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Transformational leadership practices of African-American pulpit ministers at predominantly African American Churches of Christ in Nashville, TN

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TRANSFORMATIONAL LEADERSHIP PRACTICES OF AFRICAN-AMERICAN

PULPIT MINISTERS AT PREDOMINANTLY AFRICAN AMERICAN CHURCHES

OF CHRIST IN NASHVILLE, TN

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DEDICATION

This study is first dedicated to my late grandparents, James and Ruth Harvey. Each of them possessed an abiding love for God and their family. Their spirit of compassion, kindness, and love is still remembered and cherished.

This study is also dedicated to all of the past and present African-American ministers. The service and leadership that you have provided in the name of the Lord will never be forgotten. Thank you for using your influence to share hope, love, peace, and inspiration.

"How beautiful are the feet of those who preach the gospel of peace,

Who bring glad tidings of good things!"

--Romans 10:15 (NKJV)

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VITA

Keith E. Hall

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Abstract

Historically, African-American ministers in the United States have played a central role in preaching a message of hope and leading African-American parishioners on a journey to discover greater lives of purpose and power. As the needs of members and complexity of ministry increases, African-American ministers are encountering demand that requires a proven style of leadership that produces positive results. Recent literature suggests that transformational leadership has a positive influence on social systems and the overall behavior of followers (Bass, 1998).

The purpose of this quantitative study was to evaluate the self-assessed transformational leadership practices of African-American Church of Christ pulpit ministers at predominantly Church of Christ fellowships in Nashville, TN as identified by the Leadership Practice Inventory (LPI) by Kouzes and Posner. The study investigated the five practices of exemplary leadership as measured by the LPI which included the following: (a) modeling the way, (b) inspiring a shared vision, (c) enabling others to act, (d) challenging the process, and (e) encouraging the heart. The study also assessed ministers' demographic characteristics which included age, level of education, total years of service as a paid minister, total number of churches they served as a paid minister, years of service as a minister at their current congregation, congregational size of the church where ministers currently serve, and previous participation in leadership training. Lastly, assessed transformational leadership practices were evaluated to discover the percentage of African-American pulpit ministers at predominantly

African-American Churches of Christ in Nashville, TN that provided leadership behavior scores that rank as *high* (at 70th percentile) according to established standards by Kouzes and Posner.

The findings of the study revealed that participating pulpit ministers are well-experienced as paid ministers. The vast majority of participating pulpit ministers received leadership training from local sources such as schools of preaching, mentors, workshops, conferences, and seminars. Results from Leadership Practice Inventory (LPI) indicated that participating African-American pulpit ministers practice model the way and encourage the heart transformational leadership behaviors at a significantly high level. However, other leadership behaviors measured by the LPI which include inspiring a shared vision, challenging the process, and enabling others to act tend to be practiced to a lesser degree.

Chapter 1: Introduction

Introduction and Problem

Throughout history, countless accounts record the selfless life many Christian ministers chose by faith to fulfill their calling in leading others to a new spiritual life filled with hope and meaning. Since the first century, Christian ministers have used their influence, knowledge, and skills to inspire their followers to subscribe to a way of life that answered a higher calling of purpose. The inspiration that captivated, challenged, and connected with masses of people was a byproduct of the vision and voice of convicted ministers. Interestingly, many of the ministers clearly understood, embodied, and personified the vision (Hybels, 2002, p.38). Not only did they embody the vision, but they also had the skill set to accomplish the difficult task of voicing and the vision in a compelling way (Kouzes & Posner, 2007, p. 155). These qualities proved advantageous as many Christian men of influence passionately fulfilled the ministry and mission of announcing God's message and witnessing men and women being added to God's church across the globe. Biblical accounts reveal that this approach produced remarkable growth. "And with many other words he [Peter] testified and exhorted them, saying 'Be saved from this perverse generation'...and that day about three thousand souls were added to them" (Acts 2:40-41, New King James Version).

Although the Christian mission is still the same, since the first century, the cultural landscape of society has changed drastically. However, people today still have similar needs and hurts that produce feelings of discouragement,

depression, and dejection (Warren, 1995). Baker (2007) shares, "Each of our lives is tangled up with hurts that haunt our hearts, hang-ups that cause pain, and habits that mess up our lives" (p. 1). In addition, for many, the search for meaning in their personal lives is an on-going quest that appears to be endless and impossible, and unfortunately, many believe that the church has become inept in effectively meeting these spiritual needs. Barna (2005) states, "...if the local church is God's answer to our spiritual needs, why are most churched Christians so spiritually immature and desperate?" (p. 30) Meeting the complex needs of parishioners has become a very daunting task for many spiritual leaders today. Anderson (1997) states, "Christian people everywhere are crying for spiritual leaders...as our culture spins faster and faster, churches are caught up in the whirlwind of change, and people sometimes get lost in the shuffle..." (p. 1).

"In spite of leadership difficulties, a new spirit of hope and growth is moving through churches across the country...Armies of godly leaders...are seeking both heart and skills to lead their churches into the twenty-first century in the way Jesus would want them to" (Anderson, 1997, p. 3). Jesus' leadership and ministry can be characterized as both relational and relevant. His words were inspirational, and his ways were influential. Literature suggests that Jesus was transformational in his leadership approach (Ford, 1991). Fundamentally, he had an undeniable, unfeigned heart for others, and due to his engaging compassion and leadership, he was able to successfully relate to, repair, and retain his devoted followers while fulfilling his primary mission. Recent findings also suggest there is a direct correlation between transformational leadership

and church growth (Bae, 2001). So, are today's spiritual leaders subscribing to this style of leadership that reaps positive results and was consistently exhibited by Jesus? Blanchard and Hodges (2005) state, "As followers of Jesus, we must seek to lead like Jesus in this world...leading like Jesus is embracing a life of purpose of loving God and loving and serving people" (p. 193). In describing the effects that a true leader has on a church, Barna (1999) states, "Highly effective churches...have placed a true leader in the position of leadership...when a true leader is given the opportunity to lead a church, the people's lives are never the same...The entire culture of the church changes..." (p. 32).

Background

Faith and religion are spiritual themes that are interwoven within the extensive history and heritage of African-Americans here in the United States. Milton Sernett (1999) states, "The study of African-American religious history needs no special warrant. The story is self-authenticating, bearing its own witness to the travail and triumph of the human spirit" (p. 1). Historically, the African-American experience in this country has been one of remarkable hardship and misfortune. Waldstreicher (2001) shares the following:

In the colonial America slavery was not the exception—it was the rule. In the new United States of America, from the end of the American Revolution until the Civil War (1783-1861), slavery was a way of life in the southern half of the country and for the majority of African Americans who lived in the South. (p. 10)

Robinson (2005) relays, "The ways in which Black people coped or resisted took on a number of different forms, with religion and spirituality being critical" (p. 95). In describing the abiding impact that Christianity had on African-American slaves in this country during the early 1700s, Phillips (1999) states the following:

With time, the slaves embraced American Christianity and blended it with their own African culture. They gathered in remote woods at night because they were not allowed to meet openly. At these meetings, they prayed, commiserated with one another, and sang spiritual hymns and songs— many of which they composed themselves. The Christian religion gave them hope and sustenance. And the music lifted their spirits and became a vital part of slave culture. (p. 4)

Interestingly, from the Colonial Period to more recent times, efforts and events were led and inspired by the African American minister or preacher within the community. In his study and analysis of the black church, W.E.B. Dubois states, "The preacher is the most unique personality developed by the Negro on American soil. A leader, a politician, an orator, a 'boss', an intriguer, an idealist" (Green & Driver, 1978). Undoubtedly, the African-American minister was a trusted leader whose role and contributions spawned both spiritual and social change within the African-American community and larger society. In the book, *Racial and Ethnic Relations*, Feagin and Feagin (1996) discuss the role that the African American preacher and perceptions had on heightening the desire to be free.

The view of God that many slaves held—for example, the emphasis on

God having led the Israelites out of slavery---was different from what

slaveholders had hoped for. Hidden by Christian symbolism, slave

spirituals often embodied a deeper yearning to be free. Regular religious

meetings were part of Afro-Christianity, and some gatherings hatched

conspiracies to revolt. Black slaves were often permitted to preach to

gatherings, and some of these preachers became resistance leaders,

including leaders of slave revolts. The freedom discourse they used in the

presence of their white masters and oppressors.

Many of the African-American ministers and/or preachers of yesterday were both

spiritual leaders and social activists. They delivered a biblical message of

spiritual and physical freedom that resonated with their followers. Fields (2001)

shares the following:

The Bible tells the story of God's deliverance through Jesus Christ. God

wills to redeem humanity from the enslaving powers of sin, death, Satan,

and the human institutions that are permeated with these realities. (p. 27)

Many of the preachers possessed the very faith that they urged their followers to

possess. With respect to this, Macon (2009) shares the following:

The preacher enabled his people to survive, even though he had there

those who had no theological instruction or education, and in most cases

had no protective fellowship or support from the white society. However,

his faith in God was able to carry his people through injustices, racial

prejudices, racial discrimination, alongside of humiliations. (p. 95)

Undoubtedly, many African-American ministers or spiritual leaders in the past demonstrated transformational leadership behavior in their efforts to address the spiritual, physical, and social needs of others within their realm of influence. They selflessly led by example, created and communicated vision with passion, organized their followers to act, and effectively encouraged their followers to remain persistent and diligent even in the presence of unremitting challenge. Equipped with God's love and godly leadership, these leaders possessed the faith and courage to use their influence to strategically and systemically transform the spiritual, social, and political landscape of America.

Problem Statement

Historically, within the black church, there has been an overwhelming appreciation and commitment to the skill of preaching (Crouch & Gregory, 2010). In the book, *What We Love about the Black Church: Can We Get a Witness,* the author reflects on his perception of preaching in the black church. He states, "The preaching of black pastors has always fascinated me. I remember as a child in Jackson, Mississippi, listening to the deep voices of African-American civic leaders, most of whom were preachers" (Crouch & Gregory, 2010, p. 2). However, does preaching alone produce effective ministry and empowered people? Although it is a documented biblical practice that is essential, sound preaching accompanied with resolved leadership can reap positive results. Within any church or organization, there is a need for competent and effective leaders. Safferstone (2005) states, "the need for leaders and leadership is a perennial subject that traces it's beginning to the Old Testament, ancient China,

and sixteenth-century Italy." Many ministers and pastors have been trained to expend a great deal of emphasis and effort in developing their oratorical ability more so than refining their leadership skills. Although their intentions may be noble in attempting to produce fruitful results, without true leadership, congregational and missional growth cannot be a reality. Church size and attendance is drastically dwindling at many Christian fellowships. Approximately 80% of the church congregations in North America are stagnant or in decline and more than 3,500 churches in the United States close each year (Stetzer & Towns, 2004). This gradual decline may be attributed to the absence of leadership and vision that inspires and invigorates the hearts of people seeking to discover a clear perception and purpose of themselves. In the *Handbook of Denominations in the United States, 10th Edition* published in 1995, the membership of Churches of Christ was at 1,400,000 in nearly 13,000 churches (Mead & Hill, 1995, p. 99). Later reports provided by the *Handbook of Denominations in the United States, 12th Edition* published in 2005 revealed membership at 1,200,000 in approximately 10,000 churches (Mead, Hill & Atwood, 2005, p. 254). The disparity in membership numbers prompt one to consider the cause(s) of the decline. Is it possible that the leadership style of today's spiritual leaders play a role? Reflecting on his research examining church practices, beliefs, and behavior, Barna (1993) states the following:

> During a decade of study, I have become increasingly convinced that the
> Church struggles not because it lacks enough zealots who will join the
> crusade for Christ, not because it lacks the tangible resources to do the

job and not because it has withered into a muddled understanding of its

fundamental beliefs. The problem is that the Christian church is not led by

true leaders. (p. 137)

In his study of transformational leadership and its application in church

organizations, Bae (2001) concluded that there was a direct correlation between

transformational leadership and church population growth for churches with

memberships of 150 or more. Based from results acquired from the LPI-Self,

King (2007) concluded that the specific leadership behaviors coined by Kouzes

and Posner (2007) which include modeling the way, inspiring a shared vision,

and encourage the heart are related to church growth. Contemporary research

and literature shared by researchers and experts in the field of leadership

compels one to (a) assess the demographic characteristics of spiritual leaders

and (b) assess the transformational leadership practices of spiritual leaders. This

information can prove to be particularly relevant as spiritual leaders strive to lead

and grow their churches to fulfill its purpose in their respective communities.

Purpose Statement

Research suggests that transformational leadership has a positive

influence on social systems and the overall behavior of followers (Bass, 1998).

The purpose of this study was to evaluate the self-assessed transformational

leadership practices of African-American Church of Christ pulpit ministers at

predominantly Church of Christ fellowships in Nashville, TN as identified by the

Leadership Practice Inventory (LPI) by Kouzes and Posner (2003). The study

investigated the five practices of exemplary leadership as measured by the LPI

which include the following: (a) modeling the way, (b) inspiring a shared vision, (c) enabling others to act, (d) challenging the process, and (e) encouraging the heart. The study also assessed ministers' demographic characteristics which included age, level of education, total years of service as a paid minister, total number of churches they have served as a paid minister, years of service as a minister at current congregation, congregational size of church where ministers currently serve, and previous participation in leadership training. Lastly, assessed transformational leadership practices were evaluated to discover the percentage of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN providing leadership behavior scores that rank as *high* (at 70th percentile) according to established standards by Kouzes and Posner (1997). Insights gleaned from the study are expected to provide suggestions on transformational practices that will enable spiritual leaders to more effectively connect, challenge, and care for the members of their congregations and community.

Significance of the Study

Leadership is a paramount topic that is positioned high on many agendas today, whether in politics, business, or the church (Clinton, 1988, p. 9). The impact that leadership has on an organization cannot be minimized. Robbins and Judge (2008) simply state, "Leaders can make the difference between success and failure" (p. 175). Research suggests that transformational leadership has a positive influence on social systems and the overall behavior of followers (Bass, 1998). Additional research suggests that select transformational leadership

practices that are measured by the LPI are related to church growth (King, 2007). The aim of this study was to assess the transformational leadership practices among current African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN as measured by the LPI. The results from this study provide relevant information that can be emphasized and applied when training, developing, and maturing current and future pulpit ministers to effectively lead and serve their parishioners. Additionally, this study provides the impetus for ministers to adopt and apply more transformational leadership practices that can enable them to more effectively engage, encourage, and empower their congregation members. Essentially, as more competent and well-equipped leaders, pulpit ministers will be able to greater fulfill their spiritual calling and better serve the members of their congregations and the community at large.

Definition of Terms

Minister participant: a person who is spiritually called by God and authorized by a church or religious fellowship to provide spiritual guidance and service.

Leader: a person who influences a group of individuals in the process and pursuit of a common goal (Northouse, 2001).

Leadership: "Leadership is a process whereby an individual influences a group of individuals to achieve a common goal" (Northouse, 2001, p. 3).

Transformational Leadership: a leadership style and approach that causes positive change in followers and social systems through trust, inspiration, and vision.

Leadership Practices Inventory (LPI): a leadership tool that is used to measure leadership behavior and practices.

The five practices of exemplary leadership as identified by the LPI:

Model the Way: Exemplary leaders always go first and set the example.

Inspire a Shared Vision: Exemplary leaders inspire, understand, and clearly articulate a dream of what can be.

Challenge the Process: Exemplary leaders are dissatisfied with mediocrity, and they always pursue and strive for excellence.

Enable Others to Act: Exemplary leaders trust their followers, and they give them the power, support, and freedom to act. Collaboration not competition with followers is a hallmark of exemplary leaders.

Encourage the Heart: Exemplary leaders make it a priority to encourage their followers to overcome obstacles and accomplish their goals.

Research Questions

The research questions below were identified to guide and provide focus for the study.

1. What are the demographics of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN, such as the minister's age, minister's educational status, minister's total years of service, total number of churches where the minister has served, total

number of years the minister has been serving with their current congregation, the congregational size of the church (in terms of actual membership and not attendance) where the minister currently serves, and the sources of leadership training that prepared the minister for the ministry?

2. What are the transformational leadership practices of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN as assessed by the LPI?

3. What percentage of leadership behavior scores of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN rank as *high* (at 70th percentile) according to established standards by Kouzes and Posner?

Research Methodology

The purpose of this study was to evaluate the self-assessed transformational leadership practices of African-American Church of Christ pulpit ministers at predominantly Church of Christ fellowships in Nashville, TN as identified by the Leadership Practice Inventory (LPI) by Kouzes and Posner. The study investigated the five practices of exemplary leadership as measured by the LPI which include the following: (a) modeling the way, (b) inspiring a shared vision, (c) enabling others to act, (d) challenging the process, and (e) encouraging the heart. The study also assessed ministers' demographic characteristics which included age, level of education, total years of service as a paid minister, total number of churches they have served as a paid minister,

years of service as a minister at current congregation, congregational size of church where ministers currently serve, and previous participation in leadership training. Lastly, assessed transformational leadership practices were evaluated to discover the percentage of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN providing leadership behavior scores that rank as *high* (at 70th percentile) according to established standards by Kouzes and Posner (1997). The research instrument that was used in this study is the Leadership Practice Inventory (LPI). The LPI was developed by James M. Kouzes and Barry Z. Posner (1997). The instrument was developed to assess five practices of exemplary leadership which includes: modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart. To identify the predominantly African American Churches of Christ in Nashville, TN, the 2009 Edition of the *Churches of Christ in the United States* complied by Carl Royster was used. All prospective participants that met the criteria for this study were invited to participate. A packet that included the study cover letter and consent form, LPI, demographic questionnaire, IRB approval, and a return envelope with postage were mailed directly to the church address of the prospective pulpit minister participant. Participants were instructed to complete the informed consent cover letter, a hard copy of the LPI, and the demographic questionnaire and then mail the forms in the addressed return envelope. Follow-up phone calls were to prompt participants to complete the study documentation and instrument. A script was used for follow-up phone calls (see Appendix F).

The sample for this study was African-American pulpit ministers who lead and serve at predominantly African-American Churches of Christ fellowships in Nashville, TN. The sample was chosen to keep the study narrowly focused within one geographical area. The pulpit ministers were formally invited to participate in this study by letter delivered by United States Postal Service.

Limitations of the Study

For the purpose of this study, the following limitations will apply:

1. This study was limited in scope to African-American pulpit ministers of predominantly African-American fellowships in Nashville, TN. It only reflects the leadership perceptions of African-American pulpit ministers at predominantly African-American Churches of Christ. This study was not reflective of other leaders (i.e. elders) at other Church of Christ fellowships. It is not reflective of leaders from any other church organization.

2. This study was limited in scope to the five transformational leadership practices which include modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart leadership behaviors measured by the Leadership Practices Inventory (LPI) developed by Kouzes and Posner (2002). It does not measure other styles (i.e. servant, situational, transactional, etc.) of leadership, and it does not assess other leadership practices such as strategic planning, financing, delegating, etc.).

3. This study was limited as it only reflects the pulpit ministers' perception of their own leadership practices.

Organization of the Study

The study details are organized in a total of five chapters. Chapter 1 provides a background information, problem statement, purpose of the study, significance of the study, definition of terms, research questions, research methodology, and limitations of the study. Chapter 2 provides a concise but comprehensive review of literature that focuses on transformational leadership, spiritual leadership, the history of African-American ministers, and the heritage of Churches of Christ. Chapter 3 explains the methods and measures that were used to implement the study which includes research questions, research design, subjects, and data collection. Chapter 4 presents the results and findings from the research data collection and analysis, and Chapter 5 provides a comprehensive summary of the results, practical implications, and recommendations for further study.

Chapter 2: Literature Review

"The need for leaders and leadership is a perennial subject that traces it's beginning to the Old Testament, ancient China, and sixteenth-century Italy" (Safferstone, 2005, p. 959). Leadership is a subject of great intrigue. It continues to be a relevant area of focus and emphasis in business, politics, and even churches. Goleman (2002) states, "Great leaders move us. They ignite our passion and inspire the best in us" (p. 3). Historical accounts and current literature suggests that organizational and ministerial success is unobtainable without well-defined leadership. Cannon and Cannon (2003) share, "The bottom line is, leadership is needed" (p. 85).

Leadership Defined

Although leadership is an intriguing, deeply coveted, and a necessary topic in many if not every context all throughout the world, many regard the term known as leadership as ambiguous. Leadership has been and continues to be evaluated and analyzed from multiple perspectives, but from all evaluation and analysis, there is not a universal definition for the term. Stodgill (1974) in his analysis of leadership shares, "There are almost as many different definitions of leadership as there are people who have tried to define it" (p. 7). Rost (1993) suggests, "Neither the scholars nor the practitioners have been able to define leadership with precision, accuracy, and conciseness so that people are able to label it correctly when they see it happening or when they engage it" (p. 6). However, can the topic of leadership with all of its complexity and multifaceted features be effectively framed in one precise definition? Some would perceive

this task to be too daunting; other researchers would perceive it as impossible. That may be true, but there is recent literature that can be reviewed to develop an understanding and explanation that adequately answers the question, "What is leadership?"

First, leadership is relationship. One of the major qualifications for all leaders is followership. A leader cannot lead without followers. Kouzes and Posner (2007) share, "Leadership is a relationship between those who aspire to lead and those who choose to follow" (p. 24). Many would argue that leaders who lack relationship with their followers or constituents are really not leaders. In essence, leadership is defined best by the relationship that exists between the person who possesses the vision and voice to lead and the people who possess the vigor and vitality to follow. It is a mutual relationship that harnesses incredible potential and possibility.

Secondly, leadership is a process. Northouse (2007) defines leadership as, "a process whereby an individual influences a group of individuals to achieve a common goal" (p. 3). Northouse challenges as individual to perceive leadership, not as linear and/or one dimensional, but as an interactive process that allows the leader to influence and be influenced by the followers. At the heart of the definition, is a synergetic exchange and movement that involves leaders and followers progressing towards a common goal in a very purposeful way. When an engaging yet evolving dynamic exists between leaders and followers, it tends to create a process that is effective in accomplishing communal goals thereby reaping collective success.

Lastly and most importantly, leadership is influence. One of the simplest and most concise ways to define leadership accurately is to regard it as influence. In the book, *The 21 Irrefutable Laws of Leadership,* Maxwell clearly makes the point that leadership is not best defined by power, position, popularity, or persuasion, but leadership is best defined by influence (Maxwell, 1998). Maxwell (2002) suggests, "If you can't influence others, they won't follow you. And if they won't follow, you're not a leader. No matter what anybody else tells you, remember that leadership is influence—nothing more, nothing less" (p. 29). Barna (1999) suggests, "…it should be clear that having a title or position [of pastor] does not make you a leader any more than swimming in the ocean makes you a fish" (p. 31). In a society that can become preoccupied with professional offices and titles, Maxwell challenges one to consider the true measure of leadership, and that is one's level of influence.

If progress and success is desired within any type of company, corporation, or church, leadership is definitely necessary. Robbins and Judge (2008) state, "Leaders can make the difference between success and failure" (p. 175). For leadership to be effectively applied, it must be understood completely. In summary, one discovers that leadership is best defined by (a) the relationship that exists between leaders and followers, (b) the process by which leaders and followers pursue to accomplish a common goal, and (c) the level of influence that a leader holds to recruit, retain, and inspire followers.

In addition to varying definitions for leadership, there are also varying styles and/or models of leadership. From years of investigation, research, and

study, various models and styles rooted in management and leadership have surfaced. However, one form of leadership has demanded a central place in leadership research and practice – transformational leadership (Northouse, 2007, p. 175). Since the 1980s, transformational leadership has been a model of leadership that has been the object of fascination for many. Unlike other models of leadership, transformational leadership is an encompassing model that considers the needs, motives, and development of followers while strategically pursuing common and/or organizational goals with vision and passion. In a world where followers desire personal development and organizational success, the transformational leadership model tends to be a relevant approach that inspires and enables followers and organizations (Charbonneau, 2004). More recent research also suggests that transformational leadership is directly correlated to church growth (Bae, 2001). Since transformational leadership behavior and practices of African-American pulpit ministers at predominantly Churches of Christ in Nashville, TN is the primary focus of this study, this chapter will review literature in the areas of transformational leadership, spiritual leadership, African-American ministers in the United States, and Churches of Christ in the United States to provide greater context for the study.

Scope of Transformational Leadership

Transformational leadership was first introduced in the 1973 book, Rebel leadership: Commitment and charisma in a revolutionary process (Downton, 1973). In 1978, James McGregor Burns elaborated more on the concepts relative to the transformational leader. It is important to add that many of the

findings on leadership that key contributors like Burns and Bass proposed stemmed from observation of political, military, and business leaders. In the book entitled *Leadership*, Burns shifted his focus from studying the traits and transactional management of leaders to the relational connection shared by leaders and their followership. "People can be lifted into their better selves is the secret of transforming leadership and the moral and practical theme of this work" (Burns, 1978). Unlike the transactional leadership model, Burns clearly emphasizes the perspective and approach of transformational leaders which entails the constant consideration of the needs of his /her followers. The goals of the leader are not met at the expense of the followers. With this model that Burns proposes, both the leader's and follower's goals are mutually met. Equally important, the potential of both the leader and the followers are maximized.

To add greater clarity and depth to the transformational leadership model and approach, Bass contrasted transformational and transactional leadership. Bass and Steidlemeier (1990) state, "transactional leadership involves contingent reinforcement. Followers are motivated by the leaders' promises, praise, and rewards, or they are corrected by negative feedback, reproof, threats, or disciplinary actions." Unlike transformational leadership, transactional leadership is based solely on the needs of the leader rather than the follower. Transactional leaders tend to focus on employee obedience, task completion, and overall compliance. The transactional leader places a great deal of emphasis on rewards and consequences such as promotion, demotion, and/or punishment in an attempt to regulate and sometimes force the behavior of his or her followers or

subordinates. In contrast, "transformational leadership is a process that motivates followers by appealing to their personal values and morals" (Bass & Avolio, 1990). The motivation and morality of the leader and followers are enhanced due to the connection that is shared between the transformational leader and his/her followers (Burns, 1978). The relationship that is generally shared by a transformational leader and his/her followership is one that is fluid and flourishing while engaged in a mutual pursuit a common goal, but the relationship that exists between the transactional leader and his/her subordinates is simply defined by a series of exchanges.

House's charismatic leadership. Around the same time that Burns' contributions to the area of transformational leadership were published, House proposed a form of leadership in 1976 called charismatic leadership. His description of the charismatic leader in many respects was quite similar to Burns' description of the transformational leader. House derived his concept of charismatic leadership from the definition of *charisma* that was coined by Max Weber in 1947. Weber defined charisma as a special personality characteristic that gives a person superhuman or exceptional powers and is reserved for a few, is of divine origin, and results in the person being treated as a leader (Weber, 1947). House's theory focused primarily on the way charismatic leaders act to inspire, enlist, and motivate followers. One learns from House's research that charismatic leaders have the remarkable ability to spark excitement through the skillful use of inspiration. According to House, charismatic leaders possess personal characteristics that include being dominant, having a strong desire to

influence others, self-confidence, [and a] strong sense of personal morals (House, 1976).

House (1976) suggests that charismatic leaders exhibit specific behaviors that give them the uncanny ability to connect with their followers. First, charismatic leaders are committed to being strong role models. They model the behavior and beliefs that they would like for their followership to internalize. Secondly, charismatic leaders present as very competent and adept. Followers trust that the leader is knowledgeable and well-informed. Third, charismatic leaders are excellent communicators. They articulate vision and other complex matters in such a convincing way that resonance is consequently achieved. Lastly, charismatic leaders have high expectations for his/her followership. These high expectations are clearly articulated by the leader to the followers, and the leader exhibits confidence in his/her followers' abilities in meeting those expectations. When one reflects on the content presented by House, a few names come to mind such as Gandhi, Martin Luther King Jr., John F. Kennedy, and President Bill Clinton. All of these men, in some respects, are perceived as heroic. However, Adolf Hitler and Saddam Hussein were also charismatic leaders who used their influence to enlist and motivate many followers.

Bass' model of transformational leadership. In 1985, Bass expanded on the work of Burns and House. Rather than perceiving transformational and transactional leadership as independent of each other, he proposed that the two forms of leadership in conjunction with laissez-faire leadership exist on a single leadership continuum (Bass, 1985). In the journal article *Two Decades of*

Research and Development in Transformational Leadership, Bass (1999) argues that transformational leaders motivate their followers to act in the best interest of the whole rather than the self. He identifies four factors that are linked to transformational leadership. These factors are also referred to as the *Four I's*. They are as follows:

- Idealized Influence

- Inspirational Motivation

- Intellectual Stimulation

- Individualized Consideration

Bass proposed that transformational leadership is composed of these four dimensions. Each dimension represents a facet of transformational leadership that is absolutely necessary to engage, enlist, encourage, and empower followers.

