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**THE IMPACTS OF TRANSFORMATIONAL LEADERSHIP  
ON A RELIGIOUS CONGREGATION OF WOMEN**

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**THESIS**

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A thesis submitted in partial fulfillment for the degree of Master  
in the School of Communication at Bellarmine University

By

Theresa Ha Nguyen

Director: Dr. Michael Gregory Strawser

Louisville, Kentucky

2017

## ABSTRACT OF THESIS

### THE IMPACTS OF TRANSFORMATIONAL LEADERSHIP ON A RELIGIOUS CONGREGATION OF WOMEN

Transformational leadership is considered the most effective form of leadership. Transformational leadership aims to inspire and empower followers to reach beyond what they thought possible and elicit extraordinary results. It motivates the followers and brings the best out of them. It looks to achieve true commitment and transcend the followers' self-interests for the sake of others. The purpose of this study is to examine the impacts of transformational leadership on the outcomes of a religious congregation of women. More specifically, the study focuses on three aspects of outcomes: 1) vision statement; 2) culture of trust; and 3) performance. A quantitative survey was conducted with 153 participants from the members of the Dominican Sisters of Tam Hiep in Vietnam. A comparative analysis of temporary professed and perpetual professed members was conducted. The relationships between transformational leadership with each aspect of outcomes were examined. Additionally, this study examined the mediating role of vision statement and culture of trust between transformational leadership and performance. The results of this study indicate that transformational leadership had a positive impact on the congregation's outcomes. The findings also showed that the culture of trust played a positive mediating role between transformational leadership and performance. By focusing on shared vision and individuals development, leaders promote trusting relationships among leaders-members and members-members. This study may affect positive social change by demonstrating how trust can be created by both leaders and members. These findings may also contribute to the expansion and development of training programs.

**KEYWORDS:** Transformational Leadership, Vision Statement, Culture of Trust, Performance.

THE IMPACTS OF TRANSFORMATIONAL LEADERSHIP  
ON A RELIGIOUS CONGREGATION OF WOMEN

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## **CHAPTER ONE: PROBLEM AND RATIONALE**

Leadership can be described as the process or the art of influencing others' behaviors, thoughts and attitudes. It inspires others to effectively, efficiently and willingly accomplish any tasks assigned to them with higher levels of productivity and satisfaction. Leadership has gained the attention of researchers worldwide because an effective leadership style is necessary to achieve organizational goals and improve performance. In October 2016, Amazon.com had more than 1,258,559 titles on the subject of leadership. A review of the scholarly studies on leadership reveals widely different theories to explain the complexities of leadership. Leadership has been studied in many contexts including small groups, large organizations, academic institutions, business corporations and religious organizations (Avolia, 2003; Bass & Avolio, 1990; Covey, 1990; Dennis, 2009; Hackman & Johnson, 2013; Nohria & Khurana, 2013; Northouse, 2013). In the globally competitive and continuously changing world of the 21<sup>st</sup> century, business organizations and religious organizations need leaders who empower members to perform creatively and move them toward the future confidently.

In order to inspire and empower members to perform beyond expectations, a leader must have the ability to promote creativity, collaboration and innovation. Leader must know how to ignite the flame of gifts and enthusiasm in each individual, stimulate members to challenge their own value systems, and improve individual member's performance. A number of studies on leadership styles suggest that the practices of transformational leadership have a positive impact on the organization's outcomes (Avolio & Bass, 1988; Avolio, Zhu, Koh, & Bhatia, 2004; Bass, 1998, Bell, 20110; Burns, 1978). As its name implies, transformational leadership changes the environment

and also the people within that environment (Burns, 2003). According to Bass and Riggio (2006), transformational leadership is the set of abilities that allows the leader to recognize the need for change, to create a vision to guide that change, and to execute that change effectively. Transformational leaders care for their followers according to each individual's needs while staying focused on the well-being of the organization as a whole.

Transformational leadership focuses on developing a shared vision and mission, inspiring followers to a higher level, supporting followers to achieve their goals, and caring for the authentic transformation of the individual and of the whole. Applying this leadership style to the governance of the religious congregations of women will help religious leaders appoint each member according to one's particular gifts and talents to accomplish the common goals. Religious leaders are concerned not only with the communal relationship within the congregation but also with motivating the members in the congregation's mission. According to Burns (1978), transformational leaders change their organization's culture by inspiring a sense of mission and purpose about the importance of the group's work and stimulating new ways of thinking and problem-solving. Therefore, the focus of this study is to examine the impact of transformational leadership on the outcomes of a religious congregation of women which focuses primarily on having a shared vision, a culture of trust, and an effective performance of responsibility and collaboration for its mission among the members within the congregation.

## **Background of the Study**

The transformational leadership model was first introduced by Burns (1978). According to Burns, transformational leadership enhances the motivation, morale, and performance of followers through a variety of mechanisms. This leadership style is the catalyst for change in individuals and the organizational systems. Transformative leadership achieves significant change that reflects the common interests of both leaders and followers. It promotes the collective energies in pursuit of a common goal.

Extending the initial concepts of Burns (1978), Bass (1985) explains how transformational leadership impacts followers' motivation and performance. Bass asserts that transformational leadership motivates followers to do more than they expected by (1) raising the followers' level of awareness about the importance and value of the outcomes, (2) getting the followers to go beyond their own self-interest for the sake of the organization, and (3) empowering the followers to address higher level needs. Similar to Burns and Bass, Shamir et al. (1993) indicates that a transformational leader raises followers' consciousness about idealized goals and encourages followers to transcend their own self-interest for the sake of larger, collective goals. This transformation happens when the leaders listen to the followers to know what they want and to let them express themselves honestly. The result is that followers who feel loved, supported and cared for are willing to sacrifice their own self-interest for the common goals. They are more willing to pull together, cooperate with one another, help each other to solve problems and advance the organization.

In order to inspire followers to go beyond their own self-interest to address the higher level needs of the whole, transformational leaders create an environment of trust

where followers and leaders feel safe together (Bennis & Nanus 1985). When leaders create trust within the organization and care for the well-being of each individual, followers are more likely to cooperate when facing challenges and they are willing to invest their time and energy for the good of others and of the organization as a whole. Additionally, Kuhnert and Levis (1987) found that successful transformational leaders possess self-confidence, a dynamic personality, strong convictions, the ability to communicate goals, and a talent for motivating others. Bass (2008) asserts that,

The transformational leader is a moral agent who moves followers to be aware of how strongly they feel about their needs and to define their values so meaningfully that they can proceed with purpose. Transformational leaders are invested with power to use their principles to move followers to change others and themselves into persons who share both modal and end values. (p. 646)

Those who successfully utilize the transformational leadership work are able to inspire followers by setting an example of excellent performances. Their goal is to motivate followers to try their best and to support their own growth and development. The followers then feel trust, admiration, loyalty and respect for the leader (Bass & Avolio, 1995). According to Burns (2003), transformational leaders seek to provide followers with an inspiring mission, vision and identity. The leaders understand the strengths and weaknesses of followers and organize the work accordingly to optimize performance. In an effort to better understand followers, transformational leaders listen closely to their followers and empower them to make decisions, give them a strong sense of belonging. As a result, the followers are motivated to accomplish more than they planned.

Based on these concepts, the transformational leadership model aligns with the values of Biblical faith and discipleship. It seems to be a good model to use for a

descriptive approach to religious congregations. Attempting to define the religious leadership style, McCarthy (2015) asserts that,

The best language I can find to name this kind of leadership is ‘transformational leadership,’ that is, a set of dispositions, a way of being in the world that, when fostered in the leader, contributes to creating an environment in which deep, authentic transformation of the individual and of the whole is possible. It is the way of leadership that knows how to wait, how to endure, how to stay in the dark middle space tending to what can only mature in the darkness (as cited in Sanders, 2015, p. x-xi).

Women’s religious congregations exercise leadership differently from leaders in secular organizations. Religious leadership is not based on rank, privileges or title. It is a special ministry and a responsibility toward a service to mission. Religious leadership is usually considered as a community act rather than an individual performance (Pedregosa, 2012). The religious leaders’ duty is to give direction, support and formation to others and in return, each member has to grow and learn how to exercise authority (Vanier, 1989). To exercise leadership is to feel truly responsible for others and their growth, knowing that the others are not objects but people with hearts in whom resides the light of God, and who are called to grow to the freedom of truth and love (Schneiders, 1998; Palmer, 1998; Radcliffe, 1999; Pedregosa, 2012). Religious leaders motivate members to focus not only on managing the complexity of the daily operations of religious life but also on an authenticating vision that will unite individual efforts in the common mission in ministering to God’s people.

In the sense of mutual relationship and influence between leaders and followers, Burns (1978) asserts that transformational leadership is a process in which leaders and followers help each other advance to a higher level of morality and motivation. Transformational leadership has the ability to convert followers into leaders (Avolio,

Zhu, Koh, & Bhatia, 2004). Similarly, leadership in a religious congregation helps leaders and members grow together (Radcliffe, 1999; Pedregosa, 2012). A good leader in a religious congregation is one who grants power to members rather than undermining them, enables members to share a common responsibility for their life and mission (Palmer, 1998; Nouwen, 1999; Cammock, 2003; Bennis, 2009; Wolf, & Rosanna, 2013). Transformational leadership works well when the leaders acknowledge and respect the authority that each member should have in the congregation. The aim of transformational leadership is to form members who are free and responsible (Radcliffe, 1999). As such, transformational leaders in this context would succeed in changing culture and promoting the followers' performance. It often naturally leads to higher levels of achievement and satisfaction.

### **Problem Statement**

Although the study of transformational leadership has made great gains in various business, education, and nonprofit organizations, there is limited study concerning transformational leadership in religious organizations. Many studies of religious organizations have focused on servant and spiritual leadership (Nouwen, 1999; Blanchard & Hodges, 2008; Frick, 2004). These studies emphasize the example of Jesus as a model of servant leader. However, Jesus was not only a good model of a servant leader, He was an excellent transformational leader (Doohan, 2007; Cameron, 2012) who offered vision, energy, challenge and courage to his apostles. Following the example of Jesus, religious leaders should inspire the members with vision, energy, challenge and courage as they minister to God's people.



However, to be an authentically transformational religious leader in the 21<sup>st</sup> century is not an easy task. With the ever-continuing development of technologies, religious congregations must rethink how they will relate to the rapidly changing culture. In order to govern the congregation and carry out the mission to proclaim the Gospel, religious leaders need to be capable of creating new and original ways of seeing reality, promoting new energy and life in the congregation. Howell and Avolio (1993) have provided the evidence to suggest that organizations that are always trying to meet changing needs in a changing culture must have transformational leaders. These leaders will need to challenge members to be creative, to think differently, to tolerate mistakes, and be innovative. Transformational leaders change the way followers envision themselves in addition to raising followers to attempt a higher level of achievement (Bass, 1985). They transform followers into future leaders. The purpose of this study is to examine the impact of transformational leadership in a religious congregation of women. Focusing on its purpose, this study addresses the following research questions:

RQ1: Are there any significantly different perspectives between the temporary and perpetually professed members about the outcomes of the congregation?

RQ2: How does transformational leadership impact the outcomes of a religious congregation of women?

RQ3: What is the relationship between a compelling shared vision and the effective performance of members in the congregation?

RQ4: What is the relationship between the culture of trust and effective performance within the congregation?

## **Significance of Study**

Understanding the impact of transformational leadership in the context of a women's religious congregation could be very important in helping religious leaders balance the complexity of daily tasks with the needs of common mission. Women religious congregations practice leadership differently from leaders in government and business. Religious leaders generally work with people who have responded from their heart to God's calling. Therefore, governing consistently means the transformation of the people who have already belonged to the congregation, not replacing them. Thus, leaders encourage members to adopt generative and explorative thinking processes and to think about old problems in new ways. Leaders motivate members to engage in the hard work of personal development and the development of skills necessary to become effective leaders. In order to transform members into leaders, ready to lead their ministries and organization into the future, religious transformational leaders should provide members the opportunity to be mentored, challenged, and guided as they develop both personally and professionally.

This study also attempts to examine the relationship between the transformational leadership style and the culture of trust; the relationship between culture of trust and the high performance within the congregation. For example, the practices of the transformational leadership in a religious congregation of women increase the culture of trust among leaders and members. When trust and cooperation thrive internally, people feel free to exchange information and work together to achieve their goals. Thus, the congregation as well as its mission grows stronger as a result. Transformational leaders highly value teamwork and promote collaboration, but they also place a strong emphasis

on each member's needs, values, and morals. Transformational leadership helps religious leaders avoid the trap of wanting to do everything and be willing to hand power to other members, following leaders to stay focused on essentials and animate members with the vision, energy, challenge, and courage to perform beyond their expectations.

### **Theoretical Framework**

In order to understand the impact of transformational leadership on the congregation's outcomes, this study primarily focuses on transformational leadership theory. This theory focuses on the relationship between leader and follower. Burns (1978) defines this form of leadership as "a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents" (p. 4).

Transformational leadership is a collective, there is a symbiotic relationship between leaders and followers, and what makes it collective is the subtle interplay between the followers' needs and wants and the leader's capacity to understand, one way or another, these collective aspirations... Leadership is morally purposeful and elevating, which means, if nothing else, that leaders can, through deploying their talents, chose purposes and visions that are based on key values of the work force and create the social architecture that supports them. Finally, leadership can move followers to higher degrees of consciousness, such as liberty, freedom, justice, and self-actualization (Bennis and Nanus, 1985, p. 217-218).

In order to understand the dynamic system of a religious congregation, this study also applies Opne-system Theory with a special focus on which allows free movement of energy, information, ideas, etc. across organizational boundaries. Open-systems Theory recognizes the organization as a social system with permeable boundaries (O'Hair, Friedrich, & Dixon, 2015). Additionally, the extent to which members share

organizational values and communication systems is another important maker of leadership's influence on organizational culture.

Additionally, in order to understand organizational life, including organizational values, beliefs, rituals, symbols and the way of living in an organization, this study also uses organizational culture theory along with transformational and open system theory. Organizational culture theory focuses on a system of shared assumptions, values and beliefs, which governs how members behave. Organizational culture is an invisible but powerful force that influences the behavior of the members. As Keyton (2010) states, "although difficult to describe, as an employee we know what it's like in our organization" (p. 1).

According to Keyton (2010), followers are more likely to be committed to and identify with the leader if this leader's vision is based on the values and moral justifications that are acceptable to followers. Cultural meaning and understanding are achieved through the interactions between followers and leaders. A strong organizational culture is good for the development of an organization and the growth of its members. Social interaction within the organization is also important for the transformational leadership style (Bass, 1985). A good internal environment helps members build the bonds of trust required for effective cooperation. When organizational culture gives way to a system of open communication, the leader and follower give their input to contribute to the organization's effectiveness (O'Hair et al., 2015). Within an open communicative environment, members feel safe among leaders and others. They are willing to cooperate with one another and do everything they can to accomplish the common mission and reach a shared vision.

## **Overview of Methodology**

A quantitative survey method was used in this study to collect data in order to examine the impact of transformational leadership on the outcomes of a women's religious congregation. The participants for this study were members of the Dominican Sisters of Tam Hiep, Vietnam. The survey was sorted by age, length of membership, and outcomes. In order to measure the outcomes, this study specified three categories of outcomes: transformational leadership style (including vision statement and governance); congregation's culture; and congregation's performance. The data was compiled by Survey Monkey, an online data collection service. The raw data were exported into Excel spread sheets and then imported into Statistical Package for the Social Sciences (SPSS) to analyze. This researcher did not preselect the sample, instead sending the link of the survey to the individual member's private email address (if she has her own email address) or to the common email address of each local community. The participants clicked on the link and were taken directly to the survey. The data were available on surveymonkey.com as soon as each survey was completed. The duration of data collection was three weeks.

## **An Overview of Population of This Study**

The organization selected for this study was the Dominican Sisters of Tam Hiep in Vietnam, a Roman Catholic women religious congregation. Religious life is a form of life within the Church wherein the members have received a call to follow Christ with a special consecration through the vows of chastity, poverty and obedience lived in community. In his Apostolic Exhortation, "*Vita Consecrata*," Pope John Paul II

described religious life as a gift of God to the Church through the Holy Spirit (John Paul, II, 1996, n<sup>o</sup>1). According to the Code of Catholic Canon Law:

The life consecrated through the profession of the evangelical counsels is a stable form of living by which the faithful, following Christ more closely under the action of the Holy Spirit, are totally dedicated to God who is loved most of all, so that, having been dedicated by a new and special title to His honor, to the building up of the Church, and to the salvation of the world, they strive for the perfection of charity in the service of the kingdom of God and, having been made an outstanding sign in the Church, foretell the heavenly glory (Canon, n<sup>o</sup>573 § 1).

According to the history of the Dominican Sisters of Tam Hiep, the beginning of this congregation traces back to the end of the seventeenth century (around the year 1690) when several Dominican Friars from Paris came to Vietnam and summoned some young women who volunteered to devote their lives to the works of the Catholic Church. They set up houses called Dominican Blessing Houses (in Vietnamese, Nha Phuoc) for these women in many dioceses in the North of Vietnam. These women lived together as communities but without canonical vows. They took part in taking care of orphans, visiting the sick, helping the poor, and catechizing women and children.

