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Factors Influencing Burnout Among African American Clergy

Antoinette Moyer
Walden University

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Walden University

College of Health Sciences and Public Policy

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Antoinette Sheree Moyer

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Walden University
2022

Abstract

Factors Influencing Burnout Among African American Clergy

by

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MA, North Carolina State University, 2005

BS, North Carolina State University, 2002

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Public Policy and Administration

Walden University

May 2022

Abstract

Human service professionals such as clergy have taken part in the connection of community to public policy awareness through their leadership and advocacy especially in the Black community. Research has identified burnout in clergy; however, there is minimal research to offer insight on factors of burnout for African American clergy through exploring whether a relationship existed between burnout and transformational leadership. The purpose of this quantitative correlational study was to analyze the influencing factors of burnout among African American clergy. Effort–reward imbalance and person–environment fit theories were used as theoretical foundation to support the findings. An electronic survey was distributed to 44 active clergy who were within the Holiness Pentecostal denomination. The Maslach Burnout Inventory measured burnout, and the Multifactor Leadership Questionnaire measured the attributes of transformational leadership. The data were analyzed utilizing the Pearson’s correlation coefficient to evaluate the hypotheses. The results confirm statistical significance between the burnout scales of emotional exhaustion and depersonalization in correlation to some transformational leadership attributes but no significance between the burnout scales of personal accomplishments in correlation to any transformational leadership attributes. The demographics findings of the study indicated that 82.4% of clergy view their role as a liaison to bridge the gap between the community and their knowledge of public policies and or government laws. Positive social change implications of this study include the aid to corrective measures in the resilience, retention, and leadership of clergy.

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Dedication

This dissertation journey is dedicated to my children, Tyler and Kennedy, who have been supportive through my academic adventures. Though they are young they have often offered words of encouragement and have done well entertaining one another during years of me being a fulltime parent, professional, and student. To my mother, Vivian, who has been my cheerleader morning, noon, and night with her support, listening ears, shoulders to cry on and her continuous prayers on my behalf when I did not know how to pray for myself. To husband, Nathan aka “Jerry Lee,” who was praying for me and our family even when I could not hear him, and for his soft tone throughout my highs and lows of this journey. To both my dads, Kirkland and Scott, they don’t say much but have always wanted the best for me during this journey. To my maternal grandfather, Reverend John Jasper Sims, whose voice I heard often and face I visualize daily knowing this research would have given insight during his tenure as a Man of God through character, preaching and teaching of the gospel. And, finally to all the person(s) who continued to ask why I wanted this degree and never understood the response, “For Me,” showing that this PhD and dissertation journey is dedicated to me, my family, and to my culture.

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Table of Contents

List of Tables	iv
List of Figures	v
Chapter 1: Introduction to the Study.....	1
Background of the Study	2
Problem Statement.....	5
Purpose.....	6
Research Questions.....	7
Theoretical Foundation	13
Nature of Study.....	14
Definitions.....	15
Assumptions.....	17
Scope and Delimitations	17
Limitations	18
Significance.....	18
Summary	20
Chapter 2: Literature Review.....	22
Strategy for Searching the Literature.....	23
Theoretical Foundation	24
Effort–Reward Imbalance Theory	24
Person–Environment Fit Theory.....	25
Literature Review Related to Key Variables and Concepts.....	26

Burnout History	26
Transformational Leadership History	28
Evolution of the African American Holiness Pentecostal Denomination	31
Role of Clergy.....	32
Summary and Conclusion.....	35
Chapter 3: Research Method.....	37
Research Design and Rationale	37
Research Questions.....	39
Methodology.....	46
Population	46
Sampling Procedures	46
Procedures for Recruitment, Participation, and Data Collection.....	48
Instrumentation and Operationalization of Constructs	52
Independent Variable.....	53
Dependent Variable	53
Validity and Reliability.....	54
Data Analysis Plan.....	55
Threats to Validity	57
Ethical Issues	58
Summary.....	58
Chapter 4: Results.....	60
Data Collection	60

Reliability Analysis.....	61
Results	62
Descriptions of the Sample.....	62
Tests of Normality.....	64
Hypothesis Testing.....	69
Summary.....	87
Chapter 5: Discussion, Conclusions, and Recommendations.....	89
Interpretations of Findings.....	89
Research Question 4.....	90
Research Question 5.....	91
Research Question 6.....	92
Research Question 10.....	93
Interpretation of the Theoretical Framework.....	94
Limitations of the Study.....	95
Recommendations.....	96
Implications for Positive Social Change.....	97
Conclusion.....	99
References.....	101
Appendix A: Survey Demographics Questions.....	111
Appendix B: Permission Granted to Use MBI-HSS.....	113
Appendix C: Permission Granted to Use MLQ.....	115

List of Tables

Table 1. Factors of Internet Survey.....	49
Table 2. MLQ 5X Transformational Characteristics, Scale, and Items.....	53
Table 3. Results from Reliability Analysis Using Cronbach's Alpha	61
Table 4. Demographic Characteristics of the Sample.....	63
Table 5. Descriptive Statistics for the Variable of the Study.....	64
Table 6. Results from the Shapiro-Wilk Tests of Normality	69
Table 7. Summary of the Results from Hypothesis Testing Using Bivariate Correlation Analyses	86

List of Figures

Figure 1. MLQ 5X Leadership Characteristics and Scales.....	50
Figure 2. Histogram of Emotional Exhaustion	66
Figure 3. Histogram of Depersonalization.....	66
Figure 4. Histogram of Personal Accomplishment.....	67
Figure 5. Histogram of Idealized Influence Attributed.....	67
Figure 6. Histogram of Idealized Influence Behavioral.....	67
Figure 7. Histogram of Inspirational Motivation.....	68
Figure 8. Histogram of Intellectual Stimulation	68
Figure 9. Histogram of Individualized Consideration	69
Figure 10. Scatter Plot of Emotional Exhaustion Versus Idealized Influence Attributed	70
Figure 11. Scatter Plot of Emotional Exhaustion Versus Idealized Influence Behavioral	72
Figure 12. Scatter Plot of Emotional Exhaustion Versus Inspirational Motivation	73
Figure 13. Scatter Plot of Emotional Exhaustion Versus Intellectual Stimulation.....	74
Figure 14. Scatter Plot of Emotional Exhaustion Versus Individualized Consideration..	75
Figure 15. Scatter Plot of Depersonalization Versus Idealized Influence Attributed.....	76
Figure 16. Scatter Plot of Depersonalization Versus Idealized Influence Behavioral.....	77
Figure 17. Scatter Plot of Depersonalization Versus Inspirational Motivation	78
Figure 18. Scatter Plot of Depersonalization Versus Intellectual Stimulation	79
Figure 19. Scatter Plot of Depersonalization Versus Individualized Consideration	80
Figure 20. Scatter Plot of Personal Accomplishment Versus Idealized Influence Attributed	81

Figure 21. Scatter Plot of Personal Accomplishment Versus Idealized Influence
Behavioral 82

Figure 22. Scatter Plot of Personal Accomplishment Versus Inspirational Motivation... 83

Figure 23. Scatter Plot of Personal Accomplishment Versus Intellectual Stimulation 84

Figure 24. Scatter Plot of Personal Accomplishment Versus Individualized Consideration
..... 85

Chapter 1: Introduction to the Study

In the United States, clergy serve as nonprofit managers and leaders. Previous scholars have identified a connection in the collaboration of church and the clergy's role as accelerators of change with religion and public policy. Churches are faith-based organizations that often form partnerships with the public sector in order to best offer services to the community (Kennedy & Bielefeld, 2002). The responsibilities of modern clergy members have expanded far beyond their traditional focus of the congregation's connection to religion. Their roles in promoting social justice and the connection between government and community requires a high level of leadership (Proeschold-Bell et al., 2015). This has identified a significant impact on community change within Black churches and Black clergy (Brunson et al., 2015).

