relationships with the business environments and wellbeing of employees lead to the selection of the servant leadership style. I refined the topic to levels of job satisfaction in organizations where servant leaders influenced employee attitudes and behaviors. In 1999, Farling, Stone, and Winston posited that servant leadership, although spoken about in business, had little empirical evidence to support the claims made by those using the leadership method. The authors called for more studies in which servant leadership might be validated and ushered into its development as a legitimate leadership style and theory (Farling et al., 1999).

As if responding to researchers directly, Franklin (2010) referred to servant leadership as a “solution to the perceived leadership crisis, as evidence by the ethical breakdown of some of America’s largest corporations” (p. 3). Franklin used quantitative research exploring the topics of servant leadership, levels of spirituality, and small businesses. The researcher hoped that the study might bring servant leadership to the forefront and increase its use to influence social change.

Greenleaf (1977) maintained that having dedicated servants who lead while putting the needs of others and the organization above themselves inspires the followers to become the next line of leaders. Having an organization with many of its members behaving as caring, servant-first leaders builds a business with a foundation focusing inward on the needs of its members and by association a membership who cultivates the

customer and community. I refined the literature review limiting to specific contexts in which servant leadership and similar leadership styles influenced organizational outcomes. The discovery of the practice of servant leadership guiding positive results inspired me because the primary goal of my research study was to affect positive social change. The organizations within the studies included nonprofit companies, healthcare organizations, educational institutions, and companies with a military focus. In my observation, these organizations lacked environments in which the employees exhibit behaviors conducive to workplace spirituality. A leadership crisis emerged in the literature where organizations need more holistic approaches as the employee desired more than a place to exchange time for compensation.

According to Schutte (2016), it is essential to address the employee in a way that they feel valued and heard. Additionally, the author maintained that a sense of belonging to both the work environment and the corporate mission is required. Leadership teams must apply the most effective leadership styles communicating to the diverse groups within the organization (van der Walt & de Klerk, 2014). The organization may succeed by addressing the profit and loss goals of the business while creating a synergistic and motivating environment in which to do so (Schutte, 2016).

The purpose of this quantitative study was in direct response to the problem by investigating the relationship between servant leadership and employee job satisfaction in an environment conducive to the employees working together toward common goals and displaying consideration for each other and the people they serve. The study addressed the problem in that servant leadership, as a leadership style, may be enhanced in the

presence of workplace spirituality, thus increasing the likelihood that the employee will remain at an organization, experience personal growth, and further the goals of the business. In the following sections, I discuss the literature search strategies, leadership crisis contributing to the purpose of the study, along with seminal researchers, key constructs, theories, themes, and reviews.

### **Literature Search Strategy**

I conducted a literature search and review on the topic of servant leadership, job satisfaction, and related constructs. The primary databases searched included Thoreau Multi-Database Search for broad searches of all databases, EBSCO, ProQuest Central, PsychArticles, Business Source Complete, ProQuest Dissertations and Theses Global, Dissertations and Theses at Walden University, and Google Scholar. The criteria for the database searches included search options of limiting of the publication dates to the previous 5 to 6 years in the acquisition of the most relevant studies and performing searches with unlimited time ranges in the areas of theory and foundation. Theory and foundational searches were on the topics of servant leadership, job satisfaction, and workplace spirituality.

The literature search strategy for related categories included reviewing the course reading lists for sources on method and measurement. The location of the relevant literature transpired through the use of Boolean phrases and keyword searches including *calling, community, connection, employee, employee need, employee retention, fellowship, job satisfaction, leadership, leadership styles, meaning, motivation,*

*organizational culture, purpose, relationships, religion, servant leadership, spirituality, transformational leadership, and workplace spirituality.*

I refined the search by observing related terms in the resulting articles. Any work referenced through Google Scholar and references in the broad searches conducted through the Thoreau Multi-Data Base search were carefully scrutinized for accuracy and quality of information as not all databases contain peer-reviewed sources. Additionally, I noted the reference sections of the most recent material for supplemental studies on similar cases and constructs. The cross-referencing of the authors of these studies availed relevant information. Primary literature included foundational sources, including servant leadership (Greenleaf, 1991) and spirituality in the workplace (Ashmos & Duchon, 2000; Benefiel et al., 2014). As previously stated, in conducting the literature review, an issue emerged, contributing to the research problem.

## **Crisis**

### **Leadership**

Robert K. Greenleaf writes in *The Power of Servant Leadership* on the leadership crisis; the issue has been problematic for some time. However, in the last century, economic and business climates have moved from small, locally sourced businesses to larger, more complex, and widespread organizations (Greenleaf, 1998). Greenleaf further comments that, in some cases, these institutions are led in unethical, inadequate ways. In some opinions and shared by Greenleaf, society may be seen as “low caring” in comparison to what is possible (p. 22). Naidoo (2014) describes the leadership crisis as a struggle. In the battle, the organization flounders between the traditional business model



where the employee works to meet the need for survival and one where the employee seeks a fulfilling experience.

Leaders can make a difference by assisting workers not only to realize what motivations and inspiration exist in the workplace but also to create an atmosphere where the employee feels enabled and empowered to take charge of his or her destiny and the outcomes in the workplace (Greenleaf, 1998). Consequently, servant leadership dictates that the members of the organization serve others working as a community resulting in more than the individual efforts but stronger together in common goals (Greenleaf, 1998). Wong and Davey (2007) note that there is a lack of recognition in the vitality of effective leadership, coupled by leading through serving and similar behaviors.

The possibility of the organization creating a workplace with a sense of spirituality addresses the need. It has a benefit to the company in the areas of increased job satisfaction and effort (Naidoo, 2014). The workplace where spirituality is welcome may incorporate an open dialogue with the employee about topics previously avoided. According to Naidoo (2014), when the leadership teams open these conversations, there is a tendency toward more ethical behavior, improved productivity, and employee retention. Part of the crisis may be the lack of elements contributing to a good organization, as described by Schmidt and Finnigan (1993).

### **Healthy Organizations**

Schmidt and Finnigan (1993) commented on the qualities of a healthy organization where the members of the group valued capable employees and leadership, foresight, and integrity. Warren Schmidt performed a study where 1500 managers

responded to the most important or needed leader qualities. According to the data resulting from the survey, the respondents valued honesty over competence and mission (Schmidt & Finnigan, 1993). Further, Marques, Dhiman, and King (2009), agree that when employees perceive their leadership as honest, the trust within the organization increases. Consequently, a sense of value within the group, community, and mission result (Marques et al., 2009).

Marques et al. (2009) posit that healthy organizations create an environment of support and inclusion. The leaders report that employee feelings of inclusion and an embracing of diversity grow along with intensifying the desire to help colleagues without sacrificing honesty or open communication. Along with honesty, trust, support, and belonging, healthy organizations encourage creativity, “leading to a synergy, which is based on the principle that one plus one equals three and that collaboration promotes creativity. Both individuals and teams become more creative growing, both the organization and the members” (Marques et al., 2009, p. 139). Stephen Covey (1989) comments that top organizations welcome spirit at work, increasing the intrinsic values of the members.

### **Spirit at Work**

Organizations struggle to foster the whole employee in efforts to motivate or encourage fulfilling the missions of the organization. Mitroff and Denton (1999) state there is a lack of consolidation of the employee’s soul along with the practical tasks and requirements of the work environment. The authors claim that modern organization separates the personal aspects of the employee in strict policies requiring work to be the

only concentration during a set hourly perimeter. The suggested solution is to welcome both the soul and spiritual aspects of the person tapping into the immense sources of energy and motivation residing in the individual (Mitroff & Denton, 1999).

According to Mitroff and Denton (1999), the sense of spirituality and soul in the person is the essence of caring. The reason behind all that humans do or aspire to be lies within that care. Thus, the solution may lie within the basis of the problem. The authors state that the soul is the very thing that brings together the individual parts of the person, inspiring greater good and efforts to accomplish much of what is expected in the workplace. Rather than determining matters of the inner self and spiritual belief in the workplace inappropriate, leaders should encourage and welcome all aspects of the person sustaining motivation to be rooted in what is most important to the individual (Mitroff & Denton, 1999). By supporting motivation, leaders may address the problem of employee retention.

### **Problem: Employee Retention**

According to Jordan (2015), in today's ambitious, often embattled business climate, employee retention is the one factor that can make or detract from a company's competitive nature. In the current marketplace, the employee seems to change jobs more than ever before (Rose & Raja, 2016). The problem is the employee may not find all the desired aspects of fulfilling work in just one place. Rose and Raja (2016) note the factors of organizational resources and more meaningful levels of employee job satisfaction contribute to the employee's decision to remain with the company. The authors found in research studies that to keep the employee engaged, there is more focus on the levels of

employee job satisfaction and the contributing factors to that satisfaction than previously discovered. Authors of studies have shown that companies retain employees in organizations utilizing servant leadership styles (see Jaramillo, Grisaffe, Chonko, & Roberts, 2009). The conclusion is the more invested or engaged in the organization through leadership and commitment, the longer the employee will remain (Rose & Raja, 2016).

### **Ethical Business Decisions**

The solution to employee retention may lie in the selection of the appropriate leadership styles leading to ethical behavior and decision-making processes. Tanno (2017) notes that servant leadership is found not only moral but also correlates with employee conduct and retention. The author's opinions include that the downturn of ethical business practices has led to adverse outcomes on both the organization and employee levels. Through qualitative research, the author explains that servant leadership styles not only promote ethical business and decisions but also encourage employees toward similar behaviors. Consequently, the authors hope the study would increase the practice of servant leadership style supporting more ethical business decisions and practices.

### **Spirituality**

Mohamed, Wisnieski, Askar, and Syed (2004) contribute to the definition of *spirituality* in the discussion, stating that there are as many works on spirituality as there are explanations for the same. The root of the meaning in the assessment of spirituality requires observing the construct from many perspectives (Karakas, 2009). Karakas

maintains the definition comes from the person, their path in life, their purpose, and relation to something other than the real experience. Cash, Gray, and Rood (2000) comment on spirituality in the areas of personal “energy, meaning, and knowing” terms that have traditionally held significance to the Native Americans and those in Eastern religions (p. 125).

There is a need for establishing a standard interpretation of spirituality to be used in academic contexts. De Klerk (2005) suggested that scholars let go of less concrete methods of the definition instead of concentrating on the specific aspect of the meaning one puts on life and the related pursuits. Further, Krishnakumar and Neck (2002) suggest the addressing of the meaning of life from three specific perspectives, “intrinsic, religious, and existentialist or place in the universe” (p. 66). Similarly, much research ties both spirituality and workplace spirituality to natural origins or what the spirit is to the person, religious philosophies, and the person’s impact on his or her place in the environment or the universe (Krishnakumar & Neck, 2002).

### **Intrinsic Spirituality**

The authors expand on the concept and the tie to the workplace, explaining that intrinsic spirituality has a significant benefit to not only the individual but also to the workplace (Krishnakumar and Neck, 2002). Inner spirituality is deeply rooted but extends far beyond the person. Additionally, intrinsic spirituality and being aware of its presence have essential effects on the person’s approach to personal, professional, and other experiences. The vitality of this portion of the spiritual definition is that the

individual derives strength and drive, pushing the person to achieve higher levels of self-efficacy (Krishnakumar & Neck, 2002).

### **Religious Spirituality**

Religious Spirituality is the aspect that sparks the most conversation and hesitation in the workplace (Krishnakumar & Neck, 2002). The defining elements of orthodox spirituality involve practices and beliefs centered on a specific religion or religious affiliation. The preponderance of literature compiled for the study revealed a set difference between spirituality and religion, specifically in workplace contexts.

Marques (2007), illustrated the differences between religion and spirituality, stating, "...religion is based on established, unyielding beliefs, while spirituality is personal, connection-based and tolerant" (p. 94). Further, Cash et al. (2000) maintain that spirituality examines intrinsic values, whereas religion involves more morality residing outside the person. Gotsis and Kortezi (2008) agree that there is a contrast between spirituality and religion. While Sheep (2006) discusses faith as stemming from spirituality, Dent, Higgins, and Wharff (2005) posit the consideration is that although there are common traits between religion and spirituality, the setting or context is essential in the discussion.

### **Spiritual Organization**

According to Vaill (1998), the spirit does not need sacred spaces to flourish; the spirit can be bolstered in secular places as well. It does not take a grand gesture or formal procedures to bring about workplace spirituality (Marques et al., 2009). Workplace spirituality does not require vertical spirituality, which is an outward expression between

the individual and God (Marques et al., 2009). A spiritual organization is one where horizontal spirituality is recognized and encouraged. The authors describe horizontal spirituality as “service to others,” including concern for colleagues, service toward customers and community, and a shared value system and organizational mission (p. 115).

Workplace spirituality is present when employees treat each other as more than just parts of the organization. Colleagues think of individuals as a whole person bringing values and a set of skills reaching beyond the job description (Marques et al., 2009). These organizations are more likely to embrace change and have a greater sense of community, collaboration, and autonomy while enhancing intrinsic motivation.

### **Intrinsic vs. Extrinsic Motivation**

If meaning is the essence of transcendence, then discovering how the employee sees themselves in the vocation could be the key to finding and creating a harmonious workplace (Marques et al., 2009). Finding a joint mission and the individual’s place within that mission may be the essence of workplace spirituality. The concept begins with the uppermost management, including self-reflective practices. Self-reflective practices set the correct examples for the follower, putting the leader in a self-aware state, and leading the follower to do the same (Marques et al., 2009). Connection with the spiritual self encourages the gratitude and genuine care of others, instilling a sense of community, higher purpose (Marques et al., 2009). The leadership and followers become fewer individualists putting more focus on group missions and collaborative goals.

The “spiritual organization” awakens a sense of motivation within or intrinsic to the employee (Marques et al., 2009). According to the authors, the intrinsically motivated employee considers the organization personal and the common goal or mission in work to have more significant meaning. Work is a labor of love with less requirement of rewards that emanate from outside means such as compensation, consequence, and strict protocols (Marques et al., 2009). Intrinsic motivation demands nurture. Further, the fostering of intrinsic motivation happens when the organization educates the worker developing skills and competence so that the employee feels capable and autonomous. This empowerment adds to spirituality in that the environment is one of community and combined wellbeing through the care of others and the perception of a concerned management team, creating a sharp contrast to traditional organizations (Marques et al., 2009).

### **Theoretical Foundation**

As stated in Chapter 1, the theoretical foundation for this study centers on Greenleaf’s servant leadership theory. It is Greenleaf’s contribution that the leader in the service of others is more effective and influential than those performing managerial tasks (Greenleaf, 2008). Spiritual leadership theory contributes to the tenets of servant leadership in organizational contexts with the assumption that the organization should function as one within the confines of the mission, calling, and concern for a member of the group and those to whom the team relates (Benefiel et al., 2014). Although the focus is on servant leadership, job satisfaction, and spiritual leadership theories, in the literature



review, there were essential notes to various approaches as related to the constructs of the study.

### **Servant Leadership**

The servant-leader is a servant before being a leader (Greenleaf 2008). This concept is in sharp contrast to those who would want to be in charge of others to gain power or higher levels of pay. Greenleaf maintains that the leader-first is on one end of the spectrum and the servant-first on the other. In the area between the two, servant-first and leader-first, lie the individuals that exemplify the vastly complicated tendencies of human nature (Greenleaf, 2008). The servant-leader focuses on the needs and talents of other people rather than taking credit for his own (Franklin, 2010). Parris and Peachey (2013) note that servant leadership theory is inclusive of the qualities of moral behavior, integrity, and the highest of principles.

Greenleaf (1977) sought to separate servant leadership from other leadership styles in that the servant as leader would lead by example with the wellbeing of the follower first before themselves. One of the most closely related and studied leadership styles is transformational leadership (Burns 1978). According to Farling et al. (1999), transformational leadership is closely associated with servant leadership because the leader and the follower are both working in unison to promote the success of the other individual in common goals. The authors maintain that servant leadership is related to and a version of transformational leadership, although, as of the date of the study and literature review, had no scientific credibility.

Since the early writings of Burns and Farling, servant leadership has been studied and implemented in a variety of contexts (Coetzer et al., 2017). The authors refer to servant leadership as “reputable leadership theory and construct” (p. 2). Organizations are looking for more than a mere tell the employee what to do philosophy instead of looking to not only use employees to get the job done but also to address the employee as a future mentor, facilitator, and long-term asset to the business.

Greenleaf’s critical statements include that the leader must first serve in to set an example for his followers as well as learning what the follower must do to accomplish the tasks the organization dictates (2008). Therefore, leaders act with empathy rather than authority. Previous researchers have explored the connections between servant leadership styles and job satisfaction in organizational contexts of nonprofit organizations (Henning, 2016) and military applications (Jordan, 2015). Mitterer (2017) performed studies in servant leadership and the relation to employee turnover. The benefit of the current study was in the possible application of effective leadership styles and the beneficial impacts on employee production, retention, and workplace environments.

### **Job Satisfaction Affect Theory**

Affect theory, as outlined by Jordan (2015), maintains that an individual presenting with a positive attitude or affect will behave positively and, by relation, experience higher levels of job satisfaction over an individual responding negatively to workplace experiences. The theory, established by Locke (1976), suggests that there is a gap between the needs and the wants in the workplace, and the employee will value different aspects of the job that other employees. According to Jordan (2015), the

features of the job must align with the employee's expectations to maintain positive levels of job satisfaction.

### **Spiritual Leadership Theory**

“Workplace Spirituality is defined as work situations by which leader and follower have high spirit toward work completion and achievement of organization objectives” (Fachrunnisa, Adhiatma, & Mutamimah, 2014, p. 15). Spiritual leadership theory relates to workplace spirituality and is a theory that the characteristics of what one would associate with religion may translate into the workplace in the form of a shared vision, hope or faith in the organization, and belonging in the “membership” of the workplace (Benefiel et al., 2014). Mitroff et al. (2009) performed studies where the organization displaying the aspects of spirituality were viewed as having the characteristics of strength and security, thus lending the same qualities to the employee. In related religious terms, the spiritual workplace would contain members considering themselves as having experienced a sense of meaning within and calling to the organization, much like spiritual aspects of belief and religion (Mitroff et al., 2009). Faith-based actions are those that the employee exhibits compassion for colleagues, a genuine concern for the feelings and success of others, and a sense of altruism both within and outside the workplace (Benefiel et al., 2014). Businesses may use spiritual leadership as a means to promote a unified team where the goal of cohesiveness and higher levels of productivity are shared throughout (Fry, 2003).