In 1950, Bishop Peter Mary Pham Ngoc Chi was appointed to Bui Chu Diocese in North Vietnam. Right after that, Bishop Peter Mary began to reform these Dominican Blessing Houses into a diocesan congregation named the Vietnamese Dominican Sisters. The Vietnamese Dominican Sisters were officially founded on April 30, 1951, with a decree of erection as a religious foundation signed by Bishop Peter Mary Pham Ngoc Chi, Vicar Apostolic of Bui Chu Diocese.

Due to events of 1954, Vietnam was divided into two political regimes. On behalf of the Congregation and in order to protect it, most of the members moved from the

North to the South of Vietnam and established a new Motherhouse at Tam Hiep, Bien Hoa City, Dong Nai Province, Vietnam, under the new name, the Dominican Sisters of Tam Hiep.

The motto of this congregation is “to contemplate and to share with others the fruits of contemplation.” Its mission statement is “to seek Truth, preach the Word of God, and promote the dignity of all persons, especially the youth, the poor, and the oppressed” (Congregation Const. III). Every four years, during the General Chapter, the delegates approve a shared vision for the Congregation for the next four years according to the new term of the General Superior. This congregation’s current vision is “to renew our life according to the Dominican charism to preach the Gospel of Jesus Christ.” To carry out the congregation’s motto, mission statement, and vision, most of the sisters teach and serve in school administration. Others work in parishes, diocesan administration, social services, family counseling, and health care. Some work in the administrative offices of the congregation. Many sisters serve in prayer ministry to honor the requests for prayer that the congregation receives.

There are currently 260 perpetual and 108 temporary professed members, 29 novices, 28 pre-novices, and 114 postulants. The organization continues to grow in numbers as well as in ministry. Each year, the congregation welcomes more than twenty-five postulants who want to devote their lives to God and others.

Currently, the Dominican Sisters of Tam Hiep have 28 local communities, located in 8 dioceses in Vietnam including: Xuan Loc, Ho Chi Minh, Long Xuyen, Da Lat, Ba Ria, Phu Cuong, Ban Me Thuot, Kontum, and two local communities in the United States in the Diocese of Dallas and Little Rock.

## **Organization of the Study**

This thesis is organized into five chapters. The first chapter outlines the problem and rationale. The second chapter provides a review of relevant literature on which the research questions are grounded. Chapter three explores the methods employed. Chapter four offers results and chapter five proposes conclusions, implications, and recommendations for future research.



## **CHAPTER TWO: REVIEW OF RELATED LITERATURE**

Leadership is an important component of successful organizations. The organization's well-being and growth depend largely on the way the leader acts as a leader (Hackman & Johnson, 2013; Sinek, 2014). Leadership directly relates to organizational and individual performance. Personal and organizational behavior demands a more candid look at the leadership styles that may have a positive or negative impact on the organization and on personal outcomes. Sinek (2014) studies why some organizations seem very successful over a short period of time, but fail in long-term operations based on leadership failure to create an environment where people feel trusted and appreciated. Sinek (2014) believes that,

When leaders inspire those they lead, people dream of a better future, invest time and effort in learning more, do more for their organizations and along the way become leaders themselves. A leader who takes care of their people and stays focused on the well-being of the organization can never fail (Sinek, 2014, p. xii).

Thus, this chapter analyses and considers the research and literature on several different leadership styles, including transformational, transactional, and servant leadership. The review also investigates the following areas: 1) Transformational leadership theory and its impact on organizational outcomes; 2) Transformational leadership in the context of Christian and women religious congregations; 3) The cultural distinctions of Vietnamese women religious congregations.

### **Transformational vs. Transactional Leadership**

Transformational and transactional leadership are polar opposites when it comes to the underlying theories of management and motivation. Transformational and transactional leadership were first formulated by Burns (1978) to distinguish the

differences between ordinary (transactional) leaders, who have ensured the followers' loyalty through rewards, and extraordinary (transformational) leaders, who focus on the essential needs of followers. Transactional leadership is a process of exchange for mutual gain between a leader and a follower (Bass, 1985; Burns, 1987; Kuhnert & Lewis, 1987). This exchange is based on a contract that involves positive reinforcement for a higher level of performance. Within transactional leadership, leaders clearly outline tasks and the way to perform the tasks (Bass, 1985). Transactional leaders offer followers things they want in exchange for their effort toward achieving the leaders' goals and desires (Avolio & Bass, 1988; House & Mitchell, 1974). Within the mutual exchange agreement, the followers are not expected to go beyond their initial expectations, nor are they motivated to try out creative solutions to change the status quo. Transactional leaders prefer working in the stable and well-structured environments where the productions are predictable. They don't dare to take risks and refuse to accept mistakes or failure (Bass 1985; Burns, 1978). Oftentimes, their performance is closely monitored based on a pre-assigned standard. The transactional leaders intervene into the followers' work process only when their performance deviates from the standard. There is a very minimal level of creativity under the transactional leader. Transactional leadership works only if each party has something the other wants in return (Kuhnert & Lewis, 1987). The exchange dimension of transactional leadership is very common in managerial style and is seen at many levels of all types of organizations.

In contrast to transactional leadership, transformational leadership involves an active and emotional relationship between leaders and followers. This relationship raises the level of motivation and morality in the leader as well as the follower (Avolio & Bass,

1988; Bass, 1985; Burn, 1978). A transformational leader seeks to transform followers' values into higher levels of needs and potential, including a sense of mission, inspiration, motivation, and morality (Avolio & Bass, 1988; Bass, 1985; Burn, 1978; Kuhnert & Lewis, 1987). These include connecting the follower's sense of identity and self to the project and the collective identity of the organization; challenging followers to take greater responsibility for their work, and understanding the strengths and weaknesses of followers so the leader can assign followers with tasks that improve their performance.

Bass (1985) believes that transformational leaders inspire followers to perform beyond expectations. This inspirational process relies on the leader emphasizing task-related values and a long-term vision. According to Bass, transformational leadership “can bring about big differences and big changes in groups, organizations, and societies” (Bass, 1985, p. 17). Transformational leaders seek to change existing patterns, values, beliefs and goals, and create new ways that encourage greater commitment (Avolio, 2003; Avolio, Zhu, Koh, & Bhatia, 2004; Bass & Riggio, 2006). According to Burns, transformational leaders recognize the needs or demands of potential followers and articulate their motives to meet their requirements, while also engaging followers as complete persons (Burns, 1978). According to Bass (1985), followers feel free to question their values and beliefs, as well as the leader's beliefs and assumptions. Transformational leaders raise followers' awareness of the importance of outcomes by getting followers to transcend their own self-interests for the good of the group, and by increasing followers' confidence in their abilities. Through such a process, transformational leaders motivate followers to put in extra effort and thus reach higher

levels of performance than could be expected as a result of a simple transactional exchange relationship.

### **Transformational vs. Servant Leadership**

Transformational leaders inspire their followers to perform better for the sake of the organization. Transformational leaders emphasize collective values and needs rather than followers' individual values and needs (Bass, 2005). According to Gregory et al. (2004), both transformational and servant leadership emphasize the importance of appreciating and valuing people, listening, mentoring, and empowering followers.

However, transformational leadership and servant leadership do have some differences. Transformational leadership emphasizes the process of building commitment to organizational objectives and then empowering followers to accomplish those objectives (Yukl, 1998). Transformational leaders encourage their followers to perform beyond expectations and emphasize collective values and needs rather than follower's individual self-interest (Bass 1985; Burn, 1978; Yukl 1998). By fostering the leader-follower relationships and establishing a culture of trust, transformational leaders transform the personal values of followers to support the vision and goals of the organization (Bass, 1985). Leaders inspire their followers to perform better for the sake of the organization.

Servant leadership, on the other hand, focuses on a desire to serve and prepare followers to serve as well, whereas transformational leadership emphasizes a desire to lead and inspire followers to reach higher levels of performance. Servant leaders focus primarily on followers as individuals who are served. Servant leaders foster the needs of others and put the needs of followers before their own needs (Greenleaf, 1977).

According to the servant leadership theory (Hackman & Johnson, 2013), everything begins with the initiative of an individual. Servant leaders value the individuals who constitute the organization. They believe that organizational goals will be achieved on a long-term basis only by first facilitating the growth, development, and general well-being of the individuals who comprise the organization (Farling, Stone, & Winston, 1999; Gregory Stone et al., 2004). The strength or weakness of an organization depends on the thoughts, attitudes, and actions of individual members (Greenleaf, 1977).

Greenleaf (1977) adds that followers ought to be growing as well as becoming healthier, wiser, freer, more autonomous, and more likely to become servants themselves. Moreover, Greenleaf suggested that servant leaders look at their impact on the least privileged in society and determine if their service is contributing to a better way of life for them. Servant leaders, instead of emphasizing the results or productions, focus primarily on service itself on behalf of their followers (Blanchard, 2006; Nouwen, 1999). Sims (2005) describes the servant leader as one who acknowledges and respects the freedom of the follower and seeks to enhance the follower's capacity to make a difference.

Research has shown considerable overlap between transformational and servant leadership (Blanchard & Hodges, 2008; Gregory Stone et al., 2004; Van Dierendonck, Stam, Boersma, De Windt, & Alkema, 2013). Both styles focus on their followers, extend leadership beyond simply setting and explaining task goals, and are generally positively correlated with various important outcome measures. However, as mentioned above, there are some differences in the way that they influence their followers and in the extent that their effectiveness is influenced by the environment.

The primary focus of this study is the impact of transformational leadership on the organization's outcomes. To further clarify the connection of organizational outcomes and transformational leadership, the next section searches for a deeper understanding of the conceptualizations and theories of transformational leadership.

### **Conceptualizations and Theories of Transformational Leadership**

A review of leadership theory development reveals an evolving series of studies from trait to philosophical theories. While early theories tend to focus on the characteristics and behaviors of successful leaders, later theories begin to consider the role of followers and the contextual nature of leadership (Nohria & Khurana, 2013). The current section focuses primarily on the conceptualizations and theories of transformational leadership.

Transformational leadership theory emerged in the 1970s (Nohria & Khurana, 2013). This theory was first introduced by Downton (1973) but it was not designated as an official leadership theory until 1978 under the work of James MacGregor Burns. In his book *Leadership* (1978), Burns introduced the concept of transformational leadership which indicates the effect leaders and followers had on each other. Burns described transformational leadership not as a set of specific behaviors, but rather as an ongoing process by which leaders and followers encourage one another to attain higher levels of morality and motivation (Burns, 1978). Further, Dennis and Meola (2009) assert that transformational leadership is built on trust which rests on communicating goals, sharing vision, and providing positive feedback. According to Dennis and Meola (2009), transformational leaders inspire and motivate followers through problem-solving, thinking outside the box, and team-building.

In order to explain how transformational leadership impacts followers' motivation and performance, Bass (1985) characterized transformational leadership as comprising four components: idealized influence (also referred to as charisma), individualized consideration, inspirational motivation, and intellectual stimulation. According to Bass, leaders provide followers with an inspiring mission and vision and give them an identity. In addition, these leaders encourage followers to come up with new and unique ways to challenge the status quo and to alter the environment to support being successful.

*Idealized influence* is defined as influence on ideals, values, and vision for a better future. Transformational leaders inspire followers to go beyond their self-interests for the good of their groups and to make personal sacrifices for others' benefit. They build trust and respect by their role model behavior and extraordinary personal qualities attributed to them.

*Individualized consideration* relates to the coaching and mentoring behavior of leaders who take individual differences between followers into account. Transformational leaders consider individuals as having different needs, abilities, and aspirations from others. Leaders pay attention to their individual needs for achievement and growth. They spend time teaching, coaching, and helping others to develop their strengths.

*Inspirational motivation* refers to leadership behavior, such as providing meaning to followers' work and challenging followers with high standards. The leaders communicate with followers with high expectations as well as optimism about future goals.

*Intellectual stimulation* means that transformational leaders promote innovative ways of viewing situations and encourage creativity in their followers. The leaders foster an atmosphere in which followers are stimulated to engage in intelligent problem-solving and decision-making in new ways.

The four factors mentioned above lead to: role modeling, high ethical standards, concern for the needs of others, communication of expectations, shared vision, innovations, risk-taking, and questioning of practices and systems (Avolio, & Bass, 1988; Avolio, Zhu, Koh, & Bhatia, 2004). In addition to Bass (1985)'s work, Bennis and Nanus (1985) identify four common leadership characteristics strategically used by leaders in transforming organizations. First, all transformational leaders communicate a clear vision of future states of their organizations. To be successful, that vision has to grow out of the needs of the organization and the emergence of the vision must be created by both the leaders and the followers. Second, transformational leaders are social architects for their organizations. It means that leaders have the ability to communicate a direction that transforms their organization's norms and values. Third, transformational leaders create trust in their organizations by being a trustworthy and reliable presence, especially in the midst of uncertainty. Fourth, transformational leaders emphasized strengths over weaknesses reflecting a feeling of confidence and high expectations in their organizations.

Based on Bass' four factors and Bennis and Nanus' four common strategies of transformational leadership, transformational relations between leaders and followers produce visible effects of performance, effort, morality and satisfaction within the



organization (Bass, 1985; Bennis & Nanus, 1985). The following section examines the impact of transformational leadership on an organization's outcomes.

### **Transformational Leadership's Impact on an Organization's Outcomes**

As mentioned above, transformational leadership has the potential for building a high level of commitment in leaders as well as in followers in relation to the complex and uncertain nature of an organization. Understanding the connection between transformational leadership and the organizational outcomes is an important factor for the development of effective organizations. Transformational leadership has been associated with personal outcomes as well as organizational outcomes (Hatter & Bass, 1998; Howell & Avolio, 1993). Transformational leaders have great influences on followers by motivating them, making them more aware of the outcomes of tasks, and encouraging them to develop their own gifts for the organizations' performances. The following examples show the impact of transformational leadership on organizational performance as well as its outcomes.

Examining the impact of transformational leadership on organizational performance, Elenkow (2002) analyzed the leadership behavior of 253 leaders in Russian companies. The analysis showed a strong correlation between transformational leadership practices and organizational performance. Zhu, Chew and Spanger (2005)'s study with 170 companies in Singapore showed a positive relationship between the transformational leadership and the organizational outcomes through increased commitment, higher motivation and intellectual motivation. Nguni, Slegers and Denessen (2006) found that transformational leaders affected organizational outcomes, such as organizational citizenship behavior, organizational commitment, job satisfaction,

effort, and task performance. Purvanova, Bono and Dzieweczynski (2006) revealed the positive link between transformational leadership and employees' organizational performance. Leaders who score high on transformational leadership appear to be more successful at stimulating followers' enthusiasm about their jobs and promoting more productivity in their performance. In a study of 447 employees from a large multinational firm, Nemanich and Keller (2007) found that transformational leadership is positively related to gaining acceptance, job satisfaction, and performance. Shiva and Suar (2012) studied 312 non-governmental organizations (NGO) in India and found that transformational leadership enhances NGO effectiveness promoting organizational culture and improving the outcomes in terms of better health, income, education, and happiness of the members.

According to Burns (1978), transformational leaders inspire followers to accomplish more by concentrating on the followers' values and helping to align these values with those of the organization. Examining key leaders in history, Burns (2003) found that whether leaders were born a leader, taught to lead, or thrown into circumstances, nothing matter more than the desire they had to make life better for others. Such leaders are transformational because of their commitment and willingness to do that which is beneficial to all. Burns (2003) says,

Leaders take initiative in mobilizing people for participation in the process of change, encouraging a sense of collective identity and collective efficacy, which in turn brings stronger feelings of self-worth and self-efficacy, described by Bass as enhanced "sense of meaningfulness" in their work and in their lives. By pursuing transformational change, people transform themselves (p. 25).

The result of this transforming process is that followers motivate each other to higher levels of performance toward organizational outcomes. Researchers investigate the influence of transformational leadership on organizational outcomes based on three factors: 1) organizational citizenship performance, 2) organizational culture, and 3) organizational vision.

*Organizational citizenship performance* is used when a leader motivates followers to view their job as more rewarding, challenging, and meaningful. Organizational citizenship performance affects the extent to which followers engage in citizenship performance (Bass, 1985; Purvanova, Bono, & Dzieweczynski, 2006; Shin & Zhou, 2003). Research has shown that organizational citizenship performance has a positive effect on followers' performance and produces positive benefits for organizations. The positive organizational citizenship performance involves followers generously giving help to each other without expecting anything in return (Nguni et al., 2006).

*Organizational culture* influences every aspect of an organization and impacts various organizational outcomes, such as commitment, performance, productivity, self-confidence, trust, and ethical behavior (Cooper, & Santora, 2008; Deal & Kennedy, 2000; Kim, 2014). Transformational leaders play a role as givers as well as definers of organizational culture (Bass & Avolio, 1994, Hackman & Johnson, 2013; Kim, 2014). According to Bass and Avolio (1994), transformational leaders generally give followers a sense of purpose and a feeling of family. This strong sense of belonging and identification with the organization encourages followers to become more committed to the organization. Transformational leaders help followers discover their identity and

what part they play in helping the organization achieve its mission. When transformational leaders promote the values and culture of an organization, productivity and innovations within the organization improves (Niehoff, Enz, & Grover, 1990; Smith, Carson & Alexander, 1984).

