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Spirituality and Servant Leadership--The influence of spirituality on servant leadership among small business entrepreneurs
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The influence of spirituality on servant leadership among small business entrepreneurs

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2010

Abstract

The Influence of Spirituality on Servant Leadership Among Small Business
Entrepreneurs

by

Sharilyn D. Franklin

MBA, Fontbonne University, St. Louis, 1995

BA, Indiana University, Bloomington, 1989

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Applied Management and Decision Sciences

Walden University

November 2010

Abstract

Servant leadership, which promotes virtuousness and altruism, is gaining attention as a potential solution to the perceived leadership crisis, as evidenced by the ethical breakdown of some of America's largest corporations. Entrepreneurs, who represent 99% of all employers, play a significant role in the American economy as innovative risk takers and early adopters. As such, it is important to understand how they relate to servant leadership. The purpose of this quantitative study was to explore research questions related to (a) the extent to which servant leadership is practiced by small business entrepreneurs, and (b) the relationship between their levels of spirituality (i.e., virtuousness) and servant leadership. The study was grounded in both servant leadership theory and motivation (expectancy value and self-efficacy) theories. To address the research questions, the Spirituality Assessment Scale and the Servant Leadership Profile (Revised) were used to measure the levels of spirituality and servant leadership, respectively. Descriptive and inferential statistics (i.e., simple linear regression) were used to analyze data from surveys completed by a representative sample of 48 small business entrepreneurs. This analysis revealed (a) a 21% level of servant leadership practice among the sample of small business entrepreneurs, and (b) a statistically significant, negative correlation between spirituality and servant leadership. These findings suggest that (a) a positive connection between spirituality and servant leadership should not be presumed, and (b) servant leadership research should take its place among nonreligious perspectives on leadership. This study contributes to social change by fostering the growth of servant leadership in a broader segment of the leadership population, thus addressing the perceived leadership crisis more effectively.

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Dedication

This dissertation is dedicated to my hero, the ultimate leader of all time. The one who commissioned this work and served in the capacity of father and friend, manager and motivator, protector and provider, and sustainer and savior. He has become my Lord and fulfills my life. He is the Almighty God. Thank you, God, for calling me to leadership and for choosing me for this task. Thank you for being so wonderful, supportive, and patient. Thank you for being you, an omnipotent, omnipresent, and omniscient keeper of my soul. Thank you, father, I love you!

Father God, Lord Jesus Christ, you stated, "The harvest is plentiful but the workers are few, ask the Lord of the harvest to send out workers" (Luke 10:2). I am asking you to send out workers. Please allow this and subsequent works to bless others with new knowledge, wisdom, and understanding of your will and purpose for their lives.

Acknowledgments

Scripture reads, "Many are the plans in a man's heart, but it is the Lord's purpose that prevails" (Proverbs 19:21). I can certainly attest to this statement because this dissertation represents a magnificent and fulfilling journey (personal, professional, and spiritual) that would not have been possible without the love, encouragement, and support received from my husband, friend, and soul mate, Clifford Dale Franklin. He is the most brilliant man that I have ever met. He is an excellent example of a leader and I am so glad that God led me to him. Thanks for your sacrifice, sweetheart.

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Chapter 1: Introduction to the Study

The Research Objective

Increasingly, researchers, theorists, and writers of all disciplines are embracing servant leadership (SL) and adding to the body of knowledge related to it. As a result, interest in SL has grown significantly in the last decade (Wong & Davey, 2007). This interest is believed to result from global competition that forces American companies, large and small, to increase productivity, improve performance, and pursue innovation. According to Greenleaf (1977), "We've got to produce more for less, and with greater speed than we've ever done before. The only way to do that in a sustained way is through the empowerment of people" (p. 2). The growth of SL may also be attributable to the fact that it is, as Spears (2005) noted, a fundamental way to improve the quality of caring within organizations.

Concurrently, in a manner similar to the growth of SL, the literature has also evolved. In early research on SL, knowledge claims were qualitative and anecdotal in nature (Lanctot & Irving, 2007). By the year 2005, researchers began to operationalize themes and present attributes that could be measured empirically (Lanctot & Irving, 2007). As a result, numerous quantitative studies were conducted and the literature on SL expanded dramatically (Lanctot & Irving, 2007). In the process, as shown in Table 1, there has been much discovery.

Consequently, the literature includes discussion of the attributes, features, benefits, and rationale for SL. The literature also presents descriptions of large corporate entities like Starbucks, Synovous, and Southwest Airlines as SL practice sites (Lanctot &

Irving, 2007), as well as instructions on when and how to overcome barriers to, implement, and sustain servant leadership. However, a few areas of interest concerning servant leadership remain underdeveloped. Some of the gaps in the literature investigated in this study are:

1. Research involving small business entrepreneur participants.
2. Research that explores the spiritual orientation of small business entrepreneurs.
3. Research to ascertain the degree to which SL is practiced among small business entrepreneurs.
4. Research that measures the relationship between spirituality and SL.
5. Research that attempts to describe likely SL practitioners.

Accordingly, this study explored SL and filled gaps in the literature concerning its practice.

Background of the Study

Small business entrepreneurs employ the majority of people in the United States, and represent 99.7% of all employers (Cornwall, 2007). According to the Small Business Administration (SBA), small businesses employ about half of all private sector employees and pay more than 45% of total U.S. private payrolls (as cited in Cornwall, 2007). In addition, these small, innovative firms produce 13 times more patents per employee than large patenting firms do, and their patents are twice more likely than large firm patents to be among the 1% most cited (Cornwall, 2007). Rationale for these figures is that small businesses hire 40% of high tech (scientist and engineer) workers (Cornwall,

2007). The American economy's growth is profoundly influenced by entrepreneurship (Schumpeter, 1951), as evidenced by the fact that entrepreneurs have generated 60% to 80% of newly acquired jobs annually over the last decade (Cornwall, 2007). In addition, entrepreneurs created more than half of the nonfarm private gross domestic product (GDP), and made up 7% of all identified exporters in fiscal year 2004, producing 28.6% of the known export value (Cornwall, 2007).

Not surprisingly then, the positive effects of entrepreneurialism on the American economy emanate from innovation (Kirzner, 1985), vision (Marshall, 1994), personal drive, and risk acceptance (Perren, 2002; Swoboda, 1983). In addition, entrepreneurs are responsible and resourceful stewards (Sirico, 2000) with unique talents and skills (Kirzner, 1985; Marshall, 1994). They also have been described as deeply religious (Sirico, 2000), high achieving (McClelland, 1987) risk takers (Sirico, 2000; Swoboda, 1983). Last, the research confirms entrepreneurs as leaders (Marshall; Schumpeter, 1951) who are best equipped to overcome obstacles and manage crises in unpredictable environments (Feather, 1998; Lewin, 1938; McClelland, 1965; Reeve, 2005).

The role of entrepreneurs as leaders is important because, according to leadership theorists, there is a crisis of leadership in America in relationship to the declining moral and ethical standards of business leaders (Burns, 1978; Maxwell, 2002; Northouse, 2004; Schuyler, 2006; Spencer, 2007). For example, Burns (1978) noted that "the crisis of leadership today is the mediocrity or irresponsibility of so many of the men and women in power" (p. 1). Maxwell (2002) concurred, "Everything rises and falls on leadership" (p. viii). Although theorists have proposed different methodologies to address ethical and

moral standards in business, Spencer (2007) noted a consensus among theorists who contend that the crisis may be further exacerbated by rapid social and technological change, unpredictable business climates, increased global competition, and political insecurity.

In addition to previously mentioned obstacles, leaders are challenged daily to make decisions and develop strategies that enforce policy and improve performance within organizational structures. Such authoritarian structures firmly support and promote a hierarchical, conformist environment in which power, pride, and control are tools used to achieve growth and wealth (Burns, 1978; Maxwell, 2002; Wong, 2003). Therefore, as these leaders pursue their objectives, they must contend with tendencies toward individualism and materialism (Dyck & Schroeder, 2005; Feather, 1984; Weber, 1958), which have been found to influence decision-making (Maxwell, 2003) and encourage unethical behavior (Ferrell & Greschan, 1985), thereby spurring crisis (Muncy & Eastman, 1998). According to Chamberlin (2007), evidence of the current leadership crisis can be witnessed through recent scandals (corporate, political, and religious) coupled with the near collapse of the American economy.

Responding to the leadership crisis, some theorists have proposed that SL may be an answer, citing the strong, altruistic, and ethical overtones of SL as more empathetic, nurturing, and attentive to followers' needs than other leadership approaches (Greenleaf, 1977; Northouse, 2004; Spears, 1995). Other researchers have acknowledged SL's value as being both transcendental (Sanders, 2003; Wong & Davey, 2007) and spiritually oriented (Kelly, 1955; Miller, 1995; Sirico, 2000; Winston, 2003).

Accordingly, this study investigated the relationship between spirituality and SL approach among small business entrepreneurs. This study was grounded in known and accepted leadership and motivation theories: servant leadership theory and expectancy-value and self-efficacy theories. SL theory "emphasizes the importance of leadership motivation and postulates that most workers will respond positively to leaders who seek to serve and empower them" (Wong, 2003, p. 1). Expectancy-value and self-efficacy are motivation theories that propose that choice, persistence, and performance are all explained by a person's self-efficacy for, and valuing of, an activity (Wigfield & Eccles, 2000). In other words, the leader will seek to serve and empower if he or she values the activity (Rokeach, 1969a; Schwartz, 1996) and believes it can be successful. As such, according to these motivation theories, SL practice among small business leaders is affected by the leader's expectations, values, and self-efficacy.

Problem Statement

While there has been much discovery in the area of SL as an ethical form of leadership, a review of the literature produced evidence of a gap in the research addressing small business entrepreneurs and spirituality in connection with SL. More specifically, although studies have examined spirituality (McClain, McClain, Desai, & Pyle, 2008; Mohr, Gillieron, Borras, Brandt, & Huguelet, 2007), very little information exists concerning the relationship between spirituality and SL, which has been proposed by some theorists as a solution to the perceived leadership crisis (Greenleaf, 1977; Northouse, 2004). Other research gaps were found in areas regarding the degree to which SL is practiced by small business entrepreneurs who, as innovative risk takers and early

adopters, represent 99% of all employers and play a significant role in the American economy. As such, it is important to understand how small business entrepreneurs respond and relate to SL and whether their response affects the degree to which SL is practiced. It is also prudent to identify the influences and predictors that determine why and to what degree entrepreneurs do or do not successfully apply SL.

Purpose of the Study

The purpose of this quantitative, correlational study was to determine whether SL is affected by the spiritual orientation of small business entrepreneurs. Degree of spirituality was the independent variable, defined by two spiritual concepts (i.e., faith and prayer or meditation) and three character concepts (i.e., honesty, humility, and service to others). Degree of SL served as the dependent variable and is defined by both positive (i.e., leadership and servanthood) and negative (i.e., abuse of power and pride) variants. The study was intended to fill the gap in existing literature on the subject of SL and how it is affected by spiritual orientation. It focused specifically on small business entrepreneurs because they are responsible for the most new jobs in the United States, and they have proven to be innovators and early adopters (Kirzner, 1985). As such, it was important to understand the connection between spirituality and leadership practices among this population because, according to Maxwell (2002) and Northouse (2004), evidence of unethical or amoral behavior has been found in leaders who base decisions on their own interests rather than the interests of their subordinates.

Nature of the Study

Because the intent of this study was to understand the effects of a single independent variable (i.e., degree of spirituality) on a dependent variable (i.e., degree of servant leadership), a quantitative design was best suited for this research. According to Creswell (2003), quantitative research designs allow researchers to evaluate the relationship between the independent and dependent variables.

To examine the relationship of the dependent and independent variables, two survey instruments were used to quantify the degrees of spirituality and SL among a sample population of small business entrepreneurs. With regard to the degree of SL, the Servant Leadership Profile Revised (Wong & Page, 2003) was selected. To assess the degree of spirituality among participants, the Spirituality Assessment Scale (Beazley, 1998) was used. Specific and extensive descriptions of these instruments are presented in the Instrumentation section of chapter 3.

To address the objective of this study, simple linear regression was used to analyze the relationship between the independent and dependent variables. According to Moore and McCabe (2006), the simple linear regression approach is appropriate when there is a single independent and dependent variable to be modeled. For purposes of this study, the independent variable was the degree of spirituality, while the dependent variable was the degree of SL. By using the simple linear regression approach, a determination could be made as to whether there was a significant linear relationship (i.e., correlation) between the degree of spirituality and the degree of SL. In this respect, it

could be determined whether a high level of spirituality was associated with a high level of SL.

Because of the impact that entrepreneurs have on the American economy, this study focused on small businesses, specifically those located within a metropolitan area in Missouri. A sample of these businesses was selected by using a simple random sampling (SRS) methodology. SRS was chosen because according to Boslaugh and Watters (2008), it "has the most desirable statistical properties of any kind of sampling, including the smallest confidence intervals around parameter estimates, and requires the least complex procedures to analyze" (p. 135)

Research Questions and Hypotheses

The two research questions presented below guided this quantitative study and determined its alternative and null hypotheses:

Research Questions

1. To what extent do small business entrepreneurs practice SL?
2. How does the degree of spirituality relate to the degree of SL among small business entrepreneurs?

Hypotheses

The hypotheses for the study were as follows:

H_0 1: The degree of spirituality does not relate to the degree of SL among small business entrepreneurs.

H_A 1: The degree of spirituality does relate to the degree of SL in small business entrepreneurs.

Theoretical Base

Two related theoretical frameworks were relevant to this study. The first resides within the context of leadership theory (theory S) while the second is found under the auspice of motivation theory (expectancy value, self-efficacy). Theory S builds upon human motivation theories introduced by McGregor (i.e., theory X & Y) in 1967 and Ouchi (i.e., theory Z) in 1981. McGregor, who based his theories on Maslow's hierarchy of needs, proposed two different management perspectives concerning employee performance. Theory X holds a negative view of employees and perceives them to be lazy, disinterested, disengaged, untrustworthy, and in need of a lot of extrinsic motivation. As such, command and control tactics are needed to encourage productivity (McGregor, 1967). Conversely, theory Y is very positive in nature. This theory assumes that employees are actually diligent, engaged, trustworthy, and intrinsically motivated (McGregor, 1967).

While theories X and Y focus on how to *get more* from the employee, theory Z focuses on how to encourage loyalty and productivity by *giving more* to the employee. According to Ouchi (1981), theory Z posits that employees are not only trustworthy and responsible, but they are capable of long-term relationships that could prove beneficial and profitable to the company. Theory Z is the precursor to theory S. According to Wong and Davey (2007),

Theory S evolves naturally from theory Z and places greater emphasis on leaders: It posits that a serving, caring, and understanding leader is best able to optimize worker motivation through: (a) developing workers strengths and intrinsic

motivation, and (b) creating a positive workplace. SL leaders can also be characterized as Type S leaders, because they are guided by Theory S. (p. 5) Thus, according to Wong (2003), type S leaders inspire and transform followers through empathy, sensitivity, flexibility, and humility (p. 3). In addition, as cited by Wong (2003), they are not motivated in the same fashion as authoritarian leaders who tend to be self-serving, power seeking, and control oriented. Instead, type S leaders are motivated by caring for the needs of others (Greenleaf, 1977; Spears, 1995; Wong, 2003).

The expectancy-value theory (EVT) builds on motivation theories introduced by Tolman (1932) and Lewin (1936). EVT purports that motivated and regulated behavior result from the combination of needs, ability, expectations, and values (Bandura, 1994; Petri, 1996; Wigfield & Eccles, 2000). In addition, as described by Feather (1982), EVT predicts that an individual's perceived value for an activity is counterbalanced by his or her expectancy for success. EVT later evolved to include self-efficacy because it was determined that "competent functioning requires not only possessing skills (i.e., ability) but also the capacity to translate those skills into effective performance, especially under trying and difficult circumstances" (Reeve, 2005, p. 228). Moreover, Feather (1982) expressed that EVT is most applicable to behavior that welcomes new learning and involves some degree of freedom of choice.