The first factor linked to transformational leadership *is Idealized Influence* also known as charisma. It refers to the leader's ability to act as role models. This first dimension results in follower admiration and respect. The leader's high ethical and moral standards reap the trust of his or her followers. The leaders are perceived as reputable and possessing integrity. They earnestly and genuinely consider the needs of their followers over their own personal needs. Transformational leaders are compelled to express concern for their followers, and this has positive impact that compels team members to believe that their leader will provide them with the resources and support to excel and be

successful at their work. (Schaubroek, Lam & Cha, 2007). This selfless leadership approach attracts, retains, and empowers followers.

The second dimension is *Inspirational Motivation*. Inspirational Motivation refers to the transformational leader's ability to clearly articulate the high expectations that they have for their followers. Transformational leaders also inspire their followers to embrace the shared vision, and this is essential. According to Senge (1990), authentic vision evokes a desire within followers to excel and learn without coercion or command but because they choose to do so. This shared vision is a freeze frame of the future that all followers are compelled to pursue together. Unlike transactional leaders, transformational leaders inspire employees to pursue excellence.

Bernard Bass (1990) writes,

> Transactional leadership is a prescription for mediocrity. Transformational leaders are not content with maintaining status qou, but they are committed to inspiring growth within the organization. They [transformational leaders] frequently raise standards, take calculated risks, and get others to join them in their vision of the future. (p. 20)

Transformational leaders uses their words to assist his followers visualize images of the future. According to Senge (1990), involving followers in developing a shared vision fosters engagement and enrollment rather than having to rely on compliance. The transformational leader demonstrates the ability to clearly communicate a vision that is real and relevant in a potent and purposeful way.

The third dimension proposed by Bass (1999) is *Intellectual Stimulation.* This third factor refers to the leader's ability to challenge his/her followers to create and explore new innovative thoughts and ideas. Thus, transformational leaders who encourage followers to question assumptions and generate new ideas, develop their capabilities, and aspire to accomplish challenging future goals are expected to enhance followers' performance on the job (Howell & Hall-Merenda, 1999). By the same token, the leader's beliefs and values are challenged by his/her followership. Through the process, consistent support for exploration and discovery is provided. They use their influence to stimulate and sustain growth. They serve as mentors and corporate coaches committed to providing consistent guidance and feedback. Transformational leaders do not lead from afar, but they take pride in building relationships within the organization.

The fourth and final dimension that is a part of Bass' (1999) model of transformational leadership is *Individualized Consideration.* This is reflected by the leader's ability to pay particular attention to the followers' strides, areas of growth, and achievements. The leaders serve as mentors and advisers. Transformational leaders tend to produce leaders; they are committed to empowering their followers. "Empowerment provides a sense of self-respect and self-actualization, and it communicates to the workforce that their efforts are appreciated and respected" (Houlihan, 2007, pp. 4-5). Bass' (1999) astounding research and contributions to understanding transformational leadership has provided a framework that many contemporary authors has used as a point of

reference and launch pad to explore more deeply the potent practices of transformational leaders.

Kouzes and Posner's model of exemplary leadership. Culminating the past leadership proposals promoted by Burns (1978), House (1976), and Bass (1985), Kouzes and Posner (2007) developed a more contemporary model that focuses on exemplary practices that today's leaders can apply in any context. Many, if not all, of the practices are behaviors exhibited by transformational leaders. Kouzes and Posner (2007) share observations that they made from studying leaders in different fields and from different walks of life. "Leadership can happen anywhere, at any time. It can happen in a huge business or a small one. It can happen in the public, private, or social sector. It can happen in any function" (Kouzes & Posner, 2007, p.8). After an exhaustive analysis of thousands of personal-best leadership experiences since 1983, they were able to identify five significant practices that reap extraordinary results in any context. All of these proposed practices are captured in their book, *The Leadership Challenge.* The five practices that are proposed by Kouzes and Posner are listed below:

1) Model the Way

2) Inspire A Shared Vision

3) Challenge the Process

4) Enable Others to Act

5) Encourage the Heart

In the introduction of the book, Kouzes and Posner (2007) state, "Leadership is not about personality; it's about behavior. The Five Practices are available to anyone who accepts the leadership challenge" (p. 15). It is clearly communicated that being leader is not innate but learned. It is the assertion of Kouzes and Posner that anyone can be a leader as long as the proposed practices are applied appropriately.

According to the authors of *The Leadership Challenge*, leadership begins with *modeling the way*. "Leading means you have to be a good example, and live what you say...to effectively model the behavior they expect of others, leaders must first be clear about guiding principles" (Kouzes &Posner, 2007, p.15). In *Jesus, CEO*, Laurie Jones (1992) states, "Leaders set the example by what they do...culture is established at the top by one or two key individuals" (pp. 227-228). There must be a level of congruence and parallel between what leaders say and what they do. This congruence creates credibility for the leader. The authors state, "What we found in our investigation of admired leadership qualities is that more than anything, people want to follow leaders who are credible. "Credibility is the foundation of leadership" (Kouzes & Posner, 2007, p. 37). The leader's integrity increases more and more as long as there is consistency between their words and walk. "A leader has to have a healthy measure of integrity in order to inspire others to follow" (Fabian, 2004).

In addition, the transformational leader does not lose touch with his or her values and morals, and they are competent at voicing and living their values in an engaging and compelling way. Although integrity and values are commonly

evaluated by what a leader does, it is no secret that both are reflections of what lies within a leader. Stanley (2003) suggests, "To become a leader worth following, you must give time and attention to the inner man" (p. 152). In the book, *Leadership from the Inside Out: Becoming a Leader for Life*, Cashman (1998) suggests the following:

> Many people tend to split off the act of leadership from the person. We tend to view leadership as an external event. We see it only as something we do. It comes from somewhere inside us. Leadership is a process, an intimate expression of who we are. It is our being in action. Our being, our personhood says as much about us as a leader as the act of leading itself…We lead by virtue of who we are. (p. 18)

When there is consistency between the leaders' values and behavior, it sets the tone or example for followers to emulate. However, leaders must prove themselves to be credible to be worthy of the trust of their followers, and again, trust can only be earned when leaders' values and behaviors match up (Blanchard & Muchnick, 2003, p. 58). "Modeling the way is about earning the right and respect to lead through direct involvement and action. People follow first the person, then the plan" (Kouzes & Posner, 2007).

After establishing personal credibility, the transformational leader must be able to *inspire a shared vision*. Kouzes and Posner (2007) states, "All leaders must dream. The dream or vision is the force that invents the future. Leaders inspire a shared vision" (p. 17). The biblical proverb states, "where there is no vision, the people perish" (Proverbs 29:10 King James Version). Hybels (2002)

states, "Vision. It's the most potent weapon in a leader's arsenal. It's the weapon that unleashes the power of the church" (p. 50). To further stress the importance of vision, Kotter (1996) describes the essential role vision plays within an organization by sharing the following:

Vision refers to a picture of the future with some implicit or explicit commentary on why people should strive to create that future…a good vision serves three important purposes. First, by clarifying the general direction for change, by saying the corporate equivalent of "we need to be south of here in a few years instead where we are today", it simplifies hundreds of thousands of more detailed decisions. Second, it motivates people to take action in the right direction, even if the initial steps are personally painful. Third, it helps coordinate the actions of different people, even thousands and thousands of individuals, in a remarkably fast and efficient way. (pp. 68-69)

Progress, promise, and prosperity are first captured and in many cases perceptually experienced through the development of a shared vision. Unlike personal vision, shared vision is a well-designed tapestry of collective vision that is created and committed to pursuing a common goal. In the book, *The Fifth Discipline: The Art & Practice of the Learning Organization*, Peter Senge (1990) elaborates on the value of shared vision by relaying the following:

At its simplest level, a shared vision is the answer to the question, "What do we want to create?" Just as personal visions are pictures or images or images people carry in their heads and hearts, so too are shared visions

are pictures that people throughout an organization carry. They create a

sense of commonality that permeates the organization and gives

coherence to diverse activities…When people truly share a vision they are

connected, bound together by a common aspiration…Without a pull

toward some goal which people truly want to achieve, the forces in

support of the status quo can be overwhelming. (pp. 192, 195)

In the article, *The Vision Thing: Without it you'll never be a world-class

organization*, Blanchard and Stoner (2004) state,

Vision is important for leaders because leadership is about going

somewhere. If you and your people don't know where you are going, your

leadership doesn't matter…Once the vision is clarified and shared, the

leader can focus on serving and being responsive to the needs of the

people. The greatest leaders have mobilized others by coalescing people

around a shared vision (p. 20).

From the thoughts expressed by Kotter (2007), Senge (1990), and Blanchard

and Stoner (2004), it is clear that the shared vision provides clear direction on

where the organization is going, and it is also creates a visual image which

effectively guides the behavior of followers towards the freeze frame of the

future. In the book, *Vision-Driven Leadership*, Oster (1991) emphasizes the

impact that a well-defined vision has on an organization by stating the following:

If the vision has been well defined, people will have a clear-sighted view of

their work and the mission…If the vision is meaningful, people will begin to

apply it in all of their actions, and begin to use it as a filter for viewing the world. (p. 97)

Interestingly, a shared vision that is clear influences and in many respects effectively governs the activity and behavior of all within the organization.

Considering the purpose and potency of a well-formed vision, it behooves leaders to seize every opportunity to relay the vision to their followers in a compelling way. To successfully enlist and guide followers to collaboratively realize the vision, it is imperative that transformational leaders communicate the vision with clarity so that it resonates and inspires his or her followers to enlist in the movement, but how does this happen? Kouzes and Posner (2007) suggest that transformational leaders must breathe life into the vision by using emotion, positive communication, symbolic language, personal energy and other strategies to animate the vision so that followers can consistently see and feel it. To achieve this goal, transformational leaders get to know their followers, and they make every attempt to utilize strategies that will cause the vision to fully resonate with their followers. Rather than using force which reaps mediocre results, transformational leaders ignite their followers by the use of inspiration. "Leaders cannot command commitment, only inspire it" (Kouzes & Posner, 2007, p. 17). Phillips (1999) states, "Leadership is more inspiration than administration. People derive inspiration from their involvement" (p. 330). Inspiration is born from a place of passion within the person, and it produces enthusiasm that is surely and swiftly passed from leader to followers and from followers back to the leader.

This unique dynamic produces positive energy that continues to build and motivate all that are involved to pursue the vision purposefully and passionately.

According to Kouzes and Posner (2007), to shorten the distance between where one is and where one wants to be, transformational leaders must be willing to *challenge the process.*

> The challenge might have been an innovative new product, a cutting-edge service, a groundbreaking piece of legislation, an invigorating campaign to get adolescents to join an environmental program, a revolutionary turnaround of a bureaucratic military program, or the start-up of a new plant or business. Whatever the challenge, all the cases involved a change from the status quo. Not one person claimed to have achieved a personal best by keeping things the same. All leaders challenge the process. (Kouzes & Posner, 2007, p. 18)

According to Kouzes and Posner, transformational leaders are not fueled by fear but faith. They believe in their personal and followers' ability to thrive even in a place of discomfort. Transformational leaders are stimulated when they are faced with situations that require change and innovative measures. In stressing the importance of the leaders love for progress, Stanley (2003) states the following:

> Accepting the status quo is equivalent of accepting a death sentence. Where there's no progress, there's no growth. If there's no growth, there's no life. Environments void of change are eventually void of life. So leaders find themselves in the precarious and often career-jeopardizing position of

being the one to draw attention to the need for change. Consequently,

courage is a non-negotiable quality for the next generation leader. (p. 50)

Exemplary leaders must be courageous by not being apprehensive about taking

risks, and they support and encourage their followers to develop their confidence

in demonstrating initiative in the midst of change and uncertainty.

> Leaders know well that innovation and change involve experimenting and
>
> taking risks. Despite the inevitability of mistakes and failures leaders
>
> proceed anyway. One way of dealing with the potential risks and failures
>
> of experimentation is to approach change through incremental steps and
>
> small wins. Little victories, when piled on top of each other, build
>
> confidence that even the biggest challenges can be met. In so doing, they
>
> strengthen commitment to the long-term future. (Kouzes & Posner, 2007,
>
> p. 19)

Transformational leaders also successfully challenge the process by

continually committing themselves to learning. Leaders are learners, and they

are also advocates of learning. In the book, *Readings in Human Learning*, Crow

and Crow (1963) define learning as follows:

> Learning involves change. It is concerned with the acquisition of habits,
>
> knowledge, and attitudes. It enables the individual to make both personal
>
> and social adjustments. Since the concept of change is inherent in the
>
> concept of learning, any change in behavior implies that learning is taking
>
> place or has taken place. Learning that occurs during the process of
>
> change can be referred to as the learning process. (p. 1)

Exemplary leaders prioritize learning in an effort to promote innovation and positive change. They venture outside of routine and conventional paths to accomplish progress (Kouzes & Posner, 2007, p. 212). They tactically maximize relationships and value the input of individuals within and outside the organization to discover new thoughts and strategies. They are also open to exploring new ideas and innovations that yields potential for personal and organizational growth. Learning organization guru, Peter Senge (1990) states,

> The organizations that will truly excel in the future will be the organizations that discover how to tap people's commitment and capacity to learn at all levels in an organization…Learning organizations are possible because not only is it our nature to learn but we love to learn. (p. 4)

Essentially, transformational leaders cultivate an organizational climate that is conducive for creativity, experimentation, and learning. They understand that creativity and learning within their organization must be a priority. Without it, an organization becomes irrelevant in a world that is ever-changing and constantly in flux. In many ways, the very existence of an organization hinges on its ability to accommodate change. In the book, *Organizational Culture and Leadership*, Edgar Schein (2004) suggests the following:

> Learning must include not only learning about changes in the external environment but also learning about internal relationships and how well the organization is adapted to the external changes…The learning leader must both believe in the power of learning and personally display an ability

to learn, by seeking and accepting feedback and by displaying flexibility of

response as conditions of change. (pp. 395-396)

In an attempt to influence the organizational culture, transformational leaders

encourage their followers to think big but approach change in small, incremental

steps, and when those small steps generate small wins, those victories are

acknowledged and rewarded to further reinforce a culture of learning.

[Leaders] recognize that they don't know it all and can't do everything, and

they realize they still have a lot to learn. Leaders, while accepting the

observation that most innovations are "failures in the middle," simply

recognize that if we're not making mistakes then we're only doing what we

already know how to do. Leaders approach each new and unfamiliar

experience with a willingness to learn, an appreciation for the importance

of learning, and a recognition that learning necessarily involves making

mistakes…This entails resiliency and psychologically hardy. (Kouzes &

Posner, 2007, p. 204)

Although this approach involves great risk, it is a process that has the potential

and possibility to reap remarkable reward within an organization, and when

mistakes are made, transformational leaders do not become pre-occupied with

assigning blame. They engage involved parties in an analysis and non-

judgmental dialogue that evaluates the mistake to fulfill the primary objective of

promoting learning. Essentially, the transformational leader models the way by

creating a culture that gives followers the freedom to explore, make mistakes,

learn from experiences, and become energized in the face of challenge and change.

With growth and learning of their followers as a priority, transformational leaders *enable others to act.* In *the Leadership Challenge,* exemplary leaders are described as selfless, credible, and inspirational, but they also create a climate of trust so that collaboration is possible. Exemplary leaders understand that collaboration is cultivated in an environment where trust is extended to others. To model the way, transformational leaders are the first ones to extend trust.

> Building trust is a process that begins when one party is willing to risk
>
> being the first to open up, being the first to show vulnerability, and being
>
> the first to let go of control. If you want the higher levels of performance
>
> that come with trust and collaboration, demonstrate your trust in others
>
> before asking for trust from them. Leaders go first, as the word leader
>
> implies. (Kouzes & Posner, 2007, p. 227)

Trust plays a significant role in impacting the level of performance, learning, and satisfaction of individuals within an organization. When trust is extended by leaders, followers are compelled to do the same. This positive dynamic produces an environment that fosters purposeful collaboration and synergy. By being the first to trust, listen, and promote interaction with others, the transformational leader places an unquestionable emphasis on valuing and facilitating relationships, and this practice tends to be reciprocated by followers. If consistently practiced, the value placed on facilitation of relationships becomes

an organizational norm that proves to be advantageous in fostering collaboration that consequently reaps solutions and success.

In addition to extending trust and fostering collaboration, transformational leaders develop their followers to ensure they are equipped to act. Unlike transactional leaders who are content with their followers being and staying in a subordinate role, transformational leaders are committed to providing the support and encouragement to transform followers into leaders. Actually, transformational leaders believe that they are surrounded by *leaders to be*, and this approach completely invigorates followers to pursue not just expectations but excellence.

Transformational leaders develop followers primarily by serving as mentors. By doing so, they partner with followers to foster personal and professional growth. Transformational leaders understand their followers' needs and aspirations, and they strategically provide support and skillful guidance through the process of mentoring to assist followers to understand and reach their full potential. Peddy (1998) suggests, "The mentor's principal purpose is to help another develop the qualities he needs to attain his goals" (p. 25). In the book, *The Making of a Leader*, Robert Clinton (1988) defines mentoring as follows:

> Mentoring refers to the process where a person with a serving, giving, encouraging attitude, the mentor, sees leadership potential in a still-to-be developed person, the protégé, and is able to promote or otherwise significantly influence the protégé along in the realization of potential. (p. 130)

The transformational leaders are prudent and patient which makes them very well suited to serve as a mentor. They also mentor their followers with empathy and compassion. In describing the role of an effective mentor, Chip Bell (1996) states the following:

> Superior mentors know how adults learn. Operating out of their institution or on what they have learned from books, classes, or other mentors, the best mentors recognize that they are first and foremost, facilitators and catalysts in a process of discovery and insight. They know that mentoring is not about smart comments, eloquent lectures, or clever quips. Mentors practice their skills with a combination of never-ending compassion, crystal-clear communication, and a sincere joy in the role of being helper along journey towards mastery. (p. 8)

Ultimately, transformational leaders use their knowledge, experience, and skills to professionally and personally invest in the development of their followers, and they truly believe in them. This relational approach grants leaders and followers with the opportunity to discover and maximize the unique strengths and talents of their followers. In *Organizing Genuis*, Warren Bennis (1997) states,

> Too many companies believe people are interchangeable. Truly gifted people never are. They have unique talents. Such people cannot be forced into roles they are not suited for, nor should they be. Effective leaders allow great people to do the work they were born to do. (p. 210)

Transformational leaders are skilled at recognizing and realizing the potential of their followers. According to Kouzes and Posner (2007), this practice must be a

priority. If followers are going to remain engaged and committed to following the vision, they must be given a sense of ownership. They must understand their role, and feel good about the contributions that they are making towards the cause or plan. In *The Leadership Challenge*, Kouzes and Posner (2007) state,

> Leaders make it possible for others to do good work. They know that those who are expected to produce results must feel a sense of personal power and ownership. Leaders understand that command-and-control techniques of traditional management no longer apply. Instead, leaders work to make people feel strong, capable, and committed. Leaders enable others to act not by hoarding the power they have but by giving it away. Exemplary leaders strengthen everyone's capacity to deliver on the promises they make…when a leader makes people feel strong and capable-as if they can do more than they ever thought possible-they'll give their all and exceed their own expectations. (p. 21)

Transformational leaders are sincerely interested, involved, and invested in developing and growing the people that are around them. When leaders commit to coaching and mentoring, it increases the self-confidence and self-efficacy of followers. Mentored protégés become professionals who are highly competent and capable of demonstrating initiative, effectively taking on responsibility, and equipped to act (Kouzes & Posner, 2007).

According to Kouzes and Posner (2007), the fifth and final practice that exemplary leaders exhibit is the ability to *encourage the heart*. The journey that is necessary to meeting strategic goals can be quite arduous and demanding at

times. It is not a simple journey that can be realized overnight. On the contrary, it

is organizational voyage that requires persistence and assiduousness. It is not

uncommon for individuals while pursuing the vision to experience feelings of

discouragement. Describing the negative affects discouragement has on

individuals, Swindoll (1989) states the following:

> When we get discouraged, we temporarily lose our perspective. Little
>
> things become mammoth. A slight irritation, such as a pebble in a shoe,
>
> seems huge. Motivation is drained away and, worst of all, hope departs.
>
> (p. 240)

Discouragement can single-handedly bring positive activity and progress within

an organization to an immediate halt. Discouragement can be specifically

attributed to a number of reasons that include but are not limited to the absence

of energy (fatigue), clarity (frustration), victory (failure), and faith (fear).

To negate these potent feelings and forces of discouragement, effective

leaders commit to rendering inspirational messages and invigorating activity that

encourages the hearts of their followers. Kouzes and Posner (2007) state the

following:

> It is a leader's job to show appreciation for people's contributions and to
>
> create a culture celebrating values and victories...Recognition and
>
> celebration aren't about fun and games, though there is a lot of fun and
>
> there are a lot of games when people encourage the hearts of their
>
> constituents. Neither are they pretentious ceremonies designed to create
>
> some phony sense of camaraderie. When people see a charlatan making

noisy affectations, they turn away in disgust. Encouragement is curiously,

serious business. (Kouzes & Posner, 2007, pp. 22-23)

When leaders recognize the positive results and performance of followers, it

sends a very powerful message that (a) reinforces productive practices, (b)

promotes a strong sense of community, and (c) motivates the hearts of those

involved to continue to pursue the vision of the organization.

As previously referenced, encouragement is serious business, and it must

be rendered strategically. Exemplary leaders expect the best for themselves and

their followers. These high expectations challenge their followers to expend

quality energy and effort to realize lofty goals that are established. When these

goals are diligently pursued and eventually accomplished, exemplary leaders are

compelled to offer appropriate and sincere recognition.

But what do goals have to do with recognition? They give it a context.

People should be recognized for achieving something, for doing

something extraordinary—like coming in first, breaking a record, doing

something no one else has done before. Leaders should absolutely make

sure they affirm the worth of every one of their constituents; that goes

without saying. But for recognition to be meaningful and for it to reward

appropriate behaviors, you have to have an end in mind. Goals help

people keep their eyes on the vision. Goals and intentions keep them on

track. (Kouzes and Posner, 2007, p. 287)

These recognition efforts are designed and delivered to acknowledge the

contributions and successes of followers and to strategically keep followers

devoted to pursuing the vision with purpose in mind. To ensure that diligence is sustained, people need support. They need inspiration. They need encouragement, and recognition plays a big role in encouraging the hearts of followers who are frequently faced with pressing demands and on the brink of disheartenment.

To ensure recognition efforts are meaningful, it is important for rewards and incentives to be personalized (Kouzes and Posner, 2007). When formal, one-size-fits-all recognition campaigns are practiced, over time, they tend to evoke feelings of cynicism, and they are at times perceived as disingenuous. To avoid rendering recognition that is interpreted as thoughtless, it is imperative that leaders get to know their followers and constituents so that they thoroughly understand their likes and dislikes. When leaders make a conscious effort to align recognition with constituents' likes, it fuels their motivation, and it stimulates their desire to pursue the vision with passion.

> You have to get near enough to people if you're going to find out what motivates them, what they like and don't like, and the kinds of recognition that are most appreciated…Paying attention, personalizing recognition, and creatively and actively appreciating others increases their trust in you…If others know that you genuinely care about them, they're more likely to care about you. (Kouzes & Posner, 2007, p. 294)

Transformational leaders who are willing to get to know followers to this extent and allow their followers to get to know them to create organizational conditions that welcome community. Also, by placing a great deal of importance on

personalized acknowledgement and recognition, leaders also challenge followers to develop a renewed commitment to the organizational values, mission, and vision, but it all starts with leaders setting a tone that appreciates the contributions, behavior, and activity that coincides with the vision and values of the organization.

In summary, transformational leadership has developed into a popular model that many utilize to reap incredible success. Since its birth in the mid 1970s, transformational leadership has evolved due to a shift in focus that was initiated by Burns (1978). Rather than focus on the individual traits of a leader, Burns became inclined to spotlight the transcending relationship that existed between leaders and followers. Practically, around the same time Burns' contributions were rendered, House (1976) focused on the way charismatic leaders exhibited certain behaviors to inspire and spark transformation. In the mid 1980s, Bass (1985) expanded on the contributions of both Burns and House. Bass focused on how transformational leaders are capable of using their abilities to inspire followers to transcend personal interests to pursue the goals and/or vision of the *whole*. Later, Kouzes and Posner (2007) highlighted the practices that transformational leaders apply to be exemplary in any context. When one reflects on all the research and contributions of referenced leadership researchers and theorists, it becomes quite apparent that transformational leadership encompasses more than great looks and oratorical ability. Conversely, transformational leadership is characterized best by the leader's

integrity, influence, inspiration, innovation, and intentional effort to invest in the lives of his/her followers and future leaders.

Spiritual Leadership

Since the inception of Christianity, there has always been a need for spiritual leadership within the church. In the pastoral epistle written to his protégé, Timothy, Paul the Apostle states, "If a man is eager to be a church leader, he desires an excellent work" (1 Timothy 3:1 Today's English Version). In the book, *The Making of a Leader*, Clinton (1988) states the following:

> Today there are more churches, more Christian organizations, and more mission organizations than ever before, all of which present a crying need for leadership. We need men and women whose lives imitate those people in the Bible who were worthy of the name "leader." The church worldwide is in need of a committed group of disciples, like those past leaders, who can lead the way by demonstrating through their lives a faith worth imitating. (p. 39)

The role of the spiritual leadership within the church cannot be minimized. Spiritual leaders have always played a vital role in providing reliable direction and guidance for God's church. When guided by true spiritual leadership, a church grows and effectively fulfills the mission and ministry of Christ (Sanders, 1994). However, when there is an absence of spiritual leadership, the church becomes enveloped by confusion, frustration, and discouragement (Sanders, 1994). In describing the qualities that constitute resolved, spiritual leadership, Sanders (1994) states the following:

Leaders are needed who are authoritative, spiritual, and sacrificial. Authoritative, because people desire people who know where they are going and are confident in getting there. Spiritual, because without a strong relationship to God, even the most attractive and competent person cannot lead people to God. Sacrificial, because this follows the model of Jesus, who gave himself for the whole world and who calls us to follow in His steps. (p. 18)

When biblical models of leadership are evaluated, the above qualities are assessed. Although other talents and gifts such as oratorical ability, zeal, and intellect are great abilities that can enhance one's leadership capacity, spiritual leadership is best defined by one's sincere love for God, His people, and the fulfillment of their calling. Rubel Shelly (2011) shares, "All spiritual leadership that honors God is ultimately the influence someone has on others by virtue of his or her faith, character, and devotion to Christ" (p. 165).

Spiritual leaders have an unfeigned, abiding love for God. They regard their relationship with God as spiritually vital. Jesus states the following:

The first of all commandments is: 'Hear, O Israel, the Lord our God is one.' And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment. (Mark 12:29, 30 New King James Version)

Spiritual leaders understand the importance of having a heart for God that is open and contrite. In describing the man that God uses, Blackaby and Blackaby (1998) states, "Each man God used had a responsive heart ready to hear God

and a life that was available to obey God. Each also possessed the integrity to honor God" (p. 7).

Spiritual leaders also devote their lives to honoring God. They perceive themselves as a child of God and an instrument to be used to carry out His purposes. Leaders understand that commitment to their calling requires sacrifice and challenges, but they are capable of seeing the spiritual reward and blessing that is linked to their service. To honor God daily, spiritual leaders commit to lives of holiness, and they constantly pursue the righteousness of God. Due to their love for God and commitment to holiness and righteousness, they are regarded as honorable, trustworthy, and credible, and this serves as the very foundation of their leadership. In the book, *The Leadership Challenge*, Kouzes and Posner (2007) state, "Credibility is the foundation of leadership" (p. 37). Although spiritual leaders are respected and held in high regard, they remain humble, and they understand that success as a leader is not attributed to their own efforts but God's power at work within them. In the book, *Lead Like Jesus*, Blanchard and Hodges (2005) shares the following:

> As a leadership trait, humility is a heart attitude that reflects a keen
> understanding of your limitations to accomplish something on your own. It
> gives credit to forces other than your own knowledge or often when a
> victory is won or an obstacle overcome. (p. 66)

To further emphasize this point, in the book, *Good to Great*, the author states, "A leader with a humble heart looks out the window to find and applaud the true

causes of success and in the mirror to find and accept responsibility for failure" (Collins, 2001).

