


2019

Emotional and spiritual enablers for building trust within churches for organizational effectiveness

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Walden University

College of Management and Technology

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Walden University
2018

Abstract

Emotional and Spiritual Enablers for Building Trust within Churches for

Organizational Effectiveness

by

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MA, Webster University, 1983

BS, Philander Smith College, 1975

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Management

Walden University

November 2018

Abstract

Over the last 3 decades, religious organizations have been embroiled in scandals that have diminished public trust in the ecclesiastic community. The purpose of this study was to examine church leaders and members emotional intelligence and spiritual leadership behavioral characteristics that cultivate trust, and enhance organizational effectiveness, and establish a baseline database to facilitate perpetuating positive social change. The theoretical framework for this study used three models: Chatham Trust Model; the Wei, Liu and Allen Emotional Intelligence (EI) model, and the Fry Spiritual Leadership Theory (SL) model. Survey instruments for each model were used to determine perspectives within the church that could support building trust. The key research questions considered whether there was a correlation between EI, SL, and trust and if there was any impact of trust on organization effectiveness (OE) in the sample of church leaders and members. A sample of 364 church leaders and members provided the data via opportunity sampling. Correlation, regression, and factor analyses were conducted between EI, and SL (predictor variables), and trust (primary outcome variable) and OE (secondary outcome variable). The results indicated a significant, positive relationship (a) between EI and trust, (b) between SL and trust, and (c) with trust influencing OE. Positive social change for both followers and leaders within an ecclesiastic community may be experienced, if leadership find value in the current outcomes and apply what has been learned to further positive organizational transformation and trust.

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Dedication

This study is dedicated to Almighty God and the Christian Family that provided support and data for the completion of this investigation. Special thanks to Dr. Brent who was faithful from the beginning of my studies and has been a perpetual supporter by introducing me to Dr. Lindsey who served as a wonderful supporter in sharing her expertise in statistics. Thank you Dr. Phlypo who courageously mentored me as a legacy student at a critical time in the evolution of Walden's KAM program. Thank you to Dr. Ford for persevering through the many challenges of quantitative research and for providing his seasoned expertise the investigation to a professional product to meet the stringent requirements of Walden University. To my wife Naomi who has endured the many emotional, financial and logistical challenges associated with this exceptionally long academic journey I am truly grateful. To the rest of my family who have been a source of encouragement to me, my sons Christopher and Legendre and my daughter Christina who encouraged me by their endurance of completing their advanced degrees. This study would not have been possible without the valuable feedback from the participants in the study from the 27 congregations and especially the leaders. Dr. Floyd Williamson and Evangelist Kevin Bethea were two of the first leaders in the church who provided support and guidance on working with the church family. I am truly grateful to them for their support. I am thankful to Walden University for allowing me to reach this milestone as a legacy student and move forward to affect positive social change.

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Chapter 1:

Introduction

The purpose of this research investigation was to establish a baseline of the level of trust within a specific ecclesiastic community by surveying the level of trust, emotional intelligence (EI), and spiritual leadership (SL) of congregational leaders and members and the impact of those variables on organization effectiveness (OE). In a 2012 Gallup poll, the U.S. clergy was rated as less trustworthy and ethical than physicians, nurses, engineers, and professors (Tracy, 2013). Postmodern views in America have migrating toward a diminishing religious population and trending in favor of secular values leading to mistrust and waning alliances with churches and synagogues (Marty, 2010; McCaffee, 2017). People throughout the world today are experiencing record levels of diminished trust (Leisinger, 2016). Farley (2016) declared that trust in the clergy has fallen from 83% down to 67% over the past thirty years. The Gallup Organization has assessed American perception of honesty and ethics 33 times since 1977 with an average overall positive rating of 55% until 2009 when the positive rating began to fall from the once all time high of 67% to the lowest historic rating of 42% on ethical standards and honesty; in the wake of the Catholic Church sexual abuse scanda.(Brenan, 2017).

United States citizens' confidence in organized religion has been at an all-time low over the last forty years. Warren (2015) declared that trust is the emotional ingredient that amalgamates a team. This current study examined the relationship between EI and SL and the effect EI and SL could have on cultivating trust to build OE in an ecclesiastic community and thus promote positive social change. Organization development

practitioners contend that individuals within each organization have the implicit insight to facilitate accelerating transformational intervention processes in order to address issues such as trust and OE (Carter, Sullivan, Goldsmith, Ulrich & Smallwood, 2012; Klein, 2012; Rothwell, Stavros & Sullivan 2015; Shirey & Calarco, 2014). Assessing SL competency and EI within the selected population presents the potential to provide insight into the tacit wisdom of the sample population. Operationalizing organizational wisdom provides a pathway to perpetuate an enlightened understanding of trust in a community that has experienced minimum investigation of EI and SL within the collective church community. This study gathered critical information from this community to establish a baseline of knowledge to serve as a starting point for self-awareness.

Human behavior has been influenced by religion as demonstrated in priming experiments and correlations studies of Bloom (2012). Silva (2015) as well as Anderson, and Sun (2017) described leadership as a collaborative and integrative process involving leaders and followers in a specific context. The context of this study was in an environment of benevolent cooperation with empowering leadership influence at every level in the organization. While a spiritual leader may often provide structure and process, servant leadership can empower anyone in the organization to have influence to accomplish organizational objectives (Spears & Lawrence, 2004). An example of servant leadership is demonstrated by Jesus Christ, the architect of Christianity, when he washed the feet of his disciples to demonstrate a spirit of humility (John 13:1, Maxwell, 2014). Jesus also used little children as an example of trust and the importance of everyone in

the organization (Matthew 19:14, Maxwell, 2014). Therefore, in this study data is collected from members as well as organizational decision makers.

The goal of this study was to capitalize on the wisdom of members of the organization and the compassionate, good will of the sample population by ascertaining emotional and spiritual intelligence among church members. The comprehensive data from this study will be presented to leaders and members to facilitate building trust in the local congregation, and in congregations throughout the Mid-Atlantic Region. Starting with this small segment of the American population had the potential to expand to national whole scale change in the church and communities in other regions. Whole scale change is a process used by organization development practitioners to facilitate rapid and sustainable paradigm shifts (Dannemiller, 2000) Leaders may benefit from the results of the study by gaining access to a social scientific approach using empirical data to address problems within a culture that traditionally focuses primarily on a theological, nonscientific emphasis to problem-solving. Rank-and-file organization members may also benefit from the study by discovering the level of trust within the organization and how trust can fortify organizational effectiveness and influence society.

Chapter 1 will cover the following topics: background of the study, the problem statement, purpose of the study and research questions and hypotheses, the nature of the study, definitions, assumptions, scope and limitations, delimitations, and significance of the study.

Background of the Study

Leaders and associated organization members epitomize the efficacy of cultivating a strong foundation of trust to promote OE (Chathoth, Mak, Sim, Jauhari, & Manaktola, 2011a; Lusher, Kremer & Robins, 2014). The community of religious leaders in the United States is experiencing a problem of distrust, and interorganizational conflict, which is having a detrimental impact on declining OE among religious groups (Guinn, 2012; Thumma, 2012). From a fiscal perspective, fraud, abuse, and distrust are damaging to society (Palvo, 2013; Wood & Wood, 2014). Religious leaders experiencing fractured relationships due to distrust, specifically in undenominational churches, has been a direct cause of preacher dismissal and disbanded congregations (Rediger, 1997; Woodroof, 2012). The reputation of an organization is not only reflected by the decision making body, but also by the members at large. In many cases, organizations are composed of members who reflect the organizational culture and personality (Champoux, 2017; Schein, 2009; Zhu, Dalal, Garnes-Farrell, & Nolan, 2017).

Several researchers have provided frameworks for EI (Goleman, Boyatzis, & McKee, 2013). Similarly, spiritual intelligence (Zohar & Marshal, 2001) and SL theory (Freeman, 2011; Fry & Altma, 2013) enabled secular organizations to apply strategies for improved OE (Mahmood, Arshad, Ahmed, Akhtar, & Rafique, 2015). Nachiappan, Andi, Veeran, Ahmad, & Zulkafaly(2014) have provided scholarly literature reflecting investigation of levels of EI, SL, and trust in many secular organizations. However, studies of trust and EI in ecclesiastic organizations is nonexistent. This research process was a deliberate endeavor to fill the gap by investigating SL behavior in religious

organizations as a predictor variable to address trust issues (criterion/outcome variable) among religious leaders and members. Fry and Wigglesworth (2010) provided relevant insight into the linkage of EI and spiritual intelligence, giving supporting evidence of efficacy of these constructs toward building trust in religious organizations. Eighty-seven percent of the world's population has some religious affiliation (Mani, 2017). Most religious organizations are a microcosm of the society in which they reside. This study sought to provide new insight into relationship awareness that could improve many segments of society.

Problem Statement

Trust is among the most important factors in human life. Trust influences almost every aspect of human society (Riedl & Javor, 2012). Nearly all industrial democracies internationally have experienced a decline in trust and loyalty over the last 3 decades (Hurley, 2011). Worldwide, a typical organization loses 5% of revenue each year with a global loss of approximately \$3.7 trillion due to mistrust and fraudulent activity (Association of Certified Fraud Examiners, 2014).

The general problem is that people have less trust than ever throughout the world, which impacts the world economy and global diplomacy (Hulsart & McCarthy, 2014; Lieberthal & Wang, 2012; Salmon, 2012). Even Christian churches are suffering from a long-term trend of decline in trust, which results in ethical scandals, embezzlement, and moral betrayal (Coffman, 2012; Edelman Trust Barometer, 2015; Leisinger, 2016; Marty, 2010).

The specific problem is that little is known about the level of EI and SL in relation to trust between church leaders and church members, and ultimately, the impact of trust on church mission effectiveness. Empirical studies of these variables are nonexistent in the ecclesiastic community.

Purpose of the Study

The purpose of this quantitative investigation was to statistically evaluate the level of perceived trust among members and church leaders within a specifically selected religious organization using correlation and regression analysis. The EI and SL behavior (predictor variable) were measured to assess their relationship with organizational trust (first-level criterion/outcome variable) and, in turn, to assess the impact of trust on organizational effectiveness (second-level criterion/outcome variable) in the religious community.

Research Question(s) and Hypotheses

The two principal research questions based on the diminished level of trust in society—and specifically in the church—were as follows:

- What is the current level of trust within the church group?
- What is the level of EI and SL that may correlate with enabling trust in the church to positively influence mission effectiveness?

The four research questions are paired with their hypotheses below.

RQ1. Is the level of members perceived organizational trust related to the members' perception of EI?

H01 There is no correlation between the members' level of perceived organizational trust and the members' perception of EI.

H1 There is a significant and positive correlation between the members' level of perceived organizational trust and the members' perception of organizational EI

RQ2. Is the level of perceived organizational trust related to the members' perception of SL behavior in the congregation?

H02 There is no correlation between the members' level of perceived organizational trust and the members' perception SL behavior in the congregation.

H2 There is a significant and positive correlation between the members' level of perceived organizational trust and the members' perception of SL behavior in the congregation.

RQ3. Do the interaction (joint impact) of the congregation's level of EI and SL behavior contribute to the congregation's perceived trust beyond either construct acting alone?

H03 There is no significant increase in the explained variance in perceived organizational trust resulting from the interaction of EI and SL behavior ($\Delta R^2 = 0$).

H3 The interaction of EI and SL behavior adds a significant amount of explained variance in perceived members' organizational trust ($\Delta R^2 > 0$).

RQ4 Is there a correlation between the level of perceived congregational trust and the outcome variable perceived organizational effectiveness?

H04 There is no correlation between the level of perceived trust in the church organization and the outcome variable of members' perceived organizational effectiveness.

H4 There is a significant correlation between the level of perceived congregational trust and the outcome variable of members' perceived organizational effectiveness.

Theoretical Foundation

The theoretical foundation for this study draws on three component theories/models: Organizational Trust Theory, Emotional intelligence Theory and Spiritual Leadership theory. Organizational trust theory is as reflected in the Chathoth, Mak, Sim, Jauhari & Manaktola, Trust and Employee Satisfaction Model (2011a). Mayer, Davis, & Schoorman (1995) conducted trust research as a vital component to interorganizational interventions focused on organizational awareness and cooperation (Argyris, 1964). Trust is a key influence in the climate and ultimate performance of an organization (Dirks & Ferrin, 2001). The research objective for this investigation was to determine the current level of trust (as a first-level criterion/outcome variable) among religious leaders and members.

EI theory, as assessed by the Wei, Liu, and Allen EI Model (2016a), which is an adaptation of the EI Scale developed by Wong and Law (2002b), is a component of the theoretical foundation for the study as one of the predictor variables. The Wong and Law (2002a) model is based on an individual analysis using a subjective first-person self-assessment instrument (Wong and Law, 2002b). Wei, Liu, & Allen (2016b) adapted the

Wong and Law (2002b) instrument to a Team Referent EI Scale (2016b). The Wei, Liu, & Allen (2016a) model was well suited for this study because the organizational climate design (Glisson, 2016) of this investigation is compatible with collective emotional team awareness conceptual design of the Team Referent EI Scale.

Finally, SL Theory (SLT) served as the third part of the study's theoretical foundation (Fry, 2003). SLT is a causal model that incorporates the dimensions of vision, hope/faith, and altruistic love. Additionally, dimensions of spiritual survival, productivity, effectiveness, trust, and integrity are compatible with dimensions in the Chathoth et al. Trust Model (2011a). The two predictor variables, EI theory and SL theory, antecedents to the trust variable, were evaluated in greater detail in the literature review in Chapter 2. The organizational SL survey (Fry & Altman, 2013) was used to measure SL (predictor variables), based on the research conducted by Fry and his colleagues (Fry, 2003; Fry & Altman, 2013; Fry & Wigglesworth, 2013). OE (secondary outcome variable) was based on dimensions in SL Theory (Fry & Altman 2013) and assessed using questions embedded in the SL theory literature and the SLT assessment instrument (appendix F).

The sample population for this investigation was an ecclesiastic organization in the Mid-Atlantic Region of the United States. Each of the three survey instruments in this study were previously widely used to assess behavior in each concept. However, each instrument was used in a different cultural environment than the population for this study. Chathoth et al. (2011a) conducted trust research in the hospitality industry to evaluate differences across collectivist and individualist cultures in the United States and India

(Chathoth et al., 2011a). Wei, Liu and Allen (2016a) conducted research among college students using a Team-Referent EI Scale based on an adaptation of the Wong and Law (2002a) Individual EI Theory. The Organizational SL Survey was used for this study based on SL Theory developed by Fry (2003), who conducted many different studies on diverse populations with the exception of religious groups.

The sample population for this study is part of an autonomous, decentralized, undenominational, religious organization (Wharton, 1997; Yeakley, 2012). Association with the specific undenominational religious group was significant to the systemic complexity of the problem because of the gestalt of the organizational structure and relationship between church members and the decision making leaders. Chapter 2 contains a detailed explanation of the theoretical framework.

Nature of the Study

The nature of this study was to undertake a quantitative study to establish a baseline of behaviors that facilitate perpetuating a culture of trust among leaders and members of a specific religious organization. The sample population was in the Mid-Atlantic region of the United States. Very little research had been conducted with religious organizations regarding trust or SL and EI that could provide constructive strategies for addressing issues of trust and thus contribute to facilitating OE. Furthermore, members of the clergy are not usually trained to assess OE and are characteristically reluctant to invite professional interventions to address issues of discord within their organizations (Woodroof, 2012; Woodroof, personal communication, July 25, 2015).

EI is a construct that addresses self-awareness as well as understanding and interaction with others regarding emotional competency (Goleman, 2014; Wei, Liu, & Allen, 2016a). A minimum of three congregations of an undenominational fellowship were identified to participate in this study. Each of the identified congregations had approximately 200-300 members. The consolidated quantitative survey instrument was administered to the selected congregations within the designated regional area to establish a baseline assessment of current levels of trust among the clergy and members using the Chathoth et al. (2011b), Trust and Employee Satisfaction Survey (predictor/dependent variable) with 19 questions. The SL Survey, Appendix F for; predictor/dependent variable) was used to measure the extent to which SL principles guided clergy and member behavior. The SL survey contained 40 questions measuring eight dimensions of SL which also included the OE dimension (secondary outcome/dependent variable; Fry & Altman, 2013; Freeman, 2011). The Wei, Liu, & Allen (2016b) EI scale (predictor/independent variable), consisting of 16 questions, was used to measure EI. By using these analysis tools, I was able to assess the relationship between EI and SL as they relate to trust and OE. The entire, original, consolidated survey questionnaire consisted of 75 questions. The results provided robust, comprehensive revelation of the current level of trust and spiritual and emotional competency. Data collected from this study was intended to increase awareness of the value of social science strategies to enhance and sustain an environment for building trust and OE.

Definitions

Emotional intelligence/Emotional Quotient: The level of recognition, appraisal, expression and regulation of emotion in oneself and others and emotional self-management.(Wei, Liu, & Allen, 2016a; Wong & Law, 2002a).

Organization effectiveness : The efficiency with which an organization is accountable for its objectives and outcomes. Doing the right things in the right way for optimum organizational productivity (Etzioni. 1964; Johnson, n.d.; Lounsbury, 2014)

Spiritual intelligence: The ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation. A uniquely positivist quality that gives humans the capacity to understand the meaning, vision & value of life, stimulating the ability to dream and strive for perfection (Griffiths, 2012; Wigglesworth, 2014; Zohar & Marshall, 2001).

Spiritual leadership: Intrinsically motivated causal leadership behavior that promotes: vision, hope/faith, and altruistic love among organizational members. Values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others, so they have a sense of spiritual survival/well-being through calling and membership (Fry & Altman, 2013)

Trust: Positive expectations individuals have regarding the intent and behavior of multiple organizational members based on organizational roles, relationships, experiences, and interdependencies. Components of trust include dependability, integrity, and commitment (Chathoth et al., 2011b)

Autonomous: Self-governing by scripturally authorized leadership under the guidance of instructions in the Bible as directed by Jesus Christ (Esbeck, 2012; Pope, 2008).

Church of Christ: The term Church of Christ is characteristically used to refer to all organized religious groups who profess Jesus Christ as the founder and head of the Christian Church. There are approximately two billion members of the religious groups in a multitude of denominations with varying doctrinal inclinations that fall into the category of Christian (Hackett McClendon, 2017). However, this study will focus on the Churches of Christ associated with the Christian Reformation movement of 1906 in the United States of America with approximately two million members consisting of 43,000 congregations worldwide (Holloway & Foster, 2006; Yeakley, 2012). There are approximately 13,000 congregations of the Churches of Christ in the United States with approximately 1.4 million members (Tryggestad, 2018). Congregations of the Churches of Christ are autonomous, joined by common beliefs and practices without legal administrative obligations to each other. The Churches of Christ are a distinct group who trace their lineage to 33 A.D. and practice acapella singing in their worship (Holloway & Foster, 2006; Yeakley, 2012).

Mid-Atlantic region: The Mid-Atlantic region of The United States of America includes the states of Maryland, Virginia, West Virginia, Delaware, Pennsylvania, New Jersey, District of Columbia, and parts of New York State and Virginia (Greene, LaMotte, Cullinan, & Smith, 2004)

Non-denominational: A church without a denominational affiliation that may be inclined to participate in ecumenical inter-denominational activities (Compelling truth, 2016).

Social change: Observable modifications or differences in any relationships in the life patterns of people, social phenomena over any period (Shah, 2016).

Undenominational: Un-denominationalism is a system that does not affiliate with external organizations as part of the same fellowship and does not have a hierarchical interdependence with other religious bodies. Un-denominational organizations do not participate in the ecumenical movement (Denief, 2010).

Workspace spirituality: A framework of organizational values evidenced in the culture that promote employees' sense of transcendence that creates completeness and joy as a result of the work process (Wigglesworth, 2014). Workplace spirituality fosters a sense of being connected in a way that provides feelings of compassion and joy (Fry & Wigglesworth, 2010).

Assumptions

Assumptions include variables that are somewhat out of the control of the researcher, anticipated to be true, and are vital to the relevance of the study (Simon & Goes, 2013; Wargo, 2015). The following are assumptions for this study:

I assumed that leadership teams of each autonomous un-denominational congregation would have a sincere desire to adhere to principles of trust as detailed in church doctrine.

I assumed that leaders and members of each congregation would have a strong enough desire to discover the level of trust and contributing variables to building trust within the fellowship to the extent that they would participate in the study.

I assumed that although EI philosophy is not a vernacular of church leaders and members, that leaders and members would recognize some of the precepts as being embedded in church ethos and acknowledge the relevance of supporting this study to illuminate the condition of those values in the organization.

I assumed that SL theory concepts of vision, hope, faith, and altruistic love are embedded in the doctrine of the church and are recognized by leaders and members as guiding principles they would willingly support

I assumed that there would possibly be some consternation about disclosing potentially sensitive information about the organization

Finally, I assumed that leaders and members would answer questions honestly.

These assumptions were critical to facilitate an authentic sense of urgency to validate the relevancy of this investigation (Lloyd & Friedland, 2016).

Scope and Delimitations

The delimitations of this study refer to the boundaries for participants enrolled in the study, the geographic region, and the specific population involved in the investigation (Simon & Goes, 2013). The scope of this study was limited to congregations of a specific undenominational, autonomous religious organization bound only by common beliefs and practices. There was no mandatory legal obligation that would give any leader of a congregation leverage over another congregation. The organization consists of a

decentralized pluralistic fellowship with no centralized earthly headquarters or annual conference designed to assemble for the purpose of enforcing church doctrine, policy or regulations (Foster & Dunnavant, 2004).

The designated geographic area for this study was the Mid- Atlantic region of the United States. Some of the congregations vary in doctrinal practices and organization structure. However, all participating congregations were affiliated with the Mid-Atlantic Fellowship and had leaders who expressed an interest in supporting the study. Only congregations that participate in the Mid-Atlantic Fellowship participated in this study. Adults from age 18 and older were invited. No requirement for parental consent was required for any of the participants. The potential for positive social change in this sample population was a major factor in the selection criteria based on the progressive collaborative relationship that has been demonstrated over the last 14 years by leaders and members of this fellowship in this region.

Church groups and secular organizations may examine the results of this study and find encouragement to conduct similar investigations. Likewise, the generalizability of the process was intentionally constructed to be adaptable to many organizations. This survey design was slightly adapted from the original survey to optimize the cultural identification with the context of the questions for this community, such as replacing the word *company* with the word *congregation*. Other organizations may require similar enhancements to derive maximum benefit from the design. Decentralized organizations with high levels of trust have been identified as having high levels of OE and

productivity (Chathoth et al., 2011a; Fry & Wigglesworth, 2013; Garrett, J., Hoitash, R., & Prawitt, D.F., 2014).

The language in the surveys was colloquial, using terminology familiar to most people. For example, the words *emotional intelligence* were not used in the body of the survey. However, the concepts of spirituality and trust are very familiar to this population and possibly facilitated enthusiastic participation. The demographic population invited to participate in this study was very representative of the national and global composition of the organization. The Mid-Atlantic Region is very cosmopolitan and represents a microcosm of geographic subcultures from across the United States. Congregations of this faith group throughout the Mid-Atlantic Region were invited to participate in this study by way of an e-mail sent out from the administrative professional of the Mid-Atlantic Fellowship and by posting an invitation on their congregational bulletin board. Additionally, an announcement was made at the monthly Mid-Atlantic Leadership meeting, inviting leaders to announce the research project to their congregation.

The online survey method of data collection used in this study offered an efficient way of getting the information needed to explore the relationships among EI, SL (predictor variables) and trust and OE (outcome variables).

Limitations

One of the limitations of this study was that the sample for this study was a decentralized, undenominational religious group with congregations dispersed throughout the Mid-Atlantic Region. Only leaders and members within the geographic boundaries of the Mid-Atlantic Region were allowed to participate in this study. It is expected that

future investigations will involve consideration for including members of congregations outside the Mid-Atlantic Region.

The exclusive mode of data collection was via the internet, using Survey Monkey. Survey Monkey is an online cloud based software service that provides free customizable surveys for researchers and commercial data gathering (Survey Monkey, nd). While I am thoroughly familiar with the culture of participants in this study and have personal relationships with leaders of some of the congregations, my contact with participants was limited to an initial introduction of the study and coordination with the assigned point of contact within each congregation. The exclusive role of the point of contact in each congregation was to provide direction to the online survey, and answer questions or direct interested participants to me for clarification of any aspect of the investigation.

Significance of the Study

This research was designed to identify the current levels of trust and to illuminate EI and SL behavior in a religious organization currently experiencing mission decline, diminishing numbers in regular attendance to services, and resistance to change (Ross, 2015; Seymour et al., 2015). However, the data gathering process used in this study should have application and adaptability to many secular and general business environments. Leaders and organization members have used EI as a construct to empower, recognize, understand and manage emotions in themselves and to manage relationships with others (Goleman, Boyatzix, & McKee, 2013; Mahmood et al., 2015). While this study used the Wei, Liu, and Allen (2016a) methodology for the data

gathering portion of the investigation, a number of other tools could be used to meet the needs of many different organizations. 02.