### **Dispositional Theory**

Dispositional theory, studied by Elton Mayo and presented by Jordan (2015), relies upon the personality traits of the individual. The method is arguably one of the more researched theories related to job satisfaction. The approach shares many aspects of affect theory, with the most common feature being the relationship between the individual's personality and the contentment found in the workplace (Jordan, 2015). Eid and Larsen (2008) conducted studies categorizing the theory into four sections: "the five-factor model of personality, core self-evaluations, positive and negative affectivity, and other measures of affective disposition" (p. 36). Judge, Hulin, and Dalal (2012) conducted a meta-analysis of illustrating that the robust connections existed in the factors of "self-esteem, stability, locus of control, and self-efficacy" relating to the perceptions of job satisfaction.

### **Equity Theory**

Equity theory relates to the extrinsic rewards association with employment (Jordan, 2015). Equity theory is the level of job satisfaction as determined by the perceptions of equal or equitable pay about colleagues in the same organization. Clark, Kristensen, and Westergard-Nielsen (2009) propose that a worker's level of job satisfaction connects to perceptions of compensation and related ability in the position and those levels of pay of other employees in the organization. The author of equity theory reference three elements; valence, expectancy, and instrumentality (Vroom, 1964). Vroom related these elements in the following way: the employee has a set of desires that they must fulfill through work. Consequently, these desires include an expectancy of just

reward as related to the employee's actions or behaviors. Ultimately, if the valence and expectancy are in proportion, the employee will behave with optimal performance resulting in higher levels of job satisfaction.

### **Characteristics Theory**

Job characteristics theory is a theory where the levels of job satisfaction correlate with the characteristics of meaning, autonomy, varied tasks, assessment, and communication (Jordan, 2015). Proposed by Hackman and Oldman in 1976, the theory states that the characteristics, when met, will heighten levels of job satisfaction. The overarching theme, within the approach, is that the desired attributes by the employee, when reached by the appointed job, relate to job performance (Hackman & Oldman, 2005). Judge et al. (2008) noted the most significant connections were between the characteristics and job satisfaction.

### **Two-Factor Theory**

Herzberg's two-factor theory relates to Maslow's hierarchy of needs theory (Herzberg, Mausner, & Snyderman, 1959). Herzberg maintains that there are two main aspects of job satisfaction, including motivation and hygiene. The motivation element of the theory correlates to the intrinsic factors relating to motivation (Herzberg et al., 1959). The hygiene element is the human need for compensation, autonomy, workable methods, and environments. There is a balance that occurs in the workplace between the aspects of motivation and hygiene. Herzberg suggests that motivation should be high while avoiding any hygiene factor or disruption, creating worker dissatisfaction. According to Jordan (2015), Herzberg's two-factor theory gives the employer a practical method for

improving those factors that increase job satisfaction while decreasing those that counter the desired outcomes.

### **Job Satisfaction**

In the current study, job satisfaction played an intragyraral role. As stated in Chapter 1, the cornerstone of the maximizing human assets is the proper leadership and mentoring of employees. Job satisfaction is a significant component in the employee's productivity and the intent to remain in the organization (Li et al., 2016). In related studies, researchers have found that extrinsic job satisfaction affects many aspects of organizational behavior and attitudes (Ozyilmaz & Cicek, 2012). Authors maintain that beginning with the 21st-century, leadership styles will be vital to the establishment of common goals and improvement of company cultures (Yishuang, 2016).

There is a substantial amount of literature on the construct of job satisfaction in which authors agree that job satisfaction is a set of emotions correlating with the evaluation or the measurement of the situations and experiences associated with one's job (Locke, 1976). Ozyilmaz and Cicek (2012) explain that job satisfaction can result from the provision to the employee that prompts feelings of autonomy, recognition for success in accomplishing tasks, afforded responsibility, and the application of acquired skills and talents. Additionally, the environmental aspects of job satisfaction may be in work settings, colleagues, leadership, and compensation. Job Satisfaction has undergone examination over decades, including studies on the histories and origins of job satisfaction, while other studies focused on the specific aspects of job satisfaction about the goals and missions in organizational contexts (Hargadon, 2018).

Both job satisfaction purposes and benefits of job satisfaction are in the resulting outcomes for the worker and the business. Individuals possessing high levels of job satisfaction display the desirable traits of productivity, increased work ethic, along with proven value to successful organizations (Weiss, 2002). These workers become self-sustaining, motivated assets to the business seeking out ways they can attain successful task accomplishment furthering the levels of job satisfaction (Pink, 2011). Jordan (2015) stated, “Basic psychology supports the premise that happy employees have a better emotional outlook and can handle workplace stress more positively” (p. 41).

### **History**

The history of job satisfaction comes from the researcher’s desire to connect worker attitudes and productivity (Wright, 2006). The Hawthorne Studies created the underpinning for the assessment of the actions and interactions of workers within the workplace (Muldoon, 2012). Consequently, these studies uncovered a positive connection between behavior and productivity. Initial studies defined job satisfaction as a way of thinking influenced by reasoning and emotion. Researchers dubbed job satisfaction as an attitude comprising cognitive, affective, and social components” (see Mitchell, 2011; Zhu, 2013). Consequently, the inability to definitively outline the benefits of job satisfaction spurred an immense body of work (Jordan, 2015).

### **Job Satisfaction and External Factors**

According to Sirgy (2012), studies measuring job satisfaction found a significant connection between the construct and other variables. The discovery of external factors may indicate some of what affects job satisfaction may be outside the direct control of the

employee (Jordan, 2015). For example, job satisfaction has a connection with the quality of information shared with the employee from the organization. In correction or inadequate information creates an environment of mistrust diminishing employee loyalty (Avolio, Walumbwa & Weber, 2009). Employees who feel a sense of doubt may also experience a lack of confidence or self-worth. The negative emotions may create a lack of communication. According to Avolio et al. (2009), the lack of connection between leadership and the employee increase occurrences of stress and lower levels of job satisfaction.

### **Leadership**

Zeng, Chen, and Zeng (2013) repeat that early management philosophy included thoughts on the best leaders who were born to lead rather than learned leadership skills through experience. In the early 21<sup>st</sup> century, leaders began to ask questions about the effectiveness of how organizational practices were producing the desired employee responses (Houglum, 2012). Through the questioning of methods, more focus was placed on the attributes of liberation, action, mission, agreement, ethics, self-efficacy, partnership, community, and people (Boone & Makhani, 2012). “Leadership is not comprised of a single characteristic or trait...rather; leadership consists of a large set of well-recognized skills, behaviors, and attitudes” (p. 84).

The skills to which Boone and Makhani referred were acquired through experience and application over and over until perfected. Employees produced the attitudes in the reference in direct relation to his or her ideas, personality, and emotions. Both attributes contribute to the whole person. However, one may be natural, while the



other is a result of nurture. Arguably experience is the result of the upbringing or training of the individual. The person may arrive with a set of personality traits and perceptions changing over time (Boone & Makhani, 2012).

Relationships between leaders and workers are essential. Brennan and Monson (2014) found in reviewing the progress that successful leaders work through relationships where the employee felt that the leadership shared genuine concerns for their wellbeing. Further, studies reveal that organizations that focus on organizational goals or mechanistic methods exchanging monetary gain for the employee leader relationship falter (Brennan & Monson, 2014).

Greenleaf (2008) affirmed that the critical component of leadership is that the leader does not merely tell his followers which way to go but shows the follower the road. The direction creates a partnership, thus making the leader-follower relationship a goal. Marques et al. (2009) offer that the world would be improved if leadership kept to a simple philosophy of two tenants; love and truth. The authors comment further citing Gallup Polls where employees place the caring nature of a supervisor over paychecks or other benefits of employment. In recorded interviews, the employees reporting to the poll that there were significant values placed on relationships with supervisors and connections between retention, productivity, and job longevity.

Leadership and organizational success are heavily intertwined (Kovjanic et al., 2012). The key to improving corporate culture is the selection of the appropriate leadership styles for the groups of individuals (Yishuang, 2016). Yishuang claims that leadership has evoked interest since the beginning of time. Leadership focus shifted to

more progressive theories in the 1980s, where leadership teams considered the importance of motivation and holistic approaches to the employee (Yishuang, 2016). Positive and effective leadership focuses on the ability to value the follower, active listening, and affording autonomy (Anderson, Manno, O’Conner & Gallagher, 2010).

## **Leadership Styles**

### **Transformational Leadership**

The needs of the follower may be essential to the relationship between the follower and the organization where transformational leaders are present. The four dimensions of transformational leadership are idealized influence, inspirational motivation, intellectual stimulation, and individual consideration (Kovjanic et al., 2012, p. 1033). The importance of transformational leadership to the proposed study lay in the underlying connections as to why this particular style has been not only studied more than any but also how this leadership method is similar to the tenants of servant leadership (Kovjanic et al., 2012; Greenleaf, 2008).

### **Servant Leadership**

Von Fischer (2017) relates the origin of servant leadership as Greenleaf was inspired by a story, from Hermann Hesse’s book, *Journey to the East*. Through the story, a group of men set out on a journey in search of the “ultimate truth” (p. 17-18). Greenleaf gained inspiration through the character Leo, who, while being asked to do the most menial of tasks, joyfully attends to the support and encouragement of the group. During the journey, the character of Leo disappears from the group through a series of events. Although qualified to continue alone, the group of men fall into discord and

abandon their quest from the lack of direction and support. Greenleaf draws inspiration from the conclusion of the story where the narrator realizes that it was Leo, the servant, who was, in reality, the unspoken leader of the group. Greenleaf (2008) states, “The servant always accepts and empathizes, never rejects. The servant as a leader always empathizes and accepts the person” (p. 21). As Greenleaf succinctly states in his 1977 essay, the servant leader first must consider himself a servant. The primary objective is a servant rather than a leader, leading by example alongside the follower (Greenleaf, 1977). The leader and servant-first leader are two distinct styles.

The essence of the difference lies in the leader’s ability to demonstrate care for the follower (Greenleaf, 1977). There is a fundamental question as a test to which style the leader subscribes: “Do those served grow as persons?” (p. 27). Wong and Davey (2007) punctuate the necessity of servant leadership, saying the establishment of a community within the organization is vital, countering the traditional paradigm of profit being a priority over people. The servant-leader assesses and refines his or her ideas on what behaviors best serve the follower’s needs combatting the organization-first mentality (Greenleaf, 1977).

Spears (2010) expounds on a sense of community and the importance of community within the organization as the servant leader realizes that in modern business, there has been a movement from small, local groups to more massive, anonymous names. The realization causes the servant leader to assess the problem creating a solution within the workgroup (Spears, 2010). The subscribers to the servant leadership style promote community within the more substantial organizations. The servant, by its definition,

treats others as they would want to be treated (Greenleaf, 2008). Thus, the servant leader is genuinely in touch with both themselves and their followers. They exercise intuitive leadership and insight, becoming both reliable and trustworthy. According to Greenleaf, the servant leader “knows the meaning of that line from Shakespeare’s sonnet: They that have the power to hurt will do none...” (p. 43)

Servant leadership came from Greenleaf’s involvement with educational institutions during the 1960s. Mahembe and Engelbrecht (2014) described servant leadership as a style that centers on understanding the “skills, talents, aspirations, and potential of one’s followers” then using the information as a foundation for inspiration and leading through examples assisting the follower to achieve his or her full appointment (p. 18). Mahembe and Engelbrecht (2014) maintain that famous religious leaders Mahatma Gandhi, Mother Teresa, and Martin Luther King Jr. practiced aspects of servant leadership in their personal and professional lives. Wong and Davey (2007) believe that servant leaders display exceptional people skills that include relating to a wide variety of people, the lack of judging behaviors, conflict resolution, and the promotion of harmony. Most importantly, according to Greenleaf’s philosophy, through the servant leadership example, the follower will be improved, becoming, in some cases, servant leaders themselves (Greenleaf, 1977). Many authors have disclosed that servant leaders promote wellness, including the mental health of those with whom they come into contact (see van Dierendonck 2011; Wong & Davey, 2007; Spears, 2010, and Waterman, 2011).

Servant leadership is not a new concept and has gained momentum as a practical and praiseworthy leadership style (Long, 2011; Wong & Davey, 2007). Although the form shares many aspects of transformational leadership, there are distinct differences between servant leaders and nonservant leaders (Russell, 2000). Explicitly, van Dierendonck (2011) stated, “the ideal of service is embedded in the leader-follower relationship. The biggest difference with other types of leadership is that servant leaders are genuinely concerned with followers (Greenleaf, 1977), rather than as with transformational leaders the concern with organizational objectives” (p. 249). Consequently, the respect and value perceived by the follower promote the “above and beyond” mentality, prompting a much higher level of performance (Waterman, 2011).

The attributes of the servant leader are inherently distinct and may be interdependent (Russell, 2000). The following characteristics qualify the leader as a servant; vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others, and empowerment (Russell, 2000, p. 12). The author compiled the qualities from scholarly literature along with exploring other values and attributes of leaders acting as a servant.

### **Summary and Conclusions**

The major themes in the literature are that of the employee seeking a higher calling to work and the community with the workplace (Benefiel et al., 2014). The worker desires a sense that they are making a difference both within and outside the organization. Studies have shown that effective leadership styles contribute to increased levels of job satisfaction (Henning, 2016). However, more evidence is needed that

directly links servant leadership styles to employee job satisfaction in the environments where the groups are more likely to seek joint missions, goals, sense of community, and the mutual achievements of colleagues (Anderton, 2012). After reviewing the current literature, the conclusion is that although there is a preponderance of writing on the constructs of job satisfaction and the factors contributing to employee fulfillment, there was a need for specific contexts and leadership styles (Böckerman, & Ilmakunnas, 2012). The proposed topic adds to the literature, as suggested by Anderton (2012), addressing a gap in the body of work explicitly analyzing the relationship between servant leadership and levels of employee job satisfaction given the influence of workplace spirituality.

Additionally, the research adds to the body of knowledge, heading the call for exploration of servant leadership within organizational contexts (Coetzer et al., 2017). The research conclusions may help leadership teams approach job satisfaction from a scientific perspective armed with more information adding support to the concept that better work environments and employee inclusion increase levels of organizational productivity (Wright et al., 2002). In Chapter 3, I discuss research methods, design and rationale, population, and ethical considerations.

## Chapter 3: Research Method

### **Introduction**

The purpose of this quantitative study was to examine the relationship between servant leadership and employee job satisfaction when workplace spirituality is present. In Chapter 3, I discuss the research design and rationale, the population, sampling and sampling procedures, recruitment, participation, and data collection. There is a detailed outline of the instrumentation and operationalization of constructs. Within the chapter, I also discuss the ethical considerations and concerns.

I performed the study through a participating organization, an education service center, and its related school districts—this center services 62 school districts and two charter schools covering a 26,000-mile area. In this territory, the school districts educate over 80,000 students per day through the help of 11,400 administrative and educator site-based staff. The individual school districts range from 30 to 29,000 students.

### **Research Design and Rationale**

The research study was a quantitative, non-experimental moderation study observing servant leadership styles and employee job satisfaction in the context of workplace spirituality. For this study, multiple regression was appropriate in studying the relationships between the predictor variable, servant leadership, the criterion variable, job satisfaction, and the moderating variable of workplace spirituality.

Although the current study is observing the local sample, researchers often perform nonexperimental designs collecting data from a population in an attempt to extrapolate and apply theoretical inferences to a broader community (Campbell &

Stanley, 1963). In this study, the use of quantitative methods and survey questions from reliable and valid instruments yielded information from the sample. The design choice was consistent with research designs used in the advancement of knowledge in the discipline of psychology, as evident in studies by Akdo and Arikboga (2017), Anderton (2012), and Klein (2014).

### **Research Methodology**

Quantitative methods were consistently used by researchers to measure the construct of employee job satisfaction in organizations (see Li et al., 2016; Wright et al., 2002). Furthermore, quantitative methods are used in studies that have multiple variables and use moderation analysis (Frankfort-Nachmias & Leon-Guerrero, 2015). Survey research was most appropriate for my research because I modeled my approach based on similar studies (see Allen, 2016; Anderton, 2012). Additionally, according to Groves et al. (2011), surveys are an effective method by which researchers may collect specific information from a population.

I used quantitative methods in the study to determine the relationships between the variables by applying statistical investigation into the ties and influences of those variables (see Campbell & Stanley, 1963). Numerical data collected from selected instruments yielded outcomes necessary to make conclusions. The use of quantitative methods was appropriate based on the nature of the stated research questions (Campbell & Stanley, 1963). After the development of the research questions, I determined that qualitative methods were not appropriate for the research as the study was not investigating experiential information. Qualitative methods were considered consistent



with the investigation of experiences and perceptions from the participant's individual experience rather than correlations and connections between the variables (Campbell & Stanley, 1963).

Web-based methods allowed the reaching of a wide variety of potential participants while limiting time and resource constraints associated with face to face methods. Although there were limitations for random selection and response rates, web-based data collection methods were a viable method for this type of research (Klein 2014). For this study, a web-based survey and data collection methods allowed access to the target population of education professionals with the expectation of few complications of time or resource constraints due to the autonomous nature of the web-based applications.

### **Population**

The sources of information consisted of primary data collected from employees of an education resource center with school district sites. There were approximately 303 employees in the organization. The director of the center provided me with permission to access the population. I conducted the study through a human resource contact who facilitated the dissemination of online survey materials and links.

### **Sampling and Recruitment Procedures**

The director of the center and I discussed the details of the research initiative. The director granted permission and designated a point person facilitating the data collection process as appropriate. The design for the data collection included a dedicated survey link allowing for the completion of the survey. My contact at the partner

organization sent emails to the potential participants. The email included information as to the study, purpose, use, survey directions, inclusion protocol, and deadlines, as well as a link to the survey material. The link contained information regarding the research purpose, conventions, potential uses, and informed consent, allowing participation. The lack of consent redirected participants to an exit page thanking the respondent for their time and consideration. Participants who provided consent continued to the survey questions.