This mental frame reflects the heightened awareness and understanding that spiritual leaders have in their ability to validate others and more importantly acknowledge and accept God's ability. It also reflects their full faith and reliance on God to fulfill their service in leading people closer to God.

Spiritual leaders have a sincere love for others. Jesus states, "And the second, like it, is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these" (Mark 12:31 New King James Version). In the spirit of these words, spiritual leaders regard the overall welfare of the people within their range of influence as paramount. Like Jesus, spiritual leaders have compassion for people, and they are compelled to use their God-given knowledge and skills to influence and inspire others to establish and/or deepen their relationship with God. They understand that helping followers discover a life of spiritual connection and meaning with Jesus leads to a transformational experience that positively enhances their follower's perspective and overall way of life. However, this transformation that occurs is a process, and spiritual leaders' commitment to their calling plays a vital role in enlisting, edifying, and empowering their members to realizing their full spiritual potential.

Spiritual leaders are called to fulfill the mission of Christ by enlisting non-believers through the process of evangelism. In an intimate, post-resurrection encounter with his disciples, Jesus commissions his disciples by saying the following:

All authority has been given to Me in heaven and earth. Go therefore and

make disciples of all nations, baptizing them in the name of the Father and

the Son and of the Holy Spirit, teaching them to observe all things that I

have commanded you; and lo, I am with you always, even to the end of

the age. (Matthew 28:16-20 New King James Version)

Before spiritual transformation can become a reality in an individual's life, one

must first be exposed to God's love. Spiritual leaders understand that many live

their lives feeling disheartened and dejected. These feelings are evidence of

hearts that have become parched and dehydrated by the challenges of life

(Lucado, 2004). This spiritual condition does not prompt feelings of judgment, but

it evokes compassion and empathy within the hearts of leaders committed to

being Christ-like. In the book, *Principle-Centered Leadership,* Covey (1991)

shares the following:

People are extremely tender inside…We can gain greater influence with

them with the third ear, the heart, they'll tell us so. We can gain greater

influence with them by showing love, particularly unconditional love, as

this gives people a sense of intrinsic worth and security unrelated to

conforming to behavior or comparisons with others. (p. 122)

In the Bible, Matthew records, "But when He [Jesus] saw the multitudes, He was

moved with compassion for them, because they were weary and scattered, like

sheep having no shepherd" (Matthew 9:36 New King James Version).

To effectively reach out to individuals who are "weary and scattered",

spiritual leaders initiate a love-based ministry. Warren (1995) states, "Loving

unbelievers the way Jesus did is the most overlooked key to growing a church. Without his passion for the lost, we will be unwilling to make the sacrifices necessary to reach them" (p. 208). Love is extended through benevolence. Spiritual leaders target the needs of those who are hurting, and they make every effort to address the identified needs with unconditional love and diligent concern. Love is extended by word. The messages that are rendered through teaching and preaching are grounded in love and strategically developed to provide a word of hope for the hopeless (Low, 2000). These messages challenge hurting individuals to envision a new life that entails forgiveness, meaning, and spiritual abundance. Love is also extended relationally. Spiritual leaders make themselves available to connect, conversate, and counsel with those needing spiritual guidance. This selfless demonstration of love seizes the attention of the non-believer, and it makes them vulnerable and open to receive and respond to the spiritual call of God. Essentially, love is the driving force that influences everything that is preached, promoted, and practiced by the spiritual leader. "Let all that you do be done with love" (1 Corinthians 16:14 New King James Version).

Spiritual leaders are also change agents. Although they acknowledge the progress that has been made in the past, they are not satisfied or content with the past or the present. They are constantly looking forward into the future seeking new opportunities for growth and development. In a letter to Christians at Philippi, Paul the Apostle emphasizes this point by writing the following:

Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold

of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. (Philippians 3:12-14 New International Version)

Spiritual leaders have an ever-present desire to see on-going development and transformation for each member and the church body as a whole, and they understand that they must be the active catalyst in setting the stage for future growth and progress (Bennis, Spreitzer, & Cummings, 2001). To successfully promote and prompt change within their realm of influence, spiritual leaders set the example by welcoming change in their own personal lives, speak the vision to inspire followers to develop to a level of maturity, and serve and support followers to become leaders and serve others.

To effectively carry out their calling to lead, spiritual leaders recognize that they themselves must be open to continuous transformation in their own lives. To ensure that they are constantly growing spiritually, many effective spiritual leaders commit to spiritual disciplines that may include but are not limited to meditation, fasting, prayer, study, and/or solitude. In the book, *Celebration of Discipline: the Path to Spiritual Growth*, Foster (1998) explains the benefits of making spiritual disciplines a priority in one's life. Foster (1998) shares, "God has given us the Disciplines of the spiritual life as a means of receiving his grace. The Disciplines allow us to place ourselves before God so that He can transform us" (p. 7). When leaders commit to spiritual disciplines, it gives them the opportunity

to (a) reflect on God's purposes to align one's walk with God's will, (b) refresh the spirit to take on upcoming demands and challenges, and (c) reinvigorate the mind to discover new thoughts and ideas that may be spiritual enriching for one's self and others. Essentially, spiritual leaders welcome and value the transformative power of God working in their lives on a constant basis, and they acknowledge the fact that without God's power, they cease to provide true spiritual leadership that is saturated with meaning, purpose, and relevance. By making this process a priority or value in their personal lives, leaders model the way for members to follow their lead and adopt the same value in their lives.

Spiritual leaders have an earnest desire for their followers to grow to a level of spiritual maturity. Perceptive leaders understand that growth relates to health and spiritual connection. When a person ceases to grow or "bear fruit", it reflects the current relationship that the individual has with Christ. Jesus, while teaching His disciples, shares the following:

> I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned...If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples. (John 15:5-6b, 7-8 New International Version)

To ensure that followers live fruitful lives that are aligned with God's purposes, spiritual leaders acknowledge that they are responsible for creating a spiritual environment that cultivates growth. After revealing himself to the apostles after His resurrection, Jesus shares a specific leadership challenge to Simon Peter.

> Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed My lambs." He said to him again a second time, "Simon, son of Jonah, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, Tend My sheep." He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My sheep." (John 21:15-17 New King James Version)

One learns from Jesus' exchange with Peter that leaders who love Christ take responsibility for the spiritual care, welfare, and growth of their followers. By doing so, members become stable and secure, and most importantly, they become more like Jesus in their character, attitude, and behavior. Essentially, growing members equates to a growing a church. In an epistle to the beloved church at Corinth, Paul shares, "We pray that you will become mature…Dear brothers and sisters, I close my letter with these last words: Be joyful. Grow to maturity. Encourage each other. Live in harmony and peace. Then the God of love and peace will be with you" (2 Corinthians 13:9b, 11 New Living Translation).

To create an environment that fosters spiritual growth, spiritual leaders first stress the need for change with a sense of urgency (Kotter, 1996). Leaders make it abundantly clear that the decision to commit to a journey that entails spiritual growth cannot be delayed; that change must be a priority at this very moment. Leaders use descriptive language and resounding examples that proves the point that spiritual development and growth is absolutely necessary. Without urgency, people remain complacent, inactive, stagnant, and disinterested. In the book, *Leading Change*, Kotter (1996) states, "Establishing a sense of urgency is crucial to gaining needed cooperation. With complacency high, transformations usually go nowhere…" (p. 36). Urgency forces people to see that there is no other option than to exit complacency and embrace change to survive and thrive.

After adequately voicing the need to change with urgency, spiritual leaders then voice a relevant and compelling vision that inspires members to perceive and pursue what lies ahead. Leaders use their words to help members develop a mental picture of who they can become and what they can accomplish personally and collectively as a church body if spiritual growth is made a priority in their lives. In the book, *Transitioning: Leading Your Church through Change*, Southerland (1999) stresses the importance of developing and defining a vision that is driven by purpose by stating the following:

> Purpose is the first and biggest issue of vision. The major question that must be answered here is what does God want us to do…Vision is a lot like a jigsaw puzzle. You work it one piece at a time---and it takes a long

time to get all the pieces in place. Discovering your purpose is the border

of the puzzle. Your purpose will frame the rest of the vision. (pp. 46-47)

To stress the comprehensive benefits that are associated with crafting a well-

defined vision, Kotter (1996) states the following:

A good vision serves three important purposes. First, by clarifying the

direction for change,…it simplifies hundreds or thousands of more detailed

decisions. Second, it motivates people to take action in the right direction,

even if the initial steps are personally painful. Third, it helps coordinate the

actions of different people…in a remarkably fast and efficient way. (pp. 68-

69)

Leaders understand the potency of vision, and they maximize it as a tool to ignite

their followers in a purposeful way. However, without a compelling and relevant

vision, there is an absence of belief, and generally without belief, there is no

action. In describing the need for vision, Caldwell, Kallestad, and Sorensen

(2004) shares, "Without a vision, we wither up inside, having no reason to exist"

(p. 92).

Lastly, spiritual leaders develop a strategy that challenges members to

take action to grow to a level of maturity. To accomplish this goal, effective

spiritual leaders focus on (a) what to do to promote spiritual growth and (b) how

to practically guide followers from where they are to where God wants them to

be. This strategy is generally rooted in an understanding of spiritual formation. In

the book, *Care of Mind, Care of Spirit*, Gerald May (1992) defines spiritual

formation as follows:

> Spiritual formation is [rather] a general term referring to all attempts,
> means, instructions, and disciplines intended towards deepening of faith
> and furtherance of spiritual growth. It includes educational endeavors as
> well as the more intimate and in-depth process of spiritual direction. (p. 6)

Spiritual development and depth starts with a spiritual decision. Warren (2002) states the following:

> God wants you to grow up…Spiritual growth is not automatic. It takes
> intentional commitment. You must want to grow, decide to grow, make an
> effort to grow, and persist in growing. Discipleship—the process of
> becoming like Christ—always begins with a decision. (p. 179)

Leaders start by delivering an earnest, consistent appeal for followers to make a sincere, whole-hearted commitment to grow in Christ. Spiritual leaders maximize every opportunity that is available to challenge members to see the meaning and primacy of spiritual commitment. It starts with sermon and lesson delivery. Strategic ministers understand that every message that they speak must be developed with purpose and delivered with passion. In the book, *Clearing the Fog from the Pulpit to the Pew*, Dr. Low (2000) states, "Effective communication must have a clear purpose" (p. 47). Effective spiritual leaders recognize that every lesson and/or sermon must be designed with the intent of prompting a specific result. Each lesson or sermon provides members with powerful inspiration and practical strategies that enable them to see the vision clearer and step a little a closer to reaching the identified goal which entails commitment, maturity, and service. In his book, *Designing the Sermon*, Massey (1980) shares,

"Any sermon worth hearing will grow out of a heart and head whose feeling and thought have been projected toward some clear end to which the speaking will move" (p. 19).

Spiritual leaders also urge followers to value fellowship and community. In addition to emphasizing the importance of establishing connection with God through Christ, leaders also stress the importance and benefits of members being connected with other members. Spiritual leaders understand that people have a greater likelihood to grow when connected to others who are striving to grow. Humans are relational beings (Holladay, 2008). In the book of Genesis, God states, "It is not good for man to be alone..." (Genesis 2:18 New International Version). Warren (1995) shares the following:

> The truth is this: Christians need relationships to grow. We don't grow in isolation from others; we develop in the context of fellowship...Relationships play an even more important role in moving people to maturity; they are absolutely essential for spiritual growth. (p. 339)

To further emphasize this point, in the book, *The Relationship Principles of Jesus,* Holladay (2008) shares, "Jesus spoke about the priority of relationships, he could not have been any clearer. He taught that relationships must be given the highest of values—and thankfully he taught us how to give our relationships the highest value" (p. 24). Within the context of community, an individual can find the necessary guidance, inspiration, education, and accountability to escalate to a level of maturity. Dr. Anderson (1997) suggests, "Flocks naturally gather

around food, protection, affection, touch, and voice" (p. 22). In an effort to keep members growing, spiritual leaders collaborate with other competent, mature leaders to offer an array of resources that may include spiritual education, counseling, coaching, mentorship, small group experiences, and other ministry efforts designed to encourage the heart, expand the faith, and empower the mind of members.

In summary, spiritual leaders play a vital role in using their influence, knowledge, and skills to effectively lead and guide the church in fulfilling God's mission. Although they play an important role, they remain humble, and they remain diligent in their service to God and others. The selfless service that they render is born from an abiding love that they have for God. This love compels them to be compassionate and empathetic when extending care to those who are hurting, and the same love compels them to provide transformational leadership that challenges followers to discover and embrace the purpose that God has for their lives.

African-American Ministers in the United States

Faith and religion are spiritual themes that are interwoven within the extensive history and heritage of African-Americans here in the United States. Milton Sernett (1999) states, "The study of African-American religious history needs no special warrant. The story is self-authenticating, bearing its own witness to the travail and triumph of the human spirit" (p. 1). Historically, the African-American experience in this country has been one of remarkable hardship and misfortune. Waldstreicher (2001) shares the following:

In the colonial America slavery was not the exception—it was the rule. In the new United States of America, from the end of the American Revolution until the Civil War (1783-1861), slavery was a way of life in the southern half of the country and for the majority of African Americans who lived in the South. (p. 10)

Ella Mazel, in her book of compiled quotes that reflect the thoughts and experiences linked to race, culture, and ethnicity in America, offers a concise explanation that summarizes the historical experience of African Americans. It is as follows:

From 1619 until 1863 – almost 250 years – the southern states of the U.S. practiced the legalized enslavement of black Africans and their descendants. This institution was supported by the by a claim on the three most powerful symbols of civilized society – God, science, and profit. (Mazel, 1998, p. 27)

To describe the magnitude that slavery had on African Americans, Robinson (2005) shares, "Slavery was a barbaric institution supported by the government and often sanctioned by the church. The impact on and implications for Black people's mental health, self-image, psyches, and earning potential can never be truly assessed" (p. 95).

However, in the midst of the severe adversity which included discriminatory, inhumane, and violent treatment, many African-Americans found solace and hope in Christianity.

In the book, *African American Religious Leaders*, Haskins and Benson (2008) write the following:

> Throughout the history of Africans in America, no need has been greater than the need to believe that there is purpose to life and that others share the same belief. Religion meets that need, and it is not surprising that religion has been one of the most powerful forces in African-American life since Africans first arrived as slaves on North American shores. (p. 1)

Robinson (2005) relays, "The ways in which Black people coped or resisted took on a number of different forms, with religion and spirituality being critical" (p. 95). In describing the abiding impact that Christianity had on African-American slaves in this country during the early 1700s, Phillips (1999) states the following:

> With time, the slaves embraced American Christianity and blended it with their own African culture. They gathered in remote woods at night because they were not allowed to meet openly. At these meetings, they prayed, commiserated with one another, and sang spiritual hymns and songs— many of which they composed themselves. The Christian religion gave them hope and sustenance. And the music lifted their spirits and became a vital part of slave culture. (p. 4)

Many of the slaves who were early converts perceived the Christian life as a new life—a free life. "They [enslaved Christian converts] made the Gospel of Christ a liberating religious experience by dropping the message of docility and instead understanding the Christian life as a free existence" (Pinn & Pinn, 2002, p. 12). In the book, *Black Church Beginnings: The Long-Hidden Realities of the First*

Years, Mitchell (2004) provides an intimate look at black expressions of faith that were reflective of African-Americans sincere belief in Christ as their source of strength and deliverance.

> They sang [other] spirituals with words like "Ride on, King Jesus; no man can hinder Thee"…they declared, "He is King of Kings; He is Lord of Lords. Jesus Christ, the first and last; no man works like Him." They sang their liberationist desire to know: "Didn't my lord deliver Daniel? Then why not ev-er-y man?" These were not distant ideas; they were sung with zest and sincere enthusiasm, born of specific certainty and personal identification. (p. 43)

While enveloped by the darkest of days, many African-Americans relied on their faith in God through His Son, Jesus Christ. This served as a source of hope that kept their minds renewed, souls refreshed, and hearts yearning for better days.

Interestingly, from the Colonial Period to more recent times, the unique spiritual mindset enacted by many African-Americans was inspired by the African American minister or preacher within the community. In his study and analysis of the black church, W.E.B. Dubois states, "The preacher is the most unique personality developed by the Negro on American soil. A leader, a politician, an orator, a 'boss', an intriguer, an idealist" (Green & Driver, 1978). Undoubtedly, the African-American minister was a trusted leader whose role and contributions spawned both spiritual and social change within the African-American community and larger society. In the book, *Racial and Ethnic Relations*, Feagin and Feagin

(1996) discuss the role that the African American preacher and perceptions had on heightening the desire to be free.

> The view of God that many slaves held—for example, the emphasis on God having led the Israelites out of slavery---was different from what slaveholders had hoped for. Hidden by Christian symbolism, slave spirituals often embodied a deeper yearning to be free. Regular religious meetings were part of Afro-Christianity, and some gatherings hatched conspiracies to revolt. Black slaves were often permitted to preach to gatherings, and some of these preachers became resistance leaders, including leaders of slave revolts. The freedom discourse they used in the presence of their white masters and oppressors. (p. 273)

Many of the African-American ministers and/or preachers of yesterday were both spiritual leaders and social activists. They delivered a biblical message of spiritual and physical freedom that resonated with their followers. Field (2001) shares the following:

> The Bible tells the story of God's deliverance through Jesus Christ. God wills to redeem humanity from the enslaving powers of sin, death, Satan, and the human institutions that are permeated with these realities. (p. 27)

This message was rendered with conviction, but it was also lived passionately by the spiritual leaders. They led by example. They possessed the very faith that they urged their followers to possess. With respect to this, Macon (2009) shares the following:

...the preacher enabled his people to survive, even though he had there

those who had no theological instruction or education, and in most cases

had no protective fellowship or support from the white society. However,

his faith in God was able to carry his people through injustices, racial

prejudices, racial discrimination, alongside of humiliations. (p. 95)

The primary focus of the African-American spiritual leader prior to late nineteenth

century was to encourage his followership to endure the hardship and envision a

life in heaven that would be free of pain, prejudice, and problems. In *Mighty like a*

River: The Black Church and Social Reform, Billingsley (1999) explains it as

follows:

Our beliefs and practices were what has been termed otherworldly. Our

concern was sustaining ourselves as we resisted the evil influences of this

world to survive and overcome it in order to go home to where we would

have no more suffering. (p. 3)

However, starting at the late nineteenth century through the twentieth century,

African- American spiritual leaders started thinking beyond what some would call

the *pie in the sky* ideology. Many African-American spiritual leaders transitioned

from preaching a message of waiting for change to urging their members to be

change agents within their community. To echo this notion, in the book, African

American Religious History: Documentary Witness, 2nd Edition, Sernett (1999)

appropriately highlights letters drafted by Dr. Martin Luther King, Jr. while

incarcerated at the Birmingham Jail on April 16, 1963.

In the midst of a mighty struggle to rid our nation of racial and economic

injustice, I have heard many ministers say: "Those are social issues, with

which the real gospel has no real concern." And I have watched many

churches commit to a completely otherworldly religion which makes a

strange, un-Biblical distinction between body and soul, between the

sacred and the secular. I have traveled the length and breadth of

Alabama, Mississippi, and all the other southern states. On sweltering

summer days and crisp autumn mornings I have looked at the South's

beautiful churches with their lofty spires pointing heavenward. I have

beheld the impressive outlines of her massive religious –educated

buildings. Over and over I have found myself asking: "What kind of people

worship here? Who is their God?...Where were their voices of support

when bruised and weary Negro men and women decided to rise from the

dark dungeons of complacency to the bright hills of creative

protest?"...Perhaps I must turn my faith to the inner spiritual church, the

church within the church, as the true ekklesia and the hope of the world.

But again I am thankful to God that some noble souls from the ranks of

organized religion have broken loose from the paralyzing chains of

conformity and joined us as active partners in the struggle of freedom.

They have left their secure congregations and walked the streets of

Albany, Georgia, with us. They have gone down the highways of the

South on tortuous rides for freedom. Yes, they have gone to jail with

us...they have acted in the faith that right defeated is stronger than evil

triumphant. Their witness has been the spiritual salt that has preserved

the true meaning of the gospel in these troubled times. They have carved

a tunnel of hope through the dark mountain of disappointment. (pp. 531-

532)

Many spiritual leaders, like Dr. King, inspired their followers to perceive and

pursue a vision that was aligned with spiritual and physical liberation. They were

very decisive and strategic in using their influence to develop organized efforts

that systemically impacted the political, social, and even spiritual landscape of

this country. For the African-American spiritual leaders who were compelled to

serve as change agents, it was not enough for their followers to just merely

believe in a better tomorrow. They inspired their followers to be actively apart of

the process in making the vision a reality. They firmly subscribed to the biblical

passage and principle, "Faith without deed is dead" (James 2:26b New

International Version). In the book, *Canaan Land: A Religious History of African

Americans*, Raboteau (2001) states the following:

By calling up familiar religious stories, such as Exodus, or images, such as

the Promised Land, to explain new circumstance, black pastors helped

their people to adjust to rapid change. The churches not only reacted to

social and political change; they also participated in making it happen. (p.

124)

In an effort to encourage in the midst of opposition, many African-American

spiritual leaders would reflect on and skillfully apply biblical stories and accounts

to enable followers to continue to relentlessly act in realizing the vision of spiritual freedom and social equality.

Undoubtedly, many African-American ministers or spiritual leaders in the past demonstrated transformational leadership behavior in their efforts to address the spiritual, physical, and social needs of others within their realm of influence. They selflessly led by example, created and communicated vision with passion, organized their followers to act, and effectively encouraged their followers to remain persistent and diligent even in the presence of unremitting challenge. Equipped with God's love and godly leadership, these leaders possessed the faith and courage to use their influence to strategically and systemically transform the spiritual, social, and political landscape of America.

Churches of Christ in the United States

Since the focus of this study is centered on the leadership behavior of African-American Church of Christ ministers in Nashville, Tennessee, it is only prudent to reserve a section of the Literature Review for background information on Churches of Christ in the United States. This section of the Literature Review highlights the history and heritage of U.S. Churches of Christ. Also, a concise perspective on core beliefs and practices are shared.

Churches of Christ are located all throughout the United States. However, they are concentrated in the South and Southwest regions (Mead & Hill, 1995, p. 99). Some members identify the origin of the Church of Christ at approximately A.D. 63 based on the biblical account in the book of Matthew that documents a meaningful exchange between Peter and Jesus.

Now when Jesus came into the district of Caesarea Philippi, he asked his

disciples, "Who do people say that the Son of Man is?" And they said,

"Some say John the Baptist, others say Elijah, and others Jeremiah or one

of the prophets." He said to them, "But who do you say that I am?" Simon

Peter replied, "You are the Christ, the Son of the living God." And Jesus

answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood

has not revealed this to you, but my Father who is in heaven. And I tell

you, you are Peter, and on this rock I will build my church, and the gates

of hell shall not prevail against it. (Matthew 16:13-18 English Standard

Version)

Others believe that the Church of Christ began on the day of Pentecost in

Jerusalem. Mack Lyon (2006) suggests, "…the church began on the day of

Pentecost: A.D. 30 or 33, depending on the way you measure time…" (p. 23).

More recent literature suggests that Churches of Christ were founded in 1904;

however, roots can be traced back to the 1820s (Mead, Hill, & Atwood, 2005, p.

254). Churches of Christ pronged from the Restoration Movement that began in

the early nineteenth century. In *Reviving the Ancient Faith: the Story of Churches*

of Christ in America, Hughes shares, "Churches of Christ trace their American

origins to two principal nineteenth-century leaders, Barton W. Stone and

Alexander Campbell" (Hughes, 1996, p. 11).

In 1804, Stone and thousands of his followers primarily in Virginia and

North Carolina departed from Presbyterianism and identified themselves as a

community of Christians. The premise of his decision was documented in the

Last Will and Testament of the Springfield Presbytery (Stone, et al., 1978). Stone

placed an emphasis on the Bible as the sole source of spiritual authority. Stone

opposed religious creeds, and he advocated for followers of Christ to be

identified as *Christians*.

In 1809, after coming to America from Ireland, Alexander Campbell

expanded on the contributions of Stone and his father through leadership,

preaching, and publications to denounce denominational creeds, clerics, and

systems (Hughes, 1996). The primary objective of Campbell and many of his

counterparts was to steer away from human tradition by promoting Christian unity

through reflection and commitment to the New Testament Scripture. To further

explain the movement led by Stone and Campbell, Hughes (1996) shares the

following:

> Both addressed the problem of religious pluralism in a way that was
>
> common on the American frontier: they sought to escape pluralism by
>
> returning to primitive Christianity. One finds that approach not only in
>
> Stone and Campbell but also closely allied movements of James O'Kelley
>
> in Virginia and Elias Smith and Abner Jones in new England...both Stone
>
> and Campbell were driven by passion for freedom from creeds, clerics,
>
> and ecclesiastical control. With so much in common, the Stone and
>
> Campbell movements formally united in Lexington, Kentucky in 1832. (p.
>
> 12)

The goal of consolidating the movements was not to create a new church but

commit to the church modeled in the New Testament. However, in 1906, due to

differences in doctrinal views and practices, the Stone-Campbell unity movement started to unravel and two branches emerged – Churches of Christ and the Disciples of Christ.

Churches of Christ are considered the most conservative branch that stems from the Restoration Movement (Mead et al., 2005). They are not governed by a central headquarters or national convention, and they are opposed to the idea of denominationalism. In the *Handbook of Denominations in the United States*, 10th Edition published in 1995, Church of Christ membership was estimated to be 1,400,000 in nearly 13,000 churches (Mead & Hill, 1995, p. 99). However, more recent efforts in 2000 reveal membership at approximately 1,200,000 in over 10,000 churches (Mead et al., 2005).

Churches of Christ regard the Bible as the sole source of spiritual authority. At most conservative fellowships, there is an appeal to speak where the Bible speaks and be silent where the Bible is silent (Walker, 1970). Although all Scripture is regarded as the inspired Word of God, there is an emphasis on strict adherence to beliefs and practices modeled in the New Testament. Mack Lyon (2006) shares, "We believe the Bible is the inspired, the God-breathed word of God…We believe the Bible is absolutely authoritative and that it completely supplies the child of God with everything that he needs for the direction of his life with God in his world" (p. 12). Some of the key doctrinal beliefs include the Father, the Son, and the Holy Ghost as members of one Godhead, incarnation, virgin birth and bodily resurrection of Christ, universality of sin after the age of accountability, and its only remedy the vicarious atonement of the Lord Jesus

Christ (Mead et al., 2005, p. 255). Members practice weekly communion to reflect on the death of Christ. Corporate worship that involves (A Capella) singing, preaching, prayer, and giving of one's means to honor and praise God is consistently practiced.

Local congregations function autonomously. "There are no governing boards—neither district, regional, national, nor international…each congregation is autonomous…The only tie which binds the many congregations together is the a common allegiance to Christ and the Bible" (Barnett, 1984, p. 7). Elders, who meet qualifications specified in the *Pastoral Epistles* of the Bible, provide local governance for each congregation. Ministers are ordained, and they tend to carry a great deal of influence within the congregation and sometimes in the community. Full-time or pulpit ministers typically address members every week, and at some congregations twice a week. At many congregations, the pulpit minister is perceived as the local church's ambassador.

In regards to membership, a distinction is generally made between joining the church and being added to the church. Barnett (1986) shares, "…it was God who did the adding. Therefore, in seeking to follow this pattern, we neither vote people into the church nor force them through a required series of steps" (p. 13). Members of the Church of Christ believe that members do not join the church, but they are added (by God) to the church after expressing their faith in Christ, repentance, confession of faith, and baptism by immersion for the remission of sins as modeled in the New Testament.

"Therefore let all Israel be assured of this: God has made this Jesus,

whom you crucified, both Lord and Christ." When the people heard this,

they were cut to the heart and said to Peter and the other apostles,

"Brothers, what shall we do?" Peter replied, "Repent and be baptized,

every one of you, in the name of Jesus Christ for the forgiveness of your

sins. And you will receive the gift of the Holy Spirit"…and he pleaded with

them, "Save yourselves from this corrupt generation." Those who

accepted his message were baptized, and about three thousand were

added to their number that day. (Acts 2:36-41 New International Version)

Membership attendance and involvement is generally stressed, and there is an

emphasis placed on members spiritually developing and reaching a level of

maturity. At most congregations, members are challenged by spiritual leaders to

be benevolent and offer service, and in the spirit of this charge, many ministries

and programming have been developed to meet the spiritual, physical,

emotional, educational, and financial needs of others particularly vulnerable

populations.