Despite their important role, in recent years, 40% of surveyed American clergy reported experiencing stress, exhaustion, and considering abandoning their ministry roles due to burnout (Kumar, 2014). Clergy specifically have described that burnout results from internal and external systemic factors (Grosch & Olsen, 2000). Clergy burnout is a growing concern in human service work systems, as it affects both physical and psychological aspects of the workplace (Maslach, 2016). Over 1,500 clergy leave their ministry duties each month; 80% of these are discouraged with the ministry role, whereas 50% transition to another career path whenever possible (Thompson, 2014). Clergy roles include preacher, deliverer of rituals and sacraments, pastor, teacher, organizer, and administrator, and the transition between such roles can result in overload in the expectation presented by the individuals they serve, creating a vulnerability (Adams et

al., 2017). Clergy, whose struggles with role identity may lead to an abandonment of their position, may further result in feelings of shame and guilt (Crosskey et al., 2007).

Researchers studying burnout, however, have given minimal consideration to the clergy profession (Carter, 2013; Francis et al., 2017; Robbins & Francis, 2014) and even less attention to the burnout among African American clergy within the Holiness Pentecostal denomination. There is a need to address the influencing factors of burnout to explore psychological and spiritual variables among clergy (Rossetti & Rhoades, 2013). The potential impact to social change is based on the concern of burnout factors that may influence clergy leaders' spiritual well-being as a topic that is needs more religious research (Miles & Proeschold-Bell, 2013).

In the remainder of this chapter, I provide an overview of the study. Chapter 1 includes the following sections: a summary of the study's applications of burnout for clergy, problem statement, purpose of the study, research questions, theoretical framework, nature of study, key definitions, assumptions, scope, delimitations, limitations, and significance of the study. In Chapter 2, I present a review of the literature related to this topic. In Chapter 3, I discuss the methodology in greater depth.

Background of the Study

The reflection of burnout as an employee component within an individual's professional roles has a large amount of research but is limited within the role of clergy. The term of burnout is mostly frequently analyzed by the Maslach Burnout Inventory (MBI), which was initially created in 1981 (Maslach & Jackson, 1981). There is scholarly interest in the phenomenon of burnout, but little has been confirmed about burnout as a

theory. The MBI instrument aims to measure burnout and its effects on brain, health, and the other people surrounding the individuals experiencing burnout. MBI includes subscales of emotional exhaustion (EE), depersonalization (DP), and personal accomplishment (PA) as factorial structures to identify the existence of burnout.

The concept of burnout can also be viewed based on an individual's work environment and support system, which includes several factors influential to burnout and/or transformational leadership. The Barna Group (2017) described the support system as a crucial component within a clergy's environment, which is ever-changing based on self-leadership, church leadership, and cultural leadership. The clergy's principle of theology and the religious practices required to engage their congregation can sometimes be described as a contradicting experience for clergy and congregates. The congregation is one element of the support system, which can shift the focus of burnout as a consequence toward a process of recovery from burnout (Ahola et al., 2017). One in three pastors are at risk for burnout (The Barna Group, 2017). Burnout has the potential for causing more clergy transitioning out of ministry, but there is a lack of specific research on burnout and transformational leadership within the Holiness Pentecostal denomination.

Regarding the concept of transformational leadership, the Multifactor Leadership Questionnaire (MLQ) enables researchers to analyze a psychological inventory of leadership styles and their leadership outcomes. The scales of the instrument concepts include transactional leadership, transformational leadership, and passive/avoidant leadership (Avolio & Bass, 2004). The instrument is not exclusive to a sector type but has

been utilized to investigate the leadership style of a diverse group of leaders in a variety of organizations. The literature review linking transformational leadership and burnout shows little attention to identify a collaboration between the two variables (Hildenbrand et al., 2018). In a variety of articles, researchers have offered evidence of transformational leadership concept within the church and nonprofit organizations (Ferrari & Vaclavik, 2016; Reed & Ferrari, 2017). Transformational leadership offers insight to a leader's ability to transform and empower others to take on a likeness of vision that inspires the individual towards success (Ferrari & Vaclavik, 2016). Clergy often employ a transformational leadership style in order to ensure that implementations reflect the needs of their congregation.

Leadership style is a contributing factor in clergy's ability to lead their congregation in a given direction, particularly when elements of political change are present. Clergy leaders that are recognized worldwide can impact the local congregations support of policy establishment or change. The relationships between U.S. presidents and clergy leaders have influenced their communities' commitment to social justice; this was recently seen in President Trump's current appointment of a pastor as the executive director of prisoner reentry efforts. Clergy's roles and demand by public as leaders follow a concept expressed as "performance beyond expectations," which can result in either the reduction or enhancement of burnout (Hildenbrand et al., 2018, p. 31). In the United States, clergy serve as managers and leadership of nonprofit organizations, and many have reported burnout and leaving the profession (Kumar, 2014; Thompson, 2014). However, research has not addressed burnout related to the clergy, especially among

African American clergy within the Holiness Pentecostal denomination, which is what this study addressed.

Problem Statement

This study addressed the lack of research exploring the factors that influence the burnout of clergy within the African American Holiness Pentecostal denomination as their roles expand to include religion and public policy. There is evidence that the expectations of clergy in any denomination are viewed with an elevated standard that requires their constant ministering to people in need, resulting in a lack of tangibles (Rossetti & Rhoades, 2013). For clergy, motivation is a tangible, as they try to continue in their mission to minister and lead the people and can have rejuvenation periods by taking time off without penalty in their management of the church as a nonprofit organization. One tangible for clergy is the ability to have periods of rejuvenation when not in required scheduled duties such as being in (i.e., sermons, bible studies, communion, etc.). Though clergy are required to minister to their congregation during specific times, the congregation also expects them to be available whenever they have an individual need such as sickness, marital problems, and pastoral counseling. Clergy disappointment may result from poor management between personal and professional well-being (Jacobson et al., 2013). With the church being identified as a nonprofit organization and the clergy in a leadership role within the church, the connection to public policy administration is evident. As reflected in literature on street-level bureaucrats, clergy are advocates within the structure by providing “public goods and services directly to the public” through their ability to influence within the pressures of

society and congregational needs (Shim et al., 2015, p. 564). This study was based on the findings of previous researchers who identified clergy burnout as a concern for psychological and physiological health and satisfaction within individual leadership roles (Carter, 2013; Francis et al., 2017; Robbins & Francis, 2014).