Definition of Terms

The following is a list of terms and concepts used throughout this study:

Altruism: "Moral actions that show concern for the best interest of others"

(Northouse, 2004, p. 304).

Egoism: "An individual acts to create the greatest good for herself or himself" (Northouse, 2004, p. 303).

Humanism: "A system of thought concerned with human rather than divine or supernatural matters" (Oxford University Press, 2002, p. 381).

Metaphysical: "Based on abstract general reasoning; excessively subtle; incorporeal; supernatural" (Oxford University Press, 2002, p. 497).

New age: "A set of beliefs intended to replace traditional Western Culture, with alternative approaches to religion, medicine, the environment, music, etc." (Oxford University Press, 2002, p. 531).

Power: Human influences that can be coercive and exploitative (Burns, 1978)

Religion: "Associated with a set of beliefs about supernatural powers and one's relationship to that source" (Braskamp & Hager, 2005, p. 265)

Servant leader: "A servant leader is one whose primary purpose for leading is to serve others by investing in their development and well-being for the benefit of the common good" (Wong & Page, n.d., para. 1).

Spirituality: "Finding one's purpose in life through inner reflection and introspection, and taking action. It includes prayer and meditation, commitment, performance and connections with others" (Braskamp & Hager, 2005, p. 265)

Small business: "A concern that is organized for profit; has a place of business in the U.S.; operates primarily within the U.S. . . . and is not dominant in its field on a national basis" (Small Business Administration [SBA], 2008, para. 1).

Transcendentalism: “Regarding the divine as the guiding principle in man” (Oxford University Press, 2002, p. 864). This definition is also offered as an example of the manifestation of spirituality.

Assumptions

First, it was assumed that the validity and reliability of both the theory of servant leadership and the theory of expectancy-value, self-efficacy are supported by the evidence reported by other scholars. Second, regarding the use of the Likert scale as discussed in chapter 3, Cooper and Schindler (2003) noted “that a person [could] and [would] make good judgments” (p. 256); therefore, it was assumed participants would respond to the questions on the survey instruments truthfully and to the best of their ability.

Third, regarding human motivation, opposing motivational forces are always at work (Lewin, 1938). In particular, the desire to self-serve is always present (Blanchard & Hodges, 2003). Thus, it was assumed that because “self-seeking will never be totally eradicated, servant leadership is present to the extent that self-seeking is absent” (Wong, 2003, p. 6).

Fourth, with respect to leadership, several assumptions were made in this study: (a) leaders will reflect the attributes covered in the literature and the theories extracted from it; (b) leaders will not possess attributes that are not covered by or relevant to this study (thus, variable character traits and pathologies will not be assessed); (c) there is a direct relationship between leadership character and subordinate behavior; and (d) leadership and entrepreneurship are similar notions with overlapping elements (Perren,

2002). The last assumption regarding leadership is that successful entrepreneurs are also leaders (Marshall, 1994; Schumpeter, 1951).

Fifth, concerning spirituality, the assumption was made that an individual could be spiritual or transcendental without subscribing to the Judeo-Christian worldview (Covey, 2006; Wallace 2006) or any particular religious tradition (Greenleaf, 1977; Lilly, 1892).

Limitations

There were several limitations to the study. First, this quantitative study utilized two self-scoring, personal assessment instruments. As such, the study was bound by the level of honesty and accuracy that each participant brought to the study. Second, according to Schwab (1999), variable selection presented limitations and challenges for the following reason:

Organization research usually includes a concern with causation. In such research, the independent variable represents a cause; the dependent variable represents the consequence. However, independent and dependent variables are not necessarily causally linked. Independent variables may simply predict dependent variables without causal linkages. (p. 15)

Third, as noted by Wong (2003), inexperienced, or insecure leaders may not be able to perceive or comprehend the true meaning of servant leadership. Fourth, Feather (1982) expressed, the leader may not be open to new learning associated with SL. Finally, because the dominance of authoritarian hierarchy and egotistic pride hinders both

servant leadership implementation and practice (Wong & Page 2003), the ability to ascertain accurate degrees of SL from this study may have been limited.

Delimitations

The scope of the study was narrowed to include only small business entrepreneurs. Small business entrepreneurs were defined according to the guidelines as described by the U.S. SBA and outlined in Appendix A. For the purposes of this study, only entrepreneurs who were located within a metropolitan area in Missouri were included. Chapter 3 presents further discussion on this subject as well as the rationale for the entrepreneurs chosen for the study.

Significance of the Study

Given the breadth and depth of SL, various research designs were considered. However, the need for empirical research on the topic served as primary inspiration for the design selection. To date, much of the data concerning SL has been anecdotal, with very few studies venturing beyond qualitative realms. A quantitative study was chosen to: (a) test theories concerning SL, (b) identify factors that influence SL, (c) and offer explanations as to why entrepreneurs may accept or reject SL.

A study of SL among small business entrepreneurs was important for several reasons. First, it adds to the body of knowledge on SL by filling existing research gaps concerning spirituality and small business entrepreneurs. Currently, there is very little information available in these specific areas. Second, the increasing notability of SL theory justifies further research to provide more insight into both its practice and practitioners. According to Covey (2006), the driving force behind the popularity of SL

is its ability to yield innovation in a global economy. Innovation and creativity are sustained through the empowerment of people (Greenleaf, 1977), which is the essence of servant leadership (Covey, 2006). More evidence of this nature helps to solidify and further the discipline of SL.

Finally, with regard to positive social change, the literature proposes SL as a compelling response to the current leadership crisis because of its ethical and altruistic nature (Greenleaf, 1977; Northouse, 2004; Spears, 1995; Spencer, 2007). If having more servant leaders would help to address the leadership crisis, then positive social change may occur through the purposeful identification and training of new servant leaders.

Summary and Transition

As stated, more research in the area of SL is needed to substantiate it as a viable leadership approach among small business entrepreneurs. Chapter 2 presents the review of the literature for both entrepreneurs and entrepreneurship. The emphasis on entrepreneurs is important because their beliefs and practices are a focal point of the study. A brief overview of leadership theory is presented, followed by an in-depth discussion of SL. A review of motivation theory, its influence, and related aspects, including the concept of spirituality will also be discussed in chapter 2.

Looking ahead, chapter 3 presents the research methods and design that were used for this study, as well as information regarding the target population, instrumentation, and data collection procedures. Chapter 4 includes an analysis of the data for each variable and a test of the hypothesis using simple linear regression. Finally, perspectives on

positive social change and recommendations for action and further study will be discussed in chapter 5.

Chapter 2: Literature Review

Introduction

Because the goal of this chapter was to discover and address gaps in the literature, several search databases, including Proquest Central, Business Source Complete, and Google Scholar, were used along with the following keywords: Spirituality, religion, ethics, motives, influence, practice, small business, and entrepreneur. Accordingly, an overview of the literature is presented with a broad approach to the problem, beginning with the crisis of leadership (Burns, 1978; Maxwell 2002; Northouse, 2004; Schuyler, 2006). Next, general theories of leadership with regard to both conduct and character are discussed, with reference to various articles and books that provide both a history and the current state of the problem. Following this, literature on the subject of spiritual leadership and servant leadership (SL) is approached. Throughout the chapter, aspects of SL are illustrated as they apply to the extent to which SL is practiced among small business entrepreneurs. Finally, a summary is provided at the close of the chapter.

Small Business Entrepreneurs (SBE)

Small business entrepreneurs employ the majority of people in the United States, and represent 99.7% of all employers (Cornwall, 2007). According to the Small Business Administration (SBA), small businesses employ about half of all private sector employees and pay more than 45% of the total U.S. private payroll (Cornwall, 2007). In addition, these small, innovative firms produce 13 times more patents per employee than large patenting firms do, and their patents are twice more likely than large firm patents to be among the 1% most cited (Cornwall, 2007). Rationale for these figures is that small

businesses hire 40% of high tech (i.e., scientists and engineers) workers (Cornwall, 2007). As such, the American economy's growth is profoundly influenced by entrepreneurship (Schumpeter, 1951) because, as highlighted by Cornwall (2007), entrepreneurs generated 60% to 80% of newly acquired jobs annually over the last decade. In addition, entrepreneurs created more than half of the nonfarm private gross domestic product (GDP), and made up 7% of all identified exporters in fiscal year 2004, producing 28.6% of the known export value (Cornwall, 2007). As might be expected, given the previous assertions, entrepreneurs are uniquely talented (Kirzner, 1985; Marshal, 1994) and highly effective individuals (Perren, 2002; Swoboda, 1983) who through vision (Marshall, 1994) and resourcefulness (Sirico, 2000) are able to manage crises and overcome obstacles in unpredictable business climates (Lewin, 1938).

Leadership Crisis

According to leadership theorists, the ethical breakdown of some of America's largest corporations represents a leadership crisis due to the declining moral and ethical standards of business leaders (Burns, 1978; Maxwell, 2002; Northouse, 2004; Schuyler, 2006). For example, Maxwell (2002) noted, "Everything rises and falls on leadership" (p. viii). Burns (1978) concurred, "The crisis of leadership today is the mediocrity or irresponsibility of so many of the men and women in power" (p. 1). Moreover, some theorists believe that the crisis is further exacerbated by rapid social and technological change, unpredictable business climates, increased global competition, and political insecurity (Spencer, 2007; Wong & Davey, 2007).

In addition to the previously mentioned threats to performance, leaders are constantly challenged with overcoming obstacles associated with enforcing policy and improving performance within organizational structures. Such authoritarian structures support and promote a hierarchical, conformist environment in which power, pride, and control are tools used to achieve wealth and growth (Burns, 1978; Maxwell, 2002; Wong, 2003). Moreover, leaders must overcome natural tendencies toward individualism and materialism (Dyck & Schroeder, 2005; Weber, 1958), which have been found to influence decision-making (Maxwell, 2003), and encourage unethical behavior (Ferrell & Greschan, 1985) thereby inducing crisis (Muncy & Eastman, 1998). According to Chamberlin (2007), evidence of the current leadership crisis can be witnessed through recent scandals (corporate, political, and religious) coupled with the near collapse of the American economy.

As a response to the leadership crisis, some theorists have proposed the infusion of altruism and virtuousness. In particular, ethical forms of leadership like SL are preferred by some theorists who have acknowledged its strong, altruistic, and ethical overtones as more empathetic, nurturing, and attentive to followers' needs than other leadership approaches (Greenleaf, 1977; Northouse, 2004; Spears, 1995; Spencer, 2007). Other theorists have promoted its value as being both transcendental (Sanders, 2003; Wong & Davey, 2007) and spiritually oriented (Kelly, 1955; Miller, 1995; Sirico, 2000; Winston, 2003). Spencer (2007) stated that SL was "the new frontier for leadership and the key to better entrepreneurial functionality" (p. 2).

Leadership Theory

Evidence of leadership can be traced back to the first documented civilizations in both Egypt and Mesopotamia, which existed on the Euphrates River between the years of 4000 and 3000 BC. Since that time, according to Burns (1978), the nuances of leadership have been discovered, dissected, described, and debated. In the process, numerous theories have emerged concerning both the conduct (i.e., actions) and character (i.e., interactions) of leaders.

Conduct-Related Theories

Looking back in time, it is possible to see how the study of leadership evolved like a broad analytical journey. Leadership theorists looked at leaders throughout history for the purpose of identifying their characteristics, behaviors, and styles. This approach is evident through the leadership theories known as great man, trait, and style. According to Kirkpatrick and Locke (1991), these theories hailed leaders as historical heroes, revering them as extraordinarily gifted individuals who were born to be leaders. The great man theory placed full emphasis on the leader, with little acknowledgement for followers (Machiavelli & Donno, 2003). Likewise, the trait theory resulted from a sincere effort to understand those great men and women (Mann, 1959; Page, 1935; Stodghill, 1948). As such, according to Burns (1978), specific character traits (i.e., motivation, integrity, and extroversion) and physical attributes (i.e., dominance, intelligence, and masculinity) were identified, isolated, and explored. Similar to the great man theory, trait theory focused on the leader and was criticized for its lack of perspective(s) concerning followers. Consequently, style leadership theorists like Blake

and Mouton (1964), began the transition of considering followers and their interactions with leaders.

As consideration for followers increased, the study of leadership made a definitive shift toward follower perspectives. Theorists evolved away from the leader and towards that leader's behavior and humanism in relationship to certain situations and people (Likert, 1967; McGregor, 1960). McGregor (1960) acknowledged two leadership style types concerning subordinates. One style (i.e., theory X) holds a negative view of employees and perceives them to be lazy, disinterested, disengaged, untrustworthy, and in need of a lot of extrinsic motivation. As such, according to McGregor (1960), command and control tactics are needed to encourage productivity. Conversely, the other style (i.e., theory Y) is positive in nature. This theory assumes that employees are diligent, engaged, trustworthy, and intrinsically motivated (McGregor, 1960). In either case, leadership behavior remains relative to people and processes. As such, Likert (1967) notes, leaders must exude acceptable and supportive behaviors towards the followers and their efforts to achieve organizational success.

In contrast, the contingency approach, as described by Fiedler (1967), suggests that leadership behaviors are contingent upon circumstances and that the two (behavior and situation) cannot be separated or explored in isolation. Hersey and Blanchard (1969) concurred, the situational approach similarly asserts that the situation and the follower's cooperation determine whether the leadership style should be either supportive (i.e., coaching, mentoring) or directive (i.e., delegating). Conversely, path-goal theory, as presented by House (1971), counters earlier positions by suggesting that subordinate

motivation, satisfaction, and performance are all dependent upon the leader's ability to set a goal and clear the path.

One well-known and widely practiced theory in business today is transactional leadership (Avolio, Waldman, & Yanimarino, 1991). Transactional leadership was one of the first to emphasize the relationship between leaders and followers (Avolio et al., 1991). According to Bass (1990), such relationships are defined by a variety of transactions (incentives, motivations, and rewards) for the benefit of the organization.

Character-Related Theories

In direct contrast to the transactional leadership approach is the transformational leadership theory. Although it also focuses on the relationship between leaders and followers, Burns (1978) believes the relationship to be more engaging and mutually beneficial. This theory posits that leaders not only view themselves as change agents and risk takers, but they also transform themselves first before proposing change that affects others (Burns, 1978). Such transformation, according to Burns (1978), requires leadership qualities that are inspirationally motivating and intellectually stimulating, lending to individualized consideration and charisma.

Similarly, self-leadership focuses on empowering followers while moving them from organizational dependence to self-dependence. In this approach, according to Sims and Manz (1996), leaders empathize with followers, model preferred behavior, and focus on the followers' growth and development.

As can be seen, the 19th and 20th centuries were defined by leadership theories focusing on leaders who exemplified certain behaviors and qualities that allowed them to

move followers to action. It was also at this time that the debate began to surface as to whether leaders are born or bred (Burns, 1978); in other words, the question was raised whether leadership is a product of nature or a result of nurturing. As a continual debate, Burns (1978) noted, there are theorists on both sides and in the middle. However, new and developing theories purport that leaders are neither born nor bred, but are in fact called (Barbuto & Wheeler, 2006; Sanders, 1967; Sirico, 2000; Wong, 2003).