Summary

For any church or organizational entity to be effective, leadership is

necessary. Literature suggests that leadership is best defined by considering an

individual's (a) level of influence, (b) relationship with his/her followers, and (c)

ability to organize and engage followers in the process of achieving a common

goal. Although there are many styles of leadership, transformational leadership is

a style of leadership that has a positive influence on social systems and the

overall behavior of followers (Bass, 1998). Since 1973, transformational leadership literature has expanded. This chapter highlighted the development of transformational leadership literature which includes theory proposed House (1976), Bass (1985), and Kouzes and Posner (2007).

Many of the referenced transformational leadership practices have been researched and applied by many organizational leaders in an effort to develop their constituents and grow their organizations. Beyond the realm of business and enterprise, many spiritual leaders today, like the leaders of the past, are applying transformational leadership practices in an effort to effectively fulfill their calling and lead parishioners in fulfilling the spiritual mission of their churches. Also, in the literature review, the facets of spiritual leadership, the history of African-American ministers in the United States, and the history and heritage of Churches of Christ were addressed.

Chapter 3: Methodology

This chapter presents the structure and processes that will be executed to carry out this research in a systematic and scientific manner. Isaac and Michael (1995) state, "…educational research may be defined as a systematic approach to (a) identifying relationships of variables representing concepts (constructs) and/or (b) determining differences between or among groups in their standing on one or more variable of interest" (p. 2). The methodology that was implemented in this study included the purpose of the study, research questions and hypotheses, research participants, instrumentation, and the data collection process are all elaborated upon in detail in this chapter.

Purpose of the Study

The purpose of this study was to evaluate the self-assessed transformational leadership practices of African-American Church of Christ pulpit ministers at predominantly Church of Christ fellowships in Nashville, TN as identified by the Leadership Practice Inventory (LPI) by Kouzes and Posner (2003). The study investigated the five practices of exemplary leadership as measured by the LPI which include the following: (a) modeling the way, (b) inspiring a shared vision, (c) enabling others to act, (d) challenging the process, and (e) encouraging the heart. The study also assessed ministers' demographic characteristics which included age, level of education, total years of service as a paid minister, total number of churches they have served as a paid minister, years of service as a minister at current congregation, congregational size of church where ministers currently serve, and previous participation in leadership

training. Lastly, assessed transformational leadership practices were evaluated to discover the percentage of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN providing leadership behavior scores that rank as *high* (at 70th percentile) according to established standards by Kouzes and Posner (1997). Specific research questions were identified to guide the focus of the study. They are as follows:

1. What are the demographics of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN, such as the minister's age, minister's educational status, minister's total years of service, total number of churches where the minister has served, total number of years the minister has been serving with their current congregation, the congregational size of the church (in terms of actual membership and not attendance) where the minister currently serves, and the sources of leadership training that prepared the minister for the ministry?

2. What are the transformational leadership practices of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN as assessed by the LPI?

3. What percentage of leadership behavior scores of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN rank as *high* (at 70th percentile) according to established standards by Kouzes and Posner?

Research Sample

The population for this study consisted of African-American pulpit ministers at the 15 active predominantly African-American Churches of Christ in Nashville, TN. The latest edition of the *Churches of Christ in the United States* directory by Carl H. Royster (2009) was used to identify predominantly African-American Churches of Christ in Nashville, TN. It was also used as a resource to access the identified churches contact information and most recent documented congregational demographics. The purposeful sampling technique was used for this study. Morse and Richards (2007) define purposeful sampling as a sampling technique "in which the investigator selects participants because of their characteristics" (p. 195). Isaac and Michael (1995) describe purposeful sampling as being "designed to understand certain select cases in their own right rather than to generalize results to a population" (p. 223). To meet criteria to participate in the study, one had to be an African-American pulpit minister at a predominantly African-American Church of Christ fellowship in Nashville, Tennessee. This sample provided a unique perspective that reflected the degree of transformational leadership behavior of current African-American pulpit ministers at predominantly African-American Churches of Christ in the city of Nashville. Due to the specific population participating in this study, conclusions are not generalizable. African-American Church of Christ ministers in the city of Nashville were the desired participants for the following reasons:

1. The Church of Christ history and heritage in the Nashville area is very rich. Historically, many prolific ministers played an instrumental role in providing

leadership for the growth and expansion of Churches of Christ in the African-American community.

2. Many African-American spiritual leaders apart of the Church of Christ fellowship who decided to migrate to other regions of the country were trained and/or received inspiration, formal and/or informal education, and guidance from leaders based in the Nashville area.

All prospective participants who met the criteria for this study were invited to participate. A survey packet that included the consent to participate in the research study, LPI, demographic questionnaire, IRB approval, and a return envelope with postage were mailed directly to church address of the prospective participants. Participants were instructed to sign the consent form and complete a hard copy of the inventory and demographic sheet and mail all documents to the researcher. Follow-up phone calls were provided to prompt participants to complete the study documentation and instrument. A script was used for follow-up phone calls (see Appendix F).

Research Design

Quantitative methods and data were used in this study as the researcher seeks to discover patterns and trends in leadership behavior per the LPI and demographic characteristics which include age, level of education, years of ministerial service, and previous participation in formal leadership training amongst African-American pulpit ministers at predominantly African-American Church of Christ fellowships in Nashville, TN. "Quantitative methods involve the processes of collecting, analyzing, interpreting, and writing the results of the

study" (Cresswell, 2009, p. 4). The LPI results form was the primary source for acquiring quantitative data. The data that was collected was provided in numerical form, and it was evaluated statistically. Demographic information provided by participants was reviewed collectively and expressed numerically; therefore, it was also examined from a quantitative perspective. The data that was collected from the LPI and demographic questionnaire were analyzed and expressed as descriptive statistics that presented the mean, standard deviation, range, frequency tables and bar graphs.

Demographic questionnaire. In addition to the LPI, participants were requested to complete a demographic form (Appendix B). The demographic form was designed by the researcher to acquire specific information from identified participants. The items on the demographic questionnaire consist of both personal and professional information. The questionnaire will assess the following:

- Minister's age

- Minister's educational status

- Minister's total years of service

- Total number of churches where the minister has served

- Total number of years the minister has been serving with their current congregation

- Congregational size of the church (in terms of membership and not attendance) where the minister currently serves

- Place where the minister participated in leadership training to prepare them for the ministry

All demographic information were evaluated and analyzed in an effort to discover collective patterns based on frequency.

Leadership practice inventory. The primary research instrument that was used for this study is the Leadership Practice Inventory (LPI). It was first developed by James M. Kouzes and Barry Z. Posner in 1997, and the latest version of the LPI which was used for this study was copyrighted in 2003. After surveying thousands of leaders to investigate leadership behavior, Kouzes and Posner's research revealed that exemplary leadership entails five practices: (a) modeling the way, (b) inspiring a shared vision, (c) challenging the process, (d) enabling others to act, and (e) encouraging the heart. These exemplary practices are referenced in detail in the book, The Leadership Challenge which is authored by Kouzes and Posner. A permission request form from the Leadership Challenge website was completed and submitted via email to request use of the LPI for the study. Permission was granted from the authors to use the LPI instrument in this study. Upon full completion of the study, results were sent to the authors for review. In addition, Pepperdine University's Institutional Review Board (IRB) approved of the instrument being used within the study.

The LPI instrument was a tool that was proven to be reliable and valid. In describing the validity of the LPI, Kouzes and Posner (2002) share the following:

Like reliability, validity is determined in a number of ways. The most

common assessment of validity is called *face validity*, which considers

whether, on the basis of subjective evaluation, an instrument appears to

measure what it intends to be measuring. Given that the items on the LPI

are related to the statements that workshop participants generally make

about their own or others' personal-best leadership experiences,

respondents have found the LPI to have excellent face validity. (pp. 13-14)

The instrument consists of 30 statements. Six statements for each of the five

leadership behaviors identified by Kouzes and Posner (2007) are assessed by

the tool. Respondents were expected to rate their level of frequency in exhibiting

the specified leadership behavior on a Likert scale that ranges from 1 (almost

never) to 10 (almost always). Essentially, respondents were requested to reflect

and rate their behaviors when practicing leadership. Based on their responses, a

score that ranged from 6 to 60 on each of the five criteria were derived. Each

leadership practice was assessed independent of other practices, and a

cumulative score was provided. LPI percentile scores were compared to Kouzes

and Posner's established standards to identify each of the five leadership

practices as high or low.

The LPI was included in the survey packet that was mailed to prospective

respondents, and after completing the LPI and other corresponding documents,

participants mailed the LPI results form and other documents back to the

researcher via the enclosed addressed envelope for review and analysis. Results

were shared with the participants at the completion of the study.

Protection of human subjects. In preparation for this study, this researcher completed the online tutorial for Human Participant Protections Education for Research at the National Institutes of Health (NIH) website. In addition to the training, the researcher requested written approval from the Pepperdine University Institutional Review Board (IRB) to facilitate this study which involved human subjects. Due to minimal risk involved with this study, exempt status was proposed. Qualifications for exempt status are based on the following (Wright, 2005):

- The study was conducted in such a manner that human subjects were not identified directly or indirectly.

- All responses were kept confidential and did not place the subjects at any criminal or civil liability, or be damaging to the subjects financial standing, employability, or reputation.

- The research did not include any protected groups such as fetuses, pregnant

  women, prisoners, people with mental impairments, or minors.

- The study did not present more than minimal risk to subjects.

- The purpose of the study was clearly identified and did not involve deception.

Data collection. Study participants were asked to participate voluntarily. They did have the option to decline or withdraw at any time. All African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, Tennessee were invited to participate in the study. The pulpit ministers

at each congregation were formally invited to participate in the study. Survey packets that included a formal invitation were mailed via United States Postal Service mail to prospective respondents, and follow-up phone calls were provided by the researcher to ensure that the packet was successfully received. To ensure consistency in the approach of rendering verbal invitations, a script was used (see Appendix E). The study packet included the following: (a) informed consent cover letter, (b) demographic questionnaire, (c) Leadership Practice Inventory (LPI), (d) IRB Letter of Approval, and (e) an addressed return envelope with postage. A second follow-up phone call was provided to prompt prospective participants to complete the study documentation and instrument. A script was used for those follow-up phone calls (see Appendix F).

To preserve the anonymity of each participant and the integrity of the study, specific measures were taken to keep all received information confidential. All records were kept in a locked cabinet in a locked office of the researcher. Records were completely inaccessible to others. LPI result forms and demographic questionnaires were kept separate from signed consent forms. For data entry and analysis purposes, all surveys and questionnaires were given a random identification number. Names were not included on any of the received surveys or questionnaires. All documentation were shredded and destroyed after the completion of the study.

Data analysis. The following research questions were answered by using the following evaluative and statistical techniques:

Research question one: What are the demographics of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN, such as the minister's age, minister's educational status, minister's total years of service, total number of churches where the minister has served, total number of years the minister has been serving with their current congregation, the congregational size of the church (in terms of actual membership and not attendance) where the minister currently serves, and the sources of leadership training that prepared the minister for the ministry? Descriptive statistics were used to evaluate the demographic variables acquired via the questionnaire. Frequency and percentages were calculated to produce results and determine findings.

Research question two: What are the transformational leadership practices of African-American ministers at predominantly African-American Churches of Christ in Nashville, TN as assessed by the LPI? The respondents' scores on the five constructs of the LPI were evaluated. Descriptive statistics were used to present the results which will include the mean, standard deviation, range, percentile, and analysis of variance for gathered leadership scores.

Research question three: What percentage of leadership behavior scores of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN rank as *high* (at 70th percentile) according to established standards by Kouzes and Posner? LPI scores were evaluated in

comparison to existing standards established by Kouzes and Posner to determine the degree by which measured transformational leadership behaviors are reported by participants.

Limitations of the study. To offer an objective perspective for reviewers of this study, the researcher took into consideration limitations of the study. First, the scope of the study is limited to African-American ministers of predominantly African-American fellowships in Nashville, Tennessee. Due to the use of the purposeful sampling technique as opposed to random sampling, the results will not be generalizable. Findings and conclusions will not be reflective of all ministers and leaders of Church of Christ congregations or other church entities. Second, this study will be limited in scope to the five transformational leadership practices measured by the Kouzes and Posner Leadership Practices Inventory (LPI). The instrument identified for this study does not assess other leadership qualities and/or skills beyond the prescribed five constructs. The five constructs are broad, and they do not assess more specific nuances that are commonly demonstrated by leaders. Lastly, with the LPI, respondents are required to reflect on and self-report their demonstrated leadership behavior and practices. Researcher has to rely on the respondents' ability to accurately recall leadership experiences and events and respond transparently to all items on the inventory.

Summary

The purpose of this chapter was to elaborate on the framework and methodology by which this study was conducted. The chapter included the research sample, research design, instrumentation, protection of subjects for

research purposes, method of collecting and analyzing data, and potential limitations of the study. The purpose of this study was to assess the transformational leadership practices of African-American ministers at predominantly African-American Church of Christ fellowships in Nashville, Tennessee as identified by the Leadership Practice Inventory (LPI). The study was also designed to investigate the five practices of exemplary leadership as measured by the LPI. The study was also designed to assess the ministers' demographic characteristics which included the minister's age, minister's educational status, minister's total years of service, total number of churches where the minister has served, total number of years the minister has been serving with their current congregation, the congregational size of the church (in terms of actual membership and not attendance) where the minister currently serves, and the sources of leadership training that prepared the minister for the ministry.

After acquiring approval by the researcher's dissertation committee and Pepperdine University Institutional Review Board (IRB), data from the specified sample was gathered and findings, conclusions, and recommendations were descriptively presented. Results and descriptive statistics based from the data acquired from the sample group is documented in Chapter 4 while study conclusions and recommendations are documented in Chapter 5.

Chapter 4: Research Results

The purpose of this study was to evaluate the self-assessed transformational leadership practices of African-American Church of Christ pulpit ministers at predominantly Church of Christ fellowships in Nashville, TN as identified by the Leadership Practice Inventory (LPI) by Kouzes and Posner (2003). The study investigated the five practices of exemplary leadership as measured by the LPI which include the following: (a) modeling the way, (b) inspiring a shared vision, (c) enabling others to act, (d) challenging the process, and (e) encouraging the heart. The study also assessed ministers' demographic characteristics which included age, level of education, total years of service as a paid minister, total number of churches they have served as a paid minister, years of service as a minister at current congregation, congregational size of church where ministers currently serve, and previous participation in leadership training. Lastly, assessed transformational leadership practices were evaluated to discover the percentage of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN providing leadership behavior scores that rank as *high* (at 70th percentile) according to established standards by Kouzes and Posner. On July 1, 2011, the LPI and the demographic questionnaire were mailed to all African American pulpit ministers at predominantly African American Churches of Christ in Nashville, TN. This study specifically addressed the following questions:

1. What are the demographics of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN, such

as the minister's age, minister's educational status, minister's total years of service, total number of churches where the minister has served, total number of years the minister has been serving with their current congregation, the congregational size of the church (in terms of actual membership and not attendance) where the minister currently serves, and the sources of leadership training that prepared the minister for the ministry?

2. What are the transformational leadership practices of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN as assessed by the LPI?

3. What percentage of leadership behavior scores of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN rank as *high* (at 70th percentile) according to established standards by Kouzes and Posner?

This chapter presents a description of the results from statistical analyses performed. A combination of descriptive statistics including central measures of tendency, frequency tables, and histograms are used to present research findings and results.

Survey Responses

The population used for this study consisted of African American pulpit ministers actively serving at predominantly African American Church of Christ fellowships in Nashville, TN during the month of July 2011. To identify the predominantly African American Churches of Christ in Nashville, TN, the 2009

Edition of the *Churches of Christ in the United States* complied by Carl Royster was used. A total of 15 predominantly African American churches were identified in Nashville, TN. Pulpit ministers serving at each congregation were invited. From July 1, 2011 through July 31, 2011, survey packets that included the Leadership Practice Inventory (LPI) and the demographic questionnaire were mailed to the church address of prospective study participants. A total of 15 survey packets were sent by U.S. mail to all active predominantly African American Churches of Christ in Nashville, TN. Survey packets completed by respondents were sent to the researcher via U.S. mail. A total of 11 LPI and demographic questionnaires (78.6%) were completed and returned. For the purpose of this study, the total number of pulpit ministers that meet the sample requirement for the data analysis is N=11.

Demographics of African American Pulpit Ministers

To answer the first research question, quantitative data was collected from the demographic questionnaire that participants completed. The questionnaire assessed the following: (a) minister's age, (b) minister's educational status, (c) minister's total years of service, (d) total number of churches where the minister has served, (e) total number of years the minister has been serving with their current congregation, (f) the congregational size of the church (in terms of membership and not attendance) where the minister currently serves, and (g) the places where the minister has participated in leadership training to prepare him for the ministry. Please note that some participants did not provide responses for select questions. However, the majority of participants did respond to each

question on the questionnaire. All research findings are presented anonymously to preserve the privacy of all participants.

Figure 1 identifies the age by range groupings of participants as assessed by Question 1 on the demographic questionnaire. The 50-59 age range had the highest number of respondents in the study; they represented 36% of all participants. Approximately 18% of respondents were classed in the 60-69 age range, and 2 out of 11 respondents identified themselves as 70 years of age or older. One of the respondents was identified within 40-49 age grouping, and two of the study participants did not provide a response to question one regarding their age.
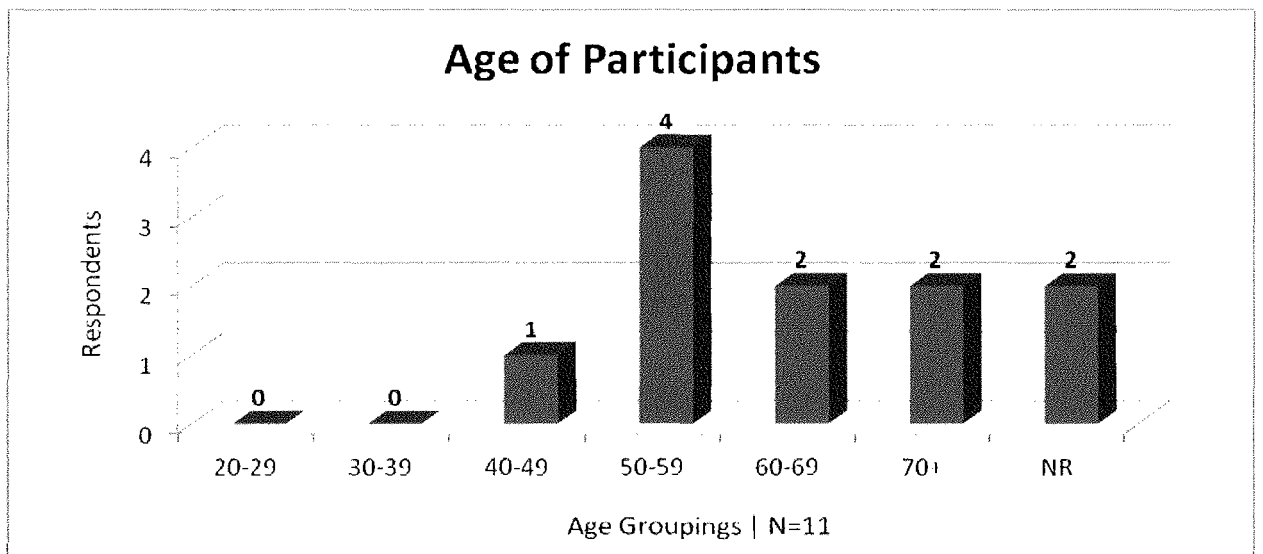

Figure 1. Age of participants.

Overall, none of the participants were identified within 20-29 or 30-39 age groupings. Data reveals that 82% of all participants are 40 years of age or older, and 100% of participants who provided a response to question one pertaining to age are 40 years of age or older.

The level of education achieved by participants is identified below in

Figure 2. The highest number of respondents identified the earning of their high

school diploma as the highest level of education completed, at 27% of total

participants. Only 18% of all respondents identified some college as their highest

level of education, but the level of academic progress or total number of earned

credits at the collegiate level is unknown for those respondents. A total of 4 out of

11 participants have earned a college degree. Eighteen percent of all participants

have earned a bachelors degree, and 18% of all respondents have earned a

doctoral degree. None of the respondents selected the less than high school and

masters degree options on the demographic questionnaire. Two of the

respondents did not provide an answer to Question 2.
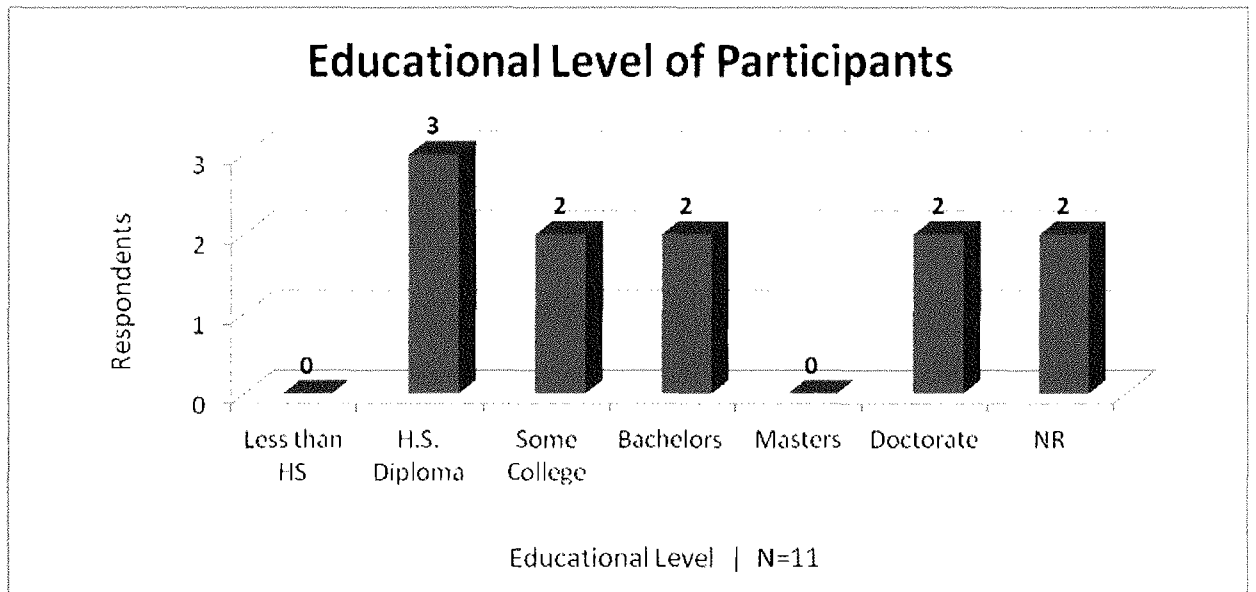

Educational Level of Participants

Figure 2. Educational level of participants.

Question 3 on the demographic questionnaire requested that respondents

share the total number of years they have provided service as a paid minister. All

11 participants provided a response to question three. Responses are reflected

below in Figure 3. The highest number of participants specified that they have been providing service as a paid minister for 21-30 years, at 36% of total participants. Three of the 11 participants (27%) reported that they had provided service as a paid minister for 41-50 years, and 18% of total participants reported that they had provided service for a total of 11-20 years. One participant reported 6-10 years of total service, and one participant reported that 31-40 total years of service had been rendered as a paid minister. None of the participants reported service of 0-5 total years or beyond 50 total years.
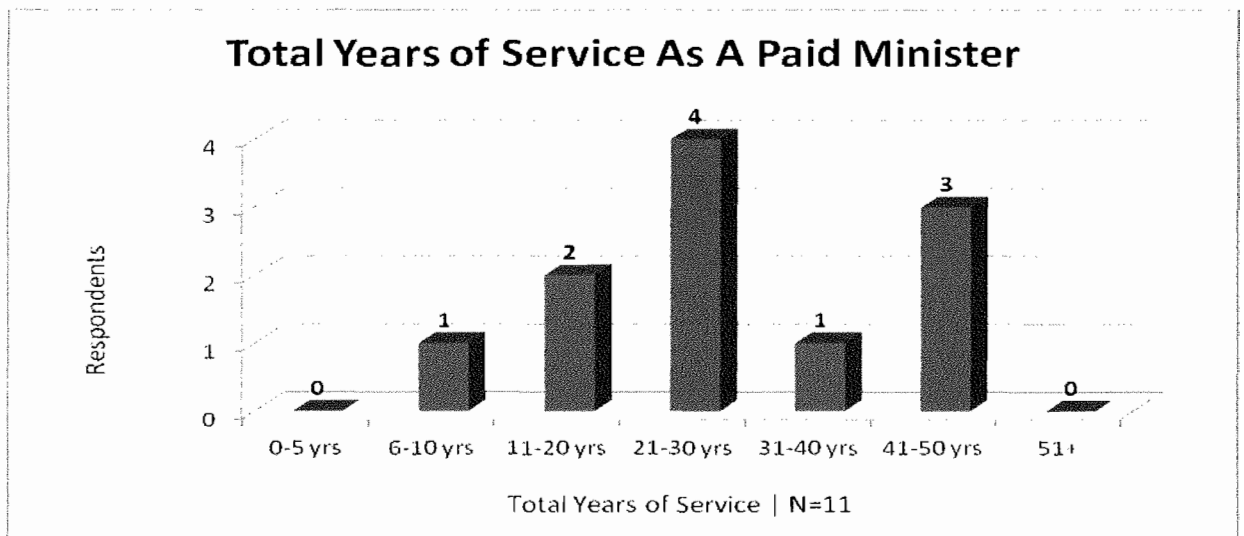
Figure 3. Total years of service as a paid minister.

For Question 4, participants were requested to reveal the total number of churches that they had provided service as a minister. Ten out of the 11 participants provided a response to the question. The highest number of participants (36%) reported that they had provided service as a minster at two churches. Other responses were equally distributed amongst other response categories. Specific responses are reflected in the frequency table (Table 1) below.

Table 1

Total Number of Churches Where the Minister Has Served

Number of Churches	Number of Participants	Percentage (%)
1	0	0
2	4	36.3
3	1	9.1
4	1	9.1
5	1	9.1
6	1	9.1
7	1	9.1
8	0	0
9	0	0
10+	1	9.1
NR	1	9.1
Totals:	11	100

In Figure 4, the years of service that participating ministers have rendered at their current congregations are highlighted. All participants provided a response to question five on the demographic questionnaire. The data revealed that 36% of respondents have been serving at their current congregations for 0-5 years. Twenty-seven percent of respondents indicated that they have rendered service at their current congregations for 11-20 years, and 3 out of 11 respondents have been serving at their respective congregations for 21-30 years. One minister has been providing service for 6-10 years. According to provided responses, none of the respondents have been serving at their respective congregations beyond 30 years.

Years of Service at Current Congregation
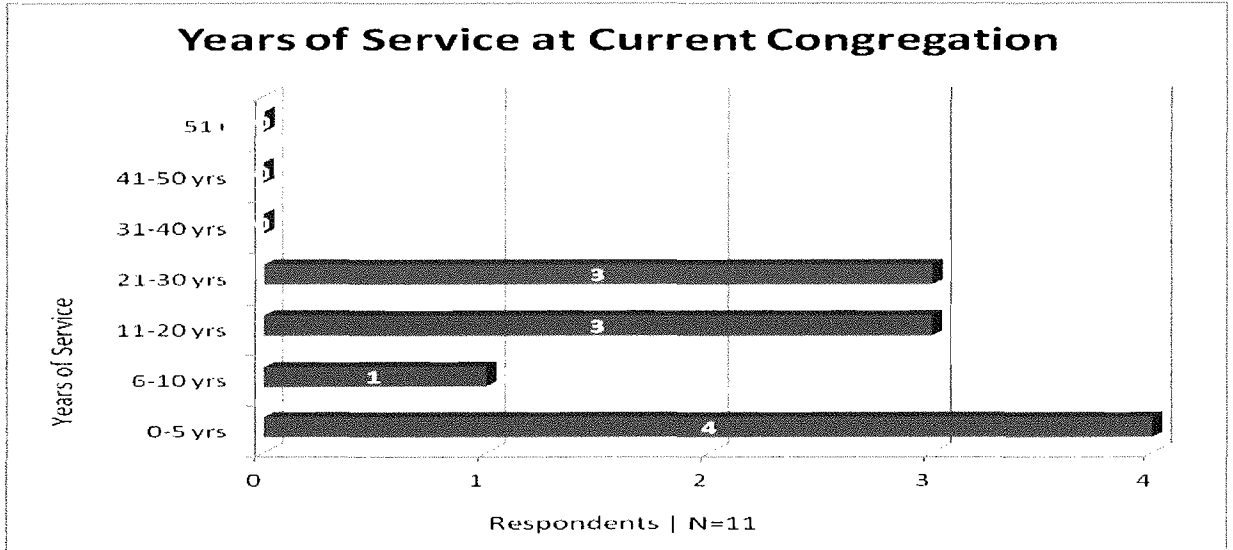
Figure 4. Years of service at current congregation.