*Organizational vision* has a compelling aspect that serves to inspire, motivate, and engage members (Schneiders, 1998). It creates meaning in members' lives and encourages members to carry out their mission and strive for its attainment (O'Hair et al., 2015). Compelling visions provide people with a sense of meaning and purpose, and encourage commitment. Well-articulated visions inspire and guide organizational behavior. They motivate the individual and the organization as a whole to higher levels of performance. Bennis and Nanus (1985) found that transformational leaders invest time in talking with followers, other leaders, clients, and consultants before developing a vision for their organization. Turker and Russell (2004) assert that transformational leaders emphasize new possibilities and promote a compelling vision of the future in order to raise the organization to new and exciting possibilities. Schreck (2015) demonstrates that with a sense of purpose and meaning, followers are willing to be challenged. Several studies demonstrate a positive relationship between transformational leaders and organizational vision (Davidhizer & Wofford & Goodwin, 1994; Paarlberg & Lavigna, 2010; Zaccaro & Banks, 2001). The primary goal of transformational leaders is to inspire and reinforce followers to believe in a new vision that has new opportunities for the individual and the organization as a whole.

Overall, researchers demonstrated that transformational leadership has a positive impact on organizational outcomes. With a clear and compelling vision, leaders focus

on followers' development and encourage followers to participate actively in the organization's decision-making process. The following section will focus on transformational leadership in the Christian context.

### **Transformational Leadership in the Christian Context**

In Christian tradition, leadership comes from God. Saint Paul, in his letter to the Romans, asserts that: "There is no authority except from God, and those that exist have been instituted by God" (Rom. 13:1 The New American Bible). In the Christian context, the gift of leadership is not for the leaders themselves, but for the sake of the individual and the community as a whole. The leaders receive gifts from God to lead, strengthen their followers, motivate them to a higher purpose, and help each one grow in love and truth (Bell, 2010; Pedregosa, 2012; Vanier, 2003). Christian leaders are constantly seeking God's will, putting an emphasis on prayer in order to connect with God for spiritual growth and the well-being of others. They transform themselves, others, and their organizations by following biblical principles and seeking God's guidance (Ford, 1991; Radcliffe, 1999; Schneiders, 1998; Woft & Rosanna, 2013).

Christian transformational leadership is the call to the transformational journey to lead like Jesus (Blanchard & Hodges, 2005). The New Testament expresses a theology of leadership based on the life and words of Jesus. The gospel stories paint a consistent picture of how Jesus interacts with people. Jesus demonstrates the highest form of leadership as that which is provided by a servant, or more to the point, a bondservant as one who presents oneself to another in servitude. In his teaching, Jesus gathers his disciples and says to them:

"You know that those who are recognized as rulers over the Gentiles lord it over them, and their great ones make their authority over them

felt. But it shall not be so among you. Rather, whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many” (Mk. 10:42-45 The New American Bible).

However, Jesus is not only a servant leader but also a model of a transformational leader who offered vision, energy, challenge and courage to his disciples (Ford, 1991). Jesus outlined his vision for his disciples when he appointed them to “go and make disciples of all nations ...” (Mt. 28:19-20 The New American Bible). Jesus empowered his disciples by giving them authority to drive out evil spirits and to heal every disease and sickness (Mt. 10:1; Mk 3:15 The New American Bible) and by providing them guidance (Mt. 16:9-10 The New American Bible). He mentored them by demonstration and feedback, and led them to retreat and rest after hard work (Mk. 6:30-32 The New American Bible). The gospels show that Jesus transformed his followers into leaders who themselves become the agents of moral growth and development for others. Jesus gave his disciples the authority to act on his behalf and empowered them to follow his example, to participate in his ministries, and to support one another in accomplishing their mission to bring the Kingdom of God to the world.

Following the example of Jesus, Christian communities are rich with legions of transformational leaders who shared with members their time, vision, energy, challenge and courage as they ministered to God’s people (Blanchard & Hodges, 2005). Carey (1991) asserts that Christian leadership practicing in which both leaders and followers are transforming and empowering to strive to higher levels of motivation based not on subjective interests but on the transcendent will of God. The Christian leader is a transformational leader who is open to change and has a willingness to bring to every

encounter a fundamental option for transformation. The transformational leader should engage followers and encourage them to become transformed into leaders. Transformational leaders know how to share power and make others feel powerful which allows followers to collaborate fully with others.

### **Transformational Leadership in the Context of Women Religious Congregations**

In religious congregations of women, the people who have responsibility in a group, a local community or a congregation are elected by members of communities or appointed by authorities for a period of service according to each congregation's governance structure. In religious life, leadership is an important ministry entrusted by the members of communities (Pedregosa, 2012). The role of religious leaders, as Pope John Paul II asserted, has always been of "great importance for the spiritual life and for mission" for his/her organization (John Paul, 1996). During their term of leadership, leaders are called to use their authority in relation to each individual member as well as to the congregation as a whole. However, having an authentic leadership style is most essential for the vitality of a congregation and its mission. There are studies on how different leadership styles apply to religious leadership, such as spiritual leadership, servant leadership, and charismatic leadership. However, the present study primarily focuses on transformational leadership style and its impact on a specific women religious congregation.

According to Burns (1978), transformational leadership requires the leaders to engage with their followers at higher levels of morality. In the entegration of goals and values, both leaders and followers are raised to more principled levels of judgment. Transformational leaders possess the ability to inspire followers to go beyond expected

levels of commitment and contribution. These leaders lift followers beyond self-interest with strong internal values and ideas (Bass, 1985; Burns, 1978). This inspirational process relies on a leader emphasizing task-related values and on having a strong commitment to a mission. The goal of transformational leaders is to emphasize followers' growth and development; to provide them with an inspirational mission and vision; and to give them an identity based on common values (Cannato, 2015; Levo, 2015; Radcliffe, 1999; Schreck, 2015; Schneiders, 1998). Van Knippenberg et al. (2004) assert that transformational leaders emphasize the importance of each individual's contribution to the group, allowing followers to internalize and prioritize a larger collective cause instead of focusing just on self-interests. McCarthy (2015) describes transformational leadership as:

“A set of dispositions, a way of being in the world that, when fostered in the leader, contributes to creating an environment in which deep, authentic transformation of the individual and of the whole is possible. It is a way of leadership that knows how to wait, how to endure, how to stay in the dark middle space tending to what can only mature in the darkness.” (As cited in Sanders, 2015, p. x-xi).

Transformational leadership theory is similar to Catholic teachings on religious leaders. The Catholic Church's teachings on religious governance give clear instructions for religious leaders to fulfill their role in service to their members. These teachings emphasize the relationship between leaders and members. One of the primary responsibilities of a leader is to strengthen members (Lk. 22:32 The New American Bible; Radcliffe, 1999), to encourage them freely to answer God's call and to carry out God's will through their ministries (Wolf, 2013; Sofield & Juliano, 2000; Nouwen, 1999). The Code of Catholic Canon Law (1983) instructs leaders:



“To govern their subjects as sons or daughters of God and, promoting the voluntary obedience of their subjects with reverence for the human person, they are to listen to them willingly and foster their common endeavor for the good of the institute and the Church...” (Can. 618).

Leaders should see with eyes of compassion, recognize the gifts, potential, and leadership of others in order to call forth, enlarge, and liberate the fullest potential of the whole. Pope Paul VI (1965) encouraged religious leaders to govern their members as children of God, respect their human dignity, listen with their heart to each one’s thoughts and feelings, and foster harmony among members for the common good (Paul VI, 1965). Pope John Paul II further instructed leaders to “know how to involve their brothers and sisters in the decision-making process” (John Paul II, 1996, n. 43). He also encouraged religious leaders to listen to their members in order to understand the members’ deep needs, aspirations, difficulties and sufferings in order to help them grow in the way God calls them (John Paul II, 1984, n. 13). In order to understand the members, leaders need to listen deeply and with an empathic heart to see the potential, yearnings, and goodness within each member and help each one unleash his or her potential. Leaders need to invite members to be more, to challenge their members to see and act on their gifts and capacities.

According to key researchers in the field of transformational leadership, the primary and most profound characteristic of transformational leadership is its relational quality. One of the critical elements of transformational leadership in religious congregation is communal and shared leadership. This helps members develop their own capacities for leadership in their ministries and eventually as future leaders of the congregation (Markham, 2006; Radcliffe, 1999; Vanier, 2003). In order to transform

leaders into effective leaders and followers into leaders themselves, religious leaders focus on four interrelated characteristics of a transformational leader: creative, interactive, visionary, and empowering.

*Creative:* In an ever-changing world, religious congregations need to adapt. This requires creative leaders, capable of inventing new and original ways of seeing reality, creating new energy and life in the congregation. In order to be creative, the leaders should become proactive, an agent of change, especially transformational change (Levo, 2015). They should constantly challenge the status quo by seeking out new ideas, creative thinking, alternative ways of performing tasks, and different perspectives for solving problems. Religious leaders must be creative themselves, but they should create an environment that enables members to be creative.

*Interactive:* In order to discern the pursuit of the common good and to promote communal creative thinking, religious leaders must interact and communicate with members effectively. Healthy leadership depends on creating an open communication between leaders and members, allowing the interplay of all the voices that make up the organization as a whole. In religious congregations, it is important to listen to each other, learn from one another, think and decide together the common mission. Communication is effective only when the right tools are used in the proper environment and context (Hudcova, 2014). Thus, creating quality communication within the organization becomes critical to facilitate and improve the process of information-sharing and information transferring in order to equip all members with the right information. By interacting and listening to the other, one affirms the giftedness of the other. By listening,

the leader enables members to express themselves freely and fully (Cammock, 2003; Pedregosa, 2012).

*Visionary:* One of the most important roles of the transformational leader is communicating a vision to followers (Hackman & Johnson, 2013). A vision has a compelling aspect that serves to inspire, motivate, and engage members (Schneiders, 1998). Levo (2015) asserts that “the vision becomes a North Star that can guide our decisions at every level and help us prioritize and clarify our values” (as cited in Sanders, 2015, p. 115).

In the structure of a religious congregation, creating a new vision belongs to the General Chapter which is held every four, five, or six years according to the constitution of each congregation, to elect new leaders and identify mission priorities. The vision must be shared with all the members. A leader’s role is to encourage members to rethink and redesign what is needed to achieve the vision (Dunn, 2009; Levo, 2015; Markham, 1994; Pedregosa, 2012; Radcliffe, 1999). All members should be invited to share responsibility and have a voice in all the processes that affect individual members as well as the congregation as a whole. The role of a leader is to make members feel that they are at the center of things and are responsible for making a difference for the success of the organization (O’Hair et al., 2015).

*Empowering:* Transformational religious leaders empower members by appreciating differences, building bridges, working for consensus, and valuing participation (Bechtle, 2008). Religious leaders acknowledge and appreciate each member’s contribution for the common good (Sofield, & Juliano, 2000). Transformational leaders know to stand firm when things go poorly, or in a crisis (Bass,

1985; Dunn, 2009; Lord, 1991). They support their members by standing in front and embracing responsibility. They also know how to give power away and how to make members feel powerful (Hackman & Johnson, 2015). Leaders give members access to things they need to complete tasks and develop new ideas (Blanchard, 2006; Cannato, 2015; Paarlberg & Lavigna, 2010). When things are going well, leaders know to step back and let the members stand up, take the credit and be leaders. Transformational leaders are empowering because they know how to lead by being kind, honest, accountable, trusting, trustworthy, and inviting members to follow (Covey, 2006; Erkutly, 2008). It is natural for people to want support and to be recognized. The outcome of being encouraged and appreciated is greater collective identity and community spirit.

### **Religious Leaders in the Context of Vietnamese Culture**

The previous section focused on how religious leaders strengthen members by prompting creativity, interaction, shared-vision, and empowerment. However, there is no doubt that culture has a great impact on leadership styles. This following section focuses on religious leaders in the context of Vietnamese culture.

Schein (1992) asserts that culture resides at multiple levels, from civilizations to nations, to organizations and then to groups. Culture is generally defined as: the enduring set of beliefs, values, and ideologies underpinning structures, processes, and practices that distinguishes one group of people from another. Ting-Toomey & Chung (2005) defines culture as,

A learned meaning system that consists of patterns of traditions, beliefs, values, norms, meanings, and symbols that are passed on from one generation to the next and are shared to varying degrees by interacting members of a community. It fosters a particular sense of shared identity and solidarity among its group members (p. 15-16).

Schein (1992) argues that organizational life cycle is the key to determining the connection between leadership and organizational culture. For Schein, leaders play a major role in shaping the culture of the organization during the early part of the life cycle, but over time, as the organization develops, its culture influences the actions and behaviors of its leaders (as cited in Javidan et al., 2010). Yukl (2006) asserts that cultural norms are often enforced by the way people in a society relate to each other. They are shaped as a result of the individual's common experiences (as cited in Javidan et al., 2010). To have a better understanding of the impact between culture and leadership, this study focuses particularly on Vietnamese culture and its relation to leadership styles.

As in other Eastern (Asian) countries, Vietnamese cultural influences on leadership are rooted in Confucianism which center on collectivism, virtue, and family or organization (Hy, Howard, Nguyen, & Lilleleht, 2005). As such, leaders are expected to set moral examples for their followers and be more concerned with the collective good than with what is best for them (Fu & Tsui, 2003; Thâm, 2004). Collective culture, on the other hand, expects people to identify with and work well in groups which protect them in exchange for loyalty and compliance. This culture focuses on harmonious life within the community and responsibility for others to the point of self-sacrifice for the other. Responding to the needs of the other is regarded as an ethical demand on each member in the community. The needs of the other call for one's awareness of one's responsibility, and by responding to the other, one fulfills the obligation to that human being (Hy et al., 2005). In collectivistic cultures a direct confrontation will always be avoided. Expressions or phrases are used which describe a disagreement or negative statement instead of saying the word "no." Saying 'no' would likely break the harmony

of the group. In order to avoid contradiction and continue the cohesiveness within the group, members are willing to sacrifice their own interest for the collective good.

Cultural principles rooted in collectivism, virtue, and common good help leaders motivate members to sacrifice their self-interests for the good of others or the organization (Bass and Avolio, 1995; Bass & Riggio, 2006; Judge & Piccolo, 2004). Influenced by culture, the members of Vietnamese religious congregations of women emphasize harmony and cohesiveness. They are willing to sacrifice their own interests for the common good. They are willing to be challenged and to put forth more effort than they think they possess. However, if the leaders focus too much on cohesiveness and center on collective effort over individual interests, efforts, and accomplishments, that can exert pressure on individual members to conform to group standards (as cited in West & Turner, 2006). The problem is that sometimes members don't have the courage to speak openly to each other. They hesitate to discuss or debate the real community issues. At times, members hesitate to speak their minds and hearts because of fear of rejection or criticism by others. Thus, matters of real consequence to community life and mission sometimes go unaddressed. Communication becomes dysfunctional because members fear the consequences expressed opinions, viewpoints, or commitments that are contrary to the majority opinion.

Transformational leadership builds on interpersonal relationships and the sharing of power and information (Burns, 1978). The focus of this style is "individualized consideration," which means that subordinates' mentoring and development as well as their individual needs are given attention by leaders. Transformational religious leaders emphasize the common good of the congregation as a whole but don't neglect the

contribution of each individual member. Each member is a gift to the organization, and it is an obligation of the leaders to welcome and value the talents of each member. Leaders must strengthen their members and have confidence in their ability to do more than they ever imagined, and they must support members when they have the courage to stand on any issue. This requires building bridges between members with different worldviews, sharing perspectives with one another, communicating openly and mutually respecting each other.

### **Summary**

This chapter summarized the relevant literature on the evolution of the transformational leadership theory, explained the conceptualizations of this theory, and explored characteristics of transformational leadership. More specifically, it focused on the impact between transformational leadership and an organization's outcomes. It explored the differences between transactional, servant and transformational leadership. This chapter also provided an overview of transformational leadership in the Christian context and in women religious congregations, and examined why transformational leadership style becomes an effective style in these two settings. This chapter also investigated the impact of cultural norms and values on leadership styles, how leaders shape the culture of the organization, and how its culture in return influences the actions and behaviors of its leaders. The next three chapters will draw on this information.

### **CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGIES**

This chapter presents the study participants, instruments used, procedures employed, and data analysis. This research study focused on the impact of transformational leadership on the outcomes of the religious congregation of women. Data was collected from members of the congregation ranging from the first year to the 60<sup>th</sup> years of profession. The study used quantitative online surveys collected via the Survey-Monkey application. In particular, this study examined the impact of transformational leadership on the congregation's vision, culture of trust, and effective performance in mission. Study procedures were described in the following sections and organized according to datasets collected for: 1) transformational leadership; 2) culture of trust; and 3) performance.

#### **Research Questions, Hypotheses, and Models**

In order to examine the impact of transformational leadership on the outcomes (Appendix A) of the congregation, this study seeks to attain a clear picture of the following research questions:

RQ1: Are there any significantly different perspectives between the temporary and perpetually professed members about the outcomes of the congregation?

RQ2: How does transformational leadership impact the outcomes of a religious congregation of women?

RQ3: What is the relationship between a compelling shared vision and the effective performance of members in the congregation?

RQ4: What is the relationship between the culture of trust and effective performance within the congregation?



To answer research questions, the following hypotheses were investigated:

H1: There is a significantly different outcome between the temporary and perpetually professed members.

H2: Transformational leadership is positively related to the vision statement.

H3: Transformational leadership is positively related to the culture of trust.

H4: Transformational leadership is positively related to the performance.

H5: The vision statement is positively related to the performance.

