

THE RELATIONSHIP BETWEEN TRANSFORMATIONAL LEADERSHIP
BEHAVIOR, ADULT ATTACHMENT AND GOD ATTACHMENT

by

Deborah Elizabeth Foulkes

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

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ABSTRACT

THE RELATIONSHIP BETWEEN TRANSFORMATIONAL LEADERSHIP BEHAVIOR, ADULT ATTACHMENT AND GOD ATTACHMENT

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Transformational leaders are charged with the undertaking of not only accomplishing tasks, but also engaging followers in a manner that will achieve these tasks. An interaction with the follower is needed to achieve this, and the quality of that interaction may be impacted by environmental stressors. Past studies suggest that adult attachment orientation will determine the quality of interpersonal interactions. Additionally, past studies also suggest that an attachment to God influences the quality of interpersonal interactions and how one copes with stress. A correspondence model of God attachment posits that a person's attachment to God will be similar to their adult attachment style. On the other hand a compensation model of God attachment proposes that a secure attachment to God can occur when there is an insecure adult attachment. This research

study used a sample of religious leaders in a chaplaincy program to find out if God attachment moderates adult attachment in transformational leaders.

Keywords: Adult attachment, God attachment, compensation hypothesis, correspondence hypothesis, transformational leadership

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Dedication

This dissertation is dedicated to my parents, Dorothy and Coral Foulkes and to my son Christopher Foulkes. Mom and dad, you are two of the most amazing people I know. Through your example I learned that I can achieve whatever I want to through hard work and determination. Chris, I hope I have demonstrated the same to you.

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CHAPTER ONE: INTRODUCTION

Background of the Problem

Leaders are charged with the undertaking of not only accomplishing tasks, but also engaging followers in a manner that will achieve these tasks (Kark & Shamir, 2008; Kouzes & Posner, 2012; Northouse, 2013). Accordingly, the relationship between a leader and follower is a critically important factor that can potentially influence the zeal, dedication and commitment of followers in pursuit of the completion of tasks in the workplace and the achievement of organizational goals (Bass, 1990; Carson et al., 2012; Mast, Jonas, Cronauer & Darioly, 2012; Popper, 2004). Further, literature suggests that the quality of and the accomplishment of such tasks that lead to the achievement of organizational goals may rely on the influence the leader has on the follower (Bass, 1990; Kouzes & Posner, 2012; Northouse, 2013). If the relationship between the leader and follower is of significant importance to the accomplishment of organizational goals, then factors that affect the ability of the leader to relate to followers and other leaders are critical to the achievement of both short and long term organizational success.

The theoretical foundation of how people relate to one another is Attachment Theory. Those leaders with a functional and positive relational style (i.e., secure attachment) are much more likely to develop the type of interpersonal interaction model that foster positive and lasting relationships both at work and in their personal lives. Attachment Theory suggests that the quality of the relationship a person has with another can be attributed to a person's unique attachment style (Ainsworth, 1984; Beck, 2006; Beck & McDonald, 2004; Bowlby, 1982/1969; Kirkpatrick, 1998; Reiner, Anderson, Hall & Hall, 2010). As such it can be argued that a leader's attachment style may

contribute to the ability of the leader to engage in relationships with those involved with the achievement of organizational goals, and ultimately the leader's ability to influence or lead others. When an attachment style is secure, a person's relational style will be positive however, according to attachment theory literature, when a person's attachment style is poor (i.e., insecure), a person's relational style will also be poor and is not likely to foster positive and lasting relationships (Ainsworth, 1984; Beck, 2006; Beck & McDonald, 2004; Bowlby, 1982/1969).

The compensation hypothesis and the correspondence hypothesis are drawn from attachment theory and its relationship to religion (Kirkpatrick, 1994; Kirkpatrick & Shaver, 1990). The compensation hypothesis posits that in the absence of a secure attachment with another, a person can have a secure attachment to God, whereas the correspondence hypothesis holds that the attachment that one has with another individual will be the same as the attachment one has to God (Beck & McDonald, 2004; Granqvist, 1998; Granqvist & Kirkpatrick, 2008; Kirkpatrick, 1994; Kirkpatrick, 1998; Kirkpatrick & Shaver, 1990; Reiner et al., 2010). This research study will further examine the compensation hypothesis model of attachment as it relates to an attachment to God and will seek to understand whether or not a compensatory attachment to God offers a unique contribution to an existing attachment style and how this is related to leadership behavior.

Leadership literature suggests that there are various styles of leadership that can be used to achieve organizational goals (Bass, 1990, Northouse, 2013). For example, leadership taxonomy has categorized leadership in terms of the leader's personality, the

sex of the leader, the ability of the leader to educate others as well as many other categorizations (Bass, 1990, Northouse, 2013). Included is a category or style called transformational leadership. Transformation leadership is characterized by the leaders' ability to influence interpersonal relationships and help followers to function well in their respective situations and areas of responsibility.

Kouzes and Posner (2012) suggest that a good leader not only inspires others towards shared goals, but also functions as a role model, is credible, explores and takes risks, is creative, interacts and collaborates with others, encourages others to act, is confident and builds confidence and trust. A good leader not only has good relationships with others, but also invests in and develops followers. Investment in turn, will contribute to an increase in the effectiveness and competence of the follower. Finally, a good leader will demonstrate an appreciation for the efforts of followers. Kouzes and Posner's (2012) good leader is consistent with others' conceptualization of transformational leadership (Bass & Riggio, 2006; Kacmar, Carlson & Harris, 2013; Kark & Shamir, 2008; Northouse, 2013).

Burns (1978, 2003) has described the characteristics of transformational leaders. These characteristics are similar to the type of behavior good leaders are reported to engage in (Kark & Shamir, 2008; Kouzes & Posner, 2012) and include the ability to maintain good interpersonal relationships. Research literature suggests that transformational leaders have the ability to maintain good interpersonal relationships (Bass & Riggio, 2006; Burns, 1978, Burns, 2003; Kacmar, Carlson & Harris, 2013; Kark & Shamir, 2008; Popper, Amit, Gal, Mishkal-Sinai, Lisak, 2004). Further,

transformational leaders support, motivate, encourage and maintain accessibility between themselves and their followers, even during times of conflict and stress (Bass & Riggio, 2006; Burns, 1978; Burns, 2003).

Transformational leadership "...is a process that changes and transforms people. It is concerned with emotions, values, ethics, standards, and long-term goals. It includes assessing the motives of followers, satisfying their needs, and treating them as full human beings" (Northouse, 2013, p. 185). Transformational leadership is reported to change not only the follower, but also the leader, moving both towards their highest potential and mutual goals (Antonakis & House, 2002; Burns, 1978, Burns, 2003; Northouse, 2013). Change is reported to occur as a result of the leadership relationship where the needs and goals of both the leader and the follower are achieved (Antonakis & House, 2002; Burns, 1978, Burns, 2003). Conceptually, researchers have explained how the characteristics of a good leader and the characteristics of a transformational leader are related to the activities of a good parent where parents and transformational leaders, motivate, empower and instill moral values in those they lead (Popper & Mayseless, 2003).

Bass and Riggio (2006) propose that transformational leadership can be taught and that the developmental factors that contribute to the likelihood that a person will become a transformational leader begins in early life experiences. Attachment literature suggests that early life experiences within the context of the parent child relationship will contribute to the quality of the relationship a person will have with others throughout the life span, in personal and work relationships (Ainsworth, 1984; Bowlby, 1982/1969; Harms, 2010). Because the ability to develop and maintain positive working

relationships is grounded in the early developmental experiences of a leader, this strongly suggests that attachment style is related to the ability to develop characteristics of a transformational leadership. Bass and Riggio (2006), Harms (2011) and Popper, Mayseless and Castelnovo (2000) have identified a need for additional research to be conducted within the context of developmental factors that contribute to the formation of transformational leaders.

Adult attachment theory and its relationship to both secular and non-secular leaders has received some attention in research, but not the influence of God attachment (Carter, 2009; Davidovitz et al., 2007; Popper et al., 2004; Popper et al., 2000). Like adult attachment, attachment to God may also be a developmental factor contributing to the leadership development of religious leaders when considering that God can act as an attachment figure for developing spiritual leaders (Beck, 2006; Beck & McDonald, 2004; Kirkpatrick, 1998; Reiner et al., 2010).

God attachment literature argues that when a person has an insecure attachment, an attachment to God that is secure may be established (Beck & McDonald, 2004; Kirkpatrick, 1998). This attachment combination is an example of the *compensation model* of attachment which posits that a secure attachment to God can occur when there is an insecure adult attachment (Kirkpatrick, 1988; Kirkpatrick & Shaver, 1990). Accordingly, because God can be a substitute attachment figure for leaders who do not have a secure adult attachment, a leader who has a secure attachment to God and an insecure adult attachment style may possess good leadership and transformational leadership characteristics and maintain effective interpersonal interactions with followers.

Various studies concerning God attachment suggests that people who have an insecure adult attachment may still have a secure attachment relationship with God (Beck & McDonald, 2004; Kirkpatrick, 1998; Reiner et al., 2010). Having a secure attachment with God may influence a leaders ability to function in ways that are characteristic of a good leader or a transformational leader. Literature has not established if there is an added dimension of God attachment over adult attachment in leaders, and more specifically, in religious leaders. Further, in general, literature has not established the unique variance that God attachment may have over adult attachment.

Purpose of the Study

Bass and Riggio (2006) have identified a dearth in leadership literature concerning the developmental influences that contribute to the formation of transformational leaders. Because transformational leadership is informed by the ability to form good interpersonal relationships and attachment theory provides a way of explaining how interpersonal relationships are developed, a promising area of research concerns religious leaders who are transformational leaders and how their adult attachment style and compensatory attachment figures (i.e., God) may influence their interpersonal relationships. While the relationship between God as a compensatory attachment figure and adult attachment has been linked in past research (Beck & McDonald, 2004; Granqvist, 1998; Granqvist & Kirkpatrick, 2008; Kirkpatrick, 1994; Kirkpatrick, 1998; Kirkpatrick & Shaver, 1990; Reiner et al., 2010), and adult attachment and transformational leadership have also been linked (Popper et al., 2000), at this time there are no studies to date that have linked both adult attachment and God as a

compensatory attachment figure to transformational leaders, and more specifically, the transformational leadership style of religious leaders and the implications this may have on the quality of their interpersonal relationships. As such, the purpose of this study is to discover if there is a moderating relationship between adult attachment and God attachment in transformational leaders who are religious leaders, and to discover if God attachment contributes a unique variance after accounting for adult attachment.

Research Questions

This research study answered the following questions: First, is there a relationship between transformational leaders, adult attachment and God attachment in a sample of religious leaders? Second, in a sample of religious leaders, will God attachment have a unique variance above adult attachment in transformational leadership? Third, in a sample of religious leaders, will a person with an insecure adult attachment and a secure God attachment possess transformational leadership characteristics?

Limitations and Assumptions of the Study

The proposed study utilized a sample of evangelical Christians who are part of a Chaplaincy program at a conservative Christian Seminary. Because of the use of this specific population, the ability to generalize the results of this study will be limited in its application to other populations.

Transformation leadership style is more accurately measured using the *Multifactor Leadership Questionnaire (Form 5X)* leader and rater form (Avolio & Bass, 2004). The proposed study will only utilize the leader form which will reduce its overall

accuracy in assessing the transformational leadership style construct since the leader form is a self-report.

Generally, self-report inventories are reported to be subject to test response bias and hence the possibility of distorted responses by test-takers. This in turn may compromise the internal validity of a study (Kazdin, 2003). Test takers may not accurately respond on a self-report inventory for various reasons including the desire to present themselves in a favorable light, constituting risks to internal validity (Crowne & Marlow, 1960; Kazdin, 2003). Further, research literature suggests that test takers may respond to questions concerning religious material in a positive manner without considering the validity of the question (Pargament, et. al., 1987). All of the measures in this study are self-report surveys and the use of a scale that controls for indiscriminate proreligiousness may reduce risk to internal validity in the proposed study. The *Indiscriminate Proreligiousness Scale* was selected over the *Marlowe-Crowne Social Desirability Scale* because it is the opinion of this writer that the responses to religious questions will be subject to indiscriminate assessment by the test-taker (Pargament, et. al., 1987).

Terms and Definitions

The following is a list of operational definitions for the relevant terms used in this research study:

Adult Attachment. Main (1996) and Bowlby (1982/1969) describe adult attachment as an interpersonal interaction an adult has with others. This interpersonal engagement is based on early childhood experiences with primary caregivers. A child

learns how to interact with others based on the kind of early childhood interpersonal experiences they had with primary caregivers. The learned interpersonal behavior is based on an internal working model that serves as a blueprint for how to interact with others throughout the life span (Bowlby, 1982/1969).

Attachment Theory. This theory conceptualized by John Bowlby (1982/1969) provides a rationale for how early childhood interactions with primary caregivers will predict how that child will interact with others throughout their life.

Anxious Attachment. This attachment style is an insecure attachment style that is characterized by an internal working model where an individual becomes anxious when the attachment behavioral system is activated. As a result, the anxious individual will engage in behavior or interpersonal actions that will create closeness with the person they wish to connect with (Brenan, Clark & Shaver, 1998; Mikulincer & Shaver, 2005). Further, a person with this type of attachment will have a poor view of self (Hazan & Shaver, 1994).

Avoidant Attachment. An avoidant attachment style is an insecure attachment style that is characterized by an internal working model where an individual avoids others when the attachment behavioral system is activated (Hazan & Shaver, 1994) and has an optimistic and positive view of self (Corsini, 2009). As such, this person will seek to maintain autonomy and emotional distance within their interpersonal relationships because they view others with distrust (Brenan et al., 1998; Mikulincer & Shaver, 2005).

God Attachment. God attachment is a term that is used to describe a personal connection with God (based on the Judeo/Christian tradition), where God is an

attachment figure, similar to how primary caregivers or relationship partners can be attachment figures (Beck & McDonald 2004; Kirkpatrick, 1999). Connection or attachment to God is achieved through church attendance, praying and other similar Judeo-Christian disciplines.

Indiscriminate Proreligiousness. Indiscriminate proreligiousness was first conceptualized by Allport and is defined as “a tendency to evaluate religion in an undifferentiated uncritical manner” (Pargament et. al., 1987, p. 182)

Insecure Attachment. An insecure attachment style is one that is characterized by the belief that an attachment figure is believed to be unavailable (Ainsworth, 1985).

Interpersonal Relationship. An interpersonal relationship is one where communicate occurs between people.

Internal Working Model. This term was coined by Bowlby (Bowlby, 1982/1969) to describe a cognitive map or plan that consists of an interpretation of what to expect in ones external world or environment (view of others) and “knowledge of his own behavioral skills and potentialities” (p. 82; view of self).

Leader. A leader is someone who influences another person to achieve a common goal or mutual goal (Kouzes & Posner, 2012; Northouse, 2013). This influence is dependent on an interpersonal interaction between the leader and the follower (Burns, 1978; Kouzes & Posner, 2012; Northouse, 2013).

Leadership. The definition of leadership used in this study is based on a general definition provided by Northouse (2013) as a “a process whereby an individual influences a group of individuals to achieve a common goal” (p. 5).

Religious Leader/Spiritual Leader. In this study, spiritual leader and religious leader are terms used interchangeably and are synonymous. A spiritual or religious leader is someone who is a Judeo-Christian and provides oversight for the activities of another or is being prepared to do this in a theological program. This oversight is not limited to spirituality and includes any form of supervision. The religious leader is someone who is in a position where they are able to influence others in secular or non-secular workplace.

Secure Attachment. A secure attachment style is characterized by an internal working model where an individual is able to engage with others when the attachment behavioral system is activated (Hazan & Shaver, 1994). A person with this attachment style has an optimistic and positive view of self and of others (Corsini, 2009).

Transformational Leader. Transformational leaders are defined as:

“those who: Raise associates' level of awareness of the importance of achieving valued outcomes and the strategies for reaching them, encourage associates to transcend their self-interest for the sake of the team, organization, or larger policy and develop associates' needs to higher levels in such areas as achievement, autonomy, and affiliation, which can be both work related and not work related” (as cited by Avolio & Bass, 1995, p. 17).