Spiritual Leadership

For over a decade, theorists have acknowledged spirituality as a means through which leaders could more regularly focus on the needs of others (Block, 1996; Fairholm, 1998; Northouse, 2004). However, theorists like Matteson and Irving (2006) concede to the difficulties associated with regularly and constantly focusing on others, claiming that ability as exceptional. In fact, it is believed that rarely does one choose to self-sacrifice or constantly deny him- or herself (Matteson & Irving, 2006).

As a result, proponents of spiritual leadership theory argue that no one chooses to be a spiritual or servant leader. On the contrary, according to Lanctot and Irving (2007), they are metaphysically motivated and called to this level of service. Hence, spiritual leaders, as stipulated by Sanders (1996), are chosen by God Himself for His service, motivated and empowered by the Holy Spirit; devoted to the study and application of God's word; and in constant and continuous prayer. Sanders (1996) also argued that:

[Spiritual leaders] influence others not by the power of their personality alone but by that personality irradiated, interpenetrated, and empowered by the Holy Spirit. Because they permit the Holy Spirit undisputed

control of their life, the Spirit's power can flow unhindered through them to others. [Thus] Spiritual leadership is a matter of superior power, and that can never be self-generated. There is no such thing as a self-made spiritual leader. (p. 2)

Accordingly, then, leaders who are spiritual focus on unselfishly rendering maximum service to those in need and building up the kingdom of God (Sanders, 1996). As is shown in the next section, spiritual leadership and servant leadership are very similar in nature (Fairholm, 1997; 1998; Lee & Zemke, 1995; Mitroff & Denton, 1999).

Servant Leadership

One of the most provocative discoveries in the evolution of leadership theory is an old concept that has been revived: servant leadership (Lanctot & Irving, 2007; Wong & Davey, 2007). According to Greenleaf (1977), leaders following this approach seek to serve rather than lead, always focusing on the needs of others as opposed to the needs of self. Greenleaf (1977) stated:

The servant-leader is servant first. . . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such, it will be a later choice to serve--after leadership is established. The leader-first and the servant-first are two extreme types . . . the difference manifests itself in the care taken by

the servant-first to make sure that other people's highest priority needs are being served. (p. 27)

Servant leadership, as described by Wong and Davey (2007), is a radical approach to management because it is "humanistic and spiritual rather than rational and mechanistic" (p. 3). In other words, it emphasizes follower needs as opposed to shareholder needs. As such, servant leaders humble themselves and adopt a suffering servant approach to managing and developing followers (Wong & Davey, 2007). Moreover, according to Wong and Page (2003):

Servant leadership is transcendental not only because it is concerned with a higher influence and a higher power, but also because it transcends self-interests in the service of others. To practice servant leadership, leaders need to empty themselves and their pride, their selfishness and worldly aspirations. In other words, acquiring attitudes and behaviors of humility is not enough. servant leadership demands the radical step of sacrificing self-interest and dying with Christ on the cross. (Wong & Page, 2003, p. 7)

The theory of SL, otherwise known as theory S, builds upon human motivation theories introduced by McGregor (i.e., theory X & Y) in 1967 and Ouchi (i.e., theory Z) in 1981. According to Wong and Davey (2007), theory S evolves naturally from theory Z and places greater emphasis on leaders:

It posits that a serving, caring, and understanding leader is best able to optimize worker motivation through: (a) developing workers strengths and intrinsic

motivation; and (b) creating a positive workplace. Servant leaders can also be characterized as Type S leaders, because they are guided by theory S. (p. 5) Thus, according to Wong (2003), Type S leaders inspire and transform followers through empathy, sensitivity, flexibility, and humility (p. 3). They are also not motivated in the same fashion as authoritarian leaders who tend to be self-serving, power seeking, and control oriented (Wong, 2003). Instead, Type S leaders are motivated by caring for the needs of others (Greenleaf, 1977; Spears, 1995; Wong, 2003), are good listeners, and are relationship oriented (Wong & Davey, 2007).

Increasingly, researchers, theorists, and writers of all disciplines are embracing this leadership style and adding to the body of knowledge. As a result, the notability and development of SL theory has grown significantly in the last decade (Wong & Davey, 2007) with the onslaught of empirical studies (Lanctot & Irving, 2007). Specifically, researchers have explored, discovered, and/or defined numerous aspects of SL, including its benefits, practicality, and religiosity (see Table 1). Favorable findings from these studies served to further validate SL and position it as one possible solution to the leadership crisis.

Table 1

Servant Leadership Studies

Topic	Researcher
Benefits	Banutu-Gomez (2004) Greenleaf (1977, 1996) Irving (2004, 2005) Polleys (2002) Reinke (2004) Senjaya and Sarros (2002) Spears (1995) Spears and Lawrence (2002) Stupak and Stupak (2005) Winston (2004)
Criticisms and barriers	Eicher-Catt (2005) Wong and Page (2003)
Leadership paradigm comparisons	Farling, Stone, and Winston (1999) Humphreys (2005) Matteson and Irving, 2005 Rennaker (2005) Smith, Montagno, and Kuzemenko (2004) Stone, Russell, and Patterson (2004)
Models and attributes	Buchen (1998) Laub (2004) Patterson (2003) Russell and Stone (2002) Spears (1995) Winston (2003) Wong and Page (2003)
Morality and ethics	Boyum (2006) Lanctot and Irving (2007) Patterson (2003) Stone and Patterson (2005)
Practice	Russell (2003) Sendjaya and Sarros (2002) Wong (2003) Wong and Davey (2007)
Religious traditions	Kriger and Seng (2005) Russell (2003) Sarayrah (2004) Sendjaya and Sarros (2002) Wallace (2006)
Values and virtues	Lanctot and Irving (2007) Northouse (2004) Russell (2001)

However, a critical review of the SL literature reveals both gaps in the literature and negative perspectives concerning the practicality of SL. In general, servant leadership has been deemed unrealistic and impractical (Bowie, 2000), restrictive (Wong & Davey, 2007), and idealistic (Johnson, 2001). More specifically, research revealed that:

1. The terms present as oxymorons because they seem contradictory (Wong & Davey, 2007; Wong & Page, 2003).
2. The concepts are paradoxical (Rinehart, 1998; Wong, 2003). According to Wong and Davey (2007),

The weak shall be strong; the last shall be first, leading through serving, winning through losing, and gaining through giving away. Such upside-down-leadership cannot be understood simply through human logic or rational thinking. One needs to approach servant leadership from humanistic, spiritual, and collectivist perspectives. (p. 4)
3. The concept is flawed through hypocrisy. Many leaders who claim to be servant leaders actually seek power and abuse rather than serve followers (Enroth, 1992; Farnsworth, 1998; Johnson & VanVonderen, 1991; Wong & Davey, 2007).
4. Servant leadership is closely linked to Christian spirituality and it is impossible to follow Jesus Christ's example without being redeemed and transformed by the Holy Spirit (Wong & Davey, 2007).

Practicality

The previously mentioned criticisms, along with bold statements like “it is impossible for one to perform the leadership task as a servant leader unless one has developed a servant’s heart and knows how to develop and empower others” (Wong & Page, 2003, p. 4), prompted others to question the feasibility and practicality of SL. One theorist in particular was Wallace (2006), who asked and researched the question, “Why should one practice SL?” (p. 8). Initial attempts to answer the question revealed that the value of SL is individual and subjective, as well as heavily influenced by one’s worldview (p. 8). Furthermore, he concluded that once perceived within the proper worldview, SL should be practiced “because it affirms human dignity, increases the bond of community by fostering compassion and attention to peoples’ needs, empowers people and helps them develop character, moderates and critiques the use of power and provides an environment that promotes justice” (p. 16).

The practice of humility and service are SL traits that present as an ancient and transcendent calling to model the behavior of Jesus Christ who encouraged his followers to be different (Blanchard & Hodges, 2003; Lanctot & Irving 2007). Hence, the calling is a distinct and direct motivator for practicing SL (Barbuto & Wheeler, 2006; Lanctot & Irving, 2007; Wallace, 2006). Wallace (2006) also prescribed metaphysical motivation as the basis for all ethical action, stating that without it there is no compelling reason to choose or sustain one leadership style over another (p. 8).

Interestingly, the practice of SL was difficult for the disciples then, over 2,000 years ago, and remains difficult today (Lanctot & Irving, 2007). In fact, “servant

leadership can be implemented only to the extent that the flesh is replaced by the Spirit of Christ, the Suffering Servant” (Wong, 2003, p. 7). As such, Wong and Davey (2007) recorded the following as best practices in servant leadership:

1. Leaders have the attitude of a humble and selfless servant.
2. Leaders focus on retention and development of employees.
3. Leaders are responsible for creating a safe and positive work environment that fosters innovation and enhances intrinsic motivation.
4. Leaders humanize the workplace when they treat subordinates as human beings, worthy of unconditional dignity and respect.
5. Leaders earn trust when they place the legitimate needs of their followers above self-interests.
6. Leaders earn respect when they place benefits to workers and society above the bottom line.
7. Leaders listen to their employees with open-mindedness.
8. Leaders develop and maintain good relationships through empathy, kindness, healing, and emotional intelligence.
9. Leaders gain support and cooperation by valuing team building and involving others in decision-making.
10. Leaders seek to achieve organizational goals by developing and unleashing the creative potential of human resources (p. 3).

As can be seen, the theory of SL has been under a microscope. In the process, there has been much discovery. The literature defines SL attributes, features, benefits,

and rationale. The literature also describes large corporate entities like Starbucks, Synovous, and Southwest Airlines as SL practice sites (Lanctot & Irving, 2007). Likewise, the knowledge base even includes instructions on when and how to overcome barriers, implement, and sustain SL. However, there remain a few un-tapped or under-developed areas of interest concerning SL. Some of the literature gaps that this proposed study will investigate are:

1. Research involving small business entrepreneur participants.
2. Research that explores the spiritual orientation of small business entrepreneurs.
3. Research to ascertain the degree to which SL is practiced among small business entrepreneurs.
4. Research that measures the relationship between spirituality and SL.
5. Research that attempts to describe likely SL practitioners.

Motivation Theory

The theory of motivation, as noted by Reeve (2005), concerns all conditions that exist within the person and environment that explain behavior in relationship to human strivings, wants, desires, and aspirations. As such, motivation is defined as “those things, which lead to behavior or cause behavior” (Reeve, 2005, p. 16).

As was previously discussed, SL can best be understood within the framework of motivation theory because, as described by Wong and Davey (2007), it is transcendental and requires unusual behavior from the leader. Required behavior is purpose-driven allowing learning to be translated into performance (Tolman, 1932), as well as, behavior

that overcomes obstacles, and manages conflicting and opposing forces (Lewin, 1936; 1938). These assertions are relevant because they are consistent with the learning and performance requirements of SL (Wong & Davey, 2007). In other words, according to Wong and Davey (2007), the individual must be motivated to accept and learn to practice SL.

Expectations, Values, and Efficacy

The essence of motivated behavior encompasses three specific components, the first of which, according to Reeve (2005), is individual needs, which must be defined and described. Second is the value attributed to goals (Rokeach, 1969a; Schwartz, 1996). Whatever the goal, there must be some perceived value associated with it by the individual. Third is the expectancy of attainment (Bandura, 1997; Feather, 1998; Wigfield & Eccles, 2000). The goal to which an individual has attributed value and a need to achieve must be one that is perceived to be attainable. In other words, the individual has to believe that he or she can be successful in order for them to even attempt to strive towards achievement.

According to Tolman (1932), particular behavior leads to particular goals and particular expectancies. As such, expectancy can be defined as estimated behavioral needs in relationship to expected goals or outcomes (Bandura, 1996; Feather, 1998; Petri, 1996; Wigfield & Eccles, 2000). In other words, behavior is influenced by beliefs, particularly in instances where there are opposing forces (Lewin, 1938) and many unknowns (Reeve, 2005). This explains the individuals' need to constantly assess and reassess themselves, their circumstances, and outcomes (Reeve, 2005). According to

Reeve, these assessments yield two types of expectations: efficacy and outcome. Reeve stated, “An efficacy expectation is a judgment of one’s capacity to execute a particular act or cause of action. An outcome expectation is a judgment that a given action, once performed, will cause a particular outcome” (p. 228).

However, self-efficacy differs from efficacy in that self-efficacy is not just concerned with ability or capacity, but rather it includes adversity into the equation (Reeve, 2005; Wigfield & Eccles, 2000). Sources of self-efficacy, as noted by Reeve (2005), originate from both internal and external forces, such as, personal history, experiences, beliefs, observations, and socialization. Therefore, according to Salomon (1984), self-efficacy is developmental and present at varying levels of strength. In other words, if one harbors a weak sense of self-efficacy, then that individual may be less likely to prevail at a task. Conversely, if an individual has a strong sense of self-efficacy, then that individual may be more likely to prevail at a particular task.

Similar to self-efficacy is achievement motivation theory, which is the desire to do well relative to a standard of excellence (Atkinson, 1964; McClelland, 1953). According to Atkinson (1964), this theory describes three functions related to behavior: The need for achievement (i.e., efficacy), the probability of success (i.e., expectation), and incentives (i.e., value). Consequently, according to Petri (1996), achievement motivation theory is related to expectancy-value theory (EVT) in the following ways:

Expectations and values operate within the cognitive context of achievement motivation. Individuals who are high in the need for achievement display high expectations for success and strong values for achievement. They are also

optimistic and have some positive self-perceptions. In short, the two theories are similar in that they describe the same individual. (p. 249)

This particular individual, according to McClelland (1965) displays behavioral patterns consistent with entrepreneurship.

Religion and Spirituality

Feather (1982) was among the first to incorporate perspectives on religion into motivation theory. According to Schuyler (2006) religion is defined as the “belief in a Supernatural Being and allegiance to his authority, together with a cult or ceremonial worship; morality is right conduct in view of a good end. Religion is devotion to god; morality is conformity to righteousness” (p. 34). However, the challenge for many theorists was the correlations between motivation, religion, and morality. Some researchers argued in favor of a correlation (Kluger, 2004; Wallwork 1980), while others, fervently opposed such notions (Kohlberg, 1969; Lilly, 1892). Nevertheless, religious beliefs and affiliation have been found to influence servant leadership (Covey, 2006; Wallace, 2006). Therefore, Wallace concluded that while some SL attributes are present in all theistic traditions and major religions (Islam, Buddhism, Hinduism, Judaism, and Christianity) they [SL attributes] are most prevalent in Judaism and Christianity (p. 10).

Feather (1982) along with Dowson (2003) believed that motivation is metaphysical and a consequence of religious belief. They postulated that every religion has an operating expectancy-value efficacy mechanism that dictates acceptable and unacceptable beliefs, feelings, and behavior as well as proposes patterns, habits, morals, and values. According to Dowson (2003), expectancy mechanisms are found throughout

religious devotions, scriptures, and creeds. For example, for Buddhists it is the eightfold path of enlightenment, the five pillars of faith for Islam, repentance, and obedience in Judaism. On the other hand, the valued outcomes are those things that are both desired and valued. For example, things that are valued within a religious context before death are wisdom, purpose, divine favor, and reconciliation with God. The after-death values are nirvana, paradise, and heaven, depending on the religious affiliation (Dowson, 2003). These things all become great motivators, as they are concepts that are valued and that allow people to set goals, to work towards achieving the goal, and to remain focused on the goal along the journey. The efficacy component of the equation deals with internal beliefs and capabilities through available supporting religious efficacies. For example, Christianity reveres the Holy Spirit as a supporting efficacy, while Buddhism uses meditation and verbal puzzles as supporting efficacies. As such, Feather (1982) noted, the motivation to join a religious group may be analyzed within the general framework of expectancy-value theory because of the presence of subjectivity in motivation and the role it played in both values and expectations.

