

Seven Scales to Measure the Seven Beatitudes in Leaders

JOHN KILROY

Fresno Pacific University

CORNÉ J. BEKKER

Regent University

MIHAI BOCARNEA

Regent University

BRUCE E. WINSTON

Regent University

ABSTRACT: This study presents the development of seven five-item scales to measure leadership traits in the seven Beatitudes found in Matthew 5: 3-10. The Cronbach's alpha reliability coefficients for these scales are .86, .95, .89, .92, .93, .93, and .92. Convergence validity was demonstrated by significant positive correlations for all seven scales with the Essential Servant Leadership Behavior scale and significant negative correlation with the Despotic Leadership scale. The value of the seven scales lies in their ability to assist researchers to compare leadership effectiveness with the seven representative virtues and, in time after normative data are developed, to offer a leadership tool for leadership selection and development.

Key Words: beatitudes, leadership, ethical leadership, spiritual leadership measuring ethical leadership

INTRODUCTION

This study builds on Winston's (2002) conceptual work about the Beatitudes from Matthew 5:3-9 being the virtues base of ethical leadership. Jesus spoke the seven Beatitudes as part of his Sermon on the Mount. No valid scale development work has been done on Winston's conceptual propositions or, for that matter, on the Beatitudes as related to leadership. A premise for this paper is that each Beatitude, of the seven found in Matthew 5: 3-9, is a separate concept and, as such, we developed a separate scale for each virtue. As a corollary to this, the authors posit that Beatitude in general is not a single concept and as such, we did not attempt to measure Beatitude. This study proposes seven scales, one instrument for each of the seven Beatitudes stated below in the Matthew 5:3-9 passage:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will be shown mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called sons of God (NIV).

The term "Beatitude" does not exist in the Bible but is a term that, according to Langan (1977) means "happiness." Winston (2002) suggested that a leader's foundational values yield beliefs, beliefs yield intentions, intentions yield behavior. Winston further posited that a leader's behavior forms the follower's attitude, and the follower's attitude affects the follower's behavior (p. IV). Bass and Steidlmeier (1999) noted that "with the renewed emphasis upon leadership in both strategic management and business ethics, the virtues and moral character of leaders have taken centered stage" (p. 194). Winston's suggestion established a circular pattern of the leader's behavior influencing the formation of the followers' behavior, which in turn, influences or reinforces the leader's behavior.

The concept of leader-follower influence is not new to leadership research and is incorporated in one's personal and group efficacy belief (Bandura, 1997). In the Beatitudes, Jesus exhorted his followers to (a) demonstrate humility and a willingness to learn; (b) have compassion for others; (c) exhibit controlled discipline, wisdom, and compassion; (d) be highly focused; and (e) be a peacemaker. According to Winston (2002), these characteristics represent the "inward traits and principles that a godly person possesses" (p. 135). This argument links spirituality and leadership, which has gained popularity among researchers and leadership practitioners (Burke, 2006; Fry, 2003; Klenke, 2005; Kriger & Seng, 2005; Mitroff & Denton, 1999).

Virtues Research

The premise that a leader's behavior is reflective of his or her virtues and influences both followers and organization (Mitroff & Denton, 1999) is neither a new position nor is it limited to a biblical perspective. For instance, Northouse (2007) suggested that leadership decisions were "informed and directed by their ethics" reflecting the virtues and motives of the individual (p. 342). Northouse further stated that virtue-based theories focus on "who the leader is as a person and that virtues and moral abilities can be acquired and learned through practice" (p. 345). Writing on leadership, Kriegbaum (1998) asserted that values control behaviors, which are based on one's belief, and whoever influences a group's core value is in fact the leader who has the responsibility to direct followers toward the right goals. Behr (1998) stipulated, "Those who practice virtue-centered leadership create the organizational integrity needed to compete in an ever-changing world" (p. 51). Northouse (2007) further stipulated that the values leaders promote influence organizational values. Northouse's position on values supports Winston's (2002) concept that a leader's behavior forms the followers' attitudes, and the followers' attitude affects their behavior, consequently forming the values displayed within an organization.

Kriger and Seng (2005) discussed the values and concepts of spiritual leadership within Buddhism, Christianity, Hinduism, Islam, and Judaism, which represent the five major religions and encompass 72 percent of the world's population. Their research of the various religions suggest that a leader's actions are based upon religious values and teachings, and as the leader practices his or her beliefs, followers eventually internalize the behavior, thereby becoming part of the organization's values. However, Kriger and Seng suggested the knowledge of how values, based upon one's religion, can deepen the

practice of leadership in organizations is under-discussed and under-researched, even though a literature review of the religious teachings demonstrated a connection. Kriger and Seng hypothesized that a leader's values will shape the leader's behavior and have a direct effect on the subordinates' commitment, which in turn impacts the organizations performance. Kriger and Seng's 17 characteristics are compared with the Beatitudes in Table 1.

The present review of values and spirituality research demonstrates a connection of the leader's virtue to his or her behavior and the influence on followers and the organization.

According to Winston (2002), a leader's behavior is the outward demonstration reflecting embraced virtues and the leader's approach toward life based upon a foundation of Agapao love. Klenke (2005) believed that strong corporate cultures evolve when employees and managers share similar values, which form the organization mission and values.

Blanchard and Hodges (2005) posited that "values are the non-negotiable principles that define character in a leader" (p. 90). Bandura's (1997) work supported Blanchard and Hodges perspective when he stated that "efficacy beliefs are concerned not only with the exercise of control over action but also with the self-regulation of thought processes, motivation, and affective and physiological states" (p. 36).

Blanchard's (2007) position on beliefs is that beliefs are the essence of the person's purpose and values. Blanchard further stipulated that organizational values define leadership and the way employees act on a day-to-day basis while pursuing the organization's purpose and future. Blanchard suggested that organizations work more effectively and avoid unethical situations if clear visions and values are established. Similarly, Fry (2003) proposed that a leader "should lead by values that drive out fear and abuse of the workplace and engage the hearts and minds of the people" (p. 704). Blanchard and Fry complemented Northouse's (2007) position that leaders have an impact in the establishment and sharing of personal, team, and organizational values.