### **Sample Size**

For this study, the target population was 303 individuals employed by the education resource center. The sample size was determined using the effect size from similar studies in addition to mathematically confirming adequate sample sizes through G\*Power software (Faul, Erdfelder, Buchner, & Lang, 2009). According to the calculations through the G\*Power software, from the 303 registered administrative employees of the organization, the research study required 107 participants (Faul, Erdfelder, Buchner, & Lang, 2009). The number of participants was ensuring a 95% confidence level leaving a 5% margin of error. However, given the potential for low response rates, it was planned that up to 20% of the required 107 participants were employees at the school site level. The sample size and response rate provisions were consistent with similar studies (see Anderton, 2012; Klein, 2014; Mitterer, 2017b).

### **Procedures for Participation**

I provided participants with a link to open the survey website developed through the online survey platform, Survey Monkey. Before completing any survey questions,

the participants were informed of the pertinent research information, purpose, the process, advantages, and disadvantages of cooperation, terms of confidentiality, the options for withdrawal, and the addressing of any questions or concerns about the research. The participant indicated active consent by clicking the link continuing to the survey. After completing the survey questions, the participant was logged out of the inquiry, with no further communication being necessary or required.

### **Procedure for Data Collection**

As in similar studies, survey methods of sampling were the most effective way of gathering information from the preferred number of participants while maintaining the required anonymity (Mitterer, 2017). Data from the employees assessed employee attitudes about job satisfaction. I collected information about employee perceptions of the qualities of servant leadership in the workplace and elements of workplace spirituality.

### **Instrumentation and Operationalization of Variables**

The predictor variable, servant leadership, was measured by the Servant Leadership Questionnaire (Barbuto & Wheeler, 2006). The criterion variable, job satisfaction, was measured by the Michigan Organization Assessment Questionnaire (Messersmith et al., 2011). And the moderating variable workplace spirituality was measured by the Dimensions of Workplace Spirituality Scale (Petchsawang & McLean, 2017). The following sections include the conditions of each instrument.

## **Servant Leadership Questionnaire**

The Servant Leadership Questionnaire (SLQ) relies upon the work established by Barbuto and Wheeler (2006). The questionnaire includes aspects of 11 essential attributes of servant leadership (Klein, 2014). These traits include: “altruistic calling, listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, growth, and community building” (Barbuto & Wheeler, 2006, p. 304). Through peer-reviewed testing, including the review of five doctoral students and multiple members of the faculty, the instrument’s 11 characteristics revised to the essential elements of each aspect of the tool (Barbuto & Wheeler, 2006).

The researchers tested the reliability and application of the instrument with 80 participants who were representative of a peer group attending leadership workshops and qualified as noted by the authors to serve as raters to the tool (Barbuto & Wheeler, 2006). The authors note, “Leader and rater versions of the subscales were assessed for their internal reliability using SPSS scale internal reliability (a) functions, which featured removal of poor item performance function based on item-total factor correlations” (p. 310). Through this testing and the resulting data, the instrument was refined to the most prevalent of the attributes; altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship (Barbuto & Wheeler, 2006, p. 304).

Barbuto and Wheeler (2006) assessed the internal consistency of the measure. Additionally, the instrument addresses aspects of servant leadership from the perspective of the follower on multi-dimensional aspects of the organization, including perceptions of follower, leader, and organizational constructs (Klein, 2014). The use of the instrument

in similar studies supports the validity and appropriate nature of academic inquiry and the furthering of knowledge in the field (see Henning, 2016; Jordan, 2015; Klein, 2014). As a measure of internal consistency, the researchers recorded a subscale reliability demonstration of .82 to .92, indicating the items have an acceptable level of internal consistency as the benchmark would, in most cases, be .70 or higher.

Researchers may use the Servant Leadership Questionnaire without written permission for the express purpose of noncommercial research and educational purposes (Barbuto & Wheeler, 2006). The participants responded to the assessment items using a five-point Likert scale. The responses will range from *1 – disagree or never* to *5 – totally agree or always*. See appendix A.

### **Michigan Assessment of Organizations Questionnaire**

The Michigan Organizational Assessment Questionnaire, MOAQ, is a measure that assesses job satisfaction with variables that include elements of the particular job, feelings, and attitudes about tasks and positional requirements, and motivational drives related to the work. The questionnaire is concise including three items, “All in all I am satisfied with my job.”, “In general, I don’t like my job.” and “In general, I like working here.” (Messersmith et al., 2011, p. 2). Traditionally, the average of the three items is taken with the second item being reverse scored.

Bowling and Hammond (2008) ascertained the reliability of the MOAQ. The authors state that the measure demonstrates acceptable levels of reliability. Specifically, Bowling and Hammond found significant evidence of both reliability and validity of the instrument regarding the strength of relationships between the measured variables; “job

characteristics, social and organizational support, and person-environment fit” (p. 72).

Further, the researchers performed tests as to the internal consistency (coefficient alpha) of the subscale reporting as .84.

Messersmith et al. (2011) note, the instrument may be used in noncommercial research or education, written or expressed permission is not required. The responses are coded using a 7-point Likert Scale with the following anchors: 1= *Strongly Disagree*, 2= *Moderately Disagree*, 3= *Slightly Disagree*, 4= *Neither Agree nor Disagree*, 5 = *Slightly Agree*, 6 = *Moderately Agree*, and 7 = *Strongly Agree*. See Appendix A.

### **Dimensions of Workplace Spirituality Scale**

The Dimensions of Workplace Spirituality Scale was originated and validated by Ashmos and Duchon (2000). The instrument contains 66 questions. The revised scale represents four categories, including compassion, mindfulness, meaningful work, and transcendence (Petchsawang & McLean, 2017). The utility of the instrument is in the determination of the employee attitudes in the workplace concerning inner life, meaningful work, and the sense that the organization is a part of and contributor to the community (Ashmos & Duchon, 2000). The authors performed statistical tests, including Cronbach alpha resulting in acceptable levels of reliability ranging from .69 to .93.

According to the authors, the instrument requires requests for permission to the publisher and corresponding authors (Petchsawang & McLean, 2017). The responses reported in a 5-point Likert Scale with the following anchors: 1= *Strongly Disagree*, 2= *Moderately Disagree*, 3= *Neither Agree nor Disagree*, 4 = *Moderately Agree*, and 5 = *Strongly Agree*. See Appendix A.

## Operationalization of Variables

### Servant Leadership

As described in Chapter 1, the predictor variable, servant leadership, was defined as the leadership style in which the employee perceives the transparency of leadership and organizational concern with worker development along with an emphasis on employee wellbeing (Greenleaf, 2008). I measured the variable as originally outlined through survey questions by Barbuto and Wheeler (2006) through the Servant Leadership Questionnaire. I used the instrument in its entirety, maintaining validity and reliability—the scale measures on a five-point Likert scale. The responses will range from *1 – disagree or never* to *5 – totally agree or always*. An example of an assessment item measuring one aspect of the survey, altruistic calling, is “This person puts my best interests ahead of his/her own” (Barbuto & Wheeler, 2006).

### Job Satisfaction

Further, the criterion variable, job satisfaction, was defined as the amount of gratification the worker finds in his or her position within the organization (Hoffman-Miller, 2013). The construct is often associated with the performance or willingness to meet expectations of excellence when performing work-related tasks. The measurement of the variable transpired through the instrument, The Michigan Organizational Assessment Questionnaire, MOAQ. The questionnaire contained three items assessing job satisfaction. For example, “All in all I am satisfied with my job.”, “In general, I don’t like my job.” and “In general, I like working here.” (Messersmith et al., 2011, p. 2). Traditionally, the average of the three items is taken with the second item being reverse

scored (Messersmith et al., 2011). The responses record as a 7-point Likert Scale ranging from 1= *Strongly Disagree* to 7 = *Strongly Agree*. See Appendix A.

### **Workplace Spirituality**

According to Ashmos and Duchon (2000), workplace spirituality is “the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community existing in the presence of three components: inner life, meaningful work, and community” (p. 137). The authors developed and validated the Dimensions of Workplace Spirituality Scale. I used the revised scale as written, maintaining reliability and validity while ensuring the time constraints of the survey. The responses are given in a 5-point Likert Scale ranging from 1= *Strongly Disagree* to 5 = *Strongly Agree*, with an example item being “I experience joy in my work” (Petchsawang & McLean, 2017).

### **Data Analysis**

In this quantitative study, the goal was to investigate if servant leadership was a significant predictor of job satisfaction when moderated by workplace spirituality. As previously discussed, Allen (2017) suggests research involving more than two variables, and the relationships between them are best analyzed using multiple regression analysis. Multiple regression was favorable over simple linear regression because the situation had more than one factor explaining a particular set of outcomes. For this study, multiple regression was appropriate in studying the relationships between the predictor variable, servant leadership, the criterion variable, job satisfaction, and moderating variable workplace spirituality. Moderation analysis measured the moderating effect of



workplace spirituality on the strength of the relationship between the predictor and criterion variables (Allen, 2017).

Data analysis occurred through the SPSS software using descriptive statistics. According to Frankfort-Nachmias and Leon-Guerrero (2015), descriptive statistics are optimal in the organization and description of data from a sample or population. Specific statistical tests included Pearson's correlation coefficients used to determine the significance of the relationship between the variables.

### **Assumptions**

According to Cohen, Cohen, West, and Aiken (2003), there are specific assumptions for the appropriate treatment and measurement of the data. Evaluation of assumptions is necessary for multiple regression as with other statistical procedures (Cohen et al., 2003). Deviations in the assumptions may create either disruption in the data set or the performance of improper statistical tests. The critical assumptions, in no particular order, for this study were linearity, normality of the residuals, and multicollinearity.

### **Data Transfer**

The raw data was uploaded from the Survey Monkey survey database into my personal computer. The survey database was compatible with the Statistical Package for Social Sciences (SPSS) software, allowing data transfer directly between the two in my direction (Survey Monkey, 2019). The processing of the raw data in SPSS occurred according to the instrument scale. For example, items in the Servant Leadership Questionnaire assessed using a five-point Likert scale with the responses ranging from 1

– *disagree or never* to 5 – *totally agree or always* (Barbuto & Wheeler, 2006). Through SPSS, I coded the answers with the necessary values. Variables were named, labeled, and valued according to the appropriate instrument and scale. In the instance of reverse coding, the variable required recoding in SPSS with new names and labels designated with “R,” indicating a reverse coded item. To illustrate the need for reverse coding, the Michigan Organizational Assessment Questionnaire, MOAQ, contains a reverse coded item, “In general, I don’t like my job.” (Messersmith et al., 2011, p. 2)

### **Data Cleaning**

Data cleaning through SPSS occurred to uncover impossible or out of range values. The data cleaning process happened through descriptive statistics and frequency distributions. Through these tests, I was alerted to inconsistencies in responses or a response that is considerably different or outlying from the other data.

### **Threats to Validity**

#### **Internal Validity: Nonexperimental Study**

The research study was a nonexperimental quantitative study. In a true experiment, the researcher creates groups through the treatment of the independent variable and comparison of scores from the groups (Gravetter & Forzano, 2015). In the research study, there was no manipulation of variables creating the groups. The approach does not indicate the internal validity of traditional experimental design (Gravetter & Forzano, 2015). Thus, according to the authors, there was no basis for drawing a cause and effect relationship.

**External Validity**

Researchers maintain external validity when the results of the research study may be generalized to other groups. According to Jupp (2006), external validity is the ability to apply the findings or conclusions from one study to other groups, population validity, or different situations, ecological validity. The study was not seeking to explain all organizations or groups of employees but rather gather and analyze data in the selected organization to explore the correlation in the representative context.

**Ethical Procedures**

I began data collection after obtaining IRB approval from Walden University. The data collection was from sources, both proposed and approved. The administration and educators were voluntary participants. Participants were able to withdraw participation at any time without consequence. There was no expectation of psychological, physiological, or economic harm.

**Confidentiality**

The data remained confidential at all times. Necessary protocols were in place, securing any collected data. These protocols included maintaining privacy through password-protected devices with access limited to me. Additionally, I am the only person with access to the locked location. Personal information about the identity of the participant was not collected.

**Informed Consent**

The consideration of the ethical components of the research is essential to the validity of the study. The participants may perceive the study as intrusive being cautious

when divulging opinions regarding the workplace and attitudes about the same. I protected the anonymity of the participant and the confidentiality of the data in the study.

Informed consent forms contained the following as directed by Walden University (2019),

- A brief description of the study
- Researcher name and role as a doctoral student
- Study purpose
- Study procedures with time requirements
- Invitation rather than requirement to participate
- Sample questions
- Voluntary nature of the study
- Risks and benefits of being in the study
- Privacy Information

Further, the participant indicated an understanding of the study and their decision about participation by continuing to the survey questions (Walden University, 2019). The study was conducted with the approval and within the context of Walden University.

### **Institutional Permissions**

Walden IRB approval was requested. I received institutional consents and permissions. I followed all the required and appropriate institutional protocols before accessing the population or the collection and analysis of any data.

### **Summary**

Chapter 3 encompassed the research design and rationale, the population, sampling and sampling procedures, recruitment, participation, and data collection. The inclusion of the outlines for instrumentation and operationalization of constructs appeared along with plans for data analysis. I have included the ethical considerations and concerns. In review, the purpose of this quantitative study was to examine the relationship between servant leadership and employee job satisfaction when workplace spirituality was present. Chapter 4 includes a detailed account of data collection and results.

## Chapter 4: Results

### Introduction

The purpose of this quantitative study was to examine the relationship between servant leadership and employee job satisfaction when workplace spirituality is present. The use of multiple linear regression, moderation analysis, and structural equation modeling was necessary for testing variables. These variables were behaviors of leadership teams as perceived by the employee, employee job satisfaction, and the qualities of workplace spirituality, including compassion, mindfulness, meaningful work, and transcendence (Petchsawang & McLean, 2017). I assessed the predictor variable servant leadership, the criterion variable job satisfaction, and the moderator variable, workplace spirituality through online survey questionnaires submitted from education professionals in an educational service center and support organization and teachers within associated school districts. The following are the research questions and related hypotheses.

Research Question 1: Does servant leadership style and behaviors predict the criterion variable job satisfaction?

*H<sub>0</sub>1*: There is no relationship between servant leadership (employee perceptions of the transparency of leadership and organizational concern with worker development, along with an emphasis on employee wellbeing) and employee job satisfaction.

*H<sub>a</sub>1*: There is a relationship between Servant leadership (employee perceptions of the transparency of leadership and organizational concern with worker

development, along with an emphasis on employee wellbeing) and employee job satisfaction.

Research Question 2: Does the presence of workplace spirituality predict the criterion variable job satisfaction?

*H<sub>02</sub>*: There is no relationship between Workplace Spirituality (the recognition of meaningful work and the related positive contribution of the employee to self, the organization, and the community) and employee job satisfaction.

*H<sub>a2</sub>*: There is a relationship between workplace Spirituality (the recognition of meaningful work and the related positive contribution of the employee to self, the organization, and the community) and employee job satisfaction.

Research Question 3: To what degree does the presence of workplace spirituality moderate the relationship between servant leadership and employee job satisfaction?

*H<sub>03</sub>*: Workplace Spirituality (the recognition of meaningful work and the related positive contribution of the employee to self, the organization, and the community) does not moderate the relationship between servant leadership styles and job satisfaction.

*H<sub>a3</sub>*: Workplace Spirituality (the recognition of meaningful work and the related positive contribution of the employee to self, the organization, and the community) moderates the relationship between servant leadership styles and job satisfaction.

## **Data Collection**

### **Timeframe**

The required IRB documents went to Walden University IRB for review on October 16, 2019. Walden University's IRB approved the materials on November 14, 2019 (IRB approval number 11/14/19-0659625 expiring on 11/13/20), data collection began through an onsite contact at the partner organization on November 15, 2019. Data collection commenced through the online platform, Survey Monkey. The partner organization contact distributed an email invitation to potential participants, including a direct link to the survey. Data collection continued through the partner organization with additional requests conveyed by contact persons at the school site level on December 16, 2019. I did not collect identifying information from participants, and protocols were placed within the survey platform omitting the collection of IP addresses.

### **Recruitment and Response Rates**

Human resources contact sent email invitations to the employees. The request included the criteria for participation and my contact information for questions. The home page of the survey, accessed through the link, contained information regarding the research purpose, protocols, and uses, and informed consent allowing participation. Contact persons throughout the data collection sent reminders to potential participants.

Because of the potential for low response rate, provisions included approaching the associated school sites to reach the required number of participants. From the initial round of invitations, 94 responses resulted. I approached the contact persons at two school sites on December 16, 2019. During the period between December 16, 2019, and



December 20, 2019, 13 responses arrived. The total number of collected responses used in data analysis was 107. The 107 responses matched the acceptable participant size of  $N = 107$  ( $1 - \beta = .95$ ; Faul et al., 2009). Both complete and partially completed surveys were maintained. On December 20, 2019, I terminated the survey link.

### **Sample Demographic Characteristics**

I asked the participants to answer three questions about demographic information. These questions pertained to gender, age, and time at the current place of employment. Gender categories were either male or female. Age categories were from 18 to 75 years or older. Selections about time at work ranged from less than 6 months to more than 2 years. All participants answered each demographic indicator. See Table 1 for a description of the gender, age, and time of employment for study respondents.

