TRANSFORMATIONAL LEADERSHIP IN CHURCH REVITILIZATION: A STUDY

OF HEIGHTS CHURCH IN BEECH ISLAND, SOUTH CAROLINA

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Abstract

The study of transformational leadership has steadily increased in intensity over the past thirty years. Hundreds of dissertations and scholarly journals analyze transformational leadership traits. Much of the research points to the actions of the leader as the main impetus for producing positive outcomes. During the past two decades more research is being done on followership theory. This dissertation examined the transformational leadership of Pastor Mark Canipe of Heights Church in Beech Island, South Carolina. Thirty-nine raters took part in the survey but only twenty-two congregants completely filled out the online survey which rated a follower's perspective of transformational vs. transactional leadership traits. The survey used is the Multifactor Leadership Questionnaire (MLQ) developed by Bruce J. Avolio and Bernard M. Bass. There are 45 questions in the survey and 6 demographic questions added and validated by Mind Garden. The survey rates fourteen leadership factors: idealized influence attributes, idealized influence behaviors, inspirational motivation, inspirational stimulation, inspirational consideration, contingent reward, management by exception active, management by exception passive, laissez-faire, extra effort, effectiveness. The study confirmed participants viewed the senior pastor as possessing many transformational traits. The research findings paralleled much of the existing literature in describing the process of transforming an organization and followers reactions to transformational leaders. One of the surprising findings of the study is the low transactional scores. This researcher assumed congregants would correlate some managerial traits to their pastor. It was also confirmed transformational leaders retain their employee/constituents at a higher rate than transactional leaders including a greater sense of loyalty.

Dedication

This project is dedicated to my father, who went home to be with the Lord in 1999. His love of learning inspired me to pursue my dream of completing a Doctoral Degree.

Acknowledgments

A journey of a thousand miles begins with the first step of placing one foot in front of the other. Fifty-five years ago my journey in formal education began when I entered my kindergarten class. This researcher is grateful to the scores of teachers, professors and mentors over the years that encouraged, scolded, and molded me into the student and researcher I have become. I also am grateful for the support of my family, especially my wife Karen who believed and prayed for this day to arrive. She sacrificed thousands of hours allowing me to study in peace and quiet.

I would like to thank my chair, Dr. Chuck Morris, for his unselfish devotion to insure this project would succeed. Thanks also go to Dr. Woody Rimes and Dr. Brent Powell for spending countless hours editing and offering excellent comments and words of encouragement. A special thanks to Omar Irizarry of Statistics Solutions and my editor Dr. Hollie Jones.

I want to especially thank Dr. Andrew Alexson, the director of the Ph.D. in leadership program. Not only is he a competent scholar and teacher, but he is also a genuine human being who really does care for his students. His acute wit helped to alleviate my distress during those moments of utter panic and doubt. Most of all, I thank my Savior and Lord Jesus Christ. Without a personal relationship with Him it is highly doubtful this day would have ever arrived. The thousand-mile journey is almost over, but another even more important one is about to begin!

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Chapter 1: Introduction to the Study

The very first step on your leadership development journey is to search for your answer to the question, "What's my framework for living?" You have to find your own true voice. You cannot speak in someone else's. You have to speak in your own. You cannot ask someone else to choose your values for you. You have to choose them for yourself. (Kouzes & Posner, 2010, p. 39)

One of the fascinating aspects of studying leadership is realizing that no two leaders are exactly alike. Leaders are not duplicates, but rather unique individuals. Each leader has a moral and spiritual compass that guides them through the leadership labyrinth. Authentic leaders exhibit genuine leadership by leading from conviction, and base their actions on their values (Shamir & Eilam, 2005).

However, authentic leadership does not guarantee effective leadership. Both for-profit and non-profit organizations alike are stocked with an abundance of authentic leaders. Many of these organizations struggle in transforming their culture, because the leaders have not learned how to *execute* transformational change. "People can envision and discuss specific things they need to do. Transformational leaders understand meaningful change comes only with execution" (Bossidy & Charan, 2002, p. 19).

One reason many leaders fail to execute is failure to overcome the status quo. This can be a monumental task, especially when leaders and constituents lack a sense of urgency. Kotter (1976) believed that complacency-filled organizations are dead on arrival. When an organization experiences some minimal success, the tendency can be to sit back and enjoy the spoils rather than plan for the future. According to Conner (1993), the frameworks that held firm for generations and provided structure for the world as we know it have started to falter. This

realization can be the impetus for a leader to instill a sense of urgency in those he or she leads. This urgency is based not only on the problems we must solve, but also on the positive visions we feel compelled to pursue. In both cases, we must recognize the cost of failing to anticipate the magnitude of change coming our way (Connor, 1993).

This study will look at one such leader from the followers' perspective. His transformational leadership revitalized the church. Heights Church in Beech Island, South Carolina is one of the fastest growing churches in the state. According to pastor Mark, when he arrived in 2003 the church had less than one hundred members. Currently that number approaches one thousand. This pastor's ttransformational leadership will be evaluated utilizing the MLQ (Multifactor Leadership Questionnaire). It will assess how followers at Heights Church view the pastor's ability to motivate and equip the congregation.

Background of the Study

Forty years ago, pastors primarily learned leadership on the job. There was very little formal training in leadership at Bible colleges and seminaries. One reason for this is the belief that leadership theory was mostly written from a non-Christian worldview, and was therefore irrelevant. However, the landscape is changing. Seminaries are now offering more courses on leadership and administration. According to *Baker's Guide to Christian Online Learning,* eight institutions have recently added courses and degree programs in leadership and administration.

One of the more recent developments in the Church is the proliferation of transformational leaders. There were two events in the twentieth century which precipitated the appearance of the transformational leader. The first event was the aging of the baby-boomers. Those who were born between 1947 and 1963 were the generation responsible for establishing a growing Christian presence in America. Between the years of 1945-1975 the fastest growing

churches in America were Independent Fundamental Baptist as recorded by Dr. Elmer Towns in his book, *America's Ten Largest Sunday Schools.* In 1969 the top five churches in Sunday School attendance were:

- *Akron Baptist Temple, Akron, Ohio* – 5762.

- *Highland Park Baptist Church, Chattanooga, Tennessee* – 4821.

- *First Baptist, Dallas, Texas* – 4731.

- *First Baptist Hammond, Indiana* – 3978.

- *Canton Baptist Temple, Canton, Ohio* – 3978. (Towns, 1969, p. 4)

During the years of the middle twentieth century hundreds of mega-churches sprung up. Tens of thousands of missionaries were deployed throughout the world. Churches were built around fiery preaching, traditional hymns and door to door evangelism. However, during the last two decades of the twentieth century the *traditional* style of church of the boomers gave way to a more *contemporary* style of their children and grandchildren. Pastors traded their suits for khakis. They preached practical illustrative sermons. The choir was replaced by the praise band. The age of the traditional church was coming to a close. (Kinnaman, 2011)

The second event which opened the door for the transformational leader was the *age of technology.* The invention of the computer, internet, satellites, cell phone and supersonic travel revolutionized caused the church to rethink how they would relate to the culture. The *Gen X'ers* sometimes referred to as *Millenniums, Busters or digitals* (those born since the mid-to late nineteen sixties) had a difficult time relating to the traditional church and its trappings.

Rainer (2005) studied 50,000 churches out of the approximate 400,000 churches in America. The study focused on what Rainer calls *break-out* churches. He developed a criterion that involved an observable decline for several years accompanied by a distinct *break-out point.*

Out of the 50,000 churches studied only 13 satisfied the criterion. The study developed a rubric of six leadership characteristics necessary for a church to break out based on Acts 6. The Act6/7 leadership qualities are:

- *Acts 1: The Called Leader.* In the same way that the early church leaders were called to be witnesses and ministers for Christ (Acts 1), the first step toward Christian leadership today is to receive and respond to the call of God.

- *Acts 2: The Contributing Leader.* On the day of Pentecost (Acts 2), Peter delivered the first sermon in the new church. This action shows that particular functions of the leader, such as prayer and preaching, were foundational for the church and its leadership.

- *Acts 3: The Outwardly Focused Leader.* Peter and John made the first venture outside the newly formed church as they visited and healed the lame beggar (Acts 3). Only a few leaders achieve this stage of leadership, where they must move beyond the comfort of the church's walls.

- *Acts 4: The Passionate Leader:* The passionate leader is not just outwardly focused, but is also enthused and sold out on his and the church's mission that his leadership motivates many to follow. Peter and John modeled this type of leadership so much so that it landed them in jail – and then empowered them to be set free (Acts 4). This level of leadership is very rare among pastors and ministers.

- *Acts 5: The Bold Leader.* The bold leader is willing to take incredible steps of faith and make the tough calls that few others will. The bold leader knows the church's mission and purpose and is willing to take whatever steps are necessary to keep the church on track. Peter exemplifies this type of leadership with his bold

confrontation of Ananias and Sapphira (Acts 5). Perhaps less than 1 percent of church leaders reach this level.

- *Acts 6: The Legacy Leader.* While very few church leaders achieve even Acts 3 leadership, an even smaller number become Acts 6/7 leaders. These leaders, like the Twelve in Acts 6, seek to equip others for the work of the ministry while deflecting recognition for themselves. Like Stephen in Acts 7, they are not concerned only with the church during their lifetime, but make decisions that will benefit the church after they are gone. They are quick to praise others and equally quick to accept responsibility for anything that may go wrong. All of the break-out church leaders in our findings achieved the Acts 6/7 level. (Rainer, 2005, pp. 27-28)

Over the last 20 years, the term *transformational* has been used to describe the leadership style of pastors who have successfully revived faltering ministries. This study will look at one such leader from the followers' perspective. His transformational leadership revitalized the church according to Stetzer, (2007), *300 Comeback Churches*. Dr. Ed. Stetzer is the author of over fifteen books on church planting, missions, and transforming churches. Dr. Stetzer also assisted in revitalizing declining churches. He wrote about 300 transformational pastors in his book, *"Comeback Churches."* One of those pastors is Dr. Mark Canipe of Heights Church in Beech Island, South Carolina.

Today, Heights Church in Beech Island, South Carolina lead by Dr. Mark Canipe is one of the fastest growing churches in the state. Ten years ago when Pastor Mark arrived the church was less than 100 members, Today membership approaches 1000.

This researcher became interested in this church because he was a member for a little more than a year between 2009 and 2010. Since leaving the church, he has continued to follow its progress through social media, newspaper articles, television and radio advertisements, and programing. He is interested in discovering the relationship between transformational leadership theory and how the congregants believe their pastor fits that model. Is the pastor more a *transactional* or *transformational* leader?

Introduction of the Problem

How followers perceive their leaders can be difficult to ascertain. Many constituents fear repercussions from questioning a leader's motives or vision. Some leaders are only concerned about results, and care little about those who they lead; Avolio and Bass (2005) called this *transactional* leadership. According to Avolio and Bass (2005), transactional leadership can take on two distinct forms. There is the *constructive* form. Constructive leaders negotiate with constituents to establish parameters of work performance. They evaluate an individual's ability to complete tasks and then produce written contracts, which specify time tables for completion and what compensation can be expected. Constructive transactional leaders place emphasis on process and production.

In its *corrective* form, a transactional leader actively seeks to identify mistakes in one of two ways. A *passive* leader will wait until mistakes have occurred. *Active* transactional leaders seek to correct mistakes before they happen (Avolio & Bass, 2005). Transactional leaders make effective managers. They seek to extract the most out of their constituents/subordinates based on present abilities rather than potential. Transactional leaders view mistakes as negatives that need to be eliminated. Risk is minimized, and conforming to the status quo is preferred over vision and thinking outside the box. Transactional leadership is the cornerstone of management theory.

Fairholm (1998) stated that control is weaved into the very fabric of how institutions are organized and operated. The more management's authority is disseminated throughout the organization, the weaker its control. Management repels excellence in lieu of repeatable performance by the lower skilled employees. Mediocrity is desired over excellence (Fairholm, 1998).

Some leaders genuinely care for their followers and help mentor them in becoming leaders. Shamir (1991) referred to this leadership style as transformational. *Transformational* leaders motivate others to do more than they originally intended and often even more than they thought possible. Such leaders set more challenging expectations, and typically achieve higher performances. Transformational leadership is an expansion of transactional leadership. Transactional leadership emphasizes the transaction or exchange that takes place among leaders, colleagues, and followers. This exchange is based on the leader discussing with others what is required, and specifying the conditions and rewards these others will receive if they fulfill the requirements. True transformational leaders raise the level of moral maturity of those whom they lead. They convert their followers into leaders.

Being able to motivate constituents toward change is critical. Transactional leaders deal with change when it comes, while transformational leaders initiate it. Conner (1992) mentioned three components that are present when change is considered to be major by those affected by it. First, change is considered to be major when it is *perceived* to be so by those affected. Second, major change is the result of a significant disruption in established expectations. Third, major change occurs when people believe they have lost control over some important aspect of their lives or their environment (Conner, 1992).

This study will examine whether the congregants of Heights Church believe their pastor is more transactional or transformational in his leadership style. The fact that transformation has occurred is well-documented by Stezter (2007) and this researcher. The question is, how much of the revitalization do congregants attribute to the senior pastor's leadership style?

Research Question

The following research questions guided the study:

RQ1: What is the perception of congregants in understanding how transactional and transformational leadership relates to the senior pastor?

RQ2: Do demographics relate to leadership practices?

Significance of the Study

This study will attempt to show if congregants perceive any measurable difference between transactional and transformational leadership, and if they do perceive a difference, how? Stetzer (2007) confirmed that at least 300 churches similar to Heights Church have experienced some form of transformation This study could be replicated in each one of these churches. Demographics and other variables including personality type, years of experience, and education of the raters could influence the results.

Overview of Methodology

This quantitative survey study used the Mulifactor Leadership Questionnaire (MLQ) as the basis for data collection. The MLQ was developed by Avolio and Bass (1995), and contains a questionnaire that can be used to rate a leader. At the ineffective end of the range, the MLQ assesses perceptions of leadership behaviors that represent avoidance of responsibility and action. This is called Laissez-faire leadership. At the most effective end of the range, the MLQ assesses perceptions of leadership behaviors that generate the higher order developed and

performance effects, which is called transformational leadership. The range of ineffective and effective leadership behaviors in the MLQ is typically much broader than other leadership surveys commonly in use. Therefore, the MLQ is more suitable for administration at all levels of an organization and across different types of production, service, and military organizations (Bass, 1998).

The raters for this study were congregants of Heights Church. There was a link provided by Mind Garden, which administered and collect the surveys. The surveys were sorted by gender, length of membership, and involvement. A maximum of 50 raters participated. For MLQ survey results to be considered valid, the minimum number of raters is three, the average is 8-10, and there is no upper end maximum (Avolio & Bass, 1995). The data were compiled by Mind Garden's online data collection service (see Appendix A). The raw data were sent to a statistician for interpretation.

The participants enjoyed complete anonymity. This researcher did not preselect the sample. The data were available to this researcher on mindgarden.com as soon as surveys were completed. Thirty nine raters participated. The researcher considered adding more raters, should it have been necessary. The duration of collecting the data was 30 days.

Definitions

Authentic leadership is a process of developing leaders by emphasizing both morality and ethics. The demand for integrity in leadership is the result of the many corporate scandals over the last twenty years. An authentic leader is keenly aware of her actions and how they will impact constituents.

Charismatic leadership is characterized by a persuasive leader who possesses the power to motivate others to follow them. Charismatic leaders can sometimes use their influence to

persuade followers to act against their best interest. Those leaders who exhibit charismatic qualities must resist the temptation to manipulate others for selfish purposes.

Congregants consist of the members and attendees of a local church.

Constituents are any individual or groups of individuals who serve or patronize a particular organization or leader.

Follower theory is a more recent methodology of leadership studies; followers are surveyed in order to reveal attitudes and perceptions they have of leaders. Followers are also studied to show the influence they exert on leaders.