DEVELOPMENT OF THE ITEMS FOR THE SEVEN SCALES

The leadership virtues, as inspired by the Beatitudes spoken by Jesus and recorded in the Gospel of Matthew 5:3-9, have been a source for teachings within Christian communities for centuries. The Beatitudes encourage the Christian leader to be (a) humble and teachable, (b) show concern for others, (c) demonstrate controlled discipline, (d) display wisdom and compassion, (e) be highly focused,

Table 1: Connection of the Beatitudes, Leadership Values, and Kriger and Seng's 17 Spiritual Characteristics

Beatitude	Leadership Value	Spiritual Characteristics*
Blessed are the merciful for they will be shown mercy. Blessed are the meek, for they will inherit the earth.	Compassionate, merciful	Forgiveness
Blessed are those who mourn for they will be comforted. Blessed are the pure in heart for they will see God.	Concern for others and highly focused	Kindness
Blessed are those who hunger and thirst for righteousness for they will be filled.	Continually seeks what is right	Integrity
Blessed are the merciful for they will be shown mercy. Blessed are the meek, for they will inherit the earth.	Compassionate, merciful	Compassion/ empathy
Blessed are those who hunger and thirst for righteousness for they will be filled.	Righteousness	Honesty/ truthfulness
Blessed are the merciful for they will be shown mercy.	Compassionate, merciful	Patience
Blessed are the peacemakers for they will be called sons of God.	Peacemaker	Courage/inner strength
Blessed are those who hunger and thirst for righteousness for they will be filled.	Righteousness	Trust
Blessed are the poor in spirit for theirs is the kingdom of heaven.	Humble	Humility
Blessed are those who mourn for they will be comforted.	Concern for others	Loving kindness
Blessed are the peacemakers for they will be called sons of God.	Peacemaker	Peacefulness
Blessed are the poor in spirit for theirs is the kingdom of heaven. Blessed are the pure in heart for they will see God. Blessed are those who mourn for they will be comforted.	Humble Focused and concern for others	Thankfulness Service to others
Blessed are those who mourn for they will be comforted.	Controlled discipline	Guidance
Blessed are the peacemakers for they will be called sons of God.	Peacemaker	Joy
Blessed are those who mourn for they will be comforted.	Controlled discipline	Equanimity
Blessed are the poor in spirit for theirs is the kingdom of heaven. Blessed are the peacemakers for they will be called sons of God.	Humble and peacemaker	Stillness/inner peace

* Kriger and Seng (2005)

and (f) act as a peacemaker (Winston, 2002). Kolbell (2003) strengthened the importance of the Beatitudes by stating, “We will not find one single statute, law, commandment, proverb, parable, or homily in the entire Bible that is not in some way reflected in one of the verses” (p. 13). The virtues inspired by the Beatitudes could be considered part of the Christian culture or, from an organizational view, the espoused values that Schein (1992) called “publicly announced principles and values that the group claims to be trying to achieve” (p. 9). Lord and Brown (2001) believed that values are “used in generating and evaluating behavior, cognition, and affect . . .” [and that] “. . . leadership works best when there is a match between the identity level of followers and the focus of the leader” (pp. 136-137). Therefore, the Beatitudes are seven leadership virtues producing leadership behaviors.

The researchers developed 12 items for each of the seven Beatitudes and submitted the 84 items to a panel of three experts familiar with the Beatitudes and with Winston’s (2002) work and asked the panel of experts to review the 12 items for each Beatitude and determine if, in each expert’s opinion, there was face validity to the items. The three experts confirmed the face validity of the items and recommended minor changes to wording.

Each of the 84 items used the following response scale:

Not at all like him/her 1 2 3 4 5 6 7 Exactly like him/her.

The First Beatitude: Blessed are the Poor in Spirit

Winston’s (2002) description of the first leadership virtue inspired by the Beatitudes, “Blessed are the poor in spirit” (Matt. 5:3), stipulates that followers of a leader who values being humble and teachable would observe humility and teachableness (pp. 22-27). Table 2 was derived from Winston’s work.

The Second Beatitude: Blessed Are Those Who Mourn

The second leadership virtue, concern for others, is inspired by the second beatitude: “Blessed are those who mourn for they will inherit the earth” (Matt 5:4). The Greek word *penteo* is translated into English as “mourn” meaning a great concern for others. Concern for others is demonstrated by a leader who understands the value of employees to rest, has compassion for employees, and seeks to right injustices (Kolbell, 2003; Winston, 2002).

The work of Dennis and Bocarnea (2005) as well as Patterson (2003), define the altruism construct of a servant leader as a leader who demonstrates concern for the welfare of others. Fry (2003) posits a similar definition of altruistic love as a leader who shows “genuine care, concern, and appreciation for both self and others” (p. 695). If a leader values others, then the leader’s behavior would demonstrate his or her caring for others (Winston, 2002).

The Third Beatitude: Blessed are the Meek

The third Beatitude is “Blessed are the meek for they will inherit the earth” (Mathew 5:5). The Greek term

Table 2: Items for the First Beatitude: Blessed Are the Poor in Spirit for Theirs is the Kingdom of Heaven

Item Number	Item
1	My supervisor asks questions of us in order that she/he might learn about a problem or situation at work.
2	My supervisor is humble.
3	My supervisor shows a genuine interest in the work we do.
4	My supervisor’s behavior implies that she/he does not know everything.
5	My supervisor teaches employees how to solve problems.
6	My supervisor shows respect for us in both her/his behavior and words.
7	When I have a concern about work, my supervisor listens to me and considers my opinions in her/his decisions.
8	If someone asked me for an example of a humble supervisor, I would willingly say that my supervisor is a great example.
9	My supervisor gives credit for success to the employees in the organization.
10	My supervisor openly admits her/his weakness.
11	My supervisor willingly admits when she/he doesn’t know something.
12	My supervisor uses her/his emotions and honestly in working through conflict.

Table 3: Items for the Second Beatitude: Blessed Are Those Who Mourn for They Will Be Comforted

Item Number	Item
1	My supervisor seeks to pay me adequately for the work that I do.
2	If I need time off for personal issues my supervisor does all that she/he can to accommodate me.
3	My supervisor's behavior shows that she/he is concerned about my well-being.
4	My supervisor makes decisions with my best interest in mind.
5	If I needed financial, help my supervisor would do all that she/he could to help me.
6	My supervisor does all that she/he can to balance my workload so that I am not overworked.
7	After we finish a big project, my supervisor gives time for all involved employees to pause and reflect on what we did.
8	My supervisor cares for me as a person.
9	My supervisor cares for other departments in the organization and seeks to do what is right for everyone in the organization rather than just for her/his department.
10	My supervisor puts the interests of others before her/his own interests.
11	My supervisor does all that she/he can to accommodate my needs in the workplace.
12	My supervisor is concerned about my emotional well-being.