Table 1

*Demographic Characteristics for Sample*

	Variable	<i>n</i>	%
Gender	Male	78	72.9
	Female	29	27.1
Age	25 to 34	12	11.2
	35 to 44	32	29.9
	45 to 54	25	23.4
	55 to 64	34	31.8
	65 to 74	3	2.8
	75 +	1	.9
Time at current place of employment	6 months or less	9	8.4
	6 months-1 year	8	7.5
	1-2 years	7	6.5
	2 or more years	83	77.6

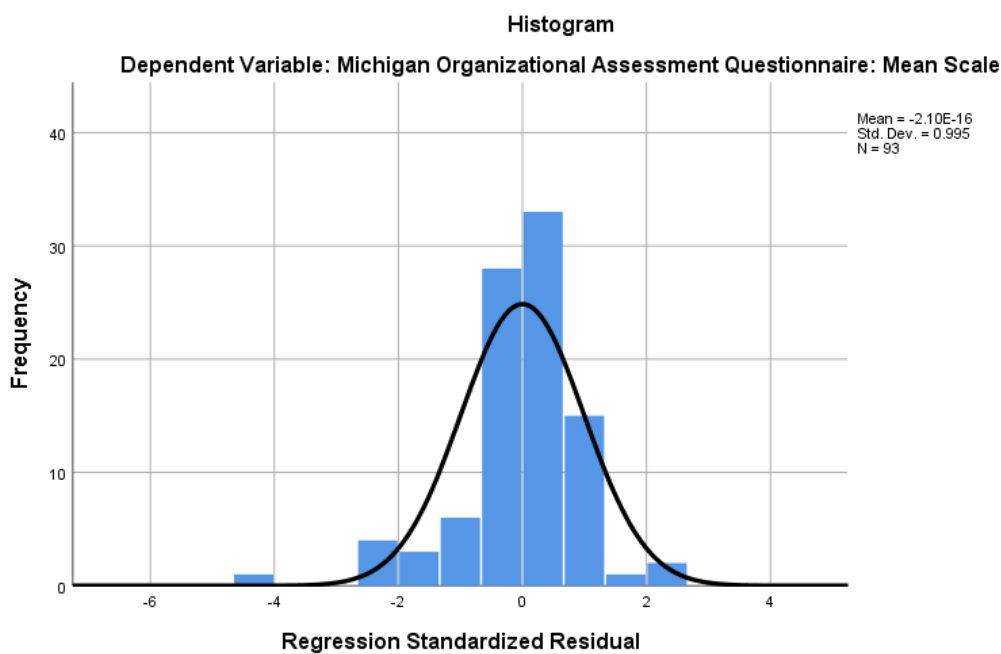
*Note.*  $N = 107$ .

### **Data Analysis**

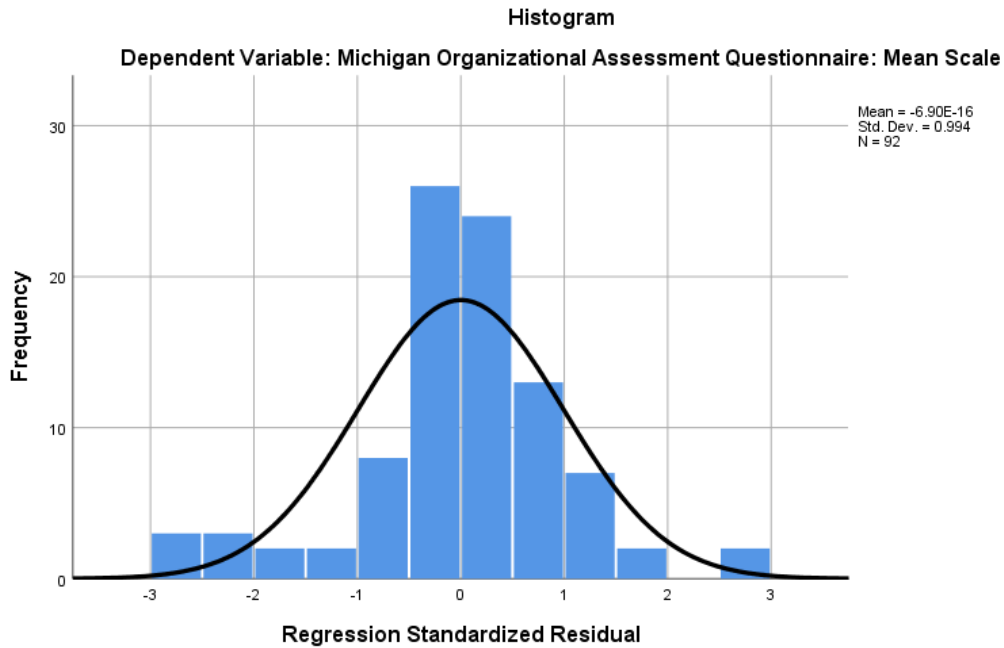
#### **Assumptions Hypothesis 1**

As stated in the first hypothesis, there is a relationship between Servant leadership (employee perceptions of the transparency of leadership and organizational concern with worker development along with an emphasis on employee wellbeing) and employee job satisfaction. Before data analysis, the testing of assumptions of normality of residuals, and homoscedasticity took place. In the measurement of the normality of residuals in the sample, one large standardized residual was revealed. The anomaly was attributed to a respondent with an unusually low score in job satisfaction and a high score on servant

leadership and workplace spirituality (see Figure 1). The testing of the assumption with and without the sizeable standardized residual illustrated a slight improvement to the model (see Figure 2).

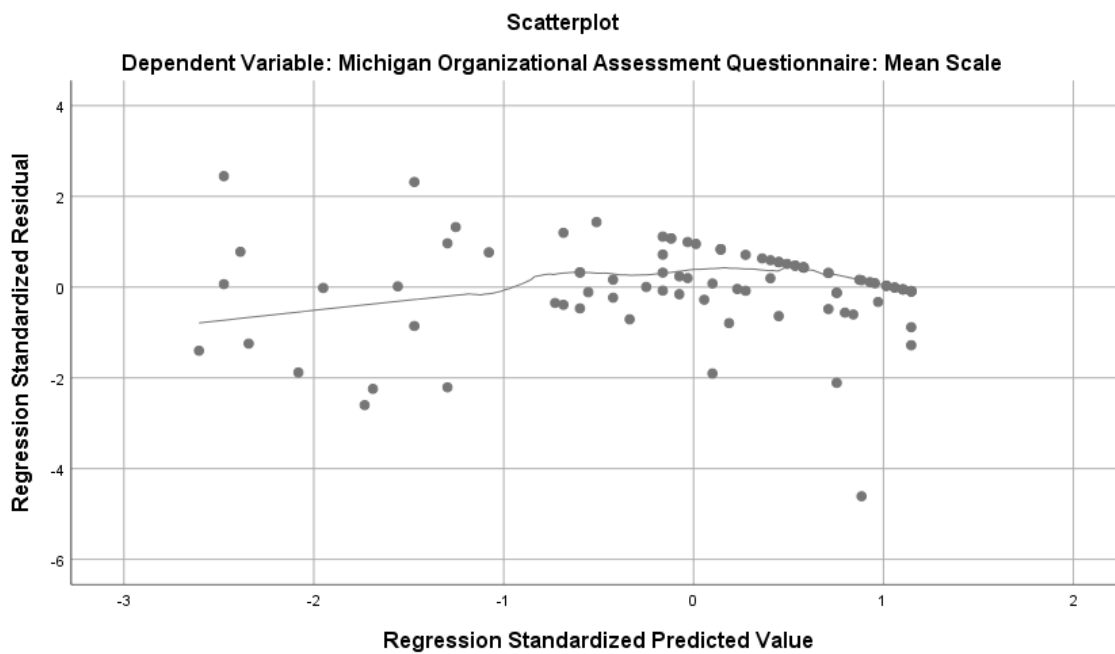


*Figure 1.* Histogram of standardized residuals with one large standardized residual.

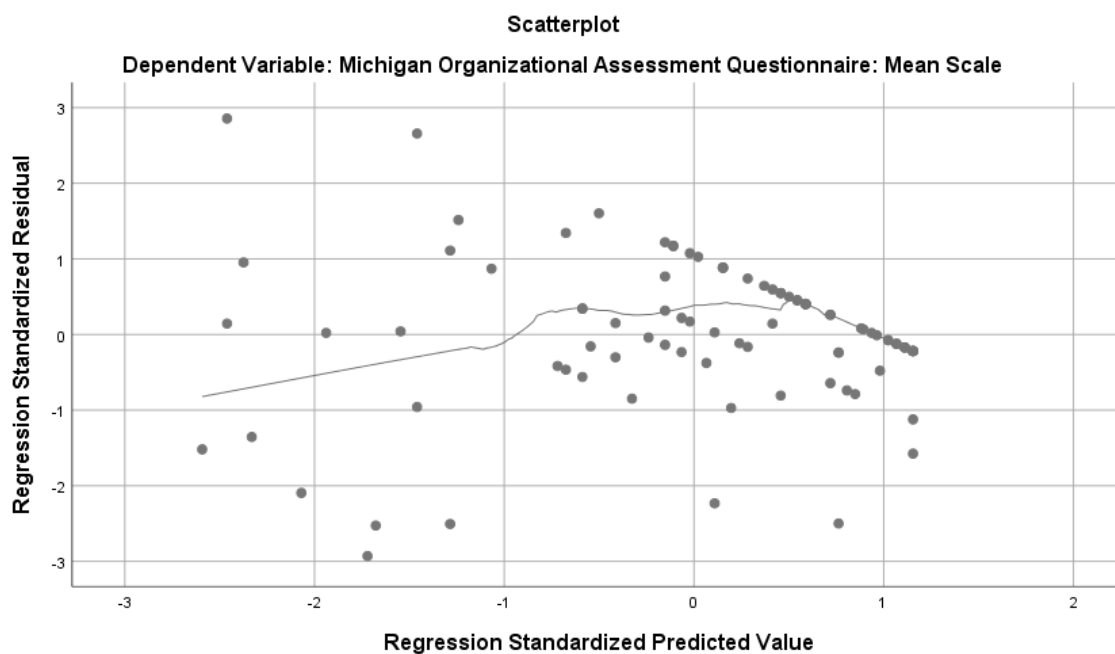


*Figure 2.* Histogram of standardized residuals without one large standardized residual.

The preference is to draw a straight line when testing for homoscedasticity. When the result is other than an ordered linear distribution, a “lowess fit line is the best nonparametric fit of the  $X$ - $Y$  relationship” (Cohen et al., 2003, p. 111). The fit line indicates a relationship between  $X$  and  $Y$  without inferring the structure. The residuals appear to have an appropriate scatter across the predicted score (see Figure 3). The illustration of the analysis without the large residual is also displayed (see Figure 4).



*Figure 3.* Scatterplot of standardized residuals for the variable job satisfaction.



*Figure 4.* Scatterplot of standardized residuals without one large standardized residual for the variable job satisfaction.

In testing for the linearity assumption for Hypothesis 1, a scatterplot was used with multiple lines more adequately showing any nonlinearity (see Figure 5). There is some nonlinearity in the model. As a comparison, the test of linearity was run without the substantial residual showing similar results (see Figure 6).



*Figure 5.* Scatterplot of linearity for the predictor variable servant leadership and the criterion variable job satisfaction.



*Figure 6.* Scatterplot of linearity without one large residual for the predictor variable servant leadership and the criterion variable job satisfaction.

A large standardized residual of -4.61 was evident. Cook's Distance determines the level of influence of the residual. According to Cohen et al. (2003), Cook's  $D_i$  measures the impact of the outlier on the data. Cohen et al. continue that Cook's  $D_i$  should not be higher than a value of one. In Figure 4, the highest value is .371, indicative of an acceptable measure (see Figure 7).

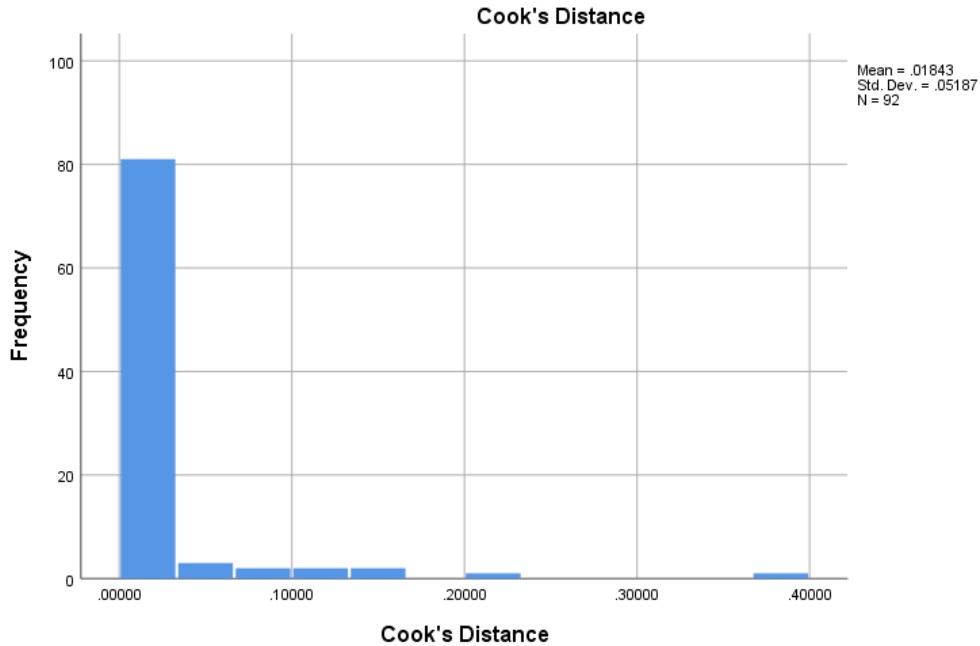
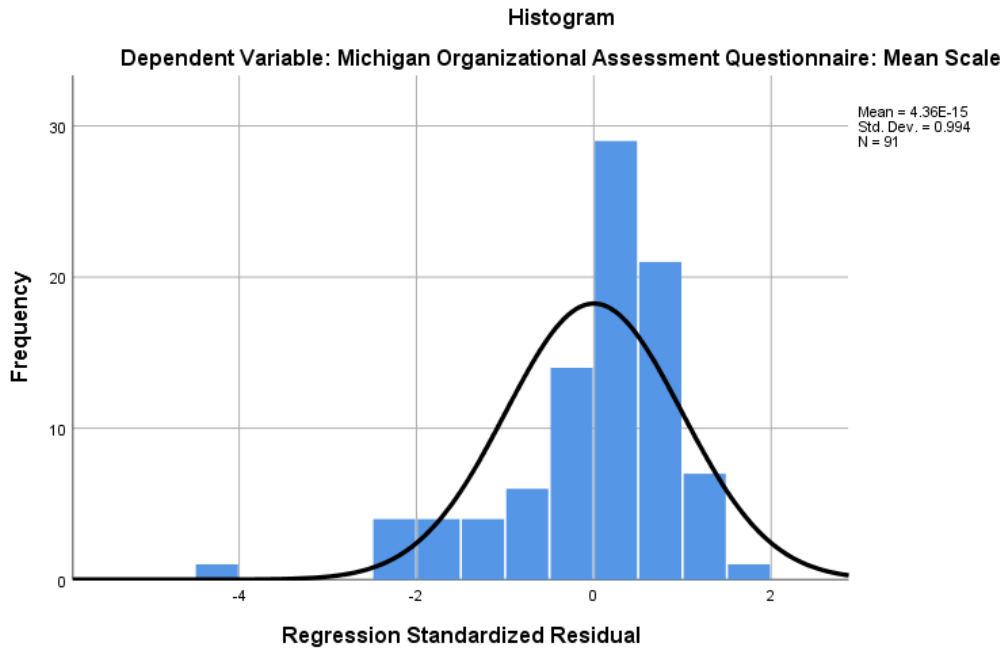


Figure 7. Cook's Distance Hypothesis 1.

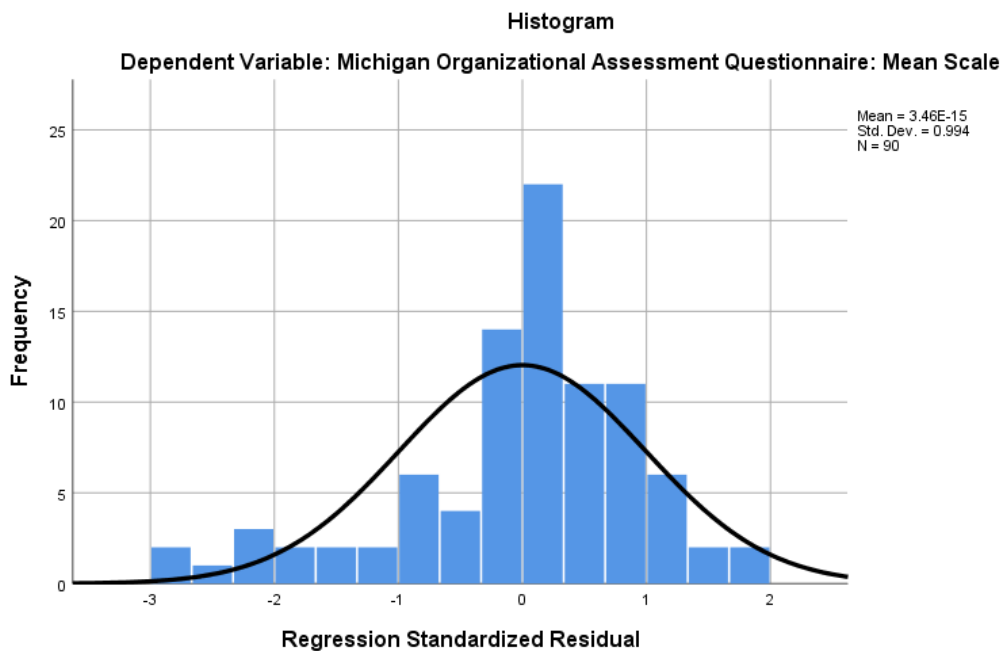
## Assumptions Hypothesis 2

Hypothesis 2 is the questioning of the existence of a relationship between workplace Spirituality (the recognition of meaningful work and the related positive contribution of the employee to self, the organization, and the community) and employee job satisfaction. Before data analysis of Hypothesis 2, the examination of the assumptions of normality of residuals, and homoscedasticity took place. In the testing of the normality of residuals in the sample, as in Hypothesis 1, one sizeable standardized residual was discovered (see Figure 8). The testing of the assumption with and without the considerable standardized residual created a slight improvement to the model (see Figure 9).





*Figure 8.* Histogram of standardized residuals with one large standardized residual.