Entrepreneurship

As was previously discussed, the research proves that small business entrepreneurs are integral to the American economy. According to Feather (1982), this segment of the population [small business entrepreneurs] comprises the most innovative and resourceful individuals who are open to new possibilities and new learning. Small business entrepreneurs are also claimed to be deeply religious with strong moral convictions (Sirico, 2000), high achievers (McClelland, 1965), risk takers (Sirico, 2000;

Swoboda, 1983) and best equipped to overcome obstacles and manage crisis' in unpredictable environments (Lewin, 1938). Accordingly, it is suspected that they have the propensity to be servant leaders (Sirico, 2000) because they [entrepreneurs] naturally gravitate toward the transcendent, which is what drives them to excellence (Sirico, 2000). As a result, they are able to overcome pain, discouragement, and disappointment (Sirico, 2000), through stronger self-efficacy (Salomon, 1984). As such, according to Sirico (2000), "the theory of entrepreneurship is an act of faith, an inescapably religious act" (p. 11). Moreover, "those with the talent, calling, and the aptitude for economic creativity are compelled to enter the entrepreneurial vocation" (p. 6).

In closing, justification for the significance of this study is offered by Sirico (2000), who "regards entrepreneurs as among the most misunderstood and underappreciated groups in society. As visionaries with practical instincts, entrepreneurs combine classical and Christian virtues to advance their own interests and those of society" (p. 10).

Summary and Transition

As is evident in the literature, there has been much discovery in the area of SL. However, a gap exists in the research concerning spirituality in connection with SL among small business entrepreneurs. Given the role entrepreneurs play in the American economy it is important to understand how entrepreneurs respond and relate to SL and if and how their response affects the degree, to which SL is practiced. To this end, the purpose and methodologies of this quantitative, correlational study are outlined in the next chapter.

Chapter 3: Research Method

Introduction

The purpose of this quantitative, correlational study was to examine whether servant leadership (SL) is affected by the spiritual orientation of small business entrepreneurs. Spiritual orientation or degree of spirituality was the independent variable, and is defined by two spiritual concepts (faith and prayer or meditation) and three character concepts (honesty, humility, and service to others). Degree of SL served as the dependent variable and is defined by both positive (i.e., leadership and servanthood) and negative (i.e., abuse of power and pride) variants. The remainder of chapter 3 presents the research methods and design that were used for this study, as well as information regarding the target population, instrumentation, data collection, and data analysis.

Research Questions and Hypotheses

The research questions for this study are as follows:

1. To what extent do small business entrepreneurs practice SL?
2. How does the degree of spirituality relate to the degree of SL among small business entrepreneurs?

Hypotheses

The hypotheses for this study are:

H_01 : The degree of spirituality does not relate to the degree of SL among small business entrepreneurs.

H_{A1}: The degree of spirituality does relate to the degree of SL among small business entrepreneurs.

Research Design and Approach

The study focused on servant leadership. Its purpose was to evaluate the relationship between the independent and dependent variables in order to conclude whether the independent variable affected the dependent variable (Creswell, 2003). As such, a quantitative, correlational research design was used; thereby allowing gaps in the literature to be filled regarding the degree of spirituality and the degree of SL among small business entrepreneurs. In particular, this quantitative analysis assisted in answering research questions about the nature and effects of SL.

Two quantitative survey instruments were used to collect data on SL and spirituality. In order to assess the degree of servant leadership, the *Servant Leadership Profile Revised* (Wong & Page, 2003) was selected and used. This instrument is located in Appendix B. To assess the degree of spirituality among participants, the *Spirituality Assessment Scale* (Beazley, 1998) was used. This instrument is located in Appendix C. Both of these instruments have proven to be both valid and reliable tools for measuring the degrees of SL and spirituality, respectively.

A correlational research design was selected for this study, because the relationship between the variables was of interest. By using the correlational research design, it could be determined whether there is a linear relationship between the degrees of SL and spirituality (Burns & Grove, 2005). To assess the linear relationship between SL and spirituality, a simple linear regression analysis was conducted. For the purpose of

this study, the independent variable in the simple linear regression model is the degree of spirituality, while the dependent variable is the degree of SL.

Settings and Sample

Population

The population in a study is defined as being the subjects or objects in which generalizations and/or inferences are to be made (Mendenhall, Beaver, & Beaver, 1999). For this reason, the target population for this study consisted of approximately 4,000 small business entrepreneurs located in a metropolitan area in Missouri. Because small businesses are an important part of the regional economy, many initiatives and organizations were created to support small business growth and development. Many of these resource organizations regularly publish database listings that were used as the sampling frame for the study (see Appendix D).

Probability Sampling Method

A simple random sampling (SRS) method was used to obtain the sample from a diverse population of 3,980 small business entrepreneurs in a metropolitan area in Missouri. SRS was chosen because according to Boslaugh and Watters (2008) it "has the most desirable statistical properties of any kind of sampling, including the smallest confidence intervals around parameter estimates, and requires the least complex procedures to analyze" (p. 135).

Each potential participant was assigned a unique identification number. A random number table was used to select the participants who were included in the study.

Those individuals whose unique number matched the number from the random number table were included in the sample and analysis.

Sample Size

For studies, a power analysis and sample size calculation is conducted to ensure that the sample that is collected for the study is sufficient to enable valid inferences to be made about the target population. A power analysis is conducted so that it can be known whether the sample size is sufficient to detect and reject a false null hypothesis; whereas the sample size estimation indicates that the sample size obtained for the study will allow researchers to make or draw conclusions about the target population. Therefore, based on this information there are three items that contribute to calculating the required sample size for the study. The first item that is important is the power of the study. According to Moore and McCabe (2006), power refers to the probability of correctly rejecting a false null hypothesis in favor of the alternative hypothesis. The second item that is used to calculate the sample size of the study is the desired effect size. The effect size, as defined by Cohen (1988), is the strength of the relationship between the independent and dependent variables (Cohen, 1988). The third and final item is the level of significance. The level of significance is defined by alpha (α) and is usually set equal to 5%. It represents the probability of falsely rejecting a true null hypothesis.

Assuming that a medium effect size ($f^2 = .15$) is required with a level of significance of 5% and a power of 80%, the minimum sample size that would be required for this study was equal to 55, as shown in Appendix E. A medium effect size was used for the study since, as noted by Cohen (1988), it allows for the detection of a relationship

between two variables while not being too lenient (i.e., large effect) or too strict (i.e., small effect). This calculation was also based on using a simple linear regression analysis to determine whether the degree of spirituality had an impact on SL. The value for the sample size was calculated using G*Power which is a free computer package that is used to calculate the required sample size for several different statistical procedures.

Eligibility Criteria for Study Participants

For the purposes of this study, small business was defined per the guidelines of the U.S. SBA, as outlined in Appendix A. In addition to the guidelines offered by the SBA, participants were privately held or closely held businesses as opposed to publicly traded companies. This delineation is because, according to Swoboda (1983), the former [closely held businesses] are allowed to freely innovate, make decisions, and take risks.

Instrumentation and Materials

The variables that were measured in this study consisted of the degree of servant leadership and the degree of spirituality. In total, two different survey instruments were used. In order to measure the degree of servant leadership, the *Servant Leadership Profile Revised* (Wong & Page, 2003) was completed by the participants. In order to measure the degree of spirituality, the *Spirituality Assessment Scale* (Beazley, 1998) was used. Moreover, the following demographic data were collected and is shown in Appendix F: Gender, age, ethnicity, religious affiliation, and the number of years in business.

Servant Leadership Profile Revised (SLPR)

The SLPR is based on Wong's (2003) opponent-process model and "is predicated on the interactions between two underlying opposing motivational forces: Serving others vs. self-seeking" (p. 6). The Servant Leadership Profile Revised (Wong & Page, 2003) was used in this study to measure the degree of SL among small business entrepreneurs. The SLPR instrument was originally developed by Wong and Page in order to explore various dimensions of SL in subjects. The SLPR is a 62-item survey that uses a 7-point Likert type scale that ranges from 1, representing *strongly disagree*, to 7, representing *strongly agree*. The SLPR instrument measures an overall dimension of SL by summing the responses to each of the items on the SLPR. The SLPR comprises a total of 10 subscales. Eight of the subscales are used to represent the presence of servant leadership characteristics, while the remaining two subscales are intended to measure characteristics antithetic to SL.

Unlike other measurement tools, this instrument considers the barriers to servant leadership performance and includes both positive and negative leadership attributes, particularly those that encourage (i.e., altruism, empathy, and integrity) and hinder (i.e., abuse of power, pride, narcissism, and egotism) a servants' heart. Thus, according to Wong (2003), this instrument "explains and predicts the absence and presence of SL" (p. 13).

Spirituality Assessment Scale (SAS)

The Spirituality Assessment Scale (Beazley, 1998) was used in this study to measure the degree of spirituality among small business entrepreneurs. The SAS

instrument was originally developed by Beazley in order to explore the meanings and dimensions of individual spirituality of subjects in an organizational setting. The SAS is a 30-item survey that uses a 7-point Likert type scale ranging from 1, representing *strongly disagree* to 7, representing *strongly agree*. The SAS measures individual spirituality through two definitive and three correlated dimensions of spirituality. The definitive dimension includes two constructs—faith and prayer or meditation—while honesty, humility, and service to others describe the correlated dimension.

Validity

The validity of a survey instrument can be defined by whether the information gathered provides evidence that the inferences being made about the population in question are appropriate. The SAS instrument was validated by using principal components analysis (PCA) for both the two definitive constructs as well as the three correlated constructs. It was found in the PCA that the two definitive dimensions that were proposed by Beazley (1998) are one factor. This meant that the activities that were associated with the two dimensions in the study made up the degree of spirituality in the subject. Similarly, PCA was conducted on the three correlated constructs as well. Based on the results of the PCA it was found that three factors were present. These factors included the honesty, humility and service to others aspect of spirituality. These correspond to the three proposed constructs measured by the SAS instrument.

For the SLPR, the validity was illustrated by using an exploratory factor analysis. The factor analysis was conducted in order to make sure that the items included on the survey instrument measured the intended subscales on the SLPR. Those items that were

developed for particular subscales would, therefore, be expected to be correlated with one another and cluster together, while items used to measure different subscales would be expected to not highly correlate with the other items. As a result, it was found that the items on the SLPR did measure the intended variables, providing evidence that the SLPR is a valid instrument when it comes to measuring the degree of servant leadership.

Reliability

The reliability of the instrument is used to determine how consistent the items on survey instruments are with one another. Meaning that a high reliability coefficient provides strong evidence that the items on the survey instrument are in fact measuring the same construct. The reliability analysis of the SAS instrument was conducted in this study in order to make sure that the dimensions of spirituality were being measured. The classical test theory was also used to assess reliability, but to a lesser extent. The classical test theory ($Y = T + e$) is most common in the social sciences. In particular, Cronbach's alpha was used to measure reliability because it is most common among psychological and sociological literature. The internal consistency score for the overall SAS instrument was equal to .92, while the internal consistency for the subscales ranged from a low of .76 to a high of .89 (O'Brien, 2002). This range of values indicated that the SAS provided a moderate to good measurement for the subscales and overall spirituality score. This is because, according to Salkind (2006), a Cronbach's alpha over .80 indicates a good fitting variable, while a Cronbach's alpha over .70 indicates a moderate fitting variable. Therefore, the SAS provided a reliable measurement for the degree of spirituality in individuals.

The reliability of the SLPR was illustrated by using Cronbach's alpha coefficients for internal consistency. In a study, conducted by Dennis & Winston (2003), it was found that the SLPR had high internal consistency scores. The Cronbach's alpha for internal consistency measurements for the subscales had a range of values from a low of .89 to a high of .97. This range of values indicated that the SLPR provided a good measurement for the degree of servant leadership. This is because, according to Salkind (2006), any Cronbach alpha score greater than the cut value of .80, indicates a good fitting variable.

Data Collection and Procedures

Data for this study were obtained by using survey instruments that were distributed to potential participants using a three-phase process. First, an introduction and appeal letter was e-mailed to approximately 500 sample members. For participant convenience, the letter included an electronic link to an online survey site. Second, the actual survey and electronic link was sent approximately three days after the advance notice.

Third, after two weeks, the target sample of 55 participants had not been achieved, so additional follow-up consisting of telephone calls and subsequent e-mails were made and continued until the target sample was achieved. Also included with the materials was an informed consent form, which described the rights of the subjects as a participant as well as the time in which it would take them to complete the study (Cozby, 2007).

The potential participants were made aware that at any point in the study, if they wished not to complete the survey instruments, they were able to discontinue without any subsequent consequences. The informed consent form that was included with the materials provided a signature line where the potential participant signed his or her name to confirm their participation in the study. If the potential participant agreed to the terms of the study, he or she signed the informed consent at the specified location and then continued with the rest of the study. On the other hand, if the potential participant did not agree to the terms of the study, then they did not sign the informed consent form and they were thanked for considering taking part in the study.

Similarly, because online sampling was used to obtain information from the potential participants, an online informed consent form was provided to them. The online consent form was the same as the paper-based consent form, except that instead of a line for the subject to sign his or her name, there was a “yes/no” option for them to select. If the potential participant selected “yes” then he or she was directed to the survey instrument, whereas if the potential participant selected “no” then he or she was redirected to a different window thanking them for their time spent considering the study.

Storage and Location of Raw Data

The raw data (i.e., appendices and tables) from the survey instruments were imported into a computer spreadsheet, such as Microsoft Excel, for future analyses. The information that was obtained from the participants was imported into the spreadsheet, such that each row received a unique identification number. This identification number was used to specify which responses correspond to the participants in the study. This

process was to ensure that no names or other personal information from the subjects was obtained, except for their signature on the informed consent form. In accordance with both APA standards and Walden University dissertation procedures, the raw data gathered during the research process was stored electronically in a secure file. The data that was input into the computer spreadsheet will be kept on file for five years, as specified by the APA standards and Walden University dissertation procedures. After that time all of the data will be destroyed.

Detailed Description of Each Variable

As was previously mentioned in the Limitations section of chapter 1, Schwab (1999) noted the following concern regarding variable selection:

Organization research usually includes a concern with causation. In such research, the independent variable represents a cause; the dependent variable represents the consequence. However, independent and dependent variables are not necessarily causally linked. Independent variables may simply predict dependent variables without causal linkages. (p. 15)

Accordingly, it was argued that the independent variable was significantly correlated with the dependent variable, as opposed to causing it.

Dependent Variable

The dependent variable was degree of SL because it is viewed as the variable that was impacted or affected by the independent variable. The degree of SL, as measured in the SLPR, was operationalized as a continuous variable (i.e., interval level). This variable was computed by averaging the scores received from the Likert scaled questions

on the survey instrument. Thus, in this study, a higher score indicated a higher degree of SL, whereas a lower score indicated the opposite.

Independent Variable

The independent variable of this study was the degree of spirituality, as measured by the SAS. Degree of Spirituality was added as the independent variable because “it is believed to have a significant contributory or contingent effect on the originally stated IV-DV relationship” (Cooper & Schindler, p. 48). This variable was suspected to be a motivating characteristic that has the ability to produce passion and expediency. Degree of spirituality was self-perceived and assessed by the survey respondent using a Likert scale. The degree of spirituality was also operationalized as a continuous variable (i.e., interval level) and was computed by averaging the scores received from the Likert scaled questions on the survey instrument. Thus, in this study, a higher score indicated a higher degree of spirituality, whereas a lower score indicated the opposite.

Data Analysis

The data analysis for the study was performed in the statistical software package SPSS Version 18.0. Descriptive statistics were computed to examine the distribution of the variables. The descriptive statistics that were used included measures, such as the mean, standard deviation, minimum, and maximum values. Other descriptive statistics that were used in the analysis are frequency tables that provided information on the number and percentage of participants that made up the different categories for the discrete variables (i.e., demographic characteristics). Descriptive statistics were also used to assess the extent of SL.