Table 4: Items for the Third Beatitude: Blessed Are the Meek for They Will Inherit the Earth

Item Number	Item
1	When my supervisor gets angry, it is for a just cause.
2	My supervisor uses necessary discipline to teach and train.
3	My supervisor controls her/his temper in the workplace.
4	My supervisor seeks to know why something went wrong before she/he reacts.
5	My supervisor uses her/his power in the organization wisely.
6	My supervisor seeks to have me learn from my mistakes.
7	If my supervisor has to terminate an employee she/he will seek to help the employee get another job.
8	My supervisor believes that most of the mistakes are caused by factors other than the employee.
9	My supervisor does not demean employees in her/his words or actions.
10	My supervisor does not punish employees as an example to others.
11	My supervisor welcomes disagreements from employees.
12	My supervisor uses her/his emotions wisely in working through conflict.

associated with meek is *praus*, which is translated as “controlled discipline” meaning the application of humility through demonstrated patience, calmness, and teaching of others (Winston, 2002). Howell (2006) notes the third Beatitude captures the inner attitude of the leader who never advances her/his own agenda but instead shows love and compassion. Leaders operating within this virtue seek to find the cause of problems and solutions versus over-reacting, trying to place blame, or persecuting employees.

The above behaviors demonstrated by leaders instill a sense of trust in employees, encouraging them to “take risks” (Winston & Patterson, 2006).

Leadership focused on finding the cause, rather than fixing blame, provides intrinsic motivation manifested through “autonomy, competence, and relatedness” (Fry, 2003, p. 699). Through their demonstrated behavior of showing concern for followers, leaders influence followers to make a connection with the organizational goals and

values, thereby raising their level of effort and in turn the leader's effort. By removing a fear of blame or retribution from the workplace, leaders would engage the whole person toward organizational goals, which Fry sees as representative of transformational leadership. Therefore, if a leader values controlled discipline, the observable behavior would be her or his patience, calmness, and willingness to teach.

The Fourth Beatitude: Blessed Are Those Who Hunger and Thirst for Righteousness

"Blessed are those who hunger and thirst for righteousness for they will be filled" (Matt 5:6), is the fourth Beatitude from which the virtue of righteousness is inspired. The leadership behavior demonstrated by this Beatitude is a leader who continually seeks what is right and just and expresses himself or herself in specific acts (Allen, 1953; Howell, 2006; Kolbell, 2003; Winston, 2002). Klenke (2005) writes that transformational leaders operate out of a deeply held personal value system that includes the values of justice and integrity. Kouzes and Posner (2001) emphasize that leaders should build relationships based on trust, respect, and caring.

The Greek terms translated as hunger and thirst are *pein* and *dipsao* meaning "famished or crave for and to thirst" (Winston, 2002, p. 51). The Greek term trans-

lated as righteousness is *dikaisoune* translated "holy, just, right and equity," which Winston noted is the "unfolding of an ethical leader from the Beatitudes" (p. 54). A leader who values wisdom, understanding, counsel, and righteousness would demonstrate the virtue of the fourth Beatitude by continually seeking what is good, just, right, and equitable for employees and organizations through specific acts (Winston, 2002). Howell (2006) noted such a leader would express this Beatitude through specific acts. The "presence of righteousness is obvious because of the mutual presence of the spirit of wisdom (knowing what is right for the situation) and understanding (ability to put action to thoughts)" (Winston, 2002, p. 58). Recognition received by leaders is indicative of their focus on the organization and employees versus a focus on self-aggrandizing (Winston, 2006; Howell, 2006; Allen, 1953).

The knowledge of doing what is right is reflective in the ethical conduct of the leader and is a part of the leadership virtue stated in the fourth Beatitude. As Klenke (2005) noted, there is a linkage between the ethical behavior of the leader and effective leadership; the company's moral health is a reflection of the values leaders' model. Lord and Brown (2001) drew a similar linkage as Klenke, noting that a leader's values influence her/his behavior and the goals and behaviors of the followers and the organization culture.

Table 5: Items for the Fourth Beatitude: Blessed Are Those Who Hunger and Thirst for Righteousness for They Will Be Filled

Item Number	Item
1	My supervisor seeks what is right for the organization.
2	My supervisor explains to employees what is right for the organization so that we can do the right things.
3	If a news crew showed up at my supervisor's office, I would know they were there to find out about something good rather than something bad.
4	An investigative reporter would not be able to find anything unethical in my supervisor's conduct.
5	My supervisor does the right things even if it is detrimental to him/her personally.
6	When my supervisor asks me to do something, I know it is for the right reason.
7	I trust my supervisor to make the right decision in the work place.
8	My supervisor acts ethically in all aspects of her/his life to the best of my knowledge.
9	My supervisor earns the respect of everyone in the organization.
10	People in the organization seek out my supervisor to ask her/his opinion about what they should do in difficult situations.
11	Rather than treating all people in the organization in the same manner, my supervisor treats everyone justly, providing to each person what that person needs.
12	My supervisor demonstrates wisdom in her/his decisions.

Specific acts by a leader who values wisdom, understanding, counsel, and righteousness will continually extract what is good, just, right, and equitable by developing a relationship with followers “based on mutual respect and caring” (Kouzes & Posner, 2001, p. 85), which develops the follower and the leader. To Kouzes and Posner, such actions demonstrate self-awareness and a willingness to be taught that exemplifies the previous Beatitudes contributing to Winston’s (2002) concept that each Beatitude draws upon the previous virtue and builds a linkage to the next.

Therefore, if a leader values wisdom and understanding, the observable behavior would be his/ her continual seeking of what is good, just, right, and equitable for employees and the organization through specific acts.

The Fifth Beatitude: Blessed Are the Merciful

The fifth Beatitude is: “Blessed are the merciful for they shall be shown mercy” (Matt. 5:7). The Greek word associated with merciful is *eleemon* meaning compassion or mercy displayed by a leader. A leader who embraces the virtue inspired by the fifth Beatitude would listen to

followers and display a compassion for their mistakes. By their actions, leaders influence followers to show compassion and mercy to each other for mistakes, resulting in a willingness by all followers to take calculated risks (Winston & Patterson, 2006; Winston, 2002). Howell (2006) writes that this is not just an inner attitude but also something you do toward others, as in the act of listening with mercy. Allen (1953) writes that “if we are not merciful, then we are blocking God’s mercy out of our own lives” (p. 145) and for anyone “to not extend mercy is to know hate, revenge, and destruction” (p. 148).