On the Multifactor Leadership Questionnaire (MLQ; Avolio & Bass, 1995), a transformational leader will be indicated by scores on the following 4 sub-scales: idealized influence, inspirational motivation, intellectual stimulation and individualized consideration.

Significance of the Study

Attachment theory informs how a person relates to others interpersonally. More specifically, adult attachment has been linked to the interpersonal relationships of transformational leaders (Davidovitz et al., 2007; Popper & Amit, 2009; Popper et al., 2000). At this time there are no empirical studies that have established the presence of a relationship between transformational leaders, adult attachment and a compensatory attachment to God. Further, literature has not identified the moderating affect that compensatory God attachment may have on the relationship between adult attachment and transformational leadership. This research study sought to explore the developmental component of attachment in the formation of transformational leaders by identifying the nature of the relationship between transformational leaders, adult attachment and God attachment. Additionally, this study will determine if a compensatory attachment to God has a moderating affect on adult attachment in transformational leadership. Identifying the nature of the relationship between transformational leaders, adult attachment and God attachment will add to the body of literature relating to transformational leaders and attachment theory.

The sample used in this study consists of students in a chaplaincy program. Chaplains are religious leaders who engage in a significant amounts of interpersonal interactions where the quality of such interactions will be informed by attachment style. Further, because chaplains are religious leaders, a relationship or attachment to God is likely to be present in some form (secure or insecure attachment). An understanding of the contribution of developmental factors (i.e., attachment) that involves the formation of

leadership characteristics, including transformational leadership characteristics will contribute to the under-researched area of leadership development in religious students (McKenna, et al., 2007a; McKenna et al., 2007b). Bass and Riggio (2006) have identified the need to investigate factors that contribute to the development of a transformational leader. Additionally, Harms (2010) has conducted an extensive review of adult attachment in the area of work and has also identified the need for more research concerning the contribution of attachment theory to behavior in the work-place. Further, developmental factors that contribute to the leadership ability of religious leaders has not received much attention in research. This study contributes to the existing literature concerning the developmental influences of transformational leaders who are religious leaders and confirms the need for further exploration into how attachment influences work-place behavior, including interpersonal relationships.

Theoretical and Conceptual Framework

Transformational Leaders

Leadership styles have been categorized in many ways based on characteristics such as traits, skills and path-goals (Bass, 2009; Bass & Riggio, 2006; Fleishman, 1991; Harms, 2010; Northouse, 2013). Transformational leadership style is another way to categorize leadership where the leader motivates and nurtures followers within the leader-follower dyad (Burns, 1978; Northouse, 2013). The transformational leadership style was originally conceptualized by Downton (as cited in Avolio & Bass, 2004) and later gained more attention upon the publication of what is widely accepted as the seminal work of James Macgregor Burns, a Pulitzer Prize winning book entitled

Leadership (1978). Burns (1978) asserts that the study of leadership must include not only the role of leader, but also the role of the follower. This view of leadership is unique in that past leadership models did not necessarily consider the needs or goals of the follower, but only that of the leader (Northouse, 2013; Popper, 204). This form of leadership is considered to be transactional leadership where there is an agreement between the follower and leader that each would receive something. The follower will receive something that is desirable to the follower in exchange for working on something that will achieve the leader's goal (Bass & Riggio, 2006; Burns, 2003; Northouse, 2013).

According to leadership literature, a transformational leader or a leader that transforms is one who considers the needs of followers and incorporates them with the goals of the leader so that both leader and follower will achieve mutual goals. In this sense, Burns (1978, 2003) has made the determination that transformational leadership is *moral leadership* because of the engagement that takes place with followers on a personal level in order to identify and respond to the mutual needs of the leader and follower; “the transforming leader looks for the potential motives in followers, seeks to satisfy higher needs and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents” (Burns, 1978, p. 4). This is in contrast to other seemingly sterile leadership models that depict leadership behavior as consisting of an exchange or barter of something of value as compensation for services rendered (Bass & Riggio, 2006).

A strong interest in transformational leadership style resulted in the development of an instrument, the Multifactor Leadership Questionnaire (MLQ), that would measure the transformational leadership traits described in the seminal work of Burns (1978; Bass & Avolio, 2004; Bass & Riggio, 2006). Bass (1985) conducted factor analytic studies to determine the constellation of characteristics that constitute the qualities of a transformational leader. The initial factor structure of the MLQ was revised several times as a result of subsequent testing, critiques and recommendations by other researchers who were not able to corroborate the initial six factor structure proposed by Bass (1985; Antonakis, Avolio and Sivasubramaniam, 2003; Avolio, Bass & Jung, 1999; Bass & Avolio, 2004; Bass & Riggio, 1996; Bycio, Hackett & Allen, 1995; Lowe, Kroeck, & Sivasubramaniam, 1996; Muenjohn & Armstrong, 2008). Today, as a result of rigorous testing and several revisions, the MLQ Form 5X measures what is called the Full Range Leadership Model which includes four factors that constitutes transformation leadership: idealized influence, inspirational motivation, intellectual stimulation and individualized consideration (Bass & Riggio, 2006).

Developmental Influences on Transformational Leaders

Although a plethora of studies have been conducted on transformational leadership, there are limited studies that investigate the developmental factors that contribute to the formation of transformational leaders (Bass & Riggio, 2006; Popper, Mayseless & Castelnovo, 2000). As such, Bass and Riggio (2006) have called for more investigation into how transformational leaders are developed. Because transformational leadership consists of the presence of good interpersonal interactions, the investigation of

factors that influence the development of interpersonal skills may be a valuable area to research. Attachment theory provides an explanation as to how one interacts in close relationships (Bowlby, 1969/1982). Harms (2010) suggests that attachment theory and its application to leadership models has received some attention, but more studies are needed. One such area is understanding more about the relationship between attachment theory and interpersonal interactions and how it is related to transformational leaders.

Attachment Theory

Attachment theory is predicated on the work of John Bowlby (1969/1982). Based on the influence of evolutionary theory and personal observations, Bowlby proposed an attachment behavioral system (Bowlby, 1969/1982; Main, 1996). Within this proposed behavioral system, young infants would signal their caregivers by crying, gestures or other attention-seeking behaviors in an effort to gain proximity with their caregivers when feeling distressed. The infants were able to regulate their emotions and gain a sense of safety if they were successful in gaining proximity, attention and succor from the caregiver. Alternately, if a caregiver was unavailable when feeling distressed, the infant would be unable to gain a sense of safety and would be unsuccessful in gaining the attention of the caregiver. Bowlby also proposed that all infants will form an attachment and that this attachment would form the basis of an internal working model that will continue throughout the life span with substitute attachment figures (Ainsworth, 1984; Bowlby, 1982/1969). The internal working model serves as a blueprint that informs how a person will interact with others given the expectations that were learned in the formative interpersonal relationship with primary caregivers.

Adult Attachment and Interpersonal Relationships

Research suggests that the internal working model that develops in infancy will predict the kind of interpersonal relationship a person will have beyond infancy (Ainsworth, 1984; Bowlby, 1986/1969; Hazan & Shaver, 1994) and that this internal working model will remain stable across time, even when the adult attachment is to a peer (Kirkpatrick & Hazan, 1994). The internal working model described by Bowlby (1969/1982) has been conceptualized in terms of dimensions of attachment anxiety and attachment avoidance (Brenan, Clark & Shaver, 1998; Mikulincer & Shaver, 2005) within adult romantic relationships. Attachment anxiety is related to how a person views themselves and their ability to engage in relationships with others. Anxiousness or concern increases when a relationship partner is not available when this person seeks to be close to the relationship partner. Attachment avoidance refers to how a person views others and the extent to which a person distrusts a relationship partner. Such a person will seek to maintain autonomy and emotional distance because of distrust of others.

Correspondence and Compensation Model of Attachment

The compensation and correspondence hypothesis is grounded in attachment theory and provides an explanation for the relationship that exists between attachment and religion (i.e., God attachment; Granqvist, 1998; Kirkpatrick, 1998; Kirkpatrick & Shaver, 1990). Kirkpatrick and Shaver (1990) and others (Granqvist, 1998; Kirkpatrick, 1992; Kirkpatrick, 1998) propose that God can be experienced as a compensatory or substitute attachment figure, similar to attachment figures developed beyond infancy where this compensatory figure (i.e., God) can represent a secure base that one seeks

proximity to during times of distress (Granqvist, 1998; Kirkpatrick, 1998; Kirkpatrick & Shaver, 1990). The ability a person has to remain engaged with others during such times can be predicted by the attachment that person has to the compensatory attachment figure (Granqvist, 1998; Granqvist & Kirkpatrick, 2008; Kirkpatrick, 1998). Kirkpatrick and Shaver (1990) and others (Beck & McDonald, 2004; Granqvist, 1998; Granqvist & Kirkpatrick, 2008; Kirkpatrick, 1998; McDonald, Beck, Allison and Norsworthy, 2005) also propose a correspondence hypothesis that aligns with the work of Bowlby (1969/1982) and suggests that the attachment relationship one has in childhood can be similar to the attachment relationship one has to another later on in life, including a religious figure (i.e., God).

Although the compensatory hypothesis of attachment was derived from the relationship between attachment and religion, and past studies suggest that God can be a substitute attachment figure in the absence of a secure attachment with another, few studies have focused on understanding the compensatory hypothesis as it relates specifically to religious leaders (Beck & McDonald, 2004; Granqvist, 1998; Granqvist & Kirkpatrick, 2008; Kirkpatrick, 1998; McDonald, Beck, Allison and Norsworthy, 2005). This is an especially important area of research because religious leaders engage in significant amounts of activity that involves interpersonal engagement with others. Typically, religious leaders who are responsible for the well-being of people within their congregation are likely to be in positions where they are able to develop and cultivate relationships with church attendees and others who are involved with managing the church as an organization. Accordingly, it is reasonable to infer that the religious

leader's capacity to engage with others effectively is just as important as the ability of non-religious leaders to do the same and that like non-religious leaders, the capacity to lead and achieve organizational goals is predicated on good interpersonal relational skills (Popper & Amit, 2009; Popper et. al., 2004). Because the compensatory attachment model can explain the presence of good interpersonal relationships in the absence of a secure attachment with another, examining compensatory attachment to God in religious leaders may identify an important developmental factor that contributes to good leadership in religious leaders, which is an under-researched area (McKenna et al., 2007a; McKenna et al., 2007b).

Transformational Leaders, Adult Attachment and Interpersonal Relationships

Each of the four components of Transformation Leadership (idealized influence, inspirational motivation, intellectual stimulation and individualized consideration) requires interpersonal engagement between the leader and the follower (Bass, 1990; Northouse, 2013). The leader's ability to interact with followers will be affected by the leader's ability to be available to the followers, including at times when the leader experiences stress or anxiety that results in the activation of the attachment behavioral system. Popper and Mayseless (2003) propose that if a leader has a secure attachment, there will be an ability to be present and available to followers (indicative of an interpersonal presence) during times of stress, and the leader will also be in a position to motivate followers as well as promote autonomy, self-esteem and confidence which is needed for risk taking.

Adult Attachment and Attachment to God

God attachment has a foundation in attachment theory where God can potentially become a substitute attachment figure (Granqvist, 2005; Granqvist & Kirkpatrick, 2008; Kirkpatrick, 1998). This is similar to the substitute attachment figures that insecurely attached children may find in teachers, older relatives or other significant adults (Ainsworth, 1985). As in adult attachment, the kind of attachment an individual has with God will impact a person's ability to manage stress behaviorally and physiologically and has implications concerning how a person interacts in interpersonal relationships, including romantic and professional interactions (Kirkpatrick, 1998; Kirkpatrick & Shaver, 1990).

Organization of Remaining Chapters

The remainder of the study will be encapsulated in four chapters. Chapter Two will review the history of prior research on the salient variables and provide the foundation for the relevance of the present study. Chapter Three will describe the research methodology that was used, and includes an examination of the validity and reliability of the instruments used to gather specific data. The research questions and related hypothesis will be articulated and a description of the limitations of the study will be expounded. Chapter Four describes the data that was procured and a statistical analysis of the findings. Lastly, Chapter Five summarizes what was learned from the results of the data analysis in Chapter Four and the implications of this including suggestions for future research.

Summary

This chapter provides a rationale for the study of the relationship between the variables adult attachment, God attachment and transformational leadership. A background of the salient literature is reviewed and links between the variables are established. A review of the extant literature generated interesting questions concerning how an attachment to God may influence positive leadership characteristics. The research that was conducted to answer these questions had limitations which are described briefly in this chapter, and in greater depth in Chapter Five.

CHAPTER TWO: REVIEW OF THE LITERATURE

Overview

The following is a comprehensive review of the pertinent literature relating to transformational leadership and the influence of adult attachment and God as a compensatory attachment figure that contributes to its development. This chapter will begin with a general review of the extant literature on leadership followed by a review of attachment theory literature. As the research literature is reviewed, the relationship between transformational leadership, adult attachment and God as a compensatory attachment figure will be recognized. This review will conclude with the identification of the hole in the proverbial “wall” (Kazdin, 2003) or areas for potential research, including the rationale for the proposed study.

Leadership

Since the 1900’s, leadership has been written about, described in many different (Bass, 1990; Fleishman et al., 1991; Galanes, 2003; Hogan & Craig, 2008; Mast, Jonas, Cronauer & Darioly, 2012; Northouse, 2013). This interest in leadership demonstrates the value of effective leadership since good leadership is of vital importance to the health of any endeavor that requires the accomplishment of a goal or many goals. An understanding of leadership can be found in research literature including the changing ideas and theories as to what effective leadership looks like and how it is developed.

A Brief Survey of Leadership Theory and Research

Leadership has been conceptualized in many different ways since the 1900’s through the 21st century (Bass, 1990; Fleishman et al., 1991; Galanes, 2003; Northouse,

2013). In the early 1900's leadership was viewed as domination by way of control of a central power source. Such leadership was viewed as a function of the ability of a leader to impose the will of the leader on the followers who in turn would demonstrate their allegiance by conforming to the will or desire of the leader as a demonstration of both loyalty and respect (Moore, 1927).

As the 20th century progressed, the definition of leadership in the 1930's focused on leader traits. The leader's personality was a key factor that influenced followers, and conversely, the personality and traits of follower groups also had the ability to influence the leader (Fleishman et al., 1991; Northouse, 2013).

The 1940's shifted the focus of leadership towards the conceptualization of leadership as the ability of a leader to lead while being a part of a group and directing that group at the same time (Fleishman et al., 1991; Galanes, 2003; Northouse, 2013).

During the next decade, the 1950's, leadership consisted of a few distinct themes. First, leadership was defined as the work that is done while being a part of a group (Bass, 1990; Northouse, 2013). Second, leadership was based on the ability of the leader to develop mutual goals between himself and his followers and third, leadership was defined as the ability to influence the success of the group (Fleishman et al., 1991; Galanes, 2003; Northhouse, 2013).

By the 1960's leadership was viewed as the ability to influence others towards mutual goals. The definition of leadership in the 1970's was characterized by the definition of leadership provided by Burns (1978) in his seminal work. Burns (1978) defined leadership as "a reciprocal process of mobilizing by persons with certain motives

and values, various economic, political and other resources, in a context of competition and conflict, in order to realize goals independently” (as cited in Northouse, 2013, p.3).

A plethora of ideas grounded in scholarly research arose in the 1980’s concerning how leadership should be conceptualized. Included was further exploration and studies relating to leaders that transform (Bass 1990; Fleishman et al., 1991). Additionally trait theory and the ideas of how to influence followers were the focus of scientific and popular interest (Northouse, 2013).

By the 1990’s, literature relating to leadership also classified leadership in different ways using an assortment of theoretical approaches for understanding leadership behavior, including trait perspective, personality perspective and path goal theory, just to name a few (Bass, 1990; Fleishman et al., 1991; Northouse, 2013). At that time the number of leadership theories in existence was overwhelming and amounted to as much as 65 (Fleishman et al., 1991). At that time, research literature suggested that leadership development would not be adequate unless there was a way to first appropriately consolidate and define the different categories of leadership behavior; accordingly a proposed taxonomy of leader behavior was devised (Fleishman et al., 1991).