SL is a framework of organizational values that facilitates a sense of well-being and cohesiveness with emphasis on vision, hope, faith, and altruistic love (Fry, 2003; Fry, & Altman, 2013). SL has been used extensively in secular organizations, but sparingly in ecclesiastical communities using this secular empirical model (Fry, 2003). While SL studies have been validated with a wide range of organizations, ranging from very small organizations to companies of over 1200 employees in military units, municipalities, police departments and schools, Fry (L.W. Fry, personal communication, June 23, 2014) disclosed that he has very rarely used the SL Survey with religious organizations and hence was very enthusiastic about granting permission to use the instrument. This study contributes to extending the versatility of the SL Survey into new territory by breaking ground in the ecclesiastical community, but also demonstrating the complementary relationship of SL with EI and trust.

The result of this study was an evaluation that sought to establish baseline data in order to determine the relationship between EI, SL, trust and OE. At the conclusion and final approval of the study, leaders and members of the sample population will receive a formal presentation of the data, which they will have the liberty to use at their discretion. The goal of this investigation was to elucidate a sense of urgency in addressing trust and corresponding OE (Kotter, 2008). Leaders, organization members, and practitioners will receive empirical results of this investigation. It is expected that organization leaders and members can use this information to (a) perpetuate building and/or reinforcing positive

organizational relationships and (b) fill the gap of distrust using EI and SL in ecclesiastic and secular organizations in order to enhance organizational mission effectiveness.

Significance of the Study to Theory

I examined in this study the application of four theoretical constructs within a population that has experienced very limited implementation of the merits of EI, SL, trust and OE from an analytical, empirical approach. Most religious organizations adhere to philosophies heavily embedded with concepts of trust in their governing ecclesiastic literature (Dingemans & Van Igen, 2015; Olson & Li, 2015). A vast amount of Christian religious history contains examples of trust and even more stories of distrust (Halley, 2014). Participants in this study, and leaders in particular, are well educated in counseling and human interaction, with some having advanced degrees. However, none of the participants in this study revealed any attempt at previously using this scientific approach to augment their spiritual perspective in their preaching or counseling practice. I collected data in this study from a religious community to facilitate analytical synergy to optimize both experiential and metaphysical precepts. The intended result was to provide an objective and pragmatic blend of constructs to effectively benefit contemporary relationship problem-solving in a broad spectrum of cultural settings.

EI is a construct that has been applied to address issues of conflict among members of the clergy (Gambill, 2008). Roth (2011) conducted research to investigate improving turn around for congregations in decline using EI as a primary construct. Likewise, as with the concept of trust, EI precepts are included in many religious constructs (Chan & Ecklund, 2016; Gupta, 2012; Hale & Clark, 2013; Hempel,

Matthews, & Bartkowski, 2012; Sullivan & Strang, 2012). A specific religious organization was investigated in this study using a scientific approach. Ecclesiastic organizations have traditionally expressed foundational precepts via theological or sociological perspectives. The results of this study were expected to scientifically reveal concepts and variables in a research environment that has only been analyzed and observed in a nonempirical venue. Synergizing the transcendental and scientific perspectives could reveal a new dimension of the study of EI. Concrete, objective baseline results are the intended finished product instead of previously established limitations of transcendental precepts alone. The results of this study are expected to add to the validity of EI and build knowledge for EI by expanding into a specific ecclesiastic community that has not been investigated using EI as a predictor variable.

Secular organizations have been the beneficiaries of SL theory principles. Very little research has been conducted in religious organizations using this scientific approach (L.W. Fry, personal communication, June 23, 2014). Researchers can now discover information to provide baseline data about the sample population and use the data for studies in business, education, and other fields of social science. Future investigators should be able to conduct follow-on studies using the same methodology for expanding spheres of religious organizations. Secular and nonsecular organizations should be able to benefit from the richness of this new exposure of this scientific approach in an ecclesiastic setting.

Significance of the Study to Practice

Following final approval of this study, I will brief leaders, managers and change management practitioners on the results, in hopes that the design and outcomes of this study will provide a framework for organizational reflection and an inspiration for building trust and perpetuating continuous organizational effectiveness. I worked with participants in this study who should derive benefit from this investigation and encourage promotion of future expansion of this research process throughout this community and other organizations. The possibility that the results of this study may influence surrounding communities of interest is significant, and may be a recommendation for future research. Useful tacit information from this study is intended to provide clergy and OE practitioners with resources to foster continuous OE and positive social change. Distinguished religious scholars have widely assumed that religion perpetuates intra-group trust (Durkheim, 1912; Weber, 1958). Studies over the last 3 decades, however, reveal that conditions of trust are often not met in religious communities (Sosis, 2005). Many religious organizations are struggling in the wake of church scandals (Marty, 2010). Approximately 4,000 churches close their doors every year for many reasons, including distrust.

The decline of the American church puts American clergy in an identity crisis (Olson, 2008; Douthat, 2012). A preacher is fired somewhere in the United States or forced out of their congregation every 6 minutes (Rediger, 1997). In many cases church members referred to as clergy killers have launched attacks within church membership ranks or among the leadership team (Rediger, 1997). The leadership challenge is to

continue to build hope and faith by stabilizing the organization in SL and trust (Fry, 2003; Chathoth, et al, 2011a). The religious leader is not the only person impacted by organizational distrust. Members are often victims of organizational discord, but also potential holders of wisdom, who can serve to be a valuable participant in providing solutions to positive social change. The focus of this study has been in assessing levels of trust among church leadership teams and members. Actions and behaviors of leadership teams and members will hopefully be encouraged to perpetuate building strong defenses against organizational distrust. Congregational members were surveyed in this study to determine their perception of the levels of trust, EI, and SL within the congregation. The level of organizational trust is more than the congregation's perception of leadership EI and SL competence, but the collective view of the leadership and congregation's perception of trust for the collective organization.

EI has gained popularity in use by religious leaders to evaluate several OE concerns. High-performing organizations will hopefully benefit from this investigation by having yet another tool to continuously improve, using the results of this study. The results of this study are expected to equip organization development practitioners and arbitrators with resources to resolve and manage conflict. The Christian Church has a reputation for being negative and in need of reform (Marty, 2010; Rediger, 1997; Wright, Zozula, & Wilcox, 2012). Leaders and members should be able to use the potent combination of a level of EI and SL to determine a? its? The? correlation with trust to perpetuate OE.

Church leaders and members could work together to create a positive environment by operationalizing EI (Gambill, 2008). The results of this study should provide church leaders and members with pragmatic information for building a harmonious organizational environment, and strategies to address toxic issues in congregations. Approaching the research problem from an inclusive data collection strategy facilitates the potential for collaboration because members were able to provide input anonymously without fear of retribution. Authentic feedback throughout the organization optimizes ownership of the problem and willingness to develop conciliatory solutions without exposing participants personal input to the survey. Groups can use the results of the data for positive, continuous improvement and relationship building by constructively addressing sensitive issues from a group perspective. Inclusive strategies should lead to an appreciative inquiry that will encourage future interventions for positive change.

Significance of the Study to Social Change

Trust is a major variable affecting every sector of society. Twenty-first-century religious leaders face a complex, sophisticated, and rapidly changing social environment that debilitates cultivating a culture of trust within their sphere of influence (Fullan, 2004; Fullan, 2014; Reina & Reina, 2015). Conservative spiritual leaders must balance conforming to their well-regarded traditional values, yet keep pace with contemporary local and global change to prevent encroaching possible threat of extinction (Fullan, 2004).

The specific population in this investigation is a religious organization that has endured a significant decline in the last decade (Yeakley, 2012). This study was intended to provide useful data to assist the organization leaders in working with members to identify ways to recover from the consistently diminishing population and incidents of internal discord resulting in preacher dismissals and congregational closings (Yeakley, 2012). At the onset of rolling out this study many of the leaders I approached to participate in this study were skeptical about using this scientific approach to gather data from their parishioners. Since the completion of the data gathering, some of the leaders have indicated positive impressions from members who participated in the study, and who are anxious to see the results of the study for their congregation and the collective regional results as well. This is a positive step forward in terms of exposure to new methods of problem solving and issue resolution in addition to the classical method of prayer and meditation which is characteristic for the norms of the sample population. of this investigation

. This study opens the door to future qualitative studies that could include focus groups, and appreciative inquiry that has the potential to influence not only the religious organization, but expose participants to strategies they might use with their families, on their jobs, and in their communities. Leaders and members could well use the data as a tool to promote positive social change by revealing important organizational levels of EI, SL, and trust that will contribute to OE in many aspects of their organization.

Researchers are closing the gap with EI and SL synergizing the benefits of these constructs to enhance positive social change by building cultures of trust (Mahmood, Arshad, Ahmed, Akhtar, & Rafique, 2015; Nachiappan et. al, 2014).

Summary and Transition

The problem addressed in this study was the lack of knowledge of the level of EI and SL within a specific ecclesiastic population in The Mid-Atlantic Region of the United States, and the impact that the EI and SL could have on trust and church mission effectiveness. Trust, EI, and SL and OE are constructs that were analyzed within the selected religious community currently in a distressed condition. I used powerful analytical tools to assess the condition of the organization and establish a baseline template for OE by determining the relationship between EI, SL, trust, and OE. A composite survey was developed based on the theoretical foundations of Chathoth et al Trust Theory(2011a), the Wei, Liu, and Allen (2016a) EI model, the Fry (2003) Organizational SL Theory; which included theoretical components of OE.

This quantitative study using a composite EI, SL, OE and Trust survey was the most effective means of obtaining vital information for this analysis. Objective online survey data for this milestone empirical investigation was gathered from a community that has characteristically used primarily transcendental strategies to address personal and organizational interventions regarding trust, or spiritual situations and emotional interaction. A robust data sample was processed using exploratory factor analysis, confirmatory factor analysis, and hierarchical regression analysis. The results of this study provided a means to bridge the gap between scientific evaluation that has been

successful in the secular population, and capitalizes on this rare opportunity to apply this empirical technology in a religious community

Chapter 2 provides a comprehensive literature review that further expands the theoretical foundation of the conceptual model for this study. Within Chapter 2 I highlighted the synergy of EI and SL theory and evaluating the relationship of trust and potential influence of trust on OE.

Chapter 2 : Literature Review

Trust is among the most important factors in human life influencing almost every aspect of human society (Riedl & Javor, 2012). Nearly all industrial democracies internationally have experienced a decline in trust and loyalty over the last 3 decades (Hurley, 2011). Worldwide, a typical organization loses 5% revenue each year with a global loss of approximately \$3.7 trillion due to mistrust and fraudulent activity (Global Fraud Study, 2014).

The general problem is that people have less trust in leaders and fellow workers than ever throughout the world, which affects the world economy and global diplomacy (Hulsart & McCarthy, 2014; Lieberthal & Wang, 2012; Salmon, 2012). Even Christian churches are suffering from a long-term trend of decline in trust, which results in ethical scandals, embezzlement, and moral betrayal (Coffman, 2012, Edelman Trust Barometer, 2015; Leisinger, 2016).

The specific problem is that little is known about the level of EI and SL in relation to trust between church leaders and church members; and ultimately, the impact of trust on church mission effectiveness (Olson, 2008; Seymour, Welch, Gregg, & Collett, 2015). Empirical studies of these variables are nonexistent in the ecclesiastic community.

The current literature on EI and SL theory are primarily focused on the corporate sector. Goleman, Boyatzis, and McKee (2013) and Wei, Liu, and Allen (2016a) provide a theoretical foundation for the introduction and application of EI. Fry (2003) provides the theoretical foundation for SL theory. Chathoth et al. (2011a) provide a theoretical foundation for the trust construct.

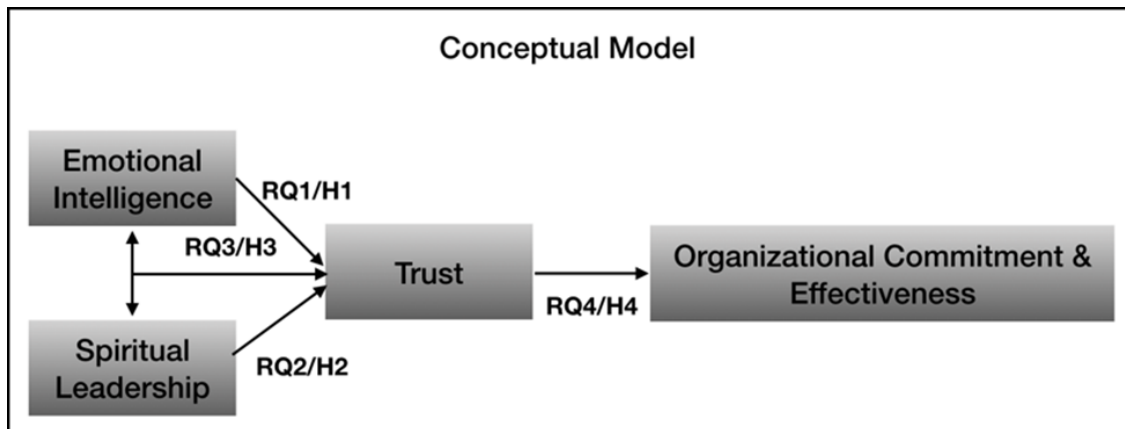


Figure 1. Theoretical model and framework

Theoretical Model

The theoretical model for this study was designed to develop a descriptive baseline assessment of the level of trust within a selected population . The premise was that SL and EI may serve as enablers for building trust and that trust may have a positive impact on OE.

The conceptual model illustrates the objective of this study which is to assess the selected population and raise awareness of the level of EI, SL, and trust within the organization. The enlightened awareness of the level of EI, SL, and trust is expected to have a post-survey effect of encouraging participants to optimize their levels of trust within the organization. The major sections of Chapter 2 will address the following topics: the literature search strategy, theoretical model, a brief discussion of the constructs in the theoretical model and how they have been studied in the past, and a more detailed discussion of the key relationships in the theoretical model shown in Figure 1.

Literature Search Strategy

The strategy used to develop the literature search was designed to thoroughly analyze variables supportive of the hypothesis of the predictor variables, EI and SL to determine if there is a relationship to trust (primary outcome variable) and OE (secondary outcome variable) as depicted in the conceptual model. A Google Scholar search of key relationships in the model was also conducted to determine contemporary research regarding the variables in the conceptual framework of this investigation and particularly relationships between the predictor variables and subsequent impact on outcome variables.. Creswell (2013) recommends a literature search strategy that facilitates systematically capturing, evaluating and summarizing the literature using the following process:

1. Identify keywords through preliminary reading.
2. Use computerized databases primarily referencing journals.
3. Ascertain relevance of articles to the research question
4. Categorize major genre in the study
5. Organize in a logical structure to support the study
6. Chronicle literature to facilitate future reference during literature review construction.

The initial catalyst for my interest in the concept of trust was a personal observation of the phenomenon in the natural setting of the selected sample population. In time, I gained a keen awareness of the importance of trust by reading books by practitioners of ethics and leadership, and talking to subject matter experts to obtain

suggestions for the literature search. Discussions with the committee chair and members helped to drive the direction of developing a repertoire of keywords for an exhaustive literature search. Conversations with authors who have made significant contributions to the theory of trust and SL facilitated developing a collection of keywords for a comprehensive literature search.

I examined peer-reviewed journals as well as an extensive inventory of books on each of the major topics to gain insight on some of the issues facing the specific sample population chosen for this study, and to support the depth of theoretical linkages between EI, spiritual intelligence, SL, and trust. Additionally, a thorough investigation of religiosity and systems thinking were critical to understanding the extent of the problems facing the sample population to determine how this study could shed some light on the etiology of trust to promote positive social change.

The following databases were used: PsycINFO, Thoreau Multi-Database, EBSCO, and Google Scholar. Since trust was the foundation of the investigation, , the key search terms were *trust, organizational trust, interpersonal trust, corporate trust, institutional trust, trust in the clergy, workplace trust, and trust in religious organizations.*

EI search terms used were: *intelligence, intelligence quotient, multiple intelligence, and EI.* While there were many references on EI, and considerable archives of scholarly writings on a comparison of general intelligence (IQ) and the efficacy of EI and spiritual intelligence (SQ), most empirical investigations were conducted in academic or corporate settings. ProQuest contained a few articles on EI. However, there is a

considerable gap in the literature on EI with religious organizations or EI among the clergy.

The SL literature focused primarily on studies in academic and corporate settings. Writings regarding SL were either written from a purely theological non-empirical perspective or a scientific, social science approach with sample populations in academia or in the corporate sector. The focus of this study is on an empirical post-modern view. Key search terms used for SL were: *SL, spiritual intelligence, spirituality, workplace spirituality and spiritual quotient.*

The sample population in this study consisted of a distinctive religious group with an organization structure that influences the nature of trust within the organization. Establishing a foundational understanding of religious organizations is essential to clarify the uniqueness of this study in closing the gap of using empirical methods instead of a non-scientific metaphysical approach. Using a scientific approach promotes reproducibility of this process not only in ecclesiastic settings but also in non-religious venues. Search terms used to find scholarly literature on religious groups were *Churches of Christ, philosophy, religion, and religiosity.*

An analysis of organization systems provided to give the context of the religious organization and the influence of trust and EI and SL, Search terms used to examine organization structure and culture were: autonomy, decentralization, organizational theory, and systems theory

The literature review search process has been lengthy and persisted for more than six years including the period of knowledge area module research. As a legacy student

with several mentors and committee chairs over the years I was exposed to several different avenues of focus on my research topic. I started reading books about trust two years before completing knowledge area module seven while working on a multibillion dollar Congressionally mandated base realignment and closure project. The phenomenon of distrust became prominent among members of two very large government entities. As I became more intrigued about trust theory, I became aware of the trust dilemma in the religious world.

One very prominent religious group that comprises 16 percent of the world's population was embroiled in a global ethical scandal with a crumbling reputation of distrust resulting in nearly \$3 billion in legal settlements (United States Conference of Catholic Bishops , 2014) and recently exposed on the national stage with ballooning credibility undermining displays and implications of perceived religious hypocrisy (Turpin, Anderson, & Lanman, 2018). Further study revealed that many other ecclesiastical organizations were losing trust around the world. I became more curious about the possible linkages of trust and possible association with EI and SL. Literature review on SL has persisted for about the same period. Especially after discovering that trust and organizational productivity and effectiveness are components of the SL model; I also had an opportunity to speak with a prominent pioneer in SL who validated religious organizations have rarely conducted SL studies (Fry, 2013). Literature review for EI has been proceeding for approximately two years and has expanded the search with spiritual quotient since several studies include correlation between IQ, SL/SQ, and EI/EQ.

Theoretical Framework

Linking to the Problem Statement

The overarching problem that inspired this study is widespread distrust throughout the world. In 2018 global trust is stagnant from 2017 (Edelman Trust Barometer, 2018); with volatility percolating as U.S. diplomatic relationships shift in the wake of the 2016 presidential election. Global uncertainty with U.S. trade erodes trust and confidence in the media is wavering (Edelman Trust Report, 2017). While trust levels in China are rising, trust levels on all indicators in the U.S. demonstrate unprecedented declines (Edelman Trust Barometer, 2018). Global churches are influenced by the current rapid decline of vibrancy in American churches (Burdick, 2018). Analysis of trust in American churches and the relationship of SL and EI may shed some light on the decline in American churches and reveal a connection to OE. This study revealed positive correlation between SL, EI, trust and OE. Reproducibility of this process may potentially invigorate some American churches which contain a microcosm of American society. Stimulating positive social change in American churches may provide vitality to other organizations. To link the literature review to the problem statement and align with the conceptual model each of the major theories was reviewed in terms of the literature and alignment with the predictor variables and outcome variables.

Theoretical Underpinning

The major focus of the investigation is to determine the level of trust within a specific ecclesiastical organization and the impact of that trust on OE and commitment. The four major theories for this investigation are trust, EI/emotional quotient, SL/spiritual

quotient t and OE. Trust theory in this study follows the model designed by Chathoth et al., (2011a). EI/emotional quotient will primarily follow the model of Wei et al., (2016a). SL theory for this study will follow the model designed by Fry (2013).

Leadership. Leadership is an overarching gestalt of this study and the lens through which EI and SL models was analyzed to determine if there is any relationship between EI, SL trust, and OE and commitment. The conceptual model depicts a relationship between the predictor variables EQ and SL which are critical to leadership development (Fry and Wigglesworth, 2013; Goleman, Boyatzis, & McKee, 2013). Hoxha (2015) posits that trust is an important variable in leadership and OE.

In this review I will analyze literature framed around the components of the conceptual model highlighting the theoretical alignment with the variables to support and challenge the hypotheses toward a conclusion to illuminate epistemology of this investigation. OE, operationalized as church members' organizational commitment, and productivity was measured and analyzed to determine if it is impacted by the combination of antecedent variables of EI, spiritual intelligence, and trust. The results of this study have the potential to reflect on the influence of the church in the local community and positive social change for the region and ultimately to mission fields locally and abroad.

The religious community selected for this study is experiencing membership decline and abrupt organizational conflicts (Yeakley, 2012). The strategy of conducting a survey analysis to establish a baseline assessment of the sample population offered a means to provide the leadership and members with a pragmatic method to examine levels

of trust throughout the organization. Determining a baseline assessment of the EI, SL and trust may shed some light on OE/commitment and possibly enhance the congregations' potential to contribute to positive social change.

The major theoretical proposition is that EI and SL are useful constructs that may have the potential to illuminate some characteristics and behaviors among religious leaders and members that may be useful to facilitate an enhanced understanding of strategies for perpetuating a culture of trust. Building trust has a potential to improve OE which can produce positive social change.

The approach to addressing the problem identified for this investigation was to determine the perceived level of trust within the organization and the collective perception of EI and SL. Furthermore, the survey was used to examine member's perspective of an organizational productivity/effectiveness outcome in relation to organizational trust.

Spiritual leadership. SL has existed as long as humans have felt a need to embrace transcendent concepts to enhance their lives (Tehubijuluw, 2014). SL is an important component in this study to examine the relationship of SL to trust and EI(EI). In this section a thorough review of spiritual intelligence and SL will provide a background of the importance of SL in building trust and OE. More specifically a comparative analysis was conducted to evaluate the relationship between SL and trust and between SL and EI and the relationship between SL and trust in accordance with the conceptual model.

Spiritual Intelligence (SQ) has been referred to as the ultimate intelligence because it is the animating component of ontology that activates intelligence quotient (IQ) and EQ (Zohar & Marshall, 2001). Spiritual intelligence (SI) or spiritual quotient (SQ) is a powerful controlling force in the life of humans that psychologist, anthropologists and neurologist insist is a differentiating factor distinguishing humans from all other living things (Zohar & Marshall, 2001). Chardin (1955) contends that humans are primarily spiritual beings with a physical body that effectively facilitates our somatic existence and ability to make decisions based on emotional and rational experience. Spiritual intelligence is the fulcrum between EI (EQ) and serial processing activity (intelligence IQ). Spiritual intelligence provides a pathway for maturity to develop SL by offering access to higher meanings and values for enhanced quality of life (Fry & Wigglesworth, 2013). While SL theory has been used extensively in the corporate sector, the ecclesiastic community has demonstrated very little application of the SL model. The fundamental components of the SL model are vision, hope and faith and service through altruistic love. Fry & Altman (2013) have designed a SL survey to facilitate establishing a baseline,

Traditionally SL for organizations to incorporate SL principles into their organizations. has been considered a concept cultivated in the realm of religious leaders. Leaders in the religious community of all faiths characteristically point to historical figures who have led disciples of their ilk through various trials and triumphs due to a commitment to SL (Blackaby & Blackaby, 2011; Sanders, 2017). However, throughout history leaders from all occupations have invoked spiritual inspiration as the driving force

to compel them to establish policy and have created historical documents metaphysical influences that have affected cultural influence of entire nations.

The pledge of allegiance to the United States with the inclusion of the words “one nation under God” and the U.S. currency with the words “In God we Trust” emblazoned on them are indicators of a consciousness of spirituality in the minds of Founding Fathers. Subsequent leaders in The United States of America embraced various traditions reflecting spirituality in the ethos of American society (U.S. Department of The Treasury,2011)

SL theory has come into prominence in the last three decades in the wake of unethical conduct in many global enterprises that have put the world economy on a trajectory toward the brink of economic disaster(Cohan, 2015; Janney & Gove, 2017). Wall Street is identified as a breeding ground for spawning corruption at the expense of the American investors. Many Americans lost all their life savings during the recession of 2010; as a result of instilling trust in a system heavily influenced by lobbyists who have meticulously influenced neutralization of The Glass-Steagall Act and other legislation designed to tame and stabilize the financial sector (Mukunda, 2014). Bernanke (2009) The former chairman of the Federal Reserve indicated that the financial crisis of 2008 was worse than the Great Depression making it the most dangerous financial crisis in global history(Worstall, 2014). The United States Congress has revealed repeated incidents of corruption and scandal with more than 17 members of Congress having faced charges of serious misconduct and transgressions of dishonorable mention (Yager, 2013). The non-profit, non-partisan, Sunlight Foundation conducted a yearlong investigation of

the activity of Americas' most politically active corporations between 2007 and 2012 and determined that approximately \$5.8 billion of combined federal lobbying and campaign contributions yielded \$4.4 trillion in federal business and support. Yet, opinion polls indicate that the majority of Americans trust their local government; but only 19% trust the federal government (Allison & Harkins, 2014). The failure of companies like Enron have served as a wake-up call to many organizations to consider ethical priorities in the cultivation of their cultural values using SL philosophy to build trust by establishing a clear vision, energize hope and faith and practice altruistic commitment (Fry & Wigglesworth, 2013). While SL emphasizes organizational members in leadership and management positions, every member of an organization is encouraged to embrace the discipline of SL.