*Figure 9.* Histogram of standardized residuals without one large standardized residual.

The testing of linearity for Hypothesis 2 showed some non-linearity for homoscedasticity (see Figure 10). The assumption was re-tested without the large residual (see Figure 11). Although the assumption of linearity was addressed with the lowess fit line or an indicant of the relationship between  $X$  and  $Y$  (Cohen et al., 2003), the non-linear model remained untested. The residuals appear to have an appropriate scatter across the predicted score (see Figure 11).

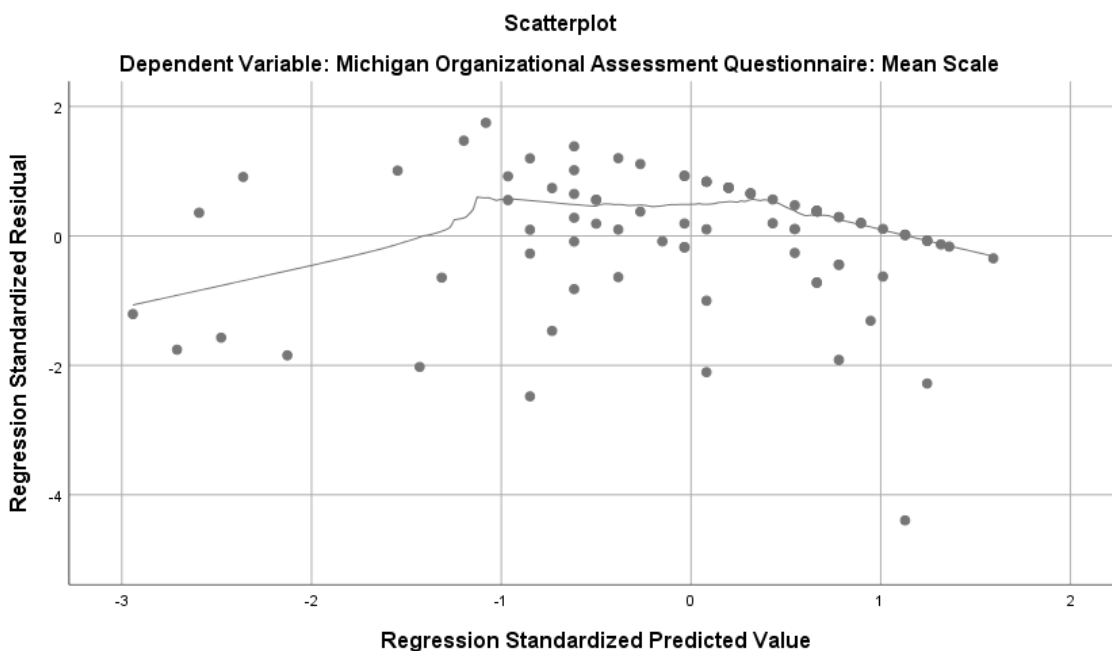
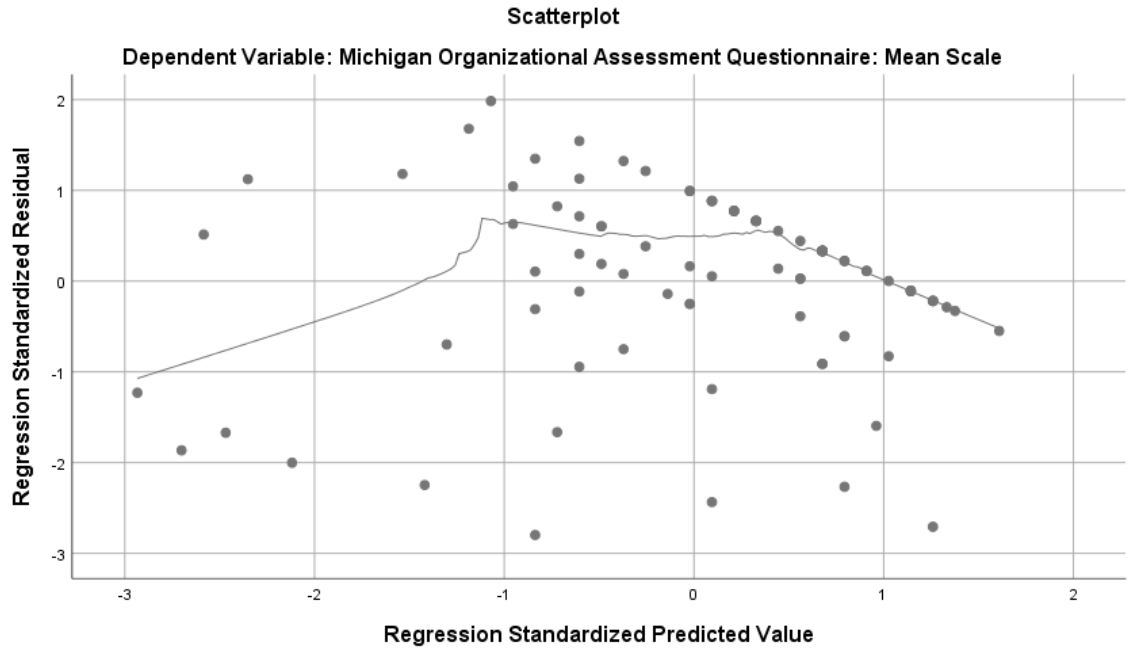


Figure 10. Scatterplot of standardized residuals for the variable job satisfaction.



*Figure 11.* Scatterplot of standardized residuals without one large residual for the variable job satisfaction.

As in Hypothesis 1, a scatterplot was used with multiple lines more adequately showing any nonlinearity (see Figure 12). The assumption was not met because of some nonlinearity for homoscedasticity. The test of linearity was also run without a large residual (see Figure 13).

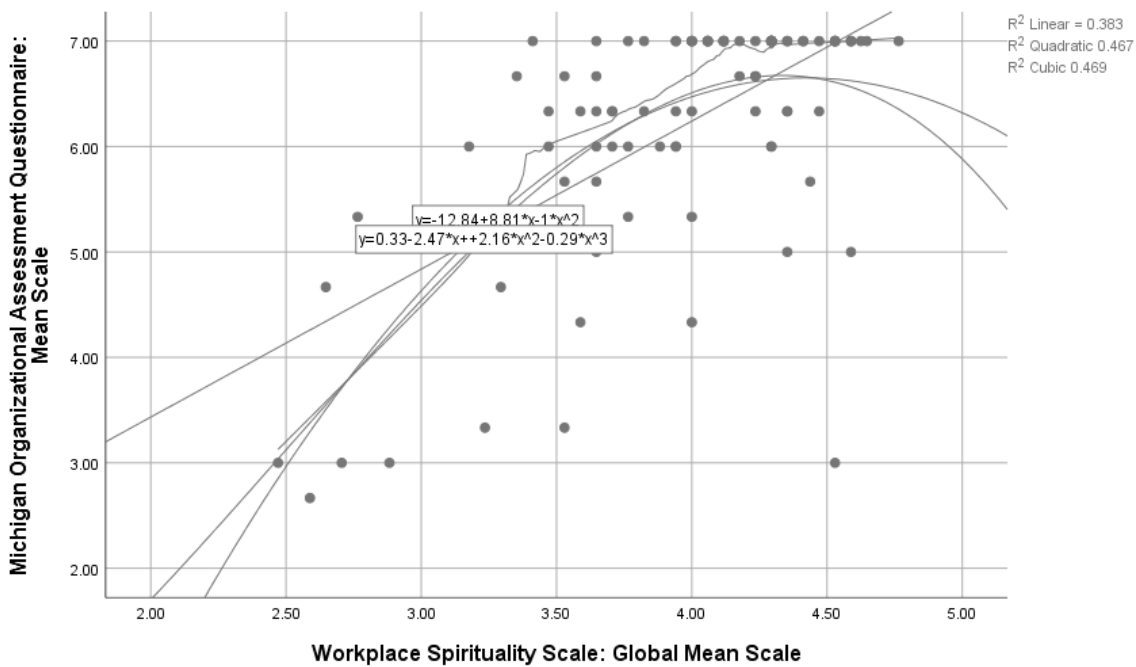


Figure 12. Scatterplot of linearity for the variable workplace spirituality and the criterion variable job satisfaction.

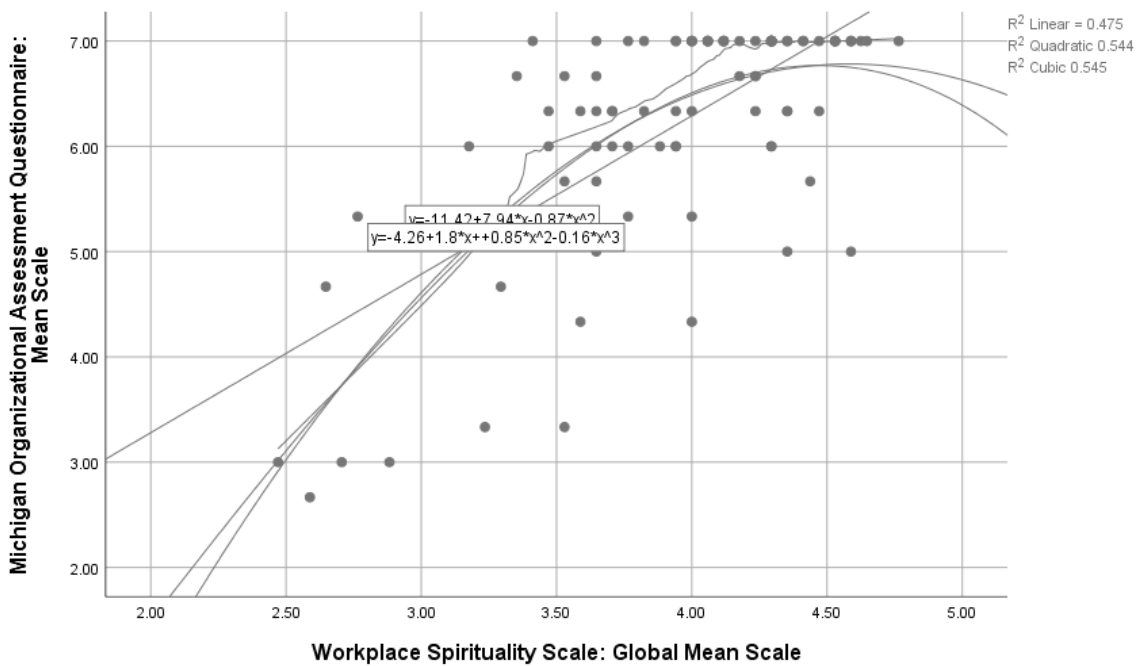


Figure 13. Scatterplot of linearity for the variable workplace spirituality and the criterion variable job satisfaction without one large residual.

The revelation of the one negative residual at -4.39 required a Cook's  $D_i$  to determine the influence of the residual within the hypothesis. As in the previous test, the threshold of 1 was not violated (see Figure 14).

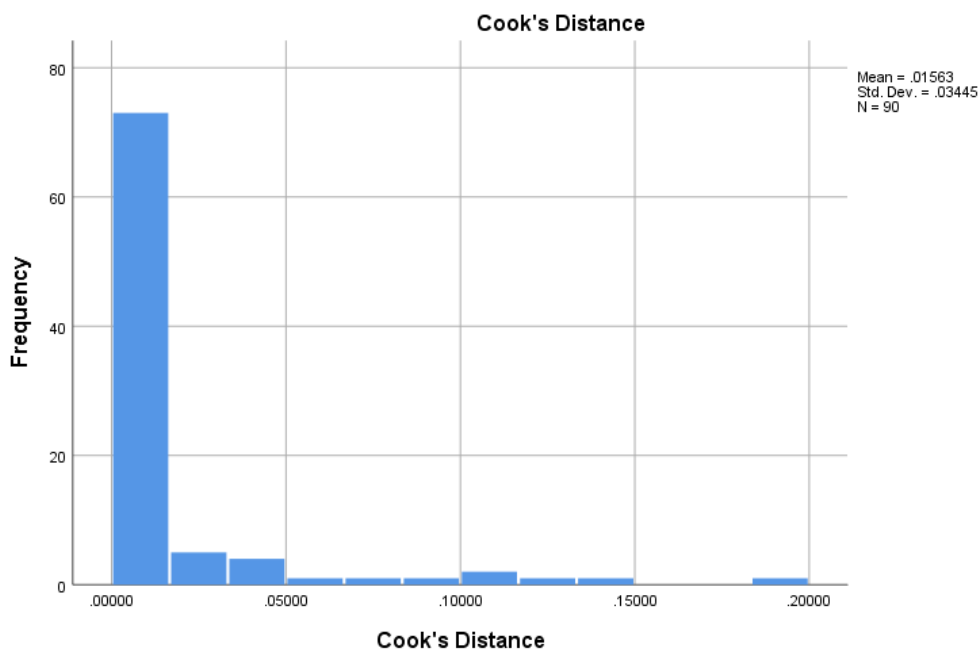


Figure 14. Cook's Distance Hypothesis 2.

### Assumptions Hypothesis 3

Hypothesis 3 pertains to the exploration of workplace spirituality (the recognition of meaningful work and the related positive contribution of the employee to self, the organization, and the community) and the moderation of the relationship between servant leadership and job satisfaction. I tested Hypothesis 3 for collinearity. Because of the interaction of the variables, intercorrelation may occur (Aiken & West, 1996). To decrease collinearity centering of the variables was necessary (Aiken & West, 1996). Tolerance at preferred levels should be close to 1.0 (Aiken & West, 1996). Typically,

with moderators, the individual predictors are interrelated as the equation is a combination of the variables, i.e., servant leadership and workplace spirituality. In Table 2, the tolerance (VIF) for workplace spirituality (centered) is .538, and servant leadership (centered) .558.

Table 2

*Collinearity Statistics*

	Std. Error	<i>t</i>	Tolerance	VIF
(Constant)	0.085	73.139		
SLQ Global Score Centered	0.111	4.944	0.581	1.721
WSS Global Score Centered	0.220	3.167	0.581	1.721
(Constant)	0.092	69.074		
SLQ Global Score Centered	0.105	4.441	0.558	1.793
WSS Global Score Centered	0.213	2.225	0.538	1.860
SLQ*WSS Interaction	0.148	-3.856	0.747	1.339

*Note:*  $N=91$ .

As in previous hypotheses, there was one significant standardized residual revealed in the test for the normality of the residuals (see Figure 15). The test for normality occurred without the negatively skewed residual, improving the model (see Figure 16).

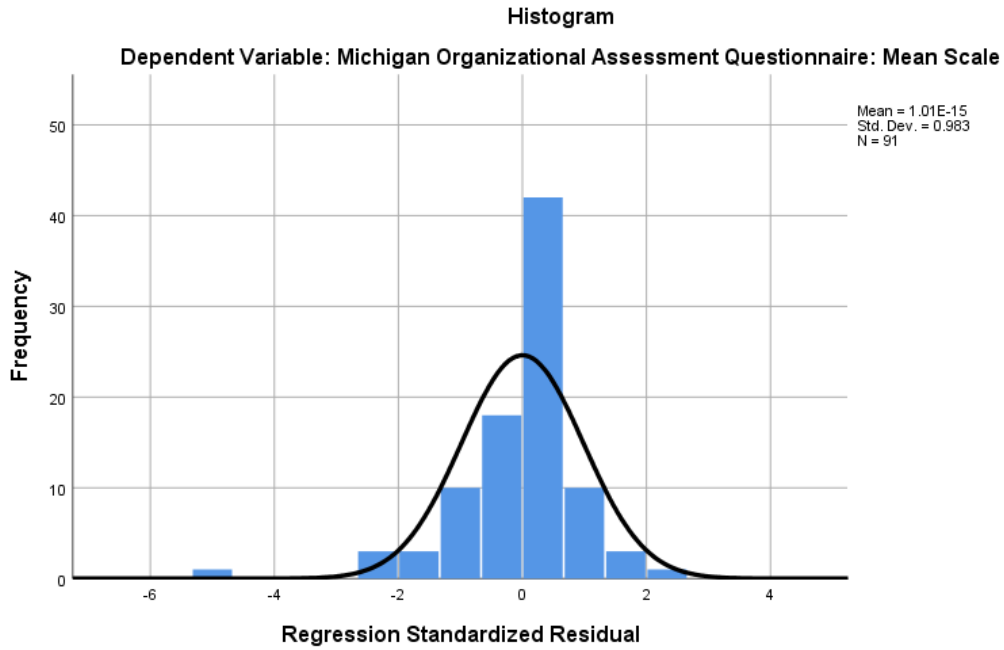


Figure 15. Histogram of standardized residuals with one large standardized residual.