Purpose

The purpose of this quantitative study was to analyze the factors that lead to clergy burnout within the African American Holiness Pentecostal denomination by exploring the relationship between burnout and transformational leadership. My analysis of this issue offers insight into clergy burnout for the African American Holiness Pentecostal denomination to identify potential strategies to alleviate the attrition of burnout and offer clergy resilience to continue in the profession. Studies of this nature may identify coping mechanisms that contribute to the decrease of clergy dismissing their ministry roles (Visker et al., 2017). Improvements to work orientation can give definition to clergy's well-being and satisfaction on the job (Tervo-Niemela, 2016). In this study, I analyzed the influence of transformational leadership style (i.e., the independent variable) on factors related to clergy burnout (i.e., the dependent variable). No researchers have addressed the perceptions of African American clergy within the Holiness Pentecostal denomination regarding the influence of the transformational leadership style on clergy burnout. I aimed to identify strategies to alleviate potential burnout with work overload within this profession (see Shim et al., 2015), analyze the factors that influence burnout, and provide insight to the assumptions about transformational leadership styles in relation to burnout.

Research Questions

The overarching research question asked: What, if any, correlation is there between the level of burnout—defined by EE, DP, and PA—and clergy’s self-perception of their transformational leadership style among African American clergy within the Holiness Pentecostal denomination? The following specific research questions guided this study:

Research Question 1: What, if any correlation is there between the level of EE and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_01 : There is no correlation between the level of EE and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a1} : There is a correlation between the level of EE and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 2: What, if any correlation is there between the level of EE and the self-perceived level of the idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_02 : There is no correlation between the level of EE and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a2}: There is a correlation between the level of EE and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 3: What, if any correlation is there between the level of EE and the self-perceived level of the inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H₀₃: There is no correlation between the level of EE and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a3}: There is a correlation between the level of EE and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 4: What, if any correlation is there between the level of EE and the self-perceived level of the intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H₀₄: There is no correlation between the level of EE and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a4}: There is a correlation between the level of EE and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 5: What, if any correlation is there between the level of EE and the self-perceived level of the individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_{05} : There is no correlation between the level of EE and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a5} : There is a correlation between the level of EE and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 6: What, if any correlation is there between the level of DP and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_{06} : There is no correlation between the level of DP and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a6} : There is a correlation between the level of DP and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 7: What, if any correlation is there between the level of DP and the self-perceived level of the idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H₀7: There is no correlation between the level of DP and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_a7: There is a correlation between the level of DP and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 8: What, if any correlation is there between the level of DP and the self-perceived level of the inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H₀8: There is no correlation between the level of DP and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_a8: There is a correlation between the level of DP and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 9: What, if any correlation is there between the level of DP and the self-perceived level of the intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H₀9: There is no correlation between the level of DP and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_a9: There is a correlation between the level of DP and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 10: What, if any correlation is there between the level of DP and the self-perceived level of the individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H₀10: There is no correlation between the level of DP and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_a10: There is a correlation between the level of DP and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 11: What, if any correlation is there between the level of PA and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H₀11: There is no correlation between the level of PA and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_a11: There is a correlation between the level of PA and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 12: What, if any correlation is there between the level of PA and the self-perceived level of the idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_0 12: There is no correlation between the level of PA and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_a 12: There is a correlation between the level of PA and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 13: What, if any correlation is there between the level of PA and the self-perceived level of the inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_0 13: There is no correlation between the level of PA and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_a 13: There is a correlation between the level of PA and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 14: What, if any correlation is there between the level of PA and the self-perceived level of the intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination?

*H*₀14: There is no correlation between the level of PA and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

*H*_a14: There is a correlation between the level of PA and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 15: What, if any correlation is there between the level of PA and the self-perceived level of the individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination?

*H*₀15: There is no correlation between the level of PA and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination.

*H*_a15: There is a correlation between the level of PA and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Theoretical Foundation

The theoretical bases of this study were the effort–reward imbalance (ERI) theory and person–environment fit theory. These two theories allow for an exploration and analysis of individual job satisfaction and well-being between social and psychological factors (Chirico, 2016; Namini et al., 2010; Siegrist, 2012). The ERI theory indicates that high extrinsic efforts based on job demands, combined with low extrinsic rewards and a lack of appreciation, are associated with burnout (Siegrist, 2012). The theory is used to

investigate the social reciprocity within the perspective of social exchange the expectation that effort should offer reward (Siegrist, 2012). Scholars have applied ERI theory to identify a correlation between clergy's extrinsic efforts and reward to job satisfaction and well-being (Chirico, 2016). The theory of person–environment fit offers insight on the work environment as a contributor to individuals' well-being and motivation to achieve within an occupation (Chirico, 2016; Milliman et al., 2017). The theory indicates a correlation between one's work environment and well-being (Milliman et al., 2017). These theories offer insight to public policy administrators and the leaders of nonprofit organization through the identification of competence areas regarding clergy position expectations and values. More detail on these theories will be provided in Chapter 2.

Nature of Study

To investigate clergy burnout and transformational leadership, I employed a quantitative method with a correlational design. The topic of burnout and its influencing factors on spiritual well-being among African American clergy within the Holiness Pentecostal denomination was specifically explored in the context of the United Holy Church of America (UHCA). As the oldest African American Holiness Pentecostal church, the UHCA consists of 516 churches across 17 districts and 18 territories. The quantitative method allowed me to gain insight by analyzing clergy's experiences of burnout in correlation between transformational leadership styles within their roles as ministers. Correlational designs are nonexperimental in form and descriptive in the measurement of two or more variables (Creswell & Creswell, 2018). The correlation

between two continuous variables was tested using Pearson's correlation coefficient (Creswell, 2009). The responses to a questionnaire distributed to all clergy members of the UHCA offered a small definition of their understanding of burnout and influencing factors on their job satisfaction and transformational leadership styles. A sample size of 44 clergy was justified with a two-tailed alpha level of 0.05, a power of 0.80, and an effect size of 0.30 (Faul et al. 2009); I discuss these parameters further in Chapter 3.

Through this study, I identified the effects of responsibilities and clergy culture on burnout. My use of correlational and regression analysis enabled me to determine whether a relationship exists between clergy burnout and the employment of transformational leadership styles. The independent variables are the following elements of transformational leadership: idealized influence attributed score, idealized influence behavioral score, inspirational motivation score, intellectual stimulation score, and individualized consideration score (Avolio & Bass, 2004). The dependent variables are the burnout constructs of EE, DP, and PA. My overall goal was to identify the presence and strength of a correlation between the levels of burnout and clergy's self-perception of their transformational leadership style.

Definitions

These terms are an important component for the study of clergy burnout and spiritual well-being. I synthesized a variety of scholarly sources while defining these terms for the purposes of the present study.

Burnout: Burnout is a syndrome of three types of feelings, and each MBI version includes three scales to assess these experiences feelings (Maslach, 2016).

Clergy: This term describes an ordained leader and teacher within one or more church bodies.

Congregation: This term represents the entire church body (Paloutzian, 2009).

Depersonalization (DP): The 5-item DP scale measures an unfeeling and impersonal response toward recipients of one's service, care, treatment, or instruction (Maslach, 2016).

Emotional exhaustion (EE): The 9-item EE scale assesses feelings of being emotionally overextended and exhausted by one's work (Maslach, 2016).

Idealized influence attributed: This subscale of the MLQ describes the respondent's ability to build trust (Avolio & Bass, 2004).