To test the hypothesis that there was a relationship between the degree of spirituality and the degree of SL, a simple linear regression was conducted. According to Moore and McCabe (2006), the simple linear regression approach is appropriate when there is a single independent and dependent variable to be modeled. For the purpose of this study, the independent variable was the degree of spirituality, while the dependent variable was the degree of SL. By using the simple linear regression approach, it could be determined whether there was a significant linear relationship between the degree of spirituality and the degree of SL. In this respect, it could be determined whether an increase in spirituality had an impact on the degree of SL. The general formula for the simple linear regression model was the following:

$$\text{Servant Leadership} = a + b * \text{Spirituality} + e$$

Where, as noted by Keuhl (2000), the value on the left side of the equation represents the dependent variable of degree of servant leadership, as measured by the SLP, a is the intercept of the model, which indicates the value of degree of SL when the spirituality is equal to zero, b is the coefficient for the spirituality independent variable, the *Spirituality* then represents the scores received for the spirituality of the individual, as measured by the SAS and e is the random error term with mean zero and constant variance. To determine whether there was a significant relationship between SL and the spirituality of the individual, the statistical significance of the coefficient (b) was examined.

According to Tabachnick and Fidell (2001), the test statistic that is obtained from this analysis is a t -statistic, which is then compared against a critical t -value from the t -distribution. If the test statistic exceeds the critical t -value then it could be concluded that

there is a statistically significant relationship between servant leadership and spirituality. Depending on the sign or direction of the test statistic and regression coefficient (positive or negative), it would indicate how the variables were related to one another. For instance, if there is a positive test statistic, this could indicate that when the degree of spirituality increases, the degree of servant leadership increases as well. Alternatively, a negative test statistic would indicate the opposite.

Participants' Rights

Strict adherence to the institutional review board's research guidelines and polices was practiced in order to ensure that prospects and participants' rights were protected. Before collecting data for the study and conducting the research project, approval (03-03-10-0150882) was obtained from Walden University's Institutional Review Board (IRB). Once approval was obtained, the data was collected for the research project from the participants indicated in the population section of this chapter. In addition, a non-obtrusive approach to data collection (for example, every e-mail sent, included an option to unsubscribe and/or be removed from the database) was employed; the Missouri no call list was retrieved and reviewed to make certain that no laws were violated; and honored any requests to remove names from lists.

Summary and Transition

Chapter 3 included an overview of the research methodology used in the study. The study focused on SL. Its purpose was to evaluate the relationship between the independent and dependent variables in order to conclude whether the independent variable affected the dependent variable (Creswell, 2003). A simple linear, correlational

research design was selected for this study. By using the simple linear regression approach, it could be determined whether there was a significant relationship between SL and spirituality (Burns & Grove, 2005). The target population for this study consisted of small business entrepreneurs located in a Missouri metropolitan area. Based on the sample size calculations, a minimum of 55 participants were included in the study. Two different survey instruments were used as well as a demographic questionnaire. To measure the degree of SL, the *Servant leadership Profile Revised* (Wong & Page, 2003) was completed by the participants. In order to measure the degree of spirituality, the *Spirituality Assessment Scale* (Beazley, 1998) was used.

Data for this study was obtained by using survey instruments that were distributed to potential participants using a three-phase process. An introduction and appeal letter was e-mailed to approximately 500 people. For participant convenience, the letter included an electronic link to an online survey site. The actual survey and electronic link were sent approximately three days after the advance notice. Once data were collected, descriptive statistics were used to determine the extent of SL, and simple linear regression analysis was used to determine whether there was a relationship between spirituality and SL. A description of the sample and an analysis of the findings are presented in the next chapter.

Chapter 4: Results

Introduction

The purpose of this quantitative study was to examine if the spiritual orientation of small business entrepreneurs influences the degree to which they practice servant leadership (SL). For this analysis, a correlational research design was used to determine whether a linear relationship existed between the degrees of spirituality and the degree of SL among small business entrepreneurs in a metropolitan area in Missouri. A total of 552 small business entrepreneurs were invited to participate in the study by completing two separate survey instruments and a short demographic questionnaire. The data was obtained electronically through Survey Monkey, a web-based data collection process. Once the targeted number of completed surveys was obtained, the raw data was exported into an Excel spreadsheet. When imported into the statistical software package, SPSS version 18.0, for analysis, the software discovered missing values for a few questions on a number of surveys, which resulted in a final sample of 48 complete surveys ($N = 48$).

This chapter begins with a description of the sample followed by in-depth discussions of both SL and spirituality. As this study was guided by the following two research questions, which explored the practice and prediction of SL, the chapter is configured to them:

1. To what extent do small business entrepreneurs practice SL?
2. How does the degree of spirituality relate to the degree of SL among small business entrepreneurs?

Relevant findings for each variable are included before finally testing the hypothesis through simple linear regression.

Sample Characteristics

The sample ($N = 48$) included matching responses from 25 women (52%) and 23 men (48%). In addition, the sample contained a predominance of African Americans (60%) as compared to 33% European Americans, 4% Asians, and 3% of Hispanic origin. More than half (54%) of the participants were between the ages of 45-64 and had been in business for more than 10 years (60%). Overwhelmingly, participants chose Christianity (92%) as their religious affiliation. The other 8% were equally divided among atheists (2%), agnostics (2%), new age (2%) and nonreligious (2%).

Servant Leadership

“Servant leadership is defined by both the presence of certain positive qualities and the absence of certain negative qualities” (D. Page, personal communication, April 10, 2010). The extent to which small business entrepreneurs practice leadership was measured with the servant leadership profile revised (SLPR) and expressed through descriptive statistics.

The SLPR is a 62-item instrument designed to measure not only the presence, but also the absence, of certain positive and negative leadership attributes. A 7-point Likert type scale that ranged from 1 representing *strongly disagree* to 7 representing *strongly agree*, was used to evaluate each of the 62 questions presented in the survey instrument. In addition, the questions were grouped into one of the following seven factors as shown in Table 2:

1. Developing and empowering others.
2. Power and pride.
3. Authentic leadership.
4. Open, participatory leadership.
5. Inspiring leadership.
6. Visionary leadership.
7. Courageous leadership.

These factors are both positive and negative. “The positive qualities include servanthood, leadership, visioning, developing others, empowering others, team building, shared decision-making, and integrity. The negative qualities include abuse of power and control, pride, and narcissism” (D. Page, 2010, personal communication, April 10, 2010).

As shown in Table 2, on a scale ranging from 1 to 7, where seven represents *strongly agree*, participants’ average scores were all high and above the cut value (5.6) in every instance except the negative factor, power and pride.

Table 2

Servant Leadership Factor Scores

Factor, positive or negative (+/-)	Name	Mean	Standard deviation
1+	Developing and empowering others	6.027	0.594
2-	Power and pride	3.076	0.692
3+	Authentic leadership	5.877	0.440
4+	Open, participatory leadership	6.400	0.610
5+	Inspiring leadership	5.961	0.762
6+	Visionary leadership	6.017	0.686
7+	Courageous leadership	6.471	1.190

According to Wong and Page (n.d.), “The instrument was developed from an understanding that a servant leader is one whose primary purpose for leading is to serve others by investing in their development and well-being for the benefit of the common good” (para. 1). Moreover, the authors acknowledged a notable difference between being a servant leader and being service-oriented Wong and Page (n.d.); As a result, they developed a two stage scoring technique to account for it. According to Wong and Page (n.d.):

A simple way to determine whether one is a servant leader is to see whether one scores high on servanthood and leadership, *but* [emphasis added] low on abuse of power and pride. Thus, scoring high on abuse of power and pride automatically

disqualifies one as a servant leader, regardless of high scores on the other subscales. (para. 5)

In other words, for each respondent, the sum of the average scores on each of the positive factors (i.e., 1 and 3 through 7) was divided by the number 6, the total number of factors. The resulting number is the average score for that respondent on all positive factors. According to Wong and Page (n.d.), “An average score on all positive factors of 5.6 or above indicates [the possibility of] a strong servant leader. A score below 5.6 indicates that work needs to be done on certain factors” (para. 5). As a result, all participants scoring above the cut value of 5.6 were classified as potential servant leaders and advanced toward stage two evaluations (Table 3). Stage 2 involved an assessment of the power and pride score for each potential servant leader because “the authors discovered that it was possible for someone to score high as a servant leader by simply pre-determining how they wished to be seen” (Wong & Page, n.d., para. 4). As such, any potential servant leader who also scores below 2.0 exemplifies both the presence of positive leadership qualities and the absence of negative leadership attributes.

Table 3

Servant Leader Scores

Case	Total factor	Stage 1	Stage 2
		Average positive factor	Negative factor
1	5.647	5.567	1.875
2	6.319	6.288	1.500
3	5.873	5.789	1.625
4	5.777	5.636	1.375
5	6.516	6.602	2.000
6	6.440	6.430	1.500
7	6.706	6.678	1.125
8	5.985	5.961	1.875
9	6.377	6.440	2.000
10	6.715	6.772	1.625

Findings for Research Question 1

As previously discussed, Stage 1 evaluations were performed to determine which participants scored above the cut value. As shown in Appendix G, the mean scores for Factors 1 through 7, excluding Factor 2, represent an overwhelming number of participants (79%) who rated themselves as servant leaders. This phenomenon is consistent with the findings of Wong and Page (n.d.), who acknowledged that “it was possible for someone to score high as a servant leader by simply pre-determining how they wished to be seen” (para. 4). In addition, the preponderance of high scores on the positive factors can also be attributed to social desirability bias—to survey participants

choosing responses that portray them positively “by adhering to socioculturally sanctioned norms” (De Jong, Pieters, & Fox, 2010, p. 1).

Second, concerning the 38 self-proclaimed servant leaders, 74% also scored high on power and pride, the negative factor. Because servant leadership is present to the extent that abuse of power and pride are absent, only 10 participants passed the second scoring stage. The elimination of participants with power and pride scores above 2.0 yielded a much smaller percentage (20.83%) of servant leader practitioners. In other words, according to the data the extent to which servant leadership is practiced among small business entrepreneurs in a metropolitan area in Missouri is low.

Third, the demographic distribution of servant leaders is similar to the characteristics of the overall sample. As reported in Table 4, servant leaders in a metropolitan area in Missouri are more closely aligned with Christianity, middle age, and having been in business at least 10 years. With regard to gender and ethnicity, the data reflect that women and African Americans are more likely to practice servant leadership than men and European Americans, respectively. However, it is worth noting that while certain groups are more likely to practice servant leadership than their counterparts, 79% of small business entrepreneurs in a metropolitan area in Missouri do not practice servant leadership.

Table 4

Servant Leader Demographics

	Sample Characteristics	Servant Leader Characteristics
Number	48	10
Gender		
Female	52%	50%
Male	48%	50%
Ethnicity		
African American	60%	70%
Caucasian	33%	30%
Religious affiliation		
Christianity	92%	90%
Age range		
30-44	29%	20%
45-64	54%	50%
65-80	13%	30%
Business longevity		
≤3 years	8.3%	--
4-9 years	31.3%	20%
≥10 years	60.4%	80%

Spirituality

The Spirituality Assessment Scale (SAS) was used in this study to measure the degree of spirituality for the 48 participants who were included in the sample. Sample participants completed a 30-item instrument that used a 7-point Likert type scale ranging from 1 representing *strongly disagree* to 7 representing *strongly agree*. Similar to the SLPR, questions were grouped into one of the following two factors or dimensions:

1. Definitive Dimension
2. Correlated Dimension

For purposes of this study, spirituality is defined by the two separate dimensions: (a) faith and prayer or meditation (the definitive dimension), *and* (b) the character concepts honesty, humility, and service to others (the correlated dimension). According to Beazley:

Spirituality itself is inaccessible to direct observation, its presence can only be determined through its manifestations, that is through stated or observed beliefs, feelings, and behaviors.... The definitive dimension of spirituality refers to a specific behavioral dimension that is essential to the concept of spirituality and exclusive to it.... [On the other hand], the correlated dimensions (i.e., honesty, humility, and servanthood) of spirituality refer to behavioral dimensions that are not exclusive to spirituality but that contribute to its definition. They cannot be considered definitive dimensions because they may be correlated with influences other than spirituality.... For example, attributes such as honesty, humility, and servanthood are all related to spirituality but neither of these requires spirituality.

(H. Beazley, personal communication, March 23, 2010)

In other words, since attributes or behaviors like honesty, humility, and servanthood are also considered humanistic and ethical, they are not necessarily linked to spirituality. As a result, they must be separated from definitive attributes or behaviors that are exclusive to spirituality, like faith and prayer or meditation.

More Spiritual Versus Nonspiritual

Scoring the SAS required three separate calculations as shown in Appendix H, and yielded four potential outcomes, three of which, are discussed later below. First, the totals for each of the two dimensions were calculated to discover separate definitive and correlated scores. Second, the definitive and correlated scores were analyzed in relation to one another because “together, the one definitive dimension and the three correlated dimensions are used to assess individual spirituality” (H. Beazley, personal communication, March 23, 2010) In addition, to be considered as *more spiritual than nonspiritual* (H. Beazley, personal communication, March 23, 2010), the participant had to score greater than 45 on the definitive dimension *and* greater than 77 on the correlated dimension which both describe the first outcome. As shown in Appendix H, an overwhelming majority (79%) of the participants scored above the cut value and were classified as *relatively more spiritual* (H. Beazley, personal communication, March 23, 2010).

The second outcome is witnessed when the definitive scores are *less than 45* while the correlated scores are greater than 77. As measured by the scale, 19% of the participants “manifest one or more of the correlated dimensions of spirituality, but the

manifestations of those dimensions stem from sources other than spirituality, such as philosophical beliefs” (H. Beazley, personal communication, March 23, 2010) The third outcome is represented in only 2% of the sample. These participants scored high (greater than 45) on the definitive dimension but low (less than 77) on the correlated dimension. These findings suggest that “the individual’s faith relationship with the transcendent is not being significantly manifested in honesty, humility, and service to others” (H. Beazley, personal communication, March 23, 2010). The fourth outcome (low definitive score and low correlated score) was not present in this sample.

The third and final step toward assessing the degree of spirituality involves calculating the total scores of *only* those 39 participants who achieved the status of *relatively more spiritual*. As presented in Appendix H, the scores are very high when compared against the minimum required value of 122 to be classified as relatively more spiritual. According to the data, the minimum and maximum scores are 125 and 208, respectively with a mean score of 187 and a mode score of 197.

Regression Analysis

To test the hypothesis that there is a relationship between the degree of spirituality (i.e., the independent variable) and the degree of servant leadership (i.e., the dependent variable), a simple linear regression was conducted after calculating the average servant leader factor score (i.e., Y variable) and the total spirituality score (i.e., X variable). By using the simple linear regression, it may be determined whether there was a significant linear relationship between the degree of spirituality and the degree of SL. In a sense, it may be determined whether an increase in spirituality had an impact on the degree of SL.

The general formula for the simple linear regression model, as discussed in chapter 3, is the following:

$$\text{Servant Leadership} = a + b * \text{Spirituality} + e$$

Findings for Research Question 2

As shown in Table 5, the correlation analysis includes corresponding spirituality scores for the 10 participants who are servant leaders, as measured by the SLPR. The servant leadership scores were computed by averaging the six positive factor scores *and* the reversed factor 2 score (as recommended by Wong and Page, n.d.). These scores are presented in Table 3. Along with the spirituality scores, which were computed by adding the definitive dimension and correlated dimension scores (see Appendix H). Of the 10 servant leaders identified in the study, only two scored below the definitive cut value (45). Interestingly, these two participants scored very low on the definitive dimension *but* received the highest average SL scores. Possible reasons for this finding are given in chapter 5.