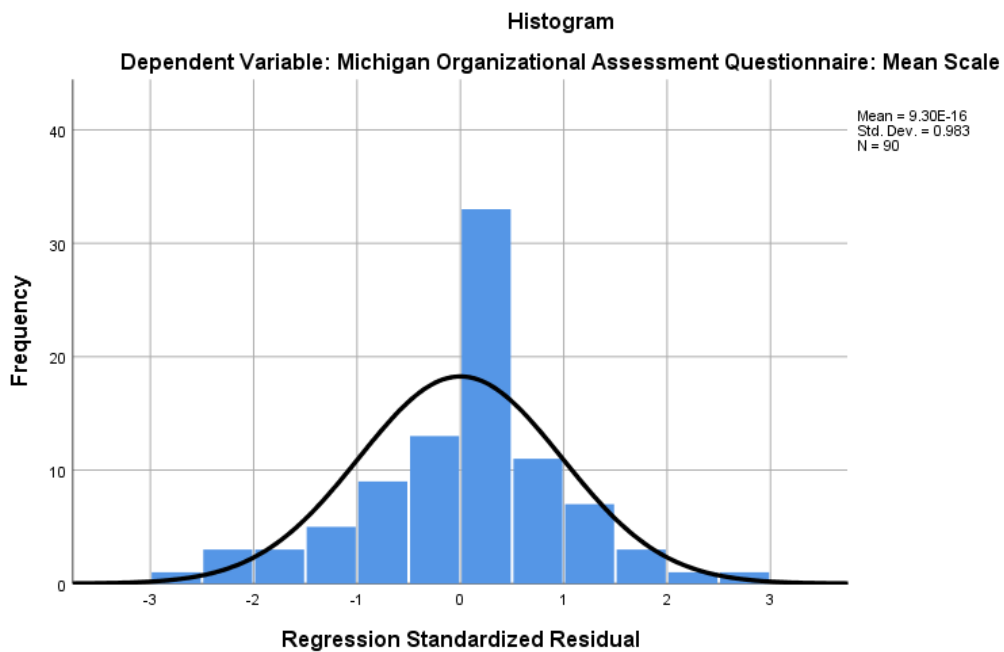
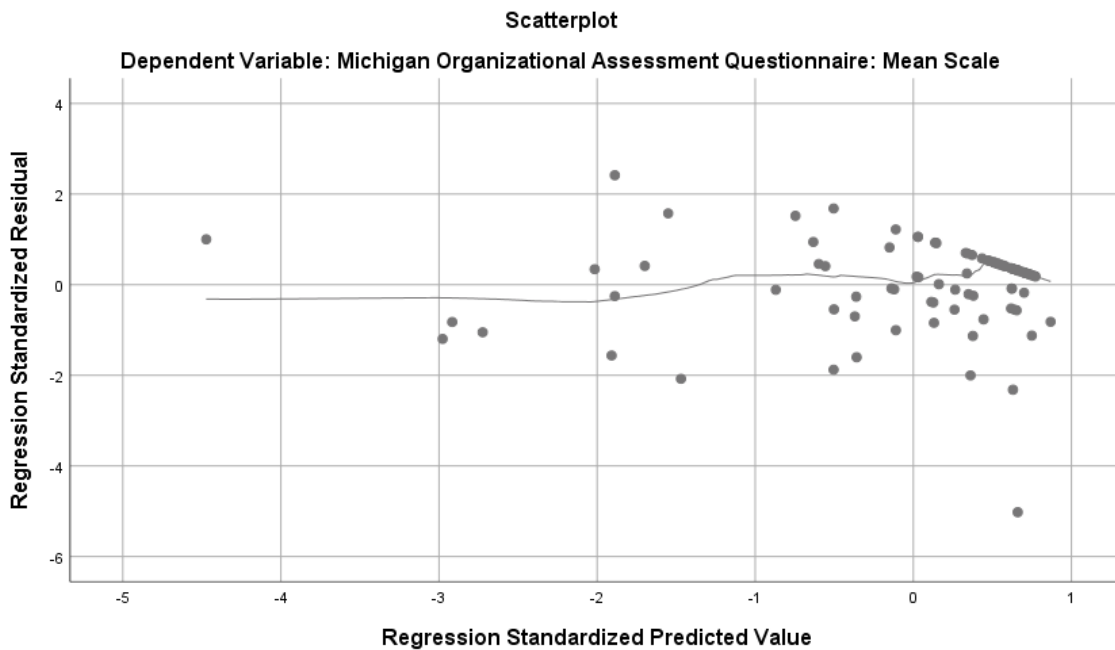


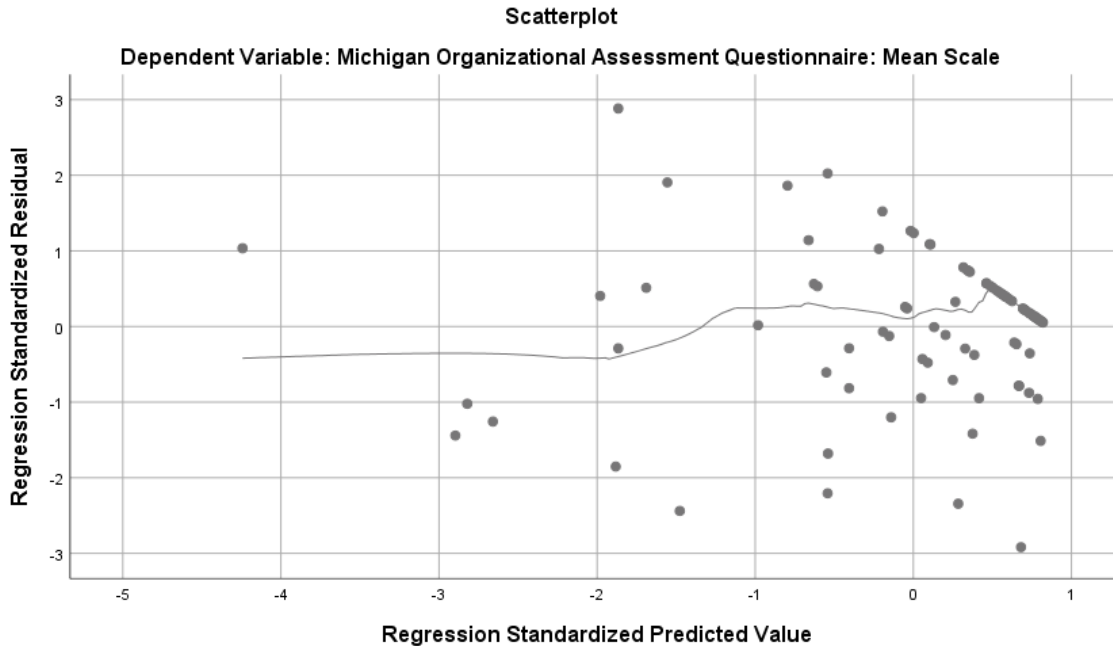
Figure 16. Histogram of standardized residuals without one large standardized residual.

The assumption was tested with and without the large residual. As in Hypotheses 1 and 2, a lowess fit line was necessary on the scatterplot. The residuals appear to have an appropriate scatter across the predicted score (see Figure 17 and 18).



*Figure 17.* Scatterplot with one large negative residual.





*Figure 18.* Scatterplot without one large negative residual.

In testing for the linearity assumption for Hypothesis 3, a scatterplot was used with multiple lines more adequately showing any nonlinearity as in the previous hypotheses (see Figure 19). Homoscedasticity had improved over the earlier predictions while slight nonlinearity was present. The test of linearity was run without the substantial residual showing similar results (see Figure 20).

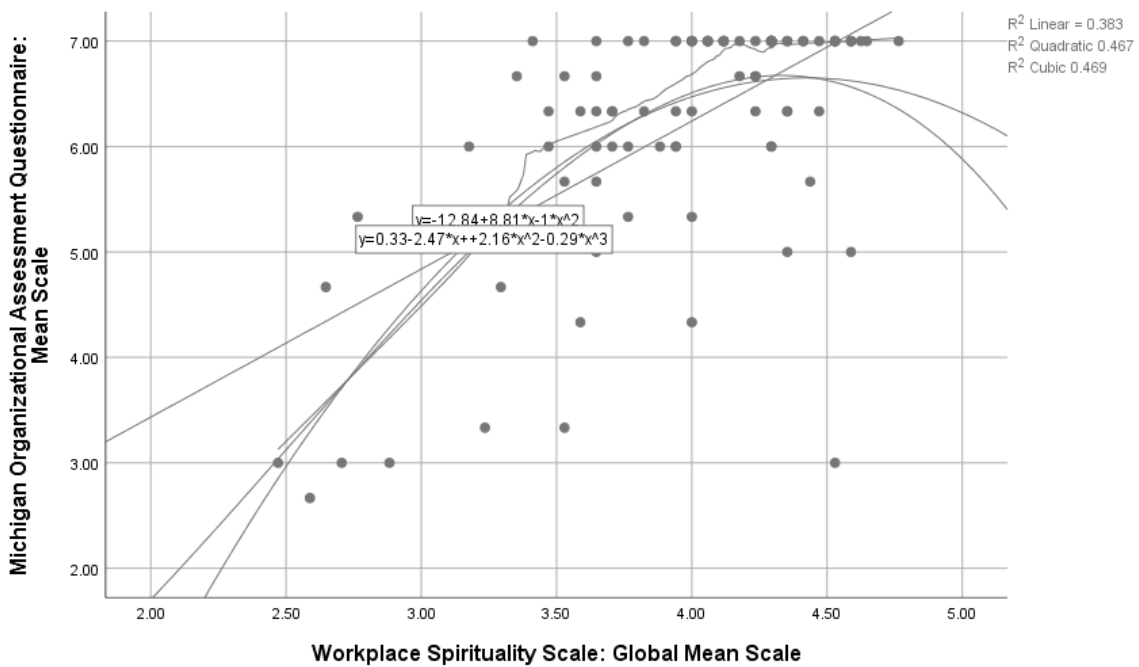


Figure 19. Scatterplot (Linearity) with one large negative residual.

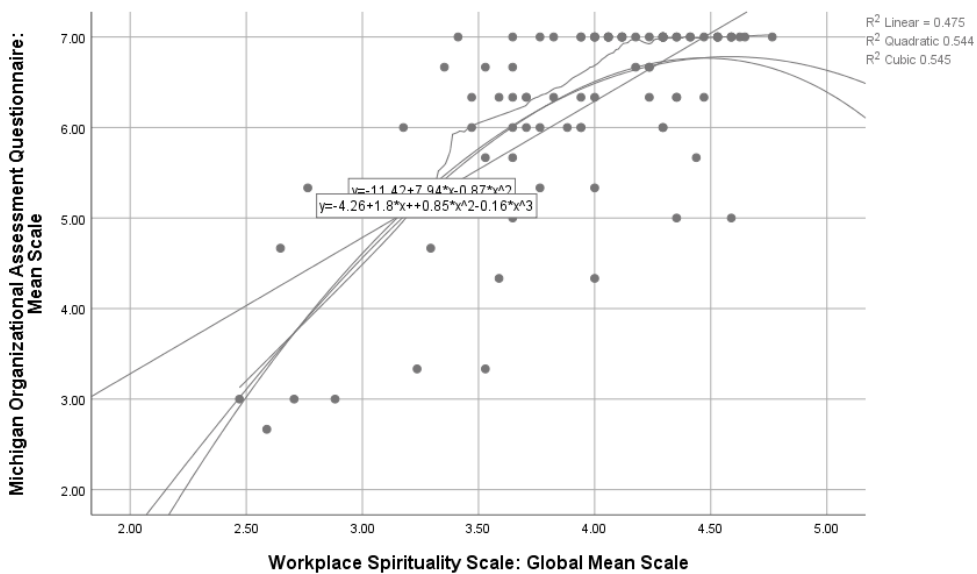


Figure 20. Scatterplot (Linearity) without one large negative residual.

As noted in the previous hypotheses, the revelation of the one negative residual required a Cook's  $D_i$  to determine the influence of the residual within the hypothesis. The Cook's  $D_i$  at the highest value was .306 and under the threshold of 1.0 (see Figure 21).

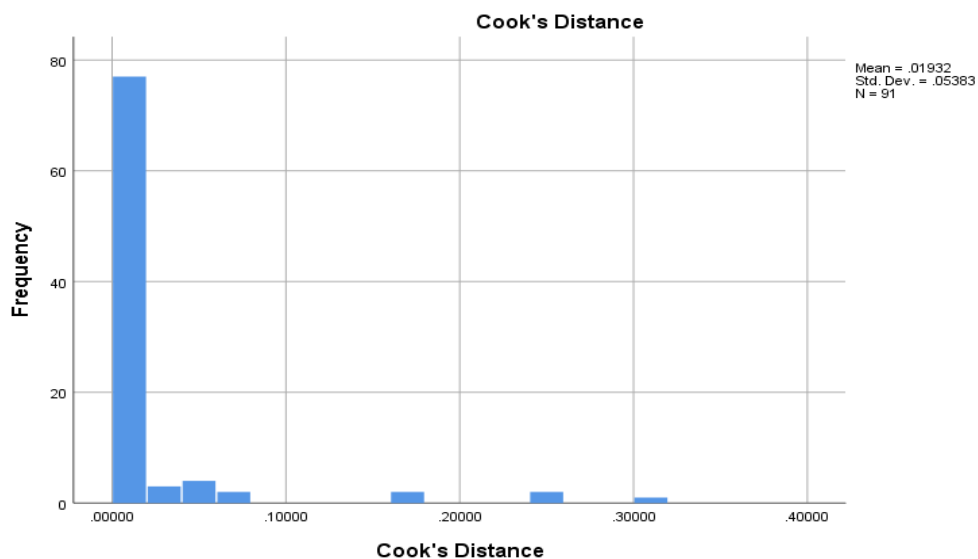


Figure 21. Cook's Distance Hypothesis 3.

## Results

### Descriptive Statistics

I collected a total of 107 survey responses. Although some surveys contained incomplete responses, I retained all surveys contributing to the total sample for analysis. The predictor variable was servant leadership measured through the Servant Leadership Questionnaire (SLQ), the criterion variable job satisfaction as measured with the Michigan Organizational Assessment Questionnaire (MOAQ), and the moderator variable, workplace spirituality, was measured by the Workplace Spirituality Scale (WSS). Table 3 contains Pearson's correlation coefficients determining the significance of the relationship between the variables as global scales. Servant leadership, as a global

scale, is significant and positively correlated with workplace spirituality ( $r = .65, p < .01$ ), and job satisfaction ( $r = .68, p < .01$ ). The measurement of reliability of the scales appears through the Cronbach's Alpha reliability coefficient. The assessment of the mean and standard deviations for each scale are in the table (see Table 3).

Table 3

*Correlations, Means, Standard Deviations and Reliabilities (N = 107)*

	1	2	3
1 Servant Leadership Questionnaire: Global Mean Scale	-		
2 Workplace Spirituality Scale: Global Mean Scale	.65**	-	
Michigan organizational Assessment Questionnaire:			
3 Mean Scale	.68**	.62**	-
Mean	3.86	3.96	6.17
Standard Deviation	1	0.51	1.16
Cronbach's Alpha Reliability	.98	.85	.85

*Note.* \*Correlation is significant at the .05 (2-tailed). \*\* Correlation is significant at the .01 (2-tailed)

Research Question 1: Does servant leadership style and behaviors predict the criterion variable job satisfaction?

*H<sub>0</sub>1*: There is no relationship between servant leadership (employee perceptions of the transparency of leadership and organizational concern with worker development, along with an emphasis on employee wellbeing) and employee job satisfaction.

*H<sub>a</sub>1*: There is a relationship between Servant leadership (employee perceptions of the transparency of leadership and organizational concern with worker development, along with an emphasis on employee wellbeing) and employee job satisfaction.

As shown in Table 4, the  $R^2$  or the regression coefficient is .461, which is a strong result meaning 46.1% of the variance in the outcome is attributable to Servant Leadership. The same descriptive statistic was run without the significant negative standardized residual reporting the  $R^2$  as .551 or 55.1% of the variance (see Table 5). Both measures support that the null hypothesis should be rejected and that there is a relationship between servant leadership and employee job satisfaction.

Table 4

*Model Summary Job Satisfaction and the Predictor Variable Servant Leadership*

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.679 <sup>a</sup>	.461	.455	.840	.461	77.822	1	91	.000

Note.  $N = 93$ . Correlation is significant at the .01 (2-tailed)

Table 5

*Model Summary Satisfaction and the Predictor Variable Servant Leadership Without the Large Negative Residual*

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.742 <sup>a</sup>	.551	.546	.738	.551	110.230	1	90	.000

Note.  $N = 92$ . Correlation is significant at the .01 (2-tailed)

Research Question 2: Does the presence of workplace spirituality predict the criterion variable job satisfaction?

$H_{02}$ : There is no relationship between Workplace Spirituality (the recognition of meaningful work and the related positive contribution of the employee to self, the organization, and the community) and employee job satisfaction.

$H_{a2}$ : There is a relationship between workplace Spirituality (the recognition of meaningful work and the related positive contribution of the employee to self, the organization, and the community) and employee job satisfaction.

As shown in Table 6, the  $R^2$  or the regression coefficient is .383, which is a medium result (Cohen et al., 2003), meaning 38.3% of the variance in the outcome is attributable to Servant Leadership when the negative residual is in the model. The same

descriptive statistic was run without the significant negative standardized residual reporting the  $R^2$  as .475 or 47.5% of the variance (see Table 7). In the second hypothesis, the null hypothesis is rejected, and the conclusion is that there is a relationship between workplace spirituality and employee job satisfaction.

Table 6

*Model Summary Job Satisfaction and the Predictor Variable Workplace Spirituality*

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.619 <sup>a</sup>	.383	.376	.906	.383	55.221	1	89	.000

*Note.*  $N = 91$ . Correlation is significant at the .01 (2-tailed)

Table 7

*Model Summary Job Satisfaction and the Predictor Variable Workplace Spirituality Without the Large Negative Standardized Residual*

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.689 <sup>a</sup>	.475	.469	.804	.475	79.590	1	88	.000

*Note.*  $N = 90$ . Correlation is significant at the .01 (2-tailed)

Research Question 3: To what degree does the presence of workplace spirituality moderate the relationship between servant leadership and employee job satisfaction?

$H_{03}$ : Workplace Spirituality (the recognition of meaningful work and the related positive contribution of the employee to self, the organization, and the community) does not moderate the relationship between servant leadership styles and job satisfaction.

*H<sub>a3</sub>*: Workplace Spirituality (the recognition of meaningful work and the related positive contribution of the employee to self, the organization, and the community) moderates the relationship between servant leadership styles and job satisfaction.

In Table 8, the correlations are significant at each level, including the interaction,  $p < .01$ . In Table 9, the model summary statistics, the  $R^2$  at the first step is .517, meaning 51.7% of the variance in the outcome, job satisfaction, is due to the individual predictors, centered workplace spirituality, and centered servant leadership. The  $R^2$  at the first step is .628, meaning 62.8% of the variance in the outcome is due to the predictors (see Table 10). In the second step, the interaction is significant, having an  $R^2$  change of .07, interpreted as 7% of the variance is due to change with the addition of the interaction going from 51.7, and now it is 58.8 (see Table 9). The  $R^2$  change moves from 62.8% to 68.4%. 5.6% of the variance is due to change with the addition of the interaction without the large residual (see Table 10). According to Cohen et al. (2003), interactions tend to have low power. Although the sample size is relatively small,  $N = 91$ , there is a strong effect.