Idealized influence behavioral: This measure reflects acts of integrity and focuses on vision/mission (Avolio & Bass, 2004).

Inspirational motivation: This subscale reflects "shared goals and mutual understanding of what is right and important" (Avolio & Bass, 2004, p. 30).

Intellectual stimulation: This measure "involves the intellectual stimulation of associate's' ideas and values" (Avolio & Bass, 2004, p. 30).

Individualized consideration: This measure reflects the ability to "[understand and share] in others' concerns and developmental needs and treating each individual uniquely" (Avolio & Bass, 2004, p. 31).

Lead Bishop: This term describes the role of bishop as an active member of the church who performs leadership duties and within UHCA often serve as pastor and leader.

Personal accomplishment (PA): The 8-item PA scale assesses feelings of competence and successful achievement in one's work with people (Maslach, 2016).

Transformational leadership: Transformational leaders are those with the most influence; they are described as “inspirational, intellectually stimulating, challenging, visionary, development oriented, and determined to maximize performance” (Avolio & Bass, 2004, p. 4).

Assumptions

I assumed that the selected population would provide confirmation that the influential factors of burnout are both social and psychological, with a direct impact on spiritual well-being (Chirico, 2016; Namini et al., 2010; Siegrist, 2012). Another assumption was that the MBI and MLQ instruments would assist in the identification of a relationship between burnout and transformational leadership for African American clergy. I assumed that the participating clergy would offer honesty in their response to survey questions. I also assumed that all clergy understand the concepts of burnout and transformational leadership. The findings of this study have the potential to benefit awareness and coping mechanisms of burnout and encourage/enhance transformational leadership styles.

Scope and Delimitations

The scope of this study was limited to the African American clergy within one region of the Holiness Pentecostal denomination. I selected only participants employed in lead bishop roles in order to understand their perceptions of burnout within the profession. All clergy participants were required to be active in their role and currently

employed. I verified these parameters using a demographic ground sheet as a portion of the survey. The findings of this study do not reflect the experiences of clergy outside of the African American Holiness Pentecostal denomination. This denomination has multiple levels of clergy within the church body, but I did not recruit any participants outside of the lead bishop role. The focus of the study was delimited by the categories of the MBI and the MLQ.

Limitations

The primary limitation of this study was in the analysis of only one denomination: the African American Holiness Pentecostal denomination. This limited my ability to generalize the findings to the overall clergy population because the factors influencing burnout will vary based on the responsibilities of clergy, which vary between denominations. A second limitation was in the use of correlational research in the analysis of two or more variables but lacked the ability to define a causal relationship between the variables (Creswell & Creswell, 2018). A third limitation was the sample size and the recruitment of only the lead bishops in the African American Holiness Pentecostal denomination of the UHCA. Lastly, a limitation of the study was with the support of the UHCA's head bishop that all lead bishops may have felt their participation in the research was not voluntary by their consent to participate but a requirement.

Significance

The findings of this study can benefit the clergy of the African American Holiness Pentecostal denomination. I analyzed the factors of burnout for African American Holiness Pentecostal clergy in order to identify strategies to cope with or alleviate

burnout. I administered the MBI Human Services Survey of Maslach (2016) to understand the aspects of burnout syndrome identified as EE, DP, and lack of PA. I intended to contribute to the existing body of literature regarding the factors that affect clergy as well as provide insight to other denominations who have experienced levels of burnout or dissatisfaction in their ministry duties. I administered the MLQ of Avolio and Bass (2004) to gain insight on an individual's leadership styles to contribute to leadership development for clergy to overcome potential burnout.

The study also assisted in bridging the gap in literature pertaining to the African American Holiness Pentecostal denomination by broadening understanding of why clergy of this denomination experience burnout as related to transformational leadership styles within and management of a nonprofit organization. With churches being viewed as the largest organizations within the nonprofit sector, they can affect the leadership models among clergy (Hansson, 2006). Other stressors are the effects of clergy's leadership within their faith-based organization and the challenges of public legitimization (Malmelin & Malmelin, 2015). With Black clergy, the high demand for their public service to the community is currently being implemented through street pastors. Black clergy have promoted the awareness and enforcement of public law within the community where social injustice has caused a disconnection between police and the community (Johns et al., 2019). My analysis resulted in the identification of specific corrective measures that will enhance the resilience, retention, and leadership of clergy.

Further, the separation of church and state identifies a difference between religion and government. This study has the potential to increase engagement of policy

management within religious institutions as often clergy are asked to assist in the translation of government to their congregation through partnerships, nonviolent approaches to right social injustices and the churches' role in social issues of politics. The provision of political goods can often create undue pressure on clergy to keep their congregation faithful and not be affected by political action (Djupe & Neiheisel, 2018). The First Amendment of the U.S. Constitution grants freedom when concerning religious choice, and it is often intertwined with the concept of "separation between church and state" (National Archives, n.d.). There is no statement in this amendment, however, that express a separation between religion and state. Many presidents have sought the advice of religious leaders to assist in the implications of social change through the development/establishment of new or revised legislation and laws as well as to enhance their election support. President Trump invited powerful African American clergy to visit the White House to assist in his concept of a transparent government to the public (Justice, 2018). Previous researchers have identified a policy to protect clergy in their engagement of policy execution/management; therefore, the issues and resolutions of burnout for clergy can be replicated with the roles of political leaders who are also amongst human service professionals. Finally, the findings of the study may determine the factors that precede clergy burnout and offer tactics that mitigate the loss of spiritual well-being.

Summary

The role of clergy is complex and the societal expectation of their perfection places great pressure on members of this profession. Burnout is a concern within many

professions and is associated with both social and psychological factors. Through this study, I determined the correlation between burnout and transformational leadership by analyzing the extrinsic and intrinsic variables validated by the MBI and MLQ. Having read a variety of literatures on burnout and transformational leadership, I identified that no researchers have addressed the factors of burnout among clergy within the African American Holiness Pentecostal denomination, nor the implications of this burnout for public policy administration, nonprofit management, and leadership. The intended outcomes of this study are to alleviate burnout or minimize its impact through the development of sound transformational leadership.

In Chapter 1, I provided a broad overview into the background of burnout within the clergy profession and specified the linkage between burnout and transformational leadership. The framework of the study showed that the theories are perceived through the individual's comfort in their work environment and levels of appreciation felt. In Chapter 2, I review the history of the African American Holiness Pentecostal church, provide insight into previous research on factors of burnout and transformational leadership, and suggest the applications of these findings for clergy as human service professionals.

Chapter 2: Literature Review

The role of clergy within the 21st century is complex and involves a multitude of responsibilities, which results in a high level of burnout. As public servants, clergy experience levels of stress and exhaustion. Current events have shown that the involvement of clergy in the connection of community and public legitimation is demanding (Malmelin & Malmelin, 2015). Recently, the doors of Black churches have opened beyond their congregation to the surrounding community. Politicians have employed the pastors of such churches to advocate on behalf of public policies of strategic coalitions on social service, political action, and other community initiatives (Pegram et al., 2016). The effectiveness of clergy's roles in ministry depends on their quality of life just as much as on their ability to minister to others, along with their public image. The purpose of this quantitative study was to analyze the factors that lead to clergy burnout within the African American Holiness Pentecostal denomination by exploring the relationship between burnout and transformational leadership. In this study, I analyzed the influential factors of burnout among African American clergy to serve as a basis for future research of burnout with a facet of religious or spiritual denomination.