Heights Church is currently a church in Beech Island, South Carolina, pastored by Pastor Mark Canipe. Heights Church is featured in *300 Comeback Churches* authored by Dr. Ed. Stetzer.

MLQ (multifactor leadership questionnaire) was developed by Avolio and Bass (1995), designed to measure transformational and transactional leadership characteristics. There are 45 questions using the Lickert Scale. The survey consists of fourteen scales: idealized influence attributes, idealized influence behaviors, inspirational motivation, inspirational stimulation, inspirational consideration, contingent reward, management by exception active, management by exception passive, laissez-faire, extra effort, and effectiveness.

Servant leadership focuses on others and their needs. They are not interested in leading for personal gain but rather they are motivated through altruism. Servant leaders are more predominant in non-profit and religious organizations.

Steward leadership is someone entrusted in caring for the physical assets and interests of an organization. A Christian steward revolves around four distinct relationships: (1)

Relationship with God. (2) *Relationship with our self.* (3) *Relationship with our neighbor.* (4) *Relationship with creation.* (Roydin, 2012).

Transformational leadership was first designated as an official leadership theory by Downton (1973). It was further developed by Burns (1978). He attempted to study the effect leaders and followers had on each other.. Burns (1978) wrote of leaders as, "people who tap the motives of followers in order to better attain the goals of both leaders and followers" (p. 18). Transformational leaders are more readily embraced by followers. Northouse, (2010) lists nine effects transformational leaders illicit from followers: (1) Trust in leader's ideology (2) Belief similarity between leader and follower. (3) Unquestioning acceptance. (4) Affection toward leader. (5) Obedience. (6) Identification with leader. (7) Emotional involvement. (8) Heightened goals. (9) Increased confidence.

Transactional leadership forms the basis for most leadership models. It focus is on the exchanges which occur between leaders and their followers. Transactional leaders focus on managing for results. Contingent reward is utilized as the main motivator to increase performance. Transactional leaders are less interested in the person. They view mistakes as a negative whereas a transformational leader uses mistakes as an opportunity to learn and grow.

<h3 style="text-align:center">Organization of Dissertation</h3>

After this introductory chapter, this dissertation is organized into four additional chapters. The second chapter will examine leadership from the historical perspective. It will examine some of the salient explanations why some individuals are destined to lead. Modern leadership theories will be examined in the context of leader/follower. The third chapter is a detailed discussion of the methodology used in this study. The fourth chapter presents the results of the research as they

relate to the research questions, and the fifth and final chapter summarizes and discusses the

findings of the study, as well as makes suggestions for future research.

Chapter 2: Literature Review

This review of the relevant literature will examine the historical context surrounding how leaders are chosen and developed. The subsequent review will focus on some of the modern theories that have developed over the past 150 years.

Trait theory was the first widely accepted academic approach explaining how leaders develop. Trait theory and the majority of post-World War II theories are referred to as *transactional* in describing how leaders relate with followers. Over the last 30 years, more *transformational* theories such as *authentic* and *team* styles have immerged. These post-modern theories will be discussed in the context of the church and its leaders. Transformational leadership theory will be studied alongside follower theory. There is much literature available which details transformational Christian leaders and their organizations. Leadership traits will be discussed, along with team building and some of the salient aspects of a transformed organization.

The History of Leadership Development

Formalized leadership development is a relatively recent phenomenon. Throughout history, a leader was viewed simply as a uniquely gifted individual. It was not until the 19th century that philosopher Thomas Carlyle (1841 - 1907) offered his "Great Man Theory" of leadership. This theory noted that leadership was inherited through genetics, rather than a learned skill, but it had its detractors. Chemers (1997) bemoaned the thought that Carlyle's theory gave credence to those who rationalized the granting of privileges and special considerations to leaders. Gardner (1990) dispelled the notion that leaders are 'born, not made.' "Leadership is not a mysterious activity…And the capacity to perform those tasks is widely distributed in the population" (p. xv).

In antiquity, many leaders were born into their role. Many ancient societies were divided by class. If you were a male born into an elite family, the chances were good you would exercise authority over the lower classes. Very rarely would a serf or working-class citizen rise to a position of wealth and influence. Lower classes did not have access to education. Many were indentured servants to the rich and powerful. The masses had a fatalistic view about ever becoming an influential member of society. Plato's analogy of the leader/follower relationship is quite revealing:

> Those in power in government were selected based on their elite status and their pursuit of absolute truth. Fairness and equality were not considered necessary in Plato's ideal government and most of the citizens were considered crude and concerned with satisfying basic needs and desires. The philosopher-king is a leader who knows what is best for his subjects. One role of government is to protect man from his own weaknesses and this is accomplished by considering what is best for the community, not the individual. (O'Flannery, 2003)

According to Brier and Hobbs (1999), Egyptians revered the pharaoh. They relied on his ability to protect them from foreign armies and even mythical gods. The pharaoh's benevolence determined the level of prosperity of his subjects. A pharaoh was a god in the minds of the people, and they obeyed him without hesitation (Brier & Hobbs, 1999).

Egypt had its line of pharaohs, the Chinese their emperors, and England the monarchy. From a biblical standpoint, the Jewish people had Joseph and his twelve sons who each led one of the twelve tribes of Israel. Priests were chosen based on being born into the tribe of Levi. Later leadership was transferred through the Davidic line of kings. Throughout history, leaders came into power not solely based on ability but birthright.

A second phenomenon of how leaders evolved is tied to psychological and emotional factors. One of the most influential leadership groups throughout all of human history has been military leaders. The Old Testament Scriptures are replete with stories of brave military leaders such as Joshua and King David. Their military exploits were legendary in the ancient world (Joshua 6, 1 Samuel 18). After the birth of Christ Alexander the Great expanded the Greek empire and centuries later Napoleon Bonaparte conquered many countries for the French. America had its share of great military leaders -- Beginning in Colonial America with George Washington, the civil war with Generals Grant and Lee, and then moving into the twentieth century with General George Paton, and Dwight Eisenhower. Their love of country helped preserve the union from enemies both foreign and domestic. Rejai and Phillips (1996) studied 45 military leaders over a 400 year period. Their study found that military leaders emerge upon the scene in response to the interplay of three sets of forces: the sociodemographic, the psychological, and the situational. In various combinations, six psychological or motivational dynamics propel men toward military careers: (a) nationalism, (b) conservative (or ultra-) nationalism, (c) relative deprivation, (d) love deprivation, (e) marginality, and (f) vanity, egotism, or narcissism. These psychological attributes have been used frequently by a variety of writers and scholars in the analysis of major political, military, social, and religious figures (Rejai & Phillips, 1996).

Another factor that can thrust someone into leadership is social pressure that is driven by crisis. In the Bible, the classic example is Moses, who experienced this while the Israelites were in bondage in Egypt. Moses was tending sheep with his father-in-law Jethro when God spoke to him out of a burning bush. The LORD said, "*I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their*

suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land." (Exodus 3:7-9a, NIV).

Four hundred years of the Jewish people working as slaves in Egypt drove Moses to leave his family business and take on the most powerful rulers in the known world. Although Moses was hesitant, God used him to free the Israelites and defeat the army of Pharaoh. More than four thousand years later, Moses is still revered as one of the most effective leaders in human history. In more modern times, examples of leaders who came to prominence because of a crisis include Abraham Lincoln, Winston Churchill, Mohandas Gandhi, Dr. Martin Luther King, and Billy Graham. When a crisis arises, even obscure individuals can rise to the occasion and lead great movements to right societal wrongs.

Leadership Theories

Trait theory dominated early leadership theory in the first half of the twentieth century. Studies were undertaken to discover what qualities great leaders shared. These theories became known as "great man" theories. Leaders such as Catherine the Great, Mohandas Gandhi, Indira Gandhi, Abraham Lincoln, Joan of Arc, and Napoleon Bonaparte were all believed to possess leadership traits that were genetically engineered into their DNA. The consensus of the literature was that leaders and followers were distinctly different (Bass, 1990; Jago, 1982).

Stogdill (1974) studied leadership traits. He concluded that leaders shared the drive to complete tasks, were persistent in pursuit of goals, were not afraid to take risks, were confident in social situations, were willing to accept the consequences of decisions, had mechanisms to handle stress and frustrations, and had the ability to inspire people to action and to adapt to diverse social situations. He concluded that leadership was not only situational, but that personality played a role in determining leadership qualities (Stogdill, 1974).

Transactional leadership exchanges rewards for work; a transactional leader is a manager more than a visionary. "Transactional leaders also recognize what associates need and desire, clarifying how those needs and desires will be satisfied if the associate expends the effort required by the task." (Avolio & Bass, 2004, p. 20). Transactional leadership remained the dominate leadership style until transformational leadership was introduced by Downton in 1973. Avolio & Bass (1995) believe that transformational leaders retain some transactional traits. Transactional leaders value process and transformational leaders value people.

X theory and Y theory was developed by McGregor (1966). *X* leaders believe subordinates hate work and therefore need strict supervision. *X* leaders are less concerned about the needs of the employees and focus on compliance and outputs. *X* leaders view workers as a cost to be controlled. *Y* leaders allow workers to work more independently. They view workers as assets. When employees are treated with respect they will perform. *Y* leaders are mentors rather than managers. They take a personal interest in the success of each constituent. Many managers tend towards Theory X, and generally get poor results—especially over the longer term. Enlightened managers mostly use Theory Y, which produces better performance and results, and allows people to grow and develop. (1960)

Authentic leadership evolved from transformational leadership. *Authentic* leadership is, simply, leadership that is unpretentious and sincere. According to Shamir and Eilam (2005), authentic leaders exhibit genuine leadership, lead from conviction, are original, and base their activities on their values. Authentic leadership is at the core of transformational leadership.

Team leadership encourages collaboration while moving away from the managerial style started in the 1920s. In the 1940s, the focus shifted toward team building. In the 1960s, success and failure of the team was linked back to the effectiveness of the leader. Current

research is also investigating the role of affective, behavioral, and cognitive processes in team success and viability. The role and impact of mediating processes such as trusting, bonding, planning, adapting, structuring, and learning are also being studied (Ilgen et al., 2005).

Steward leadership concerns itself with the welfare of the organization in both its physical assets and people. *"And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.'* (Matthew 25:20-21, ESV, parable of Jesus). Rodin (2010) described stewardship and the Christian: (1) The steward's calling has a theological base, (2) she is a new creation in Christ, (3) she is a joyous servant, (4) she is a child of the King, (5) she has a mission and purpose, and (6) has an intimate relationship with God (Rodin, 2010).

Servant leadership attends to the needs of the constituent before those of the leader. Jesus Christ, the greatest leader of all time, said, "For even the Son of Man came not to be served but to serve others and to give his life as a ransom for many" (Matthew 20:28 NLT). Fairholm (1997) believed that spirituality is a key element in American society, especially in its leaders. "The secret of leadership founded on spirit is that the leader is a servant first. Many of the problems we have as leaders, or in working with other leaders, result because we often reverse this order" (Fairholm, 1997, p. 147).

Path-goal leadership seeks to discover the proper method which best motivates an individual follower to accomplish predetermined goals. The leader defines goals, clarifies paths, removes obstacles, and provides support. The leader's behaviors are directive, supportive, participative, and achievement-oriented (Northouse, 2010).

Contingency theory is a leader-match theory that tries to match leaders to appropriate situations. It is called contingency theory because it suggests that a leader's effectiveness depends on how well the leader's style fits the context (Fiedler & Chemers, 1974). Contingent reward is when a leader promises certain monetary or other benefits in exchange for work. This approach is mostly used in for-profit companies when wages are the primary motive for producing.

Style approach studies how a leader acts rather than focusing on leadership traits. These actions are then assed to the impact they have on followers. According to (Stogdill, 1974) constituents rally around two types of leaders, *initiating* and *consideration.* Initiating leaders provide structure and consideration leaders build camaraderie, respect, and trust between themselves and followers.

Culture and leadership is particularly significant since globalization made it necessary for leaders to be sensitive to the cultural norms of diverse societies. Leaders must study the cultures of their constituents in order to be better equipped to effectively motivate them. Globe Researchers (1991) discovered nine cultural dimensions to leadership: uncertainty avoidance, power distance, institutional collectivism, in-group collectivism, gender egalitarianism, assertiveness, future orientation, performance orientation, and humane orientation.

Charismatic leadership according to House and Howell (1992), in a review of six field studies, found that charismatic leaders exhibited the following characteristics: high levels of energy, endurance, work involvement, enthusiasm, cognitive-achievement oriented values, strong tendencies to be creative, innovative, intelligent, visionary and inspirational tendencies, and self-confidence (Gibson, 1999). Charismatic leaders were encouraging, assertive, socially

sensitive, were considerate of followers needs, demonstrated a high desire for change, and had a propensity to take risks.

Transformational leadership is part of the "new leadership" paradigm (Bryman, 1992), which gives more attention to the charismatic and affective elements of leadership. Burns, (1978) delineated the distinctions between transactional and transformational leadership. Transactional leaders manage for results and transformational leaders engage constituents to motivate and raise the level of morality. "Burns, (1978) coined the term, *pseudotransformational leadership.* This term refers to leaders who are self-consumed, exploitive, and power oriented, with warped moral values (Bass & Riggio, 2006)." A transformational leader seeks to empower each subordinate/follower by coaching and caring. Transformational leadership is closely tied with *authentic, steward, servant, and charismatic,* leadership theories.

Leadership Defined

"There are almost as many different definitions of *leadership* as there are people who have tried to define it!" (Stogdill, 1974, p. 7). That definitive statement describes the many attempts of leadership theorists to define leadership. "Decades of academic analysis have given us more than 850 definitions of leadership" (Bennis & Nanus, 1997, p. 4). Northouse (2010) stated, "Leadership is a process whereby an individual influences a group of individuals to achieve a common goal. Leadership involves influence. It is concerned with how the leader affects followers. Influence is the *sine qua non* of leadership, without influence, leadership does not exist" (p. 3).

Bennis (1994) attempted to define leadership by suggesting three necessary functions of a leader: First, they are responsible for the effectiveness of the organization; second, effective leaders rally subordinates/constituents around a common purpose, which can bring stability and

confidence to an organization. Third, they project a confidence in integrity to those outside the organization (Bennis, 1994).

Leadership theory can be narrowed into two categories, (1) traits and talents, as well as (2) actions and attitudes. Scholars are divided as to whether anyone, given enough training and experience, can become an effective leader. Buckingham (2005) emphatically stated, "Leadership requires certain natural talents, the notion that anyone can learn to be a great leader no matter how appealing it is at first glance, is equally inaccurate and unhelpful" (p. 33). Goleman (2002) was more pragmatic: "The challenge of mastering leadership is a skill like any other, such as improving your golf game or learning to play slide guitar. Anyone who has the will and motivation can get better at leading, once he understands the steps" (p. 101).

Menkes (2005) took Buckinham's assertion of special inherent leadership traits to the next level concluding that some leaders have the ability to make decisive decisions in the most stressful of situations. Menkes (2005) described this phenomenon as "executive intelligence." Menkes (2005) believed that this unlearned ability separates good leaders from great leaders. "Checklists, such as those found in management textbooks, are almost never actually applied on the job. That is because the nature of executive decision-making involves infinite immediate judgments that render these handbooks impractical" (Menkes, 2005, p. 92).

Having the ability to make accurate quick decisions can be nullified by the inability to act. Bossidy and Charan (2002) believed that *execution* is the key to effective leadership. Leadership requires discipline, and execution must be at the heart of every organizations culture. Leaders must exercise courage to confront or dismiss a disruptive or unproductive subordinate. "Favoring people because they have been loyal or belong to a leader's social network is based on wrong factors" (Bossidy & Charan, 2002, p. 116).