Table 8

*Correlations Between Variables (N=91)*

		1	2	3	4
1	MOAQ: Mean Scale	–			
2	SLQ Global Score Centered	.68**	–		
3	WSS Global Score Centered	.62**	.65**	–	
4	SLQ*WSS Interaction	-.59**	-.44**	-.47**	–

\*Correlation is significant at the .05 (2-tailed)

\*\*Correlation is significant at the .01 (2-tailed)

Table 9

*Model Summary Job Satisfaction and the Predictor Variables Workplace Spirituality Global Score Centered, Servant Leadership Global Score Centered, and SLQ\*WSS Interaction*

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.719 <sup>a</sup>	.517	.506	.806	.517	47.104	2	88	.000
2	.767 <sup>b</sup>	.588	.573	.750	.070	14.869	1	87	.000

Note. N = 91. Correlation is significant at the .01 (2-tailed)

Table 10

*Model Summary Job Satisfaction and the Predictor Variables Workplace Spirituality Global Score Centered, Servant Leadership Global Score Centered, and SLQ\*WSS Interaction*

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.792 <sup>a</sup>	.628	.619	.680	.628	73.397	2	87	.000
2	.827 <sup>b</sup>	.684	.673	.630	.056	15.365	1	86	.000

*Note.*  $N = 90$ . Correlation is significant at the .01 (2-tailed)

### Structural Equation Modeling Analysis

There was a need for research obtaining statistical evidence as to the appropriate nature in using the instrument scales as a single global rating for both Servant Leadership Questionnaire, SLQ, and the Workplace Spirituality Scale, WSS. Substantial statistical evidence surfaced for the global score for the SLQ in studies conducted by Mahembe & Engelbrecht (2013) and Zhang, Lee, and Wong (2015). However, through communication with the author of the WSS, it was confirmed that there is no substantial statistical evidence for the use of a global rating for workplace spirituality. As stated by P. Petchsawang, “There is no single global rating for WS because the definition of the same is too complex to capture by a single item” (personal communication, January 13, 2020). Therefore, I made the decision adding structural equation modeling analysis to the hypotheses as a comparison and possible confirmation to the moderated regression. Structural equation modeling is appropriate in measuring the latent variables and the related subscales. Kline (2011) notes the goal of SEM is to determine whether the model

is logical and uncovering what is known and unknown within the model. Additionally, SEM establishes the perimeters for further tests.

### **Hypothesis 1**

Hypothesis 1 is a relatively simple model in that the latent variable of SL, measured by the subscales, is predicting JS. Because the variable, JS, does not have multivariate normality, the use of maximum likelihood robust estimation was necessary. There were 105 observations with 18 perimeters. These perimeters included error, correlation, means, or intercepts, including the regression coefficient.

The chi-square test of model fit reported a statistic of 18.759, 9 degrees of freedom, and a  $p$ -value of .02. If the model fits the data well, either the variance or covariance data, there should be little difference between the data and the hypothesis. The preference is for the  $p$ -value to be higher than .05. The  $p$  statistic is .027 indicative of a relatively large  $p$ -value or that there is a significant difference between the hypothesis and the data indicating some misspecification (see Table 11).

Table 11

#### *Chi-Square Test of Model Fit*

Value	Degrees of Freedom	$p$
18.759	9	.027

*Note:*  $N=105$ .

The Root Mean Square Error of Approximation, RMSEA, is 0.102. Typically, this statistic should be between .07 and .05. The indication is that the model does not fit well. The CFI is 0.971, and the TLI is 0.951; these are the equivalent of the  $R^2$  in the

SEM analysis. The values of the CFI and TLI are above acceptable levels. The Chi-square test of model fit shows a value of 350.232 with 15 degrees of freedom and a  $p < .01$  (see Table 12).

Table 12

*Variables Servant leadership and Job Satisfaction*

RMSEA	CFI	TLI	Chi-Square	Degrees of Freedom	$p$
0.102	0.971	0.951	350.232	15	0.00

*Note:*  $N=105$ .

The Standardized Root Mean Square Residual, SRMR, illustrates the differences between the variance-covariance matrix and the model implied data were translating to a variance for each of the subscales, including a variance based on the hypothesized model. The preference is that the residual or error be small. The SRMR is .022 lying below the acceptable value of .05.

The model results illustrate significance (see Table 13)—the abnormal result of SLQ\_AC at 1.0 displayed as the latent variable setting of the scale. The model is significantly similar to the regression coefficient in the multiple regression analysis. SLQ is predicting MOAQ at .736, meaning as a latent variable of SLQ changes by a unit MOAQ changes by .73 and is significant. The standardized model results are substantial in table 14. The SEM analysis parallels the multiple regression with the global scales.

Table 13

*SRMR and Model Results*

Variables	Estimate	S.E.	<i>p</i>
SLQ_AC	1.000	0.000	0.000
SLQ_EH	1.010	0.057	0.000
SLQ_WS	0.918	0.103	0.000
SLQ_PM	0.852	0.076	0.000
SLQ_OS	0.675	0.075	0.000
MOAQ			
	SLQ	0.736	
SRMR	0.022		

*Note:* *N*=105.

Table 14

*Standardized Model Results*

Variables	Estimate	S.E.	<i>p</i>
SLQ_AC	0.903	0.031	0.000
SLQ_EH	0.882	0.030	0.000
SLQ_WS	0.864	0.052	0.000
SLQ_PM	0.892	0.029	0.000
SLQ_OS	0.850	0.036	0.000
MOAQ			
SLQ	0.704		

*Note:*  $N=105$ .

The *R*-square statistic for job satisfaction is 0.495. The statistic is the percentage of variance accounted for each of the variables. As displayed, the latent variable, servant leadership (SLQ), explains 49.5% of job satisfaction (MOAQ). In the multiple regression analysis, the global scale *r*-square statistic was - 46.1, indicating a similar result. The resulting statistical relationship is significant,  $p < .01$  (see Table 15).

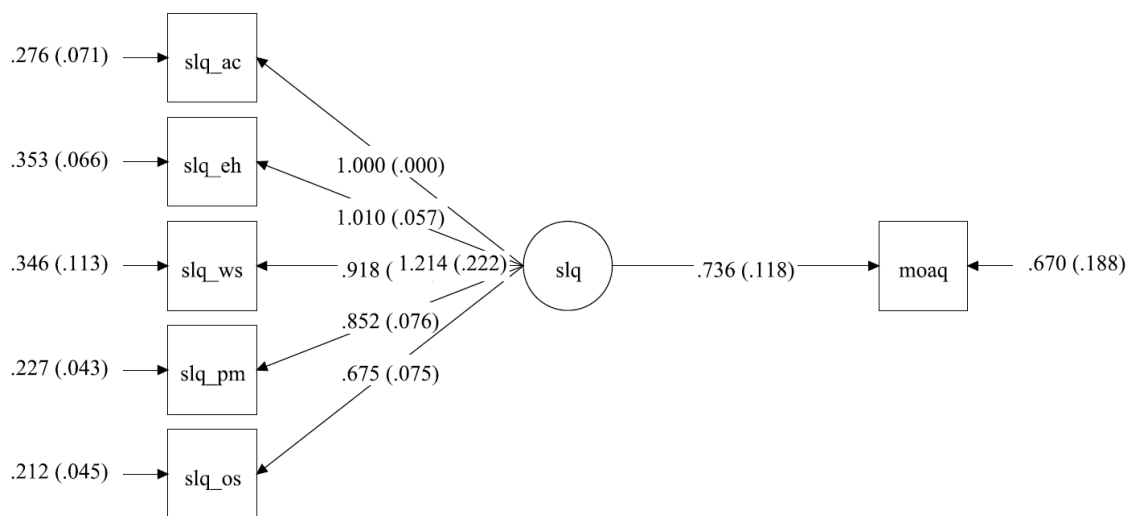
Table 15

*R-Square for the Variables Servant Leadership and Job Satisfaction*

Variables	Estimate	S.E.	<i>p</i>
MOAQ	0.495	0.121	0.000
SLQ_AC	0.815	0.056	0.000
SLQ_EH	0.778	0.053	0.000
SLQ_WS	0.747	0.091	0.000
SLQ_PM	0.795	0.051	0.000
SLQ_OS	0.723	0.061	0.000

*Note: N=105.*

Figure 22 is the illustration of Hypothesis 1. I have used the sketch graphically displaying the model. In the picture, the latent variable servant leadership and the indicants as predicting job satisfaction.



*Figure 22. Model 1: Servant Leadership as predicting Job Satisfaction.*

## Hypothesis 2

Hypothesis 2 is the examination of the latent variable of workplace spirituality, measured by the subscales, predicting job satisfaction. There were 105 observations. In the model fit, 18 parameters were in the estimation. These parameters include error, correlation, means, or intercepts, including the regression coefficient.

Table 16, the chi-square test of model fit, reported as 8.426, 5 degrees of freedom, and a *p-value* of .134. If the model fits the data well, either the variance or covariance data, there should be little difference between the data and the hypothesis. The preference is for the *p-value* to be higher than .05. The *p* statistic is .134, indicating that there were problems with the model (see Table 16).

Table 16

### *Chi-Square Test of Model Fit*

Value	Degrees of Freedom	<i>p</i>
8.426	5	0.134

*Note:* *N*=105.

The RMSEA is 0.081. This statistic is above the threshold of .07, flagging a poor fit in the model. The CFI is 0.963, and the TLI is 0.927. The values of the CFI and TLI are above acceptable levels. The Chi-square test of model fit is low at a value of 103.658 with 10 degrees of freedom and a  $p < .01$  (see Table 17). The final statistic appearing to be a significant result is not confirmed or correct, as shown with observations of correlations (see Table 21).



Table 17

*Variables Workplace Spirituality and Job Satisfaction*

RMSEA	CFI	TLI	Chi-Square	Degrees of Freedom	<i>p</i>
0.081	0.963	0.927	103.658	10	0.000

*Note:*  $N=105$ .

The SRMR is .041, which may be at an acceptable level; however, the subscale of WSS\_MI is not significant with a  $-0.034$  and a  $p$ -value of 0.936 (see Table 18).

Table 18

*SRMR and Model Results*

Variables	Estimate	S.E.	<i>p</i>
WSS_CO	1.000	0.000	0.000
WSS_MI	-0.034	0.421	0.936
WSS_MW	3.381	0.690	0.000
WSS_TR	2.470	0.894	0.006
MOAQ			
WSS	3.090	0.869	0.000
SRMR	0.041		

*Note:*  $N=105$ .

The standardized model results show problems with significance with the subscale of WSS\_MI, mindfulness, with  $-0.009$ , and  $p$ -value of 0.936 (see Table 19).

Table 19

*Standardized Model Results*

Variables	Estimate	S.E.	<i>p</i>
WSS_CO	0.484	0.095	0.000
WSS_MI	-0.009	0.112	0.936
WSS_MW	1.048	0.078	0.000
WSS_TR	0.711	0.099	0.000
MOAQ			
WSS	0.611		

*Note: N=105.*

WSS\_MI was nonsignificant as -0.034 and a *p*-value of 0.936. WSS\_MW  
 Undefined 0.10976E+01. WSS-MI is reporting 0.000 for the estimate. The acceptable  
 $R^2$  should report at high levels rather than low. The result is confirmation that there is a  
 problem with the model (see Table 20). A possible explanation of the issue with the  
 model is that the correlations between the indicants of WSS are low.

Table 20

*R-Square for the Variables Workplace Spirituality and Job Satisfaction*

Variables	Estimate	S.E.	<i>p</i>
MOAQ	0.374	0.155	0.016
WSS_CO	0.234	0.092	0.011
WSS_MI	0.000	0.002	0.968
WSS_MW	Undefined	1.098	
WSS_TR	0.506	0.141	0.000

*Note:* *N*=105.

Table 21 displays the correlations for the variables of job satisfaction and workplace spirituality. The only strong relationship was WSS\_TR and WSS\_MW at .74. Mindfulness is displaying low reliability and low correlation. However, Meaningful Work has a high correlation with the other variables and zero with others. The instability of the construct disrupted the model.

Table 21

*Correlations for Variables Job Satisfaction and Workplace Spirituality (N=105)*

Variables	1	2	3	4	5
1) MOAQ	-				
2) WSS_CO	.34	-			
3) WSS_MI	.07	.06	-		
4) WSS_MW	.65	.50	.01**	-	
5) WSS_TR	.50	.22	.06	.74	-

*Note.* \*Correlation is significant at the .05 (2-tailed). \*\*Correlation is significant at the .01 (2-tailed).

### **Workplace Spirituality Meaningful Work**

I attempted to solve the “undefined” error message (see Table 20) within Hypothesis 2, meaningful work was removed from the subscales within the latent construct workplace spirituality before rerunning the analysis. By the deletion of WSS\_MW, the error was not present. The action created an improvement to the model. The CFI was 1.000, TLI 1.249, Chi-Square .95, and RMSEA of 0.000. The model results indicated WSS\_MI as a nonsignificant  $p$ -value of .482. Workplace spirituality is predicting job satisfaction at a significant level  $p < .01$  at a value of .028. But it should be assumed that meaningful work is a vital subscale to the construct of workplace spirituality. The consideration of deleting the subscale was irresponsible for a desired statistical result. The SEM statistical result further confirms a similar outcome in the multiple regression analysis. WSS should not be a global scale, as indicated by the author. Also, each subscale within the latent variable should stand as a single, vital component. The solution of removing the meaningful work subscale was disregarded and considered an action that may compromise the integrity of the scale.

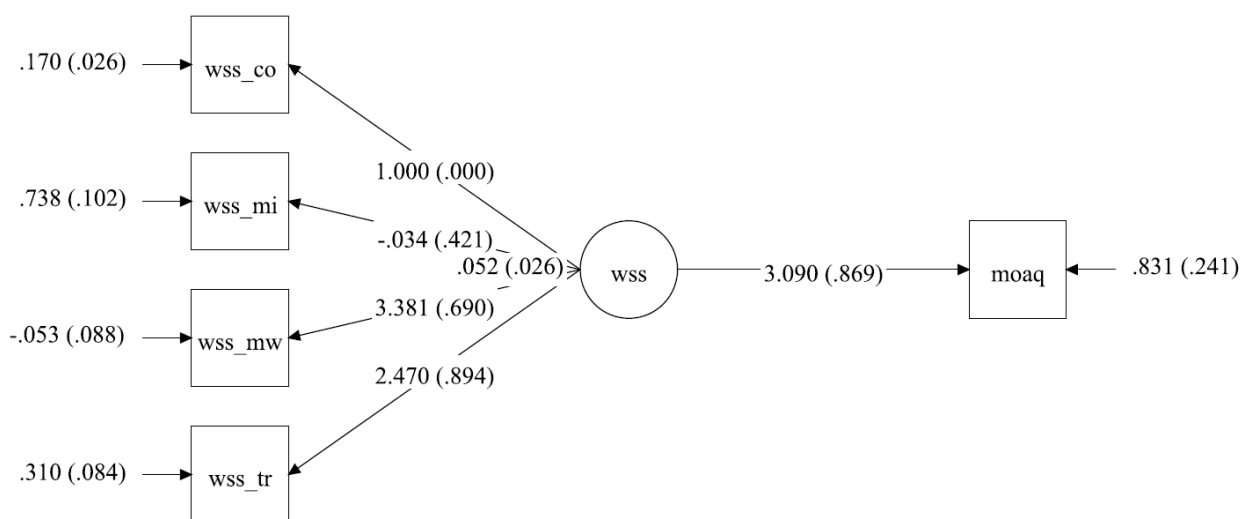


Figure 23. Model 2: Workplace Spirituality and Job Satisfaction.

### Hypothesis 3

For the interaction, the syntax was changed using the following notations `SLQ_WSS | SLQ XWITH WSS`, the `XWITH` within the `MPLUS` software, created a moderator. I regressed the variable job satisfaction on each of the individual variables and the interaction term. There were 105 usable cases. The information criteria within the interaction model included the Akaike and Bayesian statistics reporting as an AIC of 1919.151 and BIC of 2006.732. Both the AIC and BIC statistics report as acceptable levels indicating the interaction assists in model fit.

Within the model results table, Table 22, servant leadership significantly predicts job satisfaction  $p$ -value of .005. Workplace spirituality does not predict job satisfaction  $p$ -value of .151. However, the interaction of `SLQ_WSS` is a significant predictor of job satisfaction with a negative coefficient of -1.318. The RMSEA statistic is .101. There

were similar results in both multiple regressions and the structural model. The relationship between job satisfaction and servant leadership decreases within the context of workplace spirituality (see Figure 24). Statistically, -1.318 for SLQ\_WSS as predicting MOAQ or job satisfaction. The interaction is significant,  $p < .01$ .

Table 22

*RMSEA and Model Results*

Variables	Estimate	S.E.	<i>p</i>
<b>MOAQ ON</b>			
SLQ	0.406	0.146	0.005
WSS	1.058	0.736	0.151
SLQ_WSS	-1.318	0.340	0.000
<b>RMSEA</b>	<b>0.101</b>		

Note:  $N=105$ .