Previous research on burnout has focused on the human service profession among individuals serving in the role of a physician, law enforcement officer, nurse, social worker, therapist, and employment services worker (Maslach, 2016). This study's uniqueness is in the analysis of the influencing factors of burnout for African American clergy within the Holiness Pentecostal denomination from a public policy lens, where research lacks focus on the clergy profession and burnout (Carter, 2013; Francis et al.,

2017; Robbins & Francis, 2014). The findings of this study can assist in the integration of faith-based and government organizations toward the improvement of all individuals involved in quality of life areas. This requires a greater understanding of one another's limitations of advocacy so clergy are not expected to solve social problems alone but through a partnership of equal weight (Heist & Cnaan, 2016). Another unique feature of the study lies in the combination of the MBI and the MLQ study instruments. The study can assist in the development of future research on African American clergy for a diverse body of religious denominations worldwide.

In Chapter 2, I identify the strategy of literature search in a comprehensive review of literature that offers insight on burnout to understand the phenomenon that many clergy encounter. The literature review consists of burnout and leadership styles in the church environment. The next section focuses on the evolution of the African American Holiness Pentecostal denomination and the UHCA. Next, I provide a theoretical foundation of transformational leadership as it relates to the clergy. The review proceeds to an examination of the ERI theory and person–environment fit theory related to public service professionals. The final section contains evidence of a lack of research on burnout and its influencing factors within the African American clergy population.

Strategy for Searching the Literature

The literature review focused on burnout, clergy burnout, transformational leadership, ERI theory, and person–environment fit theory in the church. The literature sources consisted of scholarly journal articles, dissertations, nonprofit management publications, professional websites, and religious databases. Through Walden and North

Carolina State Universities' libraries, articles were accessed from the following databases: Google Scholar, ProQuest Dissertations and Theses, EBSCO, ERIC, ABI/INFORM, and Sage Premier. The key words that I used to identify sources included *burnout, clergy burnout, clergy, congregation, spiritual well-being, well-being, servant leadership, transformational leadership. African American clergy (e.g., minister, bishops, pastors), African American Holiness Pentecostal, public service professionals, nonprofit, Maslach Burnout Inventory (MBI), and Multifactor Leadership Questionnaire (MLQ).*

Theoretical Foundation

Effort–Reward Imbalance Theory

Previous researchers have attempted to discover whether there was a connection between work-related stress and health conditions (Miles & Proeschold-Bell, 2013). This was a topic of concern with the clergy profession as it comes with demands that may lead to elevated levels of stress. Researchers define ERI theory as a relationship between stress and health in the work environment (Miles & Proeschold-Bell, 2013; Weiß & Süß, 2014). This has been used in multiple studies to describe the health of clergy based on the external demands that their congregation can have on professional and health outcomes. ERI theory shows an individual's measure of demands, both extrinsic and intrinsic, with absence of reward (Miles & Proeschold-Bell, 2013). Extrinsic demands for clergy can be identified by workload in comparison to resources available. For clergy it is reflected by the expectations of the congregation and their need for a problem solving by the clergy. Intrinsic demand is the level of commitment to work with self-inflicted guilt of always feeling they need to do more and questioning the confirmation of their call to minister

(Miles et al., 2013). Rewards can be identified in monetary form, acceptance by other clergy, and/or status control. Status control is predicted by the relationship with one's congregation and acceptance by peers. The application of ERI theory is to highlight implications of the clergy's health (i.e., stress), burnout, and leadership.

A review of the literature on ERI theory showed no existing focus on the concept of burnout. ERI theory has identified stress as a health issue and researchers have implied that stress is a factor of burnout (Maslach & Leiter, 2016). In relationship to transformational leadership, ERI theory has been researched on a minimal scale. For example, Weiß and Süß (2014) determined that there was not a negative relationship between ERI and transformational leadership. The implications of findings for ERI theory and transformational leadership may offer opportunities to optimize health and work–life balance (Weiß & Süß, 2014).

Person–Environment Fit Theory

The role of clergy encompasses a level of support for their congregation and the community. The level of support is significant and comes at a cost of time, physical, and/or mental health (Case et al., 2019). Mental health is defined as stress related to clergy's personal behaviors and attitudes with the level of work in relation to their overall well-being (Case et al., 2019; Milliman et al., 2016; Namini et al., 2010). Person–environment fit theory was developed to identify whether a relationship exists among people, their environment, well-being (Milliman et al., 2017; Chirico, 2016). The theory has been utilized in multiple meta-analyses, with some specifically focused on jobs in a religious setting (Milliman et al., 2016; Namini et al., 2010). The implications of person–

environment fit theory within religious organizations is focused on the humanistic aspect of work for the individual (Lavine et al., 2014 cited by Millimam et al., 2016). Work environment is identified by clergy as a place where they sense a connection to community and can observe stressors based upon their role in the fulfillment of others needs (i.e., congregation members).

ERI theory and person–environment fit theory supported this study’s focus on clergy’s roles with the acknowledgment of their environment and as individuals perpetuated in society by the expectation of their religious obligations. ERI and person–environment provided insight to this study with the examination of influential factors for Black clergy.

Literature Review Related to Key Variables and Concepts

Burnout History

Evolution of Burnout Theory

The term *burnout* is often connected with an individual’s work habits. Scholars have commonly defined burnout using five areas of responsibility by MBI initially established in 1981 (Maslach & Leiter, 2016). The human services profession is composed of individuals in public sector and nonprofit organizations responsible for other human’s well-being like nurses, social workers, health aides, clergy, enforcement agents, and others assisting in the development and stability of human life (Maslach & Leiter, 2016). These introductions of burnout suggest its appearance in human responsibility where levels of work and emotion create demands and stressors for individuals in a variety of professional careers, but particularly those in human services.

Background of Maslach Burnout Inventory. The MBI was created and updated to reinforce the theory of the phenomenon of burnout (Maslach & Jackson, 1981; Maslach & Leiter, 2016). The MBI is one of the main instruments to assess burnout. Researchers define burnout as a syndrome composed of three feelings in the variety of MBI versions. Burnout is measured by the three levels of the MBI: EE, DP, and PA. The MBI versions include foci on a diverse group of professionals from human services: medical personnel, educators, students, and in general. The focus areas for the literature review are mainly the human services version of MBI-HSS and the generic version of MBI to gain insight about burnout in a broad spectrum.

The review of literature identified the human services version of the MBI-HSS as the most utilized version of the MBI research instruments. The human services survey is an identifier of professionals that have unique interacting with clients (Maslach & Leiter, 2016). The uniqueness of the professional engagement with clients is centered around their issues among areas of life that may be psychological, social, or physical. Human service professionals experience burnout as an extension of what is called workplace burnout as a global phenomenon that can be identified as either personal or in relation to others (Schaufeli et al., 2009, as cited in Jugdev et al., 2017). Human service professionals encounter stressors that may lead to burnout when their professional needs do not match the continuously evolving demands of their job.