Leaders are also defined by their moral conduct and character. Over the last thirty years, scandals abound in the corporate world. Some of the largest companies had leadership meltdowns. Companies like Enron, WorldCom, Bears and Sterns, and J.P. Morgan Chase, just to name a few, have become synonymous with unethical behavior:

At its simplest, what we seem to have witnessed in Enron, WorldCom, Global Crossing, Arthur Andersen, Merrill Lynch, and the other high-profile cases of the past few years is an epidemic of dishonesty, self-dealing, cheating, and even outright theft – an incredible failure of honor the most basic rules of Sunday school morality by executives and professionals who people trusted to know better than that and to do better than that. Rhode, (2006)

"Power seems to be a necessary dimension of all organized human social life" (Brown, 1995, p. 2.). Charismatic leaders love power, and they tend to take pleasure in accumulating such power (House, Spangler, & Woycke, 1991).

Years before corporate America imploded, the Evangelical Church community had its own challenges. The proliferation of Christian television was a powerful medium to disseminate the Gospel message. Satellites broadcast church services and Evangelistic meetings to every corner of the Globe reaching billions of people. Unfortunately two charismatic leaders in particular, Jimmy Swaggart and Jim Bakker misappropriated money, were involved in sex scandals and doling out hush money. (Thompson, 2007, pp. 16-18)

A moral leader learns to sensor self-interests. Mill and Bentham (1987) stated that external social sanctions determine when we must concede our personal happiness. Altruism looks out for the interests of others. Rhode (2006) stated that altruism needs to be motivated by *empathetic* emotion. When leaders perceive the welfare of others before themselves, they act

morally (Rhode, 2002). Narcissistic leaders indulge themselves while ignoring the feelings and interests of others. "The CEO has to be a moral leader of the company – the way you talk about your company externally and the way you run it internally" (Tichy & McGill, 2003, p. 112).

A question arises concerning morality and ethics. There is a need to determine whether ethics are learned by observing others, or whether ethics are intrinsic to the leader. Roydin (2010) asserts a servant leader must be connected to God, which forms the foundation for ethical behavior. Brown and Trevino (2005) stated that leaders influence followers through social learning. Followers emulate the actions and ethics of their leaders. (pp. 113-137)

A leader is first and foremost a human being, and not simply stamped out on an assembly line. Understanding what constitutes a leader will continue to challenge behavioral theorists, academics, and business professionals. Relevant theories will someday be modified or scrapped to make way for new paradigms. The more we learn about leadership, the more we realize how much we do not know.

Leadership Development

Evolving into a leader requires skills, which are developed over time. Napolitano and Henderson (1997) outlined the leadership skills needed to deal with an ever-changing business environment. Those skills included self-leadership (exploring values and perspectives), adhering to a set of business values such as integrity and honesty, facilitating individual and team performance, managing across departmental and organizational boundaries, creating a corporate culture, anticipating the future, leaders taking responsibility for their own development, and learning how to learn.

Beeson Divinity School joined Gordon-Conwell Theological Seminary's Center for the Development of Evangelical Leadership (CDEL) in Charlotte, North Carolina in a study entitled

"Competency in Leadership." Several hundred pastors were surveyed and asked what they believed should be taught in Seminary. There were twelve suggestions. Number one on the list was English Bible Courses, and second on the list was Leadership/Administration. Spiritual formation was number twelve. It appears that Christian leaders believe practical courses on how to be a better leader is top priority for Seminary students (Morrison, 2012).

The maturation process of a leader is fascinating. No two leaders develop at the same pace and in the exact same way. We have already seen that inherent skills, personality types, and ethics all play a role in how leaders progress. No leadership theory encompasses every nuance and contingency. It should also be noted that many who study and write about leadership do not function well as leaders. The old axiom still holds true: "Some teach and others do." How one performs academically is not always a predictor of leadership acumen in the real world. From time to time, a leader emerges with little formal education and blossoms into a phenomenal leader.

Ronald Reagan serves as an example of this. He was an actor, union activist, governor, and fortieth President of the United States. He was not an attorney or a Harvard MBA like most politicians. Today, twenty-five years after his presidency, many consider Reagan the greatest President in the modern era. Reagan's affability and firm resolve endeared him to the American people like no leader in recent memory. It could be argued that Reagan was born to lead. One must be careful in studying how leaders develop, being careful not to forget the human element. Leadership can be studied like science, but in reality it is simply the ability to relate to and influence human behavior.

Leaders tend to develop in one of two ways. They become *bosses* who manage people (transactional leadership), or coaches who prepare people (transformational leadership). Bosses

use contingent reward to motivate followers. Bosses monitor process and outputs. Coaches focus on developing trust with constituents. Coaches mentor followers and to equip them for excellence. Spears (1995) described the traditional model of leadership using a pyramid. The base represents the vast workforce. As the pyramid narrows toward the top, you find more layers of bureaucracy until you reach the CEO. As managers progress up the pyramid, they have less contact with their constituents (Spears, 1995).

Coaches are not managers, but leaders who show concern for the betterment of their constituents and subordinates. Kouzes and Posner (2010) describes exemplary leaders as individuals who (1) model the way, (2) inspire a shared vision, (3) challenge the process, (4) enable others to act, and (5) encourage the heart. The *team* approach is now the preferred method of managing a group, replacing Spear's (1995) managerial pyramid.

Today's leaders must be adaptable to globalization brought about through technologies in communication and transportation. According to Conner (1993) leaders must adapt at a "speed we can *absorb* change with a minimum of dysfunctional behavior" (p. 12). Leaders no longer have the luxury of moving through the layers of the managerial pyramid.

The most effective method for developing a leader is by mentoring. Adair (2005) defined what it means to be a mentor:

> A mentor is a guide, a wise and trusted counselor. The word comes from Mentor, a friend of Ulysses entrusted with the education of his son Telemachus. It was his bodily form the goddess Athene, according to the story, assumed when she accompanied Telemachus in his search for his father. Homer probably chose the name because it echoes a Greek root meaning remember, think, counsel. (Adair, 2005, p. 98)

In a word, a leader is a mentor. No man is an island. Every leader has been influenced either directly or indirectly by someone. Mentoring is a cyclical process; a leader is either mentoring or being mentored. Sharing one's experiences with a subordinate or colleague empowers the mentor and the one being mentored. Leadership is a flesh and blood business. A leader must understand basic human needs and what motivates people to follow.

Koestenbaum (2002) stated that the world is divided into two realms, the *objective* and *subjective.* When describing the two types of thinking and methodologies involved in these two continuums, he stated, "Outer space requires science, inner space, intuition" (Koestenbaum, 2002, p. 58). Developing as a leader is no more complicated than a baby maturing into an adult. It requires time, trial and error, and help from those with more knowledge and experience.

London (2002) developed a comprehensive leadership development program for both the leader and the organization:

- *Corporate needs analysis:* This entails considering leadership position requirements for today and the future given anticipated industry trends and business strategies. Organizations estimate the number and types of leaders likely to be needed at different levels of the organization and in different business units, say 5 to 10 years from now. This has implications for the numbers and types of talented managers to recruit now and the sort of development they require to prepare for the future.

- *Overall assessment of talent at different organizational levels:* Information may be available from assessment centers, performance appraisals, and employee attitude surveys (e.g., 360-degree feedback, upward feedback, or customer surveys). The data can be averaged across employees as an indicator of

organizational needs. Also, the data serve as input for assessing each manager's individual development needs.

- *Skill gap analysis:* Skill needs are analyzed at the organizational level (e.g., "We need more leaders with global experience to be general managers in our increasingly international businesses. This is particularly a problem because so many global companies lack this talent.") at the individual level (e.g., "I need more business experience abroad if I am going to move up in this company, given that we are expanding through a variety of international joint ventures.").

- *Early identification of talent:* Companies use aggressive recruitment strategies, nomination from supervisors, and performance appraisal and assessment center data to identify young managers who have the potential to be developed as leaders of the business for the future.

- *Development planning:* Individuals determine the skills they wish to strengthen and the weaknesses they need to overcome based on data about their capabilities and performance and on information about organizational opportunities. This has implications for the goals they establish for learning and development (e.g., the kinds of job experiences and training they want).

- *Support for development:* Individuals are responsible for their own development. Organizations are responsible for providing the enabling resources and ensuring that sufficient leaders are taking advantage of developmental opportunities. Development planning is increasingly a part of the organization's formal performance management programs. When manager's at all organizational levels assess their subordinates' performance, they also assess their developmental

needs. This becomes part of performance review discussions between managers and their subordinates. As such, development becomes a business goal for the individual and the organization. Companies usually offer a host of development programs, including executive coaches, training classes, workshops focusing on actual business problems, challenging developmental projects, and job rotations.

- *Ongoing assessment and development:* Organizations repeat the aforementioned processes, conducting corporate wide leadership job analyses and skills assessments, at least once every 3 to 5 years. Individuals repeat this process at least annually, constantly calibrating their skills and career goals in relation to opportunities within (and often outside) the organization. Feedback allows them to determine whether or not changes in their behavior are producing the performance outcomes and skill acquisition they desire. Organizations eventually establish a development-oriented corporate culture to support the value of learning and encourage individuals' sense that they can alter their behavior and learn new skills to meet changing business conditions and strategies. Individuals eventually acquire a learning mind-set. They track what is learned as well as the positive career outcomes that learning produces. (London, 2002, pp. 101-102)

Leadership development cannot be minimized. Leaders and organizations which downplay the development process will begin to die. Schein, (2010) is convinced understanding the culture is vital in order for leaders to grow and assimilate into the group. "The mission of the group begins to be understood in terms of a shared insight that the learning occurs through a process of shared reflection on whatever action has taken place." (London, 2002, p. 204)

Transactional Leadership

Transactional leaders focus on pragmatism. In other words, effective leaders get the job done. Theories describe the particular methodologies that are employed. Transactional leadership is the overarching theme of all leadership theories. A modern example of a transactional leader is Donald Trump. His name has become synonymous with the phrase, "You're fired," which he utters numerous times on his television show, "The Apprentice." However, off camera Mr. Trump really cares for his constituents and subordinates. The reality is that Mr. Trump is a combination of a transactional and transformational leader. His vision and risk-taking is legendary. He has thousands of loyal employees who love working for him. If you are careful when finding employees, management becomes a lot easier. I rely on a few key people to keep me informed. They know I trust them, and they do their best to keep that trust intact. In a recent interview Donald Trump answered a question about how to retain good people:

> Good people equal good management and good management equals good people. They have to work together or they won't work together for very long. I have seen excellent people get stuck in the mires of bad management. The good managers will eventually leave, followed by the good workers, & you will be left with a team that gets along because they're all mediocre. Save yourself time by getting the best people you can. Sometimes this can mean choosing attitude over experience and credentials. Use your creativity to come up with a good mix. (Trump, 2004)

Transactional leadership dominated leadership theory over the last one hundred and fifty years. Carlyle's "great man theory" proposed that leaders were born, and that certain individuals possessed leadership traits that others did not. Therefore, it is the responsibility of the leader to "manage" subordinates rather than inspire them. Management techniques dominated leadership theory during the industrial revolution. Factories with mass production capabilities required

hundreds of workers, many of whom were not well-educated. It was assumed that the workers needed supervision in order to complete their tasks.

Management science, along with social psychology, dominated the leadership theory and practice for the first seven decades of the twentieth century. Leadership theory was treated empirically, rather than experientially. "They did not think in terms of culture, long time frames, politics, and societies. Their worldviews extended from the individual to dyadic relationships, to small groups, to departments, and to organizations; and their time frames were typically short-range" (Rost, 1991, p. 29). Studies that viewed leadership through the lens of humanity were resisted, especially during the first seven decades of the twentieth century.

Trait theory was popular for a time, but in the 1950s Stogdill debunked the notion that particular traits were consistent in every leader by comparing the findings of the trait studies to date. In the late 1950s, social psychologists Browne and Cohn (1958) introduced *group* theory. "Groups are the context in which leadership takes place. Leadership involves influencing a group of individuals who have a common purpose" (Northouse, 2010, p. 3).

The education system in the nineteenth and twentieth centuries reinforced the transactional/management style of leadership. Dewey (1915) believed that education was about connecting a child to society, rather than preparing them for a particular occupation:

> Though there should be organic connection between the school and business life, it is not meant that the school is to prepare the child for any particular business, but that there should be a natural connection of the everyday life of the child with the business environment about him, and that it is the affair of the school to clarify and liberalize this connection, to bring it to consciousness, not by introducing special studies, like

commercial geography and arithmetic, but by keeping alive the ordinary bonds of relation. (Dewey, 1990, pp. 68-69)

Dewey's socialistic philosophy radically differed from the traditional methods of the *Academy.* Dewey did not value learning for learning's sake. He believed that children should learn to fit in, rather than stand out. Competition was to be avoided. No child should ever feel superior to another. Societal equality was the signature tenant of Dewey's educational philosophy.

This paradigm shift in education shaped transactional leadership theory for the next sixty years after Dewy. Dewey's educational philosophy set the stage for management psychology, which is at the heart of transactional leadership theory. As the 21st century approached, new leadership paradigms emerged:

The fundamental forms of public education that were designed for an age of heavy manufacturing and mechanical industry are under challenge and fading fast as we move into a world of high technology, flexible workforces, more diverse school populations, downsized administrations and declining resources. (Leithwood, Jantzi, & Steinbach, p. 7)

Friedman (2008) stated that the rapidly changing climate, increase in population, food, and energy shortages will be the impetuous in forcing leaders throughout the world to collaborate in solving these global crises. The managerial style of leadership that dominated leadership theory and practice during the Industrial Revolution has been rendered ineffective by globalization, as the result of technology. "We need to stop thinking of ourselves as "post" something – postcolonial, postwar, post – Cold War, post-post –Cold War. Those eras are meaningless today" (Friedman, 2008, p. 27).

Beginning with the Great Man theory of the nineteenth century, leadership theory has attempted to quantify the traits and makeup of a leader. Management science is driven by process, not by people. In its most extreme form, leaders must remain aloof from their subordinates in order to cultivate respect. Over the last thirty years, leadership theory has shifted away from managerial to relational. There has been a line of demarcation drawn between management and leadership (Kotter, 1990). "To manage means to accomplish activities and master routines, whereas to *lead* means to influence others and create visions for change." (Bennis & Nanus, 1985)

Management theory has been the predominant leadership paradigm in the Christian Church. Hendrix (1981) calls it *management controlling*. He mentioned four specific activities involved in the process:

(1) *Establish performance standards.* Both the leader and the subordinate/congregant must agree on expected outputs and timelines.

(2) *Measure performance.* Simply stated, you cannot assess something that you do not measure. Accountability helps the leader monitor effort versus results.

(3) *Evaluate performance.* This is the process of appraising that an individual's worth to the organization.

(4) *Correcting performance.* The leader must not only point out mistakes, but act as a coach to encourage and teach positive reinforcement. (Hendrix, 1981, pp. 32-33)

Burns (1978) identified a dichotomy between transactional and transformation leadership. According to Burns (1978), transactional leaders exchange rewards for loyalty. Second, transformational leaders motivate subordinates through good leadership methods (Ciulla, 2004).

They have the ability to motive followers to buy into the vision by abandoning self-interest (Antonakis, Cianciolo, & Sternberg, 2004).

Avolio and Bass (1995) believed that all transformational leaders are also transactional. They developed the Multifactor Leadership Questionnaire. The survey measures leaders' tendencies toward either a transactional or transformational style.

Transformational Leadership

Downton (1973) was the first to make a distinction between *transactional* and *transformational* leaders, while Burns (1978) is recognized as the father of transformational leadership theory. The age of technology and globalization ushered in new leadership paradigms that focus on the followers. Transformational leadership, authentic leadership, team leadership, servant leadership, and steward leadership, just to name a few, started to emerge in the 1970s. According to Avolio (1999) and Bass and Avolio (1990a), transformational leadership is about improving the performance and development of the follower. Dennis and Dennis Meola (2009) stated that transformational leadership is built on trust. The foundation of this trust rests on communicating goals, casting vision, and positive feedback. Transformational leaders inspire and motivate through problem solving, thinking outside the box, and team building (Dennis & Dennis Meola, 2009).