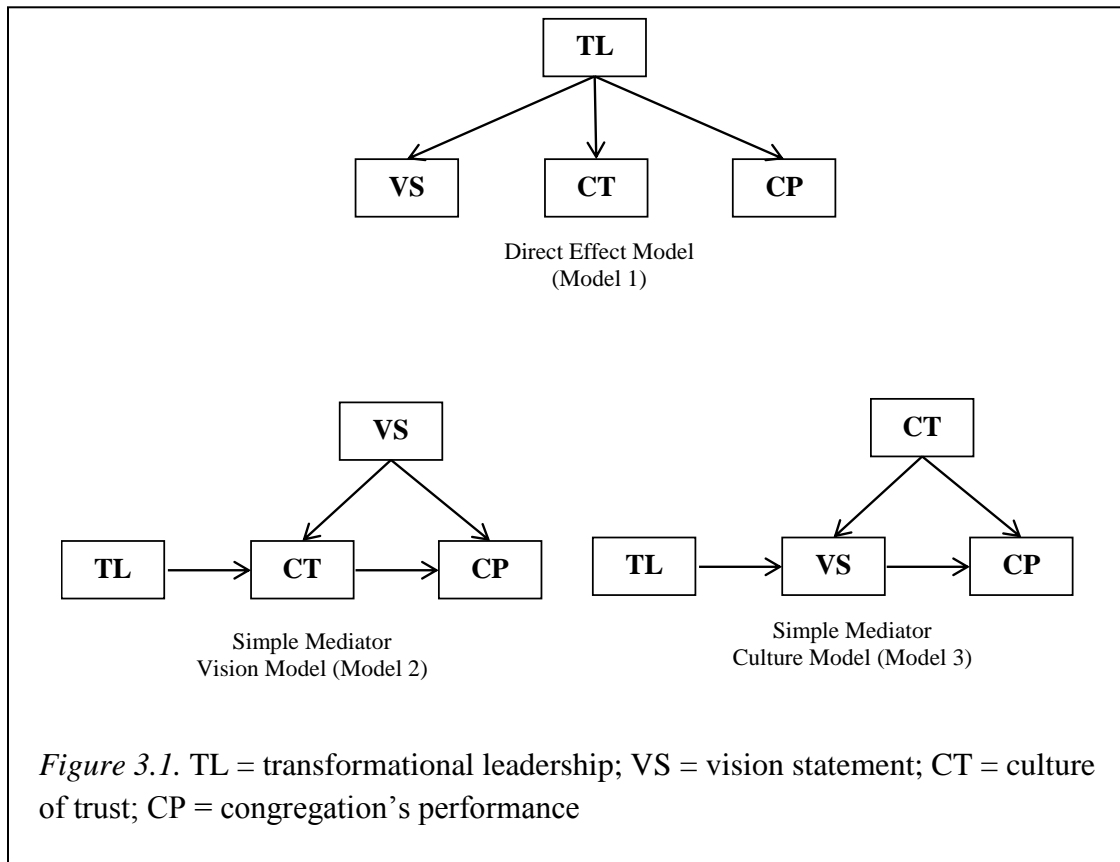
H6: The culture of trust is positively related to the performance.

H7: Vision statement is a mediating model between transformational leadership and performance.

H8: The culture of trust is a mediating model between transformational leadership and performance.

In order to clarify the impact of transformational leadership on the congregation's vision, culture of trust, and performance, the following models (Figure 3.1) were used to examine the correlation between transformational leadership and the outcomes. The models are also used to demonstrate how these outcomes could be related to one another.

**Figure 3.1.** Conceptual Relationship Models



Direct Effects Model: Model 1 represents a direct impact of transformational leadership on three of the congregation's outcomes: vision statement, culture of trust, and performance. Simple Mediator Models: Model 2 includes the mediated effects and the mediator of the vision statement. This mediated model emphasizes how a vision statement can motivate individual members to give their lives to the congregation's vision and promote new opportunities to perform their ministries. Model 3 was developed to examine direct effective, with the culture of trust as the mediator.

## Participants

Participants were the members of the Dominican Sisters of Tam Hiep from the first year to the 60<sup>th</sup> years of profession. Participants included the leadership team (Appendix A), local superiors (Appendix A), and the formation team (Appendix A) as well as members active in ministry. A link to the online questionnaire was sent to 66 private email addresses and 29 common email addresses for the local communities where the members live. Each member in the local communities was able to access the common email account. However, some members often did not check the common email. Beside that, several local communities did not receive the survey because Internet access was not available. Altogether 153 ( $n=153$ ) responses out of approximately 230 surveys sent out were submitted through Survey Monkey (<http://surveymonkey.com>) for this analysis. Each online questionnaire was accompanied by a brief paragraph explaining the purpose of the study to the participant. Among the total responses, 36% of participants reported their current status rank as temporary professed members (Appendix A) and 64% were perpetually professed members (Appendix A). The Table 3.1. describes percentages of group of members according to their age.

Table 3.1.:

### *Frequencies and Percentages on Demographics*

Demographics	N	%
Years of Age		
20 - 30	52	34.0
31 - 40	50	32.7
41 - 50	40	26.1
51 - 60	4	2.6
61 - 70	7	4.6

## **Instruments, Procedures, and Data Analysis**

The vision statement as well as the culture and performance of the congregation in relation to transformational leadership style were assessed. To complete the survey questionnaire, the participant clicked on the link and was taken directly to the survey. No names or email addresses were required. The survey was conducted over a twenty-day period. The raw data was collected by Survey Monkey ([www.surveymonkey.com](http://www.surveymonkey.com)) and exported into Excel. From Excel, the collected data was coded into numerical data and then imported into the program “Statistical Package for the Social Sciences” (SPSS) to be analyzed. Descriptive statistics were used to calculate the mean, median, mode, standard deviation, range, and minimum and maximum of respondents. In SPSS, descriptive statistics are commonly used for summarizing data frequency or measures of central tendency. A Statistical t-test and an Anova were used to determine whether or not there is a difference between two groups, temporary and perpetually professed members. In order to examine the impact of transformational leadership on the vision statement, culture of trust, and performance, the study applied simple and multiple regression tests. These tests were also used to determine the mediated models as predictors that have direct or indirect effects on other dependent variables. Finally, this study used a Pearson Correlation (1-tailed and 2-tailed) to examine the relationships and correlations between transformational leadership and outcomes.

### **Transformational Leadership and Vision Statement**

In order to measure the impact of transformational leadership on the congregation’s outcomes, the study examined whether the style of this congregation’s governance is transformational leadership. First, the researcher gave participants a brief

description of transformational leadership to help them consider whether their congregation's governance is similar to the transformational leadership style. To measure transformational leadership behavior, Podsakoff et al.'s (1990) transformational leadership behavior inventory was used. This study conducted a confirmatory factor analysis of the inventory (13 items), for a six-factor scale. The six transformational leadership dimensions are: 1) identifying and articulating a vision (e.g., *"My general chapter's vision provides much hope for the future of congregation; my general chapter's vision motivates members to give their lives to new vision, to dare to grasp the challenges of the moment, rather than just to use them to keep alive structure or institution"*); 2) acceptance of group goals (e.g., *"My congregation's governance fosters creativity and collaboration among members; enables members to share a common responsibility for our life and mission"*); 3) high performance expectations (e.g., *"My congregation's governance shows a high degree of confidence in members' ability to meet expectation"*); 4) intellectual stimulation (e.g., *"My organization's governance supports and challenges members to be in a radical place responding to unmet needs"*); 5) inspirational motivation (e.g., *"My congregation's governance inspires members to be free and responsible"*); and 6) individualized consideration (e.g., *"My congregation's governance values individual's gifts and talents; frees me to respond with compassion and enthusiasm to what God calls me to do"*).

The Cronbach's alpha reliabilities for the transformational leadership scale were reported in previous studies by Podsakoff et al. (1990), Yang (2014), and Jung, Yammarinob, and Lee (2009), to be .89, .90, and .77. The alpha reliability scale of this section was 0.83 (M = 2.06, SD = 0.51). Participants were given on a 5-point scale

ranging from 1 (strongly agree) to 5 (strongly disagree) showing how strongly they agree with each statement, with lower scores indicating stronger agreement.

### **Transformational Leadership and the Culture of Trust**

The congregation's culture was measured using a modified version of the Organizational Culture Survey (OCS) which has a Cronbach alpha reliability scales ranging from .63 to .91. For this study, there were fourteen items in statement form, for four-factor scale: 1) inspiring trust (e.g., *"I feel inspired in my ministry because I am trusted and encouraged by my leader; my congregation motivates me to put out my best effort"*); 2) strengthened confidence (e.g., *"My congregation treats the members in a consistent, loving and fair manner; members and leader have a mutual working relationship"*); 3) open communication (e.g., *"The members I work with are direct and honest with each other; accept criticism without becoming defensive; resolve disagreements cooperatively"*); 4) concern for others (e.g., *"The members I work with are concerned about each other; are willing to help others who have heavy workloads"*).

This fourteen-item scale recorded an alpha reliability of .75 ( $M = 2.41$ ,  $SD = 0.33$ ). Responses were given on a five-point scale ranging from 1 (*To a very great extent*) to 5 (*To a very little extent*), with lower scores indicating stronger agreement.

### **Transformational Leadership and Congregation's Performance**

To measure the performance, this study used the organizational scale from the Role-Based Performance Scale (RBPS) which was developed by Welbourne, Johnson, and Erez (1998). Welbourne et al. based their RBPS measure on both theoretical and practical considerations. Four items were designed to measure performance of the five RBPS scales. Welbourne et al. demonstrated high internal consistency and validity of

the scales, and argued for the future use of this short, reliable survey for research and practical purpose. Alpha values for this measure ranged from .86 to .96 among the items. The strength of these reliability estimates suggests a high homogeneity among the scale items. The performance scale used in this study consists of four items that measure members' citizenship performance directed toward the congregation. The four items in this scale were: 1) enhanced freedom, responsibility and creativity (e.g., *I have freedom to choose the ministry that I feel I am called to do; I volunteer for duties that benefit the congregation*"); 2) improved collaboration (e.g., *The members I work with function as a team; the members I work with are cooperative, considerate, and responsible; the members I work with are willing to help others who have heavy workloads*"); 3) heightened common good (e.g., *I am willing to accept tasks I would not have chosen, or to give up a cherished apostolate for the common needs; I feel involved in the congregation and put all my effort into the common good; my congregation encourages members to look beyond self-interests to the common good*"); 4) committed to mission (e.g., *I am willing to be challenged and be appointed to a place that is a little bit more uncomfortable but full of purpose and meaning; I have a part in accomplishing my congregation's goals*").

Responses were made using a 5-point scale from 1 (*very often*) to 5 (*never*). As a result, scores with a value close to 5 indicate lower levels of effective performance, and scores with a value closer to 1 indicate higher levels of effective performance. The alpha reliability of this study was .72 (M = 2.08, SD = 0.37).

## **Summary**

This chapter describes the methods used in the collection and analysis of the impact of transformational leadership on the outcomes of a religious congregation of women. More specifically, the congregation's shared vision, culture of trust, and performance outcomes were measured. Results should provide evidence enhancing and furthering the understanding of what components are crucial for the congregation's future success. The next chapter discusses the results of this study.



## **CHAPTER FOUR: RESULTS**

In order to test the impact of transformational leadership, the study assessed four research questions and eighth hypotheses. This chapter describes participant demographics and reports changes in outcomes between two groups of members: temporary and perpetually professed members. Additionally, this chapter examines the relationships and correlations between transformational leadership in a congregation and its vision statement, culture of trust, and performance. Finally, this chapter examines whether the mediation models have a significant effect between transformational leadership and performance. The following sections will conclude with a summary of the major findings of the research.

### **Background of Demographics of the Study**

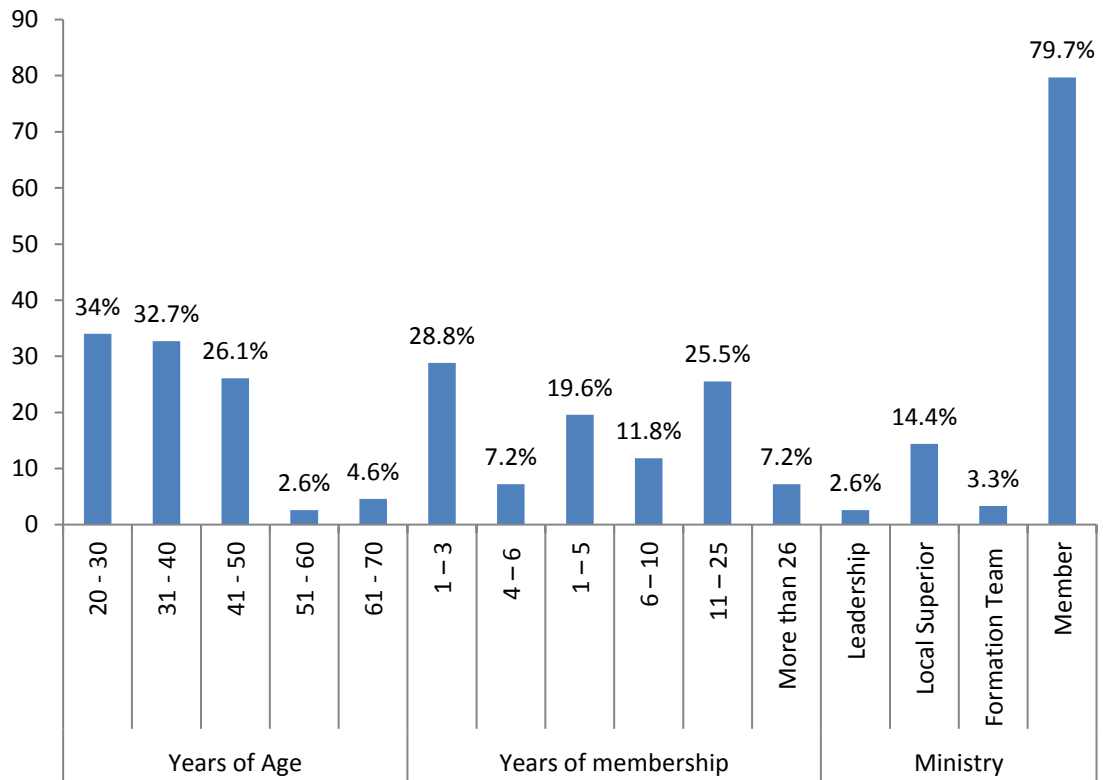
The majority of participants in this study are perpetually professed members. Among the perpetually professed members, there were 4 among 5 members of leadership; 22 among 28 local superiors; and 5 among 8 members of formation team participated. Table 4.1. shows the overall characteristics of the respondents in frequency and percentage. Figure 4.1. represents the percentage of each category of demographics.

Table 4.1.:

*Frequencies and Percentages on Demographics*

Demographics	N	%
Years of Age		
20 - 30	52	34.0
31 - 40	50	32.7
41 - 50	40	26.1
51 - 60	4	2.6
61 - 70	7	4.6
Years of membership		
1 – 3 years in temporary professed	44	28.8
4 – 6 years in temporary professed	11	7.2
1 – 5 years in perpetual professed	30	19.6
6 – 10 years in perpetual professed	18	11.8
More than 11 year in perpetual professed	39	25.5
More than 26 years of profession	11	7.2
Group		
Temporary Profession	56	36.6
Perpetual Profession	97	63.4
Ministry		
Leadership Team	4	2.6
Local Superior	22	14.4
Formation Team	5	3.3
Member	122	79.7

**Figure 4.1.** Percentage of Demographics



*Figure 4.1.* 1-3 = 1 – 3 years in contemporary profession; 4 – 6 = 4 – 6 years in contemporary profession; 1 – 5 = 1 – 5 years in perpetual profession; 6 – 10 = 6 – 10 years in perpetual profession; 11 – 25 = more than 11 years in perpetual profession; more than 25 = more than 25 years of profession.

## **Changes in Outcomes between Two Groups of Members**

### **Transformational Leadership**

To measure transformational leadership, participants answered six items related to the main components of transformational leadership style. An independent samples *t*-test was conducted to test the hypothesis that there are significantly different perspectives between the temporary and perpetually professed members about the impact of transformational leadership on the congregation's vision statement, culture of trust, and performance.

First, the study examined whether the two groups have significantly different perspectives on transformational leadership style. The results as reported in Table 2 below indicate that there was no significant difference in consideration of the congregation's transformational leadership style between temporary professed members ( $M = 2.00$ ;  $SD = .48$ ) and perpetually professed members ( $M = 2.09$ ;  $SD = .52$ );  $t(151) = -1.15$ ,  $p = 0.86$  ( $p > 0.05$ ). When comparing the subscales of six items between two groups, the results also revealed that there were no significant differences between the temporary and perpetually professed members in relation to transformational leadership style ( $p > 0.01$ ).