Spirituality and trust. The robust application of SL in the past two decades has seen the greatest prominence in the corporate workplace. Workplace spirituality is popular in corporate settings where there is a risk of unethical behavior that can have a dramatic impact on the economic bottom line. Trust is built into the SL model as a major component that operationalizes the theoretical underpinnings of SL. The absence of trust would seriously degrade the efficacy of the SLT model. In the Fry (2003) SLT model trust and loyalty are components in the values of hope, faith and altruistic love that rely highly on the character, ability, strength and truth of others (Fry, 2003).

Esfahani and Sedaghat (2015) conducted a study concerning vertical organizational trust and SL. The premise of their study was that trust in the public sector in many countries around the world is diminishing. The Esfahani and Sedaghat (2015)

study was conducted in a Social Security Administration in a township in Africa based on their belief that the results of the Strack, Fottler, & Kilpatrick (2008) study of healthcare professionals revealed that managers who demonstrated characteristics of SL were more successful and their relationships tended to promote an atmosphere of cooperation, trust and commitment. In the Esfahani & Sedaghat (2015) study the dependent variable was trust and the independent variable was SL. The results of the study indicated that there was a significant correlation between the dimensions of SL and vertical trust. Trust is an important variable in knowledge sharing effectiveness in an organization as an essential element for building knowledge base organization with the work group.

Rahman(2014) has conducted a number of studies involving SL and trust with non-academic staff members in institutions of higher learning. The emphasis of his investigations are primarily focused on contributing to the body of knowledge sharing behavior and the relationships between trust, spirituality, and a number of different antecedents.

In the study conducted by Rahman, Osman-Gani, Momen, and Islam (2015) the investigation explored the relationships among antecedents of knowledge sharing effectiveness with the focus on: trust, workplace spirituality, extrinsic and intrinsic motivation, leadership style, and online social network. Rahman, Momen, et al (2015) consider workplace spirituality as an emotional quality embedded in an organization by way of honesty, goodness, sympathy and esthetic appeal as supported by Zohar & Marshall (2001). Structural equation modeling was used with the analysis of data collected from 200 participants completing a self-administered survey questionnaire. The

results of the study revealed that the role of trust is significantly influential on the non-academic staff knowledge sharing effectiveness in institutions of higher learning.

Workplace spirituality has a significantly positive relationship with non-academic staff having a direct impact on knowledge sharing effectiveness. Perceived risk functioned as a mediator between trust and knowledge sharing effectiveness, and communication skill served as a mediator between leadership style and effective knowledge sharing. While trust and workplace spirituality both had a positive effect on knowledge sharing, the conceptual model did not correlate the relationship between trust and workplace spirituality.

In the Rahman, Daud, Hassan, and Osmangani (2016) study the focus was an empirical study to explain the relationship between trust, workplace spirituality, perceived risk, and knowledge sharing behavior with a group of 240 staff members at a university in Malaysia. The same methodology of confirmatory factor analysis was applied. The findings were that workplace spirituality as well as trust have a significant positive effect on knowledge sharing with trust having a positive effect, mediated by perceived risk. A similar study was conducted by Rahman, Osmangani, Daud, Chowdhury and Hassan (2015) with the antecedents of knowledge-sharing behavior by embedding workplace spirituality and trust variables. The results were consistently positive with strong relationship between workplace spirituality and knowledge sharing behavior with the perceived risk variables partially mediating the association between trust and knowledge sharing behavior.

Reave (2005) reviewed over 150 studies showing a distinct consistency between spiritual values and practices of practical successful leadership. Trust was one of the most prominent characteristics for follower perceptions and organizational profitability. and outcomes in the Reave (2005)Study. Trust, and spiritual values served symbiotically as a catalyst for establishing principle doctrines, and ideals and motivating followers to create a positive ethical environment to promote building positive relationships to facilitate accomplishing organizational goals.

Dede and Ayranci (2014) conducted research to determine the most enduring SL qualities in family businesses to ascertain the relationship between SL, trust, altruism and business success. While there is very little empirical data to support the supposition that the SL style is compatible with the family business model, Dede and Ayranci (2014) were compelled to explore relationship between these variables to build empirical documentation for current and future research. SL presents an interesting application in a family business. While not always the case, many scholars insist that family businesses by definition should have someone in the family that is in the leadership or at least holding the majority of the market shares (Tagiuri & Davis, 1996). However, genetics or blood relationships in an organization present the potential for conflict with possible entanglements of inheritance and challenge to leadership competence to justify holding a prominent accountability of company governance. The Dede Ayranci.(2014) study was generated in part because of the perspective that SL would be a natural and suitable style for a family business. Both SL and familiness have a softness that seems to embrace family altruism and trust which are part of the conceptual model for the Dede et.

al.,(2014) study. Business literature indicates that love and hope are strong variables in family businesses and important components associated with altruism and trust within the family (Eshel, Samuelson, Shaked, 1998). Data was collected from top family members who were in the decision making role within the family enterprise. The four survey tools used for the Dede et al., (2014) study were the Fry, Vitucci, Cedillo, (2005) SL scale, Wrightsman (1964) , and Rushton, Chrisjohn, Fekken (1981) altruism instrument, and Biddulph (1999) trust family survey. Factor analysis were performed on gathered data via each survey. The completed factor analysis using the four surveys yielded five latent variables of faith, SL, holism, altruism and trust.

Results yielded the weakest relationship between SL, holism and faith. The Dede study however, validated the literature that very strong relationships exist among SL, altruism and trust factors. The strongest relationship was between SL and trust and altruism. Dede et al. (2014) found that when top manager family members are considered that SL is a strong variable because of the compatibility with family values that often include religious components but most importantly have what Dede et al (2014) refer to as familiness which is a source of altruism and trust. Dede et al (2014) consider this study to be a pioneer study that can be improved upon in future research by including culture as a moderating facture in future investigations. Dede et al(2014) also recommend considering customizing the instrument more precisely and considering an EI and religiosity component in future studies..

Emotional Intelligence Theory

While SL is considered the ultimate intelligence (Zohar & Marshal, 2001; Klaus & Fernando, 2016) EI has been recognized as a competence that can empower an individual to pursue greater success and a better quality of life (Ahuja et al., 2015). While this section of the literature review will highlight the aspects of EI, an additional objective is to investigate antecedents to trust as well as the relationship between EI and SL, spiritual intelligence. There is no commonly established definition of intelligence (Emmons, 2009). However, 52 reputable scholars agreed on some basic precepts that constitute intelligence as a general capability to comprehend basic concepts and solve problems through reasoning, abstract thinking, and planning as they gain new knowledge (Gottfredson, 1997)

EI is a construct that has become popular in recent years as scholars acknowledged that in a limited capacity to effectively interact with other people (Goleman, 2014; Goleman, et al., 2013) it is entirely possible for a person to have an impressive level of academic knowledge with a high scholastic aptitude and possess limited interpersonal skills to convey or articulate knowledge or professional expertise..

Gardner (2005) introduced a concept of multiple bits of intelligence where he initially identified seven specific skills to include: musical, body-kinesthetic, logical-mathematical, linguistic, interpersonal, intrapersonal and spatial intelligence. Initially, Garner did not identify EI but did acknowledge interpersonal intelligence and intrapersonal intelligence which evolved out of social intelligence (Thorndike, 1920). Gardner later acknowledged that interpersonal and intrapersonal intelligence could form

into a hybrid that would mirror EI. Researchers have operationalized the concept of combining interpersonal intelligence and intrapersonal intelligence as a self-awareness of emotions, identifying emotional behavior in others and managing ones' personal emotions to solve life problems. While Goleman (1995) pioneered the resurgence of EI, Wong and Law (2002a) developed an EI scale that has been effectively deployed to measure EI in the service industries in diverse cultural environments.

Classical sacred literature records a detailed account of two individuals who had an encounter in which a violent emotional interaction ensued leading to the earliest recorded fratricide event (Genesis 4:5-7, Maxwell Leadership Bible). EI involves the ability to recognize one's personal emotional state, assess the demeanor of others and manage both within ones own personal sphere of control. Goleman(1995) describes the physiological function of the human open limbic system attributing laughter for example, to be a uniquely neurological trustworthy trigger for friendliness. Hall et al. (2016) identified significant differentiation ability to accurately recognize non-verbal interaction between gender. Women have demonstrated in a series of studies that they characteristically have superior skills over men when it comes to accurately recognizing emotional, non-verbal behavior (Buzby, 1924; Hall, 2006; Hall & Schmid Mast, 2016; Herlitz, 2013). However, people began to view EI from the prominent scientific perspective when Beldoch (1964) and Leuner (1966) published writings bringing attention to the significance of EI in nonverbal media. Studies have shown that individuals with high EI have a heightened proclivity to perform well on the job and in an array of human interactions, demonstrating enhanced leadership skills by exhibiting

optimum mental health (Matthews, 2012). Ealias and George (2012) studied employees in an electronics firm and determined that there was a high positive relationship between EI and job satisfaction. There are three major constructs of EI: trait intelligence (Andrei, Sieglilng, Aloe, et al., 2015), ability intelligence (Furnham, 2016) and the mixed construct. (Joseph, Jin, Newman, O'Boyle & Newman, 2015).

Emotionally intelligent leaders have demonstrated impressive results in the workplace and other aspects of their lives because of their awareness of the crucial importance of being resonant to the dynamic world around them. The appeal of EI has permeated every segment of human society. Emotional leadership is a key leadership competency (Goleman, et. al., 2013; Shooshtarian, Ameli, & Aminilari, 2013). An emotionally mature leader is skilled in awakening and stimulating the positive energy within colleagues and in followers. Emotionally intelligent leaders influence all stakeholders to optimize their abilities. EI; like culture, is often an invisible entity, yet EI behavior is observable in leaders and other individuals of the organization. Emotionally intelligent people can create a positive energy that resonates throughout the organization. The emotionally mature leader can be effective in inspiring people to radiate enthusiasm that can be a life-saving inoculation against a potential epidemic of the systemic organization-wide environment of toxicity (Goleman, et. al., 2013).

Emotionally mature leaders create an atmosphere of assurance that makes it clear that honest and accurate guidance was provided to navigate potentially difficult uncertainty, regardless of current and future circumstances. Emotionally mature leaders ensure that all levels of the organization are guided in a positive direction to achieve

organizational objectives. Emotional leadership has a neurological component that requires external interaction for effective coordination. Humans depend on each other for mutual emotional support. Humans interact with one another in an interpersonal open limbic system that creates a physiological link (Goleman, et al., 2013).

Wei, Liu, & Allen (2016) have developed a team referent EI instrument based on the work of Wong, & Law (2002a) to capitalize on the possible benefits of having a measure of the collective EI abilities of a team. The Wong and Law (2002) scale is an individual self-assessment tool, while the Wei, Liu, & Allen (2016b) EI scale is designed to assess the collective EI of a team. Measuring the level of the emotional quotient in this community may foster a sense of mechanical solidarity as described by Durkheim (1933) to illustrate their shared values and amalgamated relationship.

Emotional and Spiritual Intelligence

The use of EI evaluation in this study is crucial to ascertaining organizational characteristics that facilitate building trust. EI and SL are powerful allies in a work environment and many other settings. As championed by Roberts & Hess-Hernades (2018) and supported by Wigglesworth (2015), spiritual intelligence and EI are symbiotic, hence sharing a significant probability of supporting the dimensions of trust since one of the qualities of SL promotes demonstrating virtues of trust (Fry & Altman, 2013).

The conceptual model indicates a relationship between the SL/spiritual Intelligence and EI. Ahuja et al. (2015) as describe the relationship between SI and EI in relation to their impact on quality of life. Ahuja et al.(2015) indicate that ideally cognitive

intelligence, spiritual intelligence and EI should work together and support one another. Each of the intelligence variables has a unique strength and the level of strength of one of the variables is not necessarily a hindrance to another. Ahuja et al. indicate that spiritual intelligence and EI symbiotically reinforce each other. As SQ grows IQ is enhanced and EQ is enriched thus potentially improving the quality of life.

Trust and emotional intelligence

The relationship of trust with EI is fundamental to human anthropological development according to Bowlby (1969). Bowlby determined that the relationship of EI from infancy and throughout life into adulthood can be influenced by the level of trust, or lack of trust and have a significant impact emotionally on quality of life.

Trust is an increasingly important variable in interactions both nationally and globally. The relationship between EI and trust is significant in a complex 21st century world. Dvir, Ben-David, Sadeh and Shenhar(2006) contend that success in the multifarious world requires special leadership and management skills to deal with the dynamic personalities to influence people to work together. The complexity of this society requires skills far beyond technical expertise. Well-developed EI highlights a competence that enables people in all segments of society to interact on a complicated level of awareness and cooperation. Revani et al. (2016) used principles of Affective Events Theory (AET) in their study of EI in the mediating role of job satisfaction and trust. AET is a three stage leader-member exchange (LMX) process where emotions are relevant at each stage providing flexible and adaptable role development (Cropanzano, Dasborough, & Weiss, 2017). AET facilitates discerning the cause and consequences of

the emotional experience on workers and leader managers attitude and behavior throughout the project management process. Justification for using this process is that Chang, Chih, Chew, & Pisarski, (2013) have documented the need for agile leader/managers who are able to use EI to quickly adapt to changing contract demands or contingencies. In order to effectively function in a dynamic environment, effective use of EI is critical to lead work teams through project phases of potential uncertainty. Additionally, Mazur, Pisarski, Chang, and Ashkanasy (2014) have argued that high EI skills are essential in facing unpredictable challenges requiring effective coordination skills to inspire team members to accomplish critical milestones. AET provides the principles to promote job satisfaction and trust by evaluating relationships that enable leaders and team members to derive satisfaction on effective job accomplishment and cultivating an environment of trust between team members. One of the factors that contributes to job satisfaction and trust building is the high quality communication that enhances timely troubleshooting, project support and clarity of mission (Mazur et al., 2014). Chang et al.(2013) have indicated that large projects often have ambiguous guidance with imprecise description of desired outcomes. Leaders with highly developed EI skills build trust by instilling the confidence in their team that they are competent to clearly articulate complex instructions, procedures and metrics to precisely orchestrate required strategies with the team to ensure integrity of a quality finished process and or product (Jordan and Lindebaum, 2015).

Affective events theory provides an effective delivery system for the emotionally enriched leader member exchange process (Cropanzano et al., 2017). Research shows

that by facing emotional challenges organizations can build trust, loyalty and commitment while improving profit and quality of work life. AET blended with LMX provides a way to effectively operationalize developing trust by facilitating relationship building between leaders and members with a system that is specifically designed to capitalize on emotional affect. The AET- LMX is powerful because it takes team members and leaders through a series of bonding stages that crystalizes strong emotional events that build trusting relationships (Cropanzano et al., 2017). The role taking stage is the initial introduction to the trust building process where anchoring of emotional encounters are established. In the role making stage partners undergo a series of transactions that Cropanzano et al. (2017) refer to as the emotionally entrained stage. The final stage of the AET-LMX process is routinization where leader and member have established a stable relationship and have undergone a number of personal emotional encounters to the extent that trust is perpetually embedded.

While the AET-LMX model is one example of interface between EI and trust, Cooper (1997) offers a four cornerstone model that incorporates; emotional literacy, emotional fitness, emotional depth and emotional alchemy. Emotional honesty is an important part of the Cooper four cornerstone model for building trust and increasing energy and effectiveness. Establishing trust characteristics in the design of trust building requires authenticity which includes a self-audit. The self-audit is a journaling process that requires introspection and conscious autosuggestion to access intuitive self-knowledge. Once the self-audit is conducted a radius of trust is constructed by identifying individuals to include within that radius, whether, neighbors, friend's family associates

etc. The trust building process entails creating dialogue with people to recruit to the trust radius by constructing simple questions using the emotional cornerstone components of literacy, fitness and depth. Emotional alchemy entails stretching out with emotions and reaching outside of self using the spirit that moves us which is the Latin definition of emotion. Goleman et. al., (2013) describes reaching out as deploying the open loop system. Scientists describe the activation of this physiological marvel interpersonal limbic regulation. Because of this in open loop system a mother can sooth her baby by her voice or physical proximity. Individuals who have an attraction toward one another can trigger release of oxytocin which creates feelings of affection. So EI can play a very strong role in influencing feelings of trust or distrust (Cooper & Sawaf, 2000). Tom Peters insists that trust is the issue of a decade and the unwillingness or inability to face up to the emotional challenges concerning trust has become a competitive issue among governments and nations (Peters, 1988).

EI is ubiquitous, and appears globally in every segment of society. Utami, Bangun and Lantu (2014) examined the moderating and mediating roles of EI and trust regarding the relationship of organizational politics and organizational commitment. Gathering data from 103 employees from companies in various locations across Indonesia the study revealed that politics influenced the willingness of participants to trust their employers. Primarily employees expressed trepidation regarding their trust of their employer because of the ambiguity surrounding organizational politics. The Utami et al (2014) study determined that employees with higher EI were able to cope with organizational politics better than employees with low EI. EI served as a moderating variable between

employees' perception of organizational politics and organizational commitment. Trust was found to be the mediating variable between politics and commitment; so, the higher the perception of organizational politics the lower the level of organizational commitment and trust. However, the higher the employees perception of trust the higher the level of commitment expressed by the employees.

In New Zealand a series of symposiums were conducted by a group of EI practitioners to determine how to best facilitate the use of EI to develop trust in their training environments. The extensive study conducted by Gill, Ramsey, Leberman &, Atkins (2016) highlights the complexity of trust, and particularly during changing times. Gill et al.(2016) vehemently express the magnification of intricacy of trust in an increasingly escalating unprincipled world of pessimism and resistance to change. EI trainers are faced with the ever-increasing trepidation of trainees aligning themselves with the vulnerability that comes with building a trusting atmosphere to create conditions for learning and skill development. In relation to the conceptual model for The New Zealand study, EI had a positive influence on building trust. Additionally, trust was a significant factor in facilitating the practice use and operationalization of EI. Trust is a major factor in the learning environment for building relationships. A major point of contention was a standardized definition of trust. The major theme that resonated with all participants in the symposium was vulnerability that influences building relationships to the extent that participants are encouraged to trust one another.

Two forms of data collection were used. An online survey with forced questions and a subjective essay expressing ways in which EI practitioners design their training to encourage building trust to optimize the training opportunity.

The World Café was implemented as a means of influencing interaction with participants in the symposium and gathering feedback from the original 21 practitioners and an additional 45 delegates. The world café provided a means of collecting rich data and allowing professional EI trainers and additional delegates to give input from a non practitioners perspective. The qualitative results revealed that in an EI symposium the discussion and subjective evaluation indicated that trust is a complicated process that is time consuming and easily damaged. Building trust requires interaction that requires using all of the skills of individuals proficient in EI by having strong self-awareness, awareness of others and being fully engaged which requires concentration on the activities of the moment. So effectively building trust requires EI skills to build relationships which in turn facilitates developing a trusting EI community of practice.

Measuring the EI of religious leaders and members can provide valuable data that may be useful in helping to promote a trusting and spiritually edifying environment. Oswald and Jacobson(2015) both evangelists, contend that EI is one of the most important tools they have to cultivate trust and build positive relationships with their congregation. Oswald and Jacobson face many of the challenges of clergy across the country who are faced with the uncertain of their occupation in the face of faltering trust in the clergy in many pockets of American society

duPlessis, Wakelin & Nel (2015) investigated the relationship between EI, trust and servant leadership exploring constructs were from a positive organizational behavior paradigm (Parris & Peachy, 2013). Servant leadership and EI can be linked to trust and organizational culture and leaders proficient in EI skills are more inclined to create an environment of fairness and trust. (Luthans, Luthans, Hodgetts, & Luthans, 2002). The five dimensions of the servant leadership model are: altruistic calling, emotional healing, wisdom, persuasive mapping and organizational stewardship. In the duPlessis et al. (2015), study the outcome variable is servant leadership and the predictor variables are trust and EI. This study used the mixed EI model with emphasis on emotional expression, regulation and decision making. Leaders with highly developed EI skills are able to cultivate relationships and foster cooperation to build trust which is conducive to demonstrating servant leadership. Good (2013) hypothesizes that trust building is made possible by servant leaders because their subordinates know they have an altruistic calling that will compel them to do whatever is necessary to solve problems and support subordinates. The duPlesses et. al. (2015) study consisted of distribution of three consolidated surveys to 154 participants. Three surveys used were servant leadership, EI and trust survey. The three surveys were distributed via non-probability sampling to pharmaceutical employees in South Africa. LISREL was used to conduct the measurement models and the structural models. The results of the analysis suggest that significant relationships can be found between EI trust and servant leadership. EI and trust have a statistically positive relationship with servant leadership. The relationship between EI and trust of the subordinate to the supervisor was significant in the duPlesses

et. al.(2015) study. The path coefficients of the best fitting and most parsimonious model indicate that EI and trust have a statistically significant positive relationship with servant leadership. The du Plessi et. al.s(2015) study confirmed the declaration of the Beck (2014) study that servant leaders perpetually uses EI which builds trust gaining altruistic loyalty from followers.

Trust and EI are critical components necessary to facilitate OE. Beigi, Tang, Wang and Liu (2016) discovered that observing behaviors such as anger and happiness can reveal useful information regarding emotions that are strong indicators of trust and distrust. Beigi et al. (2016) contend that data gathering of trust and distrust can be difficult because of the sparsity of trust indicators in society resulting in sparse use of algorithms to evaluate these variables. Furthermore, greater interest is focused on trust only and missing the valuable psychological and sociological research data from assessing positive as well as negative expressions of emotions on the social media landscape. A great deal of data regarding trust is gathered using online media. Trust plays a vital role in providing online researchers with information that provides useful data to make predictions about population perspectives (Beigi, Jaili, Alvari & Sukthankar, 2014). Beigi, Tang, et. al. conducted research that promoted exploiting the widespread use of social media to promote marketing and political ideologies and to gather valuable demographic and media feedback to feed the burgeoning internet marketplace appetite. They further insist that observing emotional behavior in a social media environment can be very useful because of the rich abundance of emotional expression in social media. In turn the texture of the emotional data gathered reflects the level of trust that exists

regarding the response to the inquiry. Therefore, measuring emotional responses can serve as a barometer for trust. This section provided an overview of the background and development of EI, the relationship of EI and SQ and the relationship of EI to trust in accordance with the conceptual model for this study.

Trust

Religious organizations are considered, and expected to be trustworthy (Corcoran, 2013; Wuthrow, Hackett, & Hsu, 2004). The workplace and society at large are recognized as having been influenced by the values, beliefs, and attitudes cultivated in religious organizations (Stokes, Baker, & Lichy, 2016). Shaw (1997) suggests that competent individuals with integrity and compassion within organizations should be able to progressively expand the sphere of positive trust influence beyond their organization to increase levels of trust with stakeholders within and outside their organizational environment. EI and SL can have an impact on infusing positive influence into an organization and society via members of religious organizations. However, the synergy of EI, SL, and trust in a religious environment has not previously been thoroughly researched.

Chathoth et al. (2011a) examined trust from a cultural perspective between collectivist and individualist cultures primarily in the hospitality industry. Chathoth et al. (2011a) declare that regardless of the national culture, that the universal variables of commitment, dependability and integrity would be relevant and similar in a collectivist culture as well as in an individualist culture. The Chathoth et al. (2011a) model is compatible with this study because of the cultural diversity of the global organization of

the sample population. The sample population has a diverse membership in various pockets of American society. However, some maintain that there are two separate factions of the religious body in the wake of the civil rights movement in America (Holloway & York, 2006).

The Chatham trust instrument (2011b) has been used in service industries on several different continents to confirm universal consistency of integrity, concern and achieving results. The organization selected for this investigation has congregations in a variety of different cultural settings. Servant leadership is another guiding principles of the organization in this study which compliments SL and EI, with a mission to minister to the congregational members and the community (Gigliotti, & Dwyer, 2016) which substantiates the compatibility of this model with this investigation.

This study will be used to craft positive social change by acknowledging some of the unsavory issues of the past such as the betrayal of trust and injustices of the dark history of America. The data from this investigation can be used to plan for the future with a fresh start of purging the shame of the scandals of the past and the ugliness of the reprehensible elements of American history as well as the disgraceful stains on the behavior of past brethren and mover forward in a liberating and constructive fashion.