There are four components of transformational leadership:

- The first component is idealized influence (also known as charismatic leadership). Transformational leaders act in ways that make them role models. They are respected, admired, and trusted. Followers identify with them and describe them in terms that imply extraordinary capabilities, persistence, and

determination. These leaders are willing to take risks. They can consistently be

relied upon to do the correct thing, displaying high moral and ethical standards.

- Through the third component, intellectual stimulation, a transformational leader

  encourages creativity and fosters an atmosphere in which followers feel

  compelled to think about old problems in a new way. Public criticism is avoided.

- Finally, through the fourth component, individualized consideration,

  transformational leaders act as mentors and coaches. Individual desires and needs

  are respected. Differences are accepted, and two-way communication is common.

  These leaders are considered to be good listeners, and along with this come

  personalized interaction. Followers of these leaders continually move toward

  development of higher levels of potential (Bass, 1998).

Hinson (2008) as reported by Saxe (2011) studied transformational leadership of school

principals as it relates to *emotional intelligence* and building trust with the students. Principals

were divided into two groups. One group showed AYP (annual yearly progress) and the other

group did not. The study concluded that principals experiencing AYP "demonstrated more self-

awareness, social awareness, and relationship management compared to their counterparts at

schools that did not make AYP. (Saxe, 2011) There appears to be a direct correlation between a

leader's awareness of betrayal or mistrust and her ability to motivate students.

Transformational leadership is adaptable to all leaders. This project focused on

transformational leadership as it relates to church revitalization. Leadership experts disagree

about how and when transformation takes place. Barna (1993) concluded, "The chances are slim

that a declining church can be turned around" (p. 6). Wood (2001) believed that Barna (1993) was overstating the case; incoming pastors tend to *deflate* the accomplishments of their predecessors and *inflate* their own accomplishments. "Most every pastor I've known has considered himself to be walking into a turnaround situation. Few are willing to admit, 'My predecessor did such a great job of laying a foundation that growing this church is like falling off a log'" (Wood, 2001, pp. 22-23). Wood (2001) also rejected the idea that only new pastors could turn around a declining church. He stated that, "It is a well-known fact that a pastor's most effective ministry frequently does not begin until he has been at a church seven years" (Wood, 2001, p. 23).

Roberts Jr. (2006) believed that transformation begins with our message about God and his existence:

> As a result of the information explosion, philosophical – not historical apologetics – will become our mainstay of evangelism if we are going to transform the world locally and globally. We must never forget Jesus gave the gospel to the masses, not preachers, pastors, and theologians. We have to explain it in language the common persons can understand. (Roberts Jr., 2006, p. 61)

A transformational leader must not only be able to clearly explain the message, but also understand that how it is delivered is paramount (Romans 12:8 NEB). First, "exert yourself to lead." Sanders (2007) believed that *zeal* is a key component in a transformational leader. Sanders (2007) spoke of the zeal of Jesus chasing away the money changers in the temple. Jesus' zeal was so intense that His enemies accused Him of being demon possessed (John 7:20). Not only do transformational leaders care for their followers and exhibit zeal, but they have vision to see what others do not.

Hall (2012) studied fifteen prominent African American pulpit ministers in Nashville, Tennessee. His dissertation title was: Transformational Leadership Practices of African American Pulpit Ministers at Predominant African American Churches of Nashville Tennessee. Hall surveyed the pastors using Kouzes and Posner's Leadership Practice Inventory (LPI). The results were as follows:

- *Modeling the way* – 64% (50.7%) required to be considered a high score.

- *Encouraging the heart* – 55% (51.6) required to be considered a high score.

- *Inspiring a vision* – 45% (49.2%) required to be considered a high score.

- *Challenging the process* – 27% (49.9%) required to be considered a high score.

- *Enabling others* – 27% (52.6) required to be considered a high score. (Hall)

Halls findings reveal that these prominent African American pastors where charismatic leaders. However, these ministers struggled in being transformational when it came to challenging the status quo and enabling their congregants to become effective leaders.

Stetzer (2007) studied 11 innovative leaders with the thought that transformation takes place with fresh methodologies. He attached a descriptive phrase to each one:

1. *Organic House Churches:* Architect-Neil Cole. The organic church is an anti-establishment church. It operates without clergy dependency, expensive buildings, and hierarchy. The organic church DNA is D – Divine Truth, N – Nurturing Relationships, A – Apostolic Mission.

2. *Recovery Churches:* Architect-Dale Ryan. Professor of Recovery at Fuller Seminary and founder of the National Association of Christian Recovery (www.nacronline.com). Patterned after the Salvation Army, recovery churches offer help for anyone struggling with addiction.

3. *Multi-Site Churches*: On Campus approach – utilizing several separate buildings to accommodate special needs. The *Low Risk* approach is finding a facility in a particular community that is inexpensive to operate with maximum results. The *Partnership* model combines community organizations and churches maximizing the use of a shared facility. The *Teaching Team* multi-site-church uses different teachers at multiple locations ministering to diverse congregants.

4. *Ancient-Future Churches*: Returns the participant to the ancient customs of worship (i.e., foot washing, candle-lit room, deep meditation, and waiting on God rather than a formal structure). Informal yet deeply reverential in its approach. Popular among younger believers.

5. *City-Reaching Churches*: Architect-Nolen Rollins. Planting churches and partnering with like-minded churches within a designated geographical location. The mission is to saturate the community, and ultimately the nation and the world, with the Gospel.

6. *Community Transformation Churches*: Combining good deeds and the Gospel, especially in economically depressed urban areas. Helping with the physical needs first, thus earning the right to share the truth of the Scriptures.

7. *Cyber-Enhanced Churches*: Offering online instruction and worship opportunities from a central location; utilizing small-group leaders to minister to people in a particular location, eventually growing into a campus church.

8. *Nickelodeon-Style Children-Focused Churches*: A child-focused service utilizing videos, wacky actors, and storytelling in a fast-paced environment with the emphasis on teaching the truth of Scripture. Each service uses a bottom-line methodology.

9. *Intentionally Multicultural Churches*: George A. Yancey gives seven general principles of a multicultural church:

   a. It must have a worship style inclusive of multiple cultures.

   b. It must have ethnically diverse leadership.

   c. It must have an overarching goal to become multiracial.

   d. It must intentionally want to be multiracial.

   e. It must have leadership with appropriate personal skills.

   f. It must be a location that can draw multiple races.

   g. It must demonstrate an adaptability to overcome various challenges that arise. (Yancey, 2003)

10. *Decision-Journey Churches:* A church that helps the post-modern culture to experience the Christian Community. Salvation is approached from the understanding of the sovereignty of God, rather than coming to Christ as the result of a crisis decision.

11. *Attractional Churches:* Using attractional evangelism by caring deeply for hurting people, reaching out to them, inviting them into your life, and bringing them to church. (Towns, 2007)

Stetzer's (2007) eleven transformational leaders are prime examples of the influence transformational leaders can bring to an organization. It goes without saying that traditions die hard. Most innovative leaders experience a high level of resistance. Anderson (1999) stated that there is tension between those who want to maintain the status quo and others who seek wholesale change. Younger leaders need to respect older and wiser heads, and the mature leader must keep an open mind to innovation (Anderson, 1999).

Stetzer's (2007) examples of leaders who transformed their organizations are inspirational. However, the sad reality is that the vast majority of church leaders tend to be transactional. The Baptist Press (2012) stated, "Just over 70 percent of churches are plateaued or declining in membership in the Southern Baptist Convention" (para. 1). Krejcir (n.d.) reported that 4000 churches close their doors each year, while 1000 new churches form. The number of people in the United States who attend church more than twice a month is below 20 percent. If the current trend continues, less than 10% of Americans will be regular church attenders by 2025. Krejcir (2007) conducted an observational comparison study over ten years to see how these churches were healthy or not healthy. The baseline was how they exhibited biblical precepts; then, the successes and failures were examined and compiled as to the satisfaction or dissatisfaction of the people surveyed. After this, the root causes thereof were sought such as, if one church closed, why? and if one church grew, why?… The results of the 1,103 churches randomly picked and then surveyed. Here are four questions concerning how congregants viewed leadership:

- Did the pastor(s) and leaders disciple, motivate, and develop the members for effective ministry? 144 churches reported *did so effectively*; 201 said *occasionally,* and the rest were varying degrees of infectiveness.
- Did the pastor(s) and leaders model spiritual maturity in their personal lives as well as publicly? 421 churches reported *did so effectively*, 518 said *occasionally,* and the rest were varying degrees of infectiveness.
- Did the pastor(s) and leaders help facilitate the members in evangelism and outreach? 108 churches reported *did so effectively*, 189 said *occasionally*, and the rest were varying degrees of infectiveness.

- Did the pastor(s) and leaders help members feel welcomed and connected to this
  church? 316 churches reported *did so effectively*, 713 said *occasionally,* and the
  rest were varying degrees of infectiveness. (Krejcir, 2007)

The results of the study indicate that congregants overwhelmingly believe their leaders are doing a poor job in motivation, modeling spiritual maturity, facilitating evangelism and making visitor feel welcome. These are disturbing numbers and should be taken seriously by all church leaders across denominational lines. It appears these leaders are acting more like managers than coaches. Congregants feel disconnected from leadership and frustrated at the lack of passion for evangelism.

Transformational leaders are team builders. They understand that in order for an organization to grow, the leader base must be expanded. "One of the most critical keys to doing church as a team is to build an ever-increasing core of servant leaders" (Cordeiro, 2001, p. 92). Transformational leaders recognize that their organization is loaded with leaders who can help them advance the mission. The traditional managerial system was not interested in discovering more leaders within the rank and file. Managers demand compliance, while transformational leaders seek to instill confidence.

Dever (2004) gave four characteristics that a pastor should cultivate in order to lead a church forward:

1. Be truthful – Never underestimate the power of teaching truth.
2. Be trustful – Give your ambitions to the Lord. Be willing to trust Him with your life.
3. Be positive – Set forth a positive agenda. Be careful not be perceived as a critic.
4. Be particular – Learn the culture. Become the chief student of your church's history.
   (Dever, 2004, pp. 247-248)

Transformational leaders are proactive. They invest their time in gaining the trust of constituents and presenting a positive picture of the future, tempered with the reality of the moment. "Transformation typically isn't instantaneous or haphazard. It requires intention and attention if the journey is to proceed" (Martoia, 2008, p. 89).

One of the most significant characteristics of a transformational leader is the ability to effectively resolve problems. A leader can be charismatic and be able to rally followers around the mission, but may avoid conflict. Miller (1997) described effective conflict management:

> Conflict managers can continuously assess circumstances, work within the limits of their organizational structure, and stay in communication with people of diverse opinions. In a continuously evolving landscape they function in ways that meet and defeat the dragons of controversy, which could deter the organization from achieving its ministry goals. Leaders never feel that they do this perfectly, but they always do it adequately. (Miller, 1997, p. 69)

The positive effects of transformational leadership have been well documented. However, perceptions of leaders and the response of followers are not always linear. According to Wolfram, Hans-Joachim; Mohr, Gisela (2009) there are several factors which can influence work performance and alter follower's perceptions of leaders. Some of those factors are: "Unstable surroundings (Podsakoff et al., 1996) and comparatively high levels of organizational hierarchy (Lowe et al., 1996), as well as follower characteristics such as empowerment (Fuller, Morrison, Jones, Bridger, & Brown, 1999)."

The literature on transformational leadership is fairly recent, but growing exponentially in volume. As with all leadership paradigms, transformational leadership is not a panacea. Critics say that leaders who become too familiar with their followers lose objectivity and are not

respected. They also claim that visionary leaders are not realistic and feed followers a false sense of reality and the future. The greatest challenge that transformational leaders face is implementing change. Riggio (2004) offered three challenges that every leader must face in order for their organizations to remain viable: "commitment to mission, communicating vision, self-confidence, and personal integrity" (p. 4).

Transformational leadership is not a panacea according to Nichols (2008). There are real ethical concerns:

- Ethical practices by some have deteriorated Bass and Steidmeir (1999).

- Impression management can persuade followers towards immoral actions (Snyder, 1987).

- Manipulate followers into losing more than they gain (White and Wooten, 1986).

- Convince followers to give up self-interest for the interest of the organization (Stevens, D'Intino, and Victor, 1995).

- Restrict advancement of leaders through withholding corporate and personal training (McKendall, 1993).

- Eliminate opposing forces including checks and balances (Keely, 1995).

- Charismatic leaders can harm followers through mistreatment & trickery (Conger and Kanungo, 1998). Nichols, 2008, (p.2)

Follower Theory

One of the newer studies in transformational leadership is the impact that followers have on leaders. The assumption was that transformational leaders shaped the minds and actions of their constituents, and not the other way around. Hetland, Hilde; Sandal, Gro Mjeldheim; Johnsen, Tom Backer (2008) conclude that:

Within both leadership research and practice, the focus is often on the leader as someone having unilateral influence on subordinates. Followers' characteristics are typically posited as a dependent variable, affected by the leader's traits, behavior, and power bases. (Dvir & Shamir, 2003; Yukl, 1998) So far, the majority of the leadership literature has neglected the role of subordinates' characteristics in defining and shaping leaders' behavior (Ehrhart & Klein, 2001; Judge & Bono, 2001).

Ronald Reagan stated "The great leader is not necessarily the one who does the greatest things; he is the one who gets the people to do the greatest things" (cited in Strock, 1998, p. 17). For more than 100 years social scientists, businessmen, and academics have studied and theorized on the topic of leadership. Most research to date focused on leadership characteristics including the more recent literature on transformational leadership. Bass (1985) looked at the different behaviors of a transformational leader, and Judge and Bono (2000) examined transformational leadership traits. Lord and Brown (2004) called these modalities leader-focused research.

Lewin (1967) looked at leadership behavior as seen through the eyes of children. According to Lewin, (1967) children were assigned either an *autocratic* or a *democratic* leader. The children performed well under both leadership styles. However, there were some startling differences. The children with an autocratic leader showed more signs of hostility toward the leader than the democratic group. The second major discovery revealed how the children performed when the leader was absent. The autocratic group struggled, whereas the democratic-led group seemed to function quite normally.

In the beginning of the twenty-first century, internalizing a leader's impact through visualization was developed. Brown (2000) and Naidoo and Lord (2002a) asked employed

students to visualize their bosses in both a neutral environment and on the job. The study suggested that students who could visualize their superiors outside the workplace had a more favorable reaction towards the leader than students who could not.

(Lord & Brown, 2004) believe transformational leaders change the way followers view themselves. They refer to this as the *self-identity* level. When a leader psychologically elevates a follower's perception of themselves the more they perceive transformational qualities in the leader. (Nichols, 2008) proposes followers possess *implicit leadership theories*. A follower has a preprogramed set of expectations for a leader. Digman (1990) gives five personality traits followers look for in a leader: (1) *agreeableness* – the tendency to be sympathetic and helpful to others; (2) *conscientiousness* – the tendency to be reliable and helpful; (3) *extroversion* – the tendency to be active and talkative; (4) *openness* – the tendency to be open to ideas; (5) *neuroticism* – the tendency to experience guilt and irrational ideas.

These implicit theories can alter the actions of a transformational leader. When leaders are in tune with the expectations of their followers they adjust their own leadership implicit theories. Most transactional paradigms do not allow the follower to greatly influence a leaders thinking. This cat and mouse game of psychological manipulation has potential for both positive and negative outcomes i.e., when both leader and follower are *authentically ethical* according to Nichols.

If Nichols is correct, not only is it imperative to find the right leader but also followers who are receptive to transformational principles. According to (Bell, 2010) Leaders of Religious non-profit organizations cannot *hire* and *fire* followers like their corporate counterparts. This forces leaders to develop transformational leaders from within the organization (p.94). They

cannot summarily dismiss a congregant who opposes transformational concepts. That would violate one of primary tenants of transformational theory that leaders care about each constituent.