Table 4.2

*Changes in TL by Temporary and Perpetual Professed Members*

		<i>N</i>	<i>M</i>	<i>SD</i>	t-test for Equality of Means		Levene's Test for Equality of Variances	
					<i>t</i>	<i>df</i>	<i>F</i>	<i>p</i>
TL	Temporary	56	2.00	0.48	-1.15	151	.03	0.86*
	Perpetual	97	2.09	0.52				
IV	Temporary	56	2.04	0.43	-0.20	151	2.53	0.15**
	Perpetual	97	2.04	0.55				
AG	Temporary	56	2.00	0.52	-1.77	151	.24	0.63**
	Perpetual	97	2.10	0.57				
PE	Temporary	56	2.00	0.65	-.37	151	3.68	0.06**
	Perpetual	97	2.00	0.54				
IS	Temporary	56	2.00	0.66	-1.15	151	.15	0.70**
	Perpetual	97	2.13	0.64				
IM	Temporary	56	2.12	0.70	-0.51	151	.01	0.94**
	Perpetual	97	2.18	0.71				
TL	Temporary	56	2.30	0.54	-2.94	151	.58	0.81**
	Perpetual	97	2.60	0.60				

*Note:* TL = Transformational leadership; IV = identifying and articulating a vision; AC = acceptance of group goals; PE = high performance expectations; IS = intellectual stimulation; IM = inspirational motivation; IC = individualized consideration.

\* $p < .01$ ; \*\* $p < 0.05$

## Vision Statement

To measure the different perspectives of the congregation's vision statement between the temporary and perpetually professed members, the two groups of members answered three items related to their view on the congregation's vision statement. A t-test was conducted to compare and analyze the results as shown in Table 4.3.

Table 4.3.

### *Changes in VS by Temporary and Perpetual Professed Members*

Status	N	M	SD	t-test for Equality of Means		Levene's Test for Equality of Variances	
				t	df	F	p
VS							
Temporary	56	2.10	0.40	-0.90	151	1.70	0.19*
Perpetual	97	2.11	0.51				
CPr							
Temporary	56	2.02	0.60	0.03	151	4.72	0.03**
Perpetual	97	2.00	0.70				
IM							
Temporary	56	1.86	0.35	0.19	151	3.60	0.06**
Perpetual	97	1.86	0.52				
MM							
Temporary	56	1.90	0.66	-2.30	151	0.67	0.41**
Perpetual	97	2.120	0.63				

*Note:* VS = vision statement; CPr = clear and practical; IM = inspiring and motivating; MM = moving toward essential mission.

\* $p < .01$ ; \*\* $p < 0.05$

The findings in Table 4.3. reveal no significant difference in perspectives related to the congregation's vision statement between the temporary professed members ( $M = 2.10$ ;  $SD = .40$ ) and the perpetually professed members ( $M = 2.11$ ;  $SD = .51$ );  $t(151) = -0.90$ ,  $p = 0.19$  ( $p > 0.05$ ). However, when comparing the subscales of the three items between the two groups, the results revealed a difference between the temporary and perpetually professed members in relation to considering the vision statement as clear

and practical. Particularly, the majority of the temporary professed members agreed that the congregation's vision statement is clear and practical. Conversely, there were more than 24% of the perpetually professed members who did not find the congregation's vision statement clear and practical ( $p$  (CPr) = 0.03).

### **Culture of Trust**

In order to examine whether the two groups have a different perspective on a culture of trust, a t-test was conducted to compare the temporary and perpetually professed members. Participants answered four items related to a culture of trust. The results in Table 4.4., indicate no significant difference in perspectives related to a culture of trust between the temporary professed members ( $M = 2.33$ ;  $SD = .031$ ) and perpetually professed members ( $M = 2.45$ ;  $SD = .34$ );  $t(151) = -2.16$ ,  $p = 0.44$  ( $p > 0.05$ ). However, when comparing the subscales of the four items between the two groups, the results show  $p(SC) = 0.02$  ( $p < 0.05$ ). This indicates that the temporary professed members felt less confident than the perpetually professed members. Particularly, more than 35% of the temporary professed members felt hesitant to ask questions or present contradictory opinions in their local communities.

Table 4.4.

*Changes in CT by Temporary and Perpetual Professed Members*

		<i>N</i>	<i>M</i>	<i>SD</i>	t-test for Equality of Means		Levene's Test for Equality of Variances	
					<i>t</i>	<i>df</i>	<i>F</i>	<i>p</i>
CT	Temporary	56	2.33	0.31	-2.16	151	.60	0.44*
	Perpetual	97	2.45	0.34				
IT	Temporary	56	1.86	0.41	-2.23	151	0.03	0.86**
	Perpetual	97	2.03	0.48				
SC	Temporary	56	2.58	0.45	-1.83	151	6.03	0.02**
	Perpetual	97	2.69	0.34				
OC	Temporary	56	2.81	0.38	-0.76	151	.00	0.99**
	Perpetual	97	2.86	0.39				
CO	Temporary	56	2.14	0.61	-.20	151	.28	0.60**
	Perpetual	97	2.16	0.67				

*Note:* CT = culture of trust; IT = inspiring trust; SC = strengthened confidence; OC = open communication; CO = concern for others.

\* $p < .01$ ; \*\* $p < 0.05$

### Performance

In order to compare the different perspective on the congregation's performance from the temporary professed members and the perpetually professed members, a t-test was conducted. The results in Table 4.5 reveal no significant difference in perspectives of the congregation's performance between the temporary professed members ( $M = 2.01$ ;  $SD = .36$ ) and the perpetually professed members ( $M = 2.11$ ;  $SD = .36$ );  $t(151) = -1.73$ ,  $p = 0.90$  ( $p > 0.05$ ). The results of the subscales also reveal that there were no significant differences between the temporary and perpetually professed members.



Table 4.5.

*Changes in CP by Temporary and Perpetual Professed Members*

		<i>N</i>	<i>M</i>	<i>SD</i>	t-test for Equality of Means		Levene's Test for Equality of Variances	
					<i>t</i>	<i>df</i>	<i>F</i>	<i>p</i>
CP	Temporary	56	2.01	0.36	-1.73	151	.60	0.90*
	Perpetual	97	2.11	0.36				
FRC	Temporary	56	2.37	0.57	-2.73	151	0.02	0.88**
	Perpetual	97	2.64	0.61				
IC	Temporary	56	2.12	0.58	-1.01	151	4.05	0.05**
	Perpetual	97	2.23	0.69				
CG	Temporary	56	1.68	0.47	.66	151	1.15	0.29**
	Perpetual	97	1.63	0.43				
CM	Temporary	56	1.72	0.56	-.94	151	3.97	0.05**
	Perpetual	97	1.73	0.47				

*Note:* CP = performance; FRC= enhanced freedom, responsibility, and creativity; IC = improved collaboration; CG = heightened common good; CM = committed to mission. \* $p < .01$ ; \*\* $p < 0.05$

### Overall Findings

Overall, the results from several t-tests consistently showed no significant difference in outcomes between temporary and perpetually professed members in relation to transformational leadership, vision statement, culture of trust, and performance. Consequently, hypothesis 1 was not accepted.

### **The Impacts of Transformational Leadership on the Congregation's Outcomes**

To measure the impacts of transformational leadership on the congregation's outcomes, participants answered 6 questions which included 35 items related to a congregation's governance, vision statement, culture of trust, and performance. Table 4.6. includes descriptive statistic of all the subscales. Descriptive statistics were calculated for all continuous scaled variables. The mean score for the transformational leadership scale was 2.12 ( $SD = 0.60$ ), and the range was 2.67 to 3.00. The mean score for culture of trust scale was 2.41 ( $SD = 0.45$ ), and the range was 2.00 to 4.00. The mean score for performance scale was 1.92 ( $SD = 0.54$ ), and the range was 2.00 to 3.00.

Table 4.6.

*Descriptive Statistics*

	Mean	Std. Deviation	Range	Minimum	Maximum
<b>Transformational leadership</b>					
Identifying and articulating a vision	2.04	0.51	2.67	1.00	3.67
Acceptance of group goals	2.03	0.56	3.00	1.00	4.00
High performance expectations	1.99	0.58	3.00	1.00	4.00
Intellectual stimulation	2.07	0.65	3.00	1.00	4.00
Inspirational motivation	2.15	0.68	3.00	1.00	4.00
Individualized consideration	2.46	0.59	3.00	1.00	4.00
Overall transformational leadership	2.12	0.60	2.95	1.00	3.95
<b>Vision statement</b>					
Clear and practical	1.97	0.66	3.00	1.00	4.00
Motivating and meaningful	1.86	0.47	3.00	1.00	4.00
Futuristic	2.03	0.65	3.00	1.00	4.00
Inspiring toward mission	2.01	0.68	4.00	1.00	5.00
Overall vision statement	2.00	0.61	3.25	1.00	4.25
<b>Culture of trust</b>					
Inspiring trust	1.97	0.46	2.67	1.00	3.67
Strengthened confidence	2.65	0.31	2.00	1.67	3.67
Open communication	2.84	0.39	2.33	1.67	4.00
Concern for others	2.16	0.65	4.00	1.00	5.00
Overall congregation's culture	2.41	0.45	2.75	1.34	4.09
<b>Performance</b>					
Enhanced freedom, responsibility and creativity	2.54	0.61	3.00	1.50	4.50
Improved collaboration	2.19	0.65	3.00	1.00	4.00
Heightened common good	1.65	0.45	2.00	1.00	3.00
Committed to mission	1.91	0.52	2.50	1.00	3.50
Overall congregation's performance	1.92	0.54	2.50	1.00	3.50

A linear regression was used to determine whether a relationship existed among the congregation's transformational leadership, vision statement, culture, and performance. Table 4.7 indicates the significant relationships among these four dimensions.

Table 4.7.

*The Correlation between Transformational Leadership and the Outcomes*

		TL	VS	CT	CP
TL	Pearson Correlation (r)	1	.604**	.366**	.275**
	Sig. (2-tailed)		.000	.000	.001
	N	153	153	153	153
VS	Pearson Correlation (r)	.604**	1	.280**	.328**
	Sig. (2-tailed)	.000		.000	.000
	N	153	153	153	153
CT	Pearson Correlation (r)	.366**	.280**	1	.673**
	Sig. (2-tailed)	.000	.000		.000
	N	153	153	153	153
CP	Pearson Correlation (r)	.275**	.328**	.673**	1
	Sig. (2-tailed)	.001	.000	.000	
	N	153	153	153	153

*Note:* TL = transformational leadership; VS= vision statement; CT = culture of trust; CP = performance.

\*\*p < 0.05

**The Relationship between Transformational Leadership and the Outcomes**

Based on the results shown in Table 4.8, a significant regression equation between the dimension of transformational leadership and vision statement is revealed ( $F(1, 151) = 86.80, p = .00$ ), with an  $R^2$  of .37. Drawing from the linear regression result, the null hypothesis for H2, which stated that transformational leadership is positively related to the congregation's vision statement, was rejected. As can be seen by the  $p$

value in Table 4.5 ( $p < .05$ ), the transformational leadership and vision statement scales had a positive relationship, indicating that the congregation with a stronger transformational leadership dimension was expected to have a better practical and futuristic vision statement.

Table 4.8.

*The Relationships between Transformational Leadership and the Outcomes.*

	R <sup>2</sup>	F Change	F (df1,df2)	t- statistic	p	UC		SC
						B	Std. Error	$\beta$
Relationship between TL and VS	.37	86.80	86.80 (1,152)	9.32	.00*	.57	.06	.60
Relationship between TL and CT	.13	23.43	23.43 (1,151)	4.84	.00*	.24	.05	.37
Relationship between TL and CP	.08	12.39	12.39 (1,151)	3.52	.00*	.19	.06	.28
Relationship between VS and CP	.11	18.18	18.18 (1,151)	4.27	.00*	.25	.06	.33
Relationship between VS and CT	.08	12.84	12.84 (1,151)	3.59	.00*	.20	.06	.28
Relationship between CT and CP	.45	124.74	124.74 (1,151)	11.17	.00*	.74	.07	.67

*Note:* UC = unstandardized coefficients; SC = standardized coefficients; TL = transformational leadership; VS= vision statement; CT = culture of trust; CP = performance.

\*\*p < 0.01

Using the same linear regression test to analyze the relationship between transformational leadership and the congregation's culture of trust, the results show ( $F(1, 151) = 23.43, p = .00$ ) with an  $R^2$  of .13. Based on the  $p$  value ( $p < .05$ ), it is revealed that transformational leadership is positively related to the congregation's culture of trust, thus rejecting the null hypothesis for H2.

Similarly with other linear regressions test, the result showed a positive relationship between transformational leadership and the congregation's performance ( $F(1,151) = 12.39; p = .001; R^2 = 0.08$ ). The H4 was accepted.

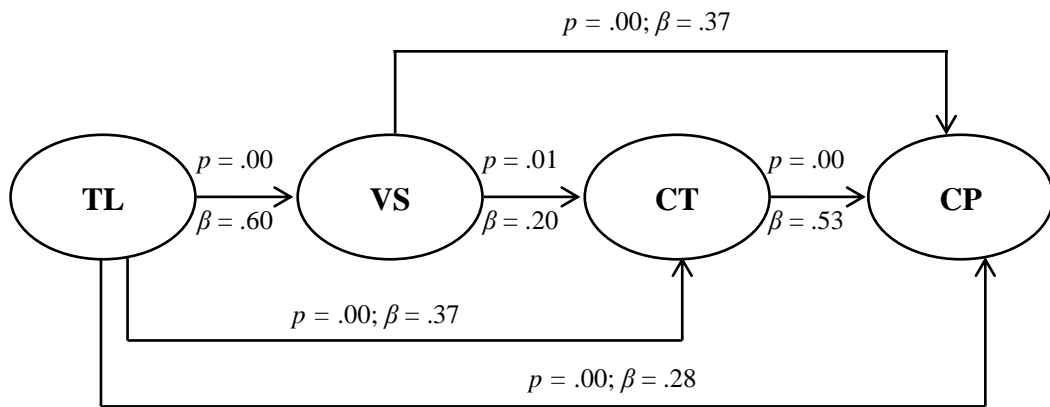
Table 4.7 indicated the correlations among transformational leadership and the congregation's vision statement, culture of trust, and performance. Correlations were tested using a two-tailed Pearson's correlation. The results in Table 4.7 demonstrate a significant correlation between transformational leadership and the congregation's vision statement ( $r = .60; p < .01$ ), culture of trust ( $r = .37; p < .01$ ), and performance ( $r = .28; p < .01$ ). Results showed that all four factors were statistically significant with  $p$ -value less than .01. Consequently, H1, H2, and H3 were accepted. Thus, it can be concluded that there were statistically significant correlations among transformational leadership and the congregation's vision statement, culture of trust, and performance scores of the participants in this study.

Overall, the linear regression test and the Pearson correlation test indicate there is a significant relationship as well as statistically positive correlations among transformational leadership and the congregation's vision statement, culture of trust, and performance. Thus, it is concluded that transformational leadership can have a significant impact on the outcome of a congregation, particularly on the vision statement,

culture of trust, and performance. Consequently, RQ2 was clarified and a Direct Effect Model (Model 1) was tested.

The results in Table 4.8 provide empirical support for the relationship between the congregation's vision statement and performance ( $F = 18.18$ ,  $t(151) = 4.27$ ,  $\beta = .33$ ,  $p = .00$ ). The vision statement has a positive relationship to the congregation's performance. Thus, hypothesis 5 is supported.

Hypothesis 6 states that the congregation's culture of trust is positively related to the congregation's performance. The results from Table 4.8 support Hypothesis 6 ( $F = 124.74$ ,  $t(151) = 11.17$ ,  $\beta = .67$ ,  $p = .00$ ) and indicate that the congregation's culture of trust has a direct, positive relationship with the congregation's performance.



**Model 1: Direct Effect Model**

TL= transformational leadership; VS = vision statement;  
 CT = culture of trust; CP = performance

## Regression Analyses of Mediation Models

### Vision Statement as a Mediated Model

In order to examine whether the vision statement plays a mediating model between transformational leadership (TL) on congregation's performance (CP), first, this study used the outcome variable (CP) in a simple regression model with predictor variable (TL) as the only predictor. Table 4.9 (mediator Vision Statement) reveals  $R^2 = .08$ ;  $F(1,151) = 12.39$ ;  $t(151) = 3.52$ ;  $\beta = .28$ ;  $p = .00$  ( $p < .01$ ).

Second, the study used a regression model with (CP) as the only predictor of (VS). The results in Table 4.9 reveals  $R^2 = .11$ ;  $F(1,151) = 18.18$ ;  $t(151) = 4.27$ ;  $\beta = .33$ ;  $p = .00$  ( $p \leq 0.01$ ).

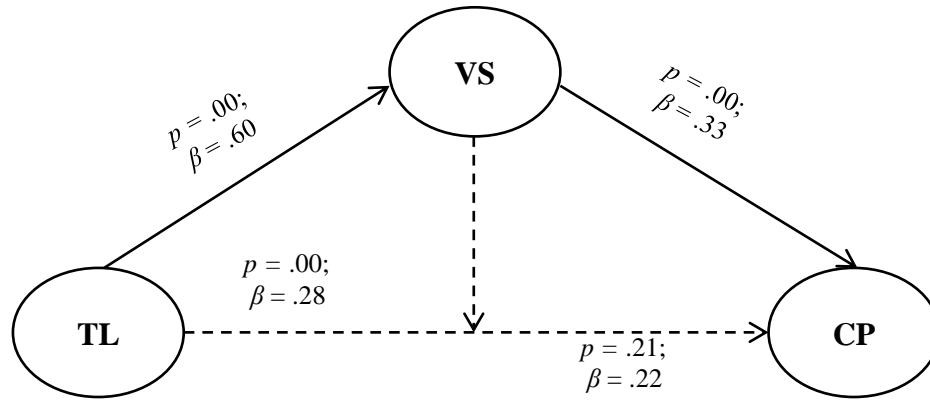
Third, to show that the mediator (VS) predicts the outcome (CP) in the presence of the initial predictor (TL), the study used a regression model with (CP) as the criterion, and (VS) as predictor. The results indicate  $R^2 = .11$ ;  $F(1,151) = 18.18$ ;  $t(151) = 4.27$ ;  $\beta = .33$ ;  $p = .00$  ( $p < 0.01$ ).