Leaders who look at the organization and social systems within which people operate understand the influential forces at work that develops the leaders’ “compassion and empathy,” thereby undermining “attitudes of blame and guilt” (Senge, 1990, p. 171). Kouzes and Posner (2006), when addressing the legacy of leaders, expanded the concepts of Senge (1990) and Fry (2003), suggesting that within the complexity of organizational challenges, leadership demonstrating forgiveness and grace supports the growth of employees by extending to them the very grace and opportunity the leader received. Therefore, if a leader

Table 6: Items for the Fifth Beatitude: Blessed Are the Merciful for They Will Be Shown Mercy

Item Number	Item
1	My supervisor seeks to learn the heart of the employee when determining what to do in a situation in which the employee failed.
2	My supervisor is compassionate when dealing with employees.
3	My supervisor looks beyond the policies and deals with people mercifully.
4	My supervisor when disciplining employees looks to the future and seeks long-term improvement rather than short-term punishment.
5	My supervisor forgives and forgets (must do both) rather than holds a grudge.
6	My supervisor’s kindness makes it easier to tell him/her when I do something wrong.
7	Even when punishment is warranted, my supervisor avoids using punishment except as a last resort.
8	When a problem occurs, my supervisor seeks to understand the situational factors in order to determine if the employee was wrong or not.
9	Employees in other departments, other than my own, tell me that they think my supervisor is compassionate.
10	If an employee quits to take a perceived better job but came back after awhile because the employee made a bad decision and wanted her/his own job back (presuming it was available) my supervisor would welcome him/her back and not hold the employee’s leaving against him/her.
11	If my supervisor makes a mistake that causes me problems and if I show my supervisor that I don’t hold this against her/him, my supervisor would show me that she/he values my forgiving behavior.
12	My supervisor’s compassionate approach to problems makes it easier for employees to openly discuss problems.

values compassion and is merciful, the observable behavior would be her/his listening and showing of compassion.

The Sixth Beatitude: Blessed Are the Pure in Heart

The sixth Beatitude, found in Matthew 5:8, is “Blessed are the pure in heart for they will see God.” Winston (2002) notes there are two Greek terms associated with pure in heart: *katharos*, translated meaning “clear, clean, and pure,” and *kardia*, meaning “heart, thoughts, and feelings” (p. 72). This virtue indicates someone who is highly focused, an intensity of purpose (Winston, 2002; Winston & Patterson, 2006). Howell (2006) believes such a leader is singular in mind and is focused on one goal. Leaders taking on this virtue focus on the mission of the organization by aligning followers’ values, commitments, and energy to accomplish the organizations objectives (Winston, 2002; Winston & Patterson, 2006).

A leader transmits the value and importance of an organization’s purpose through the support and encouragement provided to followers and how he or she personally faces difficult times. Through the visibly focused behavior of the leader, followers develop trust and respect for leaders resulting in the followers’ increased motivation and commitment (Yukl, 2002). Yukl’s view of a transformational leader depicts the behavior of a leader who values being focused on the organization’s mission. The virtue of being pure in heart or highly focused as noted in the sixth Beatitude.

Kouzes and Posner (2006) encapsulate the concepts expressed by Schein (1992), Winston (2002), and Yukl

(2002) and the virtue of the sixth Beatitude by noting leadership must be “flexible in style but firm on standards” (p. 48) that brings about a team of diverse individuals who are then demonstrating “a unison toward an ennobling future” (p. 48). Therefore, if a leader values being highly focused, the observable behavior would be her/his intensity and focus on the organization’s objectives.

The Seventh Beatitude: Blessed Are the Peacemakers

The seventh Beatitude is: “Blessed are the peacemakers for they will be called sons of God” (Matt. 5:9). Winston (2002) notes that the Greek term *eirenopoios* used in this Beatitude is translated peacemaker, which is one who promotes peace and who causes peace and quietness. Winston explains that the leader who values being a peacemaker is a leader actively pursuing peace and unity in the work environment. Howell (2006) contributes to this understanding by noting that the leader is aggressively engaging in making peace or reconciliation. To be a peacemaker at work, the leader must first experience peace in her/his own life before attempting to instill it in the organization (Winston). This requirement of first experiencing the value in the leader’s personal life is not a unique requirement for the seventh Beatitude but, rather, it is a foundational understanding for all seven virtues. Winston and Patterson (2006) suggest the seventh Beatitude requires “all prior six virtues to be in place and fully practiced” and by embracing peace, a leader would demonstrate a “successful and intentional management of tension and the resolution of conflict” (p. 32).

Table 7: Items for the Sixth Beatitude: Blessed Are the Pure in Heart for they Will See God

Item Number	Item
1	My supervisor is focused on her/his job.
2	My supervisor has integrity in that what she/he says aligns with what she/he does.
3	My supervisor keeps “the main thing the main thing” and is not diverted from doing what needs to be done in the organization.
4	My supervisor’s behavior makes it evident that she/he lives the organization’s mission statement.
5	My supervisor reminds employees about the organization’s mission at every meeting.
6	My supervisor is not distracted by “good” ideas that might pull her/his attention away from the main purpose of the organization.
7	My supervisor means what she/he says.
8	My supervisor’s motives are aligned with both her/his words and actions (must have both aligned).
9	My supervisor is truthful.
10	My supervisor would not try to cover up a mistake that she/he made.
11	My supervisor really believes in what the organization stands for.
12	My supervisor really is the person that she/he portrays.

Table 8: Items for the Seventh Beatitude: Blessed Are the Peacemakers For They Will Be Called Sons of God

Item Number	Item
1	My supervisor seeks to build unity in the workplace.
2	My supervisor seeks to help resolve conflict in the workplace.
3	My supervisor has peace in her/his personal life, to the best of my knowledge.
4	My supervisor intervenes in employees' relationships as needed to reduce conflict.
5	My supervisor recognizes that peace is not the absence of conflict but the intentional resolution of conflict.
6	My supervisor uses conflict wisely to resolve problems in the organization.
7	My supervisor looks for alternative solutions to problems such that all parties are benefited by the solution.
8	My department is perceived as a peaceful place by people outside the department.
9	My supervisor encourages open discussion of disagreement among employees on all workplace topics.
10	My supervisor respects the opinions of people who disagree with him/her.
11	My supervisor is not afraid to confront conflict and work to resolve it.
12	My supervisor accepts solutions to problems when the solution did not come from her/him.

Howell (2006) notes that such a leader is one who thrashes through issues, listening, learning, testing out ideas, and understanding why others think as they do. Kolbell (2003) draws a similar image of a leader who attempts to "live peaceably with others under circumstances that are not always easy" she/he is a leader who is "reflexive, anticipate, prepare, and assume a disposition that allows for peace" (pp. 116-117). The leader described by Howell and Kolbell above can be viewed in a global light as well when she/he uses conflict to cause, create, or maintain peace or when demonstrating consideration of the various cultures of followers to bring about or maintain a peaceful work environment (Winston & Patterson, 2006).