What is the impact of follower feedback on a leaders efficacy? Wang, Lei, Hinrichs, Kim T., Prieto, Leonel, Black, Janice A., (2010) surveyed 121 MBA students from four separate University using a pair sample T-test and an independent sample T-test. They found that *negative* follower feedback affected Hispanic leaders less than Caucasian leaders – male leaders were affected less than female leaders. Positive follower feedback made no significant difference on gender or race.

Another leadership paradigm which takes the followers opinions seriously is *Leadership Member Exchange* (LMX). This theory is transactional in the fact of utilizing contingent reward. Leaders and followers exchange information and experiences in order to gain an advantage. It can be classified in the followership theory arena because followers impute is crucial. (Heather, 2012, p. 66) states, this model suggests that a leader has different relationships or patterns of behavior with each person they supervise. LMX is unique in its adoption of the dyadic relationship as its level of analysis (Gerstner & Day, 1997). Graen and Cashman (1975) and Dansereau et al. (1975)

A more recent theory of transformational leadership is *regulatory focus theory*. Moss, (2009) studied 160 employees evaluating the leadership style of their superiors. The survey found that *visionary leadership* played an important role in motivating employees. It was discovered that followers sought a leader who practiced *promotion focus*. When leaders projected a sense of security, attachment to the employee and held similar world views the followers believed the leader to be more transformational.

This research studied the transformational leadership of a pastor through the eyes of his congregants using the MLQ (Avolio & Bass, 1995). The MLQ survey contains 36 leadership items and nine outcome items. Utilizing a frequency scale, the survey measures whether a leader is more or less likely to exhibit the behaviors being surveyed. The MLQ is an effective and validated research tool. Leaders can assess themselves, raters can assess the leader, and consultants can analyze a client's potential or suggest areas for improvement. The MLQ is one of the few evaluation tools that asses the leader performance against outcomes (Bass & Avolio, 2004).

The MLQ allows congregants and staff to anonymously rate a leader without feeling intimidated. The MLQ rates a leader as trending more towards transactional or transformational tendencies. As a church leader for almost four decades, this researcher is interested in helping other leaders understand the impact they have on congregants. Sometimes a leader develops tunnel vision attempting to articulate and implement their vision, and they can lose touch with their constituents.

Summary

This chapter has studied the relevant literature on the history of leadership, leadership theory, leadership development, and followership theory. As long as more than one person lives on this planet, there will always be a need for leaders. Going back to the Garden of Eden and the creation account, we find that God established Adam as the leader of his home and a keeper of the Garden. The Bible is a book filled with the stories of leaders overcoming tremendous odds. It is a part of human nature to seek out those who have leadership skills.

The study explored the difference between *transactional* and *transformational* leaders. Transactional leaders tend to be strong managers, and transformational leaders excel in casting a

vision and relating to constituents. Burns, considered the "father" of transformational leadership theory, draws a strong distinction between transformational and transactional leaders (1978). Avolio and Bass (1995) underscore the idea that transformational leaders possess transactional traits. Stetzer (2007) studied eleven innovative churches and concluded that transformational leadership was the engine for change and growth.

This chapter also summarized followership theory, beginning with the Iowa State studies and the visualization of leadership impacts by Brown (2000), Naidoo and Lord (2002a) and Bass and Avolio's (1995) MLQ. Wolfram, Hans-Joachim; Mohr, Gisela (2009) believes that certain factors such as an unstable environment can impact the level to which followers perceive transformational skills in a leader. Nichols (2007) gave seven potential abuses by transformational leaders. Transformational leaders build trust with followers and therefore performance improves (Saxe, 2011). (Hall, 2012) studied transformational pastors who were highly charismatic The pastors scored high in modeling, encouraging, and inspiration, but show deficiency in challenging the status quo and enabling followers. It appears some transformational leaders are effective communicators but are deficient in instituting real change in the organization.

When looking at the literature, it appears a delicate balance exists in the relationship between leaders and followers, between theory and practice, between success and failure. Modern leadership paradigms are shifting away from the traditional transactional model of process and management to a transformational style focusing on people and potential. Follower theory is just beginning to be recognized as an important leadership paradigm by researchers. The idea that transformational leadership effectiveness rests primarily on the leader has been refuted. (Heather, 2012) Globalization and technology have changed the leadership landscape

forever. Managerial styles continue to lag behind coaching, mentoring, team building and LMX. As the twenty-first century moves forward, the need to discover new and better theories will develop. It is the hope of this researcher the analysis of the data will match closely with the current literature.

Chapter 3: Research Design and Methodologies

This chapter presents the research design, which is quantitative utilizing one survey instrument. The population is described, and the process of gathering samples is discussed. The statistical software used is described, along with a preliminary analysis of the data followed by the research questions.

Purpose of the Study

The purpose of this research is to measure transformational versus transactional leadership traits of a single leader as perceived through the eyes of followers. The research will analyze whether Pastor Mark Canipe is more or less transformational and/or transactional in his leadership style.

Significance of the Study

Understanding a follower's perspective is crucial in leadership development. This study rated the transformational/transactional leadership traits of a senior pastor through the perspective of the congregants. It is assumed the pastor has transformational qualities verified by Stetzer (2007). Heights Church and its pastor is mentioned as one of the three hundred comeback churches in America (Stetzer, 2007, p. 51).

Research Perspective

This study was quantitative in nature, and utilized a correlated survey design. Permission to conduct the study was given by Pastor Mark Canipe (see Appendix B). The survey attempted to answer the research questions by testing the null hypothesis. The (MLQ) can be used by the leader to rate themselves, but for the purposes of this research, the Multifactor Leadership Questionnaire (MLQ) rater form was used. There were forty five questions and four demographic questions added by this researcher and validated by Mind Garden for a total of 49

questions. No changes were made to the original wording. The MLQ is a frequently-used and is a trusted instrument of measurement, and has high internal validity.

Internal consistency was studied to establish reliability on the 14 MLQ scales. Each scale is composed from the average of the corresponding Likert-type scale survey items, and will be treated as continuous variables. The 14 scales will be the following: idealized influence attributes (IIA), idealized influence behaviors (IIB), inspirational motivation (IM), inspirational stimulation (IS), inspirational consideration (IC), contingent reward (CR), management by exception active (MBEA), management by exception passive (MBEP), laissez-faire (LF), extra effort (EE), effectiveness (EFF), satisfaction with leadership (SAT), transformational scores (averaged from IIA, IIB, IM, IS, and IC scores), and transactional scores (averaged from CR and LF scores).

Reliability determines if the scores computed by the survey instrument are meaningful, significant, useful, and have a purpose; in other words, reliable. The Cronbach's alpha test of reliability provides the mean correlations (presented as alpha coefficients) between each pair of items and the number of items in a scale (Brace, Kemp & Snelgar, 2006). According to George and Mallery (2010), alpha coefficients range from unacceptable to excellent, where > .9 is excellent, > .8 is good, > .7 is acceptable, > .6 is questionable, > .5 is poor, and ≤ .5 is unacceptable. The 14 MLQ scores' reliability will be evaluated on these guidelines.

Survey Instrument

Multifactor Leadership Questionnaire

Bass and Avolio (1995) developed the Multifactor Leadership Survey (MLQ), which has been used successfully for the past twenty five years. The (MLQ) has been proven reliable and with high validity. The classic form (MLQ 5X Short) of the MLQ includes both self and rater

forms. The self-form measures a leaders' perception of her own leadership behaviors. The rater

form is used to measure leadership as perceived by people at a higher level, same level, or lower

level in the organization than the leader. Each form contains 45 questions. The ideal number of

raters for a leader is 8-10, with at least 3 in the subordinate category. The MLQ also includes

nine outcome items rating the leader's effectiveness and the satisfaction the rater has for the

leader (Avolio & Bass, 1995).

Permission to use the MLQ was provided by Mind Garden (see Appendix A). The survey

results were collected online by Mind Garden via a link to the church's website. The participant

clicked on the link and was taken directly to the survey. Participants were required to

electronically give consent to the study (see Appendix C). No names or email address were

required. The survey was conducted over a thirty day period. The raw data was collected and

coded by Mind Garden (www.mindgarden.com). The Excel spreadsheet of the results was

forwarded to Statistics Solutions for analysis. Statistical Package for the Social Sciences (SPSS)

version 19.0 for Windows was used to analyze the data. Frequencies and percentages were

calculated for categorical data, including gender, congregation membership, ministry activity

service, and staff membership. Means and standard deviations were calculated for continuous

data, including age, years as congregation member, years served in ministry activity service,

years as staff member, and the 14 MLQ scores.

The data was collected and analyzed for the purpose of researching the following

questions, according to the corresponding hypotheses:

RQ1: What is the perception of congregants in understanding how transactional and

transformational leadership relates to the senior pastor?

H₀1: There are no significant differences between transformational scores and transactional scores among the congregants.

Hₐ1: There are significant differences between transformational scores and transactional scores among the congregants.

To assess research question one, a dependent sample *t*-test was conducted to determine if significant mean differences existed between transformational scores and transactional scores. Transformational scores were composed by averaging the following MLQ scales: IIA, IIB, IM, IS, and IC. This served as a continuous variable. Transactional scores were composed by averaging the following MLQ scales: CR and MBEA. This served as a continuous variable.

RQ2: Do demographics relate to leadership practices?

H₀2ₐ: There are no statistically significant relationships between demographics and transactional scores among the congregants.

Ha2ₐ: There are statistically significant relationships between demographics and transactional scores among the congregants.

H₀2ᵦ: There are no statistically significant relationships between demographics and transformational scores among the congregants.

Ha2ᵦ: There are statistically significant relationships between demographics and transformational scores among the congregants.

To assess hypothesis 2ₐ, six correlation analyses were conducted between transactional scores and the following demographic variables: age, gender (male versus female), years as congregation member, ministry activity (yes versus no), and years served in ministry activity, and staff membership (yes versus no). For the continuous demographic variables (age, years as congregation member, and years served in ministry activity), Pearson's product moment

correlations were used. For the dichotomous demographic variables (gender, ministry activity, and staff membership), point bi-serial correlations were used. Prior to analysis, the assumptions were assessed.

To assess hypothesis 2_b, six correlation analyses were conducted between transformational scores and the following demographic variables: age, gender (male versus female), years as congregation member, ministry activity (yes versus no), years served in ministry activity, and staff membership (yes versus no). For the continuous demographic variables (age, years as congregation member, and years served in ministry activity), Pearson's product moment correlations were used. For the dichotomous demographic variables (gender, ministry activity, and staff membership), point bi-serial correlations were used. Prior to analysis, the assumptions were assessed.

Pearson's product-moment correlation (*r*) is a bivariate measure of association (strength) of the relationship between two continuous variables (e.g., transformational scores and age). Given that the variables examined were continuous and the research question sought to assess the associations between transactional and transformational scores with the age, years as congregation member, and years served in ministry activity, Pearson's correlations were the appropriate bivariate statistic (Pagano, 2009). Correlation coefficients can vary from 0 (no relationship) to +1 (perfect positive linear relationship) or -1 (perfect negative linear relationship). A positive linear relationship indicates a direct relationship; as one variable increases, the other variable tends to increase. A negative linear relationship indicates an inverse relationship; as one variable increases, the other variable tends to decrease. Cohen's standard (Cohen, 1988) was used to evaluate the correlation coefficient to determine the strength of the relationship, where coefficients between .10 and .29 represented a small association; coefficients

between .30 and .49 represented a medium association; and coefficients above .50 represented a large associate or relationship.

The assumptions of Pearson's correlation were assessed, including linearity and homoscedasticity. Linearity assumes a straight line relationship between the two continuous variables, and homoscedasticity assumes that scores are normally distributed about the regression line. Linearity and homoscedasticity were assessed by examination of scatter plots (Stevens, 2009).

The point bi-serial correlation (r_{pb}) is appropriate when the research purpose is to evaluate if a relationship exists between a continuous variable and a dichotomous variable, and to find the magnitude of that correlation or the strength of that relationship (Howell, 2010). Given that the variables examined with transactional and transformational scores are dichotomous (gender, ministry activity, and staff membership), point bi-serial correlations were the appropriate statistical analyses. Correlation coefficients can vary from 0 (no relationship) to +1 (perfect positive linear relationship) or -1 (perfect negative linear relationship). Positive coefficients indicate a direct relationship; as one variable increases, the other variable also increases. Negative correlation coefficients indicate an inverse relationship; as one variable increases, the other variable decreases. Cohen's standard (Cohen, 1988) was used to evaluate the correlation coefficient to determine the strength of the relationship, where coefficients between .10 and .29 represent a small association, coefficients between .30 and .49 represent a medium association, and coefficients above .50 represent a large associate or relationship.

The dependent sample *t*-test for correlated means is an appropriate statistical analysis to compare two means when the two means can be matched or paired on a particular characteristic (Urdan, 2005). This is a repeated-measure analysis in which the same participants' scores on a

single dependent variable (e.g., transformational scores) were compared to another single

dependent variable (e.g., transactional scores). The assumption and conditions of the dependent

sample *t*-test were examined prior to analysis. The dependent variable must be continuous, the

measurements must be independent of one another and not influence one another, and the

dependent variables should be normally distributed (Pallant, 2010). The assumption of normality

was examined with a one sample Kolmogorov Smirnov (KS) test (Howell, 2010).

Significance of the Study

In order for leaders to improve, they need feedback from their followers. This study

surveyed congregants and asked them to rate their pastor as a transactional or transformational

leader. The pastor studied was included in Stezter's (2007) book "Comeback Churches."

Chapter 4: Results

The purpose of this study was to measure the correlation between transformational and transactional leadership traits as perceived by congregants. The research was based on the MLQ 14-item scale. The results of the data are presented, including the reliability of the Multifactor Leadership survey using Cronbach's alpha test. The data analyses of the two research questions were accomplished using a dependent sample *t*-test for research question one and three Pearson's product moment correlations plus six Spearman's rho correlations (the non-parametric alternative to Pearson correlations). This chapter will conclude with a summary of the major findings of the research.

Demographics of the Study

There are 112 active members who have served for more than five years. Of those 112, only the responses from 22 members were reported and examined. All 22 (100%) members were congregation members. The majority of members were male (14, 64%), have served in at least one ministry (21, 96%), and were not on staff (20, 91%). Frequencies and percentages for members' demographics are presented in Table 1.

Table 1

Frequencies and Percentages on Demographics

Demographic	*n*	*%*
Gender		
Male	14	64
Female	8	36
Congregation member		
Yes	22	100
No	0	0
Serve in at least one ministry activity		
Yes	21	96
No	1	5
On staff		
Yes	2	9
No	20	91

Note. Percentages may not total 100 due to rounding error.

Members' ages ranged from 30 to 66, with mean (*M*) = 51.00 and standard deviation

(*SD*) = 10.96. Years as congregation member ranged from 2.50 to 32.00, with *M* = 12.39 and *SD*

= 8.42. Years served in ministry activity ranged from 1.50 to 18.00, with *M* = 8.97 and *SD* =

4.53. Only one member responded to the length of staff membership: three years. Means and

standard deviations on members' demographics are presented in Table 2.

Table 2

Means and Standard Deviations on Demographics

Variable	*M*	*SD*
Age	51.00	10.96
Years as congregation member	12.39	8.42
Years served in ministry activity	8.97	4.53
Length of staff membership	3.00	—

The demographics show that the average active member is over fifty and has been a member for over ten years. These members preceded the tenure of Pastor Mark. This is significant because these individuals witnessed firsthand the revitalization of Heights.

Survey Instruments

Multifactor Leadership Questionnaire

The survey questions used to evaluate the level of transactional versus transformational leadership qualities of the senior pastor are from the Multifactor Leadership Questionnaire (MLQ). The MLQ uses fourteen scales: idealized influence attributes, idealized influence behaviors, inspirational motivation, inspirational stimulation, inspirational consideration, contingent reward, management by exception active, management by exception passive, laissez-faire, extra effort, and effectiveness.