Fleishman et al. (1991) identified a taxonomy of leadership behavior that aligned with 3 major theoretical approaches: trait theory, perception-based theories and transformational leadership. Trait theories focus on the personal characteristics of the leader, including the leader’s personality (Bass, 1990; Fleishman et al., 1991; Northouse, 2013). Perception based theories have a foundation that employs the followers view of

the leader and his ability to facilitate the achievement of mutual goals (Fleishman et al, 1991). Transformational leadership, also known as charismatic leadership is characterized by the leader's ability to transform how an organization operates. This transformation will align with whatever will achieve organizational goals and will alter the behavior of followers to align with changes that will also achieve organizational goals (Clarke, 2013; Fleishman et al., 1991).

Today, the 21st century perpetuates the lack of consensus concerning how leadership should be defined and conceptualized. As such, literature suggests that the definition and conceptualization of leadership is relative and is based on what leadership means to a person (Northouse, 2013).

Characteristics of Good Leaders

In order to be effective, a good leader will engage in behavior that develops good interpersonal relationships so that resources can be managed effectively and organizational goals achieved (Galanes, 2009). Galanes (2009) found that relationship skills that entailed listening to and considering the needs of the followers as well as relationship skills that moved or influenced followers towards a course of action were the ingredients of good leadership. These findings are similar to other research that suggests good leaders influence followers towards a course of action (Bass, 1990; Bass & Riggio, 2006; Galanes, 2003; Mast et al., 2012). An ability to honor relationships with others while staying focused on task appear to be some of the key factors that contribute to good leadership. Leadership literature suggests that the development of interpersonal relationships will include leadership behavior that demonstrates the leader's self-

confidence, engages others collaboratively, encourages others to perform, engenders confidence and trust between the leader-follower dyad and leadership behavior that demonstrates appreciation of the follower (Bass, 1990; Burns, 1978; Fleishman et al., 1991; Heller & Van Til, 1982; Kouzes & Posner, 2012; Northouse, 2013).

Other leadership literature posits behavior that good leaders engage in (Bass, 1990; Burns, 1978; Fleishman et al., 1991; Heller & Van Til, 1982; Kouzes & Posner, 2012; Northouse, 2013). Good leadership behavior is proposed to include exploration, taking risks, inspiring others towards shared goals, functioning as a role model for followers, and behaving in ways that establish the credibility (Bass, 1990; Burns, 1978; Fleishman et al., 1991; Heller & Van Til, 1982; Kouzes & Posner, 2012; Northouse, 2013). Because the leader's influence is connected to the relationship he has with others, it is reasonable to expect the leader to behave in a manner that engages others. One way leaders engage others is by providing resources such as information as well as tangible and non-tangible tools. Leaders who did this more likely to have followers who think they have a good relationship with their leader and were also likely to have followers who have good work performance (Chaurasia & Shukla, 2013). Of note is that the leadership behaviors previously described are necessary components of effective leadership that is relational in nature and are also characteristics of transformational leadership behavior.

Leadership as Relationship

It is impossible to lead an entity, regardless of size, without engaging others on an interpersonal level. Northouse (2013) describes leadership as a dyadic interaction

between a leader and an individual or group in order to accomplish mutual goals. Within this context, according to available literature, this interaction or influence of the leader relates to the effect the leader has on the follower in order to achieve a goal or purpose that both the leader and follower have in common (Burns, 1978; Heller & Van Til, 1982; Fleishman et al., 1991; Northouse, 2013). It can also be argued that the ability to engage others interpersonally can have an affect on the achievement of organizational goals, or in essence, the capacity to lead (Popper et. al., 2004).

A leader not only influences a follower towards organizational goals, but must also consider and navigate through any number of external factors that contributes to each decision made as well as the relationship between the leader and follower. Popper (2004) proposes that leadership encompasses factors beyond the leader-follower dyad to include social, economic and cultural factors. In essence, relationships are not dynamic engagements, in and of themselves, but relationships exist within a context that impacts this relationship. This includes the relationship between a leader and follower, and as such, leadership lies within the relational context of leader, follower and environmental, cultural and economic influences (Popper, 2004).

The possession of good leadership skills has been linked to the characteristic of interpersonal sensitivity (Mast, Jonas, Cronauer & Darioly, 2012) where *Interpersonal sensitivity* is defined as being attuned to and correctly inferring another person's thoughts and feelings" (Mast et al., 2012, p. 1043). According to researchers Mast et al. (2012), interpersonal sensitivity impacts followers as subordinates tend to view their leader as good when interpersonal sensitivity is demonstrated. Further, in this study, followers

expected good leaders to have appropriate interpersonal sensitivity. This sensitivity will cause a leader to attend to the social cues (verbal and non-verbal) given by a follower and to provide the leader with the ability to interpret the social cues with accuracy.

Respectively, they are termed *attentional accuracy* and *inferential accuracy* (Mast et al., 2012). When poor or dysfunctional interpersonal sensitivity is present, it can contribute to the premature termination of leaders due to a lack of appropriate interpersonal engagement (Carson, Shanock, Heggstad, Andrew, Pugh, & Walter, 2011; Mast et al., 2012). Dysfunctional interpersonal skills has been conceptualized as “moving against” based on Karen Horney’s work (as cited by Carson et al., 2011) where interpersonal engagement is characterized by aggression and manipulation.

In summary, the characteristics that are attributed to good leaders are characteristics that can be compared to the characteristics of transformational leaders because transformational leaders are reported to demonstrate good interpersonal relationships and appropriate interpersonal sensitivity with their followers (Bass & Riggio, 2006; Burns, 1978, Burns, 2003; Kacmar et al., 2013; Popper et al., 2004).

Transformational Leadership

Transformational leadership was first introduced by Downton (1973) and came to greater recognition when Burns published his Pulitzer Prize winning book, *Leadership* (Avolio & Bass, 2004; Bass, 1995; Burns 1978). At its foundation is the idea that leadership should not be a sterile process where there is an exchange or transaction for something else, such as a fee or other form of barter or social exchange (Bass, 2009; Bass & Riggio, 2006). Instead of this kind of leadership, also called transactional leadership,

Burns (1978) proposed the ideal of inspiring others towards action and investing in others for their benefit, while at the same time achieving mutual goals. It is the type of leadership that espouses an interpersonal connection between leader and follower. This approach to leadership, known as transformational leadership, occurs when the leader is able to

“stimulate and inspire followers to both achieve extraordinary outcomes and, in the process, develop their own leadership capacity. Transformational leaders help followers grow and develop into leaders by responding to individual followers’ needs by empowering them and by aligning the objectives and goals of the individual followers, the leader, the group and the larger organization” (Bass & Riggio, 2006, p. 3).

Since its recognition as a new leadership paradigm in the 1970’s, transformational leadership has received a great deal of attention in the research literature. Bass and Riggio (2006) suggest that the attention given to transformational leadership may be the result of a cultural shift away from a cold, sterile form of social exchange and a move towards the interpersonal sensitivity of inspirational and charismatic leadership that supports challenges and empowers followers. A review of the literature relating to transformational leadership will provide an understanding of the significance of this type of leadership in the workplace.

Theoretical Review of Transformational Leadership

An important contribution to leadership literature entails the conceptualization of leadership as consisting of two types of change: lower-order change and higher order

change where the former characterizes a leadership style called transactional leadership and the latter characterizes transformational leadership. (Avolio, Waldman & Einstein, 1988; Bass, 1985; Burns, 1978). Lower-order change takes place when a leader is able to attend to the needs of the follower while fulfilling organizational demands. This lower-order change is characterized by an exchange between the leader and follower that is transactional or contractual in nature, and as such, is called termed transactional leadership (Avolio, Waldman & Einstein, 1988; Bass, 2009; Bass & Riggio, 2006; Kacmar et al., 2013). A higher-order change occurs with the utilization of a transformational leadership style where the follower is influenced or encouraged by the leader to adopt more responsibility and face challenges while fulfilling organizational demands.

Transactional leadership can be passive or active. Passive transactional leadership (also known as management-by-exception) occurs when work proceeds in a traditional way that maintains the status-quo of payment or reward for services that contribute to the accomplishment of organizational goals (Avolio et al., 1988; Bass & Riggio, 2006). Payment or reward in this case is contractual in nature and does not consider the perceived needs of the follower by the leader. Active transactional leadership occurs when positive communication between a leader and follower occurs in a leader's effort to proactively influence the follower towards meeting organizational goals (Avolio et al., 1988; Bass & Riggio, 2006). In this case, influence can be in the form of a reward such as a bonus or other incentive that is given when goals are met. The reward is tied to the needs of the followers. An example of active transactional

leadership is when a leader provides an employee with a bonus for producing greater work product than other employees doing the same job.

Like active transactional leaders, transformational leaders will engage in activity that will increase the motivation of followers to achieve goals. This is achieved when leaders are able to raise the level of expectation that the follower has in terms of the follower's own personal need to achieve and perform well (Avolio et al., 1988). An example of this is when an employer provides tuition reimbursement for a course that is related to the mission or goal of the department or organization. In addition to motivating followers to go beyond their own expectations, transformational leaders will take the time to develop leadership skills within their followers. In other words, one of the goals of the transformational leader is elevate followers towards the role of a leader (Avolio et al., 1988; Bass, 1990; Bass & Riggio, 2006; Northouse, 2013).

The factors that constitute transformational and transactional leadership can be placed on a continuum ranging from effective to ineffective leadership. A number of studies have compared both styles and has found support for the effectiveness of transformational leadership style above transactional leadership style (Bass & Avolio, 1995; Bass & Riggio, 2006; Gasper, 1992; Lowe, Kroeck, & Sivasubramaniam, 1996; Patterson, Fuller, Kester and Stinger, 1995). Leadership, as conceptualized by Burns (1978), consists of factors that include transactional and transformational leadership characteristics that Bass and Avolio (1995) call the Full Range Leadership Model (Bycio, Hackett & Allen, 1995; Howell & Avolio, 1993).

The Full Range Leadership Model

Bass and Riggio (2006) propose that all leaders can be placed somewhere on two continuums: (a) between effective and ineffective; and (b) between passive and active. This range is reported to include the entire range of leadership, also known as Full Range Leadership (Bass & Avolio, 1995; Bass & Riggio, 2006). The Full Range Leadership (FRL) model is a product of the work of Bass and Avolio (1995). This model is based on the work of Burns (1978) who conceptualized and made the distinction between transformational and transactional leadership. At this time the FRL model (Bass & Avolio, 1995; Bass & Riggio, 2006) consists of four transformational leadership factors (Idealized Influence, Inspirational Motivation, Intellectual Stimulation and Individualized consideration), two transactional leadership factors (Contingent Reward and Management-by-exception) and a single non-leadership/non-transactional factor (*Laissez-Faire* Leadership). The four factors that represent transformational leadership are described in some detail below.

Idealized influence. Idealized influence (Bass & Avolio, 1995; Bass & Riggio, 2006) consists of two components; idealized influence attributes and idealized influence behavior. The attributes of the leader based on the opinion of the follower is referred to as Idealized Influence-Attributes (IIA). Idealized Influence – Attributes (IIA) is the identification of the leader, by the follower, as someone who can be trusted, has ambition, skill and functions as a role model for those he leads. The second component of idealized influence is based on how the leader behaves and is referred to as Idealized Influence - Behavior (IIB). Idealized Influence – Behavior (IIB) is based on the behavior of the

leader and consists of the ability of the leader to act in ways that garner admiration and respect.

Inspirational motivation. Inspirational motivation ((Bass & Avolio, 1995; Bass & Riggio, 2006) refers to the ability of the leader to behave in ways that motivate, inspire and challenge his followers and provide meaning to their work. They (leaders) are able to articulate the expectations they have of their followers and generate a mutual vision that followers will accept.

Intellectual stimulation. Intellectual stimulation (Bass & Avolio, 1995; Bass & Riggio, 2006) refers to the ability of the leader to encourage the follower in such areas as creativity and innovation. When an issue or problem arises, the transformational leader encourages his followers to reframe problems and implement creative solutions.

Individualized consideration. Individualized consideration (Bass & Avolio, 1995; Bass & Riggio, 2006) occurs when the leader ensures that each follower is able to grow and achieve based on their own unique abilities and limitations. This is achieved in part through the dialogue between leader and follower where the leader is able to identify the needs of the follower. The leader will then provide opportunities for the follower to improve and grow within the areas that are pertinent to the follower's unique talents.

Developmental Factors of Transformational Leaders

The body of research literature that examines leadership suggests there is some interest in understanding how transformational leaders are made (Bass & Riggio, 2006; Harms, 2010). Popper and Mayselless (2003) and others (Popper, Mayselless & Castelnovo, 2000; Zacharatos, Barling & Kelloway, 2000) suggest that early childhood

experiences with parents may play a part in the development of transformational leaders. High School athletes who rated the relationship they had with their parents using the MLQ identified their parents as having the relational or leadership style of transformational leaders (Zacharatos, Barling & Kelloway, 2000). Research by Popper and Mayseless (2003) suggests that transformational leadership style can be compared to good parenting, and that the kind of relationship a good parent has with their child is similar to the kind of relationship a transformational leader has with a follower. Popper and Mayseless (2003) concluded that “transformation leaders, like good parents, develop self-efficacy and competence by being there for their protégés, by providing challenges, by conceiving high expectations, and by monitoring and providing the kind of scaffolding needed for success without being overbearing” (Popper & Mayseless, 2003, p. 53). It is reasonable to infer that such behavioral characteristics are developed within the context of relationship that provides guidance and mentorship which is similar to the kind of relationship a good parent has with a child and a transformational leader with a follower.

Although there have been some studies that aim to discover the developmental factors that contribute to the formation of transformational leaders, they are limited. Bass and Riggio (2006) argue that there is still much more that can be learned and as such, encourage research that will examine the underpinnings of leadership in general, and more specifically, that of transformational leadership. Included are areas of developmental psychology that explain relationship development. Attachment theory as it relates to early childhood experiences is one area that has been identified as a contributor to the development of relationship with others, which in turn informs the

development of the relational style of transformational leaders and as a correlate of transformational leadership (Popper & Mayselless, 2003; Popper et al., 2000; Zacharatos, Barling & Kelloway, 2000). The next section will consider attachment theory and its relationship to transformational leadership in more depth.

Attachment

In a summary of the role that adult attachment styles play in the workplace, Harms (2010) argues that some of the reasons attachment has not received much attention in applied research literature is because of its foundation in psychodynamic theories and the preference or bias to study trait models in order to identify individual differences in the workplace. Understanding the contributions that attachment theory makes towards understanding behavior may serve to encourage further studies in leadership formation.

Attachment Theory

Attachment theory makes an important contribution to understanding interpersonal interactions. Attachment theory literature suggests that the ability to interact and engage with others begins in the formative years of infancy (Bowlby, 1982/1969; Bretherton, 1992). In 1940, psychoanalyst John Bowlby published an article entitled *The Influence of Early Behavior in the Development of Neurosis and Neurotic Character*. This marked the beginning of Bowlby's extensive work and career that would eventually lead him to more specific inquiry concerning early childhood experiences within the homes of adolescent delinquents (Bowlby, 1944) through the development of a theory of attachment based on early childhood experiences (Bowlby,

1982/1969; Bretherton, 1992). Bowlby's work has at its core, psychodynamic principles, evolutionary psychology, ethology, cybernetics, theories of motivation and developmental psychology (Bowlby, 1982, 1969; Bretherton, 1992; Corsini, 2009; Harms, 2010; Kirkpatrick, 2005).

Bowlby first identified an attachment relationship between infants and their mothers as occurring by the time an infant is at least 6-7 months of age (Main, 1996). At this age it was clearly seen that infants sought proximity to their mother when discomfort or an anxiety-promoting event occurred (Bowlby, 1982/1969). Such behavior was identified as adaptive in response to survival needs. Accordingly, attachment can be described as a psychological and emotional bond between an infant and his mother (Bowlby, 1982/1969).