Last, for complete mediation, if the mediation exists, then the contribution of (VS) will decrease significantly or drop to level zero (0) while controlling for (CP). Using a multiple regression model with (CP) as the criterion, and both (VS) and (TL) as predictors, the results in Table 4.8 (mediator Vision Statement) showed  $R^2 = .12$ ;  $F(1,151) = 6.97$ ;  $t(151) = 1.26$ ;  $\beta = .22$ ;  $p = .21$  ( $p > .01$ ).

Comparing the Standardized Coefficients Beta ( $\beta$ ) and statistically significant ( $p$ ) value between the first regression model (VS  $\rightarrow$  CP) and the multiple regression model (VS and TL  $\rightarrow$  CP), the value of (VS) does not decrease significantly even with the



addition of (TL) ( $\beta = .33$  vs.  $\beta = .22$ ). Thus, the results suggest that (VS) was not a mediated model between (TL) and (CP), and Hypothesis 8 is not supported.



**Model 2: Simple Mediating Model**

Table 4.9.

*Regression Predicting a Mediator Vision Statement (Model 2)*

	R <sup>2</sup>	F Change	F (df1,df2)	t- statistic	p	UC		SC
						B	Std. Error	β
Regression TL -> VS	.37	86.80	86.80 (1,152)	9.32	.00*	.57	.06	.60
Regression TL -> CP	.08	12.39	12.39 (1,151)	3.52	.00*	.19	.06	.28
Regression VS -> CP	.11	18.18	18.18 (1,151)	4.27	.00*	.25	.06	.33
Multiple Regression VS and TL -> CP	.12	6.97	9.92 (1,151)	1.26	.21*	.09	.07	.22

*Note:* TL = transformational leadership; VS= vision statement; CP = performance; UC = unstandardized coefficients; SC = standardized coefficients.

\*\*p < 0.01

### **Culture of Trust as a Mediated Model**

After testing and finding that the vision statement was not a mediated model between transformational leadership (TL) and performance (CP), this study continued to test the mediated model of culture of trust (CT) as shown in Model 3. In order to examine the results, first, this study used the outcome variable (CP) in a simple regression model with predictor variable (TL) as the only predictor. Table 4.10 shows the results of the effect of TL on CP:  $R^2 = .08$ ;  $F(1,151) = 12.39$ ;  $t(151) = 3.52$ ;  $\beta = .28$ ;  $p = .00$  ( $p < 0.01$ ).

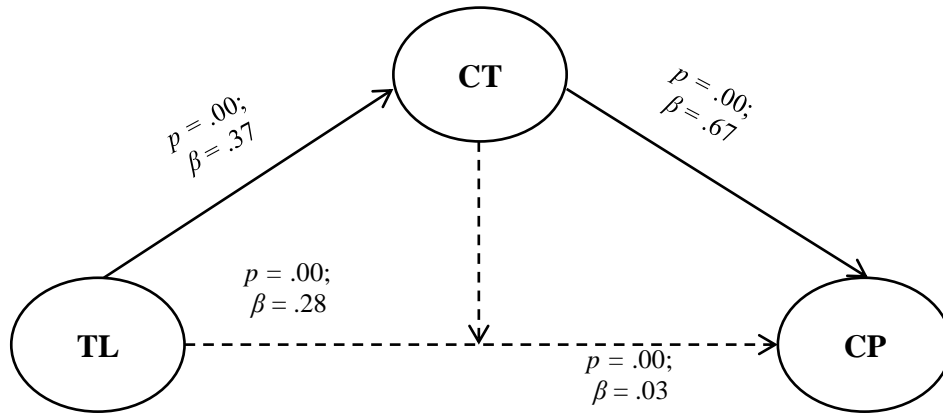
Second, this study examined whether or not the predictor variable (TL) is related to the potential mediator (CT). To do this, the study used a regression model with (TL) as the only predictor of (CT). The results in Table 4.10 reveal  $R^2 = .13$ ;  $F(1,151) = 23.43$ ;  $t(151) = 4.84$ ;  $\beta = .37$ ;  $p = .00$  ( $p < 0.01$ ).

Third, to show that the mediator (CT) predicts the outcome (CP) in the presence of the initial predictor (TL), the study used a regression model with (CP) as the criterion, and (CT) as predictor. The results indicate  $R^2 = .45$ ;  $F(1,151) = 124.74$ ;  $t(151) = 11.17$ ;  $\beta = .67$ ;  $p = .00$  ( $p < 0.01$ ).

Last, for complete mediation, if the mediation exists, then (CT) contribution will decrease or drop to level zero (0) while controlling for (CT). Using a multiple regression model with (CP) as the criterion, and both (TL) and (CT) as predictors, the results on Table 4.10 shows  $R^2 = .45$ ,  $F(1,151) = 62.20$ ,  $t(151) = .51$ ,  $\beta = .03$ ;  $p = .00$  ( $p < 0.01$ ).

Comparing the Standardized Coefficients Beta ( $\beta$ ) and statistically significant ( $p$ ) value between the first regression model (TL  $\rightarrow$  CP) and the multiple regression model (TL and CT  $\rightarrow$  CP), there is a reduction in the regression weight for (TL) on (CP) ( $\beta =$

.28 decreases to  $\beta = .03$ ). These results suggest that there is some level of mediation between (TL) to (CP) through (CT).



**Model 3: Simple Mediating Model**

Table 4.10.

*Regression Predicting a Mediator Congregation's Culture of Trust (Model 3)*

	R <sup>2</sup>	F Change	F (df1,df2)	t-statistic	p	UC		SC
						B	Std. Error	$\beta$
Regression TL -> CP	.08	12.39	12.39 (1,151)	3.52	.00	.19	.06	.28
Regression TL -> CT	.13	23.43	23.43 (1,151)	4.84	.00	.24	.05	.37
Regression CT -> CP	.45	124.74	124.74 (1,151)	11.17	.00	.74	.07	.67
Multiple Regression CT and TL -> CP	.45	.26	62.20 (1,151)	.51	.000	.02	.05	.03

*Note:* TL = transformational leadership; CT = culture of trust; CP = performance; UC = unstandardized coefficients; SC = Standardized Coefficients

\*\*p < 0.01

Table 4.11.

*Hypotheses Results*

<b>Hypothesis</b>	<b>Test Statistic</b>	<b>Result</b>
Hypothesis 1	TL: $F = 0.31, t = -1.15, p = 0.86$ VS: $F = 1.69, t = -.90, p = 0.19$ CT: $F = .59, t = -2.16, p = 0.44$ CP: $F = 0.16, t = -1.73, p = 0.90$	Rejected
Hypothesis 2	$R^2 = .37, F = 86.80, \beta = .60, p = .000$	Supported
Hypothesis 3	$R^2 = .13, F = 23.43, \beta = .37, p = .000$	Supported
Hypothesis 4	$R^2 = .08, F = 12.39, \beta = .28, p = .001$	Supported
Hypothesis 5	$R^2 = .14, F = 23.64, \beta = .37, p = .000$	Supported
Hypothesis 6	$R^2 = .28, F = 59.71, \beta = .53, p = .000$	Supported
Hypothesis 7	$\beta(1) = .28, \beta(2) = .22, p = .00$	Rejected
Hypothesis 8	$\beta(1) = .37, \beta(2) = .19, p = .012$	Supported

**Summary**

This chapter reported results for each of the proposed research questions and hypotheses, specifically examining the impact of transformational leadership on the congregation's outcomes, as well as the relationship between these outcomes. This chapter reported that transformational leadership has a direct impact on the vision statement, culture of trust and performance of a religious congregation of women. Particularly, the results showed that a culture of trust plays an important role between transformational leadership and performance. The next chapter presents a summary and interpretation of the findings, limitations of the study, the recommendations for the future research, implications, and the conclusion of the study.

## **CHAPTER FIVE:**

### **DISCUSSION, IMPLICATIONS, AND RECOMMENDATIONS**

Throughout the history of leadership research and practice, the structure of organizations has shifted from vertical to horizontal. Vertical structures are changing to accommodate lateral, informal, and inherently horizontal networking. Authority and accountability are decentralized so that the organization becomes a collection of small, interchangeable units working toward a common goal. Transformational leadership is a balancing act of this shift in leadership practice. For instance, the transformational leader must focus on both shared vision and individual development. As the promoter of the vision, the leader motivates members to move beyond the realm of self-interest but also supports the individuals to fulfill their dreams and desires.

Bass and Riggio (2006) suggested that the balancing act of transformational leadership fits this vertical to horizontal shift and meets the needs of today's work groups. Typically, this group consists of individuals who want to be inspired and empowered to succeed in times of uncertainty. Moreover, transformational leadership theory is acknowledged as a significant contributor to organizational culture and performance (Hater & Bass, 1998; Howell & Avolio, 1993; Yammarino, 1993). In this thesis, the literature review highlighted the fact that there is a positive correlation between transformational leadership and organizational growth in different secular organizations, including education and business corporations. Similarly, the present study revealed the impact of transformational leadership on the outcomes of a religious congregation of women, specifically through the lens of three outcomes: the vision statement, a culture of trust, and performance.

The purpose of this chapter is to provide interpretive insights into these findings. While the previous analysis separated the findings into singular themes, this chapter attempts to reconstruct these themes to provide a more holistic understanding. First, the research and theory implications are discussed based on the results of the present study. Second, there is a discussion of what the findings mean in terms of practical implications, particularly to leaders of the religious congregations of women. Third, the limitations of the study and propositions for future research are presented. Fourth, an overall summary of the study is provided.

## **The Impact of Transformational Leadership**

### **Vision Statement**

The results of this study provided significant evidence that transformational leadership has a positive impact on composing the vision statement and ensuring that the vision statement has a positive relationship to the congregation's performance. The majority of respondents reported that the chapter's vision statement provides members with a sense of purpose and encourages commitment to the congregation's mission. These findings support current literature that says articulating the vision statement is one of most important major components of transformational leadership (Avolio & Bass, 1988; Bass, 1985; Bennis & Nanus, 1985; Burns, 1978). The respondents also agreed that the chapter's vision statement provides motivation and helps the routines of their lives become more meaningful. Thus, the findings presented here extend previous literature by providing support for the claim that a compelling nature of the vision statement touches the experiences of members and encourages them to try their best to support the congregation (Bennis & Nanus, 1985).

However, this study also brought to light a surprising finding that the vision statement was not a mediating role between transformational leadership and performance. More than 50% of respondents admitted that general chapter did not provide a clear and practical vision statement, nor did it provide a new, practical plan for the future of the congregation. This sentiment is clearly seen in the current vision statement of the congregation: “Renew our life according to the Dominican Charism to preach the Gospel.” Congregational member results were also supported by recalling the three previous vision statements of the congregation’s chapter, which were: 1) “Cast out into the deep” - General chapter 2003 – 2027; 2) “Renew our life according to the Dominican Charism” – General chapter 2007 – 2011; and 3) “Be witness to the Word” – General chapter 2011 – 2015. Although these vision statements focused on the core values of religious life and the charism of this Dominican congregation, they did not provide an image of an attractive, realistic, and reachable future. In particular, the vision statements produced a general encouragement but failed to communicate specific goals clearly to the members.

As mentioned in Chapter 2, in the tradition of religious life, particularly in the congregation of this study, a new vision statement is created during the general chapter (Appendix 2). According to this congregation’s Constitution (n. 116,1 & 2), the general chapter is composed of 20 elected and 10 ex officio members (Appendix 2). This is a small number compared to more than 370 members of the congregation to represent the collective interest of the wide-range of individuals and units in the congregation. This conclusion reinforces the claim that the vision statement has to grow out of the needs of the entire congregation and be claimed by those within the congregation (Levo, 2015).

The vision statement must emerge from a collective context in which every individual and unit provides input (Bass, 1998; Bennis & Nanus, 1985; Levo, 2015). Leaders should listen to the dreams of members and show how their dreams can be realized within the shared vision. This vision statement touches their experiences and inspires them to a better future. By inviting as many members as possible to implement the vision, leaders will help members dream individually and collectively and make that dream a reality.

In order to create a vision statement that is practical and futuristic, every member should have the opportunity to offer input. Particularly, in the situation of this congregation, at least six months before the general chapter assemblies, the leaders need to consider conducting open workshops that include all members to discuss more details about vision planning. In addition to the communal workshop or forum, the leaders need to consider encouraging members to think about and articulate what they wish the congregation would do in the future. To help each member focus on a shared vision, leaders could provide guided visualizations, such as: which of the current ministries they think the congregation needs to change to fit their charism; or which aspects of mission the congregation should promote. All the feedback, ideas, and contributions of the members should be documented and presented to the general chapter. This action will help the chapter delegates have a better sense of the commonality and create a practical vision statement for the congregation. If their perspectives are included, the members may be more likely to accept the chapter's decisions and work to implement them.

The process of getting members involved in future plans can be difficult and time consuming. It requires a mutual trust enabling individuals to learn to have faith in the process. The leaders need to believe that wisdom and guidance can come from each



individual because the Holy Spirit works in each individual and among the congregation as a whole. A united vision will give members a sense of identity within the congregation and also a sense of self-efficacy (Shamir et al., 1993). Leaders should listen to members because each member can contribute something of value to the common good. This listening is not effective when the goal of the conversation is simply to convert the other to one's own point of view. It is effective in an open-ended conversation a dialectical pursuit of the good of each individual and of the congregation as a whole. The process itself, undertaken in good will, leads toward the common good, even if the specific outcome seems at times uncertain. It may take more time and more conversation than expected, and if so, more time should be given.

### **Culture of Trust**

The majority of members agreed that the congregation is built on mutual trust and support. Also, members were inspired to put forth their best efforts to the common mission. This reinforces the current literature that says trust has the emotional force to change everything - including the quality of every present moment, to alter the trajectory, and to improve the outcome of every future moment of an organization as well as an individual – both personally and professionally (Cammock, 2003; Covey, 2006). The findings also showed that members viewed trust as an essential factor in leader-member relationship that determines positive or negative performance outcomes. The Mediating Model 3 of this study has shown that a culture of trust has a positive moderating effect on performance. The findings agree with the current literature that transformational leadership has compatibility with improving trust and performance in the organizations as well as subordinates' personal enhancement (Avolio, 2003; Avolio et al., 2004; Bass

& Riggio, 2006; Dvir et al., 2002). Transformational leadership is important because it inspires followers through the mediated role of trust which acts as a bridge between the leader and the followers (Bass & Avolio, 1990).

A culture of trust first focuses on the relationship between leaders and members. This is evident in the results of the present study which show that members and leaders in this congregation have a mutual, working relationship. The members felt inspired in their ministry because their leaders trusted and encouraged them. The findings extend the study of Jung et al. (2003) which examined how transformational leadership creates a culture in which members feel empowered and encouraged to freely discuss and try new things. The respondents of this study asserted that their leaders treat members in a consistent, loving, and fair manner. These findings are in line with previous studies showing that transformational leaders are concerned with the performance and the development of followers. Leaders have deep respect for followers and place deep trust in them (Bass & Avolio, 1990). For religious congregations, leaders build trust by articulating a direction and then consistently implementing the direction even though the vision may have involved a high degree of uncertainty. This conclusion extends the study of Nannis and Nanus (1985) by providing support for the claim that when leaders establish trust in a congregation, the congregation is given a sense of security, integrity, and stability. When members trust their leaders and each other, they create an environment for the free exchange of information and effective communication. Thus, trust is fundamental to promote innovation and enhance collaboration, problem-solving, and effective performance.

Leaders who provide a supportive climate and listen carefully to members' needs produce a fruitful climate of trust. Leaders act as coaches and advisors, who seek to assist individual members to become more actualized (Kouzes & Posner, 2002). Leaders also build by relating to members in a mature, healthy, and holy manner and by loving rather than dominating, inviting rather than controlling, nurturing rather than constricting. Choosing to lead by love and by being member-centric, leaders need to be flexible and have common sense. The leader may be directive with a high degree of structure, yet still deepen relationships with members.

A culture of trust not only focuses on the relationship between leaders and members, but it also emphasizes the deep meaning of relationship between and among members. The majority of the respondents acknowledged that members with whom they work are direct and honest with each other. They are concerned about each other and are willing to help others who have heavy workloads. When things do not go well, members resolve problems cooperatively without becoming defensive. These findings reinforce the literature that says transformational leadership builds trust and promotes collaboration. Followers highly value teamwork and cooperation (Kouzes & Postner, 2002). High-trust organizations foster collaboration and teamwork for success (Bechtel, 2008). By expanding ways for members to shape the group's dreams and decisions, the leaders invite the whole body to become a collaborative community (Cammock, 2003; Markham, 2006).

Trust is fundamental to life and relationship. Religious leaders have an urgent responsibility to create a culture of trust within the congregation where members feel safe. If members are involved in an environment of trust they will do things for others

and commit deeply to a ministry of service to others. Trust is a powerful force that builds loyalty, increases credibility, and supports effective collaboration. By establishing a culture of trust, leaders have real impact on how the congregation prospers (O'Hair et al., 2015). By fostering connections across differences, leaders create an atmosphere of mutual trust, confidence, and encourage members to feel responsible for the well-being of the community (Bechtle, 2008). Through their relationship with individuals and through the trust shown in members, leaders will lead each member to trust other members. When leaders of religious congregations trust in members, inspire them to their essential vocation, motivate them to be who they are and where they are called to, members will invest time and effort in learning more, doing more for their congregation, and becoming more available to help each other achieve a common goal.