External Validity

Cronbach's alpha tests of reliability were conducted on the 14 MLQ scales. Reliability establishes the degree to which the items that make up the scale are all measuring the same attribute, and indicate how free the scale is from random error (Pallant, 2010); or in other words, measures the reliability of the scale. The Cronbach's alpha test of reliability provides the mean correlation, as an alpha coefficient, between each pair of items and the number of items in a scale (Brace, Kemp, & Snelgar, 2006). According to George and Mallery (2010), alpha coefficients range from unacceptable to excellent where $> .9$ is excellent, $> .8$ is good, $> .7$ is acceptable, $> .6$ is questionable, $> .5$ is poor, and $\leq .5$ is unacceptable. The reliability of the 14 MLQ scores was evaluated on these guidelines. The MLQ score with the highest alpha coefficient was transformational at $\alpha = .83$, indicating good reliability. The MLQ score with the highest mean

was IIB, $M = 3.90$. The alpha coefficients of reliability, along with the means and standard

deviations, for the 14 MLQ scores are presented in Table 3.

Table 3

Cronbach's Alpha Reliability Coefficients for the 14 MLQ Scales

Score	No. of items	Cronbach's α	M	SD
IIA	4	.27	3.62	0.38
IIB	4	.38	3.90	0.21
IM	4	.49	3.88	0.26
IS	4	.69	2.92	0.79
IC	4	.47	3.35	0.59
CR	4	.67	3.48	0.70
MBEA	4	.75	1.90	1.09
MBEP	4	-.04	0.72	0.53
LF	4	-.04	0.49	0.57
EE	3	.44	3.72	0.42
SAT	2	.79	3.50	0.62
EFF	4	.71	3.79	0.42
Transformational	20	.83	3.58	0.35
Transactional	8	.43	2.74	0.86

RQ1: What is the perception of congregants in understanding how transactional and

transformational leadership relates to the senior pastor?

H₀1: There are no significant differences between transformational scores and

transactional scores among the congregants.

Hₐ1: There are significant differences between transformational scores and transactional

scores among the congregants.

To assess research question one, a dependent sample *t*-test was conducted between transformational and transactional scores to determine if significant mean differences existed. Prior to the analysis, the assumption of normality was checked with two Kolmogorov Smirnov (KS) tests; one test per score. The results were not significant for transformational scores ($z = 0.73$, $p = .657$) nor for transactional scores ($z = 0.67$, $p = .769$); thus, the assumption of normality was met. The results of the dependent sample *t*–test were statistically significant, $t(15) = 4.15$, $p = .001$, indicating that transformational scores and transactional scores were significantly different. Transformational scores were significantly higher ($M = 3.59$) than transactional scores ($M = 2.64$). The null hypothesis, which stated that there are no significant differences between transformational scores and transactional scores among the congregants, could be rejected. The results of the dependent sample *t*–test are presented in Table 4.

Table 4

Results of Dependent Sample t-Test between Transformational Scores and Transactional Scores

| | Transformational | | Transactional | | | | |
	M	*SD*	*M*	*SD*	*MD*	*t*(15)	*p*
Test scores	3.59	0.36	2.64	0.92	0.95	4.15	.001

RQ2: Do demographics relate to leadership practices?

H₀2ₐ: There are no statistically significant relationships between demographics and transactional scores among the congregants.

Hₐ2ₐ: There are statistically significant relationships between demographics and transactional scores among the congregants.

To assess hypothesis 2_a, six correlation analyses were proposed between transactional scores and the following demographic variables: age, gender (male versus female), years as congregation member, ministry activity (yes versus no), years served in ministry activity, and staff membership (yes versus no). For the continuous demographic variables (age, years as congregation member, years served in ministry activity), three Pearson's product moment correlations were proposed. For the dichotomous demographic variables (gender, ministry activity, and staff membership), three point bi-serial correlations were proposed. Prior to conducting the analyses, the assumptions of linearity and homoscedasticity were assessed with the examination of scatter plots; and the assumptions were not met. Due to these violations, six Spearman's rho correlations (the non-parametric alternative to Pearson correlations) were conducted. Cohen's standard (Cohen, 1988) was used to evaluate the correlation coefficients (r) to determine the strength of the relationships, where coefficients between .10 and .29 represented a small association, coefficients between .30 and .49 represented a medium association, and coefficients above .50 represented a large associate or relationship.

Of the six Spearman correlations, only years served in ministry activity was found to be statistically significant with transactional scores ($r(18) = -.48$, $p = .043$). This indicated a medium, negative association; as years served in ministry activity increases, transactional scores tend to decrease. The null hypothesis for 2_a, which stated that there are no statistically significant relationships between demographics and transactional scores among the congregants, could be partially rejected. The results of the six Spearman's correlation analyses are presented in Table 5.

Table 5

Spearman Correlations between Transactional Scores and Demographic Variables

Variable	Transactional scores
Age	-.26
Gender (male vs. female)	.06
Years as congregation member	-.06
Ministry activity (yes vs. no)	.19
Years served in ministry activity	-.48*
Staff membership (yes vs. no)	.09

Note. $* p \leq .05.$ $** p \leq .01.$

H_02_b: There are no statistically significant relationships between demographics and transformational scores among the congregants.

H_a2_b: There are statistically significant relationships between demographics and transformational scores among the congregants.

To assess hypothesis 2_b, six correlation analyses were proposed between transformational scores and the following demographic variables: age, gender (male versus female), years as congregation member, ministry activity (yes versus no), years served in ministry activity, and staff membership (yes versus no). For the continuous demographic variables (age, years as congregation member, years served in ministry activity), three Pearson's product moment correlations were proposed. For the dichotomous demographic variables (gender, ministry activity, and staff membership), three point bi-serial correlations were proposed. Prior to conducting the analyses, the assumptions of linearity and homoscedasticity were assessed with the examination of scatter plots; and the assumptions were not met. Due to these violations, six Spearman's rho correlations (the non-parametric alternative to Pearson's correlations) were conducted. Cohen's standard (Cohen, 1988) was used to evaluate the correlation coefficients (r) to determine the strength of the relationships.

None of the six Spearman correlations were statistically significant. The null hypothesis for 2_b, which stated that there are no statistically significant relationships between demographics

and transformational scores among the congregants, cannot be rejected. The results of the six

Spearman's correlation analyses are presented in Table 6.

Table 6

Spearman Correlations between Transformational Scores and Demographic Variables

Variable	Transformational scores
Age	.30
Gender (male vs. female)	-.01
Years as congregation member	.15
Ministry activity (yes vs. no)	.41
Years served in ministry activity	.19
Staff membership (yes vs. no)	-.02

Note. $* p \leq .05$. $** p \leq .01$.

Summary

H$_0$1: What is the perception of congregants in understanding how transactional and

transformational leadership relates to the senior pastor?

H$_0$1: There are no significant differences between transformational scores and

transactional scores among the congregants.

H$_a$1: There are significant differences between transformational scores and transactional

scores among the congregants.

The results for Research Question one that a significant difference exists between the

transformational and transactional scores for the pastor was expected by this researcher.

However he was surprised by the .92 *SD* gap. He estimated the difference to be under .50. He

believed that congregants would identify more managerial traits in a pastor simply because many

pastors exhibit more transactional leadership traits. It was also assumed by this researcher the average congregant was not familiar with the fine points of transformational leadership.

There are several possible explanations for the large difference between the scores. It is possible that the emotional ties to the pastor caused the rater to disregard the transactional questions. A second reason might be that pastor Mark may have been their only pastor, therefore they had no one else to compare him to. The other factor is that some of the participants believed the study violated Biblical principles. This was later confirmed by this researcher speaking directly to pastor Mark at the conclusion of the data collection. That phone conversation is referenced at the end of this study.

H_02_b: There are no statistically significant relationships between demographics and transformational scores among the congregants.

H_a2_b: There are statistically significant relationships between demographics and transformational scores among the congregants.

Research Question two analyzed the data by demographic variables: age, gender (male versus female), years as congregation member, ministry activity (yes versus no), years served in ministry activity, and staff membership (yes versus no). There were no significant differences in transformational scores in demographics. Therefore the null hypothesis for **H_02_b** is retained. For **H_a2_b** only length of service showed a significant negative relationship between transformational and transactional scores. The longer the congregant served the lower the transactional scores. This means the null hypothesis must be partially retained.

This researcher was pleased that the transformational scores were demographically consistent. He also was pleasantly surprised to learn that length of service showed such a high negative transactional significance. The average years of service is *M =8.97* with *M=4.53.* This

indicates that congregants experience with a transformational pastor is positive. The average length tenure of a pastor is three years. The average years of service at Heights Church surpasses that number. This is encouraging to this researcher. It gives him hope in realizing that transformational leadership can increase loyalty and satisfaction in serving.

The results presented in this chapter may not be typical of other transformational leaders, as these results are unique to Heights Church. The data showed the correlations between both dependent and independent demographic variables. The means and standard deviations for both survey instruments were provided, along with the reliability coefficients from this research. There is a significant difference in how congregants of Heights Church view the transformational leadership of Pastor Mark. It appears the longer an active member is involved the higher the perception of transformational leadership. In the final analysis, the data supports the existing literature that transformational leaders can positively influence and even restore a floundering organization. Discussion about these findings will be presented in greater detail in chapter 5.

Chapter 5: Discussion

The final chapter of this dissertation reiterates the problem of the study, after which it briefly offers an overview of the methodology. The salient findings are explained, and the results are reviewed by the researcher. Limitations of the study will be included, along with observations by the researcher. The chapter will conclude by discussing possible future research.

This study was undertaken to measure transformational leadership through the eyes of congregants evaluating the senior pastor. As stated in the dissertation, follower theory is a relatively new paradigm. Transformational leadership, particularly in the local Evangelical church, is well-documented in the literature. The literature is replete with detailing the exploits of transformational leaders, but is limited on attitudes of followers. Through this research, the researcher attempted to discover whether the perceptions of followers closely aligned with the actions of the leader. The question of this research is, do the congregants of Heights Church perceive a distinction between transformational and transactional leadership in the senior pastor? The answer to this question can assist other ministries in evaluating the perceived relationship between leaders and followers in transformational organizations. The research will also instruct transactional leaders in what is necessary for them to become more transformational. In order to evaluate the problem, two research questions were considered and the corresponding hypotheses tested:

RQ1: Among the congregants, which leadership style is perceived most often to the senior pastor?

RQ2: Do demographics relate to leadership practices?

In analyzing these questions, the Multifactor Leadership Questionnaire developed by Avolio and Bass (1995) was used. The questionnaire was specifically designed to measure the

level of transformational and transactional leadership traits. The Multifactor Leadership

Questionnaire (MLQ) rater survey consists of forty-five questions, divided into fourteen

leadership categories. Six demographic questions were added by this researcher and validated by

Mind Garden. Twenty-two individuals participated in the study. Each participant needed to be

twenty-one, and an active member for at least five years. Raters were not preselected; however,

this researcher presented the minimum requirements to the congregation in two different Sunday

morning services. The typical sample using the MLQ is 8-10 raters. There are 122 members of

Heights Church who fit the demographic profile. This represented approximately 20% of the

potential participants.

The research was conducted online using the Transform system developed by Mind

Garden (see Appendix A). A link was provided to the Heights Church website in Beach Island,

South Carolina. The data was collected over a 30-day period. The collected data was analyzed

and coded by Mind Garden. An Excel spreadsheet containing the data was developed and then

sent to Statistics Solutions for evaluation and analysis.

To assess research question one, a dependent sample *t*-test was conducted to determine if

significant mean differences existed between transformational scores and transactional scores.

For the continuous demographic variables (age, years as congregation member, and years served

in ministry activity), Pearson's product moment correlations were proposed:

> Pearson *r* indicates both the direction and magnitude of the relationship between two
>
> variables without needing a scatter plot. Pearson *r* provides a meaningful index for
>
> indicating relationship, with the sign of the coefficient indicating the direction of the
>
> relationship, and difference between the coefficient and 0 indicating the degree of the
>
> relationship. (Ary, Cheser Jacobs, & Razavieh, 2010, p. 129).

For question two the dichotomous demographic variables (gender, ministry activity, and staff membership), point bi-serial correlations were proposed. Prior to analysis, the assumptions were assessed.

Summary of Results

The reliability of the MLQ and its 14 scales was tested were tested with Cronbach's alpha test of reliability. The MLQ score with the highest alpha coefficient was transformational at $\alpha = .83$, indicating good reliability. The MLQ score with the highest mean was IIB, $M = 3.90$. With the most reliable score $= .9$, the responses of the congregants were highly reliable.

RQ1: Among the congregants, which leadership style is perceived most often to the senior pastor?

H$_0$1: There are no significant differences between transformational scores and transactional scores among the congregants.

H$_a$1: There are significant differences between transformational scores and transactional scores among the congregants.

The results of the dependent sample t–test were statistically significant ($t(15) = 4.15$, $p = .001$), indicating that transformational scores and transactional scores were significantly different. Respondents believe that Pastor Mark is more transformational than transactional in his leadership style. It was interesting to discover after the surveys were collected why more people did not complete the surveys. Speaking with Pastor Mark he shared that some who began the survey became uncomfortable with the questions relating to transactional traits and decided not to complete the survey. The members of Heights Church love their pastor and highly loyal. Some of the respondents viewed the questions dealing with transformational attributes as totally anathema with Biblical leadership concepts. Therefore the null hypothesis for question one is

rejected because there is a significant difference between the congregants perception of transformational and transactional leadership traits in their pastor. When the data for the demographic questions were studied, only the time of service had a negative correlation. In other words the longer an active member served the less transactional traits were observed of the senior pastor. Therefore the null hypothesis that there is no significant difference between transactional scores and transformational scores by congregants is partially rejected.

RQ2: Do demographics relate to leadership practices?

$H_0 2_a$**:** There are no statistically significant relationships between demographics and transactional scores among the congregants.

$H_a 2_a$**:** There are statistically significant relationships between demographics and transactional scores among the congregants.

When testing the correlations of the demographic variables using Pearson's *r*, which included age, gender (male versus female), years as congregation member, ministry activity, years served in ministry activity, staff membership, and the continuous demographic variables (age, years as congregation member, years served in ministry activity), the assumptions of linearity and homoscedasticity were not met. Therefore, six Spearman's rho correlations (the non-parametric alternative to Pearson's correlations) were conducted.

Of the six Spearman's correlations, only years served in ministry activity was found to be statistically significant ($r(18) = -.48$, $p = .043$). This indicates a medium, negative association; as years served in ministry activity increases, transactional scores tend to decrease. The null hypothesis for 2_a is partially rejected. These results clearly indicate the followers at Heights Church believe their pastor's leadership traits are highly transformational. It is interesting to note that the longer a follower serves the perception of transactional leadership traits diminish.

The results of the data are somewhat surprising to this researcher. As mentioned earlier the low transactional scores can be interpreted several ways. First when internal validity was tested using Pearson there was an inconsistency in the way the questions were answered. It may be possible some of the raters did not understand the questions. Second the inconsistency may be due to the fact that participants fantasized their pastor was totally transformational and was devoid of transactional traits. The literature review revealed the more emotional intelligence exercised by the leader the greater trust placed in the leader/follower relationship. This emotional bonding may cloud the rater's judgment.

Burns (1978) the father of transformational leadership theory believes transformational and transactional leaders are antithetical to one another. Avolio and Bass, (1995) are convinced that every transformational leader has transactional tendencies. It appears that the congregants of Heights follow Burns hypothesis. The question then becomes, was the low transactional scores a result or reality or perceived reality? One of the challenges of using a Lickert scale is results can be skewed by the respondents marking every question marking 0's or a 4's. It is this researcher's opinion that some participants may have avoided the transactional questions or simply did not understand them. The high positive transformational scores are encouraging to this researcher. This was an expected result. The evidence of transformational leadership in Pastor Mark has both external validity (Stetzer, 2007) and internal validity (congregants).

The other result of the data which surprised this researcher is the insignificant differences within demographics in both independent and dependent demographic variables. The negative transactional score for length of service was the only demographic with significance. Perception of transactional leadership decreased the longer an active congregant served. Given the high transformational scored this result is not surprising. It can be concluded from the data that there

is a positive linear relationship between the perception of transactional and transformational leadership by the congregants of Heights Church.