Yu, Mai, Tsai, & Dai (2018) contend that building relations with members throughout the organization by clear and open communications and encouraging creativity is a promising way to reinforce organizational trust, sustainability and to cultivate innovative long-term productivity and commitment. Little (2018) supports the recipe for OE by highlighting cooperation and information sharing to build trust along

with the commitment and a vigilant awareness that mistrust could enter the process at any time if honesty and integrity are compromised. Trust is promoted by taking the time to cultivate relationships and collaborate in a personal way; even taking risks of delegating decision making to coordinate stream-lining processes and partnering with team members to demonstrate reliability and integrity to contribute to team effectiveness. Huffmeier and Hertel (2016) documented 52 studies with 54 independent samples including more than 12,000 individuals to chronicle a meta-analysis of trust and team effectiveness. While the findings were varied, the predominant findings revealed a positive relationship between team trust and team effectiveness.

Organizational effectiveness theory

OE is the degree to which an organization achieves established goals and objectives. OE is a paradigm of ontology in every aspect of an organization that empowers members and operationalizes processes to successfully accomplish organizational objectives. While OE involves productivity and can include profitability as part of the success strategy, OE is not limited to optimum efficiency and or financial gain, but includes proficient leadership and management of relationships (Kumari & Thapliyal, 2017). OE is a complex problem because researchers, practitioners, and leaders have demonstrated a propensity to categorize OE with values that obscure the conciliatory potential of addressing organizational issues objectively. Every organization is uniquely different. A number of scholars in various fields such as sociology, economics, psychology and management agree that job satisfaction can be a major contributor to OE and productivity by ensuring that members perceive that the supervisor

can be trusted due to his or her professional competence (Park, 2016). Therefore, using the same strategy to approach a situation with a pre-determined assessment could yield suboptimal results.

The conceptual model for The Breuer, et. al. (2016) study depicts trust as a variable to promote OE. Breuer, Huffmeier and Hertel (2016) documented 52 studies with 54 independent samples including more than 1800 teams to chronicle a meta-analysis of trust and team effectiveness (Breuer, et. al., 2016). Breuer et. al. (2016) determined that trust impacts team effectiveness by enriching specific risk-taking behaviors among team members which has a direct impact on team coordination processes. Some studies regarding the relationship between trust and OE have yielded positive outcomes (Davis, Schoorman, Mayer, & Tan, 2000). The Davis et. al. (2000) study in particular emphasized the significance of trust concerning perceptions of benevolence and integrity in the restaurant industry revealing a positive outcome for managers who cultivated trust and maintained OE in profit as well as employee retention . The sample population in the restaurant industry has a significant benevolence component that is a critical element to its very survival. Some studies have demonstrated minimal to no relationship between trust and productivity and OE (Hertel, Konradt, & Orlikowski, 2004) while some have even yielded negative outcomes (Langfred, 2004). Breuer et al. (2016) indicate that the level of physical interaction may have an impact on collaboration due to the phenomenon of social cues that may be lost in virtual interface. Goleman et. al. (2013) illustrate the importance of the open limbic system in relation to emotions. EI which is influenced by spiritual intelligence (Zohar & Marshal, 2001) has

an impact on trust which can have a positive influence on OE (Breuer, et. al., 2016). The sample population for this study uses only the Bible as their rule of faith and practice to validate their mission. OE for this sample population would be identified by adherence to guidance in the Holy Bible (Yeakley, 2012). However, the metric for measurement of OE study is found in the productivity commitment portion of SL survey questions (Fry, 2013)

The sample population in this study mirrors in some ways the study of the family business as discussed in The Dede Ayranci (2014) study. While each congregation is autonomous and pleuristic in many ways, they are all attached very much like a family that is still connected by bonds of altruism, commitment, love, and the invisible link that joins genetically related family members. Members in this faith group refer to one another as brother and sister and consider God as the Father of all and Jesus Christ as the Big Brother who intercedes for members, particularly in a crisis (Wharton, 1997). There are no reverends or people with titles other than elders and deacons, and they are rarely if ever addressed using any title other than brother or by their first and or last name.. So many of the emotional elements of a family business are incorporated into the sample population of this study.

Trust and organizational effectiveness

The success of an organization relies heavily on integrity and trusting relationships between organization members and leaders (Elbert, Geiger, Ablander, 2015; Fullan, 2004; Gillespie, Dietz & Lockey, 2014). The objective of this section is to provide a background on the significance of trust in this investigation and to assess seminal and contemporary literature related to trust and OE.

In the Hoxha (2015) study, significant positive relationships were observed with trust having a positive effect on OE. Hierarchical regression analysis indicated that trust and empowerment significantly influenced the relationship between organizational leadership styles and OE.

Trust is an important phenomenon that is crucial for universal OE in many segments of society. Globally fraud is the cause of more than three trillion dollars per year in lost products and services (Association of Certified Fraud Examiners, 2014). The U.S. Government spends more than one trillion dollars per year to maintain programs to support rules and regulations because of distrust throughout American society (Covey, 2012). Covey (2006) contends that trust is one of the least understood and underestimated variables in most organizations that can be the one thing that changes everything. Reina and Reina (2015) have conducted research and consulted with over 100 organizations conducting interventions, and have discovered that a consistently reoccurring theme in organizational dysfunction is distrust within each of the organizations.

Noh and Jung (2016) conducted a path analysis of the influence of hospital ethical climate perceived by nurses on supervisor trust and OE. The sample consisted of 374 nurses from four different hospitals in three cities. The conceptual model for the Noh, Jung (2016) study featured the hospital ethical climate and OE with trust as a moderating variable. Analysis was conducted using SPSS and AMOS. Noh and Jung (2016) concluded that the hospital ethical committee needs to develop a positive hospital ethical climate in order to improve nurses trust in supervisors, and improve OE.

In the healthcare industry, in the military and many pockets of human encounter emotional and spiritual enablers for building trust for OE is crucial for success and in some cases for survival. Building trust by enhancing EI and establishing a vision by using the tenants of SL with hope, faith and altruistic love can provide an avenue for immediate and long term perpetual positive social change.

Social change and leadership development

Change is an undeniable and inevitable constant. Walden University (2017) is committed to providing a platform for scholar-practitioners to have a positive impact on social change for current and future generations. The intent of this investigation is to empower a specific faith group to optimize the collective wisdom within their organization to promote enlightened social consciousness. The collective organizational awareness to be derived from this study is knowledge of the level of trust that exists within the organization in hopes that the information will facilitate positive social change.

While a person can learn leadership in many different settings, the social change model of leadership was developed to provide a theoretical framework created within a collaborative academic environment of scholars and practitioners. The emphasis on the social change model clarifies values while cultivating a spirit of servant leadership, trust, and self-awareness (Dooley & Shellogg, 2016). The social change model is designed to emphasize: individual values, societal values, and group values. The values within the social change model include citizenship, collaboration, common purpose, controversy with civility, the consciousness of self, congruence, and commitment. These values are in

alignment with dimensions of EI (Goleman, et .al., 2013; Wei, Liu, Allen), SL (Fry, 2013) and trust (Chathoth et al., 2011b).

The intent of this study is to influence social change in an organization that has outreach to many sectors of society. The designers of the social change model of leader development (SCMLD) considered the iterative nature of leadership and change, realizing that successive generations would likely evolve as leader flexibility will likely be influenced by world events and required adaptation to effect social change.

Organizations within the academic environment have used the SCMLD in a range of venues (Dugan, 2008). Innovative use of the SCMLD provides an avenue of adaptation into organizations outside of academia. This study of leadership and organizational change is designed to contribute to a body of knowledge in EI, SL, and trust and OE. A leader's ability to cultivate relationships with stakeholders can influence OE. Transformational leaders have demonstrated a proclivity to accomplish organizational objectives more effectively by building relationships than leaders who are predominantly transactional (Bass 1990)

Summary and Conclusions

In this chapter I have pointed out the critical need for this study by identifying literature that introduces and identifies the relationship between EI and SL and the relationship between each of these two predictor variables to the primary outcome variable of trust. Furthermore, I have identified literature related to the primary outcome variable (trust) and secondary outcome variable of OE (OE). I have identified related investigations that have been conducted reflecting the relationships between the predictor

variables of this study and the outcome variable of this study, as well as gaps in current research.

This study is crucial because of the tremendous crisis of trust nationally and worldwide costing almost \$4 trillion annually due to fraud and mistrust in global transactions. The United States has suffered an unprecedented trust crisis due to an astonishing lack of faith in government as well as a decline in confidence of the media, business and non-government organizations. In 2017 national polling indicated a heavy distrust of the Trump White House between the FBI, CIA, National Security Agencies and others (Blake, 2017; Leiter, 2017). In the last three decades confidence in organized religion has fallen to an all-time low in part due to disgraced televangelist, sex abuse scandals and fraud (Gallup, 2012).

The general problem is diminished trust globally and nationally and while studies have been conducted on EI, SL, trust and OE there are no studies concerning these variables together in one singular study in an effort to address the problem of distrust. Furthermore, there is no study of an ecclesiastic organization addressing these issues that might be used to reach a portion of the American population to facilitate positive social change.

This chapter examined literature in alignment with the conceptual model designed for this investigation to determine previous studies that have been conducted that may support the theoretical foundations for this study. A literature search strategy is provided with a background on the process of formulating the key variables in the study. Each theoretical proposition for each hypotheses is discussed, providing a background and

supporting literature to address the problem statement. This study is viewed through a leadership lens. Leadership is influence (Maxwell, 2014) and each participant is considered to have the potential to demonstrate some leadership whether servant leadership or SL. An overview is provided for each of the predictor and outcome variables and a more detailed analysis of literature for each variable analyzed in alignment with the conceptual model.

SL has become a valuable construct that corporate organizations have deployed at all levels in their organizations (Fry, 2013). SL is enhanced by improving spiritual intelligence, which is considered to be the ultimate intelligence (Zohar & Marshall, 2001). The religious world has been slow to address declining trust in the ecclesiastic community and organized religion (Marty, 2010). The etiology behind the delayed progress of rectification of problems of distrust and disreputable behavior throughout the ecclesiastic community is the embarrassment and shame of organizations that are profiled as the paragons of righteousness. Scandals in the religious community have seriously tainted the reputation of the clergy. However, SL Theory design contains a very useful model that can serve as a framework for establishing a foundation for organizations to confirm their vision, instill hope and faith in members and encourage members to demonstrate altruistic love (Fry, 2003) using the empirical data from this study in addition to the liturgical framework and practices currently in use that have been guidelines for thousands of years. Developing SL qualities can also facilitate building a sense of membership which can foster a feeling of belonging and commitment to the organization. SLs provided a subtle influence in many aspects of society by providing a

set of values that guide assist in bringing order to a population. SL has emerged as a framework in the last several decades to address some of the unscrupulous activities in business and government (Fry, 2003; Mukunda, 2014). By following the principles of SL, organizations have a template with a vision to develop a hopeful present and future that will be beneficial to the organization and affiliates as well as the surrounding community.

SL has been linked with EI as being a catalyst for animating and facilitating many of the attributes of EI (Zohar & Marshal, 2001). Chin, Raman, Yeow, and Eze (2014) studied general intelligence (IQ), EI (EQ) and spiritual intelligence (SQ) and determined that they each complement each other with SQ having the most impactful influence of the three. Further empirical investigations with SL and trust have yielded results that demonstrate a positive relationship with SL and trust (Rajablou Sepasi, & Nourbakhsh, 2014). Khanifar, Jandaghi, Moqimi, & Zarvandi (2009) and Abdul Manaf (2014) conducted studies investigating the relationship between spirituality, trust and commitment to discover that there is a positive relationship between them. High levels of spirituality in the workplace contributes to commitment which is a dimension of trust. One of the dimensions of inner spirituality in the Thakur, Singh Spirituality model (2016) is a sense of connectedness in the community which creates loyalty and commitment, building a vital ethical value of trust.

Commitment is a dimension of the Chathoth et al. (2011a) study on trust and is therefore compatible with SL as a component of both models.

The Chathoth Organizational Trust Model(2011a) was designed from a study conducted to identify behavior in individualist and collectivist cultures in the hospitality

industry. The three dimensions of organizational trust are Chathoth et al. (2011a) dependability, integrity, and commitment. The Chathoth model has been used globally to validate the importance of trust in various cultures. The fundamental virtues of trust in religious organizations are crucial for the credibility of the ecclesiastic community to have a positive impact on social change. In this literature review the work of Rajablou, Sepasi, , & Nourbakhsh (2014). was examined and revealed a positive relationship between trust and SL. There is also a positive relationship between trust and EI. Beigi, Jaili, Alvari & Sukthankar (2014) determined that EI is useful in helping to determine levels of trust in the media market.

EI is a growing factor in recognition of the importance identifying behaviors that can contribute to self-awareness and interaction with others to address issues of trust. Individual regulation and management of emotions can be a positive way of addressing trust interpersonally and organizationally. Team assessment of EI optimizes the awareness of group needs and actions. The essence of EI behaviors of self-examination (Goleman, et. al.,2013), striving to minister to fellow members, neighbors, loved ones and global community (Stewart, 1974) are alluded to in the ethos of many ecclesiastic groups; however, a scientific method of evaluation and assessment is not characteristically a common practice in most religious settings. Measuring individual and group levels of trust and EI and SL behavior is a starting point for better understanding synergy in a group. Identifying and applying dimensions of trust among religious people has long been assumed to be an intrinsic component in the ecclesiastic doctrine. However, research over the last two decades reveals inconsistencies in a standard

definition of trust, thus complicating efforts to authenticate such a claim (Sosis, 2005). Furthermore, challenges in identifying trust have complicated efforts to validate whether religion promotes trust. However, anthropologists have remarked that religion plays an important role in group cohesion (Durkheim, 1912). Durkheim (1912) further theorizes that the rituals and fellowship activities of religious groups facilitate unity. Goleman, Boyatzis, & McKee (2013) contend that human interaction through an effervescent open limbic system is capable of triggering oxytocin which can elicit feelings of trust and community camaraderie (Riedl, & Javor, 2012). Additionally, a social bonding which often occurs in religious fellowship is conducive to intragroup cooperation.

Both religion and trust are directly pertinent to local and global affairs (Sosis, 2005). Harnessing the influence and resonance of trusting relationships among members of the religious community can have a positive impact on society. Religious leaders have an opportunity to use the mantle of their profession to influence expanding resonance of trust to influence many pockets of society. Using the results of this data and weaving it into spiritual pedagogy and andragogical settings will hopefully create an empowering and interactive energy that to mobilize recipients of this information to move toward OE not only in their church, but in their community and workplace. Members of religious organizations are vital to spreading the word and demonstrating behaviors that cultivate trust (Marty, 2010).

Members are the foot soldiers who demonstrate characteristics of trust using SL and EI as vehicles to promote positive social change in the community (Ross, 2009). Zohar & Marshal (2001) contend that spiritual intelligence is the ultimate intelligence

enabling the leader to harness IQ and EQ to bring to life the richness of human behavior that facilitates optimizing all the holistic resources available to perpetuate positive social change.

This literature review has identified studies that demonstrate SL and EI having a positive influence on building trust. Trust has also been identified as a factor that can have a positive impact on productivity, commitment and OE. Chapter 3 contains research mythology and design to outline the strategy used to investigate emotional and spiritual enablers for building trust in churches for OE.

Chapter 3: Research Method

The purpose of this quantitative survey investigation involving correlation and regression analysis was to statistically measure the level of trust among leaders and members within a selected religious organization. The perceived EI level (predictor variable) and perceived SL level (predictor variables) were measured to determine if there was any correlation with organizational trust levels (criterion variable) of the sample population. This study was designed to provide church leaders and members with a fresh perspective on the significance of trust and to reveal relationships that could be useful in providing information that could be used to facilitate strengthening and maintaining trusting relationships with church leaders and members. This research information was expected to support perpetuating positive social change. An undenominational religious group in The Mid-Atlantic Region of the United States was selected as the sample population. The informed consent agreement was included with each survey online with clear instructions concerning confidentiality, and stringent safeguards as outlined in the Walden University School of Management and Technology consent procedures. Regression and correlation analysis were conducted to determine the secondary outcome/criterion variable of OE.

In Chapter 3 the following sections were covered: (a) Introduction (b) Research design and rationale (c) Methodology and (d) Validity.

Research Design and Rationale

The research design for this study is a quantitative survey investigation using the Chathoth Trust survey (2011b), the Fry SL Theory Survey (2013) and the Wei, Liu &

Allen EI Survey (2016b). The objective of the research was to determine a baseline assessment of the level of church members' organizational trust (outcome variable) in church leaders as influenced by EI (independent/predictor variable) and SL (independent/predictor variable) and the interaction relationship between these two predictor variables. Organizational excellence, encompassing organizational commitment and productivity, is the ultimate dependent variable based on questions included in the survey.

The quantitative survey research method provided a means of collecting objective data for a breadth of information that can be statistically analyzed to determine attitudes, opinions, and behaviors of populations (Babbe, 2014). The population selected for this study had established history of research in trust, EI or SL and OE by the theories outlined in this dissertation. A quantitative database was established to provide a foundation for future study, and to establish a starting point for a possible longitudinal study. A quantitative baseline database established in this study was used to provide a generalized primary foundation point for studies using trust, EI and SL in communities external to the sample population including business, education and other organizational communities. The 21st century is composed of an increasingly multifarious population that must deal with rapidly shifting trends, requiring cultural intelligence to effectively maneuver the global multicultural terrain (Livermore, 2010). Members of the sample population for this study are a microcosm of American society, providing a robust blend of cultural diversity (Fuchs, 2014).

While the qualitative method provides a research technique for exploring general themes of groups for inductive analysis of complex situations (Cresswell, 2013), the quantitative method is useful for establishing a credible unbiased analysis for this population. This quantitative study is designed to provide credible, objective data that can be used to substantiate the current unbiased perspective of the variables in this investigation to advance the knowledge of these precepts to the local and regional population. However, a qualitative method may provide sufficient follow-up to further analyze findings from this study. Participants in this population of church members in the Mid-Atlantic Region of the United States of America were offered an opportunity to participate in future studies that may include focus groups to gain an even deeper understanding of how the data from this study can support an action research process.

Survey data collection is the most expedient method of achieving the objective of determining relationships among trust and EI, SL and trust in this sample population. The survey method is an equitable data collection process because of the potential sensitivity of the data. Information of this type collected by private confidential methods increases the likelihood of honest and authentic feedback which would be best for the population as well as the accuracy of the data for the study. People are more likely to present constructive feedback in a survey that may have negative inferences, than in a face to face focus group or one on one interview. Survey data collection can be effective in gathering quantitative data that may potentially have sensitive subjective content (Potter, Del Negro, Topa, & vander Klaauw, 2018). Once the collective data is compiled, the

group can address some of the sensitive issues in a focus group without exposing their specific responses to each question or broad area unless they chose to do so.

The quantitative survey method is also an expedient method of gathering data in a potentially brief timeframe. Several organizational events were occurring in the Mid-Atlantic region in the summer of 2017 that were attended by leaders and members of the sample population. Endorsement from leaders in the region greatly enhanced continued widespread support for the study, and significantly improved the statistical strength of the data because a number of congregations participated beyond the originally designated three congregations.

The original intent was to survey three of the larger congregations in the area. However, many smaller congregations in the region expressed interest and were strongly welcomed to participate. Ultimately 29 separate congregations participated in the study.

The quantitative design provides a credible, solid scientific foundation with hard statistics to validate the variables outlined in the investigation. Presentation of this data to the social science community will provide significant milestones in the completion of a study in an ecclesiastic community that is familiar with a religious response without immediately or objective metrics to clarify the effect of the religious intervention. The scientific community will hopefully acknowledge the value of quantifiable data collected that can establish a baseline for precepts of EI, SL, and trust that can be used to generate discussions to move toward OE by way of congregational and possibly eventually regional follow on studies that will create a continuous improvement mechanism toward positive social change. The religious community will hopefully find usefulness in this

process to augment their transcendental approach to problem solving that will open an opportunity for future study.

From my brief interaction with leaders that participated in the study in my recruiting strategy, many have expressed enthusiasm in seeing the results of the study. Some of the leaders have advanced degrees in counseling, and organizational behavior and appreciate the value of appreciative inquiry and organizational intervention. Some of the points of contact called me for clarification of some of the aspects of the survey and express exuberance from participants who are looking forward to the feedback of the data. This data will help close the gap of scientific based interventions in religious organizations and will open up an avenue of interventions in the ecclesiastic community.

Methodology

Population

The sample population for this study consists of members of the Churches of Christ in the Mid-Atlantic Region of the United States of America. The average size of the for a congregation of this undenominational faith group in the United States is approximately 100 adherents. The target population is a unique demographic, selected in part because of the significant decentralized relationship that the organizational structure has with congregations, and the historical uniqueness of this religious body. The decentralized organization structure authenticates the need to instill trust in local members and sister congregations.

Sampling, Sampling Procedures

The sampling strategy was designed to optimize the potential for a positive outcome of volunteers to participate in this opportunity sampling methodology (Keusch, Bantinic, & Mayerhofer, 2014)

Approximately one million members of the church organization live in the United States of America with an average membership of 100 members of most congregations in the Southern United States (Royster, 2018). The Greater Washington D.C. Area was the selected geographic location for the sample population. There are approximately 39 of congregations the specific faith group selected for this study.

The sample size for this study was calculated using Survey Monkey (n.d.) and was determined to be 252 respondents based on the items shown in table 1. However, a total of 368 responses were received via online survey. The online survey included introduction, explanation of the purpose of the survey and debriefing instructions. Local leaders reinforced procedures for the secure online survey. Local leaders were offered a briefing of the data at the conclusion of the study without specific identification of participants. Names were not used in the study and debriefing instructions were provided online.

Table 1 Sample size calculation data

General Location of Population	Population and Sample
Average number of congregations in the Greater Washington, D.C. Area	39
Average faith group size of congregations across the U.S.	100
Average total population of members in the greater Washington, D.C. area	3900

Confidence Level	90
Sample Size	252

Of the 368 surveys that were completed four participants left a considerable number of questions unanswered on the survey or were not completed in accordance with criteria for the study. Perhaps potential participants did not realize there were more question to complete or required responses on the survey. Therefore, four of the surveys were discarded. The remaining 364 participants comprised the sample of this study.

Recruitment

The original recruitment strategy was to approach only three large church organizations, and solicit participation to gain enough responses to meet the minimum statistical standard requirement. However, for a number of reasons the three congregations did not produce the required number of participants. The regional wide invitation was again extended with a robust response of 29 different congregations with participation ranging from one response from a congregation in Virginia to 100 response from one congregation in a suburb of Washington, D.C.

The first announcement of the study was presented to the Mid Atlantic Fellowship preachers meeting following approval from The Walden Institutional Review Board. The Mid-Atlantic Fellowship is a group of leaders of this faith group that holds meetings each month and conducts an annual regional lectureship that invites leaders and members from around the region. The brief presentation to this group generated some interest and some leaders asked for a presentation to their members at the end of one of their regularly scheduled Bible Classes. The Walden Informed consent was used as an outline for

briefing points to maintain consistency of information sharing in regard to the purpose and intent of the study to recruit participants. Once the president of the Mid-Atlantic Region gave his approval of the study, leaders of other congregations in the Mid-Atlantic Region were encouraged to participate.

Participants in the study were asked to volunteer to provide information based on two criteria. Leaders were asked to give their endorsement and approval of the survey before participants accessed the survey. Leaders were asked to encourage members of their congregation to participate in the study with the realization that this pioneer project has significant potential to create positive spiritual and social change within their organization and the community. Without the imprimatur from leadership in each of the participating congregations this investigation could potentially have come to a complete standstill. Fortunately, a few key influential leaders promoted the study and set the example of leading the way by expressing the value of this study for the local congregation and the region. Consequently, the level of participation expanded significantly from three to twenty-nine participating congregations.

Several congregations required a presentation of the research objectives to the leadership team with comprehensive outline of the research process. The Walden Informed consent agreement contained a thorough explanation of each detail of the study including the consequences of the study and the potential risks. Leaders were given a copy of the informed consent agreement and encouraged to contact me if they or their members required further clarity on the process and or objectives of the study.

Participants in the study were baptized believers age 18 years and older, and attendees of the congregation they identified in the demographic section of the survey. Visitors and adherents who are family members of active members of the congregation but not themselves members of the congregation did not participate. Participants provided demographic data for the benefit of trend development and personal identity remained anonymous. All data was collected via the online survey monkey data collection platform.

Leaders in each congregation were provided with complete information to invite their members to volunteer to complete the study with complete confidentiality and no retribution if they chose not to participate. Organization leadership had no way of knowing which members of their congregation participated. However, leaders did ask me from time to time throughout the process if there was any participation from their congregation, so they could remind and encourage members to participate if they so desired; especially as the deadline for data collection drew near.