Kouzes and Posner (2006) suggest all leaders should learn from conflict and through the conflict process; the leader learns what is motivating others. Once the motivating values are understood from the perspective of all parties, then creativity and innovation is unleashed toward developing a unifying set of goals and objectives (Kouzes & Posner, 2006). It is through the process of conflict management that a leader has the opportunity to instill peace thereby demonstrating the leadership virtue of peacemaker inspired by the seventh Beatitude. Therefore, if a leader embraces the virtue of peacemaker, the observable behavior would be her/his seeking to build and sustain unity in the workplace.

SCALE DEVELOPMENT

This study used DeVellis (2003) "Guidelines in Scale Development" (pp. 60-101) to develop the seven scales within the inventory for the leadership virtues. DeVellis' guidelines for scale development consist of eight steps: (a) determine clearly what it is you want to measure, (b) generate an item pool, (c) determine the format for measurement, (d) have the initial item pool reviewed by experts, (e) consider inclusion of validation items, (f) administer items to development sample, (g) evaluate the items, and (h) optimize scale length.

The first and second steps of DeVellis' sequence were provided for in the prior sections of this study in which the authors present the concept of each virtue and the items generated from Winston's (2002) conceptual study.

Respondents for the scale study were requested to indicate their attitude toward their leader on a semantic differential scale with a quantitative seven-point response scale ranging from negative to positive (DeVellis, 2003; Gay & Airasian, 2003).

Data Collection

Sixty-one companies were contacted using two or more of the following methods; (a) direct mailing to the senior manager, (b) e-mail to the senior leader, (c) personal telephone conversations, or (d) personal meetings. Each company's contact received an overview of the research,

the value for participating, and requested participation of employees in a web survey, paper survey, or a combination of both methods. Companies were provided the option of inviting all their employees to participate or designating a single section or division within the organization, if applicable, based on the total size of the organization. The contacted organizations represented a cross section of businesses located in the United States and internationally consisting of universities; high school districts; churches; U.S. government agencies; state government agencies; local, city, and county agencies; aerospace companies; technology firms; financial organizations, including banks, credit unions, investment, and wealth management firms; international missionary organizations; national charity organizations; radio companies; retail businesses; commer-

cial businesses; national food chains; employment agencies; and professional service organizations.

Of the 61 companies contacted, eight (13 percent) agreed to participate in the data collection. The participating organizations included: (a) a U.S. government outsourced call center, (b) law enforcement organization, (c) a South African wholesale distributor, (d) a university, (e) a high school, (f) two international missionary organizations, and (g) a wealth management firm. One hundred and forty-six participants from the eight participating companies completed either the web-based survey, paper version, or a combination of both. The 12 respondents per item exceeded the desired objective of five respondents per item or 60 per section as recommended in the literature (DeVellis, 2003; Gay & Airasian, 2003; Hair,

Table 9: Demographic Profile of Participants

Demographics (N = 146)	Number	Percentage	Demographics (N = 146)	Number	Percentage
Ethnicity	3	2.0	Number of people the respondent supervises		
African-American	1	0.8	0-10 employees	114	78.1
Asian-American	59	40.4	11 to 25 employees	20	13.7
European-American	34	23.3	75 to 150 employees	2	1.4
Hispanic-American	3	2.0	Undeclared	10	6.8
South African & Other	46	31.5	Total employee population		
Undeclared			Under 1000 employees	81	55.5
Years working for supervisor			1000 to 4500 employees	18	12.3
1 to 2 years	101	69.2	5000 to 55000 employees	13	8.9
3 to 6 years	24	16.4	Undeclared	34	23.3
Over 7 years	7	4.8	Gender		
Undeclared	14	9.6	Male	56	39.2
Respondents level within the organization			Female	87	59.6
Front line service/production area	61	41.8	Undeclared	3	1.2
Mid-level supervisor	14	9.6	Age		
Administrative staff/support	26	17.8	Below 30	49	33.6
Senior management level	16	10.9	30-40 years	22	15.0
Declared as other	29	19.9	41 to 50 years	28	19.2
Number of people reporting to supervisor			51 to 71	33	22.6
3 to 10 direct reports	69	47.3	Undeclared	14	9.6
10 to 15 direct reports	42	28.8	Religious Affiliation		
16 to 30 direct reports	9	6.2	Atheist	2	1.4
31 to 100 direct reports	4	2.7	Buddhism	3	2.0
Undeclared	22	15.0	Christianity	93	63.7
			Other	48	32.9
			Industry representation		
			Profit	115	78.8
			State Government	12	8.2
			Not for profit	19	13.0

Anderson, Tatham & Black, 1998). Participation in the study was both voluntary and anonymous for the participants and the organizations.

A six-item supervisory effectiveness scale developed by Ehrhart and Klein (2001) was used to help test criterion validity. Table 9 shows the demographic information on the participants.

DATA ANALYSIS

A principal component analysis was performed for each of the seven instruments with the desired intent of reducing the number of items from the original 12. Table 10 shows the seven scales' items, factor loadings, and which items were retained.

The First Beatitude: Blessed Are the Poor in Spirit

The initial analysis extracted two components, with Eigenvalues greater than 1.0 that explained 67.12 percent of the variance, with the first component accounting for 57.4 percent of the variance while the second component consisting of one item and accounting for 9.7 percent of the variance. The second component was rejected since it consisted of only one item. In order to create a parsimonious, yet reliable, scale, the researchers selected the five highest loading items in the component for retention as a factor representing the scale for the first Beatitude, blessed are the poor in spirit (DeVellis, 2003).

The retained items explained 74 percent of the variance. Cronbach's alpha reliability of the scale was .91. A positive correlation relationship ($r = .86$; $p < .01$) was found between supervisor effectiveness and the first Beatitude scale, which serves as a criterion validity check.

This scale can be used to measure the level of humility in leaders. Collins (2001) indicated that humility and fierce resolve were the two common characteristics of "great" leaders. This scale may be useful as a before/after measure for leadership development. The findings suggest that a leader who is humble, interested in, and respectful of employees will be open to learn from them. Such openness to learning from others, especially subordinates, reveals one's vulnerability, and lends itself to the raising of each other's level of motivation, commitment, and effectiveness. The first behavior and virtue inspired by the Beatitudes is reflective of a servant leader, according to Patterson (2003), who identified humility as a main characteristic of servant leadership. Klenke (2005) and Senge (1990) argued that a humble leader has an honest assessment of their strengths, weaknesses, accomplishments and as a lifetime learner remains teachable and humble. Leaders

who are humble and teachable will demonstrate this virtue through a behavior reflecting humility and teachableness (Winston, 2002), thereby providing a positive influence on employees' commitment and effectiveness.