Limitations

One of the limitations of the study is that the leaders' survey was not used. The study only recorded the responses of the congregants. Future studies could include the leadership questionnaire, which would help researchers to compare how closely the opinions of the raters matched the leaders' perspective.

Another possible limitation of the study is sample size. Approximately 20 % of the 122 potential raters participated. In most studies, standard errors in analyzing data are reduced with a larger sampling. Data in a larger sampling tend to be more generalizable, and give future researchers a richer description of the phenomenon.

A third possible limitation is research bias. This researcher is himself a pastor and friend of the senior pastor being studied. This is one reason why the pastor was excluded. Another study could be conducted of the pastor by someone who has no firsthand knowledge of the culture. This would greatly enhance the findings of this research.

A fourth limitation would involve the quantitative research design of the study. Initially, this researcher planned to use a qualitative research design but decided that the possibility of bias would be greater because of his intimate knowledge of the culture. A qualitative study would uncover a more in-depth perspective of how congregants viewed the leadership qualities of the pastor. Being able to study facial expressions, body language, and tone of voice would add a perspective not attainable in quantitative research.

A final limitation would be how the study was conducted. The participants filled out an online survey by clicking on a link provided by Mind Garden. Although the demographics of the

study were announced, it still would be possible for someone not meeting those requirements to skew the study. One person completed the questionnaire who was not an active member. Because the participants were not pre-selected, this researcher does not know the true identity of the participants. Mind Garden restricted one survey for each Internet browser. But many homes have multiple computers and Smart phones.

Observations

These are some results that may provide insight into how congregants perceive the transformational leadership traits of the pastor. Here are several observations:

1. It is significant that the dichotomous variables such as age, gender, staff member, and active member did not show a measurable difference in transactional leadership, except for the length of service. The longer the service, the lower the transactional score. This is a clear indicator that the influence of a transformational leader increases over time.

2. This significant difference (.001) between the transactional and transformational scores was not surprising, considering the demographics of the study. The participants were limited to active members of five years or more who participated in at least one ministry. This author was somewhat surprised of the spread of the mean scores ($M = 3.59$) than transactional scores ($M = 2.64$). This author has severed as a pastor and church leader for almost four decades. He assumed that some of the transactional scores would be higher.

3. Another interesting fact was that 39 people participated in the survey, yet only 22 completed it (raw data from Excel spread sheet provided by Mind Garden not included in the study). Speaking with the pastor at the conclusion of gathering the data, he informed the researcher that some congregants were hesitant to complete the survey because they did not believe some of the questions applied to a Christian leader (phone conversation April 4th, 2013).

In other words, they believed that because the survey was designed by researchers that they believed not to be Christians, the validity of the research was skewed.

Finally, this researcher was pleasantly pleased by the results for several reasons: First, the data was consistent with the existing literature. Transformational leadership is a relatively new paradigm, especially in the church. Stetzer's books in particular highlight the influence and measureable change a transformational leader brings to an organization. This certainly is good news. The need for transformational leaders is stronger than it has ever been in this researcher's humble opinion. This research project validates and strengthens transformational leadership theory.

Recommendations for Future Research

1. Further research is needed by adding variables not included in this study, as well as relaxing assumptions about the scope and the population to be considered. For instance the study could include younger members and non-members who attend regularly. Those who have been active for less than five years could also be included.

2. Further research is needed by studying various leaders within the church. This includes both paid staff and volunteers. This would give researches a broader understanding to the depth that transformation has impacted others beyond the senior pastor.

3. Further research is needed using a qualitative research design. Quantitative research models are more scientific in nature, while qualitative uncovers the human element of the culture. This researcher originally planned to conduct a qualitative study. He wanted to explore the many nuances of how congregants perceive the culture of leadership. Because of his familiarity with the congregation he changed his research to a quantitative design.

4. Further research is needed by studying other churches and leaders. This researcher believes that diverse demographics will show a different result in the data. One justification is the demographics of this study showed a significant positive difference between transformational and transactional scores in every transformational category. Time of service had a negative difference for transactional scores. This researcher believes not every church will have such a difference in spread between transformational and transactional scores.

5. Further research is needed in studying other non-profit organizations. The research could focus on how religious beliefs affect followers' perceptions of their leaders. The study revealed the strong local missional emphasis of Pastor Mark along with his ability to motivate, contributed to the strong perception of transformational traits by followers. Researchers can study if non-religious-non-profit organizations illicit the same loyalty and intensity from its constituents.

6. Further research is needed in studying the direct correlation transformational leadership has with transactional leadership in organizations with a more pronounced managerial style. According to the literature the majority of the 400,000 churches in America have more transactional than transformational leaders.

7. Finally, further research is needed in comparing the effectiveness of transformational leaders who found an organization with those who assume leadership of an existing organization. The literature seems to indicate it is easier to start an organization with transformational principles than to assume the leadership of a declining organization.

Conclusion

The study of leadership is far more than an academic exercise. It forces the student to examine their own leadership construct. This researcher and leader gleaned invaluable insight into his own leadership worldview. It is one thing to study leadership theory in a sterile academic setting and quite another to implement it in real life. There is no higher or more honorable academic pursuit than to learn to improve one's leadership acumen. If leadership is influence, as suggested by Northouse, then every human being on some level is a leader to someone. The question becomes what kind of influence are we exerting? The potential for abusing that influence cannot be minimized or ignored. It is a sacred trust given to us by the creator. It is the hope of this researcher is this study will enlighten the mind of the reader, and inspire them to become a positive force in leading those within their sphere of influence.

In summarizing this study this researcher looked at transformational leadership from a Biblical view. This study highlighted a pastor of a local church. This author is convinced that central to every leadership principle are the teachings of Scriptures. The conclusion looked at the birth of transformational leadership out of the crisis in both the corporate and religious world in the 1980's and 90's. Then it discussed the impact that follower theory is having on transformational leadership and finally what challenges exist for transformational leaders in the twenty-first century.

A Biblical Perspective

"Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect."

(Romans 12:2, ESV)

This study evaluated the Heights Church congregants' of perception of the transformational leadership of Pastor Mark Canipe. In ten years Heights Church went from a

congregation of under 100 members to 1000 members (2003- 2013). Stetzer (2007) included

Heights Church in his book, *300 Comeback Churches.* What does the Bible say about

transformation? There are only three New Testament references using the words "transformed"

or "transforming." The word "transformed" in Romans 12:2 is the Greek word, *metamorphoo*

which means to *metamorphose* or change, transfigure, transform. It is only found in this verse.

The other Greek word for "transforming" is *metaschematizo* and it means to disguise or transfer

(Strong, p. 1648). The passage refers to Satan being transformed into a minister of light (2

Corinthians 11:14, 15). It is interesting to note that Paul says transformation begins in the mind.

Transformational leaders change the way constituents/congregants think. They inspire them to

sacrifice personal ambitions for the mission of the organization.

When God created Adam in the Garden He gave the first man the responsibility to tend

the Garden, and then when Eve was created God made Adam the leader of his home. The

narratives in Scripture record the actions of leaders, both good and bad. The Bible describes

leaders who are transformational. When people think of great leaders in antiquity Moses is

always at the top of the list. Moses had the unenviable task of relocating millions of Israelites

from Egypt to the land of Canaan. A journey that should have taken months took forty years.

Moses learned the importance of delegating and empowering leaders from his father-in-law

Jethro. (Genesis 18:1-27) In the New Testament the Apostle Paul, usually considered the greatest

Christian leader, established churches all across Asia and Greece. Paul was a master at mentoring

young leaders. His letter to his protégée Timothy reveals the heart of a transformational leader:

(Oney, 2007) "Paul's mentoring model to Timothy. This mentoring model of Paul is shown to be

similar to the Boyatzis' (2001) theory of self-directed learning which includes five discoveries of

the (a) ideal self, (b) real self, (c) learning agenda, (d) experiential behaviors, and (e) experience

discovery. Experiential learning is focused upon as a means of developing present church leaders."

Every leadership paradigm can trace its origin directly or indirectly to the Scriptures. In the final analysis a leader is a moral agent for good. Morality and ethics originate from God. There would be no standards of conduct without God's gold standard *The Ten Commandments*:

1. *You shall have no other gods before me.*

2. *You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand {generations} of those who love me and keep my commandments.*

3. *You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name.*

4. *Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.*

5. *Honor your father and your mother, so that you may live long in the land the Lord your God is giving you.*

6. *You shall not murder.*

7. *You shall not commit adultery.*

8. *You shall not steal.*

9. *You shall not give false testimony against your neighbor.*

10. *You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor* (Exodus 20:3-17).

Ethics are a vital part of any leadership paradigm. Tichy and McGill, (2003) say that an organization must develop an ethical framework, "Imagine a hard core at the center that does not change wit time, context, circumstance, or business demand. These values that have stood the test of time: integrity, personal accountability, due process, respect for the individual, property rights, the rule of law. They do not change with circumstances. Violating them is unethical – pure and simple." (p. 83) Each of these unalterable ethical standards come straight out of the Decalogue.

The Evolution of Transformational Leadership

There were at least two quantum shifts in society which spurred the development and implementation of transformational leadership: First, the corporate and religious crisis in leadership in the 1980's and 1990's and second, the flattening of the globe (technological revolution.

The fallout from the ethical meltdowns of televangelists, Swaggart, Bakker, Tilton, and corporate giants like the Enron, Chase Bank, Bears and Stearns, Wells Fargo and Morgan Stanley sent shock waves throughout the moral fabric of American society. Confidence in leaders who were supposed to be watching out for the public good began to wane.

As discussed in the literature review sometimes leaders are thrust into a situation because of a crisis. Transformational leaders were the direct result of follower frustration with the status quo and the decline in moral ethics as it applied to leaders. The second crisis which changed the leadership landscape was the *age of technology.* The inventions of the past twenty years in communication and the speed of transportation has allowed even third world countries to become players in the global virtual marketplace. Friedman (2008) calls this phenomenon the *flattening* of the planet. He mentions four flattening factors which revolutionized how business is conducted: (1) The personal computer, (2) the internet, (3) software and transmission protocols (work flow), (4) the collapse of Communism and the Berlin Wall. (29-30) These paradigm shifts propelled transformational leadership theory into prominence.

The interesting fact is that transformational theory was being developed right before the age of technology and the ethical crisis in leadership began. It began during the seventies with Downton, (1973) and Burns, (1978). Downton was the one who is given credit for the concept of transformational leadership but it was Burns who developed it. Transformational theory took a huge leap in the 1990's with Bass and Avolio's, Multifactor Leadership Questionnaire (MLQ). The MLQ allowed leaders to rate themselves and followers to rate the leader based on a forty-five question Lickert Scale questionnaire. The survey measured both transformational and transactional traits. The 14-category leadership scale of the MLQ consists of idealized influence attributes (IIA), idealized influence behaviors (IIB), inspirational motivation (IM), inspirational stimulation (IS), inspirational consideration (IC), contingent reward (CR), management by exception active (MBEA), management by exception passive (MBEP), laissez-faire (LF), extra effort (EE), effectiveness (EFF), satisfaction with leadership (SAT), transformational scores (averaged from IIA, IIB, IM, IS, and IC scores), and transactional scores (averaged from CR and LF scores).

Transformational leadership theory removed the stereo-types of the older transactional leadership models i.e., *the Great Man Theory, trait theory, management theory, contingent reward.* Transactional leaders focus on compliance, production, and contingent reward. Transactional leaders are managers of the status quo. Transformational leaders are caring, collaborative, and visional. They are coaches, mentors and confidants. Other related leadership paradigms are *steward leadership, servant leadership, LMX (leadership members exchange), team, leadership, authentic leadership* and *charismatic leadership.* Just as Moses reluctantly assumed the duties to lead the Israelites out of bondage into the Promised Land, transformational leaders became necessary out of a crisis in leadership ethics, and the technological revolution. Plato was right, "Necessity is the mother of invention.

The Emergence of Follower Theory and its Relevance to This Study

Follower theory is still in its infant stages. Beginning with the I967 Iowa State University study of children to the twenty-first century *visualization* concept of Brown (2000) and Naidoo and Lord (2002a), researchers are beginning to take seriously the perceptions and emotions of followers towards leaders. (Dvir & Shamir, 2003; Yukl, 1998) believe followers' characteristics are dependent on the leader. Brown (2000) and Naidoo and Lord (2002a) studied how followers visualized leaders. (Lord & Brown, 2004) believe transformational leaders change the way followers view themselves. They refer to this as the *self-identity* level. (Nichols, 2008) proposed followers possess *implicit leadership theories* or expectations of leadership conduct.

This research studied a specific church leader and the impact demographics played in followers perceptions. This researcher hopes this study will inspire others to expand these findings. In this study which surveyed the congregants the pastor received high scores in the

transformational categories. Transformational scores were significantly higher ($M = 3.59$) than transactional scores ($M = 2.64$).

This study of transformational leadership as perceived by congregants confirms much of the current literature describing the impact transformational leaders exert on an organization. Followers tend to exhibit higher levels of loyalty, enthusiasm, and participation when transformational leadership is more evident than transactional leadership.

There are many dynamics in play between followers and leaders, especially in a church. A pastor must be a spiritual leader, motivator, counselor, advocate, visionary, and mentor. Not every follower is capable of adapting to and forming an alliance with certain leaders. This study showed that transformational leaders are first and foremost concerned about their constituents. They do not trade reward for compliance, but rather develop the followers' potential.

One of the most challenging tasks any leader faces is to revive a plateauing or dying organization. The unfortunate reality in today's society is that many churches are closing their doors. The reasons are many, including lack of vision, disconnection with the culture, dysfunctional leadership, and loss of concern for the lost and hurting. Transforming a stagnant or dead church is difficult at best and impossible at worst. This study showed that it takes a certain type of leader to initiate such a drastic turnaround. One of the pivotal components, according to the literature, is the ability to develop trust. Studies in church leadership found that it takes a typical pastor between 5-7 years to gain the trust of the congregation. Pastor Mark began the transformation of Heights Church around year three. This is a testimony to his exceptional leadership abilities. He is certainly the exception, not the rule.

This study validated the theory that followers have a closer affinity with transformational leaders than they do with transactional leaders. As previously noted, followers of

transformational leaders are fiercely loyal. They are far less likely to say something despairingly against their leader. There were seventeen participants in this study who started the survey, but did not complete it because they thought some of the questions were inappropriate in evaluating a Christian leader. One of the major criticisms of transformational leadership is that leaders paint an overly optimistic picture of the future and end up disillusioning their followers. This study did not show evidence of that observation.

Another interesting observation from the study is that gender, age, membership status, activity level, volunteer, or staff member all gave high marks on the transformational end of the scale. This study found that perceptions of transactional actions diminished with time; the longer the length of service, the lower the transactional scores. The transformational model is antithetical to many of the traditional managerial styles of leadership (primal leadership, trait theory, X theory, Y theory, execution leadership, path-goal, and contingency theory stress management techniques). Transformational, servant, steward, authentic, style approach, team leadership, and charismatic leadership approaches all emphasize leadership/mentor techniques.

The research on how followers perceive leaders and their impact on transformation has expanded over the last twenty years. There have been many studies conducted analyzing the psychological impact leaders have on followers and followers' expectations of leaders (Nichols, 2008). One of the most glaring downsides of transformational leadership is manipulation by the leader. This is particularly evident in charismatic leaders. Charismatic leadership can be placed under the subheading of transformational leadership. Hall, (2012) studied fifteen prominent black ministers in Nashville Tennessee. These leaders scored high in three of the (LPI's) categories, *modeling the way, encourage the heart, inspiring a vision.* In two categories, *challenging the process, enabling the heart* these charismatic leaders had much lower scores. It

can be concluded that some charismatic leaders are transformational by exuding confidence by the strength of their personality and contingent authority. However, these ministers were more transactional when it came to challenging the status quo in mentoring and empowering congregants. The power to motivate is a two edged sword. It can cut through the maze of opposing agendas and follower apathy. But it can also manipulate unsuspecting followers down a path which is not in their best interest or the organization.