Each congregation was presented with an announcement that was placed on their physical bulletin board in their edifice as well as an electronic bulletin board which all congregations in this study used as part of their social media outreach to their congregation as well as a marketing tool to their communities. The announcements included the website link for members who chose to participate in the privacy of their home on their personal computer or on their smartphone. Congregation webmasters placed the announcement and informed consent agreement on the website. Administrative professionals placed a paper copy of the announcement in their church

bulletin and included reminders in their weekly announcements when they gathered for worship or study. The online survey included explanation that completion of the study constitutes consent and once completed there is no follow up requirement or further debriefing.

Following completion and approval of the study each leadership team will be afforded a brief of the overall study, and if sufficient data is collected from their congregation, a specific study will be presented to them that includes data for their organization. Since names were not collected only demographic data such as gender, age groups, ethnicity, role in the organization and number of participants from their congregation will be presented.

Instrumentation and Operationalization of Constructs

Instrument: Trust and Employee Satisfaction Survey

- Name of the developer(s) and year of publication: Chathoth, P. K., Mak, B., Sim, J., Jauhari, V., & Manaktola, K. (2011a).
- Appropriateness to the current study: The original deployment of the Trust and Employee Satisfaction Survey was to assess individuals in the service industry to determine the similarities or differences between individualist or collectivist cultures. The population in this study is ideal for this study since one of the guiding principles is servant leadership. Studies with Chathoth et al. (2011a) researched trust relationships in the U.S. and India. Zeffane (2012) conducted similar studies with service employees in Australia to investigate communications with employees and supervisors.

- Number of items: 19 questions measured on a 5 point Likert scale
- Permission from developer to use the instrument: Retrieved from PsycTest Database record] PsycTESTS. doi: 10.1037/t24191-000 Content may be reproduced and used for non-commercial research and educational purposes without seeking written permission. Distribution must be controlled, meaning only to the participants engaged in the research or enrolled in the educational activity. No other type of reproduction or distribution of test content is authorized without written permission from the author and publisher.
- Chronbach's Alpha Reliability Coefficient for each of the variables in the instrument was high ranging from 0.76 to 0.98. Published reliability and validity values relevant to their use in the study.
- The Trust and Employee Satisfaction Survey was used to compare similarities across individualist and collectivist cultures in The United States and India.
- The Trust and Employee Satisfaction Survey was used reveal relationships between the level of EI and SL that may influence OE.

Appendix A contains the permission document.

Appendix B contains a copy of the original Trust survey.

Instrument: Team-Referent EI Scale

Name and developer: Wei, Liu, & Allen

- Appropriateness to this study: The Wei, Liu, & Allen Team-Referent Emotional Intelligence Scale (2016b) is designed to measure EI for teams.

Adjustments have been made to the original instrument to accommodate appropriateness for this study to customize it for the target population.

- Number of items: 16 questions were measured on a 5 point Likert scale
- Permission: Test content may be reproduced and used for non-commercial research and educational purposes without seeking written permission.

Distribution must be controlled, meaning only to the participants engaged in the research or enrolled in the educational activity. Any other type of reproduction or distribution of test content is not authorized without written permission from the author and publisher. Always include a credit line that contains the source citation and copyright owner when writing about or using any test.

- Wei, X. , Liu, Y., & Allen. N. (2016).
- Team-Referent EI Scale
- Cronbach Alpha reliability when tested with 156 volunteer college students: 84%
- PsycTESTS. doi: [http://dx.doi.org/10.1016/S1048-9843\(02\)00099-1](http://dx.doi.org/10.1016/S1048-9843(02)00099-1)
- Appendix C contains a copy of the Team-Referent EI Scale permission statement.
- Appendix D contains a copy of the original Team-Referent Scale survey
- Wei, Liu, & Allen(2016a) have conducted multimethod EI comparisons using the Team-referent instrument with undergraduate students achieving strong validity results over other EI constructs.

Name of Instrument: Organizational Spiritual Leadership Survey

- Name of developer(s) and year of publication: Louis W. Fry (2013)
- Appropriateness to the current study: The population under investigation is an ecclesiastic organization. This study presents an opportunity to close a gap in the use of this instrument which has been used extensively in the corporate world, and academic institutions but sparingly in the religious community.
- Number of items: 40 measured on a 5 point Likert Scale
- Permission from developer Dr. Jody Fry, to use the Spiritual Leadership instrument (permission letter is included in Appendix E).
- The Spiritual Leadership Survey for this study as indicated in Dr. Fry's e-mail is listed in Appendix .F
- Reliability average of the four dimensions was 89% and a content validity ratio (CVR) of 64% in a study conducted in 2007 with not-for-profit, and for-profit managers usability testing score of 7UI.
- The spiritual leadership survey has been used extensively in groups of 10 and groups of 1000 in a wide range of corporate settings around the world. Reliability and Validity values were established in a population in Australia by using a quasi-quantitative approach to content commonly used to facilitate the rejection or retention of specific items. This method measured the extent to which members of an expert panel agree on contributions of each scale item to the overall content intended to be measured by the instrument.

- The basis for development: *Spiritual Leadership in Action* (2013) Fry, L.W. & Altman Y. Charlotte, NC: Information Age Publishing
- Internal consistency was maintained within the online survey tool with privacy for participants to ensure reliability and validity.
- The use of the Spiritual Leadership survey is appropriate for this sample population because of the guiding principles and inherent spiritual nature and design of the organization. I believe that the fundamental aspects of this instrument are in alignment with the core principles of the sample population being investigated.

Data Analysis Plan

The Statistical Package for Social Science (SPSS) and Analysis of Moment Structures (AMOS) Statistics software were used to analyze data for correlation and regression analysis of the variables identified in the study and presented in chapter 4. While Chathoth et al(2011b) used LISREL to conduct confirmatory factor analysis (CFA); AMOS was used because of the availability through Walden Center for Research Quality. Exploratory Factor Analysis (EFA) was conducted with SPSS software and resulting pattern matrices from the EFA were used for the confirmatory factor analysis.

The statistical cleaning and screening process began with converting from survey monkey to the SPSS program. Once the data was transferred to SPSS each response for every question was examined to ensure that all responses to the questions were completed. Once assurance of the responses to every question on the survey was confirmed, appropriate labels were applied to facilitate statistical analysis. Four of the

surveys were discarded because of insufficient data or inappropriate data entry leaving a total of 364 completed surveys.

Research Questions and Hypotheses

RQ1. Is the level of members' perceived organizational trust related to the members' perception of EI?

H01 There is no correlation between the members' level of perceived organizational trust and the members' perception of EI.

H1 There is a significant and positive correlation between the members' level of perceived organizational trust and the members' perception of organizational EI

RQ2. Is the level of perceived organizational trust related to the members' perception of SL behavior in the congregation?

H02 There is no correlation between the members' level of perceived organizational trust and the members' perception SL behavior in the congregation.

H2 There is a significant and positive correlation between the members' level of perceived organizational trust and the members' perception of SL behavior in the congregation.

RQ3. Do the interaction (joint impact) of the congregation's level of EI and SL behavior contribute to the congregation's perceived trust beyond either construct acting alone?

H03 There is no significant increase in the explained variance in perceived organizational trust resulting from the interaction of EI and SL behavior ($\Delta R^2 = 0$).

H3 The interaction of EI and SL behavior adds a significant amount of explained variance in perceived members' organizational trust ($\Delta R^2 > 0$).

RQ4 Is there a correlation between the level of perceived congregational trust and the outcome variable perceived OE?+

H04 There is no correlation between the level of perceived trust in the church organization and the outcome variable of members perceived OE.

H4 There is a significant correlation between the level of perceived congregational trust and the outcome variable of members' perceived OE.

Statistical Packages and Methods

Statistical Package for Social Sciences (SPSS) and analysis of Moments

Structures(AMOS). SPSS® Statistics software is a robust system for analyzing data in the social sciences include psychology, sociology, organization development and a wide range of management applications. SPSS contains a powerful suite of state-of-the-art software capable of calculating extensive statistical computations (Liuhan, 2014). The Descriptive Statistics, Correlation, Linear Regression, and Exploratory Factor analysis routines were used from the SPSS software. Confirmatory Factor Analysis using the companion IBM program AMOS was conducted to verify the factor structures for the study variables that emerged from the exploratory factor analysis.

Statistical Factor Analysis. Factor analysis is a statistical technique that facilitates summarizing data so that relationships and patterns can be optimized. Exploratory factor analysis regroups variables into efficient clusters based on shared variances. Exploratory factor analysis uses mathematical procedures to simplify interrelated measures to discover complex patterns. Observable patterns constructed using EFA are then reduced to fewer latent variables that share common variances thereby reducing dimensionality. The dimension reduction process performed within the SPSS program allows for finding the smallest number of variables which go together (Yong & Pearce, 2013).

Three separate surveys were used in this study: The Trust and Employee Satisfaction Survey (Chathoth, 2011b), The Team Referent EI Scale (Wei, Liu & Allen, 2016 b) and the Organizational SL Survey (Fry, 2013). Each of these surveys has an a priori factor structure or set of sub-dimensions derived in previous studies using different samples, many of which were from business settings. Given the unique nature of the sample for this study, it was felt that a factor analysis of the instruments was needed before proceeding with hypothesis testing. Therefore, each of these surveys was analyzed using the exploratory factor analysis technique in SPSS to find the most parsimonious arrangement of sub-dimensions for this sample population.

Exploratory factor analysis and confirmatory factor analysis results are explained in detail in Chapter 4 regarding the data analysis strategy that was specifically designed for this investigation.

Threats to Validity

External Validity

External validity refers to the generalizability of the study in applications outside the sphere of the current investigation. This study has reproducible applications in many settings due to the research design and the breadth of manifestation of the variables in so many sectors of society. Trust is a construct that is laudable to address in many organized settings, yet because of the sensitive nature of the concept, conducting assessments of trust within organizations can be awkward and in some cases embarrassing; especially if the outcome reveals less than favorable results. In the ecclesiastic community, there is a natural expectation that trust and spiritual intelligence, as well as an emotional quotient, would be present and flourishing throughout the organization. Results of this study of a religious organization have the potential to be reproduced in some of the more than 33,000 Christian denominations around the world in more than 235 countries (Barrett, Kurian, & Johnson, 2001). Reproducibility of the process designed by this study may require adjustments to adhere to the specific cultural population. Reproducibility may even be enhanced by the application of this process without some of the restrictions of this study and may become more robust with the structural hierarchy of some other religious organizations. Transferability of this research investigation process to any other venue will hopefully be reasonably feasible.

Internal Validity

Internal validity refers to clarity established in the research study that ensures that the conclusions drawn correspond with data gathered within the context of the

investigation. The intent of this investigation was to gather information from an organization in its natural environment without any experimental manipulation of any of the data.

The guidance of leadership regarding preaching or Bible classes can influence internal validity. If the preachers or elders decide to preach on topics that mirror the context of the internal validity, the inspirational sermon may influence the data. Leaders in the organization and points of contact within the organization were instructed to maintain a consistent emphasis on or avoidance of sermon or study topics that could skew the data.

History is a factor that affects internal validity. The history and cultural idiosyncrasies of a region or nation can influence the thoughts and attitudes of an organization (Schein, 2004). The history of this religious group is unique and complex as an undenominational/non-denominational fellowship of autonomous congregations joined by common belief. Liturgy may vary from congregation to congregation. However, fundamental doctrinal beliefs are consistent throughout the fellowship. The data gathering process was conducted consistently in each congregation following strict procedures by required research protocol to ensure clarity of every aspect of the investigation.

Construct Validity

Construct validity refers to the degree to which a test effectively measures the variables the study is designed to measure (Polity & Beck, 2012). A confirmatory factor analysis was conducted to ensure that the measures of the construct are consistent with

the objective of the research design. While it is conceivable that introduction of this study may influence participants attitude and behavior, every effort was made to prevent any construct validity compromise by Hawthorne effect. However, it is quite common for preachers, and religious leaders to preach and teach on trust, spirituality, and other variables embedded in the study. A strategy of consistency was exercised at each survey site to ensure as close to an identical survey procedure was experienced by each group.

Ethical Procedures

The president of the Mid-Atlantic Region does not have any jurisdictional control over any of the 39 congregations in the Greater Washington, DC., area. However, his endorsement provided favorable consent agreement that positively influenced 26 congregations in the area to actively participate. Leaders in each congregation were contacted and presented with a copy of the informed consent agreement and appointment set to brief leadership teams on the details of the data collection. Some leadership teams consisted of one person who gave approval to allow the organization to participate. The announcement was posted on the physical and or electronic bulletin board with a copy of the informed consent agreement. Three of the organizations set up leadership teams that I met with and provided comprehensive background and procedures to access to the online website. Three of the congregations asked me to make a brief presentation to their congregation to explain the background and process of completing the survey and the benefit of the study once the data collection and analysis was complete. All congregations provided me with a point of contact to their organization to clarify any aspect of the data collection process. I also made a brief presentation to the monthly Mid-Atlantic Preachers

meeting attended by regional preachers and elders, which included a question and answer forum. So, many of the local leaders were aware of the major precepts of the study and knew how to contact me for questions and clarification. To the best of my knowledge there were no problems with individuals who participated. Some members insisted that they do not participate in surveys and some were offended by the name survey monkey. Other than that, points of contact from congregations seemed to have a pleasant experience with the data collection process. Once the desired number of surveys were completed to meet the statistically significant number a date was set to close off access to the survey and participating congregations notified.

All potential participants were assured of confidentiality of their surveys. Emphasis was placed on the privacy and protection of all data in the study. An informed consent agreement was presented outlining the safeguards to the data provided for each congregation with the caveat to each participant that completion of the survey constitutes individual consent.

The Walden University Informed Consent Form: IRB Approval No. 11-09-17-0091973 was approved on 11/09/2017.

Inviting participants to volunteer for the study included :

1. Background information:
2. The purpose of this research
3. Procedures for logging onto the website
4. Sample questions
5. Voluntary nature of the study:

6. Freedom to accept or turn down the invitation.
7. Assurance that no one at participants congregation or any local congregations will treat them differently if they decide not to be in the study.
8. If participants decided to be in the study, they can still change your mind and stop at any time.
9. Participants were required to be 18 years of age or older and a member of the congregation they identify on the online survey
10. Risks and benefits of being in the study: sensitive issues regarding trust, emotions, and SL may be surfaced
11. No personal responses to the questions were revealed to anyone in the organization.
12. All survey responses were collated together to reveal a collective group reflection.
13. The potential benefits are the possibility gaining a knowledge of the current level of trust among members of the church and an assessment of relationships and spirituality.
14. The researcher received no monetary payment to conduct this study
15. Total Privacy was assured to each participant
16. Researcher point of contact was provided for any participant for questions about the study, as well as contact information to Walden University Research Participant Advocate for any questions concerning rights as a participant.

Each participant was provided with an access number to the online website where they were able to access the online survey in complete privacy. None of the participants requested a personal computer from me to complete the survey. A copy of the informed consent was presented to each participant. The primary means of data collection was via online survey monkey tool. A few members preferred using paper surveys. For members who desired paper surveys I personally provided the paper survey to the participant and collected the survey from them myself moments after they sealed the survey in an envelope. No person other than the participant and me saw the hand completed surveys. All participants were afforded total privacy and confidentiality. Once I collected the paper survey, I immediately entered the data into the survey monkey online program and secured the paper survey in a locked briefcase where it was transported to a secure locked safe in my residence. The only person having access to the paper data is me. Names of participants were not solicited. Archival data will be retained for 5 years and then destroyed. The survey monkey(nd) data is accessible only by Carl Wamble and Dr. David Ford, a committee member.

Once the study is approved by Walden University a presentation will be made to the Mid-Atlantic Preachers Forum. The data will not identify any specific congregation that participated, and data regarding any of the demographics will not be presented. There were no conflicts of interest with this study. While I know some of the participants, I do not work with them or for them. I see some of the participants on occasion, however, I do not have any influence over their responses to the survey, nor would I be able to differentiate any individuals survey responses.

All congregations that participated will be given the option of having a presentation of the data collated for their congregation for their future planning and use for organizational development, strategic planning and any other positive intervention. One congregation in particular provided approximately one third of the data. For that congregation a tailored presentation will be provided. Other congregations whose members provided a substantial volume of surveys to justify a significant representation of their organization will be provided tailored feedback. Some congregations only had one or two people respond to the survey, and their congregation will not receive a specific feedback presentation.

An appeal has already been made for a presentation to the Mid-Atlantic Lectureship conducted each summer in the Mid-Atlantic Region, once the study has been approved by Walden University.

In this chapter I have outlined the research design for this study to quantitatively investigate the relationships between the two predictor variables EI and SL and assess their relationship to each other as well as toward the first outcome variable of trust. Finally, the relationship between trust and the secondary outcome variable OE was determined by conducting correlation and regression analysis. The purpose of this study was to close the gap between the assessment of trust and OE in the ecclesiastic community and the corporate and academic communities and to determine if EI and SL are enablers for building trust within churches for OE. In order to gather the required data of the variables in this study three assessment tools were used. The Chatham trust instrument (2011b), the Fry SL instrument (Appendix F) and the Wei, Liu, & Allen,

(2016b) EI tools were used to collect data from the selected sample population. The OE questions for the survey are embedded in the SL survey. The Statistical Package for Social Sciences (SPSS) was used to conduct the statistical analysis along with the AMOS (analysis of moment) companion program. The initial data collection was obtained from participants using Survey Monkey data collection platform. Once the raw data was collected from survey monkey the data was thoroughly examined to ensure all responses were included on the survey. Once the data was cleaned a reduction process of exploratory factor analysis was conducted. From the EFA a correlation and regression analysis were completed. A hierarchical regression analysis was also conducted to examine the relationship hypothesized in the study..

Chapter 4 provides a complete report of the results of the analysis to include: data collection procedures and results, demographics, descriptive statistics, and hypothesis test results.

Chapter 4 Results

The purpose of this non-experimental quantitative investigation was to statistically evaluate the level of perceived trust among members and church leaders within a specifically selected religious organization and assess, within the church organization, the relationship with trust and OE using correlation and regression analysis. The EI and SL levels (predictor variables) were measured to determine correlation with organizational trust levels (first level criterion/outcome variable). Additionally, an analysis was conducted to determine the relationship between trust and OE (secondary criterion/outcome variable). I did not conduct a pilot study because the questions used in the study were all from previously validated studies. Pilot studies are conducted to provide funding bodies with the feasibility of a study (van Teijlingen & Hundley, 2002). In this case, funding bodies were not pursued. Authorizing bodies had expressed a desire to participate in the study early on in the creation of the investigation and the simple process of conducting a survey in a nonexperimental study did not warrant a pilot study.

Research Question(s) and Hypotheses

The term *predictor variable* was used in this study because this study was a nonexperimental investigation. The principal research questions, based upon the diminished level of trust in society and specifically in the church, were as follows:

- What is the current level of trust within the church group?
- What is the level of EI and SL behavior that may correlate with enabling trust in the church to influence mission effectiveness?

RQ1. Is the level of members' perceived organizational trust related to the members' perception of EI?

H01 There is no correlation between the members' level of perceived organizational trust and the members' perception of EI.

H1 There is a significant and positive correlation between the memberships' level of perceived organizational trust and the members' perception of the EI

RQ2. Is the level of perceived organizational trust related to the members' perception of SL behavior in the congregation?

H02 There is no correlation between the members' level of perceived organizational trust and the members' perception SL behavior in the congregation.

H2 There is a significant and positive correlation between the members' level of perceived organizational o trust and the members' perception of SL behavior in the congregation.

RQ3. Does the interaction of the 'congregations level of EI and SL behavior contribute to the congregation's perceived trust beyond either construct acting alone?

H03 There is no significant increase in the explained variance in perceived organizational trust resulting from the interaction of EI and SL behavior ($\Delta R^2 = 0$).

H3 The interaction of EI and SL behavior adds a significant amount of explained variance in perceived members' organizational trust ($\Delta R^2 > 0$).

RQ4 Is there a correlation between the level of perceived congregational trust and the outcome variable of members' OE/productivity?

H04 There is no correlation between the level of perceived trust in the church organization and the outcome variable of members' OE/productivity.

H4 There is a significant correlation between the level of perceived congregational trust and the outcome variable of members' OE/productivity.

Chapter 4 contains a comprehensive report of the results of the investigation to include: data collection procedures and some challenges of the actual data gathering process. Chapter 4 also include some background information on the data collection tools and procedures for analyzing and presenting the data to include demographic information and significance of the SPSS program. Finally, chapter 4 contain conclusions based on the extensive data collection and analysis.

Data Collection

I collected data during the initially established period of 2 weeks after IRB approval. Approval was granted at the end of November as key participants in the study were actively involved in preparation for various seasonal rituals. Commitment to long standing traditional and cultural celebrations around Thanksgiving, Christmas and New Year inhibited efforts on the part of key members of the sample population to announce and coordinate instructions for completing the online survey. Additionally, participants were under the impression that the data collection process was an entire year because the IRB approval letter had a date stamp that provided an extended period of time to collect the data to the end of 2018(Walden University, 2017). Therefore, participants did not have a sense of urgency for immediate commencement of data collection thinking that

they had until a year from the notification date to collect all of the data. Points of contact at each location were re-indoctrinated to the timelines for data collection and gradually commenced the prescribed data collection process. After the initial first two weeks only a fraction of the required sample sized responded to the recruitment. The data collection period was therefore extended to an indefinite time to reach the required number of responses to achieve statistically valid numbers. Once the minimum required number of participants was reached participant groups were informed of the milestone and given a date when the online survey would be discontinued.

Demographic Characteristics of Sample

One hundred ninety three participants were female, and 171 were male. The largest participating age demographic was the senior citizens (age 55 and older) with a response rate of (43.4%); followed by a 23% response rate from the 45-54 year age group. The 35-44 year age group represented 16.5% of the responses, while the 25-34 year old age group submitted 12% of the responses also 18-24 year olds represented 5% of respondents.

While 69% of the American population of this faith group identify as Anglo/European/White, only 18% of the respondents in this investigation were from the Anglo/European/White demographic (Lipka, 2015). The greater Washington, D.C area has a robust population of many different ethnic groups. The African American population has diminished in the District of Columbia by 7% (Martin, Hamilton, Osterman, Driscoll, & Drake, 2018). The African American population comprises only 6% of this faith-group nationwide. Yet the participation of African American members

was 69% of the sample population of this study. The Hispanic population in this faith group is only about 10% of the U.S. membership yet the Hispanic participation was 13.7% of the sample. The White/Anglo/European population was still a larger percentage of the congregation while the Arabian, Asians, Native Americans, and Multi-Racial ethnic group represented smaller participation. This is not unusual according to Lipka (2015) who argued that White/Anglo/European population still makes up the majority demographic within the religious community in the U.S.

The sample population for this study is representative of the demographic within the Mid-Atlantic Fellowship for this faith group which is a regional element of a community that includes approximately one million American Citizens. The sample size constituted approximately 30% more than the required number of participants to meet the minimum standard for statistical significance for this faith group. Table 2 includes demographic information of the 364 participants.

Table 2

Demographic Profile of Participants

Characteristics	<i>N</i>	%
Gender		
Female	193	56.0
Male	171	44.0
Age		
18—24	18	5.0
25-34	44	12.0
35-44	60	16.5
45-54	84	23.1
55 and over	158	43.4
Ethnicity		
African American/African Decent/Black	251	68.9
Anglo/European/White	46	12.6
Arabian/Middle-Eastern	0	0
Asian/Pacific Islander	1	.3
Hispanic/Latino/Spanish Origin	50	13.7
Multi-racial	16	4.3
Native American	0	0
Role in Congregation		
Elder	5	1.4
Evangelist	20	5.5
Deacon	15	4.1
Member	324	89.0

Descriptive Statistics

Table 3 provides a summary of the descriptive statistics for the predictor and outcome variables in this study. Generally speaking, it can be seen that the pattern of correlations among the study variables is such that they are all highly correlated ($p < 0.1$) with one another. The scale for measurement of all constructs was a five point Lickert scale ranging from: 1= strongly disagree, 2 =disagree, 3=neither agree or disagree, 4 =

agree, to 5 = strongly agree. The closer the response for each question was toward 5, the more agreement the participant had with the statement. Responses to questions with a 4 or 5 indicated a positive response to the question. A survey response of one or two was considered a negative response and a response of three was considered a neutral response.

Table 3

Descriptive Statistics of the Variables

Variables	Mean	SD	1	2	3	4
Emotional Intelligence	3.57	0.62	(.86)			
Spiritual Leadership	3.91	0.69	.67**	(.95)		
Trust	3.85	0.74	.60**	.85**	(.94)	
Organizational Effectiveness	3.87	0.73	.61**	.84**	.72**	(.91)

^a Diagonals are Cronbach alpha reliability coefficients.

* $p \leq 0.05$

** $p \leq 0.01$

Study Results

Factor Analysis

As briefly described in chapter 3, factor analysis provides a means to summarize data to facilitate interpreting patterns and relationships. Factor analysis uses a process of reducing dimensionality which allows researchers to optimize measurable and observable variables to fewer latent variables that share a common variance. (Yong & Pearce, 2013). In deriving the exploratory factor analysis results, dimensions or factors were constrained to have no loadings less than 0.40 on any one factor, and items that cross-loaded on more

than one factor were eliminated in order to address convergent and discriminant validity issues.