The MBI-HSS consists of 22 questions about respondents' job responsibilities and the clients with which they work (Maslach & Leiter, 2016). The core dimensions of burnout in the MBI-HSS version are:

1. EE assesses feelings of being emotionally overextended and exhausted by one's work
2. DP measures an unfeeling and impersonal response toward recipients of one's service, care treatment, or instruction, and
3. PA assesses feelings of competence and successful achievement in one's work with people. (Maslach & Leiter, 2016, p. 15)

The findings suggest that when MBI-HSS was used that the three scales display higher scores within the areas of EE and DP and reflect lower scores in PA and confirming that an individual is experiencing higher levels of burnout (Jugdev et al., 2017; Maslach & Leiter, 2016; Rittschof & Fortunato, 2016). MBI-HSS has given evidence and validation as an instrument capable of measuring whether there is an existence of burnout in the profession of human service providers (Rittschof & Fortunato, 2016).

Transformational Leadership History

Foundation of Transformational Leadership

Research on transformational leadership was evident in the professional environment of human service providers. Minimal evidence was presented in cross-reference with the term burnout and directly correlated with the role of clergy.

Transformational leadership engages the leader as a motivator of others and encourages individuals to exceed all expectations when on the job (Bass, 1985 as cited in Rittschof & Fortunato, 2016). Three literatures that provided linkage between transformational leadership and clergy, suggesting that there is evidence of transformational leadership as

an effective strategy for clergy in the presentation of religious content to their congregation (Fee, 2018).

Transformational leadership offers four dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Avolio et al., 2004; Weiß & Süß, 2014). Idealized influence is where leaders are admired and identified as trustworthy based on their attributes and behaviors displayed to their members or followers. Inspirational motivation is when camaraderie or unity is defined by the leaders ability to introduce vision and or goals which challenger and motivate followers towards a teamwork oriented environment. Intellectual stimulation is the component of transformational leadership where leaders encourage followers to be innovative and creative in their approach to problem-solve and identify true solutions. And finally, individualized consideration is exerted by a transformational leadership such as clergy in their ability to show care for their congregation and community members and viewed as teaching/coaching to assist others in the development and abilities to transition through the consistent changes/challenges of life and choice.

These dimensions give an in-depth look into to transformational leadership through a lens of the leader's characteristics that model for an individual as a coach and mentor (Weiß et al., 2014), which can also describe the roles of clergy. Avolio and Bass (2004) established an instrument that gives insight to the multiple avenues of leadership to capture the leader's perception of their leadership style and/or the leader's perception of their leadership effectiveness or lack thereof. The MLQ instrument measures

participants' tendency to employ transformational, transactional, and passive/avoidant leadership styles (Avolio et al., 2004).

Multifactor Leadership Questionnaire. The MLQ is a 45-item instrument based on Bass's Full Range of Leadership Model (Rittschof & Fortunato, 2016). The questionnaire has two versions of self-rating forms for the leader and rater, where individuals rate the leader. MLQ assesses the observation of leadership behaviors represent through the leadership styles of transformational, transactional and laissez-faire. The advantages of MLQ is its full view of the perceptions of leadership, easy of understanding, adaptability for usage amongst a variety of organizational staffing level and offers users ability to identify and develop their leadership style (Avoli et al., 2004).

MLQ's full range leadership model offers components to leadership with five I's of transformational leaders as an idealized influence, attributes and behaviors, inspirational motivation, intellectual stimulation, and individual consideration. The model then transitions to transactional leadership (i.e., contingent reward and management by-exception); passive/avoidant behavior (i.e., management by-exception and laissez-faire); and outcomes of leadership (i.e., extra effort, effectiveness, and satisfaction with the leadership).

MLQ and MBI instruments have been used in conjunction in several studies to offer insight into transformational leadership and burnout. Human services professionals identified as transformational leaders, particularly those within child protective services, can promote positive change; but challenges of the job often cause an increase in stress leading to job burnout (Rittschof and Fortunato, 2016). Through a review of literatures

few researchers have used the MLQ and MBI instruments to determine the correlation between leadership style/behaviors and burnout (Kanste, 2008; Rittschof & Fortunato, 2016). Indicating a gap in research to identify and validate the factors that influence leadership and burnout.

Evolution of the African American Holiness Pentecostal Denomination

Background of the Denomination

The African American Holiness Pentecostal denomination was formulated in the mid-19th century in an era called the Holiness movement, which was a reform of Methodism (Schneider, 2004). The movement was founded as an approach to religion to utilize pure faith to obtain a closer relationship with God. Holiness is a Greek term meaning “sanctified or set apart,” and Pentecostalism is the foundation of the Holiness movement where the focus is Spirit baptism which focuses on the evidence of spirit through speaking in tongue (Schneider, 2004, p. 282). The movement developed into the UHCA, the oldest Holiness Pentecostal church in the world.

Transition to the United Holy Church of America

Prior to being identified as the UHCA, it was known as the National Holiness Association, which was the foundation for multiple denominations from 1867 to 1887. The UHCA emerged in 1886, with the initial meeting of the church occurring on the first Sunday in May in Method, North Carolina (Gregory, 2000, p. 1; Turner, 2006, p. 20-21). UHCA is composed of 516 churches, 17 districts, eight territories, and over 50,000 members, with its headquarters in Greensboro, North Carolina, and its mission is:

to promote Christian doctrine, values, and fellowship for the purpose of extending holiness throughout the world through the teaching and preaching of the word of God and establishing programs and activities which minister to the temporal as well as spiritual needs of humankind" (UHCA, n.d., para. 3).

The UHCA was set forth to implement appropriate and progressive organization structures and "bear witness to the Lordship of Jesus Christ in obedience to His Great Commission" (UHCA, n.d., para. 4).

Role of Clergy

Clergy often enter their role fully aware of the high expectations of themselves but optimistic about their ability to guide a mass to religion (Grosch, 2000). With a high-demand position like clergy, as with human services profession, burnout is often anticipated (Adams et al., 2017; Grosch, 2000; Rossetti & Rhoades, 2013). Burnout results when one experiences stress for a significant duration (Hildenbrand et al., 2018). Clergy, however, rarely wish to contemplate the thought of being burned out from serving their role as advocates for their congregation. Researchers have suggested that clergy burnout results when ministerial efforts are perceived as ineffective and appreciation is lacking (Grosch, 2000). Burnout in the human services profession is attributed to one's self-perception, which can be inspected through the lens of transformational leadership in the clergy's ability to influence their congregation towards religion (Adams et al., 2017; Grosch, 2000; Hildenbrand et al., 2018).

Burnout and transformational leadership are impacted by the individual's perception of job satisfaction and their ability to help and empower others (Hildenbrand

et al., 2018). The combination of the two factors, burnout and transformational leadership, give clergy an opportunity to transform a congregation as supporters of their position/roles to make burnout invisible (Hildenbrand et al., 2018). The demand and drive to meet the multifaceted demands of the clergy while avoiding burnout factors may come from one's leadership style—specifically, the transformational style.