The Second Beatitude: Blessed Are Those Who Mourn

A principal component analysis extracted one component, with an Eigenvalue of 7.608 explaining 64 percent of the variance. In order to create a parsimonious, yet reliable, scale, the researchers selected the five highest loading items in the component for retention as a factor representing the scale for the Beatitude blessed are they who mourn (DeVellis, 2003). The retained items explained 82 percent of the variance. Cronbach's alpha for the retained items was .95. The Pearson correlation of the second Beatitude score and the scale for leadership effectiveness was found to be significant ($r = .77$; $p < .01$).

The Third Beatitude: Blessed Are the Meek

A principal component analysis extracted three components, with Eigenvalues of: (a) 5.27 explaining 44 percent of the variance, (b) 1.27 explaining 10.6 percent of the variance, and (c) 1.16 explaining 9.6 percent of the variance respectfully. Since question two loaded on two components, it was dropped from consideration. Since questions seven and eight loaded on separate components, they were dropped from consideration as well. In order to create a parsimonious, yet reliable, scale, the researchers selected the five highest loading items in the resultant component for retention as a factor representing the scale "controlled discipline" (DeVellis, 2003). The retained items are noted in Table 15. Cronbach's alpha for the retained questions was .89. The correlation between supervisor effectiveness and the third Beatitude was significant ($r = .77$; $p < .05$).

If a leader embraced the third leadership virtue of controlled discipline, the observable behavior would be her/his patience, calmness, and willingness to teach. Based on the principal component analysis, five questions were retained, explaining 69 percent of the with Cronbach's alpha of .89.

The Fourth Beatitude: Blessed Are Those Who Hunger and Thirst for Righteousness

A principal component analysis extracted one component with an Eigenvalue of 7.28, explaining 61 percent of the variance. In order to create a parsimonious, yet reliable, scale, the researchers selected the five highest loading items in the resultant component for retention as a factor representing the scale "controlled discipline" (DeVellis, 2003). The retained items, noted in Table 10, explain 76 percent of the variance. Cronbach's alpha for

the retained questions was .92. A correlation of $r = .73$ ($p < .01$) indicated a significant positive relationship between the fourth Beatitude and leadership effectiveness.

The scale developed in this study may be useful in leadership selection as well as in leadership evaluation and development. The findings also draw attention to Bass and Steidlmeier's (1999) position that the virtues and moral character of a leader are important and Kriegbaum's (1998) assertion that values control behaviors that are based on one's belief.

The Fifth Beatitude: Blessed are the Merciful

A principal component analysis extracted two components. The first component had an Eigenvalue of 7.1, explaining 59.6 percent of the variance. The second component had an Eigenvalue of 1.0, explaining 8.4 percent of the data. The two items comprising the second component were removed due to their cross-loading with component one. In order to create a parsimonious, yet reliable, scale, the researchers selected the five highest loading items in the resultant component for retention as a factor representing the fifth Beatitude (DeVellis, 2003). The retained items explain 77 percent of the variance with Cronbach's alpha of 0.93. A correlation analysis of the fifth Beatitude and leadership effectiveness returned a correlation coefficient $r = .82$; $p < .01$.

The scale developed in this study may be useful in leadership selection as well as in leadership evaluation and development. The findings also draw attention to Bass and Steidlmeier's (1999) position that the virtues and moral character of a leader are important and Kriegbaum's (1998) assertion that values control behaviors that are based on one's belief.

The Sixth Beatitude: Blessed Are the Pure in Heart

A principal component analysis extracted two components that explained 68.6 percent of the variance, with the first component accounting for 60.0 percent of the variance while the second component consisted of one item and accounted for 8.6 percent of the variance. The second component was rejected due to having one item, and it cross-loaded with component one. In order to create a parsimonious, yet reliable, scale, the researchers selected the five highest loading items in the resultant component for retention as a factor representing the fifth Beatitude (DeVellis, 2003). The retained items explain 79 percent of the variance with Cronbach's alpha of .93. A correlation analysis of the sixth Beatitude and leadership effectiveness returned a correlation coefficient $r = .61$; $p < .01$.

If a leader embraced the sixth leadership virtue of being highly focused, the observable behavior would be her/his intensity and focus on the organization objectives.

The Seventh Beatitude: Blessed are the Peacemakers

A principal component analysis extracted one component with an Eigenvalue of 7.21 that explained 60.1 percent of the variance. In order to create a parsimonious, yet reliable, scale (DeVellis, 2003), the researchers selected the five highest loading items in the component for retention as a factor representing the seventh Beatitude: blessed are the peacemakers. The retained items explain 76 percent of the variance with Cronbach's alpha reliability of .92. A positive correlation relationship ($r = .78$; $p < .01$) existed between supervisor effectiveness and the seventh Beatitude scale, which serves as a criterion validity check. If a leader embraced the seventh beatitude of peacemaker, the observable behavior would be her/his seeking to build and sustain unity in the workplace.

Summary

The principle component analysis, item reduction, and correlations with the leadership effectiveness scale presents seven Beatitude scales, each with five items, strong Cronbach's alpha values and positive relationships with leadership effectiveness. In the discussion section, we present the usefulness of these seven scales to researchers and practitioners.

Convergent Validity and Test-Retest Reliability Tests

In a separate study, 129 participants provided responses to the seven Beatitude instruments, the Essential Servant Leadership Behaviors (ESLB) (Winston & Fields, in-press) and a six-item Despotism Leadership (DL) scale developed by Hanges and Dickson (2004) to evaluate convergent validity. Of the 129 participants, 31 retook the seven scales survey two weeks after the first test to evaluate test-retest reliability. Gender was included in this separate study as a control variable. The t-tests showed no significant differences by gender on any of the seven scales with the lowest p-value of the seven t-tests at 0.50. Table 11 shows the correlations of the seven scales, the Essential Servant Leadership Behaviors scale, and the Despotism Leadership Scale. All seven scales show significant positive correlation with the ESLB scale and significant negative correlation with the DL scale supporting convergent validity.

Table 12 shows the results of the paired correlations. The correlations shown in table 12 are all significant with $p < .001$. Table 12 shows no significant differences between the test and retest. The results in Table 12 and 13 demonstrate test-retest reliability.