Convergent validity mean that the items within a single factor are highly correlated and is evidenced by the factor loadings. Discriminant validity concerns the extent to which factors are diminished and uncorrelated and can be demonstrate by items loading significantly on only one factor. However, if the factors are highly correlated this could potentially spell problems because of the large amount of shared variance (the square of the item loading). The exploratory factor analysis results for each instrument is discussed separately below followed by the confirmatory factor analysis results. The total sample was split into two equal parts of 182 respondents, with each half being used for the exploratory and confirmatory factor analysis procedures respectively. Once the Exploratory Factor Analysis and Confirmatory Factor Analyses were completed the total sample of 364 was re-assembled to run the correlation and regression analyses.

Exploratory Factor Analysis for Trust. The initial Trust survey consisted of 19 items arrayed over three underlying dimensions of : (1) commitment, (2) dependability, and(3) integrity. After conducting the EFA three dimensions emerged with 15 items loading on the three dimensions.

Exploratory Factor Analysis for EI. The EI instrument consisted of 16 items arrayed over four underlying dimensions of: (1)Team Emotional Self Awareness (2) Use of Team Emotions (3)Regulation of Team Emotions and (4)Team Emotional Interpersonal Understanding. After conducting an exploratory factor analysis, the pattern

matrix that emerged included three variables of (1) Self-awareness (2) Regulation of Team Emotion and (3) Interpersonal Understanding involving 10 items.

Exploratory Factor Analysis for SL and OE. The SL instrument initially included 34 items arrayed over eight dimensions. Initial dimensions were (1) Vision (2) Hope/faith (3) Altruistic love (4) Meaning/calling (5) Membership (6) Inner Life (7) Organization commitment and (8) Productivity/ Effectiveness.

The exploratory factor analysis streamlined the dimensions into two separate factors of SL with four dimensions of (1) Vision (2) Love (3) Meaning/calling and (4) Membership arrayed over 17 items and a second latent factor of Organization Excellence – a one dimension factor consisting of 7 items.

As a result of conducting the exploratory factor analysis, the variables were more precisely refined to fit the specific population that participated in this study. All three surveys were combined together in one instrument although each of the surveys were previously validated with different populations.

Confirmatory Factor Analysis. Analysis of Moment Structure Model (AMOS) is one of several structural equation modeling (SEM) software packages used widely in social science research. AMOS has been deployed by managers, psychologist, social scientists and organization behavior practitioners to analyze relationships and effects among observed and latent variables. Figure 2 depicts the item reduction process of conducting an EFA followed by a CFA while Figure 3 adds the model fit analysis and resulting dimensionality of the study variables shown in the third box

PRE-EFA		POST-CFA	
TRUST	(19)	TRUST	(15)
*Integrity	7	Integrity	6
*Dependability	7	Dependable/Commitment	9
*Commitment	5		
EMOTIONAL INTELLIGENCE	(16)	EMOTIONAL INTELLIGENCE	(10)
*Team Emotional self-awareness	4	Team Emotional Self-awareness	4
*Use of Team Emotions	4	Emotional Team Regulation	3
*Regulation of Team Emotions	4	Team Interpersonal Understanding	3
*Team Emotional Interpersonal Understanding	4		
SPIRITUAL LEADERSHIP	(25)	SPIRITUAL LEADERSHIP	(17)
* Vision	5	Vision	4
*Hope/Faith	4	Love	5
*Altruistic Love	5	Meaning /Calling	5
* Meaning /Calling	4	Membership	3
*Membership	4		
*Inner Life	5		
ORGANIZATION EFFECTIVENESS	(9)	ORGANIZATION EFFECTIVENESS	(7)
*Organizational Commitment	5	Commitment	3
*Productivity/Effectiveness	4	Productivity/Effectiveness	4



Figure 2. Exploratory factor analysis and confirmatory factor analysis

PRE- EFA		POST CFA		MODEL FIT	
TRUST	(19)	TRUST	(15)	TRUST	(13)
*Integrity	7	Integrity	6	Integrity	6
*Dependability	7	Dependable/ Commitment	5	Dependable /Commitment	5
*Commitment	5		4		4
EMOTIONAL INTELLIGENCE	(16)	EMOTIONAL INTELLIGENCE	(10)	EMOTIONAL INTELLIGENCE	(6)
*Team Emotional self- awareness	4	Team Emotional Self- awareness	4	Team Emotional/ Self- awareness	4
*Use of Team Emotions	4	Emotional		Team Interpersonal Understanding	2
*Regulation of Team Emotions	4	Team Regulation	3		
*Team Emotional Interpersonal Understanding	4	Team Interpersonal Understanding	3		
SPIRITUAL LEADERSHIP	(25)	SPIRITUAL LEADERSHIP	(17)	SPIRITUAL LEADERSHIP	(16)
* Vision	5	Vision	4	Vision	4
*Hope/Faith	4	Love	5	Love	5
*Altruistic Love	5	Meaning /Calling	5	Meaning /Calling	5
Meaning /Calling	4	Membership	3	Membership	2
*Membership	4				
*Inner Life	5				
ORGANIZATION EFFECTIVENESS	(9)	ORGANIZATION EFFECTIVENESS	(7)	ORGANIZATION EFFECTIVENESS	(7)
Organizational Commitment	5	Commitment	3	Commitment	3
Productivity /Effectiveness	4	Productivity/ Effectiveness	4	Productivity /Effectiveness	4

Figure 3. Exploratory factor analysis/confirmatory factor analysis and model

Exploratory factor analysis/ Confirmatory factor analysis and Model Fit

There are a number of CFA metrics that are used to determine the goodness of fit of the resulting dimensions. The most common metric values that are considered to represent “good” fit are Chi-square/df (< 3) CFI (>95), RMSEA ($<.8$), SRMSR ($<.09$), Composite Reliability (CR $>.70$), and Average Variance Extracted (AVE $>.50$) CR and AVE are used to judge convergent and discriminant validity of the scales, along with the factor loadings. The CFA diagrams and master validity checks (Gaskin, 2016a) for each of the scales as well as the model fit analysis are shown in Appendix H. However, a summary of the CFA metrics for the scales are provided in Table 5 below. For the most part, the CFA metrics indicate moderate to good fit for each of the scales.

Table 4.

Confirmatory factor analysis on the study constructs

	X ²	df	X ² /df	AVE	CFI	RMSEA
EI	83.96	32	2.62	0.50	0.95	0.10
SL	245.08	113	2.17	0.55	0.95	0.08
Trust	147.70	78	1.89	0.56	0.96	0.07
Organizational Excellence	30.29	11	2.75	0.60	0.98	0.10
Four-Factor Model Fit	1297.41	775	1.67	--	0.92	0.06

Appendix H contains confirmatory factor analysis diagrams and associated validity data for:

1. Trust and the three dimensions of integrity, commitment and dependability.

2. EI and dimensions of self-awareness, emotional regulation, and Interpersonal understanding
3. SL and dimensions of love, vision, meaning and calling, and membership
4. OE
5. Composite Model Fit Analysis with latent variables of : Trust, SL, EI, and OE.

Reliability Analysis

Chronbach's Alpha is the reliability measure used for this study within the SPSS program. Reliability analysis was conducted on each of the latent variables with satisfactory results. Chronbach's alpha is a common reliability measure used among organizational behavioral scientists and widely used as a measure of reliability in the social sciences (Bonnet & Wright, 2014). Values for all factors in this study are excellent according to George and Mallery (2016) (values > .70) Reliability data is displayed on the correlation matrix diagonal in Table 3. The Cronbach alpha values were also found to be equal to the composite reliability values that emerged for the CFA analysis

Regression Analysis

Regression analysis is a statistical method of predicting relationships among variables. Researchers using regression analysis can measure the strength of impact of multiple regression variables on an outcome variable using a regression line (Ray,2015).

A linear regression analysis was conducted to assess the research hypothesis associated with the four research questions. In particular, hierarchical regression incorporating the Entry variable selection method was used, whereby predictor variables are

entered sequentially in predicting the outcome variable. The enter method is appropriate when dealing with a small set of a predictor variables (Statistic Solutions, nd).

Hierarchical Regression Analysis

Hierarchical regression is a way to show if variables in a study explain a statistically significant amount of variance in the outcome variable after accounting for all other variables. This technique allows the researcher to specify control variables that could potentially account for some of the outcome results beyond that of the predictor variables. In this case three control variables were used to measure the effect of gender, age, and role within the organization prior to examining the impact of the predictor variable on the outcome variables. The F-ratio tests whether the model is significantly better at predicting the outcome than using the mean as a best guess. Specifically, F-ratio represents the ratio of the improvement in the prediction that results from the model, relative to the inaccuracy that still exists in the model. SPSS calculates the exact probability of obtaining the value of F by chance, if the improvement due to fitting the regression model is much greater than the inaccuracy within the model and the value is greater than 1. For model 1, the value of $F = 5.129$, which is highly significant ($p < 0.002$). For model 2 the value of $F = 157.322$, which is highly significant ($p < 0.001$). The results can be interpreted as the Model 2 significantly improving the ability to predict Trust.

The Regression results for the hypothesis tests are provided in Table 5 below, following the explanation of the hypothesis tests.

Table 5

Hierarchical regression analysis for hypothesis tests (N=364)

Independent Variable	Dependent Variable: Trust					Dependent Variable: Org. Excellence
	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6
Controls						
Age	-.004	.007	-0.28	-.025	-.024	.022
Gender	-.143	-.064	-.063	-.059	-.058	-.001
Church role	-.178**	-.120*	-.053	-.054	-.054	.016
Predictors						
EI	H1	.774***		.055	.096*	
SL	H2		.900 ***	.571**	.834***	
EI Xsl	H3				-.011	
Mediator						
Trust	H4					.720***
R ²		.041	.427	.722	.725	.726
ΔR ²		.041**	.386***	.681***	.684***	.001

^a Coefficients are standardized coefficients

* p < 0.05 ** p < 0.01 *** p < 0.001

Research Question 1

RQ1 Is the level of members' perceived organizational trust related to the members' perception of EI?

H01 There is no correlation between the members' level of perceived organizational trust and the members' perception of EI.

H1 There is a significant and positive correlation between the memberships' level of perceived organizational trust and the members' perception of organizational EI

A regression analysis was conducted on the first hypothesis with a result of a significant and positive regression coefficient for EI($\beta=0.627$, $p<.001$)(see Model 2, Table 5) moderate to strong positive correlation between EI and trust.

Therefore *H01* The null hypothesis is therefore rejected and *H1* accepted. There is a significant and positive correlation between the memberships' level of perceived organizational trust and the members' perception of the EI(EI) within the congregation.

Research Question 2

RQ2. Is the level of perceived organizational trust related to the members' perception of SL behavior in the congregation?

H02 There is no correlation between the members' level of perceived organizational trust and the members' perception SL behavior in the congregation.

H2 There is a significant and positive correlation between the members' level of perceived organizational trust and the members' perception of SL behavior in the congregation.

The results of the linear regression on SL significantly predicted Trust , ($\beta = 0.84$, $t(361) = 19.86$, $p < .001$.) (see Model 3, Table 5) This indicates that on average, a one-unit increase of SL will increase the value of trust by 0.84 units.

Therefore, HO2 is rejected. There is a significant and positive correlation between the members' level of perceived organizational trust and the members' perception of SL behavior in the congregation.

Research Question 3

RQ3. Do the interaction of the 'congregations' level of EI and SL behavior contribute to the congregation's perceived trust beyond either construct acting alone?

H03 There is no significant increase in the explained variance in perceived organizational trust resulting from the interaction of EI and SL behavior ($\Delta R^2 = 0$).

H3 The interaction of EI and SL behavior does not add a significant amount of explained variance in perceived members' organizational trust ($\Delta R^2 > 0$).

The result of the linear regression analysis shows that the interaction term of EI \times SL is not significant ($\beta = -0.021$, $p > 0.10$; $\Delta R^2 = 0.001$, ns). Therefore, HO3 could not be rejected and the null hypothesis is accepted.

Therefore, the research question results tend to support the null hypothesis with a negative effect of the two predictor variables proving to be incompatible when working simultaneously. Deployment of the predictor variable behaviors will most likely need to be carefully orchestrated to obtain the optimum benefit of the characteristics of the desired outcome. So, there is no significant increase in the explained variance in

perceived organizational trust resulting from the interaction of EI and SL behavior. H03 is not rejected.

Research question 4

RQ4 Is there a correlation between the level of perceived congregational trust and the outcome variable of members' perceived organizational commitment and effectiveness?

H04 There is no correlation between the level of perceived trust in the church organization and the outcome variable of members' perceived OE/productivity.

H4 There is a significant correlation between the level of perceived congregational trust and the outcome variable of members' perceived OE/productivity.

The results of the linear regression model were significant indicating that approximately 51% of the variance in OE is explainable by trust. Trust significantly predicted OE with a beta coefficient of 0.72. This indicates that on average, a one-unit increase of Trust will increase the value of OE by 0.72 units.

For H04 the null hypothesis is rejected. The notion that there is no correlation between the level of perceived trust in the church organization and the outcome variable of members' perceived organizational commitment/and effectiveness is false. H4 is accepted.

The regression results for the research hypothesis are summarized in Table 6 below and Table provides a summary of the outcomes of the hypothesis tests in this study. As seen in Table 6, three of the four null hypotheses were rejected.

*Table 6.**Summary of Hypothesis Tests*

Hypothesis	Predictor Variable	Outcome Variable	Result
1	EI	Trust	Supported
2	SL	Trust	Supported
3	EI and SL	Trust	Not Supported
4	Trust	OE	Supported

Summary

Based on the statistical analyses undertaken in this study, EI and SL are useful characteristics for building trust. Building trust is a potentially useful strategy for OE. There are several metrics for measuring OE in ecclesiastic communities. Chapter 4 contains a comprehensive report of the results of the investigation to include: data collection procedures and some challenges of the actual data gathering process. Chapter 4 also include background information on the data collection tools and procedures for analyzing and presenting the data to include: demographic information and significance of the SPSS analysis tools, research data collected and hypothesis results.

Chapter 5 Discussion, Conclusions, and Recommendations

The purpose of this quantitative investigation was to statistically evaluate the level of perceived trust among members and church leaders of a selected religious organization using correlation and regression analysis. The EI and SL levels (predictor variables) were measured to determine relationships with organizational trust levels (first level criterion/outcome variable) and ultimately establish a baseline of EI, SL, and trust, and the impact of those variables on OE (secondary criterion/outcome variable). The key findings revealed a positive impact of EI and SL on trust. This investigation also supported the hypothesis that organizational trust has a positive influence on OE.

In this final chapter, interpretations of the findings of the study are presented. Anticipated enhanced population awareness is expected to encourage active organizational and community positive social change. Furthermore, the results of this study are expected to energize the community to be an example for other organizations affiliated with members in order to build and perpetuate a culture of trust and effectiveness in relationships in the community.

Interpretation of the Findings

After thorough analysis of the data collected from the sample population, the following inferences were made: Three of the four hypothesis were in alignment with the associated alternative hypotheses. Only one of the null hypotheses was supported by the data. The overall focus of this investigation was the concept of trust within churches and the impact of that level of trust on OE. The first question addressed trust and EI. It explored two elements of behavior and character that are prominent in many ecclesiastic

circles. However, the terminology of emotional intelligence is not a common lexicon in most religious circles. Instead terminology such as being my brother or sisters keeper would be much more familiar. . Trust is such a paramount component of spiritual life that just about everyone would quickly identify with trust as a fundamental cornerstone of religious philosophy. In Christianity, many would reference Proverbs 3:5,6 (Maxwell, 2014) which compels believers to trust in the Lord with all their heart and not to trust one's own understanding. In fact, the cited scripture mandate that one should surrender unconditional trust in the divine authority with the assurance that a direction will be revealed to guide every aspect of one's life. The word trust is referenced approximately 125 times in the Bible, which is the only foundational document of rules and governance of this faith group (Blue Letter Bible, n.d.), and it provides an array of doctrinal behaviors for people in every strata of society and in a multiplicity of scenarios.

Research in trust and religious organizations often associates the concept of faith in the organizational context, and often highlights instances of mistrust and betrayal (Caldwell, Davis, & Devine, 2009; Pace, 2016). Sosis (2005) raised the question of whether religion promotes trust in light of the positive impact that religion and trust have on world affairs. Sosis (2005) emphasized that the general expectation of world society is that trust in religious circles is a tacit entity that can go unchecked because it is so integral to the integrity and efficacy of religious organizations. However, there is such inconsistency and absence of generalizability of the established definition of trust in the religious community that it is exceedingly difficult to track, document, and research (Sosis, 2005). Yet the growing number of incidents of distrust in the religious community

has become a catalyst for investigation of the phenomenon of unethical behavior among the clergy comparable to the rise in distrust in all pockets of society (Marty, 2010). Shupe (2017) speculates that religious leaders have exploited their followers in a multiplicity of ecclesiastic practice. Trust and suspicion are strong variables in many social, political, and spiritual interactions (Kee & Knox, 1970). Leiter(2017) contends that the variable of trust is increasingly a national security issue with direct causality to breakdown between the U.S. President and the CIA, FBI and National Security Agencies. Beigi, Tang, Wang & Liu (2016) link distrust and social media with EI by exploiting use of emotional interaction online as a valuable means of detecting social attitudes and perspectives through internet surveys. Mulqueen (2012) has documented the use of EI in building trusts in the workplace and becoming a major factor in improving job performance. Espy (2018) declares that EI can help build teams in a work environment or in the community and have a significant impact on cultivation of trust.

EI however, does not immediately resonate with members of most religious groups, and in fact can be rather intimidating due to the intellectual impact of the sound of the concept when introducing the idea to potential participants in the study. Nevertheless, the concept of EI is not a foreign perception in ecclesiastic circles. EI is woven into the philosophical fabric of the doctrine of the belief systems in just about every religious group. EI is merely an awareness of one's own feelings and the feelings of others and the management of those feelings and behaviors in an intimate or group setting. Unlike trust, the syntax of EI does not appear in classical religious doctrine. However, the concept of personal awareness and self-examination is expressed in many

places throughout the scriptures (Genesis 4:5-13, II Corinthians 11:28, Maxwell, 2014).

Therefore, this simple explanation and scriptural reference to enlighten participants to the relevance of EI enhances the understanding and importance of participating in the study.

When the data is presented to the participants of the study, an approach will be used that should allow them to comfortably and enthusiastically receive the data. In fact, the

etymology of the word enthusiasm is from the Greek word *enthousiasmos*, meaning the god within, or inspiration or possession by a god. So, in the delivery of this objective

material collected in a scientific venue; an ecclesiastic approach will be used to appeal to the receiving audience in a way that will compel them to use the data for positive social

change within their immediate religious community. Hopefully recipients of this data will identify ways in which this information will be useful in many aspects of their lives.

Hopefully a positive continued exploration of the concepts will influence future planning and development.

SL is also a concept familiar to many of the participants in this survey. While spirituality and religion have close relationships many of the precepts of SL as portrayed by Fry (2003) were not originally designed to interface with religious individuals.

However, Fry & Altman (2013) indicate that infusion of a religious component with SL does not hinder the concept. The major tenants of SL are: vision, hope and faith and altruistic love, all of which are very familiar to most members of this sample population.

While SL and EI both had positive impact on trust within the organization when acting separately; the two entities combined created a negative effect. Grant (2014) and Nagler, Reiter, Furtner, and Rauthmann (2014) speculates that EI has positive aspects

that can provide individuals with insight into others behaviors as well as personal countenance during human interaction. However, the same keenness that has the potential to give rise to compassion and empathy can be deployed in a diabolical fashion. The same EI that empowered millions via the famous “I have a dream” speech by Dr. Martin Luther King: was mobilized in a different fashion 20 years earlier by a charismatic leader by the name of Adolf Hitler. New evidence claims that highly develop emotionally intelligent individuals can also be skillful manipulators (Grant, 2014; Nagler, Reiter, Furtner, & Rauthmann, 2014). Keen EI skills can also enable individuals to use effective influence strategies in positive and negative way. Cote, Decelles, McCarthy, Van Kleef, & Hideg .(2011) refer to the ability to ambidextrally manage the nuances of EI as the Jeekyll and Hyde of EI. Cote et. al.(2011) and a team of researchers at the University of Toronto observed Machiavellian behavior among individuals who scored high on EI surveys. Sosis (2005) points out that while most people have a natural inclination to believe that religious are trusting and honest, that there is a significant body of research that documents distrustful and diabolical behavior among paritioners as well as ministers. Marty (2010) points out that building trust in religious organizations is extremely hard. Spencer, Winson, & Bocarnea (2012) conducted an exploratory factor analysis on Wickman’s (2004) Pastors at Risk Inventory with questions of trust and emotional state as part of the evaluation of a preachers likihood of forced or unforced resignation. Two major outcomes of the Spencer et. al. (2012) study were vision conflict and compassion fatigue. Fry (2003) emphasizes in the SL Model that vision is a major variable that contributes to productivity and ultimate effectiveness. The While some of these sinister

proclivities are potentially associated with the genre of this research the emphasis will be on the positive application of the information.

Limitations of the Study

The parameters of this study were restricted to a specific religious organization that comprises less than one percent of the national population of the U.S.(Martin, Hamilton, Osterman, Driscoll, & Drake, 2018; Royster, 2018), This study was also limited geographically to the Mid-Atlantic region of the United States of America. While members of this faith group outside of the Mid-Atlantic Region expressed interest in the study, the participants for establishing the baseline study were limited to the designated region of the U.S. with this undenominational fellowship of religious believers. There are approximately 30-39 congregations of this particular faith group in the Greater Washington, D.C. area to include Northern Virginia and Maryland as far Northeast as Baltimore, Maryland. The numbers fluctuate because congregations have been known to disestablish. During this data gathering at least one congregation completely dissolved and members either completely left the faith or transferred their membership to another congregation. While there are doctrinal differences between congregations that impose restrictions between some congregations, no congregation of this faith group was limited in their opportunity to participate if they chose to support the study. The access to the survey was limited to online internet application to survey monkey(nd). A number of members expressed an unwillingness to use the internet for fear of hacking into their personal computer, and some were offended by the name of the internet data collection tool “survey monkey(nd)”. The bulk of participants resided in the Greater Washington,

D.C. area. However, some participants on the outer fringes of the Mid-Atlantic Region also participated.

The generalizability of this investigation process has great potential. This particular faith group has a decentralized structure meaning that the element of trust is very crucial to compel autonomous clusters of groups to come together in mutual support without a centralized command and control leadership established on earth. The same process used with this religious group could probably be easily modified to a religious group or any business that is either centralized or decentralized. An organization with a centralized organizational structure could probably have much more robust response because of the ability to mandate to subordinate components within the organization to comply with instructions to complete the data collection process.

Likewise, a non-religious organization such as the military, any U.S. Government entity of corporate organization could launch the same process used here and have successful outcomes. The original survey instruments would be very compatible with non-religious entities and easily adaptable to the specific culture where such a study would be beneficial.

Theoretical Contribution

The concept of trust is well established throughout practically every religious institution. In the Christian religion trust is a major cornerstone of faith upon which the church is built (Proverbs3:5,6, Maxwell, 2014) . Furthermore; the founding fathers who framed the constitution of The United States of America expressed a proclivity to religious influence and included the words “In God we trust” as a core value (United

States Department of the Treasury,2011). Over the last four decades trust in American religious institutions has steadily declined to all-time lows (Twenge, Campbell Carter, 2014). The clergy has come under considerable scrutiny with scandals and public humiliation(Marty, 2010). Sosis (2005) declares that the expectation of trust within religious organizations is sorely misdiagnosed. Woodroof (personal communication, 2015) has written extensively on the issue of trust in the faith group investigated in this study and expressed trepidation regarding the crisis of trust in many religious organizations, declaring that many churches are reluctant to investigate the nuances of trust in part because of what Ridiger describes as clergy killers. Clergy killers are individuals or groups who aggressively strive to destroy a minister in the United States every six minutes (Rediger, 1997).

Woodroof (2012) further asserts that trust is a major factor in the survival, sustainment and future growth of the church. Woodroof serves as an interim minister to fill ministry positions while congregations are transitioning from the loss of a minister. This study provides a concrete quantitative analysis of a particular faith group that has not been assessed before. The positive correlation between trust and EI and SL opens new avenues of exploration to bring about positive social change by expanding the study. Clergy have chronicled some of the calamities of failures of trust in religious organization, but this is a premier study for this faith group that will hopefully be a catalyst for other religious groups to study, and to add to the research on trust conducted in the corporate sector. Woodroof evaluated the perception of a specific religious

community from a scientific standpoint to provide concrete data for leaders and members to use for assessing fundamental beliefs regarding trust, EI, SL and OE.