Role of African American Clergy in Public Policy Administration. The clergy of multiple denominations display characteristics of leadership. Clergy often serve as a connector to community development, social justice, and public law (Brunson et al., 2015; Miles & Proeschold-Bell, 2013). Public officials, including presidents, commonly employ clergy to assist with the presentation of policy and serve as an information source for new public policies (Brunson et al., 2015; Kennedy & Bielefeld, 2002; Pegram et al., 2016). Black churches have often been viewed as community advocates, creating the opportunity for partnerships between church and government (Brunson et al., 2015; Pegram et al., 2016). The role of human services professionals, like clergy, as street-level bureaucrats who are providers of "public goods and services to the public directly" (Shim et al., 2015, p. 2). Scholars have suggested that faith-based organizations are essential to the implications needed to motivate change in laws of public policy (Kennedy & Bielefeld, 2002; Malmelin et al., 2015).

Religion and the role of clergy have long been implicated as a component of American history. Government policies and politicians have integrated religion and clergy to connect community and government. The presence of religion is seen early in the 1956 declaration where Americans adopted a motto of "In God We Trust" (Butters,

2015). And, again in the 19th century collaboration between government officials and black clergyman when President Abraham Lincoln invited five freed black clergymen to the white house to participate in an discussion on the emancipation (Gates, 2021). This meeting showed the political members awareness of the role and influence black clergy aide in bridging the gap between government and their congregations identified as the black community. The black community had a trust in the leaders of the black church as they utilize the church as a place of worship, debate and understanding of world concerns and issues. Further of government policies or law is shown historically when black clergymen were tasked with educating their male congregation members about the fifteenth amendment, which gave them the right to vote as black men (Gates, 2021, Callahan, et al., 2019). Gates (2021) describes the church for black Americans as offering a whole life experience.

The role of African American churches and clergy as advocates of community protective factors, strengthening sources to neighborhood socialization, and promoters of public policy (Brunson et al., 2015). Barna Group (2021) defined political powerlessness felt in the Black Americans of the black church from 1996-2021 with 2 in 3 confirming that the black church offers easy when political and social issues arise. The researcher's survey results identified a connection for the black population between church engagement, and political and social issues. The connection was especially evident in responses where the black population express the church as an autonomous space where the clergy and congregation are offer vision and encouragement. Especially in a historical climate of tension with past civil rights policy establishment and current racial

inequalities. Strategies for government to obtain the assistance of faith-based organizations and its clergy offer more support to the church by government sources and to the government by clergy as mediators to the community when support was needed for revised or new policies (Kennedy and Bielefeld, 2002, Shim, et al., 2015).

Summary and Conclusion

In the current literature review, I synthesized previous researchers' insights and analyses on burnout, transformational leadership, religious denomination, the theories of ERI and person-environment fit theory, and the roles of clergy specifically African American, and public administrators. The issues of burnout among clergy profession as human services providers and the church as a nonprofit organization were examined through studies on the MBI and the MLQ that revealed a relationship between burnout and transformational leadership in the human services profession (Fee, 2018; Rittschof & Fortunato, 2016).

The literature review showed despite the variety of research on the impacts of burnout for a diverse sector of professions and roles of the clergy, there is limited research on African American clergy and burnout. Previous scholars have performed similar studies on Catholic clergy and the pressures of their roles and responsibilities on them and their congregations. This indicates the need for similar research based on the reflection of African American clergy of denominations beyond the base of the Catholic religion. While there have been greater activity of research between other churches and politics there is no real relevance towards the African American Holiness Pentecostal denomination because it has evolved out of slavery to survive through Jim Crow and

even the lesser religion for African American protestant faith such as Baptist and Methodist. The history of other organized religions in the United States does not offer help to understand the history of development of the African American Holiness Pentecostal denomination. Previous literature dominantly stemmed towards connecting politics with organized religions for predominately-white individuals such as Catholic. In addition, minimal research in the area of African American religion and the connection of its clergy administration and public policy development and implementation. To show evidence that the role of leadership by clergy in the church is complex and unlike the model of a traditional nonprofit organization, further confirming the need for more in-depth investigation on the factors of influence on burnout for African American clergy.

Through this literature review, I presented insight into the existing literature on burnout and transformational leadership exhibited by human service professionals with an emphasis on the clergy. Clergy need to understand how a leadership style like transformational leadership impact an African American clergy's discovery of ways to deal with or alleviate burnout and its influence factors. Chapter 3 provides the research design and the rationale for its selection. The methodology description also includes discussions of the study's population, sampling, recruitment, instrumentation, and threats to validity.

Chapter 3: Research Method

The purpose of this quantitative study was to analyze the factors that lead to clergy burnout within the African American Holiness Pentecostal denomination by exploring the relationship between burnout and transformational leadership. A correlational design gave insight to the study variables of burnout (i.e., the dependent variable) and transformational leadership (i.e., the independent variable). This chapter introduces the research methodology. The chapter's layout includes the research design and rationale, methodology, population, sampling procedures, data collection, ethical procedures, and threats to validity. In Chapter 3, I also discuss the research questions and hypotheses to validate my selection of a correlational design.

Research Design and Rationale

This quantitative correlational design was centered on determining the influential factors that lead to burnout among African American Holiness Pentecostal clergy. The research involved the examination of identifiers to determine whether a relationship exists between transformational leadership and burnout. The study's analysis could have been conducted using various methods, from qualitative to quantitative or mixed method. To best quantify a possible relationship between the two variables transformational (independent) and burnout (dependent), however, a quantitative correlational design was used. The quantitative research approach is valid when researchers seek to determine whether a relationship exists between two or more variables (Creswell, 2013). Quantitative analysis involves numerical data and cause-and-effect relationships between variables (Burns et al., 2015, as cited in Bloomfield & Fisher, 2019). Quantitative

researchers often test a null hypothesis that assumes that there is no relationship between the dependent and independent variables. The statistical evidence and analyses justify whether this hypothesis is accepted or rejected. Quantitative research offers the ability to generalize the findings beyond the sample population. Among all the quantitative approach methods, correlational designs are used to investigate whether a relationship exists with two or more variables: positive correlation, negative correlation, and no correlation (Bloomfield & Fisher, 2019). The quantitative approach with a correlational design allowed me to analyze multiple variables and suggest causal relationships (see Creswell, 2009).

Along with the correlational design, I reviewed the possible use of grounded theory with a qualitative research approach. The strategy to analyze a topic based on theory in interaction with individual perception in qualitative differs from quantitative research due to the stages needed to collect data and compare with categories to interpret similarities among the different groups (Creswell & Creswell, 2018). Qualitative research methods are used to explore the participants based on their knowledge. The study participants can express experiences or views through open-ended questions to explain and identify patterns based upon a particular theory. Grounded theory is the study of a concept to observe a general implication. Although a grounded theory approach offers a theory on behavioral processes through coding, concept development, and comparison among data (Creswell, 2013), the approach has no true standard to identify categories with data collected. I did not select the qualitative research method using grounded theory because I did not limit research to determine data categories. I was not confident in my

ability as a researcher to assess when categories were saturated to identify whether the theory's details were sufficient (Creswell, 2013). I determined that a correlational design is the best approach to analyze the factors that influence burnout among African American Holiness Pentecostal clergy and to determine whether a relationship exists between burnout and transformational leadership.