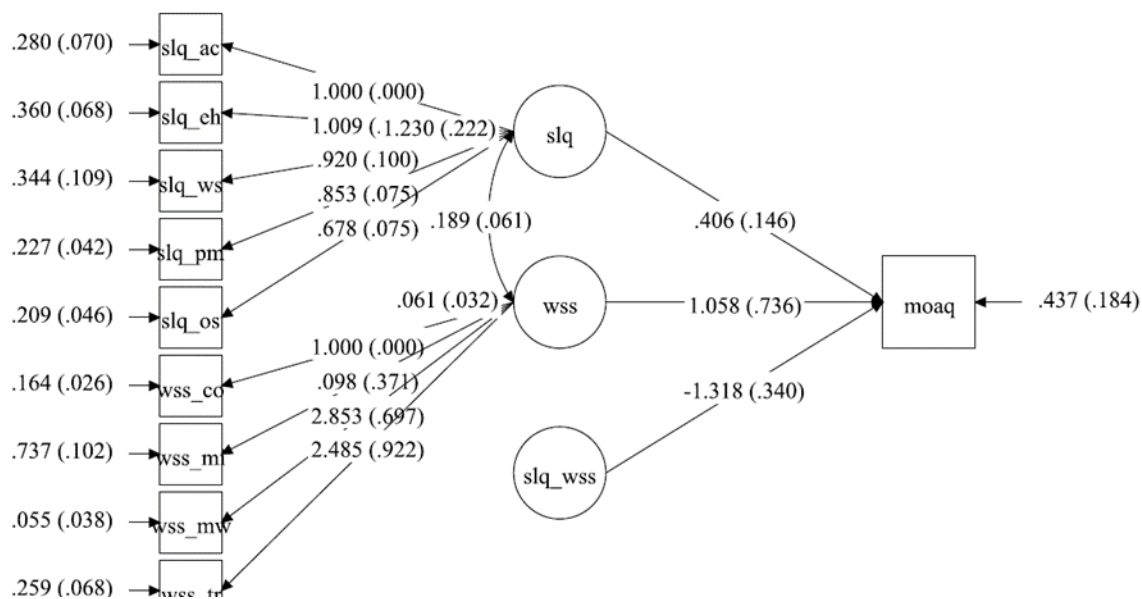


Figure 24. Model 3: Interaction Servant Leadership, Workplace Spirituality as predicting Job Satisfaction.

The  $R^2$  statistic is 0.588, or 58.8% of the variance of job satisfaction is explained by the indicants (See Table 23). The interaction improves model fit.

Table 23

*R-Square for the Latent Variables Job Satisfaction, Servant Leadership, and Workplace Spirituality*

Variables	Estimate	S.E.	<i>p</i>
MOAQ	0.588	0.148	0.000
SLQ_AC	0.815	0.055	0.000
SLQ_EH	0.777	0.054	0.000
SLQ_WS	0.752	0.087	0.000
SLQ_PM	0.798	0.050	0.000
WSS_OS	0.730	0.062	0.000
WSS_CO	0.270	0.115	0.019
WSS_MI	0.001	0.006	0.892
WSS_MW	0.900	0.064	0.000
WSS_TR	0.591	0.112	0.000

*Note:*  $N=105$ .

In Table 24, the correlations for the latent variable servant leadership, workplace spirituality, job satisfaction, and the interaction term were displayed. There was a positive correlation between the variable of job satisfaction and servant leadership,  $r = .61$ . Additionally, there was a positive correlation between job satisfaction and workplace spirituality,  $r = .56$ . Finally, there was a negative correlation between the interaction term and job satisfaction,  $r = -.43$ .

Table 24

*Correlations for Latent Variables Servant Leadership, Workplace Spirituality, Job Satisfaction and the interaction (N=105)*

Variables	1	2	3	4
1) SLQ	-			
2) WSS	.69	-		
3) SLQ_WSS	.00**	.00**	-	
4) MOAQ	.61	.56	-.43*	-

*Note.* \*Correlation is significant at the .05 (2-tailed). \*\*Correlation is significant at the .01 (2-tailed).

### **Summary**

In Chapter 4, the purpose was the examination of the relationship between servant leadership and employee job satisfaction in the context of workplace spirituality. I discussed and restated both the research questions and three hypotheses. The Chapter included a detailed overview of the data collection process and the recruitment of participants. Through the use of multiple regression analyses, I examined each hypothesis. The use of global scores was appropriate for the variable servant leadership but not statistically supported for the variable workplace spirituality. Therefore, the use of structural equation modeling served to both confirm and expand on the multiple regression analysis. In the moderation analysis, the result was that servant leadership predicts job satisfaction with a substantial correlation between the two. Through workplace spirituality as a global scale, the moderation analysis revealed a relationship between Job satisfaction and workplace spirituality to a small degree. However, during



research, I determined that the construct of workplace spirituality is not only complex but also requires examination as an analysis of the subscales. Further methods of structural equation modeling analysis were needed. The investigation of hypothesis three exposed a strong effect of the interaction between workplace spirituality and servant leadership on job satisfaction.

The addressing of the subscales contained within the latent variable of workplace spirituality required additional analysis. I employed structural equation modeling as an appropriate method confirming and further explaining the relationships between the variables in not only hypothesis two but also hypotheses one and three. Chapter 5 contains the understandings of the analysis, along with limitations and recommendations for further study. The section includes implications of social change for both the workplace and related communities.

## Chapter 5: Discussion, Conclusions, and Recommendations

### **Introduction**

The purpose of this quantitative study was to examine the relationship between servant leadership and employee job satisfaction in a workplace where the employees may have displayed the qualities of workplace spirituality, including compassion, mindfulness, meaningful work, and transcendence. I conducted the study in such a way as to measure the perceptions of employees in education service centers and related school district sites. While the construct of employee job satisfaction has been measured in relationship to leadership styles, including servant leadership, I intended the study as a measurement of both constructs in the presence of workplace environments, precisely one where the qualities of workplace spirituality were present. In the present study, my hypothesized outcome was one in which employees experienced a higher level of job satisfaction in workplaces where the leadership subscribed to Greenleaf's methods of servant leadership, as predicted in previous studies by Anderton (2012) and Henning (2016). The study findings indicated a positive correlation in both job satisfaction and servant leadership styles. However, I also hypothesized that the construct of job satisfaction would improve in the presence of workplace spirituality. Survey data were collected and analyzed using both multiple regression and structural equation modeling methods. The result of the data analysis revealed that although servant leadership styles and job satisfaction are positively correlated, levels of job satisfaction diminished in the presence of the interaction of servant leadership and workplace spirituality.

## **Interpretation of the Findings**

### **Hypothesis 1**

In Hypothesis 1, I rejected the null hypothesis, concluding servant leadership styles and behaviors predict job satisfaction. The literature of Van der Walt and de Klerk (2014) found similar results in that the employee performs well and is more content in the presence of servant leadership styles. Van der Walt and de Klerk note the value of employee job satisfaction in the workplace, benefiting both organization and employee. My study confirmed the significance of employee job satisfaction in the presence of servant leadership styles. The latent variable, servant leadership, explains 49.5% of job satisfaction.

As reviewed, past literature is indicative of the positive relationship between servant leadership and job satisfaction. My research confirms that the employee directed by a leader demonstrating qualities as described by Greenleaf in 1977 will be more satisfied in the workplace. These qualities include keeping the wellbeing of the follower ahead of the needs of the leadership or company.

### **Hypothesis 2**

As described in spiritual leadership theory, the workplace can and should encompass spirituality in the form of a shared vision, hope or faith in the organization and a sense of belonging in the resulting in a perception of “membership” in the workplace (Benefiel et al., 2014). In the study by Mitroff et al. (2009), organizations that displayed the aspects of spirituality were viewed as having the characteristics of strength

and security, thus lending the same qualities to the employee. The second hypothesis in this study examined the relationship between workplace spirituality and job satisfaction.

The subscales of the Workplace Spirituality Scale, as developed by Petchsawang and McClean (2017), included compassion, mindfulness, meaningful work, and transcendence. In the present study and the model for Hypothesis 2, the subscales of transcendence and meaningful work indicated a correlation. However, as previously outlined, mindfulness displayed low reliability and correlation. Meaningful work had a high correlation with some scales and no correlation with others. The instability of the construct disrupted the model.

I applied techniques to resolve errors within the model. I explored the deletion of the subscale, meaningful work, to alleviate the disruptions within the model. There was an assumption that meaningful work is an essential subscale to the construct of workplace spirituality. In the current study, I determined that not only should the construct of workplace spirituality be analyzed using all subscales as necessary aspects of the construct, but also the correlations between the indicants of the workplace spirituality scale were low. The instability of the construct disrupted the model. I concluded that the scale, as used in this study, particularly in Hypothesis 2, did not adequately measure the construct of workplace spirituality. Therefore, I abandoned the model or Hypothesis 2.

### **Hypothesis 3**

Hypothesis 3 sought to explain to what degree the presence of workplace spirituality influenced or moderated the relationship between servant leadership and job satisfaction. The model was an attempt to offer a solution to the problem as discussed in

Chapter 1 that workers often leave the organization over concern with calling and purpose in work requiring they be more than an asset recognized more than just when levels of productivity are in question (Schutte, 2016). The employee wants to know if they are making a difference in and through the workplace. In previous studies, requests are made of leadership teams to respond with the appropriate combinations of leadership styles and environments (see van der Walt & de Klerk, 2014).

Within the model, servant leadership significantly predicted job satisfaction, as indicated in Hypothesis 1. Further, workplace spirituality does not predict job satisfaction as attempted but not confirmed in model two. However, when servant leadership and workplace spirituality were combined, employee job satisfaction lessened. Both the structural equation and analysis in multiple regression resulted similarly. As the study was not seeking to explain all organizations or groups of employees, the collected data lead to the conclusion in the partner organization.

Studies in Thailand have focused on the connections of workplace spirituality in groups, where there was a concentration on the aspects of mindfulness, meditation, and workplace engagement (Petchsawang & McLean, 2017). The authors of the workplace spirituality scale found that the level of workplace spirituality and work engagement increased in organizations paying particular attention to the implementation of meditation as it related to the subscale of mindfulness. Further, according to the authors, “workplace spirituality fully mediates the relationship between meditation and work engagement” (Petchsawang & McLean, 2017, p. 216). In the current sample, the subscale of mindfulness displayed low reliability and correlation, which may correlate with the

absence of specific practices like meditation that promote mindfulness in the organization, as found in earlier studies. The current research does not confirm or disconfirm knowledge in the discipline. However, the analysis may extend interest in workplaces that practice work actions promoting mindfulness.

### **Limitations of the Study**

My study was the examination of the relationship between servant leadership and job satisfaction in the presence of workplace spirituality. The collection of data originated from a single organization and two related entities. The qualifications for participation was employment in the organizations. It was not the intention of the study explaining all organizations or groups of employees but rather acquire and examine the data in the selected organization to explore the correlation in the representative context. One solution to the generalization of the study may lie in sample size.

The sample size for the study was small at 107 responses. Larger sample sizes may allow the data to be representative of larger groups and applied in a generalized way. Additionally, larger sample sizes may allow the exclusion of incomplete surveys providing more information uncovering significant relationships between the variables. I collected data through self-reporting survey methods. There was no way to confirm that the participant understood each question in the survey. There was no assurance that the participant took the time and represented answers thoughtfully and truthfully.

### **Recommendations**

The recommendations for future research are multidirectional. The current study transpired as a quantitative study with survey methodology. Qualitative methods would

allow the researcher to participate in discussions with participants clarifying understanding, and the accuracy of responses. The education system contains many levels of both administration and leadership. Future studies may focus on one segment of the organization rather than the entire enterprise.

The current research study analyzed the qualities of servant leadership. Future studies may either broaden or specify other leadership styles. Further, researchers may focus on the subscales of workplace spirituality uncovering results as related to mindfulness, meaningful work, or other criteria within the scale. Specific attention could center on both the understanding of meaningful work and how perceptions and workplace practices contribute to the work environment, spirituality, and the level of employee job satisfaction. Studies may also focus on teachers as a population, leadership teams, or all employees within the organization as in the current study.

As noted by previous researchers, servant leadership may cross over into many leadership theories (Coetzer et al., 2017). Future researchers may consider the focus of alternate leadership styles and the relationship to job satisfaction. As Van der Walt and de Klerk (2014) discuss, the hindrances of job satisfaction include employee engagement, perceived undermining, isolation, and inability to balance work and non-work relationships. Thus, coming research may isolate the mentioned elements rather than job satisfaction as a global measure.

Finally, the current study was the examination of employee job satisfaction and the relationship of servant leadership styles in the presence of and as influenced by workplace spirituality. As previously stated, the literature review made clear a

considerable interest in servant leadership as it applies to business, the success of organizations, and the wellbeing of the employee (see Parris & Peachey, 2013). I attempted the exploration of the topics in the context of workplace spirituality. Further investigation may explore other settings, industries, or populations using both leadership styles and the individual aspects of job satisfaction.

### **Implications**

The current study has implications in the field of I/O psychology, organizations, and employee contexts. As directed by Anderton (2012) and Henning (2016), there was a need to explore servant leadership and employee job satisfaction. By the exploration of specific environments, employers may create a workplace where the employee receives fortification from both a professional and personal standpoint. I hoped that the results of the study help both leadership teams and professional consultants create a balance between professional climate and the needs of the employee by defining the role of leadership styles and the impact on employee satisfaction and spirituality in the workplace.

Schutte (2016) notes that workers are spending more and more time in the workplace; thus, the employee is looking for a purpose or meaning within the organization and more of a spiritual calling or transcendence beyond the traditional context of work. Although we may not be able to create a perfect environment where conflict never occurs, leaders and consultants can use the results of this study, adding positive elements to the workplace, improving the setting, and by association employee experience through work. These elements could foster collaboration, calling, and



compassion in the employee. In the current study, there was a substantial connection between transcendence and meaningful work. Thus, elements of the workplace, promoting the relationship between the employee and the work, become essential. In previous research, Michaelson et al., (2014) comment that the aspect of meaningful work enhances job satisfaction for the individual while benefiting the organization in the areas of productivity, organizational citizenship behavior, and levels of commitment.

Finally, the addition to social change is associated with the positive relationship between affirmative leadership styles, work environment, and employee outcomes. For the organization, this may mean the reduction of turnover and financial losses. For the employee, the associations allow groups to create a more balanced workplace spurring initiatives affecting social change both inside and outside the company.

### **Conclusion**

The current study took place in the industry of education and education settings. The field of education is the personification of servant leadership. According to Dean (2014), the role of educators easily translates to the principles of servant leadership. These guiding rules include solving problems, helping, and meeting the needs of others before the needs of the self.

Leadership and leadership teams must find a way to “feed” the employee so that the employee feels nourished from work as they contribute to the mission and ideals of the organization. According to Brennan and Monson (2014), it is an effective leader that forms productive, caring relationships with the employee. The caring leader is in sharp contrast to those floundering companies placing organizational goals over the leader-

follower connection (Brennan & Monson, 2014). I hope that the tenants of Robert K. Greenleaf are made more prevalent in that leadership adopts the philosophy of walking alongside the follower, thus redefining which individual is in what role. According to Marques et al. (2009), the world would improve if leadership kept to a simple philosophy of two tenets: love and truth.

The business community has the opportunity to involve employees in the betterment of the environment within the organization. By asking critical questions of the membership, the company does not run by a committee but gains knowledge to affect meaningful change. It is this change that may create environments where the employee feels empowered, encouraged, and employed in a larger group making a difference in the community. The community is represented in the group of workers as well as outside the organization. The results of the current study confirm existing work that servant leadership styles improve the employee experience while posing questions to be answered about context and environments contributing to the employee experience.

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## Appendix A: Instrumentation

*Servant Leadership Questionnaire Survey Items*

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*Altruistic Calling*

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- 01. This person puts my best interests ahead of his/her own.
  
- 03. This person does everything he/she can to serve me.
  
- 35. This person sacrifices his/her own interests to meet my needs.
  
- 46. This person goes above and beyond the call of duty to meet my needs.

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*Emotional Healing*

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- 05. This person is one I would turn to if I had a personal trauma.
- 16. This person is good at helping me with my emotional issues.
- 27. This person is talented at helping me heal emotionally.
- 38. This person is one that could help me mend my hard feelings

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*Wisdom*

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- 06. This person seems to be alert to what's happening.
- 09. This person is good at anticipating the consequences of decisions.
- 17. This person has a great awareness of what is going on.
- 28. This person seems to be in touch with what's happening.
- 50. This person seems to know what is going to happen.

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*Persuasive Mapping*


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- 07. This person offers a compelling reason to get me to do things.
- 08. This person encourages me to dream “big dreams” about the organization.
- 18. This person is very persuasive.
- 29. This person is good at convincing me to do things.
- 40. This person is gifted when it comes to persuading me.

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*Organizational Stewardship*


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- 21. This person believes that the organization needs to play a moral role in society.
- 34. This person believes that our organizations need to function as a community.
- 43. This person sees the organization for its potential to contribute to society.
- 45. This person encourages me to have a community spirit in the workplace.
- 54. This person is preparing the organization to make a positive difference in the future.

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*MOAQ Survey Items*


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- 1. All in all, I am satisfied with my job.
- 2. In general, I don't like my job.
- 3. In general, I like working here.

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*Workplace Spirituality Scale Survey Items*


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*Compassion*


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- 11. I can easily put myself in other people's shoes.
- 18. I am aware of and sympathize with others.
- 21. I try to help my coworkers relieve their suffering.
- 31. I am aware of my coworkers' needs.

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*Mindfulness*

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- 8. I do jobs or tasks automatically, without being aware of what I'm doing.
- 13. I find myself working without paying attention.
- 19. At work, I break or spill things because of carelessness, not paying attention, or thinking of something else.

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*Meaningful Work*

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- 4. I experience joy in my work.
- 22. I look forward to coming to work most days.
- 24. I believe others experience joy as a result of my work.
- 25. My spirit is energized by my work.
- 28. I see a connection between my work and the larger social good of my community.
- 30. I understand what gives my work personal meaning.
- 36. The work I do is connected to what I think is important in life.

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*Transcendence*

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- 14. I experience moments at work where everything is blissful.
- 32. At times, I experience happiness at work.
- 35. At moments, I experience complete joy and ecstasy at work.

## Appendix B: Permission to Use Workplace Spirituality Scale

Pawinee Petchsawang  
Mon 10/7/2019 9:56 PM

Dear Shellie,

You are very welcome to use our WS scale. Good luck with your research.

Pawinee

From: Shellie McNabb  
Sent: Thursday, October 3, 20,19 8:40 PM  
To: Pawinee Petchsawang  
Subject: Permissions - Workplace Spirituality Scale - Revised

Good morning. My name is Shellie McNabb. I am a student at Walden University. I would like to respectfully ask permission to use the Dimensions of Workplace Spirituality Scale for my research study. The title of my dissertation is,

*Servant Leadership and Employee Job Satisfaction as Moderated by Workplace Spirituality*

I would be happy to provide any additional information you require.

Sincerely,

Shellie McNabb