SL theory grew in prominence in America the wake of ethical scandals in the corporate sector before the turn of the 21st century. Enron, Tyco, WorldCom, Global Crossing and others were forced into bankruptcy due to materialistic entanglements (Gupta, 2015). SL was viewed as a means to promote ethical principles into organizations to elude dangerous business practices that could lead an organization into fiscal calamity. Leaders and followers in an organization can promote SL by empowering members to create a harmonious atmosphere by working toward a common vision with a sense of united purpose and a calling to make a difference and facilitate hope toward building an intrinsic desire to do the right thing (Fry & Cohen, 2009). Fry(2013) documented interventions with a diversity of organizations, but confessed that he had worked with very few ecclesiastic organizations (Fry, 2015, personal communication). Since most of the organizations were secular there was a need to address the fact that many people associate spirituality with religion.

The human spirit is a vital part of the holistic individual. Zohar and Marshall (2001) contend that spiritual intelligence is the superior intelligence that animates and influences all intelligence entities that constitute human existence. Anderson (2000) identifies the human spirit as an intangible life affirming force that is an intimate part of the innermost being.

An interesting dynamic of this study is the forthright collaboration of the transcendental/religious aspect of this study from a standpoint of participants embracing

the concept of God as a higher power. A critical component of the SL model is intrinsic motivation which is enhanced by commitment to the vision and mission. Because sample population in this study is a religious organization, the potential conflict of confrontation with differing beliefs was not a problem. There are varying nuances regarding doctrinal convictions between individuals, but for the most part not to the extent that differing views would interfere with implementation of major projects within the congregation.

The architects of the SL model were very flexible about any belief system that SL participants might have regarding a deity and did not want to restrict involvement of any organization members or cause potential conflict because of differing perspectives and commitment to a deity. The SL model was designed primarily to accommodate an environment of employment. Workplace spirituality does not require a person to have a religious belief system, but rather a devotion to the mission of the organization that facilitates a sense of belonging and fulfillment. In the secular world the concept of a higher power is offered to organization members who do not have a religious preference. The optimum transcendent ontology of the spiritual leader is in alignment with the mission of the organization. Salanova (2013) offers a spectrum of levels of organization commitment with four typologies of well-being ranging from: (1) relaxed as a typical compliant employee to (2) the enthusiastic member who is a diligent contributor to (3) workaholic who reaches the level of tense over-achiever and finally the least desired condition of (4) burned out who has pushed his or herself beyond the limits of balanced well-being.

This study uses spirituality as a predictor variable and empirically examines the perception of spirituality from an objective point of view in a religious setting where spirituality has been viewed as more mystical as opposed to empirical. In the last several decades the debate over religion and spirituality has been a contentious phenomenon. This study will add a new dimension to the body of research that has been conducted with SL theory in exclusively secular environments by focusing on a sample population that has the ecclesiastical perspective. Studies before this have focused on employees and companies, this study focuses on members in their home congregation where their commitment to the mission of the organization is in most cases purely voluntary and not dependent on professional performance. The exploratory factor analysis and confirmatory factor analysis reconfigured the variables to align with this religious population, bringing a unique research focus to religion and spirituality.

Additionally, EI was analyzed among the members providing a new opportunity for self-reflection and assessment of the collective emotions of the specific congregation where they worship. The data from this study will hopefully open a new vista of opportunities for individuals, congregation, and regional fellowships to build trust by the self-awareness and objective aspects of SL such as vision, hope and faith and altruistic love. Instead of having a vague subjective perception of EI, hope and faith and altruistic love, members will hopefully embrace the revolutionary change in basic assumptions of using concrete scientific data to use the metrics to evaluate their current relationships as well as plan for the future.

Finally, the concept of OE was examined in relationship to the variables of trust and EI and SL. Members will no longer have the uncertainty of guessing the status of their organization around these variables, but they will have concrete, tangible data to work with to plan their future. Yg & Jung(2017) have analyzed the importance of trust in contributing to OE by building commitment and organizational citizenship. Using SPSS and AMOS to evaluate trust and OE in the healthcare community Yg, and Jung (2017)

In the 21st century the influence of religion is everywhere. Eighty seven percent of the world population has some affinity toward a religious belief (Chioco, 2017; Harper, 2012; Mani, 2017). A person does not need not be an active participant in religious practices to feel the impact of religion in the world. . Attendance at the Constitutional Convention in America in 1787 required some affiliation with a Christian church (Vile, 2005). Since religion is a ubiquitous variable in American Society, promoting the concept of trust from an empirical standpoint beyond the traditional transcendental approach will hopefully give more concrete credibility to the precepts of spirituality in religious organizations as well as expanding influence in society.

Theoretically the contribution that this study makes to promoting positive social change is to equip religious organizations with a baseline study regarding members views beyond subjective speculation, but with concrete, objective quantitative data to construct a way forward to achieve organizational goals and objectives. An assessment of congregations of this faith group in the Greater Washington, D.C. area revealed that of the 30 plus congregations that existed at the time of the assessment, annual planning consisted primarily of spiritual edification involving prayer and review of budgets and

attendance numbers. Only three of the thirty organizations actually used data collected from members of their congregation to facilitate future planning for the congregation. Data collected from this study will be shared with leadership of participating congregations and provide them with concrete feedback from members to assist them in future church activities. Weisbord & Janoff, (2007) and Dannemiller (2000) insist that organizations that actively involve members in various stages of planning for activities in the organization or more likely to be active participants in support and implementation of strategies for positive change.

Marx (1844) declared that religion was a debilitating phenomenon fabricated by humans creating an illusion of deception with no positive outcome associated with reality or influence on positive social change. Weber (1958) however, believed that the strong social ethic created by religion via encouraging productive capitalist values is a strong contributor to positive social change. This study is the first documented empirical study of this religious organization, which at one time was the fastest growing religious group in America. Hopefully the recipients of this data will be champions for moving forward to continue to use this process and even improve on the process to strive toward perfection.

Recommendations

This study has examined the emotional and spiritual enablers in a selected population with the intent to use the data as a starting point for equipping the participating population with empirical data that might be used for positive social change.

The recommendations will hopefully be received in the spirit of the fundamental tenants of SL of hope and faith, and used to move toward perpetual OE.

The first recommendation is follow-up and feedback to the collective Mid-Atlantic leadership. The Mid-Atlantic fellowship was instrumental in providing access to the sample population. I would like to make an informal presentation to the Mid-Atlantic Leadership to give an overall view of the details of the survey. Specific names of participating congregation and explicit data will not be shared in the collective brief. I hope that leaders will see the benefit of using the data for future interventions and explore the next level of building trust among Mid-Atlantic leaders.

Follow-up with individual congregations will be initiated to present collated data to them for future study and to provide them with data for positive self-evaluation and possible consideration for strategic planning. Part of the contracting agreement for conducting the survey research was agreement to provide feedback to the congregations regarding the data from the survey. Hopefully the feedback from the data collected will encourage participant congregations to support future investigations regarding developing a culture of trust.

Administer simple and very brief feedback survey to assess the perspective of participants in terms of the viability of using the data for future appreciative inquiry. Feedback from the participants will hopefully help future researchers have a perspective of the culture of the population in this study. Construct a workshop designed to generate discussion about strategies that each congregation can use to build a culture of trust from the data received from the quantitative study. This will enable me to work with other

organization development practitioners to explore avenues of incorporating the data into strategic planning workshops or any intervention to help the individual congregations or collective Mid-Atlantic Fellowship build trust and become enlightened about some of the possibilities for future interaction. An appreciative inquiry or future search workshop will hopefully energize members and empower them to take steps toward taking ownership of the data and move in a positive direction for continuous positive development.

Investigate the demographic composition of the feedback to determine if there is any significance in the skewed response of African American participants when the African American demographic comprise a significantly small percentage of the total population of this particular faith group. There is an imbalance of demographic participation, particularly compared to the overall demographics of the greater Washington, D.C. area. This particular faith group has an interesting cultural dynamic that parallels with the historical civil rights era in the United States. The current and evolving demographics in the Washington, D.C. Area; and the intriguing fluctuation in the cultural and political climate could possibly create an interesting future social environment that would make analysis of the emotional and spiritual enablers for building trust a useful study for churches and the greater Washington, D.C. area spawning positive social change.

Implications

This research includes practical implications for local and regional leaders to quantify organizational perceptions of the relationship of EI, SL, trust and OE. All of these variables have been studied extensively by members of the sample population and

are embedded in the organizational ethos, however, the philosophical exposure of these principles has been primarily from a transcendental perspective. The virtues of trust and the essence of SL, interpersonal and intrapersonal perceptiveness which are alignment with EI are thoroughly expounded upon in bible studies and liturgical discourse primarily delivered in a pedagogical style. The extent to which cognitive reception of these precepts are received, internalized, and embedded in values and behaviors of members is very subjective. This study provides concrete metrics to identify the level of perception of each of the predictor variables of EI and SL that have proven to be influence factors in the level of trust and ultimately the OE of this sample population. Embedded in the EI data is the revelation that self-introspection and observation of others emotional state are important components to build trust.

Positive Social Change

The findings of this study provide insights to a community that is not accustomed to empirically based feedback that can be used directly within their organization. The primary method of addressing ways to build trust is by way of oratorical discourse through a sermon or pedagogical interaction in a Bible class or small group discussion. Depending on the particular teaching style of the preacher or layperson, an andragogical venue may be exercised to encourage open discussion that has proven to be an effective adult learning technique (Maduli, Kaura, & Quazi, 2018).

There was previously no standard way to assess the extent to which the message of trust building could influence the recipients to bring about positive change. The findings of study provides a baseline for determining the level of EI within the

organization and thus providing a barometer of awareness of trust building qualities. The mean for EIs was 3.6 indicating a proclivity toward an awareness of the value of EI in building trust in the congregation.

This study has illuminated a definite positive correlation to EI and trust building. Additionally, the after effects of the study can possibly produce a Hawthorne effect and appreciation for being a brother and sisters' keeper which have a linkage to the gestalt of this study. A number of leaders who strongly supported this study have already enthusiastically requested follow up workshop type interventions to explore ways to develop strategies to build trust in their organization. Leaders provide definitive influence to positively influence emotions bringing out a resonance that can have a positive impact on the organization. Charismatic leadership can garner follower trust that can be a powerful catalyst to foster commitment to the organization and have a positive impact outside the organization as well (House, 1977).

Church leaders can have a positive impact on the lives of members in their congregation as well as enhance the self-esteem of the community and society (Asamoah, 2017). The civil rights movement in America was driven by the leadership of prominent members of The African American Community. Preachers in the African American Community have unique status. Dr. Martin Luther King Jr. is an example of an African American preacher who became an icon of charismatic SL influencing thousands and ultimately millions to move in the direction of positive social change (Redziniak, 2016).

Evangelists who were leaders and people influential in facilitating this study within their congregation, will be briefed on the feedback from their members, that will

hopefully assist them in better understanding the climate of their organization. The survey data collection instrument was designed to empower participants to give anonymous non-threatening feedback regarding their congregation. The feedback will hopefully enhance open and honest reflection of the organization climate to cultivate positive, trusting relationships.

SL. In the religious world, the term SL is a very common vernacular. Every religion can relate to some aspect of spirituality. In the secular world spirituality is also a familiar concept thanks to the introduction of SL and spiritual intelligence. Like the other latent variables, trust and EI, people do not walk around with a metric displayed on them that indicates their level of spirituality. In Christianity, as in many religions, faith is a barometer of one's level of spirituality, perhaps even a measure of trust. Yet faith by its very definition is "The substance of things hoped for and the evidence of things not seen"(Hebrew 11:1, Maxwell, 2014). Faith, all by itself is dead (James 2:14-26, Maxwell, 2014). In order for church organizations to experience the true benefits of this study, the essence of this data will be used to operationalize the energy that has been expressed by participants with their strong support of this investigation.

In this study, scientific methods were deployed to provide a metric to determine the level of SL among members, and the correlation between spirituality and EI that may contribute to providing strategies to implement continuous quality improvement for the organizations that participated and for non-participants who will interact with the participants or read about the results of this study in future publications.

OE. Churches of all faiths are experiencing decline in attendance and facing some of the contemporary challenges in the social environment where they minister. Some church groups have made efforts to identify reasons for church decline and explore some methods that might restore vitality to the organization (Ford, 2015). While literature was available to document some of the decline in the faith group that was examined, writers speculated on what they perceived would be some of the causes of decline in attendance and collected information via qualitative interviews and based on personal observation of the evolution of the cultural norms over the last forty years. OE is a factor of systemically assessing an organization based on a number of variables such as location of the congregation and adjustment to contemporary trends in a traditionally conservative cultural environment(Yeakley, 2012) .

The Bible contains a robust inventory of strategies regarding OE by way of parables, historical accounts, and commands that are designed to leave a legacy of wisdom for generations thousands of years after they were originally written (Romans 15:4-13, Maxwell, 2014). A number of conscientious participants and observers of this investigation who have an appreciation for systems thinking and see the value of using concrete empirical data for OE have expressed an interest in taking advantage of this milestone study to expand to larger frontiers with this scientific approach and move beyond the religious setting to use this design to assist in bridging the gap in building trust in a diversity of organizations.

Trust in the institutions of business, media, government and non-governmental organizations worldwide dropped significantly in 2017 and continues on the same trend

in 2018 (Edelman, 2018). Media is at all-time low (Edelman, 2018) The President of the united states declares that the media is fake news and has been cited as making in excess of 6,000 false or misleading claims in 649 days (Washington Post, 2018). The model used in this study in the current form is obviously not the ideal archetype to use to address issues in the nations executive residence or to remedy the glaring global crisis of trust to bring about instant worldwide OE, however, the spark that has been ignited with this small population has the potential to enlighten the participants to the extent that they are enthusiastic about using the current data for positive organizational transformation.

Conclusion

Trust is essential for effectiveness in any society. Trust is vital for business success, and virtually every type of relationship from community involvement and even to the most basic family unit. Throughout history distrust has been a detrimental factor that has impeded progress and positive development. Yet instances where trust is cultivated and enhanced have revealed constructive and effective relationships that have proven to be socially and financially beneficial.

SL promotes hope and faith in a vision of serving others through altruistic love. The hope of positive outcomes can be promoted with effective use of EI which enriches relationships through heightened self-awareness and interactions that build trust.

Religious organizations are paragons spiritual behavior that embrace the virtues of introspection, self-evaluation and compassion that have the capacity to promote trust which contributes to OE. More than eighty percent of the world population has a

proclivity to recognize the positive principles of spirituality offered through religious organizations.

This study revealed a positive relationship between SL and organizational trust. A positive relationship was also revealed between EI and trust. Trust was also proven to have a positive relationship with OE. This study represents a milestone analysis of the influence of EI, SL on trust and the ultimately the positive relationship of all three on OE. Revelation of these facts can be used to enlighten the sample population which is a cross section of American society. The benefits of the data of this study can be adapted to business, community work and various segments of society for positive social change.

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Appendix A: Permission to Use Trust Survey

Trust and Employee Satisfaction Survey

Note: Test name created by PsycTESTS

PsycTESTS Citation:

Chathoth, P. K., Mak, B., Sim, J., Jauhari, V., & Manaktola, K. (2011b). Trust and Employee Satisfaction Survey [Database record]. Retrieved from PsycTESTS. doi: 10.1037/t24191-000

Test Shown: Full

Test Format: This measure utilizes a 10-point Likert-type scale (1 = strongly disagree, 10 = strongly agree).

Source:

Chathoth, P. K., Mak, B., Sim, J., Jauhari, V., & Manaktola, K., (2011). Assessing dimensions of organizational trust across cultures:

A comparative analysis of U.S. and Indian full-service hotels. *International*

Journal of Hospitality Management, Vol 30(2), 233-

242. doi: 10.1016/j.ijhm.2010.09.004 © 2011 by Elsevier.

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PsycTESTS™ is a database of the American Psychological Association

Appendix B: Trust Satisfaction Survey

PsycTESTS™ is a database of the American Psychological Association

Integrity

- My organization treats me fairly and justly.
- My organization takes significant measures to lead me in the right direction.
- My organization has sound policies to guide me.
- My organization encourages openness in the relationship among employees.
- My organization communicates with me openly and honestly.
- My company tells me the truth, whether it is pleasant or not.
- My company tells me everything I need to know.

Commitment

- My organization tries to maintain a long-term commitment with me.
- My organization shows confidence in my knowledge.
- My organization has built a long-lasting relationship with me.
- My company is willing to invest in me.
- My organization shows confidence in my skills.
- My organization values my input.
- I feel loyal to my organization.

Dependability

- I can rely on my organization's management to keep its promises.
- I am willing to let my organization make decisions for me.

- My organization helps me to deal with all my crises.
- My organization guides me when I do not have the skills, knowledge, or capabilities to handle the situation.
- My organization has a well-established mentorship program for me to obtain guidance from senior employees.

doi: 10.1037/t24191-000

Appendix C: Permission to Use EI Survey

Team Referent Emotional Intelligence Scale

PsycTESTS Citation: Wei, X. Liu, Y., & Allen, N.J. (2016). Team-Referent Emotional Intelligence Scale[Database record]. Retrieved from PsycTESTS. doi <http://dx.doi.org/10.1037/t48960-000>

Instrument Type:

Rating Scale

Test Format:

The 16 items are rated on a 5 point Likert-type scale.

Source:

Wei, Xuhua, Liu, Yongmei, & Allen, Natalie J. (2016b) Measuring team emotional intelligence: A multi method comparison. *Group Dynamics: Theory, Research, and Practice*, Vol 20(1), 34-50. Doi: 10.1037/gdn0000039

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Appendix D: EI Survey

Team-referent emotional intelligence Scale

Note. The response format is 5-point Likert-type scale (1 = totally disagree to 5 = totally agree)

Team Emotional Self-Awareness

1. Team members have good sense of why they have certain feelings most of the time.
2. Team members have good understanding of their own emotions.
3. Team members really understand what they feel.
4. Team members always know whether or not they are happy.

Use of Team Emotion

5. Team members always set goals for themselves and then try their best to achieve them.
6. Team members always tell themselves we are a competent team.
7. Our team is a self-motivating team.
8. Team members would always encourage themselves to try their best.

Regulation of Team Emotion

9. Team members are able to control their temper so that they can handle difficulties rationally.
10. Team members are quite capable of controlling their own emotions.
11. Team members can always calm down quickly when they are very angry.
12. Team members have good control of their own emotions.

Team Emotional Interpersonal Understanding

13. Team members always know others' emotions from their behavior.
14. Team members are good observers of others' emotions.
15. Team members are sensitive to the feelings and emotions of others.
16. Team members have good understanding of the emotions of people around them.

Appendix E: Permission to Use SL Survey

From: "Fry Jody" <lwfry@tamuct.edu>
To: "carl wamble" <carl.wamble@comcast.net>
Sent: Thursday, May 19, 2016, 5:16:57 PM
Subject: Use of SL Survey

Carl,

Got your message. I can't the email you referred to. I do see that you accessed our IISL site, but there was no message. Returned your call but went to voice mail.

Regardless, you are more than welcome to use our SL survey (latest version attached) as well as any of our models, methods, and tools.

I'm about to leave the country and won't be available until after 6/1. More than happy to schedule a call after that.

Best regards,

Louis W. (Jody) Fry, Ph.D.
Professor, Texas A&M University - Central Texas
1001 Leadership Way
Killeen, TX 76549
lwfry@tamuct

Appendix F: Spiritual Leadership Survey

Spiritual Leadership Questionnaire Items by Scale

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

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

1. The leaders in my organization "walk the walk" as well as "talk the talk."
AL1
2. The work I do makes difference in people's lives.

MC1
3. I feel my organization appreciates my work, and me.

MEM1
4. I feel like "part of the family" in this organization.
OC1
5. I know and can describe my purpose and mission in life.
IL1
6. The conditions of my life are excellent.
SL1
7. I really feel as if my organization's problems are my own.

OC2
8. I have faith in my organization and I am willing to "do whatever it takes" to ensure that it accomplishes its mission.
HF1
9. I feel my organization demonstrates respect for me, and my work. **MEM2**
10. The leaders in my organization are honest and without false pride.
AL2
11. I would be very happy to spend the rest of my career with this organization.
OC3
12. My organization is trustworthy and loyal to its employees.
AL3
13. I seek guidance on how to live a good life from people I respect, great teachers/writings, and/or a Higher Power, Being, or God.
IL2
14. The work I do is meaningful to me.
MC2
15. I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for.
HF2

16. I demonstrate my faith in my organization and its mission by doing everything I can do help us succeed.

HF3

17. The work I do is very important to me.

MC3

18. I understand and am committed to my organization's vision.

VIS1

19. In my department, everyone gives his/her best efforts.

PRO1

20. In my department, work quality is a high priority for all workers.

PRO2

21. I feel I am valued as a person in my job.

MEM3

22. The leaders in my organization have to the courage to stand up for their people.

AL4

23. My job activities are personally meaningful to me.

MC3

24. I am satisfied with my life.

SL2

25. I maintain an attitude of gratitude even when faced with difficulties.

IL3

26. My organization has a vision statement that brings out the best in me.

VIS2

27. In most ways my life is ideal.

SL3

28. My organization's vision is clear and compelling to me.

VIS3

29. My work group is very productive.

PRO3

30. My organization's vision inspires my best performance.

VIS4

31. My organization is kind and considerate toward its workers, and when they are suffering,
wants to do something about it.

AL5

32. I feel highly regarded by my leaders.

MEM4

33. My work group is very efficient in getting maximum, output from the resources (money, people, equipment, etc.) we have available.

PRO4

34. I maintain an inner life or reflective practice (e.g., spending time in nature, prayer, meditation, reading inspirational literature, yoga, observing religious traditions, writing in a journal).

IL4

35. If I could live my life over, I would change almost nothing.

SL4

36. I set challenging goals for my work because I have faith in my organization and want us to succeed.

HF4

37. I talk up this organization to my friends as a great place to work for.

OC4

38. I have compassion for the hopes and fears of all people, regardless of how they view the world based on their culture and past experiences.

IL5

39. I feel a strong sense of belonging to my organization.

OC5

40. So far, I have gotten the important things I want in life.

SL5

Appendix G: Participant Survey

Please take the time to fill out this survey. It is not necessary for you to write or sign your name on the form. Although this survey is anonymous, and names will not be recorded, we ask that you answer all the questions as accurately as you can, using the scale below. In this survey department refers to any ministry, committee, group, or activity within the congregation. Member; refers to individuals above the age of 18 who have officially declared affiliation with the congregation where they are completing the survey, including members of the leadership team and administrative staff.