Bowlby proposed that all infants will form an attachment and that this attachment will continue throughout the life span where attachment figures are sought during times of stress (Ainsworth, 1984; Bowlby, 1982/1969). The first attachment that is developed is typically with a child's mother or other primary caregiver. Further, an infant can have more than one attachment figure. This is determined by the kind of social interaction the infant has with others in his environment (Main, 1996) and is primarily dependent on the responsiveness of the caregiver, coupled with the quality of the caregiver's response in times of distress (Hazan & Shaver, 1994). As infant's age and move into adulthood, attachment figures can change (Ainsworth, 1984; Main, 1996; Mickelson, Kessler & Shaver, 1997; Hazan & Shaver, 1994).

Attachment behavioral system. The attachment behavioral system describes the organization of a set of behaviors that occur when a child feels threatened. It is an adaptive process that serves to ensure survival (Bowlby, 1982/1969). When a child feels threatened he signals his attachment figure by crying or other gestures (Bowlby, 1982/1969; Hazan & Shaver, 1994). To the extent that an attachment figure is perceived as being available and responsive, the child will feel secure and soothed (Bowlby, 1982/1969; Bretherton, 1982; Hazan & Shaver, 1994). To the extent that an attachment figure is perceived as unavailable, the child will attempt to maintain proximity with the attachment figure but avoid close contact (Bowlby, 1982/1969; Bretherton, 1982; Hazan & Shaver, 1994). Alternately, if an attachment figure is perceived as unavailable, the child will continue to signal the care giver and move towards care giver in an attempt to gain close contact (Bowlby, 1982/1969; Bretherton, 1982; Hazan & Shaver, 1994).

Internal working model. Attachment behaviors are predicated on what Bowlby (1982/1969) calls an internal working model (Bretherton, 1992). This model will serve to inform how the infant will perceive and engage with others and even how they will view themselves going forward into adulthood (Bowlby, 1982/1969; Bretherton, 1992; Hazan & Shaver, 1994). It is internalization or mental representation of what can be expected from an attachment figure and behavior that is adopted based on how the infant believes the caregiver will respond (Bretherton, 1992; Hazan & Shaver, 1994). In other words, if an infant thinks that the attachment figure is available, he will act in one manner, and if he thinks the caregiver will not be available, then his behavior will be based on this.

An infant that can depend on the availability of his caregiver will form an internal working model that enables him to engage his world with confidence and with a belief in his own self-efficacy and competence in the face of stressful and challenging situations (Bowlby, 1982/1969; Bretherton, 1982). Alternately, an infant who does not believe his caregiver is reliable and consistently available will not be as bold to explore his world, will take fewer risks and will withdraw during stressful situations (Bowlby, 1969/1982; Mickelson, Kessler & Shaver, 19987; Mikulincer & Shaver, 2005). When a child perceives that the attachment figure is unavailable, the child will have feelings such as anger, anxiety and sadness (Bowlby, 1982/1969; Hazan & Shaver, 1994).

Based on the responsiveness of the attachment figure, the internal working model will include a cognitive map (Bowlby, 1969/1982; Bretherton, 1982; Main, Kaplan, & Cassidy, 1985; Oppenheim & Waters, 1995) that provides a reference for how the child views others and how he views himself.

Confidence that an attachment figure is, apart from being accessible, likely to be responsive can be seen to turn on at least two variables: (a) whether or not the attachment figure is judged to be the sort of person who in general responds to calls for support and protection; [and] (b) whether or not the self is judged to be the sort of person towards whom anyone, and the attachment figure in particular, is likely to respond in a helpful way. Logically these variables are independent. In practice they are apt to be confounded. As a result, the model of the attachment figure and the model of the self are likely to develop so as to be complementary and mutually confirming. (Bowlby, 1973, p. 238).

Individual differences in attachment. Extensive research on the topic of attachment has been conducted since Bowlby's initial findings. Included is the work of Mary Ainsworth (Ainsworth, 1985; Ainsworth, 1989; Bretherton, 1992; Hazan & Shaver, 1994) who identified three distinct attachment behaviors in her work with infants: secure, anxious/avoidant, and anxious/ambivalent. A fourth attachment style (disorganized-disoriented) was later identified by Main and Solomon (1990; Hazan & Shaver, 1994). Main and her associates would go on to develop the Adult Attachment Interview (AAI), which measures attachment in adults.

Ainsworth created an experiment in a laboratory in order to observe the interaction between mothers and their 12 year-old infants. This experiment, famous to psychology students and scholars is called *The Strange Situation* (Main, 1996; Main & Solomon, 1990). The mother and infant would experience a brief separation where the mother would leave the room. Upon her return, the behavior of the infant upon the mothers return was categorized in three ways: secure, anxious/avoidant, and anxious/ambivalent.

Secure behavior was indicated when the infant showed initial signs of missing the maternal parent when she left the room, however upon her return would seek proximity and greet the parent. An infant child with *anxious avoidant* behavior would not show signs (i.e., no crying) of missing the maternal parent when she left the room (Main, 1996). When the maternal parent returned to the room the infant would not greet the care-giver and would actively avoid proximity with the mother. This scenario did not cause the infant to become angry. Lastly, *anxious ambivalent* behavior was indicated

when the infant becoming preoccupied and even angry during the period when the maternal parent left the room (Main, 1996). Upon the mothers return the infant would alternately seek proximity with the parent but also push the mother away.

Main and her associates observed over 200 videotapes of *The Strange Situation* where the behavior of infants was not classifiable (Main, 1996; Main & Solomon 1990). Upon careful observation, after watching the un-classifiable videotapes, Main and her associates identified a fourth attachment behavior which they called *disorganized-disoriented* behavior (Main, 1996; Main & Solomon 1990). Infants in this category seemed to be disorganized or disoriented when the parent is present. Infants would sometimes appear to be in a trance and even fall prone when the parent is present in the room (Main, 1996; Main & Solomon, 1990).

Attachment in Adulthood

Each of the identified attachment styles will predict the kind of interpersonal relationship a person will have beyond infancy (Ainsworth, 1984; Bowlby, 1986/1969; Hazan & Shaver, 1994). Further, attachment style is reported to be stable across time, even when the adult attachment is to a peer (Kirkpatrick & Hazan, 1994). Hazan & Shaver (1994) note that whereas attachment in infancy can be based on observable indications of a caregivers presence and comfort, attachment in adults is based on less tangible physical observances, and more focused on knowledge about the attachment figures' availability, which is internalized (i.e., being able to call an attachment figure on the phone and knowing he or she will be there). Someone with a secure attachment is more likely to be able to depend on other people and is comfortable doing so (Hazan &

Shaver, 1994). People with attachment behavior that is not secure are not likely to feel comfortable depending on others and may not wish to be emotionally or even physically close (Hazan & Shaver, 1994).

Correspondence and Compensation Models of Attachment

In addition to the formation of attachment with others beyond infancy, attachment can also be formed with God where God can be substitute attachment figure (Kirkpatrick, 1998). Attachment literature suggests the existence of an analogous relationship between how one relates to a caregiver and how one relates to God (Beck & McDonald, 2004; Granqvist, 1998; Kirkpatrick, 1998; Kirkpatrick, 1999); the correspondence model is defined by this type of relationship. The correspondence model holds that individuals will seek proximity to God during times of stress in a way that is similar to how a child signals and seeks proximity to a caregiver during times of stress (Bowlby, 1969/1982; Granqvist, 1998; Granqvist & Kirkpatrick, 2008; Kirkpatrick, 1998).

Conversely, although the kind of attachment style a person has in adulthood can be predicted by childhood attachment (Beck & McDonald, 2004; Granqvist, 1998; Kirkpatrick, 1999), Beck and McDonald (2004) propose a compensation model of attachment where a person can have a secure attachment to God, despite having a poor childhood attachment. This model, called the compensation model, is a very important contribution to the attachment literature as it introduces an additional conceptualization of the development of secure attachment beyond infancy. Additionally, the compensation model introduces far reaching implications concerning the possibility of

the existence of an attachment to God as a moderator of adult attachment in transformational leaders.

Attachment and Interpersonal Relationships

The identification of the relationship between attachment and interpersonal relationships became testable when constructs originally identified by Bowlby (1969/1982) were operationalized (Bartholomew & Shaver, 1998). Bartholomew (as cited in Bartholomew & Shaver, 1998) conceptualized a model of adult attachment based on the two dimensions originally identified by Bowlby (1969/1982). This two-dimensional model (a view of self and a view of others) is the basis of 4 attachment relationships that can be described in terms of attachment anxiety and attachment avoidance (Bartholomew & Shaver, 1998; Brennan, Clark & Shaver, 1998).

The first is attachment security or a *secure attachment*. A *secure attachment* occurs when both avoidance and anxiety are low (Brennan, Clark & Shaver, 1998; Mikulincer & Shaver, 2005). This means that a securely attached person believes that a relationship partner is readily available and believes that this partner is also a person that can be trusted. The remaining 3 attachment relationships are insecure attachments: *dismissing* (or anxious/avoidant), *preoccupied* (or anxious/ambivalent) and *fearful* (or disorganized/disoriented).

A *dismissing* attachment style occurs when anxiety is low and avoidance is high, a *preoccupied* attachment consists of high anxiety and low avoidance and a *fearful* attachment consists of high anxiety and high avoidance (Brennan et al., 1998). The kind

of attachment an infant has to his attachment figure has been correlated with the kind of attachment the infant will have when he becomes an adult (as cited in Kirkpatrick, 1998).

Attachment and Workplace Relationships

Adult attachment has been studied within the context of the workplace in order to understand how relationships in the workplace, job-satisfaction and workplace behavior are affected by attachment style (Boatwright et. al., 2010; Hardy & Barkham, 1994; Hazan & Shaver, 1990; Brennan, Clark & Shaver, 1998; Schirmer, & Lopez, 2001). Building on the theory developed by Bowlby (1969/1982), Hazan and Shaver (1990) proposed that adult attachment will provide a worker with an understanding or perception of competence as interaction occurs within the work environment in the same manner that a child may feel a sense of competence as they successfully navigate and explore their environment when there is an attachment to a caregiver. Hazan and Shaver (1990) used competence as a measure of job satisfaction. They found that the level of job satisfaction, perception of job security and work behavior (where a worker is able to maintain relationships with co-workers) was viewed with satisfaction if the worker had a secure attachment with a romantic partner (Hazan & Shaver, 1990). Additionally, securely attached workers placed a greater value on their relationships and would not place work over their relationship where work was not used as an excuse to prevent the worker from having social interactions (Hazan & Shaver, 1990). In comparison, workers who had an insecure attachment report experiencing lower levels of job satisfaction and/or unsatisfactory relationships with co-workers (Hazan & Shaver, 1990). Workers with anxious/ambivalent attachments did not have a positive view of co-worker

relationships, felt both underappreciated and unrecognized by their co-workers (Hazan & Shaver, 1990). Anxious/ambivalent participants felt that their relationships interfered with their ability to work well and tended to be motivated to work by receiving respect and praise from others and feared rejection by their peers (Hazan & Shaver, 1990). Although workers who had avoidant attachments experienced job satisfaction, similar to the securely attached workers, unlike securely attached workers, workers with an avoidant attachment were dissatisfied with co-workers and actively avoided interaction with others, claiming that work interferes with their ability to engage with others in a social manner (Hazan & Shaver, 1990). It was concluded that the attachment style of a worker not only affects interpersonal relationships on the job (with coworkers), but can also impact the workers job satisfaction (Hazan & Shaver, 1990).

The research conducted by Hazan and Shaver (1998) concerning the relationship between attachment satisfaction and work was replicated by Hardy and Barkham (1994). The results of the replicated study were reported to support the results obtained in Hazan and Shaver's (1998) earlier study. When comparing the differences between the insecure attachment styles, both anxious/ambivalent and avoidantly attached workers were generally not pleased with their work relationships. The avoidantly attached workers were also reported to experience problems in their relationships at home. The results of their study (Hardy & Barkham, 1994) also concluded that the greater the satisfaction of anxious/ambivalent workers with managers and supervisors, the greater the reported level of job satisfaction, similar to the findings of Hazan and Shaver (1990).

A subsequent study by Hazan and Shaver (1998) explains how adult attachment is related to work activity, including exploration at work using the relationship model proposed by Bartholomew (Brenan, Clark & Shaver, 1998). The results of their study indicated that workers who were rated as anxious/ambivalent felt insecure in their job, un-appreciated by their co-workers and did not see room for growth. These workers also used exploration as a way to gain attention, thereby fulfilling their attachment needs. The responders who were identified as avoidant also felt un-appreciated by their co-workers, however, like the securely attached responders, the avoidant responders reported having a sense of job security and also had opportunities to learn and grow (Hazan & Shaver, 1998). Avoidantly attached individuals used work to keep busy and avoid interpersonal connections with others and to avoid feelings of anxiety that arise from unmet needs (Hazan & Shaver, 1998). Hazan and Shaver (1998) concluded that securely attached individuals felt safe enough to explore at work. This translates into confidence in choices and a perceived ability to work effectively, find value and have satisfaction in what they do. Further, the securely attached workers valued interpersonal connections at work.

More recent research by Boatwright et. al. (2010) examined the more specific workplace relationship between followers and leaders, proposing that the attachment style of workers will inform the kind of leadership that is preferred. Their study found that followers with avoidant attachment styles had a low preference for relationship with leaders, were more independent and self-reliant in work situations. Boatwright et. al. (2010) also found that workers with anxious attachment styles desired more relational

engagements with leaders and were more dependent on others in the workplace. Securely attached workers were more likely to engage leaders confidently and readily engaged leaders (Boatwright et. al., 2010). In an earlier study, Schirmer and Lopez (2001) identified similar results concerning the relationship between attachment styles, workplace behavior and relationship.

Attachment can have an effect on workplace behavior, job satisfaction and work relationships. Workplace relationships occur not only between peers, but also in the hierarchical relationship between the leader and follower. Attachment as it applies to leaders and how they behave within workplace relationships, including the leader follower relationship has significant implication on workplace relationships. Since workplace relationships are of interest to organizations who seek to retain good employees and increase worker satisfaction (Boatwright & Forest, 2000; Boatwright et. al., 2010), understanding factors that influences relationships and the behavior of leaders is indicated. One such factor the leaders attachment style.

Attachment and Leadership

In addition to the role that attachment plays on behavior in the workplace, studies have more specifically examined how attachment is related to the behavior of leaders in the workplace (Black & Gregersen, 1999; Manning, 2003; Popper & Amit, 2009; Popper & Mayselless, 2007). In fact, Manning proposes (2003) that leadership competence, including cross-cultural leadership competences and effectiveness, are very much influenced by a leader's attachment style.

Hazan and Shaver (1998) propose that adult peers can serve as attachment figures in a way that children form attachments to their primary caregiver and that the emotional support and security provided by a parent is similar to the emotional support that an adult peer is able to provide (Ainsworth, 1985; Hazan & Shaver, 1998). Additionally, a leader can become an attachment figure for followers and the leader-follower dyad has been compared to the relationship between a parent and child with related attachment processes.

Leadership literature suggests that leading across cultures requires not only the general leadership quality of possessing good communication and interpersonal skills, but also the ability to be open to new and diverse experiences that is inherent to cultural differences (Black & Gregersen, 1999). It is also reported that poor cross-cultural skills can lead to dissatisfaction with job responsibilities and an inability to adjust when the cross-cultural leader is stationed in a foreign country (Black & Gregersen, 1999; Manning, 2003). Manning (2003) proposes that relationship competence and openness to new experiences is necessary if an organization expects to have effective cross cultural leaders. This is because cross cultural leaders require skills that will enable them to function effectively in relationships outside of their own culture. Research literature suggests that a secure attachment style predicts good interpersonal competence and openness to exploration and new experiences (Bass & Riggio, 2006; Burns, 1978, Burns, 2003; Kacmar et al., 2013; Popper et al., 2004). Manning (2003) suggests that selecting leaders that have a secure attachment style is supported by attachment literature (Black & Gregerson, 1999; Mikulincer & Shaver, 2001).