Table 5

Servant Leaders' Degree of Spirituality

Case n=10	Y Variable Servant Leadership Score	X Variable Spirituality Score
1	5.647	200
2	6.319	187
3	5.873	194
4	5.777	205
5	6.516	175
6	6.440	189
7	6.706	151
8	5.985	200
9	6.377	193
10	6.715	146

Based upon the regression analysis, the intercept of the model is 9.174, with both the negative slope (-0.016) and correlation coefficient (-.845) indicating an inverse relationship between the two variables. In addition, the coefficient of determination is .715, which suggests that there is room for improvement because only 72% of the variance in SL is explained by the independent variable, spirituality. Nevertheless, the finding is statistically significant for the following reasons: (a) the *F* statistic (20.057) is greater than the critical value for significance in the *F* test (5.318); (b) the *p*-value (.0021) is less than the *alpha* level of .05; (c) based upon a visual inspection (see Appendix I), the linear model appears to be a good fit; and (d) the error values are normally distributed with equal variance. In conclusion, the data reflect a statistically significant negative

correlation between spirituality and SL. Therefore, the null hypothesis of no relationship between the variables is rejected. The implications of this finding will be discussed in chapter 5.

Summary and Transition

The purpose of this study was to explore the relationship between spirituality and SL. Measurements from two separate instruments were evaluated by means of simple linear regression, which revealed a statistically significant, negative correlation between the variables. The implications of the statistical analyses presented in this chapter will be discussed in chapter 5.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

As previously discussed, small business entrepreneurs play a significant role in the American economy. The literature describes them as innovative (Kirzner, 1985), risk takers (Sirico, 2000; Swoboda, 1983) and early adopters (Marshall, 1994) because they produce the most patents and generate the most new jobs. Because SL practice has been described as the answer to the perceived leadership crisis, and is gaining acceptance among large corporations, it is important to understand how entrepreneurs, who represent 99% of all employers, relate to SL. Thus, the purpose of this study was to explore the extent to which SL is practiced and whether the degree of servant leadership is related to the degree of spirituality. Descriptive and inferential statistics revealed a statistically significant, negative correlation between spirituality and SL. In other words, an increase in spirituality results in a decrease in SL. As such, this chapter endeavors to explore and interpret the findings presented in chapter 4, offer perspectives on positive social change, and present recommendations for action and further study.

Interpretation of the Findings

Research Question 1

Exploration into the practice of servant leadership among small business entrepreneurs affirmed several relevant knowledge claims in the literature. First, according to De Jong, Pieters, and Fox (2010), the effect of social desirability bias is pervasive in social science research. Social desirability bias prevails when respondent replies tend toward responses that are favored socially. In this study, as discussed in

chapter 4 and shown in Appendix G, an overwhelming number of participants (79%) rated themselves as servant leaders. This phenomenon also confirms the findings of Wong and Page (n.d.) who acknowledged that "it was possible for someone to score high as a servant leader by simply pre-determining how they wished to be seen" (para. 4).

Wong and Page observed this phenomenon in their initial application of the SLPR, the instrument used to measure the degree of servant leadership. To adjust for this social bias, Wong and Page (n.d.) included in the revised edition of the servant leadership profile "two new subscales [factor 2] to measure abuse of power and egotistical pride as being opposite to the behaviors of a servant leader" (para. 4). When the correction (i.e., the factor 2 score test) was applied to the data in this study, the percentage of the sample that practice SL was reduced from the previously mentioned 79% to 21%. This reduction supports Wong and Page's definition of SL, which indicates that true servant leadership is present to the extent that abuse of power and pride are absent.

Another affirmation of the literature emerged from the low level of servant leadership practice (21%) among small business entrepreneurs in a metropolitan area in Missouri. The data reflect that more than three-fourths (79%) of the people in the sample do not practice SL. Pending further study, this finding could support various criticisms and difficulties concerning the practicality of SL. As previously discussed in chapter 2, servant leadership is unrealistic and impractical (Bowie, 2000), paradoxical (Rinehart, 1998), restrictive, and demanding (Wong & Davey, 2007), as well as idealistic (Johnson, 2001).

A final observation related to the findings from research question 1 is the contrast between persons who practice SL. As discussed in chapter 2, the literature revealed an acceptance and practice of SL among executives of large corporate entities, like Starbucks, Synovous, and Southwest Airlines (Lanctot & Irving, 2007), to name a few. These companies have publicly embraced and implemented the practice of SL. However, this trend of acceptance is not perceptible in this study among small business entrepreneurs. More research is needed to examine what factors contribute to the contrast between large and small businesses in the practice of SL. For example, is the practice influenced, in part or completely, by the volatile nature of entrepreneurship, or perhaps social desirability bias was also prevalent among the executives of large corporate entities?

Research Question 2

The second research question was intended to determine whether a relationship existed between the degree of spirituality and the degree of SL. An answer to the research question was partly achieved after calculating the participants' spirituality scores. This action led to the discovery that small business entrepreneurs (79%) are *relatively more spiritual*. This particular finding yields support for knowledge claims concerning the religiosity of entrepreneurs who gravitate naturally toward the transcendent (Sirico, 2000). In addition, another noteworthy observation was the high range of spirituality scores. The scores are very high when compared against the minimum required value of 122 to be classified as *relatively more spiritual*. According to the data, the minimum and maximum scores are 125 and 208, respectively with a mean

score of 187 and a mode score of 197. The fact that the spirituality scores were very high suggests the need for more research, as will be discussed in a later section of this chapter.

As previously discussed, simple linear regression was used to test the hypothesis. The analysis indicated a statistically significant, negative correlation between spirituality and SL. In other words, an inverse relationship exists between the two variables based on the sample data. The inverse relationship is presented in Table 5 in chapter 4, which shows, interestingly, that participants with the highest SL scores registered the lowest spirituality scores. For example, the following are some selected cases: Case 10: Servant Leadership Score (SLS) 6.715, Spirituality Score (SS) 146; Case 7: SLS 6.706, SS 151; Case 6: SLS 6.440, SS 189; and Case 5: SLS 6.516, SS 175. Conversely, participants with the highest spirituality scores registered the lowest SL scores. In one sense, as discussed in chapter 2, this phenomenon is perplexing and challenges conventional wisdom concerning SL's transcendental (Sanders, 2003; Wong & Davey, 2007) and spiritual nature (Kelly, 1995; Miller, 1995; Sirico, 2000; Winston, 2003). In another sense, this phenomenon is consistent with the paradoxical nature of SL (Rinehart, 1998; Wong, 2004) and the metaphysical constitution of spirituality (Burkhardt & Nagai-Jacobson, 2002; Faivre & Needleman, 1992). Nevertheless, the findings seem to coincide with Burkhardt and Nagai-Jacobson's (2002) yin and yang perspective on spirituality. They exhorted:

Within all human experience, we find the juxtaposition of contrasts and complimentary opposites—joy and sadness, hot and cold, light and dark, yin and yang, feminine and masculine. This holds true as well for spirituality, which is

expressed and experienced in stillness and through movement, alone and with others, through silence and with words. [For some people], the spiritual journey is a linear process, in which we move upward from that which is considered less sacred or do that which is viewed as more sacred. [For others], the spiritual journey is more organic and circular in nature. Both perspectives provide pathways for expressing and experiencing our spiritual core. Our truest nature draws us toward balance between the two. When one or the other is dominant, however, the imbalance of denying half our nature can potentiate far-reaching and long lasting discord in many areas of life. (p. 14)

In other words, spirituality is cyclical and manifests itself through a variety of intrapersonal and interpersonal experiences. “Awareness and ways of expressing spirituality can vary with age and developmental levels. Although we are always spiritual, awareness of and ability to access and trust our spiritual core can change over time and in relation to life experiences” (Burkhardt & Nagai-Jacobson, 2002, p. 8). Hence, the occurrence of an imbalance between self-serving and serving others is probable because (a) opposing motivational forces are always at work (Lewin, 1938), and (b) the desire to self-serve is always present (Blanchard & Hodges, 2003). Similarly, within the realm of Christianity, the imbalance between chasing God, and serving man is well documented (Tenney, 2001). However, more research is needed to determine whether the findings of this study accurately describe a true imbalance.

Implications for Social Change

A study of spirituality in relation to SL among small business entrepreneurs is important for several practical and philosophical reasons. First, from a practical point of view, it adds to the body of knowledge concerning (a) servant leadership, (b) spirituality, and (c) the leadership behavior of small business entrepreneurs. In addition, the findings of this study also support knowledge claims regarding the religious and spiritual nature of entrepreneurs. As a result, and to the extent that this sample is representative of the larger population in a metropolitan area in Missouri, the demographic profile and spiritual disposition of likely SL practitioners is more comprehensible. Second, the increasing interest in SL suggested the need for a more in-depth investigation into both its practice and practitioners. Some proponents of SL, like Covey (2006), have argued that it is best suited to yield innovation and address the perceived leadership crisis, because it is an ethical leadership form that promotes virtuousness and altruism. Furthermore, as entrepreneurs are respected as society's innovators and early adopters (Kirzner, 1985; Marshall, 1994) in that they produce the most patents and employ the most people, it is important to understand how they relate to innovative concepts like servant leadership. Thus, this study will help to solidify and further the discipline and practice of SL by providing a benchmark for future inquiry.

As previously mentioned, a few philosophical connotations were also realized from this study. The first supports a major assumption presented in chapter 1 that an individual could be spiritual without subscribing to the Judeo-Christian worldview (Covey, 2006; Wallace 2006) or any particular religious tradition (Greenleaf, 1977; Lilly,

1892). This assumption was based upon the fact that (a) Robert Greenleaf, the person who re-packaged and re-introduced SL was, himself, inspired by eastern mysticism and new age ideologies, and (b) while SL is commonly associated with Christianity (Wallace, 2006), it has also been observed in most nonreligious traditions (Boyum, 2006), due to its ethical nature (Lanctot & Irving, 2007; Russell, 2001). Therefore, the findings of this study suggest that while religion and spirituality are often accepted, within mainstream society, as synonymous terms, they must be distinguished from one another when considering SL. Second, the findings of this study revealed a statistically significant, negative correlation between spirituality and SL. This inverse relationship between the variables is counter-intuitive and challenges conventional wisdom concerning SL. This phenomenon indicates a need for further inquiry into (a) the ethical nature of SL, and (b) the fact that nonreligious traditions (i.e., secularism, humanism, agnosticism, and atheism), which reject all forms of religiosity, tend to support many of the attributes measured in the study. In other words, since attributes or behaviors such as honesty, humility, and service are also considered humanistic and ethical, they are not necessarily linked to religion or spirituality. Consequently, this study contributes to social change by suggesting that (a) a positive connection between spirituality and SL should not be presumed, and (b) SL research should take its place among nonreligious perspectives on leadership.

Recommendations for Action

The results of the study are counter-intuitive and require more research and action to corroborate or refute them. In a sense, the results are seemingly as abstruse as both

variables (i.e., SL and spirituality) in the study. Hence, this phenomenon warrants action in several different areas. The first recommendation involves a new qualitative (i.e., grounded theory or phenomenological) study involving additional contact with sample participants to conduct in-depth interviews to discover what influences contributed to or detracted from their adoption of SL. This qualitative study will aid in the identification of moderating or intervening variables that could then be included in a follow on quantitative study. This action may help researchers discover other significant factors that influence SL.

Second, although this study assumed “that a person can and will make good judgments” (Cooper & Schindler, 2003, p. 256), as well as respond truthfully to the questions, social desirability bias was very high with both instruments. As such, expanding the scope of the study to include subordinate or employee reviews will allow for 360° assessments, which will mitigate social desirability bias. Conducting these two types of studies will add deeper insight into the nature of spirituality and SL and how one affects the other.

Third, before a study is undertaken, a power analysis is conducted to ensure that the sample that is collected for the study is sufficient in size to enable valid inferences to be made about the target population. Although, the necessary sample size to obtain statistically significant findings was achieved in this study, a further replication study using a larger sample size might help to clarify and confirm the findings, especially given the high degree to which this study showed that self-reported SL scores tend to be exaggerated.

Fourth, as previously discussed, while a total of 552 small business entrepreneurs were invited to participate in the study by completing two separate survey instruments and a short demographic questionnaire, only 10% responded. The total number of questions posed (98) became a major limitation during the field research stage. Therefore, a reduction in the number of survey questions is recommended.

The final recommendation for action considers the use of alternative instruments when studying the relationship between spirituality and SL. While the literature suggests that these are different instruments designed for different purposes, experience gained while conducting this study suggests that they are actually quite similar in nature. The SLPR measures servanthood, while the SAS measures service-to-others. Perhaps a critical analysis of the two may reveal similarities indicating that they do in fact measure similar things. In addition, the use of alternative instruments could help researchers to clarify and classify the high spirituality scores obtained from the use of the SAS.

Recommendations for Further Study

During the course of this study, an array of ideas and topics surfaced for further exploration. Many ideas were directly related to this study and presented in the previous section. Other topics, which will be presented in this section, probe deeper into the practice of SL and emanate directly from the transcendental nature of the results. Accordingly, the following topics are proposed for further exploration:

- An assessment of motives and inspiration relative to SL.
- An assessment of overall SL perceptions among small business entrepreneurs, minorities, and women, in particular.

- A study of preferred leadership styles among small business entrepreneurs.
- A study of the influence of prayer and meditation on leadership styles.
- An evaluation of the correlation between spirituality and SL based on a much larger sample size.
- An evaluation of the relationship between servanthood and service-to-others.
- An evaluation of the relationship between service to God and service to man.
- A study that explores the hindrances to servanthood and service-to-others.
- A repeat of this study with a sample of religious leaders (pastors, preachers, and priests).
- An assessment of perceptions regarding spirituality, religiosity, and prayer among Christians.
- A study that dissects and describes the spiritual journey.
- A translation of this study's contribution to research concerning the religion vs. morality debate among theorists.
- A study that explores the relationship between innovation and servant leadership.

Conclusion

Servant leadership is gaining the attention of various researchers and business professionals. This interest is believed to result from global competition that forces American companies, large and small, to increase productivity, improve performance, and pursue innovation. Proponents of SL argue that it is best suited to yield innovation

and address the perceived leadership crisis because it is an ethical form of leadership that promotes virtuousness and altruism.

Because entrepreneurs represent 99% of all employers and are respected for being among society's innovators and early adopters (Kirzner, 1985; Marshall, 1994), it is important to understand how they relate to innovative concepts like SL. The journey to seek this greater understanding began on a straight and narrow path with a reasonable goal and an acceptable hypothesis. However, the unanticipated finding about the relationship between spirituality and SL demands more investigation. In short, although this study adds depth and insight into the practice of SL, more research is needed to determine the factors that affect SL.

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Appendix A: Small Business Size Standards

The Small Business Act defines a small business as a concern that is organized for profit; has a place of business in the U.S.; operates primarily within the U.S. or makes a significant contribution to the U.S. economy through payment of taxes or use of American products, materials or labor; is independently owned and operated; and is not dominant in its field on a national basis. The business may be a sole proprietorship, partnership, corporation, or any other legal form. In determining what constitutes a small business, the definition will vary to reflect industry differences. □ □ Small Business Size Regulations specifying size standards and governing their use are set forth in Title 13, Code of Federal Regulations, part 121 ([13 CFR §121](#)). SBA's size regulations pertaining to Federal procurement are also found in the Federal Acquisition Regulation, [48 CFR part 19](#). □ □ The Electronic Code of Federal Regulations ([eCFR](#)) is maintained by the U.S. National Archives and Records Administration. It includes all changes to the Small Business Size Regulations, which are current as of the date specified at the top of the linked page. □ □ Information about any recent actions SBA has taken or has proposed to take regarding its size standards are listed in [What's New](#).