Table 10: The Seven Beatitude Scales, Items, Factor Loading, and Which Items Were Retained

Beatitude/ Item Number	Item	Loading	Retained
B1.Q01	My supervisor asks questions of us in order that she/he might learn about a problem or situation at work.	0.71	
B1.Q02	My supervisor is humble.	0.80	X
B1.Q03	My supervisor shows a genuine interest in the work we do.	0.84	X
B1.Q04	My supervisor's behavior implies that she/he does not know everything.	0.80	
B1.Q05	My supervisor teaches employees how to solve problems.	0.79	
B1.Q06	My supervisor shows respect for us in both her/his behavior and words (must be both to qualify).	0.88	X
B1.Q07	When I have a concern about work, my supervisor listens to me and considers my opinions in her/his decisions.	0.86	
B1.Q08	If someone asked me for an example of a humble supervisor, I would willingly say that my supervisor is a great example.	0.75	
B1.Q09	My supervisor gives credit for success to the employees in the organization.	0.80	X
B1.Q10	My supervisor openly admits her/his weakness.	0.69	
B1.Q11	My supervisor willingly admits when she/he doesn't know something.	0.77	
B1.Q12	My supervisor uses her/his emotions and honesty in working through conflict.	0.74	
B2.Q01	My supervisor seeks to pay me adequately for the work that I do.	0.60	
B2.Q02	If I need time off for personal issues my supervisor does all that she/he can to accommodate me.	0.67	
B2.Q03	My supervisor's behavior shows that she/he is concerned about my well-being.	0.86	X
B2.Q04	My supervisor makes decisions with my best interest in mind.	0.88	X
B2.Q05	If I needed financial help my supervisor would do all that she/he could to help me.	0.57	
B2.Q06	My supervisor does all that she/he can to balance my workload so that I am not overworked.	0.85	
B2.Q07	After we finish a big project, my supervisor gives time for all involved employees to pause and reflect on what we did.	0.75	
B2.Q08	My supervisor cares for me as a person.	0.86	X
B2.Q09	My supervisor cares for other departments in the organization and seeks to do what is right for everyone in the organization rather than just for her/his department.	0.78	
B2.Q10	My supervisor puts the interests of others before her/his own interests.	0.84	
B2.Q11	My supervisor does all that she/he can to accommodate my needs in the workplace.	0.89	X
B2.Q12	My supervisor is concerned about my emotional well-being.	0.91	X
B3.Q01	When my supervisor gets angry, it is for a just cause.	0.52	
B3.Q02	My supervisor uses necessary discipline to teach and train.	0.65	
B3.Q03	My supervisor controls her/his temper in the workplace.	0.75	X
B3.Q04	My supervisor seeks to know why something went wrong before she/he reacts.	0.81	X
B3.Q05	My supervisor uses her/his power in the organization wisely.	0.79	X
B3.Q06	My supervisor seeks to have me learn from my mistakes.	0.68	

Table 10 (*continued*): The Seven Beatitude Scales, Items, Factor Loading, and Which Items Were Retained

Beatitude/ Item Number	Item	Loading	Retained
B3.Q07	If my supervisor has to terminate an employee, she/he will seek to help the employee get another job.	0.84	
B3.Q08	My supervisor believes that most of the mistakes are caused by factors other than the employee.	0.56	
B3.Q09	My supervisor does not demean employees in her/his words or actions.	0.73	X
B3.Q10	My supervisor does not punish employees as an example to others.	0.64	
B3.Q11	My supervisor welcomes disagreements from employees.	0.64	
B3.Q12	My supervisor uses her/his emotions wisely in working through conflict.	0.82	X
B4.Q01	My supervisor seeks what is right for the organization.	0.79	
B4.Q02	My supervisor explains to employees what is right for the organization so that we can do the right things.	0.81	
B4.Q03	If a news crew showed up at my supervisor's office I would know they were there to find out about something good rather than something bad.	0.62	
B4.Q04	An investigative reporter would not be able to find anything unethical in my supervisor's conduct.	0.72	
B4.Q05	My supervisor does the right things even if it is detrimental to him/her personally.	0.63	
B4.Q06	When my supervisor asks me to do something, I know it is for the right reason.	0.85	X
B4.Q07	I trust my supervisor to make the right decision in the workplace.	0.88	X
B4.Q08	My supervisor acts ethically in all aspects of her/his life to the best of my knowledge.	0.81	X
B4.Q09	My supervisor earns the respect of everyone in the organization.	0.83	X
B4.Q10	People in the organization seek out my supervisor to ask her/his opinion about what they should do in difficult situations.	0.68	
B4.Q11	Rather than treating all people in the organization in the same manner, my supervisor treats everyone justly, providing to each person what that person needs.	0.80	
B4.Q12	My supervisor demonstrates wisdom in her/his decisions.	0.88	X
B5.Q01	My supervisor seeks to learn the heart of the employee when determining what to do in a situation in which the employee failed.	0.75	
B5.Q02	My supervisor is compassionate when dealing with employees.	0.85	X
B5.Q03	My supervisor looks beyond the policies and deals with people mercifully.	0.62	
B5.Q04	My supervisor, when disciplining employees, looks to the future and seeks long-term improvement rather than short-term punishment.	0.81	X
B5.Q05	My supervisor forgives and forgets (must do both) rather than hold a grudge.	0.81	
B5.Q06	My supervisor's kindness makes it easier to tell him/her when I do something wrong.	0.89	X
B5.Q07	Even when punishment is warranted, my supervisor avoids using punishment except as a last resort.	0.56	
B5.Q08	When a problem occurs, my supervisor seeks to understand the situational factors in order to determine if the employee was wrong or not.	0.83	X
B5.Q09	Employees in other departments, other than my own, tell me that they think my supervisor is compassionate.		

Table 10 (*continued*): The Seven Beatitude Scales, Items, Factor Loading, and Which Items Were Retained