Popper and Mayselless (2007) suggest that there are building blocks formed in early childhood, upon which leadership is developed. These precursors were proposed to include “self-confidence, pro-social orientation, proactive optimistic orientation, openness, along with high motivation to lead” (Popper & Mayselless, 2007, p. 664). Building on this concept, attachment and leadership literature propose that the psychological capacity to lead is developed in infancy and that attachment theory (Bowlby, 1969/1984) can be used to predict and explain this development (Popper, et. al., 2004; Popper & Amit, 2009). Popper and Amit (2009) propose antecedents of leadership which were identified based on leadership studies; they include low trait anxiety, self-efficacy, optimism, locus-of-control and openness to new experiences. Collectively, these antecedents are defined as the *potential to lead*. Each of the antecedent behaviors were found to be related to the potential-to-lead in the study conducted by Popper and Amit (2009). Based on their findings, they suggest that that a secure attachment formed in infancy predicted the development of the potential-to-lead.

Relating attachment to the potential to lead is important because it provides a framework for understanding the behavior of leaders. Further, Popper and Amit (2009) posit that adult attachment theory expands the conceptualization of leadership as relationship:

Secure people’s positive mental representations of self and others seem to sustain sensitive, responsive, and effective caregiving. In contrast, insecure people – regardless of whether anxious, avoidant, or both – have difficulty organizing and enacting sensitive responsive care of others. Therefore, secure individuals are

well equipped to occupy the role of leaders, meeting their follower' needs, whereas insecure individuals are likely to have difficulty with this role" (Popper & Amit, 2009, p. 261).

The amount of anxiety a leader has and the extent to which a leader avoids interpersonal interactions can negatively effect leadership behavior which, in turn, has the ability to affect followers (Davidovitz et al., 2007), particularly during times of stress when followers may seek to connect with a leader. A leaders view of self (measured by attachment anxiety) and view of others (measured in terms of attachment avoidance) is reported to affect the leaders motive to lead; this is framed in terms of the types of goals the leader pursues which can be self-serving where a leader pusues what will fulfill his own needs (Davidovitz, et. a., 2007). Attachment orientation is also reported to determine the leaders perceived self-efficacy in work related activity and in work-related interpersonal, emotional interactions. Additionally, attachment orientation is reported to effect leadership style which can be personliazed (focus on self) or socialized (focus on others). Davidovitz et al. (2007) reflect on their results of their study that utillzed participants who are members of a military population:

Overall, the findings support our predictions that leaders' attachment insecurities would go hand-in-hand with self-focused motives to lead (self-enhancing, control-related, self-reliance motives) rather than other-focused (prosocial) or task-focused motives, that attachment insecurities would foster a personalized rather than a socialized leadership style, and that these insecureites would exacerbate

leader' doubts about their ability to handle leadership roles. (Davidovitz, et al., 2007, p. 637).

Following is a summary of the findings of Davidovitz, et al. (2007). The difference in motives to lead in avoidant and anxious-ambivalent attached leaders is that the anxious leaders pursued motives that will fulfill their personal need for support and approval of others and used a more personalized leadership approach. Anxious leaders also doubted their self-efficacy relating to task oriented leadership work. On the other hand, avoidantly attached leaders pursued self-reliant actions that would reduce the amount of interpersonal or social engagement. Such leaders would also have a poor view of their ability to engage in situations that required some emotional-focused condition.

Further studies by Davidovitz et al. (2007) explored the interplay between a followers perception of their leader and the effect on a followers mental health and work performance. It was reported that participants who were led by an avoidantly attached leader reported that this leader was not socialized, however praised the ability to do well in task-focused situations. Because this kind of leader was less social, workers felt less secure with this leader during times of stress, possibly because of his perceived lack of availability to the workers, impacting the followers mental health. Alternately, because the anxiously attached leader exhibits socialized behavior, followers report that they are able to be more interpersonally close. However, because avoidantly attached leaders are not task oriented and more focused on obtaining approval, followers view a leader with this orientation as not being capable or competent. This may engender a lack of confidence in this kind of leader. Further research in this area is suggested (Davidovitz et

al. , 2007). In conclusion, since an anxiously attached leader lacks focus on tasks and added focus on emotional situations, followers may not be encouraged to accomplish task-oriented goals and may not receive support relating to the kind of problem-solving required for task accomplishment. It is suggested that this in turn may contribute to under-performance of followers (Davidovitz, et al., 2007). Ultimately, such results limit the followers ability to perform and maximize their innate potential (Davidovitz, et al., 2007).

Davidovitz, et al. (2007) propose that the results of their study coincides with other studies that have examined the attachment relationship between parents and children and the detrimental effect an insecure attachment can have on a child's felt security and overall mental health.

Attachment and the Relationships of Transformational Leaders

Beyond the exploration of attachment styles in workplace leaders, research has more specifically examined the relationship between attachment and leaders who utilize a transformational leadership style. Generally, there are a number of studies that have investigated the influence attachment has on the behavior of leaders and potential leaders (Davidovitz et al., 2007; Manning, 2003; Popper & Amit, 2009; Popper et al., 2004; Popper & Mayselless, 2007; Popper et al., 2000). Such studies have identified differences in how leaders behave based on their adult attachment style, and how this behavior effects how they lead and can even predicts their leadership style. A more specific study (Popper et al., 2000) investigated how a leader's attachment style is related to the likelihood of that leader becoming a transactional versus a transformational leader.

Transactional leadership is a type of leadership that offers rewards that are based on the performance of followers. In contrast, transformational leaders focus on developing, empowering and contributing to the personal well-being and growth of their followers. This kind of behavior requires actively engaging the follower rather than avoiding them. It was found that leaders with secure attachments were more likely to have transformational leadership traits than transactional leaders (Popper et al., 2000) and that the secure transformational leaders possess low anxiety and low avoidant attachment characteristics.

The work of Popper et al. (2000) suggests that the characteristics of a securely attached leader includes an ability to cultivate and perpetuate creative problem solving (characteristic of intellectual stimulation), demonstrations of altruistic behavior as evidenced by helping others (characteristic of individualized consideration), an ability to regulate emotions, including negative emotions such as sadness, anger and anxiety (characteristic of idealized influence and intellectual stimulation). When in stressful situations, securely attached leaders were also reported to be able to manage feelings of anxiousness so that they are able to move towards others rather than away, thus maintaining appropriate interpersonal engagement (Popper et al., 2000).

Followers have the capacity to forge attachment bonds with their leader's similar parent-child or adult-partner attachments (Amit et al., 2004; Hazan & Shaver, 1990; Hazan & Shaver, 1998; Molero, Moriano & Shaver, 2012). Molero et al. (2012) explored the kind of bond an employee has with a leader and how this impacts organizational goals. They found that followers with anxious or avoidant attachments to

the leader was negatively correlated with transformational leadership style. Further, they found that a followers insecure (both anxious and avoidant) was positively correlated with leaders who possessed an avoidant or passive leadership style. Additionally, their study concluded that avoidantly attached followers tended to have poor employee satisfaction and viewed their leader as being ineffective (Molero et al., 2012)

God Attachment as Compensatory

Studies have investigated the relationship between religious behavior and attachment (Granqvist & Kirkpatrick, 2008; Miner, 2009; Reinert, Edwards & Hendrix, 2009; Ross, 2007; Rowat & Kirkpatrick, 2002). Some have identified the existence of a comparable relationship between how one relates to God and the relationship between a caregiver and child (Beck & McDonald, 2004; Granqvist, 1998; Kirkpatrick, 1999). Similar to how a child will signal and seek proximity with a caregiver during times of stress (Bowlby, 1969/1982), individuals will seek proximity to God during times of stress (Granqvist, 1998; Granqvist & Kirkpatrick, 2008; Kirkpatrick, 1998).

God Attachment and Coping

It has been proposed that God can be experienced as a substitute attachment figure and represent a secure base during times of distress (Granqvist & Kirkpatrick, 2008; Kirkpatrick, 1998; Kirkpatrick, 2005). The ability of a person to remain engaged with others during such times can be predicted by the attachment that person has to God (Granqvist & Kirkpatrick, 2008; Kirkpatrick, 1998; Kirkpatrick, 2005).

Stressful situations such as facing illness, bereavement, loss, and other difficult life circumstances (Cooper, Bruce, Harman & Boccaccini, 2009; Granqvist, 2005) can

activate the attachment behavioral system resulting in the desire to seek proximity with God. Proximity seeking behavior can include behavior such as praying, scripture reading and the reading of para-scriptural texts (Cooper et al., 2009; Kirkpatrick, 2005; Schottenbauer et al., 2006). Research has identified such relationships and has found that attachment styles predict religious practices (Belvich & Pargament, 2002; as cited in Granqvist & Kirkpatrick, 2008; Schottenbauer et al., 2006).

Correspondence model. McDonald, Beck, Allison and Norsworthy (2005) explored the relationship between parent-child attachment and God attachment in order to find support for a correspondence model where the parent-child attachment pattern is similar to the attachment they have to God. Further, Beck and McDonald (2004) identified a correspondence relationship between adult romantic attachment and an attachment to God. In a more recent study, McDonald et al. (2005) hypothesized that the parent-child attachment bond would be a better prediction of God attachment, above an adult romantic attachment. It was found that participants who had a secure God attachment and viewed God as available and dependable tended to have parents they thought of as highly spiritual. Such participants had low attachment avoidance towards God. Respondents who viewed their parents as being unspiritual found it hard to rely on God and avoided God. On the other hand, participants in this study who had parents that did not have a “personal” relationship with God tended to not rely on God or report intimacy with God, indicating an avoidant attachment.

Compensation model. Kirkpatrick and Shaver (1990) investigated whether or not an internalized model of attachment gained in childhood would be consistent with

how one views God, and if God could be viewed as a secure substitute attachment figure for individuals who have an insecure attachment with their primary caregiver. The results of their research found that participants who had avoidant attachments with their mothers were found to be the most religious when compared with the religiousness of securely attached respondents and participant who had an anxious/ambivalent attachment. This suggests support for a compensation model where an attachment to God is not predicated on the parent-child attachment bond. Kirkpatrick and Shaver (1990) also found that attachment to mothers who have a high level of religiousness did not appear to influence the religiousness of the respondents in the sample. Accordingly, the compensation model gained some support based on the findings of Kirkpatrick and Shaver (1990).

Based on the compensation model (Kirkpatrick and Shaver, 1990), individuals who possess an insecure attachment in personal relationships can have a secure attachment to God (Kirkpatrick, 1988). Accordingly, how this person engages others may not be typical of one who has an insecure adult attachment (Ainsworth, 1985, 1989). It is possible that a person who has a secure attachment with God and an insecure adult attachment will be emotionally available to others during stressful situations. This person can become a secure base to others by being available during times of difficulty and stress. Because leaders can serve as a secure base for their followers, a leader with an insecure adult attachment and a secure attachment to God may be available to followers during times when the attachment behavioral system is activated. The proposed study will investigate this proposition.

The Research Study

Leaders and more specifically, transformational leaders are charged with the undertaking of not only accomplishing tasks, but also engaging their followers in a manner that will achieve this task. An interaction with the follower is needed to achieve this, and the quality of that interaction may be impacted by environmental stressors. Past studies suggest that adult attachment orientation will determine the quality of interpersonal interactions (Brenan et al., 1998; Mikulincer & Shaver, 2005). Studies also suggest an attachment to God influences how one copes with stressors (McDonald et al., 2005; Kirkpatrick, 1988; Shaver, 1990). A compensation model of God attachment proposes that a secure attachment to God can occur when there is an insecure adult attachment (Kirkpatrick, 1988; Kirkpatrick & Shaver, 1990). To date there are no studies that have examined the unique relationship between the developmental influence of adult attachment and god attachment in transformational leaders. This study contributes to the extant literature concerning transformational leaders, adult attachment and God attachment by answering the three research questions proposed below. Further, this study contributes to the body of literature that identifies the developmental factors that contribute to the formation of transformational leaders. Past research literature identified religious leaders who have transformational leadership behavior (Carter, 2009) and who use coping skills that involve religious practices that can be interpreted as seeking proximity to God (i.e., praying; Granqvist & Kirkpatrick, 2008; Kirkpatrick, 1998; Kirkpatrick, 2005) similar to how a child will seek proximity to a parent. As such, using a sample of religious leaders for this study is appropriate given this and the religious practices chaplains engage in relating to God.

Research Questions and Hypothesis

Research question 1. Is there a relationship between transformational leadership, adult attachment and God attachment? This question will be addressed using a zero-order correlation.

Hypothesis 1a and 1b. In a sample of religious leaders, the composite MLQ score for transformational leadership will be negatively correlated with the composite score on the ECR-Anxiety after accounting for indiscriminate proreligiousness (H1a) and the MLQ score for transformational leadership will be negatively correlated with the composite score on ECR-Avoidance after account for indiscriminate proreligiousness (H1b).

Hypothesis 2a and 2b. In a sample of religious leaders, the composite MLQ score for transformational leadership will be negatively correlated with the composite score on the AGI-Anxiety after accounting for indiscriminate proreligiousness (H2a) and the MLQ score for transformational leadership will be negatively correlated with the composite score on AGI-Avoidance after account for indiscriminate proreligiousness (H2b).

Research question 2 and 3. Research questions 2 and 3 will be addressed by using a hierarchical regression to first partial out the proportion of responses that can be attributed to indiscriminate proreligiousness, and in order to determine the unique variance that adult attachment and God attachment has on transformational leadership.

Research question 2. To date, there are no studies that have investigated the possibility of the moderating affect of God attachment on the relationship between adult

attachment and transformational leadership. As such, this study proposes to answer the following question: After accounting for indiscriminate proreligiousness in a sample of religious leaders, does God attachment account for a unique variance in transformational leadership after accounting for the effects of adult attachment?

Hypothesis 3a and 3b. After accounting for indiscriminate proreligiousness, composite transformational leadership score will predict a unique variance of AGI-Anxiety above composite ECR score (H3a) and composite transformational leadership score will predict a unique variance on AGI-Avoidance above composite ECR (H3b).

Research question 3. After accounting for indiscriminate proreligiousness, in a sample of religious leaders, will a person with an insecure adult attachment and a secure God attachment possess a transformational leadership style?

Hypothesis 4. After accounting for indiscriminate proreligiousness in a sample of religious leaders, the relationship between ECR-Attachment and Transformational leadership will be moderated by AGI-Attachment (Anxiety and Avoidance).

Summary

Chapter Two provides an extensive review of the extant literature relating to the theoretical foundation for this study. After a connection is established between the variables transformational leadership, adult attachment and God as a compensatory attachment figure, three research questions are identified as well as hypotheses relating to the questions. Chapter three will describe the research design that was used to answer the research questions in this study.

CHAPTER THREE: METHODS

The following section will explain the design of the research study, describe participants used in this study, describe instruments used in the survey that was taken by the participants of the study and explain the statistical methods used to analyze the data that was collected from the survey.

Research Design

The relationship between the variables in this research study (adult attachment, God attachment and transformational leadership) was determined by using quantitative analysis of a survey given to a cross-section of participants enrolled in a Chaplaincy program and a conservative Christian institution. Because the survey was a self-report relating to religious behavior, the use of a scale that measures indiscriminate proreligiousness was used in the study in order to disqualify the portion of survey responses that was attributed to non-discriminatory evaluations of religious behavior (Pargament, et. al., 1987).

Indiscriminate Proreligiousness

This research study gathered information using instruments that require self-report. Self-report inventories are subject to test response bias and hence the possibility of distorted responses by test-takers. Test takers may not accurately respond on a self-report inventory for various reasons including the desire to be presented favorable light (Crowne & Marlow, 1960; Kazdin, 2003). Regardless of the reason, inaccurate responses will result in the inaccurate measurement of the constructs that are of interest which in turn is a threat to internal validity (Kazdin, 2003).