□ **Table of Size Standards** □ SBA has established a [Table of Small Business Size Standards](#), which is matched to the North American Industry Classification System (NAICS) industries. A size standard, which is usually stated in number of employees or average annual receipts, represents the largest size that a business (including its subsidiaries and affiliates) may be to remain classified as a small business for SBA and Federal contracting programs. If a business exceeds the size standard for its overall industry group, it may still be a small business for its specific industry within that group; some industries have higher size standards than the general one for the industry group.

□ **Size Protests, Size Determinations, and Appeals**

The [Office of Government Contracting](#) makes formal size determinations on whether a business qualifies as an eligible small business for SBA programs.

For questions about size protests and size determinations, contact an SBA Size Specialist listed at [SBA Assistance](#).

□ **Revision of Size Standards** □ SBA's Office of Size Standards develops and recommends small business size standards to the Administrator of SBA. These include recommendations on small business definitions that other Federal agencies propose. Federal agencies must obtain the approval of the SBA Administrator before adopting a size standard different from SBA's size standard. □ □ Requests to change existing size standards or establish new ones are handled by the Office of Size Standards, which reviews industry and other relevant information and makes recommendations to the Administrator. Important factors include the structure of the industry and the effect of the size standard on Federal procurement. Changes to size standards must follow the rulemaking procedures of the [Administrative Procedure Act](#). A proposed rule changing a size standard is first published in the [Federal Register](#), allowing for public comment. It

must include documentation establishing that a significant problem exists that requires a revision of the size standard, plus an economic analysis of the change. Comments from the public, plus any other new information, are reviewed and evaluated before a final rule is promulgated establishing a new size standard. □□ For further information, contact: □□ Office of Size Standards □ U.S. Small Business Administration □ 409 3rd St., SW □ Washington, DC 20416 □ Phone: (202) 205-6618 □ Fax: (202) 205-6390 □ E-mail: sizestandards@sba.gov

Use of Size Standards for Government Procurement □ For Federal contracts, the contracting officer designates the size standard of the procurement by selecting the size standard for the NAICS industry that best describes the goods or services being procured. When more than one NAICS is involved in a contract, consideration is given to the function of the goods and services being purchased and the relative value and importance of each. □□ To bid on a Federal contract, a concern must self-certify that it is a small business under the appropriate size standard in the solicitation. The size of the concern at the time of self-certification prevails for that contract. In the 8(a) and HUBZone programs, the concern must meet the size standard for its primary industry to be admitted to the program. Then it must meet the size standard for the NAICS industry assigned to each individual contract. □□ If a procurement calls for two or more items with different size standards and the offeror must bid on all end items, it may qualify as a small business if it meets the common size standard for those items accounting for the greatest percentage of total contract value. If the offeror is not required to bid on all items, it may bid only on items for which it meets the size standard. To be awarded a government small business set-aside or 8(a) contract, the concern must perform at least a given percentage of the contract. This provision limits the amount of subcontracting a concern may enter into with other firms when performing these types of contracts. The provisions are as follows:

Construction: For general and heavy construction, at least 15 percent of the cost of the contract, not including the cost of materials, must be performed by the prime contractor with its own employees. For special trade construction, such as plumbing, electrical or tile work, this requirement is 25 percent.

Manufacturing: At least 50 percent of the cost of manufacturing, not including the cost of materials, must be done by the prime contractor.

Services: At least 50 percent of the contract cost for personnel must be performed by the prime contractor's own employees.

□ For more information, see Prime Contractor Performance Requirements ([13 CFR §125.6](#)).

<http://www.sba.gov/contractingopportunities/officials/size/GC-SMALL-BUS-SIZE-STANDARDS.html>

Appendix B: Servant Leadership Profile Revised

© Paul T.P. Wong, Ph.D. & Done Page, Ph.D.

Leadership matters a great deal in the success or failure of any organization. This instrument was designed to measure both positive and negative leadership characteristics. Please use the following scale to indicate your agreement or disagreement with each of the statements in describing your own attitudes and practices as a leader. If you have not held any leadership position in an organization, then answer the questions as if you were in a position of authority and responsibility. There are no right or wrong answers. Simply rate each question in terms of what you really believe or normally do in leadership situations.

For example, if you strongly agree, you may circle 7, if you mildly disagree, you may circle 3. If you are undecided, circle 4, but use this category sparingly.

- | | | |
|----|--|---------------|
| 1. | To inspire team spirit, I communicate enthusiasm and confidence. | 1 2 3 4 5 6 7 |
| 2. | I listen actively and receptively to what others have to say, even when they disagree with me. | 1 2 3 4 5 6 7 |
| 3. | I practice plain talking – I mean what I say and say what I mean. | 1 2 3 4 5 6 7 |
| 4. | I always keep my promises and commitments to others. | 1 2 3 4 5 6 7 |
| 5. | I grant all my workers a fair amount of responsibility and latitude in carrying out their tasks. | 1 2 3 4 5 6 7 |
| 6. | I am genuine and honest with people, even when such transparency is politically unwise. | 1 2 3 4 5 6 7 |
| 7. | I am willing to accept other people's ideas, whenever they are better than mine. | 1 2 3 4 5 6 7 |
| 8. | I promote tolerance, kindness, and honesty in the work place. | 1 2 3 4 5 6 7 |
| 9. | To be a leader, I should be front and centre in every function in which I am involved. | 1 2 3 4 5 6 7 |

10. I create a climate of trust and openness to facilitate participation in decision making.	1 2 3 4 5 6 7
11. My leadership effectiveness is improved through empowering others.	1 2 3 4 5 6 7
12. I want to build trust through honesty and empathy.	1 2 3 4 5 6 7
13. I am able to bring out the best in others.	1 2 3 4 5 6 7
14. I want to make sure that everyone follows orders without questioning my authority.	1 2 3 4 5 6 7
15. As a leader, my name must be associated with every initiative.	1 2 3 4 5 6 7
16. I consistently delegate responsibility to others and empower them to do their job.	1 2 3 4 5 6 7
17. I seek to serve rather than be served.	1 2 3 4 5 6 7
18. To be a strong leader, I need to have the power to do whatever I want without being questioned.	1 2 3 4 5 6 7
19. I am able to inspire others with my enthusiasm and confidence in what can be accomplished.	1 2 3 4 5 6 7
20. I am able to transform an ordinary group of individuals into a winning team.	1 2 3 4 5 6 7
21. I try to remove all organizational barriers so that others freely participate in decision-making.	1 2 3 4 5 6 7
22. I devote a lot of energy to promoting trust, mutual understanding and team spirit.	1 2 3 4 5 6 7
23. I derive a great deal of satisfaction in helping others succeed.	1 2 3 4 5 6 7
24. I have the moral courage to do the right thing, even when it hurts me politically.	1 2 3 4 5 6 7
25. I am able to rally people around me and inspire them to achieve a common goal.	1 2 3 4 5 6 7
26. I am able to present a vision that is readily and enthusiastically embraced by others.	1 2 3 4 5 6 7
27. I invest considerable time and energy in helping others overcome their weaknesses and develop their potential.	1 2 3 4 5 6 7

28. I want to have the final say on everything, even areas where I don't have the competence.	1 2 3 4 5 6 7
29. I don't want to share power with others, because they may use it against me.	1 2 3 4 5 6 7
30. I practice what I preach.	1 2 3 4 5 6 7
31. I am willing to risk mistakes by empowering others to "carry the ball."	1 2 3 4 5 6 7
32. I have the courage to assume full responsibility for my mistakes and acknowledge my own limitations.	1 2 3 4 5 6 7
33. I have the courage and determination to do what is right in spite of difficulty or opposition.	1 2 3 4 5 6 7
34. Whenever possible, I give credits to others.	1 2 3 4 5 6 7
35. I am willing to share my power and authority with others in the decision making process.	1 2 3 4 5 6 7
36. I genuinely care about the welfare of people working with me.	1 2 3 4 5 6 7
37. I invest considerable time and energy equipping others.	1 2 3 4 5 6 7
38. I make it a high priority to cultivate good relationships among group members.	1 2 3 4 5 6 7
39. I am always looking for hidden talents in my workers.	1 2 3 4 5 6 7
40. My leadership is based on a strong sense of mission.	1 2 3 4 5 6 7
41. I am able to articulate a clear sense of purpose and direction for my organization's future.	1 2 3 4 5 6 7
42. My leadership contributes to my employees/colleagues' personal growth.	1 2 3 4 5 6 7
43. I have a good understanding of what is happening inside the organization.	1 2 3 4 5 6 7
44. I set an example of placing group interests above self-interests.	1 2 3 4 5 6 7
45. I work for the best interests of others rather than self.	1 2 3 4 5 6 7
46. I consistently appreciate, recognize, and encourage the work of others.	1 2 3 4 5 6 7

47. I always place team success above personal success.	1 2 3 4 5 6 7
48. I willingly share my power with others, but I do not abdicate my authority and responsibility.	1 2 3 4 5 6 7
49. I consistently appreciate and validate others for their contributions.	1 2 3 4 5 6 7
50. When I serve others, I do not expect any return.	1 2 3 4 5 6 7
51. I am willing to make personal sacrifices in serving others.	1 2 3 4 5 6 7
52. I regularly celebrate special occasions and events to foster a group spirit.	1 2 3 4 5 6 7
53. I consistently encourage others to take initiative.	1 2 3 4 5 6 7
54. I am usually dissatisfied with the status quo and know how things can be improved.	1 2 3 4 5 6 7
55. I take proactive actions rather than waiting for events to happen to me.	1 2 3 4 5 6 7
56. To be a strong leader, I need to keep all my subordinates under control.	1 2 3 4 5 6 7
57. I find enjoyment in serving others in whatever role or capacity.	1 2 3 4 5 6 7
58. I have a heart to serve others.	1 2 3 4 5 6 7
59. I have great satisfaction in bringing out the best in others.	1 2 3 4 5 6 7
60. It is important that I am seen as superior to my subordinates in everything.	1 2 3 4 5 6 7
61. I often identify talented people and give them opportunities to grow and shine.	1 2 3 4 5 6 7
62. My ambition focuses on finding better ways of serving others and making them successful.	1 2 3 4 5 6 7

June 26, 2009

Paul TP Wong, Ph.D.
International Network on Personal Meaning
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M2M 4B3

Dear Dr. Wong,

I am currently enrolled as a doctoral student at Walden University in their Applied Management and Decision Sciences Program. My area of specialty is Leadership and Organizational Change and my dissertation is entitled, "The prevalence of Servant Leadership among Women and Minority Small Business Entrepreneurs."

Specifically, I would like to determine if the prevalence of Servant Leadership is affected by the spiritual orientation of women and minority small business entrepreneurs. In order to examine the relationship of the dependent and independent variables, two survey instruments will be used. With regard to the degree of spirituality, the Spirituality Assessment Scale (SAS) has been selected and to assess the prevalence of Servant Leadership, your Servant Leadership Profile Revised (SLPR) is preferred.

Accordingly then, I am formally requesting permission to use the SLPR in my research and reproduce it in an appendix of my dissertation. Of course, the requested permission would extend to future revisions and editions, as well as the possible publication of my dissertation.

If you own the copyright and grant permission for its use, please sign and fax this letter to 314-754-5733. Thank you very much and I appreciate your assistance with my research.

Respectfully submitted,


Sharilyn Franklin

PERMISSION GRANTED FOR THE USE REQUESTED ABOVE


Paul TP Wong, Ph.D.


Date

Appendix C: Spirituality Assessment Scale

In this survey, please respond to each statement, as you believe it applies to you using the seven-point scale.

1=Strongly Disagree 2=Disagree 3=Slightly Disagree 4=Equally Agree And Disagree
5=Slightly Agree 5=Slightly Agree 6=Agree 7=Strongly Agree

Enter the appropriate number in the space provided

1. _____ I help others without thinking about getting rewarded.
2. _____ Before making an important decision, I normally pray or meditate.
3. _____ Prayer or meditation has the power to change my life.
4. _____ Most of the time, I present a false front of who I am.
5. _____ Transcendent influences do not impact me very much.
6. _____ I will help others even when it requires a sacrifice.
7. _____ Prayer or meditation doesn't make much difference in life.
8. _____ Prayer or meditation is low on my list of things to do.
9. _____ I am open to helping others whenever I am needed.
10. _____ It is better to look good in a group than to advance the group's purpose.
11. _____ I am more inclined to help others when I know I am being observed and will get credit for it.
12. _____ I am able to corporate with others for the good of a group.
13. _____ I don't help other people.
14. _____ I have experienced the divine in my daily life.
15. _____ I don't look for opportunities to be of service.
16. _____ I believe that spiritual guidance is available through prayer or meditation.

17. _____ I would rather fail at a task than ask for help.
18. _____ I give credit to others for their good deeds.
19. _____ It's a delusion to think that prayer or meditation is effective.
20. _____ I accept responsibility for my wrongs and make amends even when I pay a price for doing so.
21. _____ I don't worry about telling lies if they don't hurt others.
22. _____ I don't pray or meditate at all.
23. _____ I prefer to do good deeds anonymously whenever possible.
24. _____ I give more than is asked of me most of the time.
25. _____ Material success is more important to the good life than spiritual growth.
26. _____ I attempt to practice spiritual values in all areas of my life.
27. _____ I don't blame others when it's my fault.
28. _____ When I have reached the limits of my capabilities, I ask others for help without shame or embarrassment.
29. _____ Being the center of attention is desirable.
30. _____ Pray for others or meditate on their behalf.

February 9, 2010

Hamilton Beazley, Ph.D.
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School of Management and Business
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CM 1049
Austin, TX 78704

Dear Dr. Beazley,

I am currently enrolled as a doctoral student at Walden University in their Applied Management and Decision Sciences Program. My area of specialty is Leadership and Organizational Change and my dissertation is entitled, "The prevalence of Servant Leadership among Women and Minority Small Business Entrepreneurs."

Specifically, I would like to determine if the prevalence of Servant Leadership is affected by the spiritual orientation of women and minority small business entrepreneurs. In order to examine the relationship of the dependent and independent variables, two survey instruments will be used. With regard to the prevalence of Servant Leadership, the Servant Leadership Profile Revised (SLPR) has been selected and to assess the degree of spirituality, your Spirituality Assessment Scale (SAS) is preferred.

Accordingly then, I am formally requesting permission to use the SAS in my research and reproduce it in an appendix of my dissertation. Of course, the requested permission would extend to future revisions and editions, as well as the possible publication of my dissertation.

If you own the copyright and grant permission for it's use, please sign and fax this letter to 314.421.5033. Thank you very much and I appreciate your assistance with my research.

Respectfully submitted,

PERMISSION GRANTED FOR THE USE REQUESTED ABOVE:

Hamilton Beazley
Hamilton Beazley, Ph.D.

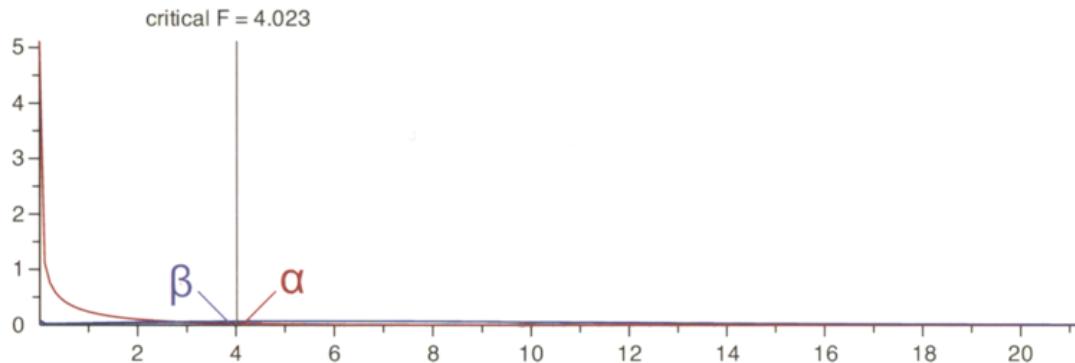
2/15/10
Date

Appendix D: St. Louis Small Business Entrepreneur Listing

As referenced in chapter 3, the following represents a listing of organizations that support small business growth in the St. Louis metropolitan area. These organizations also publish databases that are available for public use. As such, the sample for this study will be drawn from a diverse population of small business entrepreneurs.