Transformational Leadership in the Church

This study examined how one transformational leader revitalized a stagnant ministry. The transition is well documented by Stetzer (2007) and confirmed by the congregants. There is something powerful when leaders and constituents rally around a mission greater than themselves. The transformation of Heights Church is the story of the transformation of individuals. Pastor Mark is a leader who possesses the right combination of qualities that inspire, motivate and equip others. Transitioning an organization from ineffective to highly effective is rare and when it happens it is noteworthy.

Rainer, 2005 studied 50,000 churches out of 400,000. He found only thirteen ministries that he labeled "breakout" churches. Stetzer , (2007) found three hundred "Comeback" churches. The research is overwhelming. The overwhelming number of churches in America struggle to stay alive. Much of the blame can be laid at the feet of leaders. Many church leaders are managers not leaders. They use contingent reward to motivate congregants. They are concerned for the bottom line, i.e., salvations, baptisms, offerings, attendance and loyalty. This researcher himself was a transactional pastor for many years. He was taught in Bible School that the buck stopped with the pastor. Congregants did not have the authority or ability to lead the church. This philosophy of ministry is faulty at best and dangerous at worse. According to Bass, Avolio,

(1995) every leader has both transactional and transformational qualities. Management skills have their place. According to Towns, (2002), the church needs two wings to fly; the church is both an *organization* and *organism.* (p. 1) This is certainly true at Heights Church. Pastor Mark does possess managerial and organizational skills. As a pastor of a large ministry sometimes it is necessary to hire and fire staff, confront disgruntled congregants or even apply church discipline.

The reality is that a leader practices multiple leadership paradigms. It must be noted that it may appear to some reading this research that this author believes transformational leadership is monolithic. A casual observer may get the impression that transformational leadership is a panacea in convincing followers to adopt their vision. In the case of Heights Church, when the transition period began the church lost 70% of its congregants. It is one thing to understand what leadership qualities will initiate change but another to implement them. This is why there are so few successful transitions when it comes to reviving a ministry. A transformational leader will fail if she does not have patience during the transition period. For Heights Church consistent transition lasted several years.

A question arises from this study. Can a church reach a significant number of people without a charismatic transformational leader like Pastor Mark? Rainer (1999) surveyed 287 churches and 2000 leaders. These churches are reaching the culture. However Rainer discovered that many of the leaders were not "superstars." Rainer discovered fourteen important lessons from what he calls, *high expectation churches.* The first four concern leaders and the other ten emphasis methodology:

1. **Lesson #1: A Few Churches Have Unique Leaders –** Extraordinary leaders are rare. However, every leader is uniquely gifted and can build a significant work.

2. **Lesson #2: Most Successful Leaders Have Learned to Eat Elephants –** Sometimes transformational leadership involves making small incremental changes over time.

3. **Lesson #3: Move to Become a High-Expectation Church on an Incremental Basis –** Make transitions slowly. People respond positively to change with three provisions. First, they must be informed, second, they must have time to think about it and pray over it, and third, they must believe the leadership is unified.

4. **Lesson # 4: Intentionality is a Big Issue –** Leaders must be determined in reaching the culture and not alter their course even when frustrated. (Rainer, 1999, pp. 168-170)

5. **Lesson # 5: Sunday School Must Not Be Destroyed –** The senior pastor must support the Sunday School both publicly and by training and mentoring leaders and teachers.

6. **Lesson #6: A New Membership Class Raises Expectation Levels –** The majority of the churches in the study has a new member class. The classes existed at four basic levels: *availability, encouraged, expected, and required.* Retention rates increase significantly from levels one and two.

7. **Lesson #7: Without a Mission, Churches Wander Aimlessly –** Churches who made concerted efforts to educate concerning the mission of the church had a higher retention rate of members.

8. **Lesson # 8: The Most Potent Mix for Effective Assimilation Was Relationship Evangelism and Sunday School –** The Sunday School was the most effective tool for relational evangelism. Members inviting family and friends increased the likelihood that the invitee would attend.

9. **Lesson #9: Systematic Visitor Follow-Up is Critical –** Visitor retention is tied directly to visitor follow-up.

10. **Lesson #10: The Expository Preaching Enhances Assimilation Effectiveness –** The majority of pastors reported their preaching style as *expository.* Discipleship requires a systematic study of God's Word.

11. **Lesson #11: New Christians Need Dual Paths –** Not only is a new membership class important in assimilation but new members need to be mentored one on one.

12. **Lesson #12: The Laity Must Be Unleashed –** High expectation churches are not solo efforts. The churches in this study had a high percentage of membership involved in ministry.

13. **Lesson #13: The Greeter Ministry Can Be Very Important –** A well organized and effective greeter ministry increases assimilation.

14. **Lesson #14: High-Expectation Churches are Praying Churches –** According to the majority of pastors the greatest way to retain people is through fervent prayer. One pastor stated, "We believe in the programs, plans, emphases, and methodologies we attempt in our church. But ultimately we know that our strength is not from ourselves, but from God Himself. (Rainer, 1999, pp. 168-174)

Rainer's study highlights the fact that it is not how many transformational traits a leader possesses but having the right ones for her particular organization. We tend to think that all transformational leaders are bigger than life. Many of the leaders in Rainer's study were quiet and unassuming. The study confirms that it is vital for churches to be proactive in assimilating visitors and new members. There are five of the fourteen lessons that standout at Heights Church:

- Lesson #4: Intentionality – All the programs, including preaching and community outreach emphasize reaching the lost and making disciples.

- Lesson #7: Mission – Heights Church is a local missional church. They invest a considerable amount of resources into the community. Heights Church sponsors 3-5 major events each year which target the un-churched. These events include renting out a local family park, drive in Christmas pageant, Cooperative Evangelistic services with area churches and providing thousands of gift boxes to needy families at Christmas.

- Lesson #9: Systematic Visitor Follow-Up – Heights uses a program called "Minute Man." Every visitor who provides a name and address receives an immediate visit from the Minute Man team. These teams usually are man and wife. They go directly to the home the following Monday after the first visit. Each home receives a bag filled with information about the church, a sermon CD, some treats, pens, coffee mug and gas debit card to encourage the visitor to return.

- Lesson #10: Expository Preaching – One of the comments you hear consistently from the congregants is that Pastor Mark is an excellent preacher/teacher. His

messages are full of good content with both humor and straight forward unapologetic application of the text.

- Lesson #11: Involvement of the Laity – In our study we found 122 members who fit the demographic of age (21 minimum) membership of at least 5 years and active in one or more ministries. If we include the members under 21 and those who have been active less than five years, Heights Church conservatively could have over fifty percent of its congregant's active in at least one ministry.

Transformational leadership has left its finger prints on the church over the past thirty years. The study of Heights Church is proof positive that given the right combination of leadership and followers any organization can be transformed. It is hoped this research will encourage other scholars and church practitioners to study leadership/followership relationships in other contexts. The more we can learn about the dynamics between a leader and his constituents the easier it will be to implement policies and procedures that will be supported by constituents. Transformational leadership is not a panacea. To be sure Pastor Mark experienced years of resistance and pressure by some congregants to retain the status quo. Not everyone appreciates a transformational leader. Pastor Mark did not only experience resistance from congregants but from other church leaders in the community. Some became jealous and others criticized Pastor Mark's methods. Transformational leadership involves courage and tenacity. It is a journey not just a destination. Transformational leaders assess problems, offer solutions, and remain flexible as they move forward into the future.

The revitalization of Heights Church is a harbinger for the scores of struggling churches in Aiken County South Carolina. Many pastors have watched Heights resurrect from the ashes of complacency and stagnation. It is the plan of this researcher to work in conjunction with Pastor

Mark and publish these finding in a book to encourage other pastors and church leaders that their ministries can experience the transformation process.

Transformational leadership will continue to make its mark in the foreseeable future. As noted earlier no leadership paradigm is void of vulnerabilities. Transformational leaders need to be good stewards of their gifts of persuasion and communication. Heights church is proof positive that a floundering organization can be revitalized. It requires leaders and constituents to proactively seek workable solutions while caring for each other's welfare. The process of transformation is never totally complete. That is what makes leadership both necessary and challenging!

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Appendix A: Permission to Use Instrument

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To whom it may concern,

This letter is to grant permission for the above named person to use the following copyright

material for his/her research:

Instrument: Multifactor Leadership Questionnaire

Authors: Bruce Avolio and Bernard Bass

Copyright: 1995 by Bruce Avolio and Bernard Bass

Five sample items from this instrument may be reproduced for inclusion in a proposal, thesis, or

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The entire instrument may not be included or reproduced at any time in any published material.

Sincerely,

Robert Most

Mind Garden, Inc.

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Appendix B: Permission to Use Premises

HEIGHTS CHURCH

Dr. Mark Canipe Senior Pastor
4631A Jefferson Davis Highway
Beech Island South Carolina, 29842
803-593-3054

To whom it may concern:

This letter is to verify that Mr. Mike Shanlian has permission to conduct research at Heights Church in Beech Island South Carolina, on February 15th, 2011 as pertaining to his studies at Tennessee Temple University.

Thanks,

Dr. Mark Canipe

One Mission…One Purpose

Appendix C: Informed Consent Form

Informed Consent Form

Please read this consent agreement carefully before agreeing to participate in this study.

Title of Study: TRANSFORMATIONAL LEADERSHIP IN CHURCH REVITILIZATION: A STUDY OF HEIGHTS CHURCH IN BEECH ISLAND SOUTH CAROLINA

Purpose of the Study: To determine congregants' perception of transformational leadership as it applies to Pastor Mark Canipe.

What you will do in this study: You will be asked to complete a quick, 15-minute questionnaire. This involves answering a series of questions. Questions will include your perceptions of leadership styles about your principal who is directly over your current position. Included will be five demographic questions, used only to accurately describe the overall sample of people who participated in this study.

Time required: The questionnaire will take approximately 15 minutes to complete. Once you begin, it will quickly take you through the series of questions.

Risks: There are minimal risks for participation in this study. This research study is designed to test theories or applications of education leadership style. You may feel some emotional discomfort when answering questions about your personal beliefs concerning your administrators. If this happens, you can stop answering the questions and exit the survey at any point. If you feel that you need further assistance, you can email the researcher.

Benefits: There are no direct benefits to participants. However, it is hoped that your participation will help researchers learn more about how followers are impacted by transformational leaders. At the end of the experiment, you may receive a full explanation of the study and the results from the study. To receive this information, please contact the researcher for your request once you have agreed to participate in the study.

Confidentiality: All information provided will remain confidential and will only be reported as group data with no identifying information. All the information gathered from the study will be kept in a secure, password-protected location, and only those directly involved with the research will have access to the data. After the research is completed, the information will be destroyed after a period of three years, as required by the Institutional Review Board Policy with Tennessee Temple University.

Participation and withdrawal: Your participation in this study is completely voluntary. You may withdraw from the study at any time without penalty and this will not affect your current or future relations with Pastor Mark or any other leaders at Heights Church. You may withdraw by refusing to activate the sent survey link or even after opening the survey link by stopping at any time during the taking of the survey. If you decide that you do not want to sign the consent form or participate in the study, just check "no" and the link will close. If you choose to participate you will check "yes" on the consent form and the survey will become available to you.

Researcher Contact: If you have any further questions after participating from this study, please contact the primary investigator, Michael Shanlian.

Whom to contact about your rights in this experiment: This study is conducted under the supervision of Dr. Andrew Alexson. Dr. Alexson can be contacted at (800) 553-4050, or you can contact the Chair of the Institutional Review Board, Dr. Steve Echols.

Before replying to this consent form, you can speak to the researcher to clarify anything on this consent form or any concerns you have about participating in this research study.

Agreement: If you agree to participate in this study, please respond with "yes" on the consent form at which time the link will take you directly to the online survey. By replying and checking "yes" you are stating that:
The purpose and nature of this research study has been explained to me by the researcher and I agree to participate in this study. I understand that I am free to withdraw at any time without any penalty. If I reply to this request by checking "yes" I have consented to participate in this short, ten-minute survey, concerning types of leadership. I can copy this consent form for my own records or save it to my computer.
By completing and turning in this survey, I am giving my consent for the researcher/principal investigator to include my responses in his/her data analysis. My participation in this research study is strictly voluntary, and I may choose not to participate without fear of penalty or any negative consequences. I understand that individual responses will be treated confidentially. No individually identifiable information will be disclosed or published, and all results will be presented as aggregate, summary data. If I wish, I may request a copy of the results of this research study by emailing to the researcher/principal investigator at mshanlian@aol.com.

Appendix D: Pastor Mark Canipe's Profile

Pastor Mark has personally experienced the life-changing power of Jesus Christ. After years of half-hearted church involvement, including singing in a Southern Gospel Quartet, Pastor Mark met the Master. Pastor Mark's growing dependence on alcohol, the illness of his young son, and the prayers of his patient wife, all came together to deliver Pastor Mark from a sin-stained life to a new life in Christ.

Mark Canipe received Christ as his personal Savior and yielded the Lordship of his life to Christ in 1990.

A few short years after his baptism in 1990, Pastor Mark began sensing a call to preach the Gospel. That divine calling resulted in educational preparation at Emmanuel Baptist College (B.A., 1997) and Southeastern Baptist Theological Seminary (M.Div., 2002). Pastor Mark received his Doctor of Ministry from Southeastern Seminary in December 2008. ("Staff")

Pastor Mark began his ministry at Heights in 2003. When Pastor Mark arrived, the traditional Southern Baptist Church was stagnating with less than 100 members. Pastor Mark realized that unless changes were made, the church would not make an impact on the community. After much prayer, Pastor Mark began sharing his local mission vision to his key leaders. Pastor Mark believes the first mission field is local. By 2005, Heights sold their existing building and purchased a prime piece of business real estate On Highway One in Beech Island, South Carolina. They converted one of the buildings into a worship center and offices, and another building was adapted for children's ministries.

Today, Heights church conducts three Sunday services with total members approaching 1000. Pastor Mark can be heard on local radio and television stations. Heights Church invests a significant portion of their budget each year to host free community events, which attract

thousands of local residents. The church also maintains the grounds of several local schools for free.

Hundreds of Heights members were reached through these events. For the past eight years, Heights has continued to lead the Aiken Southern Baptist Association in salvations and baptisms. This researcher has witnessed first-hand the transformational leadership of Pastor Mark. The congregants love their pastor. They know that Pastor Mark is looking out for their best interest. Pastor Mark's zeal to reach the community with the Gospel, combined with his dynamic expository preaching, transformed a status quo church into one of the most dynamic ministries in the State and Nation.

Appendix E: Personal Reflection

The study of Heights Church is more than just an academic exercise for this researcher. As an ordained minister and Christian leader for almost four decades this project is his Magnum Opus. This researcher is passionate about the state of leadership in the church. He believes that the majority of problems between leadership and congregants can be laid at the feet of the leader. That is not to say that congregants cannot at times be incorrigible. However studying leadership gives a leader a perspective about themselves the may not have recognized otherwise. With every key stroke this researcher's memory brought to his mind incidences and experiences that he could relate too on some level.

This study was a two-edged sword. On the one side it was a painful reminder of how inadequate a leader he is compared to others. Yet it was inspiring to realize that learning from the past and adding new information can improve one's leadership acumen! This study was satisfying in the respect it verified and amplified what this researcher believed to be true about the transformation at Heights. The most exciting part of the study is have personally witnessed the culture at Heights and then be able to record it for posterity. In a day when many ministries struggle for survival the study of Heights Church is a breath of fresh air.

This researcher wants to thank Pastor Mark and all the congregants who participated and made this study possible. With all the demands for our time in this fast paced world this researcher is grateful for those who carved out the time to become involved. For them the study of transformational vs. transactional leadership is nothing more than a compilation of words and numbers. To experience an organizations transformation is far more powerful than all the research put together!