The *Indiscriminate Proreligiousness Scale: Personal Form* (Pro-P; Pargament, et. al., 1987) is designed to measure socially desirable responses related to religion where responses to questions relating to religion are not the product of critical evaluation. It is a “positive response to religious material regardless of its plausibility” (Pargament et. al., 1987, p. 185). Religious behavior can be viewed as personal (what you do outside of a congregational setting) or religious behavior within the context of a congregation. The personal form (Pro-P) reflects a response that is based on personal religious expressions (verses expressions within the context of a congregation). The scale was developed using students who were part of a church congregation. The Pro-P is a 12 item inventory that has a Cronbach's $\alpha = .75$.

Selection of Participants

The participants in this study are students in a military chaplaincy program at a conservative Baptist seminary.

Instrumentation

The instruments used in this study include a survey that identified demographic information and three other scales that measured the constructs of interest in this study (transformational leadership, adult attachment and God attachment).

Because the scales in the study are self-report surveys that include religious material, a social desirability scale was used to identify the portion of the participant response that can be attributed to indiscriminate proreligiousness and to provide some protection to the internal validity of this study (Kazdin, 2003).

The *Indiscriminate Proreligiousness Scale: Personal Form* (Pro-P) was used to measure indiscriminate proreligiousness (Pargament, et. al., 1987). Transformational leadership was measured by the *Multifactor Leadership Questionnaire (5X-Short)* (MLQ 5X; Bass & Avolio, 2004). The *Experiences in Close Relationships* scale (ECR; Brennan & Brennan, Clark & Shaver, 1998) was used to measure adult attachment and God attachment was measured by the *Attachment to God Inventory* (AGI; Beck & McDonald, 2004).

Demographic/background information. A survey gathered information about each participant and included demographic information such as sex, age, the type of organization the participant works in (religious or secular), the number of people the leader supervises, number of years as a leader, highest level of education completed and prior leadership training.

Indiscriminate proreligiousness scale. The *Indiscriminate Proreligiousness Scale: Personal Form* (Pro-P; Pargament, et. al., 1987) was used to minimize results that can be attributed to non-discriminatory responses to questions related to religion. The Pro-P scale is a 12-item dichotomous (true/false) scale that asks such questions as “I am always inspired by sermon topics” and “Sometimes I daydream during services”. The Pro-P scale has a Cronbach’s $\alpha = .69 - .75$ indicating acceptable reliability (Pargament, et. al., 1987; Watson, Morris & Hood, 1990)

Multifactor leadership questionnaire. Transformational leadership style was measured using the *Multifactor Leadership Questionnaire (5X-Short)* (MLQ 5X; Bass & Avolio, 2004) self report. The MLQ 5X Leader Form consists of 45 items that measures

3 different leadership styles, including transformational leadership and outcomes of leadership. This study only utilized the scales that measure transformational leadership on the leader form and will not include the rater form. Of the 9 scales on the MLQ 5X, only 5 scales measure transformational leadership. Each of the 5 scales consists of 4 items each for a total of 20 items that measure transformational leadership. The 5 scales are *Idealized Influence Attributes (IIA)*, *Idealized influence Behavior (IIB)*, *Intellectual Stimulation (IS)*, *Individualized consideration (IC)* and *Inspirational Motivation (IM)*. Together, IIA and IIB are subscales that measure Idealized Influence. Each item on the 5 scales are rated on a 5-point Likert scale ranging from 0 (not at all) to 4 (frequently, if not always). Cronbach's Alpha for each scale fall within the following range across previous studies (Bass & Avolio, 1985; Hemsworth, Muterera & Baregheh, 2013): IIA = .77 - .92, IIB = .78 - .92, IS = .74 - .87, IC = .78 - .80 and IM = .70 - .91. The composite alpha for the 5 scales = .63 - .94 (Bass & Avolio, 1985; Hemsworth, Muterera & Baregheh, 2013). Items that measures Transformational Leadership on the MLQ 5X include statements such as "I talk about my most important values and beliefs" and "I think optimistically about the future".

Experiences in close relationships. Adult attachment was measured using the *Experiences in Close Relationships* scale (ECR; Brennan & Brennan, Clark & Shaver, 1998) which is a 36-item self report. The ECR consists of 2 scales that measure attachment anxiety and attachment avoidance within interpersonal relationships. Each scale consists of 18 items and a 7-point Likert scale evaluates the response to each item; each item response can range from 1 (disagree strongly) to 7 (agree strongly). The

anxiety scale asks such questions as “I worry a fair amount about losing my partner”. The internal consistency of the anxiety scale is indicated by a Cronbach alpha = .89 - .94 (Brennan, Clark & Shaver, 1998; Vogel & Wei, 2005; Wei, Mallinckrodt, Russell & Abraham, 2004; Wei, Russell, Mallinckrodt & Vogel, 2007). The avoidance scale asks such questions as “I don’t feel comfortable opening up to romantic partners”. The Cronbach alpha on the avoidance scale = .91 - .95 (Brennan, Clark & Shaver, 1998; Vogel & Wei, 2005; Wei, Mallinckrodt, Russell & Abraham, 2004; Wei, Russell, Mallinckrodt & Vogel, 2007).

Attachment to God inventory. God attachment was measured by the *Attachment to God Inventory* (AGI; Beck & McDonald, 2004). This instrument is a 28-item self-report whose development is based on the Experiences in Close Relationships (ECR; Brennan et al, 1998) self report that measures romantic attachment in adult relationships. The AGI has 2 scales (14 items each) that measures intimacy avoidance and abandonment anxiety. Responses to each item are evaluated on a 7-point Likert scale where 1 indicates “strongly disagree” and 7 indicates “strongly agree”. Questions on the AGI anxiety scale include “I often worry about whether God is pleased with me” and questions on the AGI avoidance scale include such items as “I prefer not to depend too much on God”). The scales reflect good reliability where Cronbach’s alpha (α) for the AGI-Anxiety = .84 - .89 and α for AGI-Avoidance = .82 -.88 (Beck, 2006; Beck & McDonald, 2004; Cooper, Bruce, Harman, & Boccaccini, 2009).

Assumptions

The proposed sample in this study consists of Evangelical Christians who are part of a Chaplaincy program at a conservative Christian Seminary. Since the sample is a convenience sample and not inclusive of a diverse population, the ability to generalize the results of this study will be limited to a population that is similar to the sample.

Identifying the transformation leadership style in the sample will be limited because only the leader self-report form of the *Multifactor Leadership Questionnaire (Form 5X; Avolio & Bass, 2004)* is used in this study. In order to obtain a more accurately measure for transformational leadership, the both the leader and rater form should be use.

Another assumption of this study is that there was some bias included in the test results because all of the instruments in this study are self-report surveys. The use of an instrument that controls for indiscriminate proreligiousness was probably useful in reducing the risk to internal validity in the study. The *Indiscriminate Proreligiousness Scale* (Pargament, et. al., 1987) was selected over the *Marlowe-Crowne Social Desirability Scale* (Crowne & Marlow, 1960) because it is the opinion of this writer that indiscriminate proreligiousness would have a greater effect on test-taker bias on self-report inventories that have religious content when compared to self-report inventories that do not ask religious questions.

Procedure

After obtaining the approval of the Institutional Review Board (IRB), the research study began by sending out a mass email to the pool of participants, requesting participation in an anonymous survey. The email informed the participants that the results of the survey will be used in a study that will evaluate the relationship between one's leadership style and the nature of how one relates to others and to God. Potential participants were provided with an approximation of how long the survey should take them to complete. Interested parties were able to select a link contained in the email that took them to a website where they were able to take the anonymous survey. The survey consisted of demographic and background information and the four instruments that measured the relevant constructs in this study: the Indiscriminate Proreligiousness Scale: Personal Form (Pargament et al., 1987), the Multifactor Leadership Questionnaire (5X-Short) (Bass & Avolio, 2004), the Experiences in Close Relationships scale (Brennan & Brennan, Clark & Shaver, 1998) and the Attachment to God Inventory (Beck & McDonald, 2004).

Data Analysis and Processing

The first research question, "is there a relationship between transformational leaders, adult attachment and God attachment in a sample of religious leaders?" was addressed by using a zero-order correlation to determine if there is a relationship between the variables transformational leadership, adult attachment and God attachment. Research questions 2, "in a sample of religious leaders, will God attachment have a unique variance above adult attachment in transformational leadership?" was addressed

by using a hierarchical regression to first partial out the proportion of responses that can be attributed to indiscriminate proreligiousness, and in order to determine the unique variance that adult attachment and God attachment has on transformational leadership. The results were used to determine if the composite transformational leadership score predicts a unique variance of AGI-Anxiety above composite ECR score and to see if composite transformational leadership score predicts a unique variance on AGI-Avoidance above composite ECR after accounting for indiscriminate proreligiousness in both scenarios. Research question 3, “in a sample of religious leaders, will a person with an insecure adult attachment and a secure God attachment possess transformational leadership characteristics?” was addressed by using a hierarchical regression to first partial out the proportion of responses that can be attributed to indiscriminate proreligiousness, and to determine the unique variance that adult attachment and God attachment has on transformational leadership. Additionally, the results sought to identify the presence of an insecure adult attachment, a secure God attachment and transformational leadership characteristics in participants who are in a Chaplaincy program.

Summary

The research design used to conduct this study is described in this chapter. The selected sample and instruments used to answer the research questions proposed in Chapter Two are described as well as the procedure for collecting the information needed to answer the research questions. A description of the procedure that was used to

analyze the data that was collected is discussed for each of the hypotheses in this study.

The results are presented in detail in Chapter Four.

CHAPTER FOUR: DATA ANALYSIS AND RESULTS

Restatement of the Purpose

The purpose of this study was to discover if there is a moderating relationship between adult attachment and God attachment on transformational leadership behavior in religious leaders, and to discover if God attachment contributes a unique variance after accounting for adult attachment. A cross-sectional sample of chaplaincy students at a conservative Baptist Seminary responded anonymously to a demographic questionnaire and a self-assessment survey. The results of the self-assessment survey were used to answer the research questions in this study.

The first research question asked if there is a relationship between transformational leaders, adult attachment and God attachment in a sample of religious leaders. This was answered using a zero-order Pearson's correlation. The second research question asked if God attachment will have a unique variance above adult attachment in transformational leadership in a sample of religious leaders. Hierarchical multiple regression was used in order to determine the unique variance that God attachment has over adult attachment on transformational leadership. Lastly, the third research question inquired, will a person with an insecure adult attachment and a secure God attachment possess transformational leadership behavior in a sample of religious leaders? Multiple hierarchical regressions were used to determine if a person with an insecure adult attachment and a secure God attachment will have transformational leadership characteristics.

Sample Demographic Information

The demographic characteristics of the sample population are illustrated in Table 1. A total cross-sectional sample of $n = 63$ responded to the survey, however 9 responses were eliminated from data processing due to missing information. The sample consisted of 42% male and 17% female respondents. The ethnicity of the sample consisted of White (40%), Black (10%), Latino (1%) and Native American (1%) and other ethnic backgrounds (5%). The majority of the chaplaincy students were in military (43%) and healthcare (21%) programs. The majority of the sample had been or is currently in the military (39%), while 18% of the respondents had no previous or current military membership.

Table 1

Demographic Characteristics of the Sample Population

Demographic	Type	<i>n</i>*	Percentage
Gender	Male	42	66.7
	Female	17	27
Race	White	40	63.5
	Black	10	15.9
	Latino	1	1.6
	Native American	1	1.6
	Other:	5	7.9
Chaplaincy Program	Military	27	42.9
	Health Care	13	20.6
	Community	6	9.5
	Sports	1	1.6
	First Responder	3	4.8
	Prison	1	1.6
	Workplace	4	6.3
Currently or Previously in the Military	Yes	39	61.9
	No	18	28.6
Type of Organization	Church	17	27
	Para-church	2	3.2
	Corporate	3	4.8
	Industrial	1	1.6
	Military	16	25.4
	Health	6	9.5
	Education	2	3.2
	Other:	10	15.9

Note: *n** = 55-63

Question One: Correlational Relationships with Transformational Leadership

In order to better understand the contribution that God attachment has on a religious leader's behavior, establishing that there is indeed a relationship between God attachment, adult attachment and leadership behavior is necessary. As such, the first research question asked if there is a relationship between transformational leadership, adult attachment and God attachment. SPSS was used to calculate zero-order Pearson correlations to determine if there is a relationship between the variables transformational leadership, adult attachment and God attachment and to determine the linear relationship between each variable. The resulting correlational matrix can be viewed in Table 2.

First, it was hypothesized that in a sample of religious leaders, the composite MLQ score for transformational leadership will be negatively correlated with the ECR-Anxiety scale after accounting for indiscriminate proreligiousness (hypothesis 1a; H1a) and that the composite MLQ score for transformational leadership will be negatively correlated with ECR-Avoidance scale after accounting for indiscriminate proreligiousness (hypothesis 1b; H1b). The indiscriminate proreligiousness scale was not used in the calculation; due to the sample size ($n = 54$), there was an expectation that the results would lack power. For H1a, the composite MLQ score was not significantly correlated with ECR-Anxiety ($r = -.177, p = .192$). Further, the composite MLQ score was not significantly correlated with ECR-Avoidance ($r = -.145, p = .283$). Hypothesis 1a and 1b was supported; however the results were not significant given the lack of power.

The second hypothesis states that in a sample of religious leaders, the composite MLQ score will be negatively correlated with the composite score on AGI-Anxiety after accounting for indiscriminate proreligiousness (hypothesis 2a; H2a) and the composite MLQ score will be negatively correlated with the composite score of AGI-Avoidance after accounting for indiscriminate proreligiousness (hypothesis 2b; H2b). The indiscriminate proreligiousness scale was not used in the calculation; due to the sample size ($n = 54$), there was an expectation that the results would lack power. For H2a, the composite MLQ score was significantly correlated with AGI-Anxiety ($r = -.370, p = .006$). Further, the composite MLQ score was also significantly correlated with AGI-Avoidance ($r = -.362, p = .007$). Both hypothesis 2a and 2b were supported ($p < .01$). The results suggest that God attachment has a stronger relationship with transformational leadership than adult attachment.

Table 2

Correlations between Transformational Leadership, Adult Attachment and God Attachment

		ECR-AX	ECR-AV	AGI-AX	AGI-AV	TL
ECR-AX	<i>r</i>	1	.451**	.356**	.398**	-0.177
	<i>p</i>		0	0.006	0.002	0.192
ECR-AV	<i>r</i>	.451**	1	0.164	.302*	-0.145
	<i>p</i>	0		0.219	0.021	0.283
AGI-AX	<i>r</i>	.356**	0.164	1	.543**	-.370**
	<i>p</i>	0.006	0.219		0	0.006
AGI-AV	<i>r</i>	.398**	.302*	.543**	1	-.362**
	<i>p</i>	0.002	0.021	0		0.007
TL	<i>r</i>	-0.177	-0.145	-.370**	-.362**	1
	<i>p</i>	0.192	0.283	0.006	0.007	

Note: ECR-AX = Adult Attachment Anxiety; ECR-AV = Adult Attachment Avoidance; AGI-AX = God Attachment Anxiety; AGI-AV = God Attachment Avoidance; TL = Transformational Leadership (composite)

n = range from 56-60; *r* = Pearson's correlation; *p* = significance

p* < .05, two-tailed; *p* < .01, two-tailed

Question Two: The Unique Variance of God Attachment

The next research question was designed to see if a prediction could be made concerning the unique presence of God attachment over that of adult attachment in transformational leadership behavior. Accordingly, the second research question in this study asked, if after accounting for indiscriminate proreligiousness in a sample of religious leaders, does God attachment account for a unique variance in transformational leadership after accounting for the effects of adult attachment.

The second research question has two related hypothesis. The first states that after accounting for indiscriminate proreligiousness, composite AGI-Anxiety will account for a unique variance above composite ECR score (ECR-Anxiety and ECR-Avoidance) on composite MLQ (hypothesis 3a; H3a). The second states that after accounting for indiscriminate proreligiousness, composite AGI-Avoidance will account for a unique variance above composite ECR score (ECR-Anxiety and ECR-Avoidance) on composite MLQ (hypothesis 3b; H3b). The indiscriminate proreligiousness scale was not used in the calculation; due to the sample size ($n = 54$), there was an expectation that the results would lack power.