### **Performance**

Transformational leaders motivate members to try their best toward achieving the collective's success. This motivation or inspiration gives members a sense of self-worth defined by the challenges of the mission and the exciting experience of unexpected discoveries as well as a sense of empowerment (Bass, 1998). This conclusion reinforces the current study as most respondents have shown a willingness to be challenged beyond their comfort level for a meaningful purpose. They are willing to accept tasks they would not have chosen and to give up a cherished apostolate.

Moreover, the majority of respondents asserted that they were motivated to try their best and have a better performance in the environment where members were cooperative, considerate, and responsible. The results of this study supported current literature showing that transformational leadership contributes significantly to

organizational performance and culture (Hater & Bass, 1998; Howell & Avolio, 1993; Yammarino et al., 1993). The findings are also supported by the central tenet of transformational leadership theory – that transformational leaders inspire followers to see their jobs as important, significant, and meaningful (Bass, 1985; Burns, 2003). Transformational leadership should result in more engaged, devoted and less self-concerned members (Bass, 1985; Erkutlu, 2008).

Although this study showed that transformational leadership had a positive relationship with the congregation's performance, the results from t-test showed that the relationship was not strong. One of the elements that influence performance is the lack of individual consideration in this congregation. The majority of members admitted that their ministries are usually appointed by their leaders. They don't have the freedom to choose the ministry that they feel they are called to do or be in ministries that are appropriate to their gifts and talents. These results were supported by the studies which focus on the collectivistic culture in which members are highly motivated to accomplish common goals, willing to put in extra effort and work for transcendental goals instead of immediate self-interests (Jung et al., 2009; Yang, 2014). However, the leaders in this congregation sometimes focused too much on common goals thus exerting pressure on individual members to conform to group standards. The problem is that sometimes members don't have the opportunity to develop their unique gifts and talents. Ultimately, this could affect their performance as individuals and the performance of the congregation as a whole.

The best performance within a congregation occurs when leaders not only promote common good but also provide opportunities for members to develop their gifts

and have freedom to do what they are called to do. This freedom encourages members to give themselves entirely to the common good. This requires the relationship between leaders and members to be grounded in mutual attentiveness, in which both leaders and members discern together to understand what is best for each individual as well as for the congregation as a whole. Leaders need to raise the consciousness in individuals and encourage them to transcend their own self-interest for the sake of the congregation. On the other hand, leaders need to learn to trust members, believe in the ideas for which they stand, and support them to develop their own gifts and talents for the greater common good (Kouzes & Posner, 2002).

The congregation is most often alive when it harnesses the strengths of all the members. For the sake of the congregation's common mission, leaders should consider allowing individuals to choose ministries aligned with their talents. When the common mission requires individuals to accept tasks they might not choose or to give up ministries that they like, for the common good, great mutual trust and dialog are needed. With deep trust, respect, and transparency, leaders and members may meet the needs of the congregation while respecting the desire of each individual.

### **Implications**

The statistical results from this study provide empirical support for the impact of transformational leadership on the congregation's vision statement, a culture of trust, and performance as a religious congregation of women. These findings substantiate research that has shown a significant relationship between transformational leadership and desirable organizational outcomes (Avolio, et al., 2004; Barker, 1992; Bass & Riggio,

2006; Bell, 2010, Dvir, et al., 2002). Several practical implications can be taken from the findings of this study.

The main implication is that leaders should develop their transformational leadership style while promoting higher performance. There are two conditions that should be recognized as reframing concepts that foster change and promote higher performance: create a compelling vision statement and build a culture of trust. A clear, practical and futuristic vision statement, which focuses on the congregation's mission and values, will guide members' behavior and visualize positive outcomes in the future. A culture of trust in which leaders respect each individual's intrinsic dignity and integrity will strengthen members and motivate them to try their best to achieve the common goals.

### **Vision Statement**

The ability to visualize and articulate a possible future state for a congregation is a vital component of successful leadership. The vision statement can be directly impacted by and conceived through the context of the times (Bennis & Nanus, 2002). The vision statement has to be grounded in mission and the reality of a congregation. As such, chapter delegates should see clearly and name truthfully what is happening in the congregation to recognize the message that the Holy Spirit inspires as the reality of the congregation. From this reality, the chapter will create a vision statement that gives hope for the future and communicates unique symbols, values, and mission. The chapter's vision statement should provide a direction to the unique mission for which the congregation exists. Additionally, the chapter's vision statement must be one of the most

potent means the congregation has for tapping directly into the deepest desires and highest aspirations of the members.

To articulate a vision for a congregation is one thing, but the vision must be accepted and carried out by individually and by the congregation. The vision must be communicated clearly with all the members to inspire commitment and motivate action. To make sure that the whole organization is on the right track toward the vision, the leader accompanies and shares values within the levels of administrators, with all local leaders, with each group of members, and with each individual member. In order to fulfill the vision, sometimes leaders need the courage to be free from distraction that penetrates the everyday demands of common life to allow individual members to do what they most want. On the other hand, in order to carry out the vision and fulfill the common mission, leaders are free to encourage members to accept tasks they might not have chosen or give up the comfort zone of their apostolate for the common good.

### **Culture of trust**

#### ***Interrelatedness***

A culture of trust is the dynamic relationship created and nourished between leaders and members and between members themselves. It is cyclical and internal within a system, not linear or imposed from outside in but from inside out. It is the relationship between leaders and members based on respect, understanding, and trust. Culture of trust happens when members feel safe in their relationship with one another, have a mutual working relationship, and give and receive each other's gifts to reach the common goal. This requires that leaders have mature, healthy relationships with members, and that



leaders pay attention to the needs of each individual and strengthen them in their ministry.

The performance of the congregation as a whole, as well as the performance of individual members, will be more effective and fruitful when individual members have a sense that they are recognized, listened to, cared for, and appreciated. They will gain confidence in themselves and grow in holiness and in communion with God and community. Furthermore, as members experience leaders who care for the growth and freedom of each member, they may begin to envision themselves as effective leaders capable of leading ministries and the congregation into the future. Thus, this is the ability of transformational leadership to motivate and encourage followers to become leaders themselves (Bass, 1985, Avolio et al., 2004). The leader should provide for members what they need to develop their own gifts for leadership. Leaders need to encourage members to advance, to make efforts, and to be equipped to be leaders themselves. Leaders must encourage their members to walk forward towards maturity, to be free to give of themselves, and to love unconditionally.

### ***Communal and Shared Responsibility***

An effective leader emphasizes communal and shared responsibility. Thus, leadership is about helping members develop their own capacities for leadership, be it leaders of their ministries and as future leaders of their congregation. This requires leaders to evaluate each encounter with an individual member, a local community, or the entire congregation in light of the future of the congregation and each individual's journey. In order to help all members grow according to their gifts and talents, leaders must have a personal relationship with each member. However, in a large congregation

with more than 370 members, the leader alone is not able to know each individual member or satisfy all their personal needs. Thus, the leader should share her authority with her councilors so that they can assist her in the annual visitation of members and in responding to each individual member's needs. On the other hand, the leader should be willing to allow the community to evolve and allow individuals to take initiatives. Leaders should learn to engage members and share decision-making responsibilities. If some members are not ready to handle their ministries, the leaders should create conditions in which those members can receive the training, coaching and feedback necessary to assist them in handling their responsibilities.

### ***Being Credible and Leading by Example***

Transformational leadership highly emphasizes the role model of leaders. Leaders set a personal example for members by their own behaviors, values and philosophy (Kouzes & Posner, 2002). These leaders are deeply respected by members, who usually place a great deal of trust in them and want to follow their examples (Bass, 1985). Transformational leadership demands that leaders know and practice ways to maintain their physical as well as spiritual health and credibility in all areas of life. Two effective dimensions that the religious leaders should employ to develop their leadership role model are professional and personal training.

### ***Professional Training***

As mentioned in the literature review, one of the important characteristics of transformational leadership is to empower members to become leaders themselves (Avolio et al., 2004; Bass, 1985, Dvir et al., 2002). Religious leaders empower members not only by sharing information with members but also by sharing their decision-making

responsibility and preparing future leaders for the congregation. The leaders must create conditions in which the leaders, as well as members, can receive the professional training necessary to take their responsibility.

Professional training provides leaders and members the important knowledge and basic skills to perform their leadership mission to agreed standards. Professional training also empowers leaders and members to acquire new viewpoints, horizons, or technologies needed for their ministries. Skills training, such as strategic planning, conflict management, managing meetings, managing change, communication, financial administration, or human resource management, are needed not only for a secular organization but also for religious congregations.

### ***Personal Training***

Leaders' personal attitude and behavior play an important role in creating a culture of trust within a congregation. The influence of a leader on others depends more on the leader's character as a person who is manifestly propelled from within the person by a certain set of virtues or principles. At the heart of building trust is the process of promoting personal integrity, congruity, and reliability. The religious leader needs to know their own strengths and weaknesses and build personal credibility in order to inspire trust and confidence in others. Based on an awareness of their own competence, transformational leaders are able to position themselves in their tasks and the overarching goals of their organizations (Bannis & Nanus, 1985).

One of the most important roles of religious leaders is to help their members follow the Spirit's leading. In Catholic language, the religious leaders' role is to share in the Spirit's work of building up the Body of Christ (Vanier, 2003). Leaders are

considered the channel of transforming power of the Holy Spirit for their members. This requires that leaders learn to be open to the Holy Spirit and care for their own spiritual health by being deeply grounded in prayer and Gospel values. Leaders need to be connected with their inner selves and pay attention to the Spirit at the core of their spirit. Further, religious leaders must develop the capacity to be attentive to the mystery of God in the way God chooses to reveal God's presence.

Caring for their spiritual, emotional, and physical health is not only beneficial for the leaders themselves, but it is also necessary for the congregation as a whole. By deepening their own spiritual life, leaders can lead members to discern the Spirit's movement. However, in order to discover the divine light in themselves and their members, religious leaders should not let themselves become burnt out or be too preoccupied with the demands of daily tasks. They should make time to be alone with God. It is in these moments of solitude that inspiration is born, and they will sense what direction to take (Vanier, 2003). Religious leaders should seek the strength and support of their spiritual director, councilors, or someone outside the congregation with whom they can share their concerns, frustrations, and questions. Being rooted in God and gospel values, the religious leaders will gain energy to be generative and able to act with courage to reveal God's transforming grace hidden in unlikely places and faces. Being grounded in God and leading by their life, leaders will challenge their members to faithfulness and promote suitable adaptation and renewal of community life and continue to prosper their ministry to God's people.

## **Limitations and Further Study**

This study has several limitations. First, this study used cross-sectional data, thus, such a research design does not allow for an examination of long-term effects. In this regard, longitudinal studies using mixed methods of both qualitative and quantitative data should be conducted to provide a better understanding of the dynamic relationships among transformational leadership, the vision statement, a culture of trust, and performance.

Second, the findings were based on information gathered from only one congregation including a sample size of approximately 43% (153 participants) of 370 total members. This limited the authenticity of the research results. A further study utilizing a diversity of congregations, applying multi-method approaches, and increasing the sample size could enhance the authenticity of results. It is probable that the social aspect of trust in leadership will vary within various congregations and across varying cultures.

Third, the researcher is a member of the congregation that was studied. This can cause research bias due to a lack of generalization and reliability by the researcher within the context. Being a member of this congregation and knowing the congregation so well, it is easy for the researcher to have biased thoughts and beliefs that interfere with data analysis. In addition, the researcher can affect the behavior and attitude of the participants. Because the participants know the researcher, they can choose to keep some information or attitudes hidden, or hesitate to answer openly. It would be better if a second study could be conducted by someone who has no firsthand knowledge of the congregation. This could validate the findings of this research.

A final limitation would be how the study was conducted. The survey was distributed mainly by e-mails. The participants filled out an online survey by clicking on a link provided by Survey Monkey. It is difficult to control the demographics because one participant could respond twice by using various computers or mobile phone devices. It is also difficult to check whether the survey was completed by the right participant.

### **Conclusion**

Leadership is at the heart of effective congregational governance. Whether intentional or unintentional, the actions and attitudes of those in positions of authority affect the actions and attitudes of the members. Leadership also affects congregational culture. This study provided compelling evidence for the impact of transformational leadership on congregational outcomes. It indicates that persons who serve religious congregations should cultivate a compelling vision, foster free and responsible inclusion of members in their call of seeking God and doing God's will. Members in a collectivistic culture usually feel a moral obligation to reciprocate with unquestioning loyalty and obedience. Religious leaders need to come to an understanding of the power of transformational leadership to empower members to further their mission to God's people without the associated costs in creativity, individual freedom, and initiative. Religious leaders should try to listen to all the individual members and understand their deep needs, aspirations, difficulties and sufferings and the direction they feel God has called them. Future religious leaders should enter into dialogue with members, remind the members of the essentials in their activities and their life, give direction to the

members, call them to assume responsibilities, support them, confirm them, and then allow them to fulfill their responsibility and continue with their ministries.

Mutual trust happens when a leader in a religious congregation encourages the community members to exercise their own gifts and be part of decision-making for the good of the whole. A culture of trust is developed by cyclical governance within a congregation, not linear or imposed from the top through hierarchical authority. Religious leaders must involve members and elicit their participation because tasks will be too complex and information too widely distributed for leaders to solve problems on their own. Such leaders must share power and control according to individual members' knowledge and skills. This demands that leaders follow the example of Jesus, to lead like Jesus who was attuned to his own interior life in order to intuit the emotions, thoughts, desires and aspirations of others. Religious leaders should seek to internalize from a depth and wholeness within their persons and to act out in leading others.

## APPENDIX

### Appendix A: The Definition of Key Terms

- **Outcomes:** Arise from the interplay between a leader and members. The leader situations include respect, trust, goal achievement, and mission commitment. This current research specifically examines the impact of transformational leadership on the following congregational outcomes: vision statement, culture of trust, and performance.
- **Temporary Professed Member** is a member who professes the temporary vows of poverty, chastity, and obedience to God in the name of the congregation with the Prioress or her delegate. During the time of temporary profession, a member continues to learn more deeply the charism, spirituality, and mission of the congregation and integrates herself fully into the life of the congregation by prayer, community, and ministry. At the end of her first three years in vows, the sister renews her vows for two additional years. Upon mutual discernment, the sister then enters into the process to request perpetual vows for life-long commitment as a member of the Congregation. If at any time the sister wishes to discontinue her consecrated life, she can ask the prioress's permission to leave the congregation.
- **Perpetual member** is a member who after completing the time of temporary profession, makes her profession of perpetual vows in the congregation. Through perpetual profession, a sister is admitted to permanent membership and is fully responsible for the life and mission of the congregation.
- **General Chapter** is the highest authority in the congregation. It is an assembly of perpetually vowed delegates who represent the whole congregation to meet



every four years. The General Chapter is composed of delegates and ex officio members.

The functions of the General Chapter:

- Preserving the heritage and fostering the renewal of the congregation in the light of the gospel and the charism of the congregation.
- Electing the Prioress and members of the General Council.
- Articulating the vision and goals for the congregation for the next four years.
- Reviewing and evaluating existing legislation.
- Legislating regulations and promulgating the acts of the General Chapter.
- **The Ex Officio members** are:
  - The Prioress, four general councilors, general secretary, general treasurer.
  - The former Prioress of the term immediately preceding.
  - The superiors of the major local communities.
- **The Elected Delegates** are the perpetually professed members who are elected by all perpetually professed members.
- **Members of Leadership Team** are the General Officers of the congregation. They are General Superior and four General Councilors. They are elected every four years during the General Chapter.
- **General Superior** governs the entire congregation. She is the principal spiritual and administrative leader of the congregation. The General Superior is assisted in her ministry of congregational leadership by a team of elected General Councilors.

- **Local Superior** is either elected by the members of the local community or appointed by the general superior. If she is elected by the members of local community, she must be approved by the general superior with the consent of general councilors. Local superior is responsible for the local community and helps members reach the common goals of the congregation.
- **Members of Formation Team** are appointed by general superior with the consent of general councilors. Members of formation Team accompany with the members to discern the authenticity of the call to the religious life in the initial phase of formation.

## Appendix B: Transformational Leadership Scale Questionnaire

### A. English Version)

*Instruction:* Thank you for taking time to complete this survey. At its core, the purpose of this questionnaire is to ascertain opinions on your congregation vision, culture and performance. This survey should take less than 30 minutes to complete. Please attempt to answer all the following questions accordingly.

Please indicate your age: \_\_\_\_

Your current status, based on first vows:

- Temporary profession \_\_\_\_
  - Student (1 – 3 years) \_\_\_\_
  - Internship at local missions \_\_\_\_
- Perpetual profession \_\_\_\_
  - 1 – 5 years \_\_\_\_
  - 6 – 10 years \_\_\_\_
  - 10 – 25 years \_\_\_\_
  - More than 26 years \_\_\_\_

Your current principle ministry: \_\_\_\_\_

Your current ministry:

\_\_\_\_\_ Too much or overload.

\_\_\_\_\_ Suitable.

\_\_\_\_\_ Too little.