Question 6 requested that study participants report the congregational

size in terms of actual membership of the church where they currently serve. All

study participants responded to question six. As reflected in Figure 5, 4 out of 11

respondents serve at churches with 51-100 members, and 36% of participants

serve at congregations that range between 101-150 members. Three

respondents reported that they serve at churches that have membership sizes

that range from 151-200 members.

Congregational Size

Figure 5. Congregational size of churches where ministers serve.

The last question (Question 7) on the demographic questionnaire requested that participating pulpit ministers specify the different places where they acquired leadership training to prepare them for ministry. Ten response options were provided. They are as follows: (a) School of Preaching, (b) Seminary, (c) Christian College/University, (d) Public/Private University, (e) Local Church Mentorship, (f) Local Church Seminars/Training, (g) Local or Regional Lectureship(s) or Workshop(s), (h) Local or Regiional Conference(s), (i) Online Resources, and (j) No Leadership Training. Respondents were directed to indicate all of that apply.

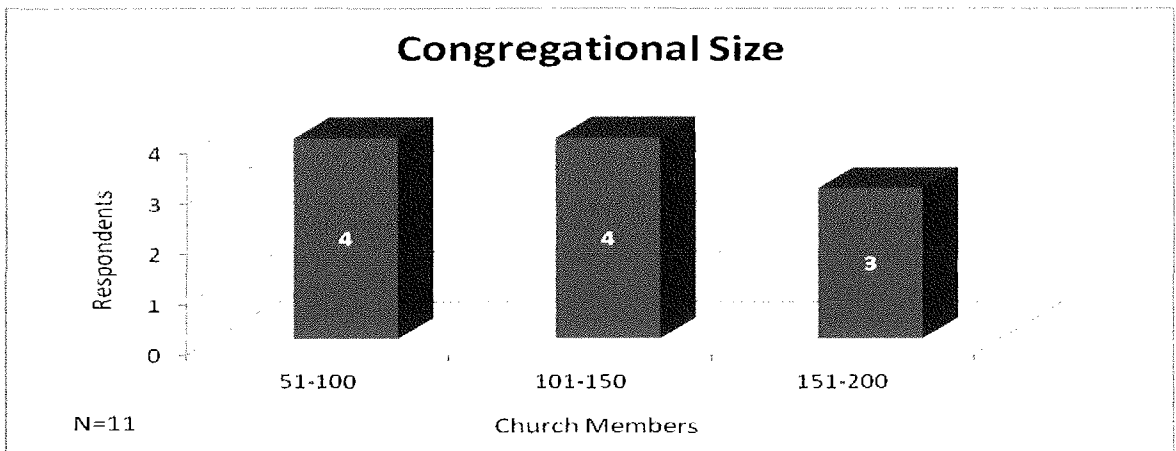All participating pulpit ministers responded to Question 7. Figure 6 reflects the collective responses made by study participants to Question 7. The School of Preaching received the highest number of responses from respondents. Approximately 73% of respondents identified the School of Preaching as the place where they participated in leadership training to prepare for ministry. Seven out of 11 respondents (64%) reported that they participated in leadership training through local church mentorship. Over 54% of participating pulpit ministers reported local or regional lectureships and/or workshops as a source of leadership training. Five out of 11 respondents selected local church seminars/training, and 45% of participants identifed local and regional conferences as a place where they participated in training to lead and minister. Three of the respondents reported Christian colleges/university and two respondents indicated online resources as sources of leadership training. Seventy-three percent of participating ministers identified two or more sources of

leadership training on their demographic questionnaire. However, seminary, public or private university, and no leadership training options were not selected by any of the respondents.

Figure 6. Participation in leadership training.

Leadership Practices of African-American Pulpit Ministers per the LPI

To answer the second research question, data regarding the five leadership practices assessed by the Leadership Practices Inventory (LPI) are presented using descriptive statistics that classify minister responses. By reflecting on the collective responses of ministers on the five leadership constructs, it reveals leadership patterns that are present amongst current

African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN.

All eleven participating ministers responded to the 30 statements on the LPI. The six leadership practices are reflected in equally distributed statements throughout the inventory. The five leadership practices (along with their corresponding abbreviations) that are assessed by the LPI are as follows:

1. Modeling the Way (MTW)

2. Inspiring a Shared Vision (ISV)

3. Challenging the Process (CTP)

4. Enabling Others to Act (EOA)

5. Encouraging the Heart (ETH)

Respondents were instructed to rate themselves on a Likert scale that ranges from 1-10 for each inventory statement. The scale used for the LPI is detailed as follows: (a) almost never, (b) rarely, (c) seldom, (d) once in a while, (e) occasionally, (f) sometimes, (g) fairly often, (h) usually, (i) very frequently, and (j) almost always. Within the instructions, respondents were also requested to be realistic about the extent of their level of engagement for each specified behavior, be transparent and honest, and consider their role as a pulpit minster when responding to the statements.

In Table 2, the mean, standard deviation, and rank of participating minister's responses to all LPI statements are highlighted. The comprehensive baseline data can be found in Appendix I.

Table 2

Leadership Practice Inventory Data Set Including Rank, Mean, and Standard Deviation

Leadership Practice	S #	RANK	AVG	SD
MTW	1	9	8.727273	2.686667
MTW	6	22	7.636364	3.823373
MTW	11	3	9.454545	0.934199
MTW	16	14	8.181818	1.662419
MTW	21	16	8	1.949359
MTW	26	3	9.454545	0.687552
ISV	2	16	8	1.788854
ISV	7	26	7.181818	2.600699
ISV	12	29	6.909091	2.662876
ISV	17	25	7.2	2.20101
ISV	22	6	9.272727	0.786245
ISV	27	2	9.727273	0.467099
CTP	3	30	6.636364	2.335497
CTP	8	20	7.909091	1.578261
CTP	13	21	7.818182	2.442056
CTP	18	22	7.636364	2.062655
CTP	23	13	8.363636	1.286291
CTP	28	16	8	1.414214
EOA	4	7	9.181818	0.750757
EOA	9	15	8.090909	1.136182
EOA	14	1	9.818182	0.603023
EOA	19	28	7	1.788854
EOA	24	26	7.181818	2.442056
EOA	29	24	7.272727	2.493628
ETH	5	3	9.454545	0.8202
ETH	10	16	8	2.366432
ETH	15	11	8.454545	1.507557
ETH	20	11	8.454545	1.916436
ETH	25	10	8.545455	1.21356
ETH	30	7	9.181818	0.603023

Note. LPI - LB = Leadership Practice Inventory-leadership behavior; S# = statement number; AVG = mean or average; SD = standard deviation.

From the five leadership behaviors assessed by the LPI, encourage the heart leadership behavior was assessed as the most prevalent among minister participants (M=8.68), and the least prevalent leadership practice is challenge the

process leadership behavior (M=7.73). The highest mean for all LPI statements was for statement 14. The mean was at 9.81, and the statement assessed enabling others to act leadership behavior. Statement 14 reads as follows: "I treat others with dignity and respect." The lowest mean for all LPI statements was for statement 3. The mean was calculated at 6.64, and the statement assessed challenging the process leadership behavior. Statement 3 reads as follows: "I seek out challenging opportunities that test my own skills and abilities." Other data that reveals the responses of study participants on each of the LPI leadership constructs will be presented in detailed below.

Modeling the way. In describing the leadership behavior of modeling the way, Kouzes and Posner (2007) state, "Leaders become role models for what the whole team (the group, the organization, or the company) stands for, and they also create a culture in which everyone commits to aligning themselves with shared values" (p. 76). On the LPI, statements 1, 6, 11, 16, 21, and 26 assess modeling the way leadership behavior.

For statement 1, the mean for all participant responses was 8.73 with the standard deviation of 2.69. Statement 1 reads as follows: "I set a personal example of what I expect of others." Figure 7 reveals that 7 out of the 11 participants responded that they engage in this behavior almost always by assigning the numerical rating of 10 for statement 1. Two of the respondents rated themselves at 8 (usually) and one at 9 (very frequently) for statement 1. Unlike most respondents, Minister 5 rated his behavior for statement 1 at 1 (almost never).
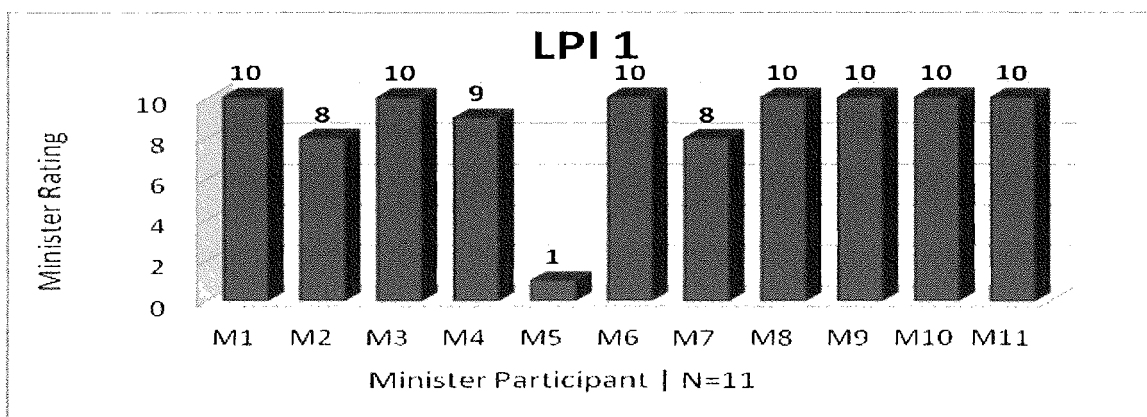
Figure 7. Modeling the way - responses to statement 1.

For statement 6, the mean of responses was 7.64 which is the lowest

calculated mean for all six LPI statements that assess modeling the way

leadership behavior. The calculated standard deviation was 3.82. Statement 6

reads as follows: "I spend time and energy making certain that the people I work

with adhere to the principles and standards we have agreed on." Figure 8 reveals

that 36% of participating pulpit ministers responded that they engage in the

leadership behavior fairly often by assigning the numerical rating of 7 for

statement 6. Three of the 11 rated their behavior at 8 (usually) while only 2 of the

11 respondents rated their behavior at 10 (almost always). Conversely, Minister 3

rated his behavior for statement 6 at 3 (seldom).
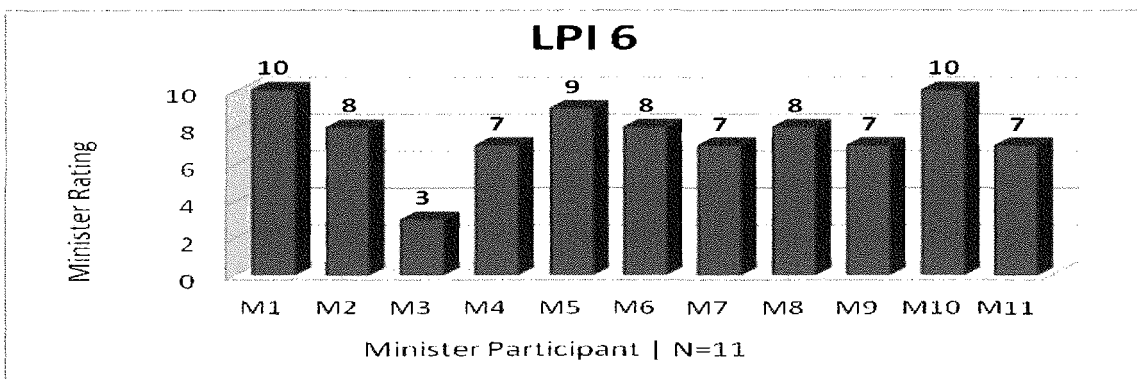
Figure 8. Modeling the way – responses to statement 6.

For statement 11, the mean for all participant responses was calculated at 9.45 which is one of the highest among modeling the way statements, and the standard deviation was calculated at 0.93. Statement 11 reads as follows: "I follow through on promises and commitments that I make."
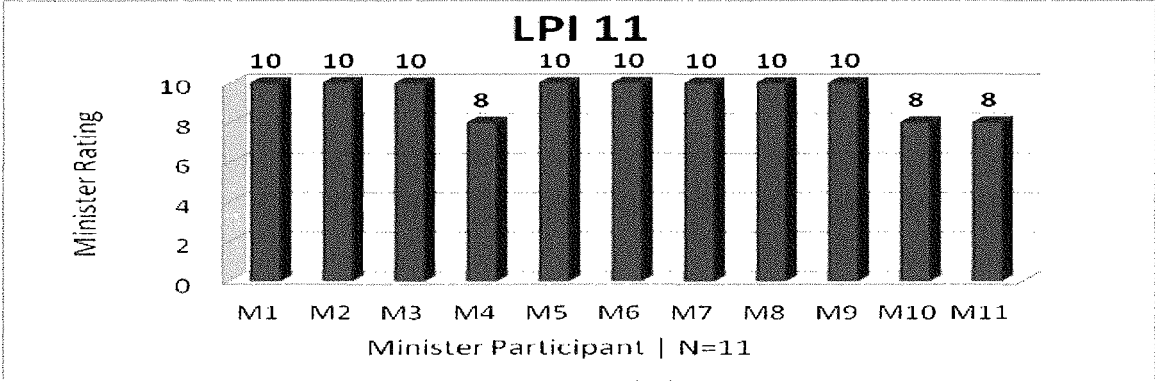
Figure 9. Modeling the way – responses to statement 11.

From Figure 9, one can see that approximately 72% of participants responded that they engage in the leadership behavior almost always by assigning the numerical rating of 10 for statement 11. The other three participants rated their behavior at 8 to indicate that they usually engage in the specified behavior. One hundred percent of respondents rated their behavior for statement 11 at 8 or higher.

For statement 16, the mean of the responses was at 8.18 with a standard deviation of 1.66. Statement 16 reads as follows: "I ask for feedback on how my actions affect other people's performance." As reflected in Figure 10, 6 out of the 11 participants responded that they engage in the leadership behavior very frequently by assigning the numerical rating of 9 for statement 16. Two of the total respondents rated their behavior at 8 (usually), and two other respondents

rated their behavior at 5 (occassionally). Only one participant rated his behavior

at 10 (alomost always) for statement 16.

LPI 16
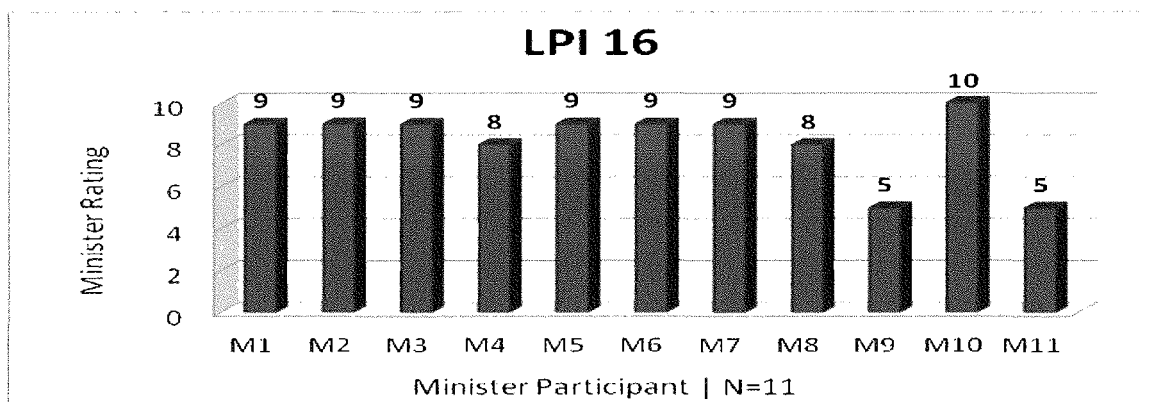
Figure 10. Modeling the way – responses to statement 16.

For statement 21, the mean of responses was 8 which is the second

lowest for all six LPI statements that assess modeling the way leadership

behavior. The standard deviation was calculated at 1.95. Statement 21 reads as

follows: "I build consensus around a common set of values for running our

organization." Five out of 11 participating pulpit ministers rated their behavior at

8 (usually) for statement 21. As displayed in Figure 11, approximately 27% of

respondents rated their leadership behavior for statement 21 at 10 (almost

always). Minister 11 rated his leadership behavior at 5 (occasionally). Minister 3

rated his leadership behavior at 3 (seldom), and Minister 5 rated his leadership

behavior for statement 21 at 9 (very frequently). Approximately 82% of

participating pulpit ministers rated their leadership behavior at 8 or higher for

statement 21.
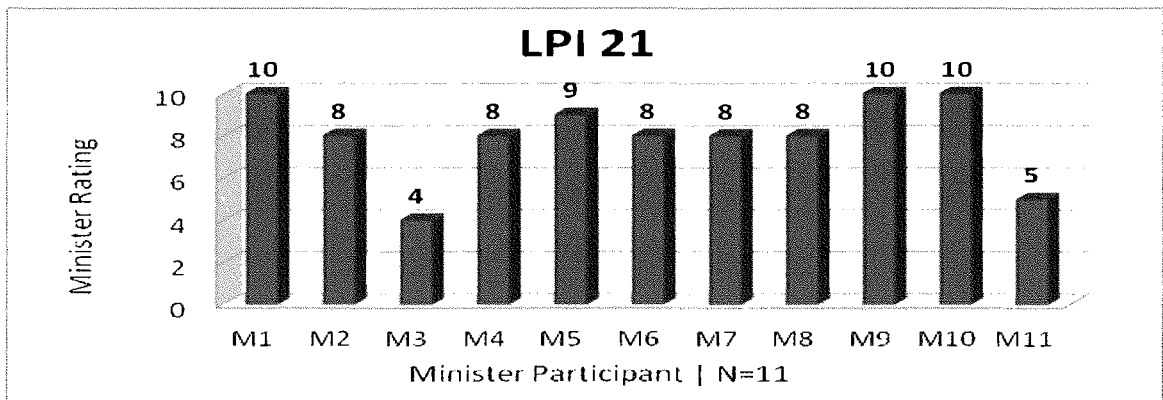
Figure 11. Modeling the way – responses to statement 21.

For statement 26, the calculated mean of minister responses was 9.45

which is one of the highest among modeling the way statements, and the

standard deviation was calculated at 0.69. Statement 26 reads as follows: "I am

clear about my philosophy of leadership." All of responses for statement 21 were

rated at 8 or above. Figure 12 reveals that 54% of participants assigned the

numerical rating of 10 (almost always). Four out of the 11 respondents assigned

the rating of 9 (very frequently), and one participant (Minister 3) issued the rating

of 8 (usually) for statement 26.
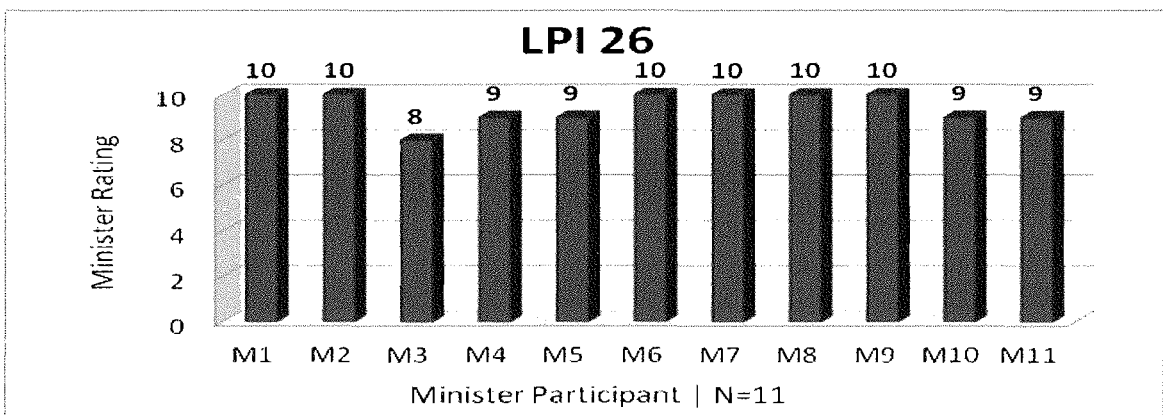
Figure 12. Modeling the way – responses to statement 26.

Overall, the data from this sample group reveals that modeling the way

leadership behavior ranks as the second highest leadership practice among the

five leadership behaviors that are assessed by the LPI.

Inspiring a shared vision. "Leaders develop the capacity to envision the

future for themselves and others by mastering two essentials: imagine the

possibilities and find a common purpose" (Kouzes and Posner, 2007, p. 105). On

the LPI, statements 2, 7, 12, 17, 22, and 27 assess inspiring a shared vision

leadership behavior.

For statement 2, the calculated mean was 8, and the standard deviation

was 1.79. Statement 2 reads as follows: "I talk about future trends that will

influence how our work gets done." As reflected in Figure 13, various ratings

were provided by the sample group. Five out of the 11 participants assigned the

rating of 9 (very frequently) or 10 (almost always). Three of the participants rated

their behavior at 8 (usually) for statement 2. Minister 2 rated his behavior at 7

(fairly often), and Minister 7 rated his behavior at 6 (sometimes). However,

Minister 3 rated his behavior for this statement at 4 (once in a while).
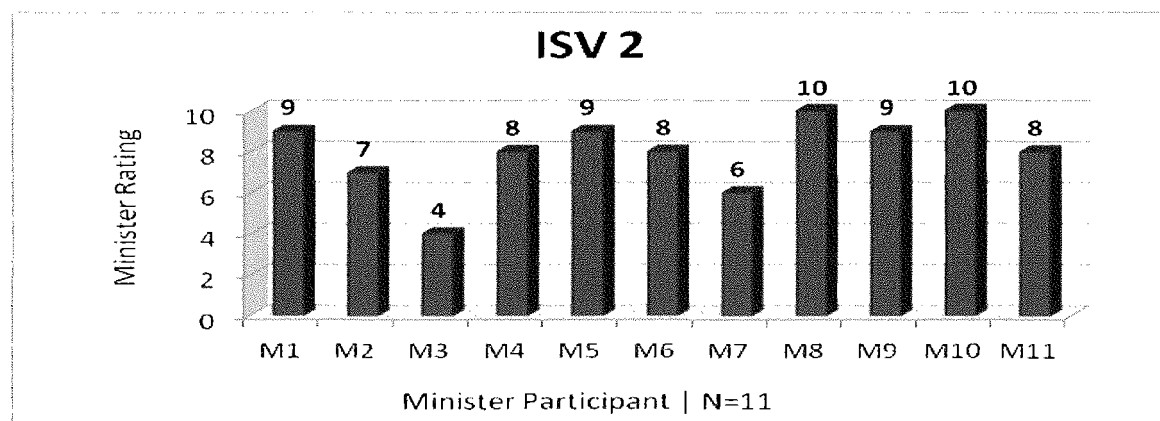
Figure 13. Inspiring a shared vision – responses to statement 2.

For statement 7, the mean was 7.18, which is the second lowest mean among the six statements that assess inspiring a shared vision leadership behavior. The standard deviation for this statement was 2.60. Statement 7 reads as follows: "I describe a compelling image of what our future could be." Only 2 out of the 11 ministers rated their behavior for this satetment at 10 (almost always). As displayed in Figure 14, 4 out of the 11 participants rated their behavior at 6 (sometimes) or less for statement 7, and 1 of the 4 referenced rated his behavior at 2 (rarely).

Figure 14. Inspiring a shared vision – responses to statement 7.

For statement 12, the mean was 6.91 which was the lowest mean among the six statements that assess inspiring a shared vision leadership behavior. The standard deviation was 2.66. Statement 12 reads as follows: "I appeal to others to share an exciting dream of the future." Figure 15 reveals that approximately 45% of participants rated their behavior at 6 (sometimes) or less for statement 12. Four out of the 11 participants rated their behavior at 8 (usually) or higher. The lowest rating for statement 12 was 2 (rarely), and it was made by Minister 3. The highest ratings were at 10 (almost always), and they were made by Minsters 1 and 5.

ISV 12
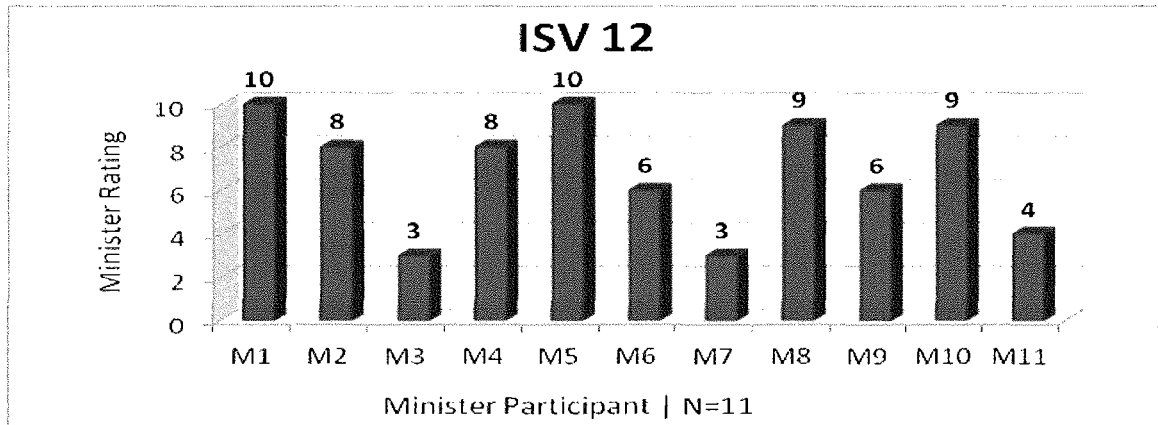
Figure 15. Inspiring a shared vision – responses to statement 12.

For statement 17, the calculated mean was 7.2, and the standard deviation was 2.20. Statement 17 reads as follows: "I show others how their long-term interests can be realized by enlisting in a common vision." As displayed in Figure 17, only 1 out of the 11 participants rated their leadership behavior for this statement at 10 (almost always). Three out of the 11 participating pulpit ministers provided a response of 9 (very frequently). Two of the 11 participants responded with a rating of 7 (fairly often). The lowest rating for statement 17 was 4, and Minister 7 did not provide a response for this statement.

ISV 17
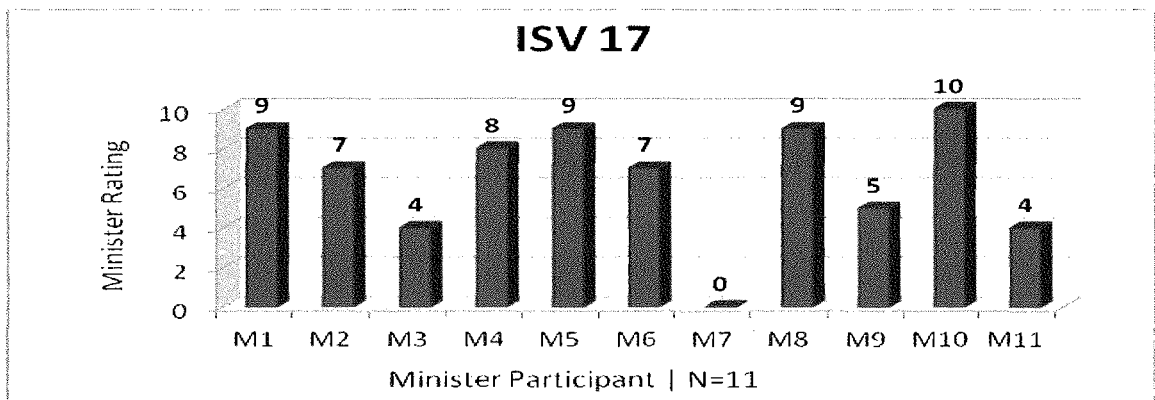
Figure 16. Inspiring a shared vision – responses to statement 17.