Beatitude/ Item Number	Item	Loading	Retained
B5.Q10	If an employee quit to take a perceived better job but came back after awhile because the employee made a bad decision and wanted her/his own job back (presuming it was available), my supervisor would welcome him/her back and not hold the employee's leaving against him/her.	0.73	
B5.Q11	If my supervisor makes a mistake that causes me problems and if I show my supervisor that I don't hold this against her/him, my supervisor would show me that she/he values my forgiving behavior.	0.75	
B5.Q12	My supervisor's compassionate approach to problems makes it easier for employees to openly discuss problems.	0.88	X
B6.Q01	My supervisor is focused on her/his job.	0.79	
B6.Q02	My supervisor has integrity in that what she/he says aligns with what she/he does.	0.88	X
B6.Q03	My supervisor keeps "the main thing the main thing" and is not diverted from doing what needs to be done in the organization.	0.77	
B6.Q04	My supervisor's behavior makes it evident that he/she lives the organization's mission statement.	0.83	X
B6.Q05	My supervisor reminds employees about the organization's mission at every meeting.	0.55	
B6.Q06	My supervisor is not distracted by "good" ideas that might pull her/his attention away from the main purpose of the organization.	0.54	
B6.Q07	My supervisor means what she/he says.	0.82	X
B6.Q08	My supervisor's motives are aligned with both her/his words and actions (must have both aligned).	0.90	X
B6.Q09	My supervisor is truthful.	0.87	X
B6.Q10	My supervisor would not try to cover up a mistake that she/he made.	0.65	
B6.Q11	My supervisor really believes in what the organization stands for.	0.81	
B6.Q12	My supervisor really is the person that she/he portrays.	0.77	
B7.Q01	My supervisor seeks to build unity in the workplace.	0.83	X
B7.Q02	My supervisor seeks to help resolve conflict in the workplace.	0.85	X
B7.Q03	My supervisor has peace in her/his personal life, to the best of my knowledge.	0.75	
B7.Q04	My supervisor intervenes in employees' relationships as needed to reduce conflict.	0.69	
B7.Q05	My supervisor recognizes that peace is not the absence of conflict but the intentional resolution of conflict.	0.80	
B7.Q06	My supervisor uses conflict wisely to resolve problems in the organization.	0.74	
B7.Q07	My supervisor looks for alternative solutions to problems such that all parties are benefited by the solution.	0.82	X
B7.Q08	My department is perceived as a peaceful place by people outside the department.	0.62	
B7.Q09	My supervisor encourages open discussion of disagreement among employees on all workplace topics.	0.73	
B7.Q10	My supervisor respects the opinions of people who disagree with him/her.	0.85	X
B7.Q11	My supervisor is not afraid to confront conflict and work to resolve it.	0.71	
B7.Q12	My supervisor accepts solutions to problems when the solution did not come from him/her.	0.86	X

Table 11: Correlations of the Seven Scales, the Essential Servant Leadership Behaviors Scale and the Despotic Leadership Scale (N=129)

	Beatitude 1	Beatitude 2	Beatitude 3	Beatitude 4	Beatitude 5	Beatitude 6	Beatitude 7	Servant leadership	Despotic leadership
Beatitude-1									
Beatitude-2	.84**								
Beatitude-3	.79**	.76**							
Beatitude-4	.83**	.86**	.80**						
Beatitude-5	.88**	.90**	.81**	.86**					
Beatitude-6	.87**	.85**	.77**	.90**	.87**				
Beatitude-7	.86**	.83**	.75**	.82**	.88**	.88**			
Servant leadership	.79**	.76**	.67**	.78**	.82**	.85**	.83**		
Despotic leadership	-.75**	-.67**	-.67**	-.69**	-.82**	-.71**	-.76**	-.74**	

** Correlation is significant at the 0.01 level (2-tailed).

DISCUSSION

Additional research should examine if the leadership behaviors and virtues inspired by the Beatitudes are progressive. If the concept of a step progression exists, future research should consider the implications to leadership development. How organizations use the information in selecting employees and what methods are applicable to incorporating the virtues, behaviors, and ranking concepts into churches, schools, and community training should be considered.

Research on the process of assimilating the leadership virtues and behaviors into one's personal leadership style could contribute to the development of leadership training and identification of work environments best suited to

enhance the development of the skills for future leaders, for example, their emotional intelligence (Goleman, 1998).

Knowledge of one's personal virtues, coupled with knowledge of how the behavior is perceived by those being led, is important for a leader. Dent, Higgins, and Wharff (2005) wrote, "Organizational leaders who are more willing to use their personal spiritual values to make business decisions and transform organizations instill value that become the standard against which all organizational activities are measured" (p. 693). It is important for organizations as well to determine if the organization's leadership is demonstrating the articulated organizational values. In other words, are the leaders' observable behaviors, their walk, reflecting the organizational talk to its stakeholders?

The seven instruments developed in this study may be useful in leadership selection as well as in leadership evaluation and development. The findings also draw attention to Bass and Steidlmeier (1999) position that the virtues and moral character of a leader are important and Kriegbaum's (1998) assertion that values control behaviors that are based on one's belief.

If we are to embrace the premise that virtue-centered leadership creates organizational integrity (Behr, 1998), then through the use of the Beatitude instruments developed in this study, organizations could ascertain the virtues and behaviors of their leaders as part of a leadership development program.

Table 12: Paired Sample Correlations (N=31)

		Correlation
Pair 1	Pre-Beatitude 1 & retest-Beatitude 1	.97***
Pair 2	Pre-Beatitude 2 & retest-Beatitude 2	.97***
Pair 3	Pre-Beatitude 3 & retest-Beatitude 3	.99***
Pair 4	Pre-Beatitude 4 & retest-Beatitude 4	.97***
Pair 5	Pre-Beatitude 5 & retest-Beatitude 5	.99***
Pair 6	Pre-Beatitude 6 & retest-Beatitude 6	.99***
Pair 7	Pre-Beatitude 7 & retest-Beatitude 7	.94***

*** Correlation is significant at the 0.01 level (2-tailed).

Table 13: Paired Samples t-tests (N = 31)

		Paired Differences							
		Mean	Std. Dev.	Std. Error Mean	95% Confidence Interval of the Difference		t	df	p
					Lower	Upper			
Pair 1	Pre-Beatitude 1 - retest-Beatitude 1	.32	2.56	.46	-.62	1.26	.70	30	.49
Pair 2	Pre-Beatitude 2 - retest-Beatitude 2	.39	2.62	.47	-.57	1.35	.82	30	.42
Pair 3	Pre-Beatitude 3 - retest-Beatitude 3	-.16	1.39	.25	-.67	.35	-.65	30	.52
Pair 4	Pre-Beatitude 4 - retest-Beatitude 4	.03	2.51	.45	-.89	.95	.07	30	.94
Pair 5	Pre-Beatitude 5 - retest-Beatitude 5	.36	1.74	.31	-.28	.99	1.13	30	.27
Pair 6	Pre-Beatitude 6 - retest-Beatitude 6	.36	1.38	.25	-.15	.86	1.43	30	.16
Pair 7	Pre-Beatitude 7 - retest-Beatitude 7	.58	3.92	.70	-.86	2.02	.82	30	.42

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ABOUT THE AUTHORS



Dr. John Kilroy currently serves as dean and associate professor for the School of Business at Fresno Pacific University. He is a published author and consultant specializing in leadership and the effects of mergers on employees.



Dr. Corné Bekker joined Regent University in 2005 as professor of biblical and ecclesial leadership in the School of Business and Leadership. He previously served as the associate dean for academics of Rhema Bible College in Johannesburg, South Africa.



Dr. Mihai Bocarnea currently serves as an associate professor in the School of Business and Leadership at Regent University. He is a published scholar in the areas of leadership, communication, research methods, quantitative analysis, and statistics.



Dr. Bruce Winston is a professor of business and leadership at Regent University's School of Business and Leadership. His research interests include servant leadership, values, person-environment fit, and organizational development.