Organization	Membership
Downtown St. Louis Partnership	200
Grace Hill Women's Business Center	130
Hispanic Chamber of Commerce	150
Regional Commerce and Growth Association (RCGA)	3,000
St. Louis Airport Authority	500
TOTAL POPULATION	3,980

Appendix E: Sample Size Estimate Using G*Power



F tests - Multiple Regression: Omnibus (R^2 deviation from zero)

Analysis: A priori: Compute required sample size

Input: Effect size f^2 = 0.15

α err prob = 0.05

Power (1- β err prob) = .80

Number of predictors = 1

Output: Noncentrality parameter λ = 8.250000

Critical F = 4.023017

Numerator df = 1

Denominator df = 53

Total sample size = 55

Actual power = 0.805083

Appendix F: Demographic Data

1. Business Start Date:**2. Gender:**

- Male
- Female

3. Ethnicity:

- Black
- Hispanic
- Native American
- Asian Pacific
- Subcontinent Asian
- Other (*specify*)

4. Religious Affiliation:

- Nonreligious/ Secular
- Christianity
- Judaism
- Islam
- Buddhism
- Agnostic
- Atheist
- Hinduism
- New Age
- Other (*specify*)

5. Age:

Appendix G: Respondent Factor Scores

Factor 1	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	All + Factors ^a	Factor 2
5.875	5.545	6.300	6.000	6.000	6.400	6.020	2.625
5.563	5.364	5.900	5.857	6.200	6.000	5.814	3.875
6.875	6.273	7.000	6.857	6.400	6.800	6.701	4.750
6.125	6.273	6.300	6.286	6.400	6.600	6.331	4.375
5.250	5.455	6.500	5.000	5.000	6.200	5.567	1.875
6.375	6.727	6.800	5.429	5.600	6.800	6.288	1.500
5.125	5.091	5.700	5.857	3.600	5.800	5.196	4.250
5.125	5.727	5.800	5.571	5.600	5.600	5.571	4.625
6.250	6.727	6.600	6.714	6.800	6.800	6.649	2.375
5.563	6.091	6.500	4.857	6.200	6.800	6.002	2.625
5.188	5.818	5.900	5.571	5.400	5.600	5.580	2.875
5.063	4.636	6.500	5.857	5.800	7.000	5.809	3.750
6.500	5.545	6.500	6.857	6.800	6.200	6.400	4.000
6.125	5.455	6.700	4.857	5.000	6.600	5.789	1.625
5.438	5.636	5.800	5.143	5.000	6.800	5.636	1.375
5.813	6.000	6.300	6.143	6.200	6.800	6.209	3.250
6.813	6.909	6.900	6.714	6.400	7.000	6.789	4.000
6.063	6.000	6.200	5.714	6.800	6.200	6.163	4.500
6.500	6.727	6.900	6.286	6.200	7.000	6.602	2.000
6.250	5.636	6.300	6.429	5.600	6.600	6.136	3.875
5.500	5.909	6.200	5.429	6.000	7.000	6.006	4.250
5.375	5.182	6.100	5.714	4.200	6.400	5.495	1.625
5.813	5.727	5.900	5.714	6.000	6.800	5.992	3.375
6.188	6.091	6.700	6.000	6.800	6.800	6.430	1.500
6.500	6.273	6.400	5.857	5.000	6.600	6.105	2.125
6.813	6.636	6.900	6.857	6.800	7.000	6.834	2.500
5.125	4.364	5.100	5.571	5.800	2.800	4.793	4.500
6.750	5.727	6.800	6.286	6.800	6.800	6.527	2.875
5.938	6.273	6.800	6.000	5.600	6.400	6.168	4.375
6.875	6.818	6.800	6.000	7.000	7.000	6.749	3.750
6.313	6.818	7.000	6.143	6.800	7.000	6.679	2.625
6.125	5.818	6.300	6.000	6.800	6.600	6.274	2.125
6.063	4.000	5.700	5.857	4.400	6.000	5.337	2.750
4.500	4.364	5.900	4.143	5.600	6.400	5.151	3.375
6.813	6.000	6.800	6.857	6.800	6.800	6.678	1.125
6.250	6.182	5.800	6.143	5.400	6.000	5.962	2.125
5.938	5.545	6.000	6.286	5.800	6.200	5.961	1.875
6.688	6.091	6.700	6.714	6.400	7.000	6.599	5.000
5.500	6.455	6.600	5.571	6.600	6.600	6.221	3.000

6.500	6.364	6.900	5.714	6.400	6.600	6.413	2.375
5.750	5.818	6.400	5.857	5.600	5.600	5.838	2.375
5.938	5.364	6.100	6.143	6.400	6.000	5.991	3.250
6.375	6.364	6.900	6.000	6.200	6.800	6.440	2.000
6.125	4.909	6.200	5.143	6.400	6.800	5.929	3.625
5.500	5.727	6.200	5.714	6.200	6.000	5.890	4.000
7.000	6.909	6.900	7.000	7.000	7.000	6.968	6.750
6.438	5.818	6.900	6.857	6.400	7.000	6.569	2.625
6.750	6.909	6.800	6.571	6.600	7.000	6.772	1.625

Note: ^aMean scores of 5.6 or above for Factors 1-7, excluding Factor 2, identify participants as potential servant leaders. However, Factor 2 scores above 2.0 identify participants as non-servant leaders.

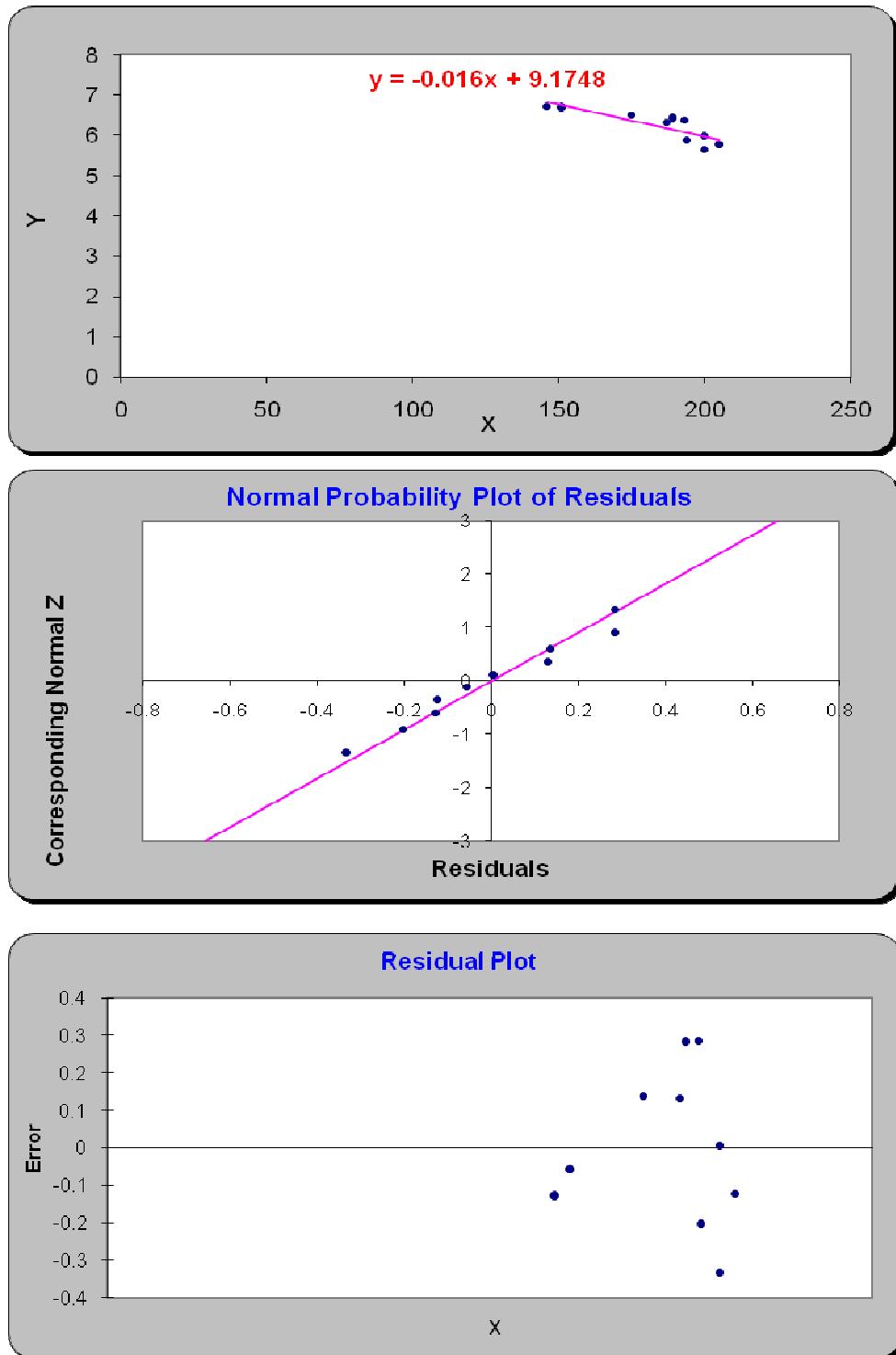
Appendix H: Case Summary of Spirituality Scores

Case Number N=48	Definitive Dimension	Correlated Dimension	Total Spirituality Score*	Relatively More Spiritual
1	34	99	133	-
2	73	128	201	201
3	74	106	180	180
4	49	118	167	167
5	77	123	200	200
6	71	116	187	187
7	42	109	151	-
8	76	119	195	195
9	56	116	172	172
10	63	102	165	165
11	72	115	187	187
12	77	113	190	190
13	32	103	135	-
14	76	118	194	194
15	76	129	205	205
16	65	131	196	196
17	47	111	158	158
18	71	122	193	193
19	67	108	175	175
20	69	133	202	202
21	64	122	186	186
22	70	114	184	184
23	77	118	195	195
24	77	112	189	189
25	25	121	146	-
26	54	77	131	131

Case Number N=48	Definitive Dimension	Correlated Dimension	Total Spirituality Score*	Relatively More Spiritual
27	68	118	186	186
28	65	120	185	185
29	76	121	197	197
30	75	126	201	201
31	70	119	189	189
32	42	99	141	-
33	31	104	135	-
34	74	123	197	197
35	35	116	151	-
36	75	116	191	191
37	71	128	199	199
38	76	128	204	204
39	36	108	144	-
40	67	104	171	171
41	75	124	199	199
42	77	120	197	197
43	71	122	193	193
44	46	79	125	125
45	70	120	190	190
46	71	132	203	203
47	75	133	208	208
48	34	112	146	-

Note: *Total Spirituality scores are the sum of the Definitive Dimension and Correlated Dimension scores.

Appendix I: Regression Output



Curriculum Vitae

SHARILYN D. FRANKLIN
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EDUCATION

Walden University, Minneapolis, Minnesota

PhD in Management**Expected 2010**

Specialization: Leadership and Organizational Change

Dissertation: *The Influence of Spirituality on Servant Leadership among Small Business Entrepreneurs in St. Louis, Missouri*

Fontbonne University, St. Louis, Missouri

MBA in Management**1995**

Thesis: *An Introduction Guide to the New World Order*

Indiana University, Bloomington, Indiana

BA, Double Major**1989**

Areas of Concentration: Political Science and Speech Communication

Minors: French and Afro-American Studies

AWARDS

Scholar of Change, Walden University, Honorable Mention	2010
Unsung Heroine, Top Ladies of Distinction, Inc.	2010
Outstanding Citizen of the Year, Gateway Classic Foundation	2009
Distinguished Entrepreneur, State of Missouri	2008
Entrepreneur of the Year, St. Louis American	2007
Spirit of St. Louis, Mayor Francis Slay	2006
Business of the Year, Mayor Francis Slay	2005
Soror of the Year, Alpha Kappa Alpha Sorority, Inc.	2004
Distinguished Alumni, Fontbonne University	2004
Small Business of the Year, St. Louis Argus	2004
Most Influential Business Woman, St. Louis Business Journal	2003
Hardest Working Company, Tom Joyner Foundation	2000
Salute to Excellence in Business, St. Louis American	2000-2010
Small Business of the Year, NationsBank	1999

TEACHING EXPERIENCE

HIS Leadership Institute, St. Louis, Missouri Facilitator	2008-Present
Harris Stowe State University, St. Louis, Missouri Adjunct Professor – Management & Marketing Courses	1997

RELATED EXPERIENCE

E3thos, LLC., St. Louis, Missouri EVP & COO	2007- Present
FUSE, Inc., St. Louis, Missouri EVP & COO	1997- Present
Final Phase Marketing, Inc., St. Louis, Missouri President	1993- Present

PUBLICATIONS, PAPERS, AND PRESENTATIONS

"Dare to Dream, See it Through"	
Guest speaker at the Skills USA East District Leadership Conference, <i>St. Louis, MO</i>	2009
"The Entrepreneurial Game"	
Guest speaker at the Harris Stowe State University Global Leadership Summit, <i>St. Louis, MO</i>	2009
"How to Fire your Boss"	
Keynote speaker at the Alpha Kappa Alpha Entrepreneurship Workshop, <i>St. Louis, MO.</i>	2008
"Achieving and Preserving Competitive Advantage"	
Paper presented to Walden University in partial fulfillment of degree requirements.	2005
"Business is Hard, Entrepreneurialism is Harder"	
Keynote speaker at the Grace Hill Woman's Business Center Summit, <i>St. Louis, MO.</i>	2005

<i>"Evolution or Revolution? A Roadmap for Approaching Today's Multicultural Paradigm"</i>	Paper presented at the Annual Meeting of the Tourism Travel and Research Association, <i>New Orleans, LA.</i>	2005
<i>"Leadership Origins"</i>	Paper presented to Walden University in partial fulfillment of degree requirements.	2005
<i>"Leadership Strategies for the New America"</i>	Paper presented to Walden University in partial fulfillment of degree requirements.	2005
<i>"Organizational Change"</i>	Paper presented to Walden University, in partial fulfillment of degree requirements.	2005
<i>"The Power of Radio among Urban Consumers"</i>	Panelist speaker at Interep's Annual symposium for Multicultural Advertisers, <i>New York, NY.</i>	2005
<i>"Communicating to Multicultural Audiences"</i>	Guest speaker and panelist at the Democratic Women's Leadership Forum, Washington, DC.	2004
<i>"The Rules of Engagement"</i>	Paper presented to Walden University in partial fulfillment of degree requirements.	2004
<i>"Accelerating Change – By Any Means Necessary"</i>	Paper presented to Walden University in partial fulfillment of degree requirements.	2003
<i>"A Critical Review of the Founding Fathers of Modern Sociological Thought and their Contributions to Societal Development"</i>	Paper presented to Walden University in partial fulfillment of degree requirements.	2003

LANGUAGES

English – native language
 French – speak and read with basic competence

MEMBERSHIPS

Alpha Kappa Alpha Sorority Inc., Gamma Omega Chapter
The Links Incorporated, St. Louis Chapter
St. Louis Forum