For statement 22, the mean was 9.27, and the standard deviation was

calculated at 0.79. Statement 22 reads as follows: "I paint the "big picture" of

what we aspire to accomplish." Interestingly, 82% of participants rated their

leadership behavior for this statement at 9 (very frequently) or 10 (almost

always); please see Figure 17. Five out of 11 participants rated their leadership

behavior for statement 22 at 10, and four of the participants responded with a

rating of 9 (very frequently). Two of the respondents offered the rating of 8

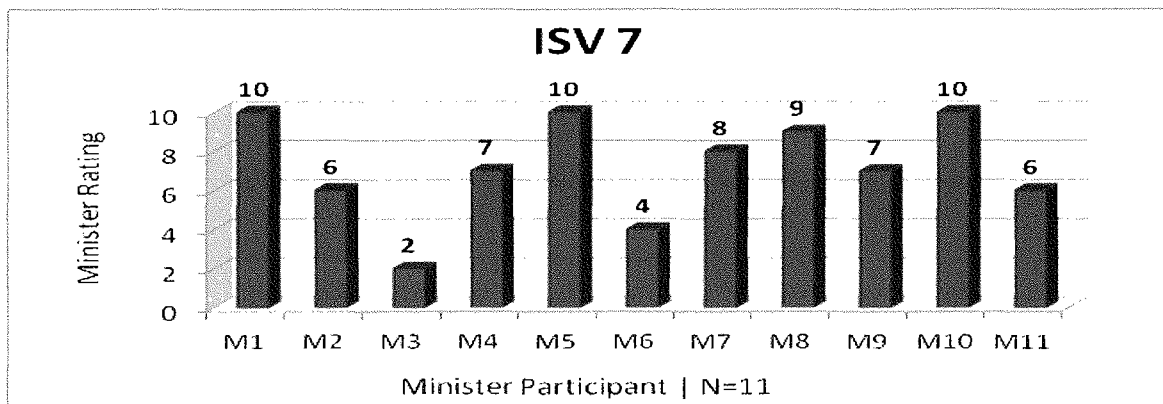(usually) which was the lowest rating for statement 22.
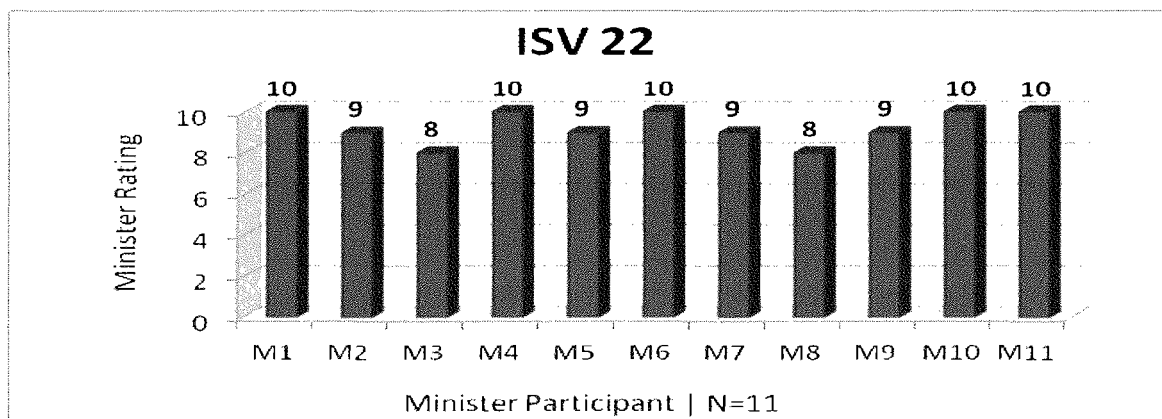
Figure 17. Inspiring a shared vision – responses to statement 22.

For statement 27, the mean was 9.73 which was the highest mean among

the six statements that assess inspiring a shared vision leadership behavior. It

also ranks as the second highest mean score for all 30 statements on the LPI.

The standard deviation was 0.47. Statement 27 reads as follows: "I speak with

genuine conviction about the higer meaning and purpose of our work." As

reflected in Figure 18, 100% of participants rated their leadership behavior for

this statement at 9 (very frequently) or 10 (almost always). Eight out of the 11

respondents rated their leadership behavior for the statement at 10.

ISV 27
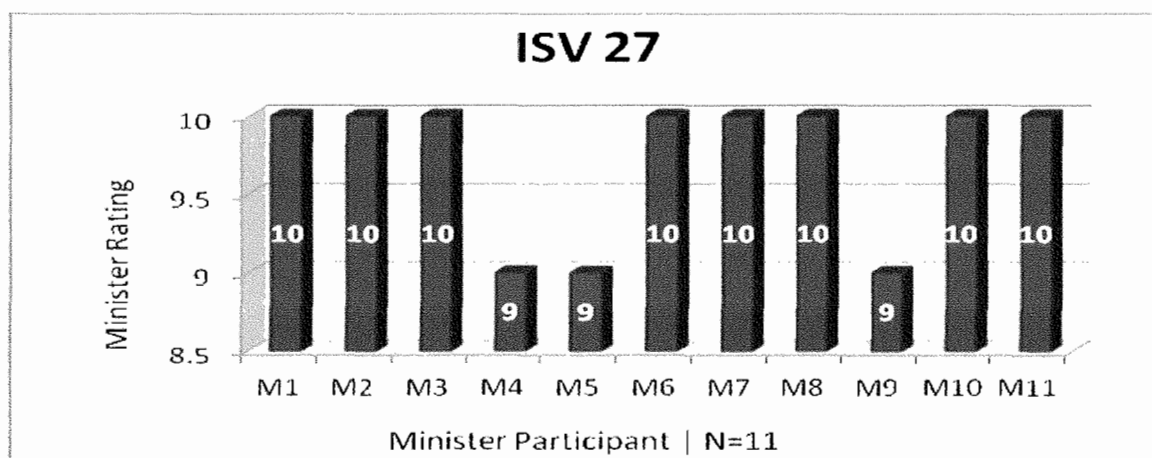
Figure 18. Inspiring a shared vision – responses to statement 27.

Overall, the data gathered from this sample group reveals that inspiring a shared vision leadership behavior ranks as fourth among the five leadership behaviors that are assessed by the LPI.

Challenging the process. In the book, *The Leadership Challenge,* Kouzes and Posner (2007) state, "Whether change comes from outside challenges or inside challenges, leaders make things happen. And to make *new* things happen they rely on *outsight* to actively seek innovative ideas from outside the boundaries of familiar experience" (p. 164). On the LPI, statements 3, 8, 13, 18, 23, and 28 are designed to assess challenging the process leadership behavior.

For statement 3, the mean was 6.64 which was the lowest calculated mean score for all 30 statements on the LPI. The standard deviation was 2.34. Statement 3 reads as follows: "I seek out challenging opportunities that test my own skills and abilities." As revealed in Figure 19, the highest rating for statement 3 was 10 (almost always), and the lowest rating was 1 (almost never). Four out of

the 11 participants rated their leadership behavior for statement 3 at 7 (fairly

often).

Figure 19. Challenging the process – responses to statement 3.

For statement 8, the mean score was 7.91, and the standard deviation

was 1.59. Statement 8 reads as follows: "I challenge people to try out new and

innovative ways to do their work." Out of the 11 respondents, five of the

participating pulpit ministers offered ratings of 9 (very frequently) or 10 (almost

always). Three of the respondents rendered the lowest rating for statement 8

which was 6 (sometimes).

Figure 20. Challenging the process – responses to statement 8.

For statement 13, the mean score was 7.82, and the standard deviation

was 2.44. Statement 13 reads as follows: "I search outside the formal boundaries

of my organization for innovative ways to improve what we do." As reflected in

Figure 21, 7 out of the 11 participants rated their leadership behavior for this

statement at 9 (very frequently) or 10 (almost always). The lowest rating was

made by Minister 3; it was a rating of 3 (seldom). Two respondents rated their

behavior for statement 13 at 5 (occasionally), and one participant rated his

behavior at 7 (fairly often).
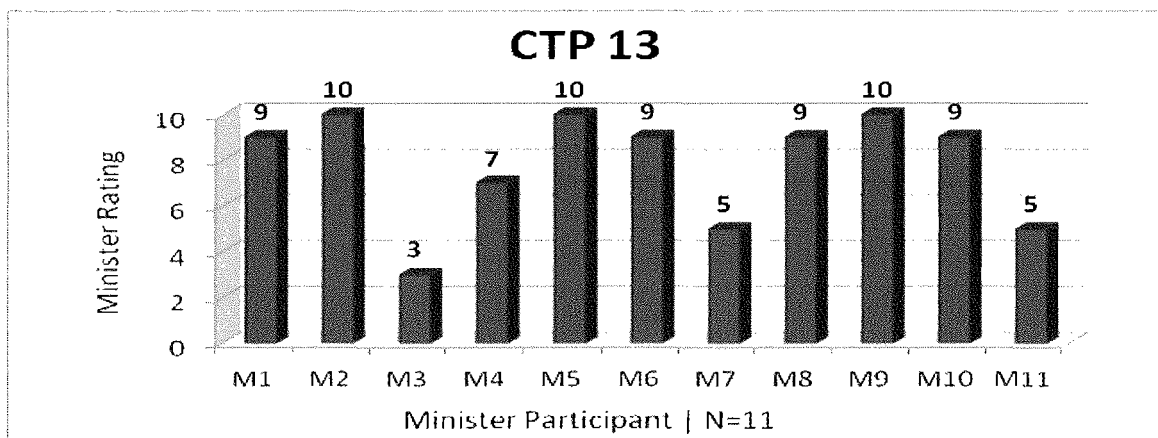
Figure 21. Challenging the process – responses to statement 13.

For statement 18, the mean score was 7.64, and the standard deviation

was 2.06. Statement 18 reads as follows: "I ask 'what can we learn?' when things

don't go as expected." A total of five participants rated their behavior for

statement 18 at 8 (usually). As displayed in Figure 22, 2 out of the 11

respondents rated their behavior at 10 (almost always), and the lowest rating for

statement 18 was 3 (seldom).

CTP 18
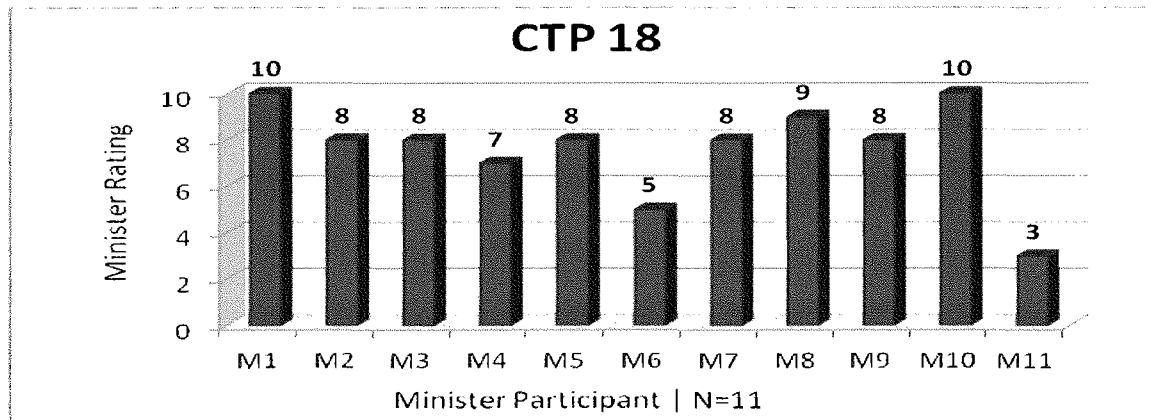
Figure 22. Challenging the process – responses to statement 18.

For statement 23, the calculated mean was 8.36 which is the highest

mean score for all challenging the process statements. The standard deviation

was 1.29. Statement 23 reads as follows: "I make certain that we set achievable

goals, make concrete plans, and establish measurable milestones for the

projects and programs that we work on." As revealed in Figure 23, four of the

respondents rated their leadership behavior for statement 23 at 9 (very

frequently). Two of the participants rated their leadership behavior at 10 (almost

always), and two other participants rated their behavior at 7 (fairly often). The

lowest rating for statement 23 is 6 (sometimes).
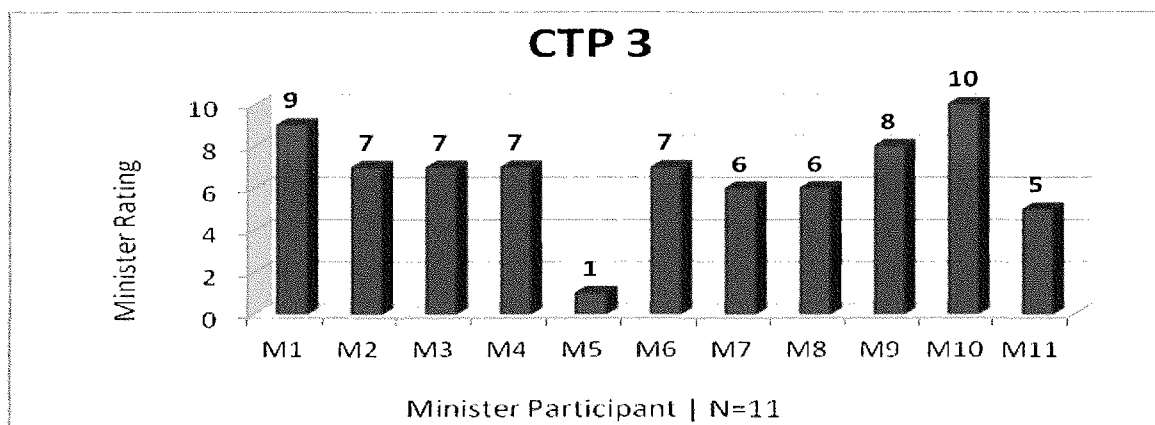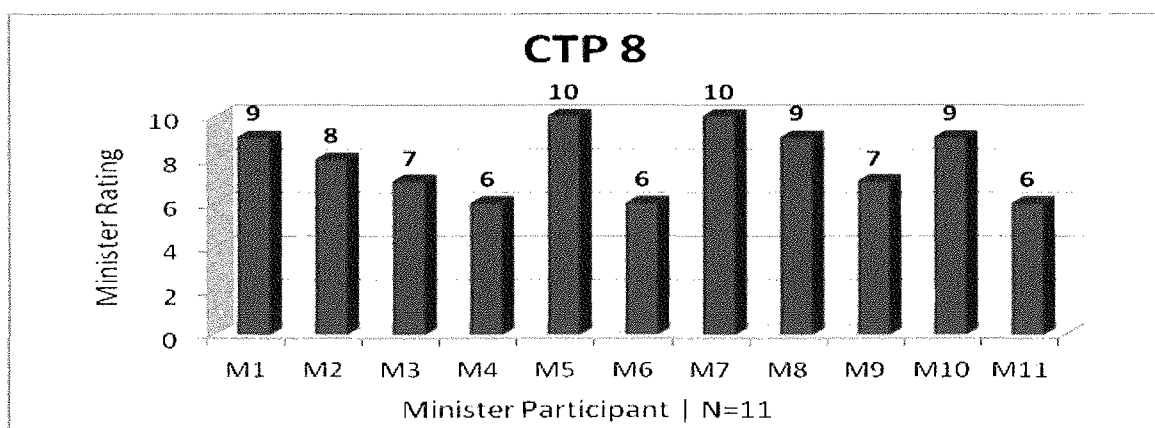
CTP 23
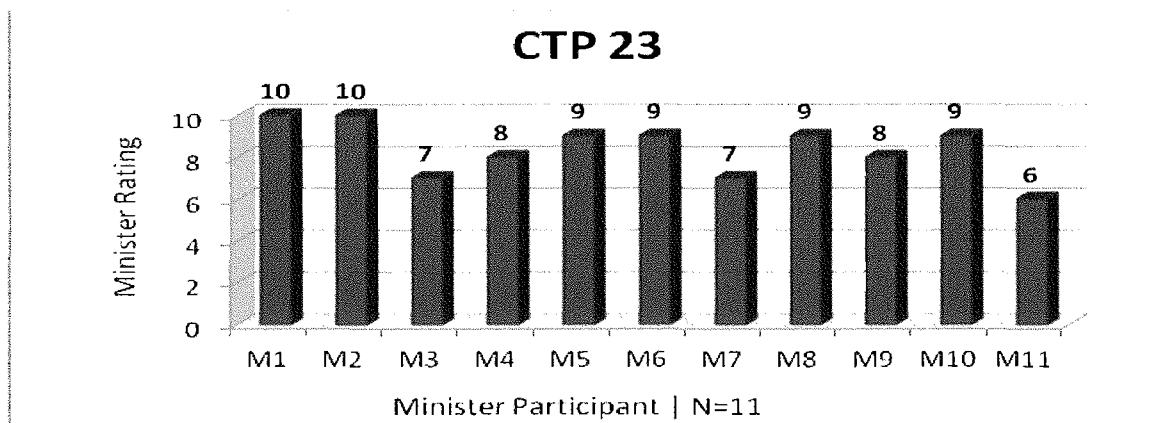
Figure 23. Challenging the process – responses to statement 23.

For statement 28, the mean score was 8, and the standard deviation was

1.41. Statement 28 reads as follows: "I experiment and take risks, even when

there is a chance of failure." Figure 24 shows that three of the respondents rated

their leadership behavior for statement 28 at 8 (usually). There were two

respondents who provided the rating of 9 (very frequently). Two of the other

participating pulpit ministers provided a rating of 7 (fairly often), and two of the

participants provided the response of 6 (sometimes). The rating of 6 was the

lowest rating for statement 28, and the highest rating was 10 which was only

provided by Minister 11.
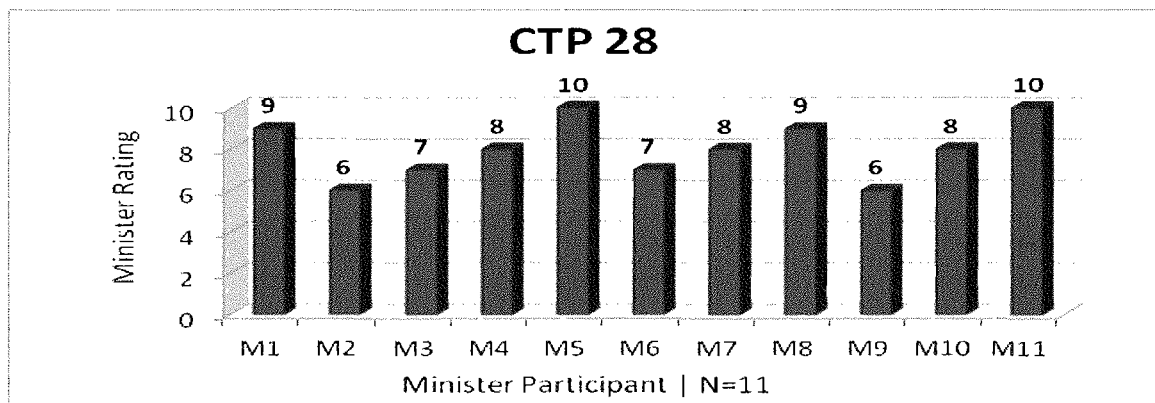
Figure 24. Challenging the process – responses to statement 28.

The data gathered from the participating ministers reveal that challenging

the process leadership behavior ranks as the fifth or least prevalent leadership

practice out of the five assessed by the LPI.

Enabling others to act. In addition to modeling the way, inspiring a

shared vision, and challenging the process, exemplary leaders also enable

others to act. Kouzes and Posner (2007) state, "Leadership is not a solo act, it's

a team effort...Leaders understand that to create a climate of collaboration they

need to determine what the group needs in order to do their work and to build the

team around common purpose and mutual respect" (p. 223). Statements 4, 9, 14, 19, 24, 29 on the LPI are designed to assess enabling others to act leadership behavior.

For statement 4, the mean score was 9.18 with a standard deviation of 0.75. Statement 4 reads as follows: "I develop cooperative relationships among the people I work with." Figure 25 reveals that four of the respondents rated their leadership behavior for this statement at 10 (almost always), and five of the respondents rated their leadership behavior at 9 (very frequently). The other two participants rated their leadership behavior at 8 (usually).
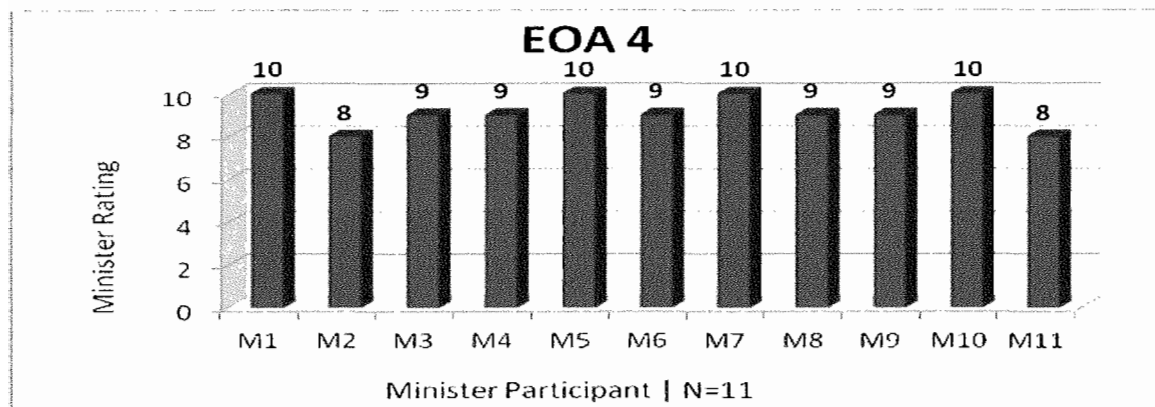
Figure 25. Enabling others to act – responses to statement 4.

For statement 9, the mean score was 8.09 with a standard deviation of 1.14. Statement 9 reads as follows: "I actively listen to diverse points of view." The highest rating for statement 9 was 10 (almost always); two participants provided the response of 10. The most frequent rating was 7 (fairly often) made by four participants and 8 (usually) also made by four participants. As reflected in Figure 26, the lowest rating for statement 9 was 7 (fairly often). Only one

participating minister rated his leadership behavior for statement 9 at 9 (very

frequently).
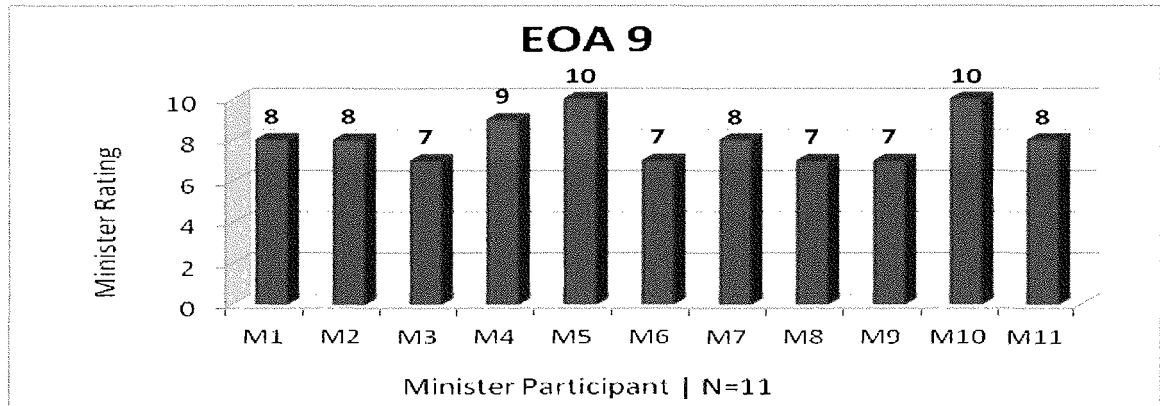
Figure 26. Enabling others to act – responses to statement 9.

For statement 14, the mean score was 9.82 which was the highest mean

score calculated for all thirty statements. The standard deviation was 0.60.

Statement 14 reads as follows: "I treat others with dignity and respect." As

indictated in Figure 27, 10 out of the 11 participants rated their leadership

behavior for this statement at 10 (almost always). Only one participant (Minister

8) provided a response other than 10, and his rating was 8 (usually).
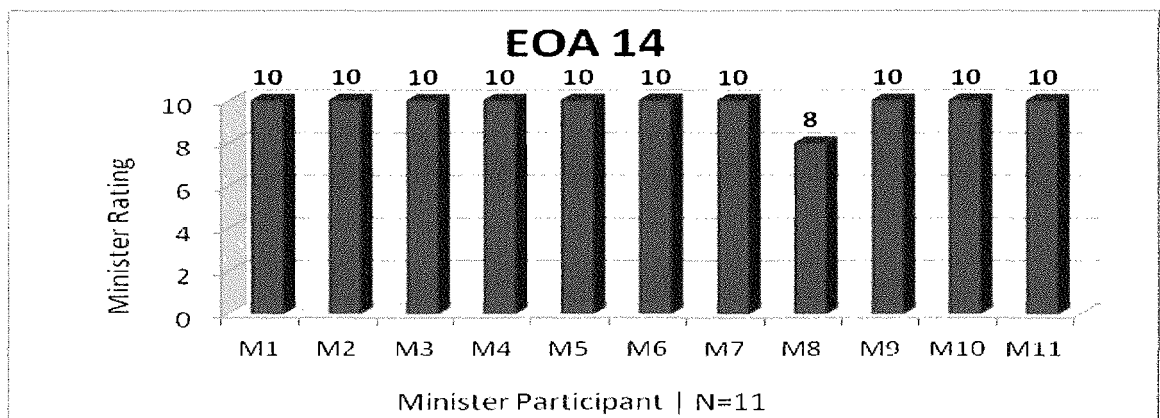
Figure 27. Enabling others to act – responses to statement 14.

For statement 19, the mean score was 7 with a standard deviation of 1.79.

Statement 19 reads as follows: "I support the decisions that people make on their

own." As reflecetd by the mean score and Figure 28, the ratings were much

lower for this statement than other statements assessing enabling others to act

leadership behavior. Minister 1 provided the highest rating at 10 (almost always).

The lowest rating was made by 3; it was a rating of 4 (once in a while). The most

frequent rating for statement 19 was 6 (sometimes) and 8 (usually). Thirty-six

percent of respondents rated their leadership behavior at 6, and 36% of

respondents rated their leadership behavior at 8.
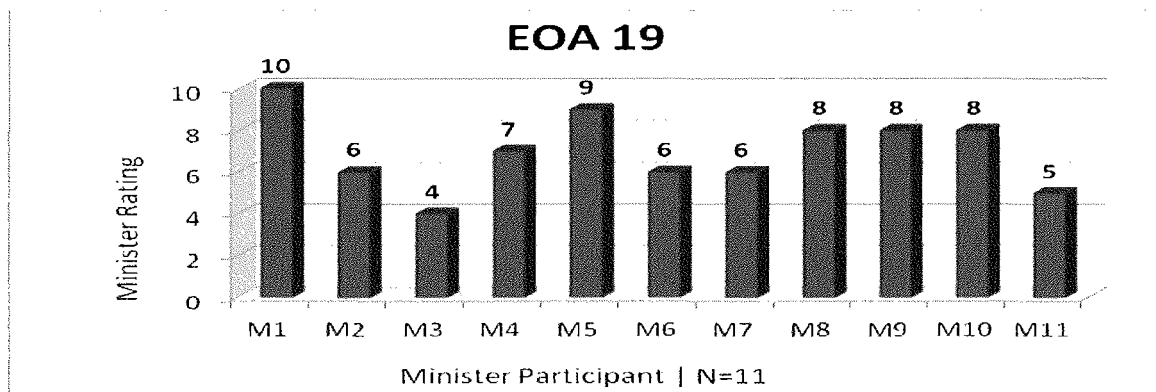
Figure 28. Enabling others to act – responses to statement 19.

For statement 24, the calculated mean score was 7.18 with a standard

deviation of 2.44. Statement 24 on the LPI reads as follows: "I give people a

great deal of freedom and choice in deciding how to do their work." The highest

rating of 10 (almost always) was provided by two respondents, and the lowest

rating of 3 (seldom) was provided by only one participant (Minister 11). The most

frequent rating for statement 24 was 9 (very frequently). Three out of the 11 of

participants (27%) rated their leadership behavior at 9. As shown in Figure 29,

only two other respondents provided the rating of 7 (fairly often).
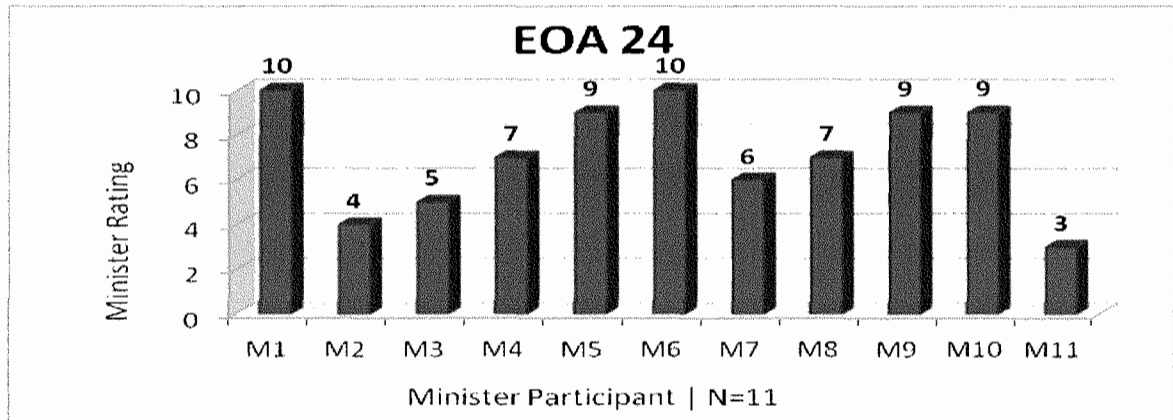
Figure 29. Enabling others to act – responses to statement 24.