Multiple hierarchical regressions were used to first regress composite MLQ onto ECR-Anxiety ($\beta = -.125$) and ECR-Avoidance ($\beta = -.124$). The results were not significant ($R^2 = .045$, *adjusted* $R^2 = .007$, $F = 1.199$, $p = .310$). The second step regressed composite MLQ onto AGI-Anxiety and AGI-Avoidance. The results were significant for this step ($R^2 = .184$, *adjusted* $R^2 = .117$, $F = 2.759$, $p = .038$). In step 1 ECR-Anxiety and ECR-Avoidance accounted for 4.5% variability in the model and had almost the same

Beta weight. This seems to indicate that both scales contributed equally to the outcome. The outcomes of this 2 step hierarchical regression are charted in Table 3a and 3b. The research question was supported. A contribution of AGI-attachment was made over and above adult attachment on transformational leadership for both H3a and H3b ($\Delta R^2 = .139, p < .05$), the results are important because AGI attachment contributes significantly to the model. AGI attachment contributed 14% of variability on composite MLQ versus ECR attachment which contributed 4.5% of variability to the model. The significance of the outcome lacked power due to the small sample size. A larger sample size consisting of at least 107 participants would be necessary to achieve sufficient power ($f^2 = .15, \alpha = .05$) in this study.

Table 3a

Hierarchical Regression Predicting the Unique Variance of God Attachment over Adult Attachment on Transformational Leadership

Model	Variables	R ²	Adjusted R ²	R ² Change	F Change
1	ECR-AV ECR-ANX	.045	.007	.045	1.199
2	ECR-AV ECR-ANX AGI-AV AGI-ANX	.184	.117	.139	4.17*

Note: Dependent Variable = Transformational Leadership; ECR-AX = Adult Attachment Anxiety; ECR-AV = Adult Attachment Avoidance; AGI-AX = God Attachment Anxiety; AGI-AV = God Attachment Avoidance

* $p < .05$

Table 3b

Standardized and Unstandardized Coefficients for the Unique Variance of God Attachment over Adult Attachment on Transformational Leadership

Model	Variables	Unstandardized Coefficients B	Standardized Coefficients β	t	Sig.
1	ECR-ANX	-.265	-.125	-.815	.419
	ECR-AV	-.348	-.124	-.807	.423
2	ECR-ANX	.172	.081	.503	.617
	ECR-AV	-.282	-.1	-.689	.464
	AGI-AV	-.682	-.227	-1.431	.159
	AGI-ANX	-.538	-.265	-1.654	.105

Note: Dependent Variable = Transformational Leadership; ECR-AX = Adult Attachment Anxiety; ECR-AV = Adult Attachment Avoidance; AGI-AX = God Attachment Anxiety; AGI-AV = God Attachment Avoidance

Question Three: Insecure Adult Attachment and Secure God Attachment

The last research question sought to identify the presence of transformational leadership behavior in the absence of a secure adult attachment and the presence of secure God attachment. Accordingly, the third research question in this study asked if after accounting for indiscriminate proreligiousness, in a sample of religious leaders, will a person with an insecure adult attachment and a secure God attachment possess a transformational leadership behavior. It was hypothesized that after accounting for

indiscriminate proreligiousness in a sample of religious leaders, the relationship between ECR-Attachment and Transformational leadership will be moderated by AGI-Attachment (Hypothesis 4; H4). The indiscriminate proreligiousness scale was not used in the calculation; due to the sample size ($n = 54$), there was an expectation that the results would lack power.

The first step of the hierarchical regression began with composite MLQ being regressed onto ECR-Anxiety and ECR-Avoidance. The result was not significant ($R^2 = .045$, *adjusted* $R^2 = .007$, $F = 1.199$, $p = .310$). In the second step, composite MLQ was regressed onto AGI-Anxiety and AGI-Avoidance. The result was significant for this step ($R^2 = .184$, *adjusted* $R^2 = .117$, $F = 2.759$, $p = .038$). The third and last step regressed composite MLQ onto the interaction of ECR-Anxiety and AGI-Anxiety and the interaction of ECR-Avoidance and AGI-Avoidance. The results of this third step indicates that the interaction between ECR-Anxiety and AGI-Anxiety and the interaction of ECR-Avoidance and AGI-Avoidance contributes significantly to the model ($R^2 = .322$, $\Delta R^2 = .236$, $F = 3.727$, $p = .004$). The outcome of this 3 step model is illustrated in Table 4. Hypothesis 4 was supported because both the interaction between ECR-Anxiety and AGI-Anxiety ($\beta = .297$) and the interaction of ECR-Avoidance and AGI-Avoidance ($\beta = -.254$) indicates a change on the dependent variable, transformational leadership, and functions as a significant variance in the model. The coefficients related to this model are provided in Table 5. The standardized β coefficients were used to plot the effects of the interaction between ECR-Anxiety ($\beta = .036$) and AGI-Anxiety ($\beta = -.325$) and is illustrated in Figure 1. The interaction between ECR-Avoidance ($\beta = -.024$)

and AGI-Avoidance ($\beta = -.2$) is illustrated in Figure 2. Both figures depict the supported hypothesis (H4), indicating an inverse relationship between AGI attachment and ECR attachment. The results support God attachment having a direct moderating effect that predicts transformational leadership behavior and a moderating affect on adult attachment that will predict transformational leadership behavior.

Table 4

Hierarchical Regression Predicting the Unique Variance of God Attachment over Adult Attachment on Transformational Leadership

Model	Variables	R ²	Adjusted R ²	R ² Change	F Change
1	ECR-AV ECR-ANX	.045	.007	.045	1.199
2	ECR-AV ECR-ANX AGI-AV AGI-ANX	.184	.117	.139	4.17
3	ECR-AV ECR-ANX AGI-AV AGI-ANX ECR-AV x AGI-AV ECR-ANX x AGI-ANX	.322	.236	.139	4.808

Note: Dependent Variable = Transformational Leadership; ECR-AX = Adult Attachment Anxiety; ECR-AV = Adult Attachment Avoidance; AGI-AX = God Attachment Anxiety; AGI-AV = God Attachment Avoidance

Table 5

Standardized and Unstandardized Coefficients of the Interaction between ECR-Anxiety and AGI-Anxiety and the interaction of ECR-Avoidance and AGI-Avoidance

Model	Variables	Unstandardized	Standardized	t	Sig.
		Coefficients B	Coefficients β		
1	ECR-ANX	-.265	-.125	-.815	.419
	ECR-AV	-.348	-.124	-.807	.423
2	ECR-ANX	.172	.081	.503	.617
	ECR-AV	-.282	-.1	-.689	.464
	AGI-AV	-.682	-.227	-1.431	.159
	AGI-ANX	-.538	-.265	-1.654	.105
3	ECR-ANX	.076	.036	.236	.814
	ECR-AV	-.068	-.024	-.176	.861
	AGI-AV	-.601	-.2	-1.352	.183
	AGI-ANX	-.661	-.325	-2.112	.04
	AGI-ANX x ECR-ANX	.677	.297	2.369	.022
	AGI-AV x ECR-AV	-1.032	-.254	-2.083	.043

Note: Dependent Variable = Transformational Leadership; ECR-AX = Adult Attachment Anxiety; ECR-AV = Adult Attachment Avoidance; AGI-AX = God Attachment Anxiety; AGI-AV = God Attachment Avoidance

Figure 1

Interaction effects for AGI-Anxiety (Moderator) and ECR-Anxiety

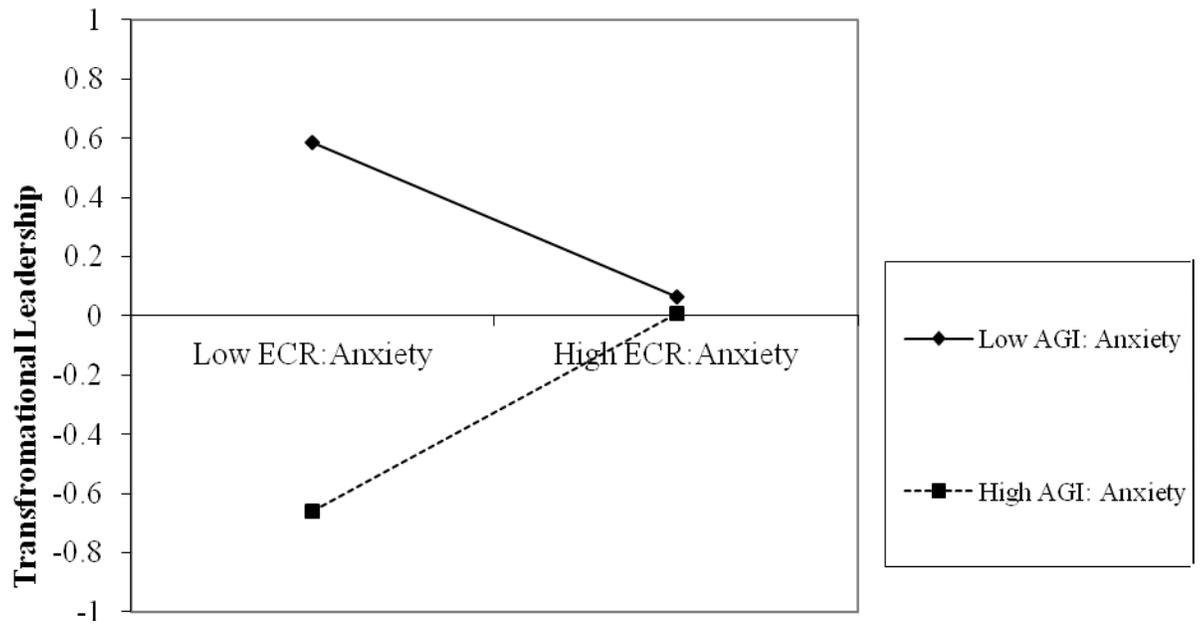
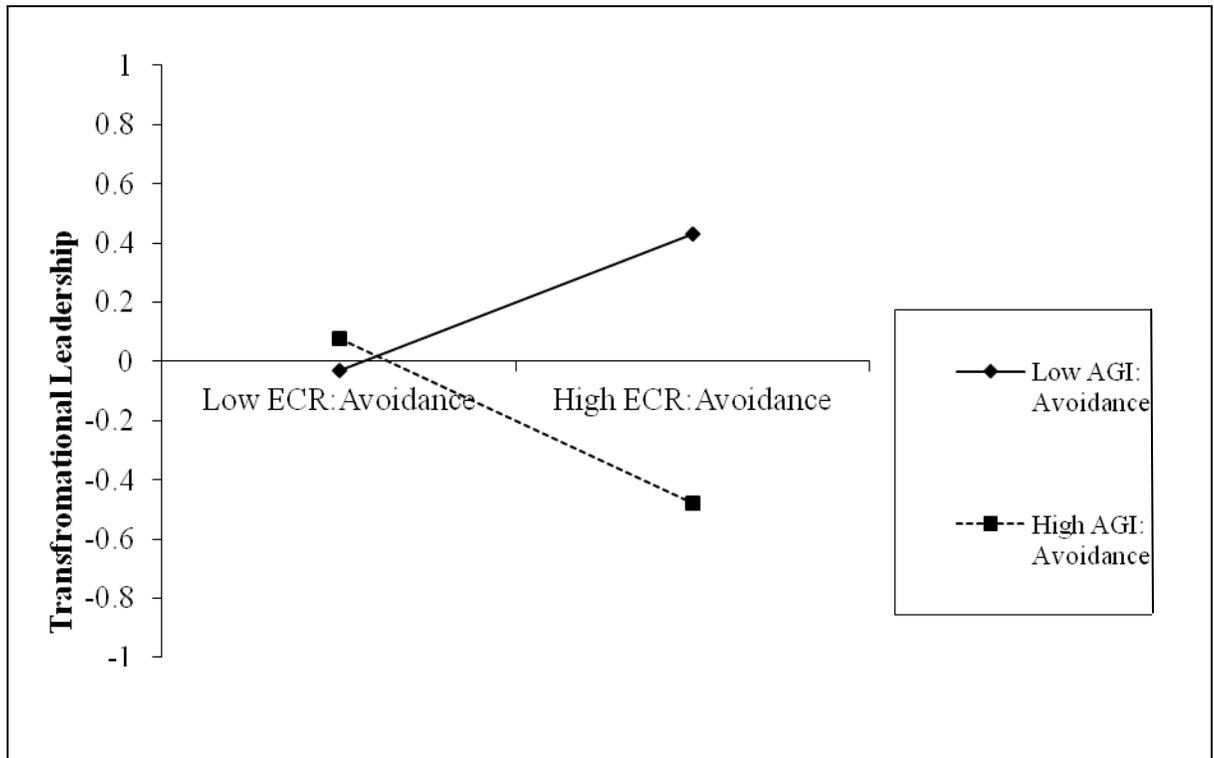


Figure 2

Interaction effects for AGI-Avoidance (Moderator) and ECR-Avoidance



Summary

This chapter delineates the steps used to analyze the data collected from the sample in order to see if there is a moderating relationship between adult attachment and God attachment on transformational leadership behavior in religious leaders, and to discover if God attachment contributes a unique variance after accounting for adult attachment. The research analysis presented in this chapter suggests that there is a moderating relationship between adult attachment and God attachment on

transformational leadership. Additionally, the results of data analysis also suggest that God attachment accounts for a unique variance on transformational leadership behavior after accounting for adult attachment.

CHAPTER FIVE: SUMMARY, DISCUSSION AND RECCOMENDATIONS

Summary of Findings

The purpose of this study was to discover if there is a moderating relationship between adult attachment and God attachment on transformational leadership behavior in religious leaders, and to discover if God attachment contributes a unique variance above adult attachment on transformational leadership behavior. There were three research questions this study addressed using the results of information obtained from a cross-sectional sample of chaplaincy students at a conservative Baptist Seminary. The hypothesis formulated for each of the research questions called for the use of the Indiscriminate Proreligiousness Scale: Personal Form (Pro-P; Pargament, et. al., 1987) to control socially desirable responses. This scale was not used in this study because of the insufficient power of the small sample size ($n = 54$).

The first research question asked if there is a relationship between transformational leaders, adult attachment and God attachment in a sample of religious leaders. This was answered using a zero-order Pearson's correlation. It was hypothesized that transformational leadership would be negatively correlated with both adult attachment anxiety and adult attachment avoidance. This hypothesis was not significantly supported by the study, although a negative relationship was indicated. It was also hypothesized that transformational leadership would be negatively correlated with both God attachment anxiety and God attachment avoidance. This hypothesis was significantly supported by the outcome.

The second research question asked if God attachment will have a unique variance above adult attachment in transformational leadership in a sample of religious leaders. Hierarchical multiple regressions were used in order to determine the unique variance God attachment has over adult attachment on transformational leadership. The first hypothesis states that God attachment anxiety will offer a unique variance above adult attachment on transformational leadership and the second hypothesis posits that God attachment avoidance will offer a unique variance above adult attachment on transformational leadership. Both hypotheses were supported. A significant contribution of God attachment ($p < .05$) was made over and above adult attachment on transformational leadership. God attachment contributed 14% of variability on composite transformational leadership versus adult attachment which contributed 4.5% of variability to the model.

Lastly, the third research question asked if a person with an insecure adult attachment and a secure God attachment possess transformational leadership behavior in a sample of religious leaders. It was hypothesized that in a sample of religious leaders, the relationship between adult attachment and transformational leadership would be moderated by God attachment. Analysis using hierarchical multiple regressions found support for this hypothesis. The interaction between adult attachment anxiety and God attachment anxiety and the interaction between adult attachment avoidance and God attachment avoidance had both a direct and indirect moderating relationship on transformational leadership.

Conclusions

The Relationship Between Transformational Leadership, Adult Attachment and God Attachment

The first research question asked if there is a relationship between transformational leaders, adult attachment and God attachment in a sample of religious leaders. The first hypothesis was supported where transformational leadership had a negative relationship with both adult attachment anxiety and adult attachment avoidance. The second hypothesis was also supported where transformational leadership was also negatively correlated with both God attachment anxiety and God attachment avoidance. Unlike the first hypothesis, the second hypothesis was significantly supported where God attachment anxiety and God attachment avoidance had a stronger relationship with transformational leadership than adult attachment anxiety adult attachment avoidance.