Transformational leadership focuses on the relationship between leaders and followers. It seeks to transform members' values into higher levels of needs and potential including a sense of mission, inspiration, motivation, and morality. Transformational leadership emphasizes four factors: 1) Idealized influence or charisma in which leaders provide followers a clear vision and a sense of mission. Leader inspires followers to go beyond their self-interests for the good of the group and make personal sacrifices for others' benefit. They build trust and respect by willing to take risks and considering the moral and ethical consequences of decisions; 2) Individualized consideration in which a leader shows respect to individual's feelings, needs, abilities, and aspirations. Leaders strengthen followers by mentoring, coaching, and helping members to develop their gifts, and providing them the means to accomplish their tasks; 3) Inspirational motivation in which a leader inspires members with high standards, communicates high expectations

and optimism about future goals, and provides meaning for the task at hand; 4) Intellectual stimulation in which a leader promotes creativity and collaboration among members, creates an environment to foster members to participate in intelligent problem solving and decision making without being fear of mistakes or failure.

Based on the descriptions of transformational leadership, the following statements want to know how your congregation's governance fits to the transformational leadership style. For each statement, please write your response in the blank space next to the prompt according to the following scale: 1 = Strongly Agree; 2 = Agree; 3 = Neutral; 4 = Disagree; 5 = Strongly Disagree

- \_\_\_\_\_ My congregation's governance is similar to the transformational leadership style.
- \_\_\_\_\_ My congregation's governance values individual's gifts and talents.
- \_\_\_\_\_ My congregation's governance shows a high degree of confidence in member's ability to meet expectations.
- \_\_\_\_\_ My congregation's governance fosters creativity and collaboration among members.
- \_\_\_\_\_ My congregation's governance provides the means for me to accomplish the tasks.

The congregation's current vision statement. For each question, please write your response in the blank space next to the prompt according to the following scale: 1 = Strongly Agree; 2 = Agree; 3 = Neutral; 4 = Disagree; 5 = Strongly Disagree

- \_\_\_\_\_ My general chapter's vision is clear and practical.
- \_\_\_\_\_ My general chapter's vision provides motivation and help the routines of my life become more meaningful.
- \_\_\_\_\_ My general chapter's vision provides much hope for the future of congregation.
- \_\_\_\_\_ My general chapter's vision promotes new opportunities to preach the Gospel and expose to the great needs.
- \_\_\_\_\_ My general chapter's vision motivates members to give their lives to new vision, to dare to grasp the challenges of the moment, rather than just to use them to keep alive structure or institution.

Congregation's governance. For each question, please indicate the extent to which the statements below apply to you according to the following scale: 1 = To a very great extent; 2 = To a great extent; 3 = To some extent; 4 = To a little extent; 5 = To a very little extent

- \_\_\_\_\_ My congregation's governance enables members to share a common responsibility for our life and mission.

- \_\_\_\_\_ My congregation's governance frees me to respond with compassion and enthusiasm to what God calls me to do.
- \_\_\_\_\_ My congregation's governance inspires members to be free and responsible.
- \_\_\_\_\_ My congregation's governance supports and challenges members to be in a radical place responding to unmet needs.

Congregation's performance. For each question, please indicate the extent to which the statements below apply to you according to the following scale: 1 = Very often; 2 = Often; 3 = Occasionally; 4 = Rarely; 5 = Never

- \_\_\_\_\_ I am willing to accept task I would not have chosen, or to give up a cherished apostolate for the common needs.
- \_\_\_\_\_ I am willing to be challenged and to be appointed to a place that is little bit more uncomfortable but full of purpose and meaning.
- \_\_\_\_\_ I feel inspired in my ministry because I am trust and encouraged by my superior.
- \_\_\_\_\_ I feel involved in the congregation and put all my effort for the common good.
- \_\_\_\_\_ I volunteer for duties that benefit the organization.
- \_\_\_\_\_ I have a part in accomplishing my organization's goals.
- \_\_\_\_\_ I have freedom to choose the ministry that I feel I am called to do.

Congregation's culture. For each question, please write your response in the blank space next to the prompt according to the following scale: 1 = Strongly Agree; 2 = Agree; 3 = Neutral; 4 = Disagree; 5 = Strongly Disagree

- \_\_\_\_\_ My congregation is built on mutual trust and support.
- \_\_\_\_\_ My congregation motivates me to put out my best efforts.
- \_\_\_\_\_ My congregation treats members in a consistent, loving and fair manner.
- \_\_\_\_\_ My congregation encourages members to look beyond self-interests to the common good.
- \_\_\_\_\_ My congregation gives me a sense of being part of my birth family.
- \_\_\_\_\_ I feel that there are forces that cause me to distort information I send upward in my congregation.
- \_\_\_\_\_ I am hesitant to raise questions or contradictory opinions in my congregation.
- \_\_\_\_\_ I complain about things in my congregation with other members.
- \_\_\_\_\_ I and other members consume a lot of time complaining about trivial matters.

Members' responsibilities for the congregation. For each question, please indicate the extent to which the statements below apply to you according to the following scale: 1 = To a very great extent; 2 = To a great extent; 3 = To some extent; 4 = To a little extent; 5 = To a very little extent

- \_\_\_ Members I work with are direct and honest with each other.
- \_\_\_ Members I work with accept criticism without becoming defensive.
- \_\_\_ Members I work with resolve disagreements cooperatively.
- \_\_\_ Members I work with function as a team.
- \_\_\_ Members I work with are cooperative, considerate, and responsible.
- \_\_\_ Members I work with are concerned about each other.
- \_\_\_ Members and superior have a mutual working relationship.
- \_\_\_ Members I work with are willing to help others who have heavy workloads.

Of the total time you engage in communication while on the job, about what percentage of the time do you use the following methods to communicate:

- Written \_\_\_\_\_%
- Face-to-face \_\_\_\_\_%
- Telephone \_\_\_\_\_%
- Other (specify) \_\_\_\_\_%

Thank you for completing this survey!

## B. Vietnamese Version

Kính thưa Bè trên và quý Chị Em,

*Em đang làm bài nghiên cứu về các phong cách lãnh đạo, đặc biệt về phong cách lãnh đạo chuyển đổi có ảnh hưởng thế nào trong việc xây dựng đường hướng, truyền thống văn hóa và sứ vụ của Hội dòng. Để có cơ sở dữ liệu cho bài nghiên cứu này, em phải chọn đối tượng nghiên cứu, có thể là một công ty, một trường học, hay một tập thể nào đó. Em dự định sẽ chọn một Hội dòng bên này, nhưng em lại nghĩ đi nghĩ lại dầu sao chọn Hội dòng mình vẫn hơn. Vì thế, em kính xin quý Bè trên và Chị Em bớt chút thời gian giúp em hoàn thành bản thăm dò này qua những câu hỏi dưới đây:*

Chị trong độ tuổi:

- 20 – 30;
- 31 – 40;
- 41 – 50;
- 51 – 60;
- 61 – 70;
- trên 70 tuổi;

Chị thuộc khối:

- Học viện Thần học
- Học viện thực tập.
- Học viện Dọn khăn.
- Thường huấn cấp I.
- Thường huấn cấp II.
- Thường huấn cấp III
- Thường huấn cấp IV.

Sứ vụ hiện nay của Chị: -----

Khối lượng công việc Chị được giao hiện nay thế nào?

\_\_\_\_\_ Quá nhiều

\_\_\_\_\_ Phù hợp

\_\_\_\_\_ Quá ít

Phong cách lãnh đạo chuyển đổi nhấn mạnh đến tương quan giữa người lãnh đạo và nhân viên. Người lãnh đạo theo phong cách chuyển đổi quan tâm đến việc giúp các thành viên đạt tới những giá trị cao như việc ý thức về sứ vụ, động lực thúc đẩy và giá trị đạo đức. Phong cách lãnh đạo chuyển đổi chú trọng đến bốn yếu tố sau: 1) Tạo ảnh hưởng bằng cách thiết lập những đường hướng rõ ràng và phù hợp với sứ vụ chung. Người lãnh đạo hướng nhân viên về một tầm nhìn chung hơn là tìm lợi ích cá nhân. Người lãnh đạo quan tâm đến việc tạo bầu khí tin tưởng và tôn trọng giữa nhân viên và người lãnh đạo; 2) Người lãnh đạo thấu hiểu, cảm thông và tôn trọng quyền lợi của từng nhân viên, quan tâm đến những nhu cầu, cảm nghĩ, khả năng và động lực của mỗi nhân viên để giúp họ phát triển theo khả năng từng người, đồng thời cung cấp các phương tiện cần thiết giúp họ dễ dàng chu toàn công việc; 3) Người lãnh đạo đặt nhiều kỳ vọng và niềm tin nơi nhân viên, truyền cảm hứng cho nhân viên, giúp họ hoàn thành công việc cách hiệu quả nhất; 4) Tạo môi trường cho nhân viên phát triển khả năng sáng tạo và thúc đẩy sự hợp tác giữa các nhân viên, khuyến khích nhân viên tham gia vào việc thiết lập phương án cũng như dám chịu trách nhiệm giải quyết vấn đề liên quan đến lợi ích chung cũng như riêng mà không sợ bị phạt khi phạm sai lầm hoặc thất bại.

Dựa theo những đặc điểm của phong cách lãnh đạo chuyển đổi trên đây, Chị nhận thấy (Xin Chị điền vào chỗ trống bằng các số 1 hoặc 2, 3, 4, 5 theo mức độ từ rất đồng ý đến không đồng ý: (Ví dụ: 1 = Hoàn toàn đồng ý; 2 = Đồng ý; 3 = Không có ý kiến; 4 = Không đồng ý; 5 = Hoàn toàn không đồng ý):

\_\_\_\_\_ Việc điều hành trong Hội dòng Chị dựa trên phong cách lãnh đạo chuyển đổi

\_\_\_\_\_ Việc điều hành của Hội dòng luôn tôn trọng khả năng và đặc ân riêng của mỗi chị em.

\_\_\_\_\_ Việc điều hành trong Hội dòng thể hiện sự tín nhiệm vào khả năng của từng thành viên có thể làm được nhiều hơn họ nghĩ.

\_\_\_\_\_ Việc điều hành trong Hội dòng thúc đẩy các thành viên phát huy sáng kiến và khích lệ sự hợp tác hài hòa giữa các thành viên.

\_\_\_\_\_ Việc điều hành trong Hội dòng quan tâm cung cấp những nhu cầu cần thiết giúp các thành viên chu toàn sứ vụ.

Đường hướng hiện nay của Hội dòng. Xin Chị điền vào chỗ trống bằng các số 1 hoặc 2, 3, 4, 5 theo mức độ từ rất đồng ý đến không đồng ý: (Ví dụ: 1 = Hoàn toàn đồng ý; 2 = Đồng ý; 3 = Không có ý kiến; 4 = Không đồng ý; 5 = Hoàn toàn không đồng ý).

\_\_\_\_\_ Theo Chị, đường hướng Tổng hội Tam Hiệp XIV rõ ràng và thiết thực

\_\_\_\_\_ Đường hướng của Hội dòng giúp Chị có thêm động lực và ý nghĩa cho cuộc sống hiện tại và sứ vụ của Chị.

\_\_\_\_\_ Đường hướng của Tổng hội mang lại nhiều hy vọng cho việc phát triển của Hội dòng trong những năm sắp tới.



\_\_\_\_\_ Đường hướng của Tổng hội mở ra nhiều cơ hội cho việc loan báo Tin Mừng và ưu tiên nhắm đến sứ vụ biên cương.

\_\_\_\_\_ Đường hướng của Tổng hội thúc đẩy chị em hướng tới những dự phóng mới hơn là tập trung củng cố cơ chế và bảo vệ truyền thống.

Về việc điều hành của Hội dòng. Xin Chị điền vào chỗ trống bằng các số 1 hoặc 2, 3, 4, 5 theo mức độ từ rất đồng ý đến không đồng ý: (Ví dụ: 1 = Hoàn toàn đồng ý; 2 = Đồng ý; 3 = Không có ý kiến; 4 = Không đồng ý; 5 = Hoàn toàn không đồng ý).

\_\_\_\_\_ Việc điều hành của Hội dòng thúc đẩy chị em sẵn sàng quảng đại chia sẻ những trách nhiệm chung liên quan đến đời sống và sứ vụ của Dòng.

\_\_\_\_\_ Việc điều hành của Hội dòng giúp chị được tự do dân thân thi hành sứ vụ theo khả năng và đặc sủng Chúa ban.

\_\_\_\_\_ Việc điều hành của Hội dòng tạo điều kiện cho chị em trở nên những người tự do và có trách nhiệm.

\_\_\_\_\_ Việc điều hành của Hội dòng nhằm cổ võ, nâng đỡ và khuyến khích chị em dân thân tới những vùng ngoại biên đang cần niềm vui Tin Mừng.

Tính hiệu năng và cách thức thi hành sứ vụ trong Hội dòng.

\_\_\_\_\_ Chị sẵn sàng đón nhận những trách vụ mà lẽ tự nhiên chị không thích, hoặc sẵn sàng hy sinh việc tông đồ Chị ưa thích vì lợi ích chung của Hội dòng.

\_\_\_\_\_ Chị sẵn sàng phục vụ tại những nơi còn nhiều khó khăn, thiếu thốn tiện nghi vật chất nhưng đầy ý nghĩa và hợp với mục đích của Dòng.

\_\_\_\_\_ Chị cảm thấy có thêm động lực dân thân và dễ dàng vượt những khó khăn trong công tác tông đồ khi được Bề trên tin tưởng và nâng đỡ.

\_\_\_\_\_ Chị cảm thấy mình có trách nhiệm trong việc góp phần hoàn thành mục đích chung của Hội dòng.

\_\_\_\_\_ Chị được tự do chọn sứ vụ phục vụ phù hợp với khả năng, sở thích và đúng chuyên môn.

Phong cách và sắc thái sinh hoạt của Hội dòng. Xin Chị điền vào số 1 hoặc 2, 3, 4, 5 theo mức độ từ nhiều đến ít cho những câu hỏi dưới đây: (Ví dụ: 1 = Rất nhiều; 2 = Nhiều khi; 3 = Thỉnh thoảng; 4 = Ít khi; 5 = Rất ít khi)

\_\_\_\_\_ Bầu khí của Hội dòng được xây dựng trên sự tin tưởng và nâng đỡ lẫn nhau.

\_\_\_\_\_ Bầu khí của Hội dòng thúc đẩy chị nỗ lực cố gắng hết mình.

\_\_\_\_\_ Các thành viên trong Hội dòng được đối xử công bằng, yêu thương và đáp ứng phù hợp với nhu cầu chính đáng của từng người.

\_\_\_\_\_ Bầu khí của Hội dòng mời gọi các thành viên vượt lên trên những lợi ích riêng tư để xây dựng lợi ích chung của cộng đoàn.

- \_\_\_\_\_ Chị cảm thấy có nhiều áp lực (cá nhân cũng như cộng đoàn) khiến Chị sợ không dám trình bày sự thật với Bề trên.
- \_\_\_\_\_ Chị cảm thấy áy náy, lo sợ, không đủ can đảm nêu thắc mắc, hoặc bày tỏ những bất đồng, ngay cả những vấn đề trái với lương tâm, lỗi đức công bằng và thiếu tình bác ái.
- \_\_\_\_\_ Chị dễ dàng phàn nàn, bán tán những chuyện trong cộng đoàn hoặc chỉ trích cách điều hành của Bề trên.
- \_\_\_\_\_ Chị nhận thấy bản thân Chị cũng như một số chị em mất nhiều thời gian cho việc than phiền hoặc bán tán về cộng đoàn cũng như cách điều hành của các Bề trên.

Trách nhiệm của các thành viên trong Hội dòng. Xin Chị điền vào chỗ trống số 1, hoặc 2, 3, 4, 5 theo mức độ từ nhiều đến ít. (Ví dụ: 1 = Rất thường xuyên; 2 = Thường xuyên; 3 = thỉnh thoảng; 4 = Ít khi; 5 = Rất ít)

- \_\_\_\_\_ Chị em trong cộng đoàn sống cởi mở và chân thành với nhau
- \_\_\_\_\_ Chị em chân thành góp ý và vui vẻ đón nhận những lời góp ý của người khác.
- \_\_\_\_\_ Chị em sẵn sàng chấp nhận những bất đồng ý kiến và quảng đại cộng tác với nhau trong tinh thần xây dựng.
- \_\_\_\_\_ Chị em dễ dàng làm việc chung với nhau.
- \_\_\_\_\_ Chị em làm việc với tinh thần cộng tác, nhiệt tình và có trách nhiệm.
- \_\_\_\_\_ Chị em quan tâm đến nhau
- \_\_\_\_\_ Bề trên và chị em cộng tác giúp đỡ và tin tưởng lẫn nhau.
- \_\_\_\_\_ Chị em sẵn sàng chia sẻ công việc và cộng tác gánh đỡ trách nhiệm cho nhau.

Với những việc liên quan đến vấn đề cá nhân hay sự vụ, Chị thường trình bày với Bề trên qua:

- Thư từ hoặc email: \_\_\_\_\_ %
- Trao đổi trực tiếp: \_\_\_\_\_ %
- Điện thoại: \_\_\_\_\_ %

*Em xin chân thành cảm ơn quý Bề trên và Chị Em đã giúp em hoàn thành bản thăm dò này. Xin Chúa chúc lành cho quý Bề trên và Chị Em.*

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