For statement 29, the mean score was 7.27, and the standard deviation was 2.49. Staement 29 reads as follows: "I ensure that people grow in their jobs by learning new skills and developing themselves." As reflected in Figure 30, the highest and most frequent rating for statement 29 was 9 (very frequently). Forty-five percent of respondents rated their leadership behavior at 9 for statement 29. The lowest rating was 1, and it was made by Minister 7. Two out of the 11 participants provided ratings of 8 (usually).
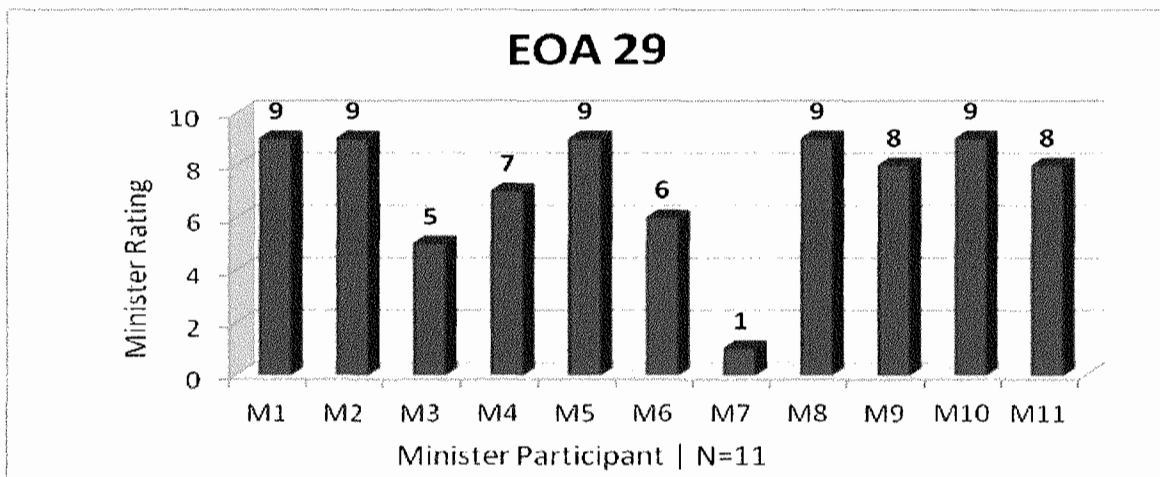
Figure 30. Enabling others to act – responses to statement 29.

Overall, the data reveals that enabling others to act leadership behavior ranks as the third highest leadership practice out of the five assessed by the LPI.

Encouraging the heart. To keep people progressing and persisting in a culture or context that is filled with high demand, it is critical that leaders encourage the hearts of followers. Kouzes and Posner (2007) state the following:

> To persist for months at a demanding pace, people need encouragement. They need emotional fuel to replenish their spirits. They need the will to continue and the courage to do something they have never done before and to continue with the journey. (p. 281)

Statements 5, 10, 15, 20, 25, and 30 on the LPI are designed to assess encouraging the heart leadership behavior. The mean score for statement 5 is 9.45, and the standard deviation is 0.82. Statement 5 reads as follows: "I praise people for a job well done." As reflected by the mean score and Figure 31, the ratings overall for this statement are high, and this statement had the highest mean score among the six statements that access encouraging the heart leadership behavior. Seven out of the 11 participating pulpit ministers rated their leadership behavior for this statement at 10 (almost always). Two of the respondents provided a response of 9 (very frequently), and two other participants provided a response of 8 (usually). There were no ratings below 8.
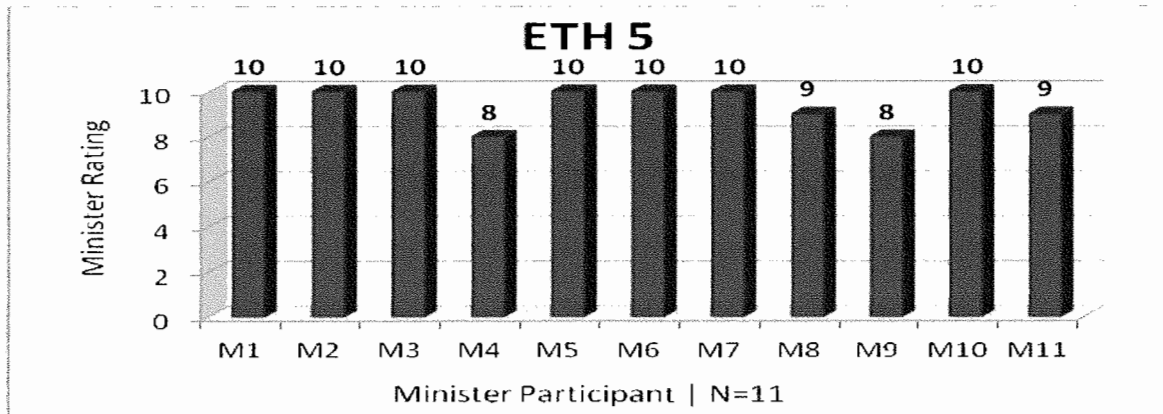
Figure 31. Encouraging the heart – responses to statement 5.

For statement 10, the calculated mean score was 8 which is the lowest mean score for the six encouraging the heart statements. The standard deviation was 2.37. Statement 10 reads as follows: "I make it a point to let people know about my confidence in their abilities." As revealed by Figure 32, the highest rating for statement 10 is 10 (almost always), and it was the response provided by three respondents. The lowest rating was 2 (rarely), and it was made by Minister 3 only. The most frequent rating was 8 (usually), and it was made by three of the participating ministers. Two respondents did provide a rating of 8 (usually) for statement 10.
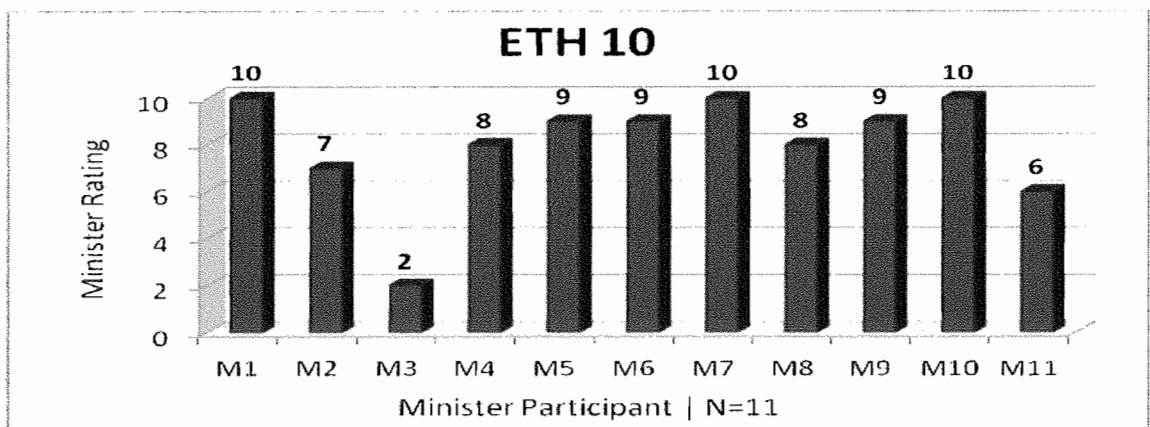
Figure 32. Encouraging the heart – responses to statement 10.

For statement 15, the mean score was 8.45, and the standard deviation was 1.51. Statement 15 reads as follows: "I make sure that people are creatively rewarded for their contributions to the success of our projects." The highest rating for this statement was 10 (alomost always), and the most frequent rating was 10 (almost always) and 8 (usually). Thirty-six percent of respondents provided the rating of 10, and 4 out of 11 respondents provided the rating of 8. The lowest rating for statement 15 was 6 (sometimes), and two of the participating ministers responded with the rating of 6 for statement 15.
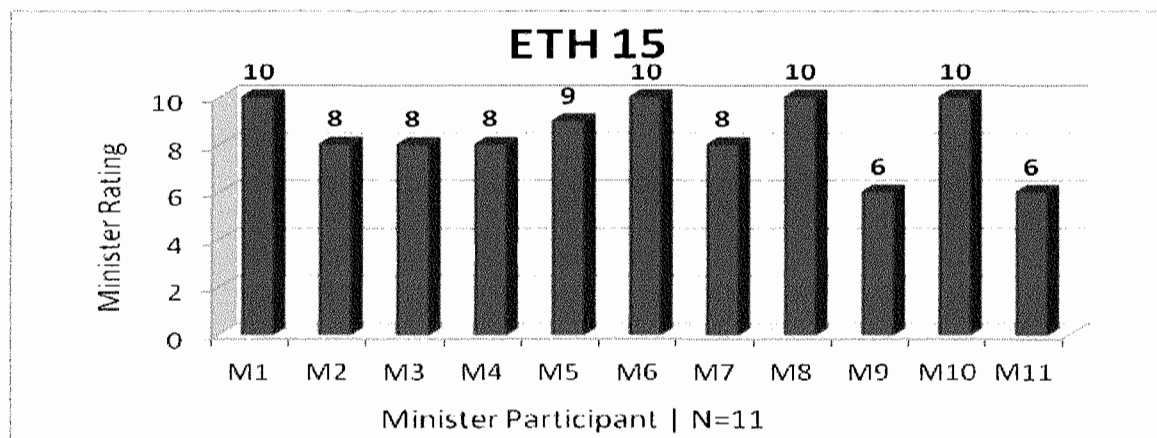

Figure 33. Encouraging the heart – responses to statement 15.

For statement 20, the mean score was 8.45, and the standard deviation was 1.92. Statement 20 reads as follows: "I publicly recognize people who exemplify commitment to shared values." The highest and most frequent rating for statement 20 was 10 (almost always). Four of the respondents provided the rating of 10. The lowest rating for statement 20 was 4 (once in a while), and it was made only by one participant (Minister 3). Three of the respondents rated their leadership behavior for statement 20 at 9 (very frequently). Overall, Figure 34 shows that 82% of respondents provided a rating of 8 or higher.

ETH 20
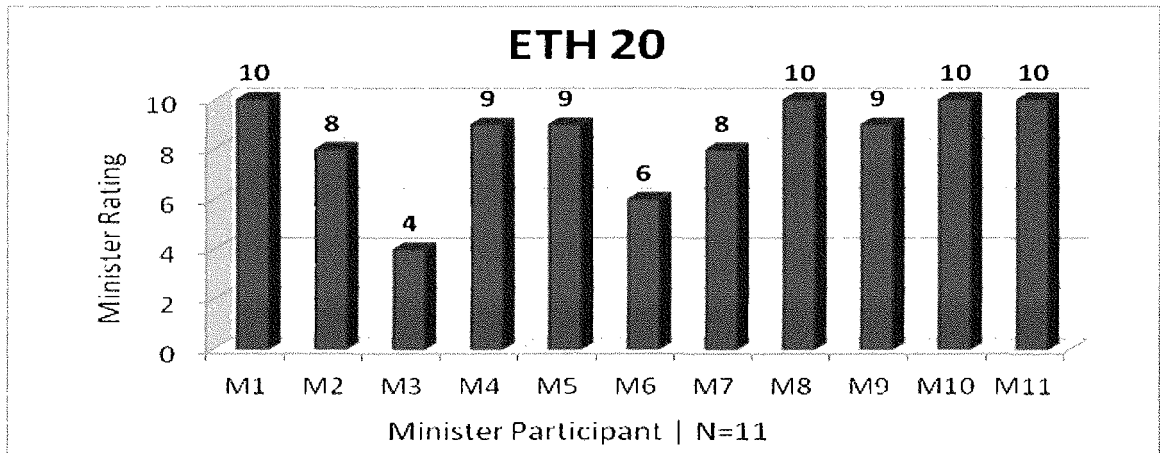
Figure 34. Encouraging the heart – responses to statement 20.

For statement 25, the calculated mean score was 8.55, and the standard deviation was 1.21. Statement 25 reads as follows: "I find ways to celebrate accomplishments." As diplayed in Figure 35, the highest rating for statement 25 was 10 (alomost always), and two of the participating ministers provided the response of 10. The lowest rating for the statement was 6; it was made by Minister 4. The most frequent rating was 9 (very frequently), and 5out of the 11 ministers provided the rating of 9. One respondent (Minister 3) rated his leadership behavior for the statement at 7 (fairly often). Overall, 82% of respondents provided a rating of 8 or higher for statement 25.

ETH 25
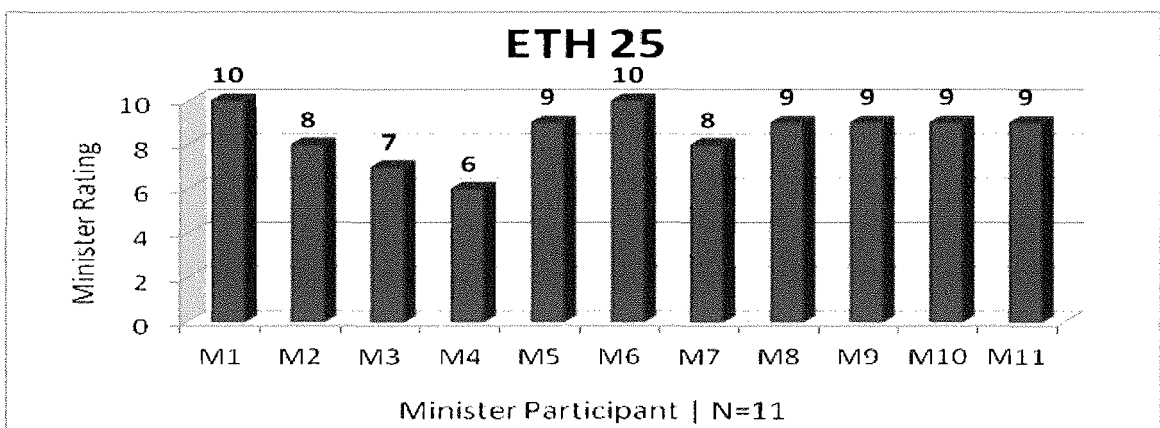
Figure 35. Encouraging the heart – responses to statement 25.

For statement 30, the mean score was 9.18, and the standard deviation

was 0.60. Statement 30 reads as follows: "I give the members of the team lots of

appreciation and support their contributions." The highest rating for statement 30

was 10 (almost always); 27% of respondents provided a response of 10. The

lowest rating was 8 (usually), and it was made by Minister 8. The most frequent

rating for statement 30 was 9 (very frequently). Seven out of the 11 respondents

rated their leadership behavior for the statement at 9. Overall, 91% of

participants rated their leadership behavior at 9 or higher for statement 30, and

100% of participating ministers rated their leadership behavior for statement 30

at 8 or higher.
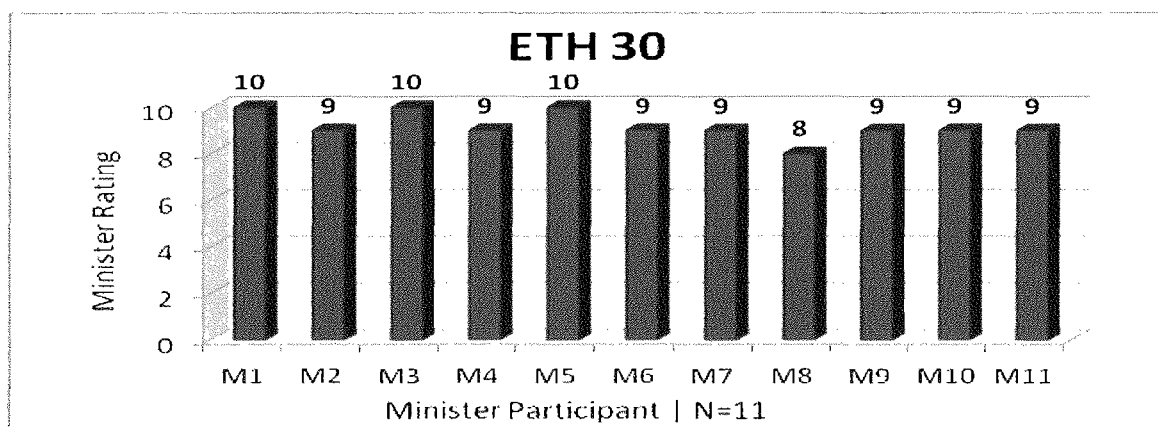
Figure 36. Encouraging the heart – responses to statement 30.

The data from the LPI reveals that encouraging the heart leadership

behavior ranks as the highest and most prevalent leadership practice among

respondents.

To answer research question 3, the scores gathered from the LPI

instrument were compared to the standards established by Kouzes and Posner

(1997). As referenced in Chapter 3, scores that are in the 70th percentile for each

of the five leadership constructs are regarded as *high* (Kouzes & Posner, 2002).

A maximum score of 60 can be achieved by respondents on each of the

assessed leadership constructs. *High* scores for each assessed leadership

behavior is based on the Kouzes and Posner standards identified as follows:

- Modeling the way   50.7 and above

- Inspiring a shared vision   49.2 and above

- Challenging the process   49.9 and above

- Enabling others to act   52.6 and above

- Encouraging the heart   51.6 and above

Tables 3 through 7 reveal the individual and collective data for all participating

ministers for each leadership behavior measured by the LPI. The percentage of

ministers regarded as *high* for each of the measured leadership behaviors

according to established standards by Kouzes and Posner are identified.

Table 3

Modeling the Way – Sum of Participants Scores

Leadership Practice	Statement #	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11
MTW	1	10	8	10	9	1	10	8	10	10	10	10
MTW	6	10	8	3	7	9	8	7	8	7	10	7
MTW	11	10	10	10	8	10	10	10	10	10	8	8
MTW	16	9	9	9	8	9	9	9	8	5	10	5
MTW	21	10	8	4	8	9	8	8	8	10	10	5
MTW	26	10	10	8	9	9	10	10	10	10	9	9
SUM:		59	53	44	49	47	55	52	54	52	57	44

Note. MTW = Modeling the way.

Table 3 reveals the sum scores of the modeling the way leadership

behavior for each participant. According to Kouzes and Posner's established

standards, modeling the way leadership behavior scores must be at 50.7 or

above out of 60 to be considered *high*. Approximately 64% of participants' scores

are reflected as *high* for modeling the way leadership behavior.

Table 4

Inspiring a Shared Vision – Sum of Participants Scores

Leadership Practice	Statement #	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11
ISV	2	9	7	4	8	9	8	6	10	9	10	8
ISV	7	10	6	2	7	10	4	8	9	7	10	6
ISV	12	10	8	3	8	10	6	3	9	6	9	4
ISV	17	9	7	4	8	9	7	NR	9	5	10	4
ISV	22	10	9	8	10	9	10	9	8	9	10	10
ISV	27	10	10	10	9	9	10	10	10	9	10	10
SUM:		58	47	31	50	56	45	36	55	45	59	42

Note. ISV = Inspiring a shared vision.

Table 4 shows the sum scores of the inspiring a shared vision leadership

behavior for each respondent. According to Kouzes and Posner's established

standards, inspiring a shared vision leadership behavior scores must be 49.2 or

above out of 60 to be regarded as *high*. Approximately 45% of respondents'

scores are reflected as *high* for inspiring a shared vision leadership behavior.

Table 5

Challenging the Process – Sum of Participants Scores

Leadership Practice	Statement #	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11
CTP	3	9	7	7	7	1	7	6	6	8	10	5
CTP	8	9	8	7	6	10	6	10	9	7	9	6
CTP	13	9	10	3	7	10	9	5	9	10	9	5
CTP	18	10	8	8	7	8	5	8	9	8	10	3
CTP	23	10	10	7	8	9	9	7	9	8	9	6
CTP	28	9	6	7	8	10	7	8	9	6	8	10
SUM:		56	49	39	43	48	43	44	51	47	55	35

Note. CTP=Challenging the process.

Table 5 displays the sum scores of participating ministers for challenging

the process leadership behavior statements. According to prescribed standards,

a respondent's total score must be at 49.9 or above out of 60 to be regarded as *high*. Only 27% of respondents had *high* scores for challenging the process leadership behavior.

Table 6

Enabling Others to Act – Sum of Participants Scores

Leadership Practice	Statement #	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11
EOA	4	10	8	9	9	10	9	10	9	9	10	8
EOA	9	8	8	7	9	10	7	8	7	7	10	8
EOA	14	10	10	10	10	10	10	10	8	10	10	10
EOA	19	10	6	4	7	9	6	6	8	8	8	5
EOA	24	10	4	5	7	9	10	6	7	9	9	3
EOA	29	9	9	5	7	9	6	1	9	8	9	8
SUM:		57	45	40	49	57	48	41	48	51	56	42

Note. EOA=Enabling others to act.

Table 6 highlights the sum scores of each participant for enabling others to act leadership behavior statements. To be considered *high*, sum scores must be at 52.6 or above out of 60 according to standards developed by Kouzes and Posner. Table 7 reveals that only 27% of respondents' scores are regarded as *high* for enabling others to act leadership behavior.

Table 7

Encouraging the Heart – Sum of Participants Scores

Leadership Practice	Statement #	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11
ETH	5	10	10	10	8	10	10	10	9	8	10	9
ETH	10	10	7	2	8	9	9	10	8	9	10	6
ETH	15	10	8	8	8	9	10	8	10	6	10	6
ETH	20	10	8	4	9	9	6	8	10	9	10	10
ETH	25	10	8	7	6	9	10	8	9	9	9	9
ETH	30	10	9	10	9	10	9	9	8	9	9	9
SUM:		60	50	41	48	56	54	53	54	50	58	49

Note. ETH = Encouraging the heart.

Table 7 reflects the sum scores of encouraging the heart leadership behavior for each respondent. According to Kouzes and Posner's established standards, encouraging the heart leadership behavior sum scores must be 51.6 or above out of 60 to be regarded as *high*. Table 8 reveals that the sum scores of approximately 55% of participants are considered *high* for encouraging the heart leadership behavior.

In summary, the participating African American ministers at predominantly African-American Churches of Christ in Nashville, TN reflected *high* LPI scores for modeling the way and encouraging the heart leadership behaviors. Two out of the 11 respondents had *high* scores according to Kouzes and Posner's (1997) standards for each of the five leadership behaviors measured by the LPI.

Chapter 5: Summary and Conclusions

This chapter provides a summary of the study and significant findings. Limitations of the study are also reviewed. The chapter concludes with recommendations for future research in the area of leadership behavior and practices.

Summary of the Study

Within any church or organization, leadership is paramount (Clinton, 1988, p. 9). The impact that leadership (or the lack thereof) has on a church and its community cannot be minimized. Transformational leadership is regarded as one of the most effective leadership styles due to the positive results that it reaps. According to Bass (1998), social systems and followers are positively impacted by transformational leadership practices. Undoubtedly, many African-American ministers of the past demonstrated transformational leadership behavior in their efforts to address the spiritual, physical, and social needs of their followers. They selflessly led by example, created and communicated a shared vision with passion, organized their followers to act, and effectively encouraged their followers to remain persistent and make progress even in the presence of unremitting challenge. Reflecting on the leadership behavior of spiritual leaders of the past compels one to wonder if the African-American spiritual leaders of today are practicing transformational leadership behavior to engage, encourage, and energize their followers to create positive change. Clinton (1998) states the following:

Today there are more churches, more Christian organizations, and more
mission organizations than ever before, all of which present a crying need
for leadership. We need men and women whose lives imitate those people
in the Bible who were worthy of the name "leader." The church worldwide
is in need of a committed group of disciples, like those past leaders, who
can lead the way by demonstrating through their lives a faith worth
imitating. (p. 39)

The purpose of this study was to assess the transformational leadership
practices of African-American pulpit ministers at predominantly African American
Churches of Christ in Nashville, TN as measured by the Leadership Practice
Inventory (LPI). The study assessed the five practices of exemplary leadership
as measured by the LPI developed by Jim Kouzes and Barry Posner (2003). The
five leadership behaviors that were assessed by the LPI are as follows:

1. *Model the way*: Exemplary leaders always go first and set the example.

2. *Inspire a shared vision*: Exemplary leaders inspire, understand, and
   clearly articulate a dream of what can be.

3. *Challenge the process*: Exemplary leaders are dissatisfied with mediocrity,
   and they always pursue and strive for excellence.

4. *Enable others to act*: Exemplary leaders trust their followers, and they give
   them the power, support, and freedom to act. Collaboration not
   competition with followers is a hallmark of exemplary leaders.

5. *Encourage the heart*: Exemplary leaders make it a priority to encourage
   their followers to overcome obstacles and accomplish their goals.

Further, the study evaluated the percentage of leadership behavior scores of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN that are regarded as *high* according to established standards by Kouzes and Posner. The demographic characteristics of the participating pulpit ministers were also assessed by a researcher-developed demographic questionnaire to identify background similarities and patterns that exist between respondents.

The study was set out to address the following research questions:

1) What are the demographics of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN, such as the minister's age, minister's educational status, minister's total years of service, total number of churches where the minister has served, total number of years the minister has been serving with their current congregation, the congregational size of the church (in terms of actual membership and not attendance) where the minister currently serves, and the sources of leadership training that prepared the minister for the ministry?

2) What are the transformational leadership practices of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN as assessed by the LPI?

3) What percentage of leadership behavior scores of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN rank as *high* (at 70th percentile) according to established standards by Kouzes and Posner?

The purposeful sampling technique was used for this study. Morse and Richards (2007) define purposeful sampling as a sampling technique "in which the investigator selects participants because of their characteristics" (p. 195). Isaac and Michael (1995) describe purposeful sampling as being "designed to understand certain select cases in their own right rather than to generalize results to a population..." (p. 223). The sample for this study consisted of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN. The *2009 Churches of Christ in the United States* directory by Carl H. Royster was used as a resource to identify predominantly African-American Churches of Christ in Nashville, the contact information, and most recent documented congregational demographics. A total of 15 churches were identified. Invitations and study packets were extended to all prospective participants from July 1-31, 2011. Eleven out of the 15 invited pulpit ministers chose to participate in the study for a response rate of 73.33%. Although the sample size was small, it provided a unique perspective that reflects the degree of transformational leadership behavior practiced by Church of Christ African-American pulpit ministers in Nashville, TN.

The responses provided by respondents were taken through statistical analysis.
Results were expressed through a combination of descriptive statistics that included central measures of tendency, frequency tables, and bar graphs created with Microsoft Excel software.

Conclusions and Discussion

This study assessed and evaluated the demographic characteristics and leadership practices of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN. From the results of the study, a profile of leader demographics and leadership behavior was developed. Evidence and conclusions drawn from the results are discussed relative to research questions that guided the study.

Demographic characteristics. Research question 1: What are the demographics of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN, such as the minister's age, minister's educational status, minister's total years of service, total number of churches where the minister has served, total number of years the minister has been serving with their current congregation, the congregational size of the church (in terms of actual membership and not attendance) where the minister currently serves, and the sources of leadership training that prepared the minister for the ministry? All participants were African-American men serving as pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN. Most of the participants (82%) were 40 years of age or older. The ministers' level of education ranged from earning a high school diploma (27%) to earning a doctoral degree (18%). Cumulatively, 54% of participants have experienced education at the collegiate level. The church size groupings where the ministers lead and serve ranged from 50-100 (36%) to 151-200 (27%). Seventy-three percent of ministers serve congregations that range from 51-150 members. All of

the ministers have served at multiple churches. The findings revealed that 36.3% of the respondents have served as a minister at a total of two churches. The total years that the respondents have rendered service as a paid minister ranged from 6-10 years (1%) to 41-50 years (27%). 36% of ministers have served as a paid minister for 21-30 years. The total years of service at their current congregation ranges from 0-5 years (36%) to 21-30 years (27%). Three of the ministers have served for 11-20 years and one of the ministers have served 6-10 years at their current congregation which indicates that most of the participating ministers are well-experienced. In an effort to assess the sources of leadership training that prepared them for the ministry, they were given a series of options which included the School of Preaching, seminary, Christian college/university, public/private university, local church mentorship, local church seminars/training, local or regional lectureships or workshops, local or regional conferences, online resources, and no leadership training. Ministers were requested to select all of the leadership training sources that applied. Seventy-three percent of ministers identified two of more sources of leadership training. Interestingly, the findings revealed that most of the participating ministers received most of their leadership training to prepare for ministry through local sources. Seventy-three percent of the ministers participated in leadership training at the School of Preaching, and 64% of respondents received training through local church mentorship. Fifty-five percent of ministers identified local and regional lectureships and workshops as the means of leadership training to prepare for ministry. The local church seminars/training and local/regional conference(s) were each identified by five of

the ministers as well. Only two participants identified online resources, and none of the ministers selected the seminary or public/private universities.