This study expected to find an inverse relationship between transformational leadership and the attachment constructs because of the expectation that the sample of chaplaincy students were likely to have a secure attachment to God. This is similar to assumptions made by Cassibba, Granqvist, Constantini and Gatto (2008) in their study that discovered what they considered to be an over-representation of secure-autonomous states in a sample of priests and religious people in comparison to a matched group of laypeople who were also Catholic.

Past studies have considered the compensatory hypothesis to explain the presence of a secure attachment with God as a substitute attachment figure in the absence of a secure adult attachment (Granqvist & Kirkpatrick, 2008; Kirkpatrick, 1998; Kirkpatrick,

2005). The correlations obtained in the first research question bring up some interesting observations concerning the compensation model. Because the relationship between God attachment and transformational leadership behavior is stronger than the relationship between adult attachment and transformational leadership behavior, this supports the remaining research questions in this study that make inquiry concerning the correspondence model. Future studies may identify the relationships between adult attachment style and the behavior of transformational leaders and God attachment and the behavior of transformational leaders in non-religious or nominally religious samples. This will serve to increase the ability to generalize the research findings.

The Uniqueness of God Attachment

The second research question asked if God attachment will have a unique variance above adult attachment on transformational leadership in a sample of religious leaders. There were two related hypothesis. The first states that God attachment anxiety will offer a unique variance above adult attachment on transformational leadership and the second posits that God attachment avoidance will offer a unique variance above adult attachment on transformational leadership. The outcome of hierarchical multiple regressions supports the research hypothesis. God attachment made a significant contribution over adult attachment on transformational leadership behavior. In fact, God attachment contributed 14% of variability on composite transformational leadership versus adult attachment which contributed 4.5% of variability to the model. To date, extant studies have not identified the existence of the unique contribution that God attachment has over adult attachment on the behavior of transformational leaders. This

finding is an important contribution to the literature because if God attachment predicts the presence of transformational leadership, then God attachment can potentially influence leadership capacity. This idea is predicated on the work of Popper and Amit (2009) who found that in a military sample, attachment predicts the ability or capacity to lead. Further assessment similar to the work of Popper and Amit (2009) relating to the capacity to lead that includes God attachment would be an interesting avenue of exploration given that God attachment uniquely predicts transformational leadership behavior over adult attachment. Further studies that consist of Christians and others with different religious affiliations who are leaders in non-religious contexts will increase the ability to generalize the results of the research findings and will be a fascinating line of inquiry.

The Interaction of Adult Attachment and God Attachment

The last research question sought to identify the presence of transformational leadership behavior in the absence of a secure adult attachment and the presence of secure God attachment. It was hypothesized that in a sample of religious leaders, the relationship between adult attachment and transformational leadership will be moderated by God attachment. Analysis using hierarchical multiple regressions found support for this hypothesis. The interaction between adult attachment anxiety and God attachment anxiety moderated transformational leadership behavior as did the interaction between adult attachment avoidance and God attachment avoidance. When AGI Anxiety is low, it moderates low ECR anxiety in transformational leadership, suggesting support for the correspondence model (Granqvist, 1998). On the other hand, low AGI avoidance

moderates high ECR avoidance in transformational leaders and suggests that the compensation model is supported. This is a significant finding because if God can be a substitute attachment figure (Beck & McDonald, 2004; Kirkpatrick, 1998), a transformational leader who has an insecure adult attachment can have a secure attachment to God. The present study contributes to extant literature regarding the compensation hypothesis (Beck & McDonald, 2004; Granqvist, 1998; Kirkpatrick, 1999) and also adds to prior research that has linked adult attachment to transformational leadership (Popper, Mayseless & Castelnovo, 2000). It is recommended that future studies be done where two groups of leaders are examined in a manner similar to the present study. Using comparison groups, it would be interesting to consider the differences in how adult attachment is moderated by God attachment in a sample of non-religious leaders and a sample of religious leaders.

Because attachment predicts the capacity to lead (Popper & Amit, 2009) and informs the ability to engage with others and be available during times of stress (Ainsworth, 1984; Bowlby, 1982/1969), and since transformational leadership also informs the ability of a leader to have good interpersonal relationships and be available during times of stress (Bass & Riggio, 2006; Carter, 2009; Kacmar, Carlson & Harris, 2013; Kark & Shamir, 2008; Popper, Amit, Gal, Mishkal-Sinai, Lisak, 2004), then engaging in activities that improve both adult and God attachment within the arena of clinical psychotherapy will be an important part of leadership development.

Implications for Clinical Practice

The use of attachment theory in the counseling office has extended to the development of treatment methods such as Emotion Focused Therapy and Interpersonal Neurobiology which are designed to improve attachment or even create attachment with another (Johnson, 2004; Siegel, 2012). Treatments that address attachment injuries or that will improve attachment to a significant other, including God can be a treatment option for those wishing to improve their relationships, including work relationships. The U.S. Joint Commission for the Accreditation of Healthcare Organizations (JCAHO) recognizes the role that spirituality plays in emotional and mental health (Miller & Thoresen, 1999) and endorses the inclusion of spiritual issues within the counseling office. Incorporating spiritual practices designed to foster closeness and connection with God may serve to improve attachment to God. Reinert, Edwards and Hendrix (2009) provide suggestions for working with religious clients that includes interventions that are informed by the client's style of attachment to God. An example of one intervention is scripture therapy (Garzon, 2005; Reinert, Edwards & Hendrix, 2009). Since a component of good leadership is the ability to forge good interpersonal relationships (Kouzes & Posner, 2012), clinical treatment may help leaders move towards an internal working model that improves their view of self and others, and by default, improve their ability to be leaders that foster good interpersonal relationships similar to transformational leaders.

Implications for Leadership Training and Program Development

Leadership development is an important indication of an organizations desire to be effective. As such, it is recommended that leadership development programs be

informed by recognition of the impact that adult attachment and God attachment can have on leaders. For example, military chaplains can potentially be dispatched to regions where there is a high level of stress and where they are placed in positions to help others. The ability of such chaplains to remain accessible to others is very likely to depend on the attachment style the chaplain has. This in turn will affect the accessibility of the Chaplain within interpersonal relationships. Popper, Mayseless and Castelnovo (2000) found that military leaders with poor attachments were not accessible to followers during times of stress.

In religious organizations, including organizations responsible for training and educating religious leaders, program features that foster connection with God may serve to increase God attachment thereby increasing the capacity to lead (Popper & Amit, 2009). Carter (2009) identified a relationship between transformational leaders and pastoral leader effectiveness. Since God attachment both predicts and moderates transformational leadership, developing and engaging in programs that promote connection to God may serve to improve attachment security and increase leadership effectiveness.

Limitations of the Study

The present research study answered questions based on a sample population of chaplaincy students at a conservative Baptist seminary ($n = 54$). As such, the external validity of the study was affected and the results will be limited in terms of generalizing to populations that are not similar to the research sample. The actual sample size obtained for this study was considerably less than what was expected and was not large

enough to obtain an adequate effect size. According to Field (2009), effect size is an indication of the ability to detect the magnitude of the results of the study and allows for the detection of variances in a sample, if they indeed exist. Another limitation of this study was the use of self-report surveys. Ideally, controlling for social desirability or indiscriminate proreligiousness (Crowne & Marlow, 1960; Pargament, et. al., 1987) since a religious population was used would serve to eliminate the effects of social desirability and proreligiousness on the outcome of this study. This would serve to protect the internal validity of the study. Since the present study was exploratory in nature, the transformational leadership self rating form was used. It should be noted that transformational leadership behavior is more accurately measured using both the rater and self-rater forms.

Summary

The purpose of this study was to discover if there is a moderating relationship between adult attachment and God attachment on transformational leadership behavior in religious leaders, and to discover if God attachment contributes a unique variance on transformational leadership behavior after accounting for adult attachment. Evidence was found to support both questions. Replicating this study with a larger sample is recommended since the sample for this study was not large enough for the results to have statistical power. As such, this study is exploratory with promising results that pave the way for further exploration of adult and God attachment styles of leaders. Further, the outcome of this study not only adds the attachment literature, but also adds to extant

studies concerning the developmental factors that contribute to the formation of transformational leaders.

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APPENDICES

Appendix A: Letter Requesting Permission to Conduct a Survey for Research

Dr. Steven Keith
Professor of Chaplaincy
Liberty Baptist Theological Seminary
1971 University Blvd.
Lynchburg, VA 24515

Re: Request to Conduct a Survey for Dissertation Study

Dear Dr. Keith:

I am writing to request permission to conduct a survey at your institution. I am a doctoral student in the Center for Counseling and Family Studies at Liberty University in Lynchburg, Virginia where I am conducting a dissertation study entitled “The Relationship between Transformational Leadership Behavior, Adult Attachment and God Attachment”.

More specifically, I am requesting authorization to invite seminary students at your institution to participate in an on-line survey. Participation will be voluntary and anonymous with no foreseeable risk to the participant. If approved, students will receive an email that will invite them to participate in a study by answering questions in a survey that will take approximately 10-15 minutes to complete. No costs will be incurred by the student as a result of participation in the study. I have attached a copy of the survey for your consideration.

I would greatly appreciate your consent to conduct this study at Liberty Baptist Theological Seminary. I am available to answer any questions or concerns you may have pertaining to the study and can be contacted by email at dfoulkes@liberty.edu or by phone at 917-846-9228.

If you are in agreement with this request to conduct research, please sign below and return this document via email to my attention. Alternately, please forward a letter of consent, authorizing me to conduct a survey at your institution on you Seminary’s letterhead.

Thank you for your consideration.

Sincerely,

Deborah E. Foulkes
Doctoral Candidate, Liberty University

cc: Dr. Fred Volk
Dissertation Committee Chairman, Liberty University

Approved by:

Dr. Steven Keith
Professor of Chaplaincy

Print name

Signature

Date

**Appendix B: Letter Requesting Permission to Use the Indiscriminate
Proreligiousness Scale**

Kenneth I. Pargament Ph.D.
Professor of Psychology
005 Williams Hall
Bowling Green State University
Center for Family & Demographic Research
Bowling Green, OH 43403-0218

Re: Permission to Use the Indiscriminate Proreligiousness Scale:
Personal Form

Dear Dr. Pargament:

I am a doctoral student at Liberty University. I am writing my dissertation under the guidance of committee chairman, Dr. Fred Volk. My proposed dissertation is tentatively entitled *The Relationship between Transformational Leadership Behavior, Adult Attachment and God Attachment*. I am requesting your permission to reproduce and use the Indiscriminate Proreligiousness Scale: Personal Form (Pro-P) in my research study.

Please indicate your permission to use the Pro-P by signing by signing your consent below and forwarding this approval via email to my attention. Alternately, please forward a letter of consent, authorizing me to use the Pro-P on your institution's letterhead. If there are any terms or conditions you would like me to adhere to when using the Pro-P, please let me know.

I can be reached at dfoulkes@liberty.edu. My mobile number is 917-846-9228. I look forward to hearing from you.

Sincerely,

Deborah Foulkes
Doctoral Candidate, Liberty University

cc: Dr. Fred Volk
Dissertation Committee Chairman, Liberty University

Approved by:

Kenneth I. Pargament Ph.D.

Professor of Psychology, Bowling Green State University

Print name

Signature

Date

Appendix C: Recruitment Letter

Deborah Foulkes

dfoulkes@kean.edu

917-846-9228

Re: Request for Your Participation in a Research Study

Dear Chaplaincy Candidate:

As a graduate student in the Center for Counseling and Family Studies at Liberty University, I am conducting research as part of the requirements for a Ph.D. in Counseling. The purpose of my research is to better understand the developmental factors that influence the behavior of religious leaders. The study will seek to discover how an attachment to God affects leadership behavior.

Participants in this study must be 18 years of age or older, and must be enrolled in the Chaplaincy Program at Liberty University. It should take approximately 10-15 minutes to complete the survey. Your participation will be completely anonymous and no personal, identifying information will be required.

To participate, please select the link below. The link will take you to a webpage where you will be asked to read a consent document. The consent document contains additional information about my research. If you are in agreement with the terms of your participation in the research study, please select "I agree" on that page. You will then be able to access a survey link that will allow you to take part in the survey. Upon completion of the survey, if you would like to see your leadership behavior profile, results can be provided to you.

Thank you for your consideration.

Sincerely,

Deborah E. Foulkes
Doctoral Candidate

cc: Fred Volk, Ph.D.,
Dissertation Committee Chairman, Liberty University

Appendix D: Informed Consent

Title of study: The Relationship between Transformational Leadership Behavior, Adult Attachment and God Attachment

Principal Investigator: Deborah E. Foulkes

Liberty University
Center for Counseling and Family Studies

Overview

You are invited to participate in a research study that will examine the relationship between transformational leaders, adult attachment and God attachment. You were selected because of your affiliation with an institution that provides religious training and because you have indicated that you are in a chaplaincy program where leadership is a component of your training. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Deborah E. Foulkes, a doctoral candidate in the Center for Counseling and Family Studies at Liberty University is conducting this study.

Confidentiality

Participation in this study is anonymous. You are not required to provide your name in order to ensure that your response to the survey remains anonymous. The results of your anonymous survey will be stored in a secure location and will only be viewed by researchers associated with this study. Publication of the results of this study may include demographic information and a statistical analysis of your response; it will not include any information that will disclose your identity.

Voluntary Nature of the Study

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships. You have the right to decide to withdraw from this study at any time as your participation is at will.

Procedure

It will take approximately 15 minutes to complete the survey. You are not obligated to answer every question. If you decide to participate in the study, please read the instructions before answering and select the “submit” button to turn in your answers.

Benefits

There are no direct benefits for participating in the study. Your participation in this study will contribute to the understanding of the developmental factors that influence the behavior of religious leaders. This study is considered minimal risk, which means that the risks involved are no more than a participant would encounter when going about his or her daily activities.

Contacts and Questions

If you have any questions during or after the completion of the study, please feel free to contact Ms. Deborah Foulkes at dfoulkes@liberty.edu and Dr. Fred Volk at fvolk@liberty.edu. Dr. Volk is the faculty advisor and the dissertation committee chairman for Deborah Foulkes. If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

Statement of Consent

I have read and understood the informed consent document. I acknowledge that I am participating in this study at will and can withdraw from this study at any time. My questions have been answered and I consent to participate in the study.

To proceed to the survey, select [Take the Survey](#)

Appendix E: Demographic Information

Sex: Male ___ Female ___ Birth Year: _____

Race: White ___ Black ___ Latino ___ Asian ___ Native American ___

Other (please specify) _____

Number of people you currently supervise: _____

Total number of years as a leader (including current position): _____

Select the option that best describes the organization where you lead :

Church ___ Para-Church ___ Corporate ___ Industrial ___ Agricultural ___

Military ___ Health ___ Education ___ Other (please specify) _____

Job Title: _____

What best describes your management level?

I am the only manager in my organization ___

First-level (directly supervise and manage others) ___

Mid-level (supervise other managers and report to a higher level manager) ___

Upper-level (you rely on the information provided by a manager below your level) _____

Rate risk of physical harm to you or others in the workplace environment:

No Risk ___ Low Risk ___ Moderate Risk ___ High Risk

Age you became a born-again Christian

13 yrs or younger ___ 14-22 yrs ___ 23 yrs or older ___ Not applicable _____

My parents had a close personal relationship with God

Strongly Disagree ___ Disagree ___ Agree ___ Strongly Agree___

Appendix F: Dissertation Defense Announcement

Dissertation Defense: April 24, 2015

9:00 – 10:00 am

Center for Counseling and Family Studies

Conference Room

Dissertation Title: THE RELATIONSHIP BETWEEN TRANSFORMATIONAL
LEADERSHIP BEHAVIOR, ADULT ATTACHMENT AND
GOD ATTACHMENT

Ph.D. Candidate: Deborah Elizabeth Foulkes

Committee: Fred Volk, Ph.D., Committee Chair

Fernando Garzon, Psy.D., Committee Member

Melvin Pride, Ph.D., Committee Member