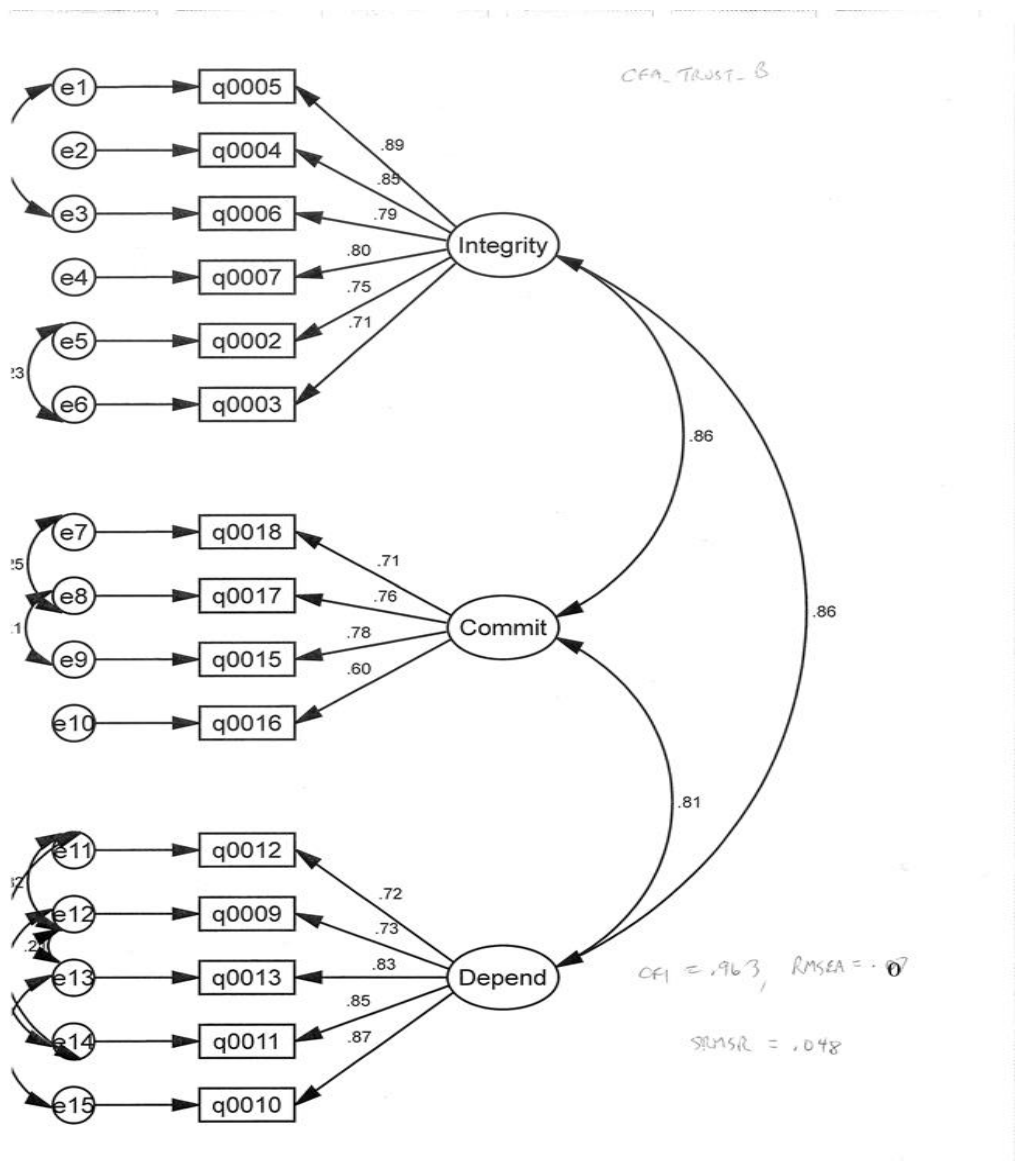
1 = Strongly Disagree 2 = Disagree 3 = Neither Agree nor Disagree 4=Agree 5= Strongly Agree

1. My congregation members treat me fairly and justly.
2. My congregation members take significant measures to lead me in the right direction.
3. My congregation members have sound policies to guide me.
4. My congregation members encourage openness in the relationship among members.
5. My congregation members communicate with me openly and honestly.
6. My congregation members tell me the truth, whether it is pleasant or not.
7. My congregation members tell me everything I need to know.
8. My congregation members try to maintain a long-term commitment with me.
9. My congregation members show confidence in my knowledge.
10. My congregation members have built a long-lasting relationship with me.
11. My congregation members are willing to invest in me.
12. My congregation members show confidence in my skills.
13. My congregation members value my input.
14. I feel loyal to members of my congregation.
15. I can rely on my congregation members to keep their promises.
16. I am willing to let my congregational members make decisions for me.
17. My congregation members help me deal with all my crises.
18. My congregation members guide me when I do not have the skills, knowledge, or capabilities to handle the situation.
19. My congregation has a well-established mentorship program for me to obtain guidance from members.
20. I understand and am committed to my congregations' vision.
21. My congregation has a vision statement that brings out the best in me.
22. My congregation's vision inspires my best performance.
23. My congregation's vision is clear and compelling to me.
24. I have faith in my congregation and I am willing to "do whatever it takes" to ensure that we accomplish our mission.
25. I persevere and exert extra effort to help my congregation succeed because I have faith in what we stand for.

26. I set challenging goals in my ministerial department because I have faith in my congregation and want us to succeed.
27. The members of my congregation walk the walk as well as talk the talk.
28. The members of my congregation are honest and without false pride.
29. My congregation members are trustworthy and loyal to one another.
30. The members of my congregation have the courage to stand up for one another.
31. My congregation members are kind and considerate toward their members, and when they are suffering, want to do something about it.
32. The ministerial department I support makes a difference in people's lives.
33. The ministerial department I support is meaningful to me.
34. The ministry department I support is very important to me.
35. My ministerial department activities are personally meaningful to me.
36. Members of the congregation are appreciated for the work they do.
37. Members of the congregation demonstrate respect for work in the church
38. Members have a sense of being valued for their work in the ministry department.
39. Members in the congregation are highly regarded by the leaders
40. Members of this congregation can describe their purpose and mission in life.
41. Members of this congregation seek advice on how to live a good life from people they respect, great teachers/writings and/or God.
42. Members maintain an attitude of gratitude even when faced with difficulties.
43. Members maintain an inner life or reflective practice (e.g., spending time in nature, prayer, meditation, reading inspirational literature, yoga, observing religious traditions, writing in a journal).
44. Members have compassion for the hopes and fears of all people, regardless of how they view the world based on their culture and past experiences.
45. Members feel like "part of the family" in this congregation.
46. Members really feel as if the congregation's problems are their own.
47. Members would be very happy to spend the rest of their life with this congregation.
48. Members talk up our congregation to friends as a great place to worship.
49. Members of the congregation feel a strong sense of belonging.
50. In my ministry department, everyone gives his/her best efforts.
51. In my ministry department, earnest stewardship is a high priority for all workers.
52. My ministry is very productive.
53. My ministry department is very efficient in getting maximum, output from the resources we have available.
54. Church members have a good sense of why they have certain feelings most of the time.
55. Church members have a good understanding of their own emotions.
56. Church members really understand what they feel.
57. Church members always know whether or not they are happy.
58. Church members always set goals for themselves and then try their best to achieve them.
59. Church members always(usually) tell themselves we are a competent team.
60. Church members form a self-motivating team.

61. Church members always encourage themselves to try their best.
62. Church members are able to control their temper so that they can handle difficulties rationally.
63. Church members are quite capable of controlling their own emotions.
64. Church members can always calm down quickly when they are very angry.
65. Church members have good control of their own emotion
66. Church members always know others' emotions from their behavior.
67. Church members are good observers of others' emotions.
68. Church members are sensitive to the feelings and emotions of others.
69. Church members have a good understanding of the emotions of people around them.

Appendix H: Confirmatory Factor Analysis Diagrams and Validity Check Results



Trust Confirmatory Factor Analysis Diagram

Model Validity Measures

	CR	AVE	MSV	MaxR(H)	Integrity	Commit	Depend
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Integrity	0.914	0.640	0.731	0.923	00800		
Commit	0.807	0.514	0.731	0.819	O. 855 * * *	0.717	
Depend	0.899	0.643	0.731	0.910	O. 855 * *	0.808****	00802

Validity Concerns

Discriminant Validity: the square root of the AVE for Integrity is less than its correlation with Commit.

Discriminant Validity: the square root of the AVE for Commit is less than its correlation with Integrity.

Discriminant Validity: the square root of the AVE for Depend is less than its correlation with Integrity.

Discriminant Validity: the AVE for Integrity is less than the MSV.

Discriminant Validity: the AVE for Commit is less than the MSV. Discriminant Validity: the AVE for Depend is less than the MSV.

References

Significance of
Correlation

s: t

t P < 0.100

* p < 0.050

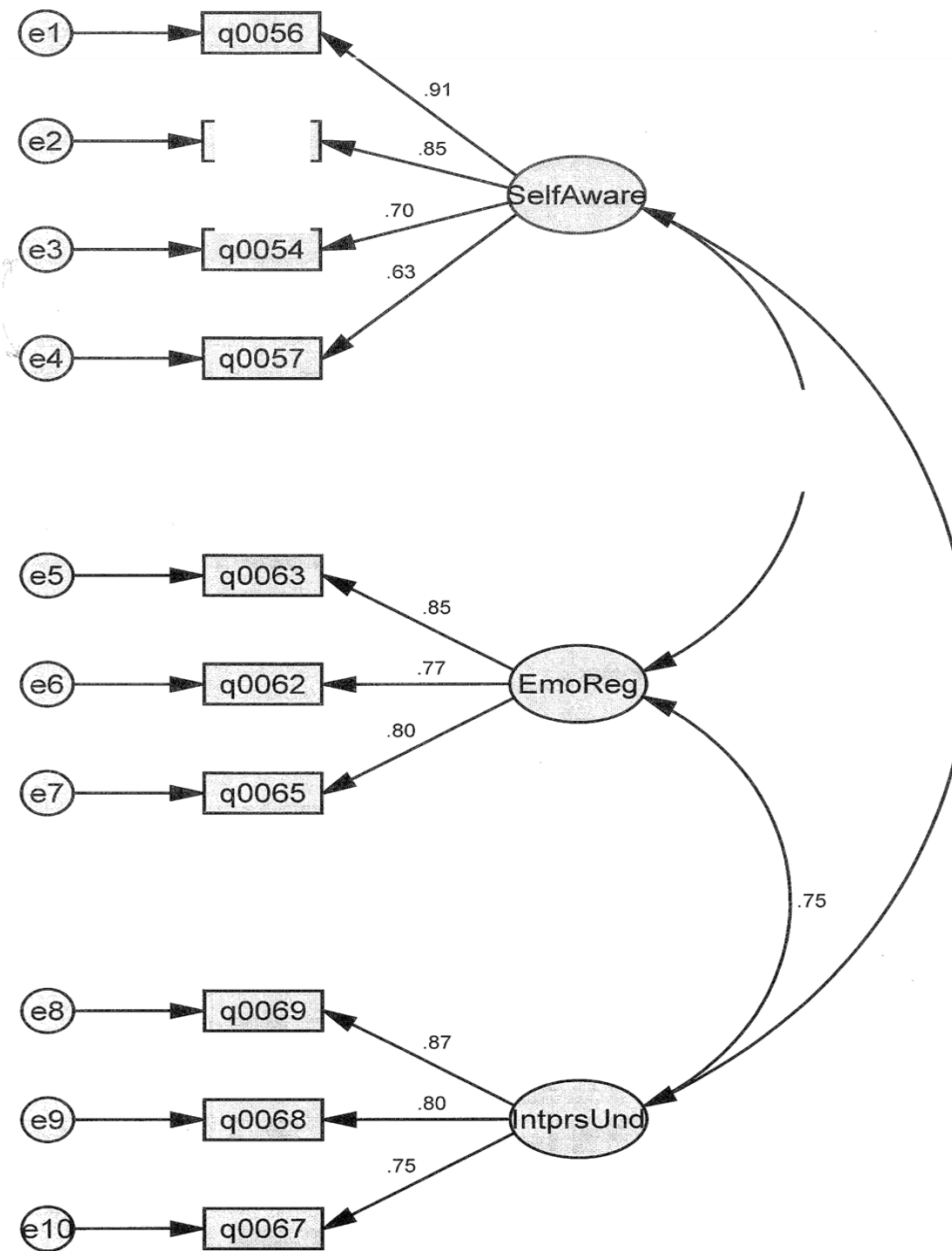
** p < 0.010

*** p < 0.001

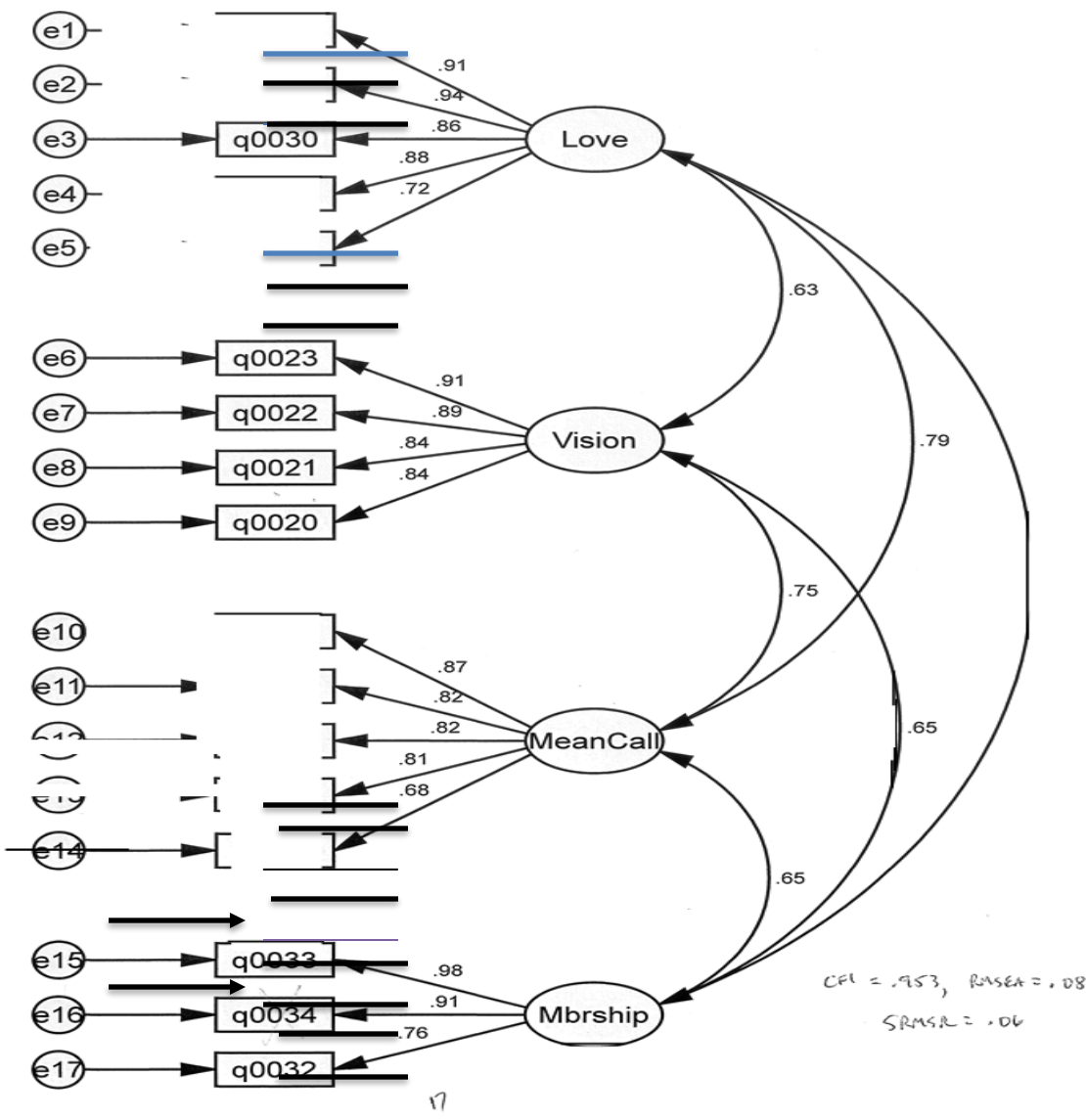
Thresholds From:

Hu, L., Bentler, P.M. (1999), "Cutoff Criteria for Fit Indexes in Covariance Structure Analysis: Conventional Criteria Versus New Alternatives" SEM vol. 6(1), pp. 1-55.

--If you would like to cite this tool directly, please use the following: Gaskin, J. & Lim, J. (2016b), "Master Validity Tool", AMOS Plugin. [Gaskination's StatWiki](#).



Emotional Intelligence Confirmatory Factor Analysis Diagram



Spiritual Leadership Scale Confirmatory Factor Analysis Diagram

Model Validity Measures

	CR	AVE	MSV	MaxR(H)	Love	Vision	MeanCall	Mbrship
Love	0.936	0.746	0.628	0.950	0.864			
Vision	0.926	0.759	0.558	0.930	0.631***	0.871		
MeanCall	0.899	0.643	0.628	0.909	0.793***	0.747***	0.802	
Mbrship	0.919	0.792	0.420	0.971	0.502***	0.648***	0.646***	0.890

Validity Concerns

No validity concerns here.

References

Significance of Correlations:

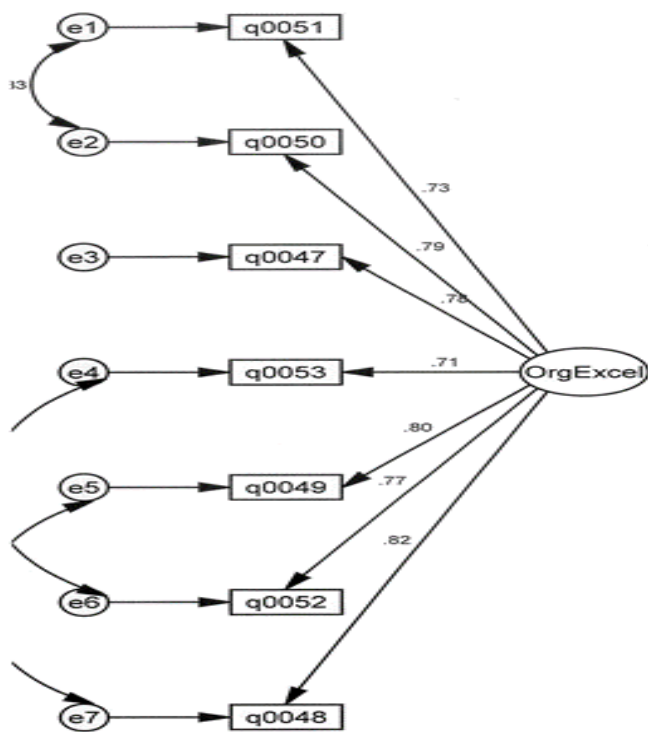
t p < 0.100

* p < 0.050

** p < 0.010

*** p < 0.001

Spiritual Leadership Model Validity Measures

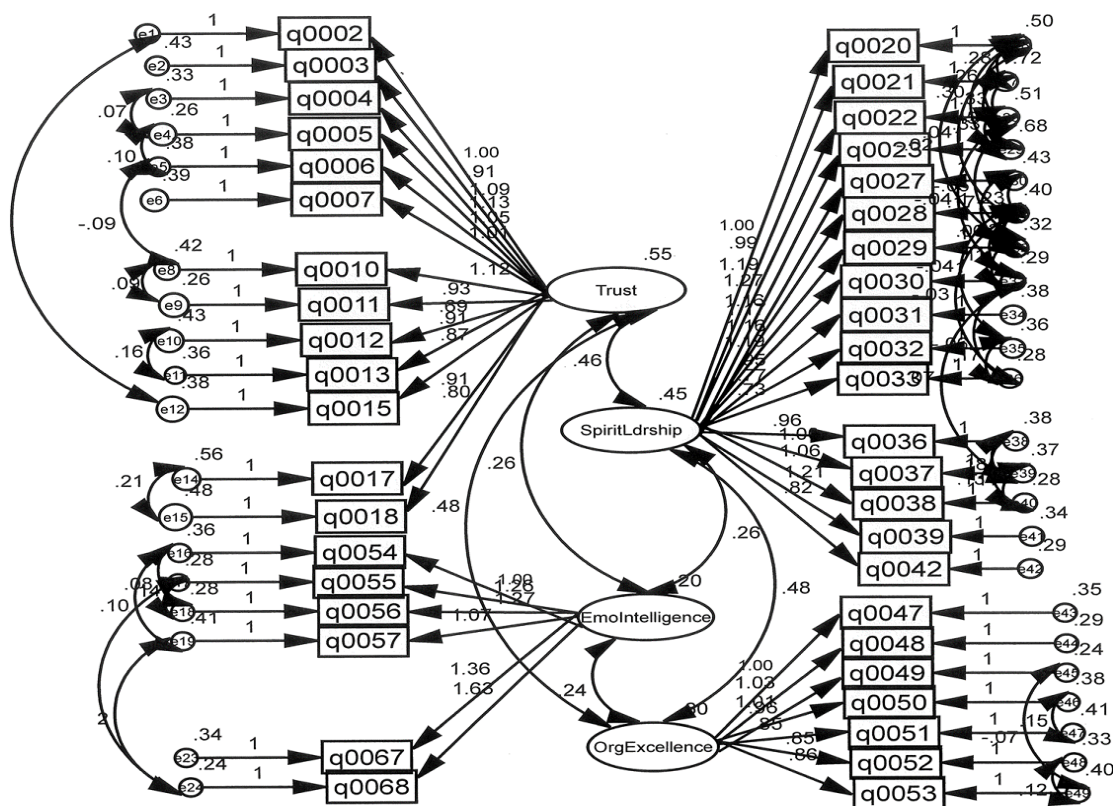


	CR	AVE	MSV	MaxR(H)
OrgExcel	0.912	0.598	0.915	0.0773

Validity Concerns

No validity concerns identified

Organizational Effectiveness Confirmatory Factor Analysis Diagram and Validity Measures



Model Fit Analysis Diagram of Trust, Spiritual Leadership, Emotional Intelligence and Organizational Effectiveness/Excellence

Model Validity Measures

	CR	AVE	MSV	MaxR (H)	Trust	SpiritLdrs hip	Emo Intelligen ce	OrgExcell ence
Trust	0.944	0.565	0.876	0.949	0.751			
SpiritLdrs hip	0.950	0.546	0.880	0.954	0.936***	0.739		
Emolntelli gence	0.856	0.502	0.728	0.872	0.780***	0.853***	0.708	
OrgExcell ence	0.914	0.603	0.880	0.919	0.837***	0.938***	0.692***	0.777

Validity Concerns

Discriminant Validity: the square root of the AVE for Trust is less than its correlation with SpiritLdrship.

Discriminant Validity: the square root of the AVE for Trust is less than its correlation with OrgExcellence.

Discriminant Validity: the square root of the AVE for SpiritLdrship is less than its correlation with Emolntelligence.

Discriminant Validity: the square root of the AVE for Emolntelligence is less than its correlation with Trust.

Discriminant Validity: the square root of the AVE for OrgExcellence is less than its correlation with Trust.

References

Significance of Correlations:

t p < 0.100

* p < 0.050

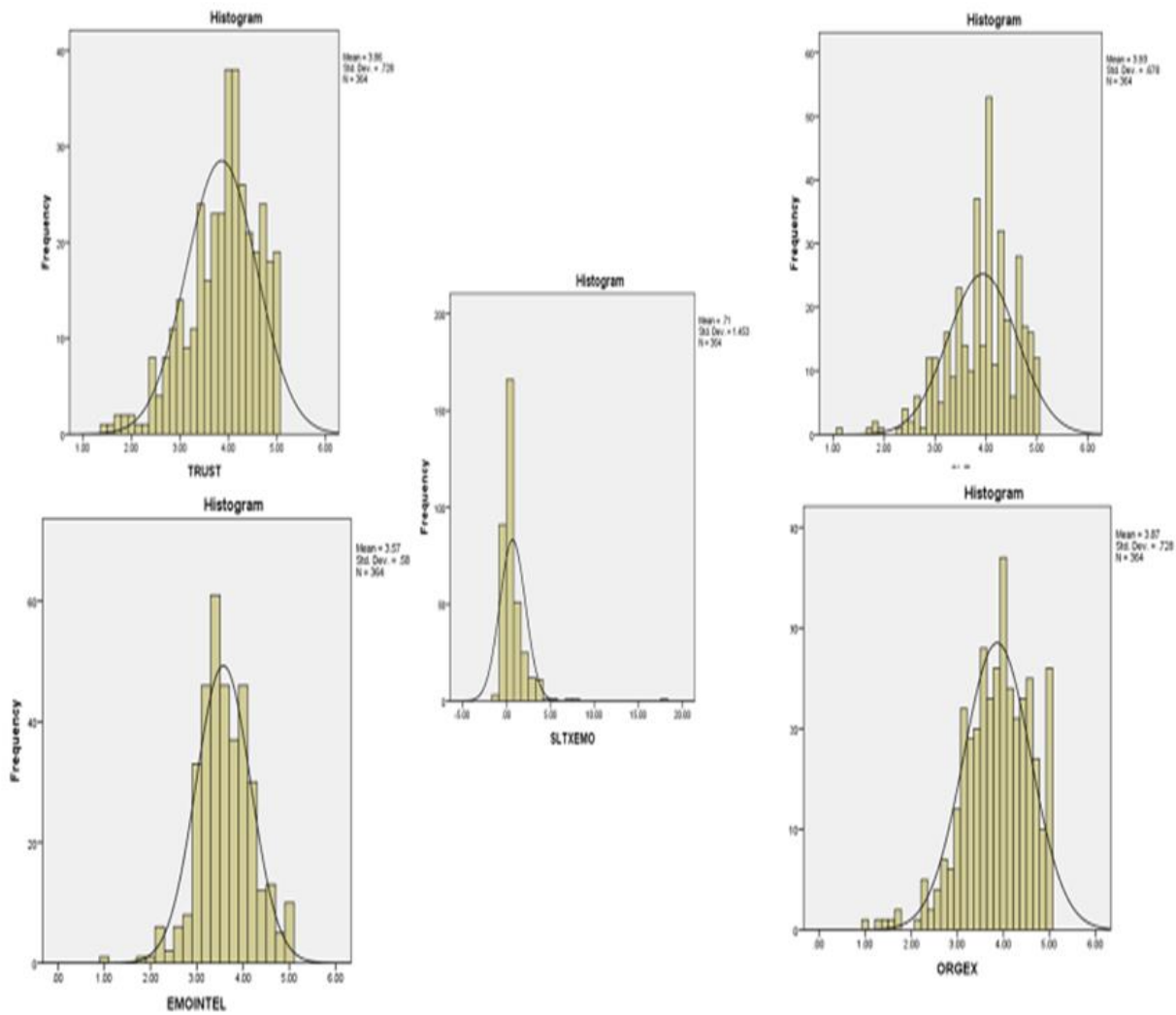
** p < 0.010

*** p < 0.001

Thresholds From:

Hu, L., Bentler, P.M. (1999), "Cutoff Criteria for Fit Indexes in Covariance Structure Analysis: Conventional Criteria Versus New Alternatives" SEM vol. 6(1), pp. 1-55.

Appendix I: Histograms



Histograms of average responses to survey questions by variable category