Transformational leadership behavior profile. Research question two: What are the transformational leadership practices of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN as assessed by the LPI? The findings gathered from the Leadership Practice Inventory (LPI) reveal that the participating African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN consider themselves to engage in certain transformational leadership behaviors to a higher degree than others. As reflected by high mean scores on the LPI data sheet (Appendix I), the participating ministers tend to significantly exhibit leadership behaviors that are consistent with the following LPI statements:

- I treat others with dignity and respect. (EOA 14, M=9.82)

- I follow through on the promises and commitments that I make. (MTW 26, M=9.45)

- I am clear about my philosophy of leadership. (MTW 26, M=9.45)

- I praise people for a job well done. (ETH 5, M=9.45)

The sample of African-American pulpit ministers participating in this study tends to demonstrate modeling the way (MTW) and encouraging the heart (ETH) leadership behavior to a higher degree than other leadership behaviors assessed by the LPI. Utilizing these leadership behaviors can be advantageous as ministers seek to engage and energize their congregational members.

Placing a high priority on modeling the way leadership behavior is very important to ministers who are aiming to use their influence to produce a high level of commitment among their members. Before many will listen to the message of a minister, they first evaluate the behavior of the man. Kouzes and Posner (2007) state, "Credibility is the foundation of leadership" (p. 37). When a leader's words are not aligned with their walk, they are perceived as disingenuous, not credible, and untrustworthy. People are highly unlikely to follow and commit to an individual who they feel they cannot trust. However, when ministers demonstrate consistency between what they preach and what they practice, followers are willing to commit their trust to the spiritual leaders, their message, and their proposed strategy. In addition to committing their trust to the leader, research suggests that when leaders possess a high level of credibility, it has an emphatic impact on followers' level of loyalty, commitment, energy, and productivity within the social system (Kouzes & Posner, 2007, p. 39). In the book, *Jesus CEO*, Jones (1992) shares, "Leaders set the example by what they do...Jesus set an example for his staff" (p. 227). In the first epistle to Timothy, Paul the apostle writes to his protégé embarking on the service of ministry to "be an example to believers in word, in conduct, in love, in spirit, in faith, and in purity" (1 Tim 4:12-13 New International Version). When ministers model the way, they cultivate an organizational culture that values commitment and high standards. Essentially, the ministers participating in this study engage in modeling the way leadership behavior to a high degree.

Encouraging the heart leadership behavior is also viewed as valuable to ministers who are committed to inspiring members to continue to pursue spiritual goals. As members embark on the journey towards fulfilling their spiritual purpose and collaborating with other members to realize congregational goals and vision, many times people become disheartened and discouraged due to unexpected challenges and setbacks. Like the sample group, ministers utilizing a transformational leadership approach use affirmation, recognition, and other forms of encouragement to refuel and reinvigorate members as they move forward to achieve personal and spiritual goals. "People become exhausted, frustrated, and disenchanted. They're often tempted to give up. Leaders encourage the heart of their constituents to carry on" (Kouzes & Posner, 2007, p. 22). In the pastoral epistle of first Timothy, Paul the apostle offers words of challenge to the minister Timothy. "I give you this charge: Preach the Word; be prepared in season and out of season; correct, rebuke and encourage — with great patience and careful instruction" (2 Timothy 4:2 New International Version). In an environment that was saturated with temptations that had the potential to divert the focus and progress of Christians, Paul urges Timothy to use his influence to fulfill his spiritual vocation as a minister by preaching the Good News to ensure that it spreads throughout the region, convincing those who doubt, reprimanding those who are in error, and encouraging those who are weary. Providing encouragement is a necessary and essential leadership behavior that every leader should demonstrate to keep followers fresh, focused, and moving forward. According to the study findings from the LPI results, the African-

American ministers participating in this study engage in encouraging the heart leadership behavior to a high degree.

Although the participating ministers demonstrate modeling the way and encouraging the heart leadership behavior to a high degree, they tend to exhibit inspiring a shared vision (ISV), challenging the process (CTP), and enabling others to act (EOA) leadership behavior to a lesser degree. This is indicated by significantly low mean scores reflected on the LPI data sheet (Appendix I). The LPI statements with lowest calculated mean scores are as follows:

- I seek out challenging opportunities that test my own skills and abilities. (CTP 3, M=6.64)

- I appeal to others to share an exciting dream of the future. (ISV 12, M=6.91)

- I support the decisions that people make on their own. (EOA 19, M=7)

- I give people a great deal of freedom and choice in deciding how to do their work. (EOA 24, M=7.18)

- I describe a compelling image of what our future could be like. (ISV 7, M=7.18)

The referenced leadership behaviors can be very useful as ministers seek to equip their members to initiate and implement positive change. It starts first with inspiring a shared vision. Kouzes and Posner (2007) share the following:

Leaders cannot command commitment, only inspire it. Leaders have to enlist others in a common vision. To enlist people in a vision, leaders must know their constituents and speak their language. People must believe

that leaders understand their needs and have their interests at heart.

Leadership is a dialogue not a monologue. (p. 17)

Just as personal vision can drive personal behavior; shared vision can inspire the

cooperative behavior and activity of members at a church. The biblical proverb

states, "where there is no vision, the people perish" (Proverbs 29:10 King James

Version). When a shared vision that resonates with members is established and

energetically emphasized, it inspires and compels church members to pursue

what lies ahead.

Challenging the process leadership behavior is critical for ministers who

are interested in influencing their followers and ministry to become more refined

and relevant. Mediocrity is the opposing force that inhibits excellence. Kouzes

and Posner (2007) propose the following:

Not one person claimed to have achieved a personal best by keeping

things the same. All leaders challenge the process...Leaders are pioneer.

They are willing to step out into the unknown. They search for

opportunities to innovate, grow, and improve. (p. 18)

In a complex and ever changing world, challenging the process leadership

behavior is particularly relevant for ministers who are interested in customizing

their strategy and services to effectively deliver a message of salvation, hope,

and purpose to others with real needs.

To effectively achieve congregational goals and fulfill the church's mission,

it behooves ministers to engage in enabling others to act leadership

behavior.

> Leaders make it possible for others to do good work...Leaders understand
> that the command-and –control techniques of traditional management no
> longer apply. Instead, leaders work to make people feel strong, capable,
> and committed. Leaders enable others to act not by hoarding the power
> they have but by giving it away. (Kouzes &Posner, 2007, p. 21)

One primary characteristic of transformational leaders is that they develop their followers into leaders. They provide their followers with the necessary encouragement, support, and guidance to enhance their skills and influence. Leaders promote a culture that fosters collaboration and trust. Kouzes and Posner (2007) share the following:

> Constituents neither perform at their best nor stick around for very long if
> their leader makes them feel weak, dependent, or alienated. But when a
> leader makes people feel strong and capable—as if they can do more
> than they ever thought possible—they'll give it their all and exceed their
> own expectations. (p. 21)

Ministers who extend trust to members by enabling them to act give them freedom to be creative in generating and implementing ideas that will benefit the church and the people that the congregation serves. In addition, followers are fulfilled because they have the opportunity to grow, utilize their gifts, and render optimal effort within the context of the church's vision and mission.

Research question three: What percentage of leadership behavior scores of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN rank as *high* (at 70th percentile) according to

established standards by Kouzes and Posner? Based on standards established by Kouzes and Posner, approximately 64% of participating African-American Church of Christ ministers in Nashville, TN had scores that would be considered as *high* for modeling the way behavior, and 45% of ministers' scores are reflected as *high* for the inspiring a shared vision leadership behavior. Only 27% of ministers had *high* scores for challenging the process and enabling others to act leadership behavior. However, approximately 55% of participating African-American Church of Christ pulpit ministers had scores that would be considered as *high* for encouraging the heart leadership behavior. Only 18% of ministers had *high* scores for each of the five leadership practices assessed by the LPI.

Implications

The findings from this study present considerations that should be applicable to other researchers who are interested in discovering more about leadership behaviors of spiritual leaders. Other implications can be applicable to spiritual leaders who are interested in refining their leadership skills to more effectively lead followers within their realm of influence. Additionally, there are implications that should be of interest to individuals who provide leadership training for spiritual leaders.

Implications for researchers. The Leadership Practice Inventory (LPI) is a resource that has been used in a variety of organizational contexts to help individuals understand the extent of their transformational leadership behavior. The LPI is considered to be reliable and valid. In addition to high reliability and

validity, the results gathered from the instrument tend to be relevant, practical, and easy to understand. The Kouzes and Posner (2002) share the following:

Like reliability, validity is determined in a number of ways. The most

common assessment of validity is called *face validity*, which considers

whether, on the basis of subjective evaluation, an instrument appears to

measure what it intends to be measuring. Given that the items on the LPI

are related to the statements that workshop participants generally make

about their own or others' personal-best leadership experiences,

respondents have found the LPI to have excellent face validity. (pp. 13-14)

By using the LPI, a better understanding of transformational leadership practices utilized by African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN was acquired. Based on the LPI scores, leadership behavior trends and patterns could be identified and reported. In conjunction with the LPI, the book, *The Leadership Challenge* by James Kouzes and Barry Posner (2007) can be used as a reference to acquire a deeper knowledge of the five leadership behaviors that are measured by the LPI.

Implications for African-American Church of Christ ministers. The findings of this study may be useful to African-American ministers who currently serve and lead or seek to serve and lead at a predominantly African-American Church of Christ congregation. The results from this study provided evidence that certain transformational leadership practices seem to be more prevalent among African-American ministers at predominantly African-American Churches of Christ in Nashville, TN. The evidence revealed that modeling the way and

encouraging the heart leadership behavior is practiced more prevalently and at a high degree. Whereas, inspiring a shared vision, challenging the process, and enabling others to act leadership behaviors are demonstrated to a lesser degree. Ministers and other spiritual leaders could examine their own leadership practices and adopt specific leadership behaviors that could potentially have a positive impact on the growth of members and ministry. Similarly, ministers and spiritual leaders could also refine and further develop leadership behaviors that are minimally or sporadically practiced.

Implications for developing spiritual leaders. The findings of this study may be particularly useful for individuals who are involved with training and developing spiritual leaders. The transformational leadership practices highlighted and measured in this study are applicable within a congregational context. As referenced in Chapter 2, the leadership practices are both practical and biblical. These transformational leadership practices could be strategically integrated into existing curriculum to ensure that future spiritual leaders are equipped with the knowledge and tools to fully maximize their spiritual influence. The identified leadership practices could also be the focus of locally, regionally, and nationally Church of Christ sponsored workshops and trainings committed to developing spiritual leaders to effectively fulfill their calling.

Limitations

For the purpose of this study, the following limitations will apply:

1. This study was limited in scope to African-American pulpit ministers of predominantly African-American Churches of Christ in Nashville, TN. It

only reflects the leadership perceptions of African-American pulpit ministers at predominantly African-American Churches of Christ. This study was not reflective of other leaders (i.e. elders) at other Church of Christ fellowships. It is not reflective of leaders from any other church organization.

2. This study was limited in scope to the five transformational leadership practices which included modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart leadership behaviors measured by the Leadership Practices Inventory (LPI) developed by Kouzes and Posner (2003). It does not measure other styles (i.e. servant, situational, transactional, etc.) of leadership, and it does not assess other leadership practices such as strategic planning, financing, delegating, etc.

3. This study was limited as it only reflects the pulpit ministers' perception of their own leadership practices. Efforts were not made to cross-reference pulpit ministers' perception with the perceptions of their members.

Recommendations for Future Research

The present research provided relevant insights as it relates to transformational leadership behaviors practiced by African-American pulpit ministers at predominantly African American Churches of Christ in Nashville, TN. Future research could provide researchers with greater understanding on the five leadership behaviors assessed in this study. The following research suggestions would further advance the scope of this study.

1. A study that explores the factors that contribute to the prominence of modeling the way and encouraging the heart leadership behavior among participating African-American pulpit ministers at predominantly African-American Churches of Christ.

2. A study that assesses the transformational leadership practices of African-American pulpit ministers at predominantly African-American Churches of Christ beyond the city of Nashville, TN to see if similar results are acquired. It will also expand the size of the sample group.

3. A study that compares the transformational leadership practices of Church of Christ pulpit ministers from different cultural/ethnic groups to see if results are consistent with evidence from the present study.

4. A study that surveys other influential spiritual leaders of the congregation such as elders, deacons, associate ministers, and informal leaders. This would expand the scope of the study.

5. A study that compares the pulpit ministers' perception of their own leadership behaviors with the perceptions that congregational members have of their respective pulpit ministers.

6. A qualitative study that enables researchers to better understand the factors that lead to self-reported leadership practices at a level of depth.

Summation

This study examined the demographic characteristics of African-American pulpit ministers at predominantly African-American Churches of Christ in Nashville, TN. The findings of the study revealed that the participating pulpit

ministers are well-experienced. They lead and serve at congregations that range from 50-200 members. Findings also revealed that most of the pulpit ministers received leadership training from local sources such as schools of preaching, mentors, workshops, conferences, and seminars. The self-assessed transformational leadership practices as measured by the Leadership Practice Inventory (LPI) were also identified and compared to the established standards developed by Kouzes and Posner (2007) to determine the degree to which ministers engage in the leadership behavior. The findings of the study indicated that the participating African-American pulpit ministers practice model the way and encourage the heart leadership behaviors at significantly high level. However, other leadership behaviors measured by the LPI which include inspiring a shared vision, challenging the process, and enabling others act tend to be practiced to a lesser degree.

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Appendix A: Informed Consent Cover Letter

July 1, 2011

Dear Pulpit Minister,

You are invited to participate in a study that examines the leadership practices and behaviors of African-American ministers at predominantly African-American Churches of Christ in Nashville, TN. Your input is invaluable to this study.

Background:
I am a doctoral student at the Graduate School of Education and Psychology at Pepperdine University. This study fulfills the dissertation requirement for my doctoral degree, and it is supervised by Dr. Kent Rhodes, faculty member at Pepperdine University. If you have questions about the study, feel free to contact the researcher at ▮▮▮▮▮▮ or ▮▮▮▮▮▮▮▮▮▮▮▮. If you have questions about your rights as a study participant, you can contact Dr. Yuying Tsong, Chairperson of the Graduate and Professional Schools Institutional Review Board, Pepperdine University, Graduate School of Education and Psychology, 6100 Center Drive, Los Angeles, CA 90045, ▮▮▮▮▮▮▮.

Confidentiality:
All information gathered for this study will be strictly confidential. The study will highlight group findings, and it will be reported anonymously. These protocols will preserve the integrity of the study.

Respondents:
You are invited to participate in this study, as you are an African-American pulpit minister at an African-American Church of Christ congregation in Nashville, TN. Your participation is voluntary and you are free to withdraw at any time or refuse to participate without penalty.

Procedures:
It should take you approximately 10-15 minutes to complete the demographic questionnaire and leadership inventory. While completing the questionnaire and inventory, please consider the following:

- Your role as a minister when responding to statements.
- There are no "right or wrong" answers, and you are not required to answer every question.
- The questions are not sensitive in nature. However, it is anticipated that responding to questions will not cause harm or distress.

By signing below and completing the attached questionnaire and leadership survey, you have agreed to volunteer as a research participant and acknowledge consent to participation.

I agree to the terms:

Participant: _____   Date: _____

I have enclosed an addressed, stamped envelope which you can use to return your completed consent form, demographic questionnaire, and the leadership inventory. I would appreciate it if you are able to complete and return study items by July 30, 2011. Upon completion of the study, research findings will be shared with participants. Thank you in advance for your time and willingness to participate in this study.

Appendix B: Demographic Questionnaire

Demographic Questionnaire
Please indicate your response for each item with a check.

1. What is your age?
( ) 20-29   ( ) 30-39   ( ) 40-49   ( ) 50-59   ( ) 60-69   ( ) 70+

2. What is the highest level of education completed?
( ) Less than High School Diploma
( ) High School Diploma
( ) Some College
( ) Bachelors Degree
( ) Masters Degree
( ) Doctorate Degree

3. How many total years have you served as a paid minister?
( ) 0-5   ( ) 6-10   ( ) 11-20   ( ) 21-30   ( ) 31-40   ( ) 41-50   ( ) 51+

4. How many total churches have you provided service as a minister?
( ) 1   ( ) 2   ( ) 3   ( ) 4   ( ) 5   ( ) 6   ( ) 7   ( ) 8   ( ) 9   ( ) 10+

5. How many years have you been serving as a minister with your current congregation?
( ) 0-5   ( ) 6-10   ( ) 11-20   ( ) 21-30   ( ) 31-40   ( ) 41-50   ( ) 51+

6. What is the congregational size (in terms of actual membership) of the church where you presently serve?
    ( ) 0-50
    ( ) 51-100
    ( ) 101-150
    ( ) 151-200
    ( ) 201-250
    ( ) 251-300
    ( ) 301-350
    ( ) 351-400
    ( ) 401-450
    ( ) 451-500
    ( ) 501+

7. Where did you participate in leadership training to prepare you for ministry?
    Please check all that apply.
    ( ) School of preaching
    ( ) Seminary
    ( ) Christian college/university
    ( ) Public or private university
    ( ) Local church mentorship provided by elder(s) or minister(s)
    ( ) Local church seminars or training
    ( ) Local or regional lectureship(s) or workshop(s)
    ( ) Local or regional conference(s)
    ( ) Online resources
    ( ) No leadership training

Appendix C: The Leadership Practices Inventory Request to Use for Research Purposes

April 2011

Kouzes Posner International

█████████████

Dear Dr. Posner,

I am doctoral candidate at Pepperdine University within the Organizational Leadership Program. I have been very fortunate to read and be enlightened by your book, *The Leadership Challenge.*

I am writing to request your permission to use and reproduce the Leadership Practice Inventory (LPI) at no charge for my dissertation research. The topic of my dissertation is Transformational Leadership Practices Among African-American Ministers at Predominantly African-American Churches of Christ in Nashville, TN As Measured By the Leadership Practice Inventory (LPI).

If granted permission, I do understand that the LPI can only be used for research purposes and not sold or used for any other purposes.

Upon completion of my research, I will send a copy of my complete dissertation for your records.

The chair of my dissertation committee is Dr. Kent Rhodes.

Sincerely,

Keith E. Hall
Doctoral Candidate – Organizational Leadership

Appendix D: Leadership Practices Inventory Permission from Author to Use for Research Purposes

KOUZES POSNER INTERNATIONAL
1548 Camino Monde
San Jose, California 95125
FAX: (408) 554-4553

May 6, 2011

Keith Hall

Dear Keith:

Thank you for your request to use the Leadership Practices Inventory (LPI) in your dissertation. We are willing to allow you to *reproduce* the instrument in written form, as outlined in your request, at no charge. If you prefer to use our electronic distribution of the LPI (vs. making copies of the print materials) you will need to separately contact Lisa Shannon (lshannon@wiley.com) directly for instructions and payment. Permission to use either the written or electronic versions requires the following agreement:

(1) That the LPI is used only for research purposes and is not sold or used in conjunction with any compensated management development activities;

(2) That copyright of the LPI, or any derivation of the instrument, is retained by Kouzes Posner International, and that the following copyright statement is included on all copies of the instrument; "Copyright 8 2003 James M. Kouzes and Barry Z. Posner. All rights reserved. Used with permission",

(3) That one (1) **electronic** copy of your dissertation and one (1) copy of all papers, reports, articles, and the like which make use of the LPI data be sent **promptly** to our attention; and,

(4) That you agree to allow us to include an abstract of your study and any other published papers utilizing the LPI on our various websites.

If the terms outlined above are acceptable, would you indicate so by signing one (1) copy of this letter and returning it to us. Best wishes for every success with your research project.

Cordially,

Ellen Peterson
Permissions Editor
Epeterson4@gmail.com

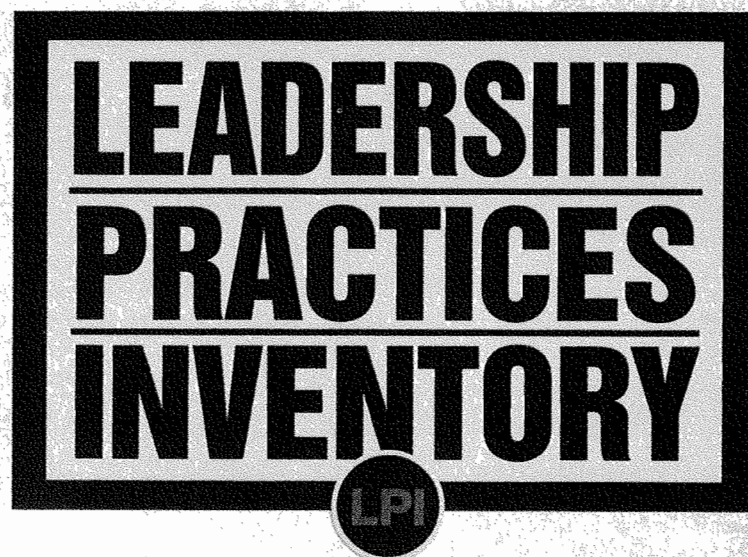I understand and agree to abide by these conditions:

(Signed) ███████████████████ Date: 5/5/11

Expected Date of Completion is: July 31, 2011

Appendix E: Leadership Practices Inventory, 3rd Edition

BEST-SELLING AUTHORS OF *THE LEADERSHIP CHALLENGE*

KOUZES
POSNER

LEADERSHIP
PRACTICES
INVENTORY

LPI

THIRD EDITION

SELF

Appendix F: Script for Verbal Invitation

Hello _____, Pulpit Minister,

My name is Keith Hall, and I am a doctoral candidate at the Graduate School of Education and Psychology at Pepperdine University in Southern California.

I am conducting a study that examines the leadership practices and behaviors of African-American ministers at predominantly African-American Churches of Christ in Nashville, TN. African-American ministers, both in the past and present, have played a very unique role in the African-American community.

This study is being done in an effort to better understand the current leadership practices of African-American ministers at predominantly African-American Churches of Christ. As you are an African-American pulpit minister at an African-American Church of Christ congregation in Nashville, TN, you are invited to participate in this study. Your participation and input in this study would be invaluable, and I am confident that the findings would be of interest to current and future ministers alike.

This study fulfills the dissertation requirement for my doctoral degree, and it is supervised by Dr. Kent Rhodes, faculty member at Pepperdine University.

All information gathered for this study will be kept strictly confidential. The study will highlight group findings, and all information will be reported anonymously. These protocols will preserve the anonymity and integrity of the study.

If you choose to participate, a packet that will include study resources will be mailed directly to you. In the packet, you will find the study consent form, a demographic questionnaire, a leadership inventory, a return envelope with postage, and a copy of the Pepperdine University IRB approval to confirm the status of this study. Your participation would be voluntary, and you would be free to withdraw at any time or refuse to participate without any penalty.

It should take you approximately 10-15 minutes to complete the brief demographic questionnaire and leadership inventory. When completing the questionnaire and leadership inventory, you are not required to answer every question. Upon completion of the study, research findings will be shared with respondents. Again, your participation would be greatly appreciated and crucial to the success of this research endeavor.

Would you be interested in participating in this study?

- *If the response is no, the minister will be thanked for their time and consideration.*

- *If the response is yes, the minister's address will be requested and the study packet will be mailed to the minister. The minister will be thanked for agreeing to participate in the study.*

If you have any questions, you are welcome to contact me by phone ▮▮▮▮▮▮▮▮ or email ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ Thank you again for your time.

Appendix G: Script for Follow-up Phone Call

Hello _____, Pulpit Minister

My name is Keith Hall, and I am a doctoral candidate at Pepperdine University. I spoke with you on July 1, 2011 about participating in a doctoral study that is examining the leadership practices and behaviors of African-American ministers at predominantly African-American Churches of Christ in Nashville, TN.

A couple of weeks ago you should have received a packet that included a study consent form, demographic questionnaire, and a leadership inventory. If you have already completed and mailed the study items back, I want to thank you for your participation.

If, however, you have not had the opportunity to complete and return the study items, I would greatly appreciate it if you could so by July 30, 2011.

If you have any questions about the study, you are welcome to contact me by phone ▮▮▮▮▮▮▮▮ or email ▮▮▮▮▮▮▮▮▮▮▮▮▮

Thanks again for your time and consideration.

Appendix H: Certificate of Completion of Human Subjects Training

Certificate of Completion

The National Institutes of Health (NIH) Office of Extramural Research certifies that **Keith Hall** successfully completed the NIH Web-based training course "Protecting Human Research Participants".

Date of completion: 03/07/2011

Certification Number: 649050

Appendix I: LPI Data Sheet

Leadership Practice	State ment #	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11	Total s	AVG	SD
MTW	1	10	8	10	9	1	10	8	10	10	10	10	96	8.727273	2.686667
MTW	6	10	8	3	7	9	8	7	8	7	10	7	84	7.636364	3.823373
MTW	11	10	10	10	8	10	10	10	10	10	8	8	104	9.454545	0.934199
MTW	16	9	9	9	8	9	9	9	8	5	10	5	90	8.181818	1.662419
MTW	21	10	8	4	8	9	8	8	8	10	10	5	88	8	1.949359
MTW	26	10	10	8	9	9	10	10	10	10	9	9	104	9.454545	0.687552
		59	53	44	49	47	55	52	54	52	57	44	566		
Leadership Practice	State ment #	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11			
ISV	2	9	7	4	8	9	8	6	10	9	10	8	88	8	1.788854
ISV	7	10	6	2	7	10	4	8	9	7	10	6	79	7.181818	2.600699
ISV	12	10	8	3	8	10	6	3	9	6	9	4	76	6.909091	2.662876
ISV	17	9	7	4	8	9	7	NR	9	5	10	4	72	7.2	2.20101
ISV	22	10	9	8	10	9	10	9	8	9	10	10	102	9.272727	0.786245
ISV	27	10	10	10	9	9	10	10	10	9	10	10	107	9.727273	0.467099
Totals:		58	47	31	50	56	45	36	55	45	59	42	524		
Leadership Practice	State ment #	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11			
CTP	3	9	7	7	7	1	7	6	6	8	10	5	73	6.636364	2.335497
CTP	8	9	8	7	6	10	6	10	9	7	9	6	87	7.909091	1.578261
CTP	13	9	10	3	7	10	9	5	9	10	9	5	86	7.818182	2.442056
CTP	18	10	8	8	7	8	5	8	9	8	10	3	84	7.636364	2.062655
CTP	23	10	10	7	8	9	9	7	9	8	9	6	92	8.363636	1.286291

Leadership Practice	Statement #	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11	Total	Mean	SD
CTP	28	9	6	7	8	10	7	8	9	6	8	10	88	8	1.414214
Totals:		56	49	39	43	48	43	44	51	47	55	35	510		
Leadership Practice	Statement #	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11			
EOA	4	10	8	9	9	10	9	10	9	9	10	8	101	9.181818	0.750757
EOA	9	8	8	7	9	10	7	8	7	7	10	8	89	8.090909	1.136182
EOA	14	10	10	10	10	10	10	10	8	10	10	10	108	9.818182	0.603023
EOA	19	10	6	4	7	9	6	6	8	8	8	5	77	7	1.788854
EOA	24	10	4	5	7	9	10	6	7	9	9	3	79	7.181818	2.442056
EOA	29	9	9	5	7	9	6	1	9	8	9	8	80	7.272727	2.493628
Totals:		57	45	40	49	57	48	41	48	51	56	42	534		
Leadership Practice	Statement #	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11			
ETH	5	10	10	10	8	10	10	10	9	8	10	9	104	9.454545	0.8202
ETH	10	10	7	2	8	9	9	10	8	9	10	6	88	8	2.366432
ETH	15	10	8	8	8	9	10	8	10	6	10	6	93	8.454545	1.507557
ETH	20	10	8	4	9	9	6	8	10	9	10	10	93	8.454545	1.916436
ETH	25	10	8	7	6	9	10	8	9	9	9	9	94	8.545455	1.213556
ETH	30	10	9	10	9	10	9	9	8	9	9	9	101	9.181818	0.603023
Totals:		60	50	41	48	56	54	53	54	50	58	49	573		