Research Questions

The overarching research question asked: What, if any, correlation is there between the level of burnout—defined by EE, DP, and PA—and clergy's self-perception of their transformational leadership style among African American clergy within the Holiness Pentecostal denomination? The following specific research questions gave the study guidance:

Research Question 1: What, if any correlation is there between the level of EE and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H₀1: There is no correlation between the level of EE and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_a1: There is a correlation between the level of EE and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 2: What, if any correlation is there between the level of EE and the self-perceived level of the idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_02 : There is no correlation between the level of EE and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_a2 : There is a correlation between the level of EE and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 3: What, if any correlation is there between the level of EE and the self-perceived level of the inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_03 : There is no correlation between the level of EE and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_a3 : There is a correlation between the level of EE and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 4: What, if any correlation is there between the level of EE and the self-perceived level of the intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H₀₄: There is no correlation between the level of EE and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a4}: There is a correlation between the level of EE and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 5: What, if any correlation is there between the level of EE and the self-perceived level of the individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H₀₅: There is no correlation between the level of EE and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a5}: There is a correlation between the level of EE and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 6: What, if any correlation is there between the level of DP and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H₀₆: There is no correlation between the level of DP and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a6}: There is a correlation between the level of DP and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 7: What, if any correlation is there between the level of DP and the self-perceived level of the idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H₀₇: There is no correlation between the level of DP and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a7}: There is a correlation between the level of DP and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 8: What, if any correlation is there between the level of DP and the self-perceived level of the inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H₀₈: There is no correlation between the level of DP and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a8}: There is a correlation between the level of DP and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 9: What, if any correlation is there between the level of DP and the self-perceived level of the intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_09 : There is no correlation between the level of DP and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_a9 : There is a correlation between the level of DP and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 10: What, if any correlation is there between the level of DP and the self-perceived level of the individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_010 : There is no correlation between the level of DP and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_a10 : There is a correlation between the level of DP and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 11: What, if any correlation is there between the level of PA and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_{011} : There is no correlation between the level of PA and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a11} : There is a correlation between the level of PA and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 12: What, if any correlation is there between the level of PA and the self-perceived level of the idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_{012} : There is no correlation between the level of PA and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a12} : There is a correlation between the level of PA and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 13: What, if any correlation is there between the level of PA and the self-perceived level of the inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_{013} : There is no correlation between the level of PA and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a13} : There is a correlation between the level of PA and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 14: What, if any correlation is there between the level of PA and the self-perceived level of the intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_{014} : There is no correlation between the level of PA and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a14} : There is a correlation between the level of PA and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Research Question 15: What, if any correlation is there between the level of PA and the self-perceived level of the individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination?

H_{015} : There is no correlation between the level of PA and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination.

H_{a15} : There is a correlation between the level of PA and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination.

Methodology

Population

The population included active clergy in the African American Holiness Pentecostal denomination of the UHCA. The population represented 516 churches within 17 districts and 8 territories. The active clergy were identified, as bishops will be accessible by their email addresses, available through the UHCA's online directory, and their access to broadband Internet. A convenience sample selection of active clergy of the UHCA were eligible to participate in the study. The study's estimated population size were defined by the 516 churches, which produced a sample size of 44 active bishops.

Sampling Procedures

The target population included all active clergy listed in the organization's directory in a position of bishop amongst the UHCA of the African American Holiness Pentecostal denomination. These clergy members reflect an array of experience and years of service to the ministry. The sampling frame was defined by the clergy's directory amongst 516 churches of the UHCA, whose staff directory provided their contact information. Southeastern District (1), New England District (1), and Southern District-Henderson (2).

I used sampling strategy of the convenience sampling method. Convenience sampling was appropriate for samples based on convenience as a nonprobability or nonrandom sampling (Etikan et al., 2016). Convenience sampling is unique in its ability to be utilized in both quantitative and quantitative studies (Etikan et al., 2016).

Although relatively faster than other methods, a limitation of this method is the risk of under- or overrepresenting a particular population (Etikan et al., 2016; Lopez & Whitehead, 2013). Using a nonprobability sampling method like convenience sampling, which has an identical weakness, this method cannot summarize the sample population (Etikan et al., 2016). Although the population could have been generalized using a random or systemic sampling method, the target population size of 44 active bishops would have imposed a limitation of the sample size. Although convenience sampling may present a higher bias (Etikan et al., 2016), this method was used as an appropriate illustration of active clergy in the African American Holiness Pentecostal denomination and UHCA.

I performed the power calculations to determine the minimum sample size using the G*Power software version 3.1.9.2. All 44 active bishops of the UCA were invited to participate in the study. The sample was composed of active African American Holiness Pentecostal clergy of the UHCA who agreed to participate, sign informed consent forms, and complete the online survey.

Hypothesis 1 through 15 was tested using Pearson's correlation coefficient. Cohen (1988) defined small, medium, and large effect size for hypothesis tests as $r=0.1$, $r=0.3$, and $r=0.5$, respectively. Thus, confirming a sample size of $n=44$ to detect an effect size of $r=0.03$ with a two-sided alpha level of 0.05 and produces a power of 80%. For example, if the true population correlation between transformational leadership and burnout is calculated as .23 or more, a study has 80% chance of detecting (i.e., achieving) statistical significance. The current investigation utilized a .05 level of statistical significance.

Procedures for Recruitment, Participation, and Data Collection

I recruited participants using an email invitation sent to all active bishops of UHCA. I sent an informed consent form to the participants, including explanation that participation in the study is voluntary. I was the sole accessor of research records therefore, alleviating the need for a confidentiality agreement. The informed consent was electronic and attached to the emailed invitation. The survey was distributed only to the participants that return the informed consent. My contact information was visible in the emailed invitation and informed consent. Participants were informed that study results are obtainable via a request with a creative summary. A conflict of interest statement was presented in the study. Electronic storage in a protected database contains participant responses for 5 years, and there will be no storage of paper copies.

Self-administered Internet surveys was include a demographic questionnaire (see Appendix A), the MBI-HSS, and MLQ 5X-Short questions. This data collection approach was an efficient use of time and feasible to survey the active clergy of UHCA. I obtained the authors' approval to use MBI-HSS (see Appendix B), and MLQ 5X-Short (see Appendix C) questions instruments. The factors to be measured by the survey are illustrated in Table 1.

Table 1*Factors of Internet Survey*

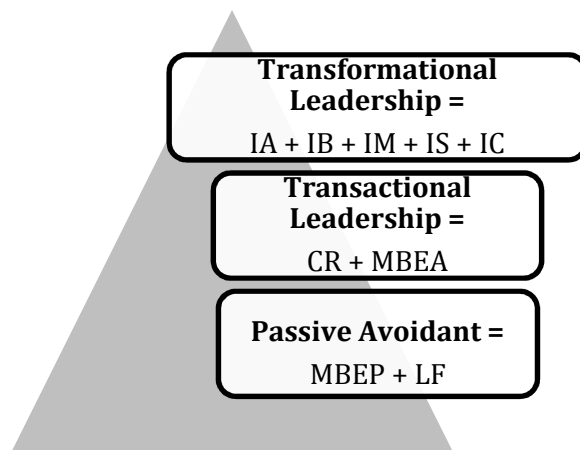
Factors	Description
Demographics	Gender, age, years of service, congregation size
Transformational Leadership	Multifactor Leadership Questionnaire (MLQ 5X Short Question)
Burnout	Maslach Burnout Inventor (MBI-HSS)

The demographic data were analyzed using the mean, standard deviation, and range for continuous measurement scaled variables, frequency, and percentage for categorical scaled variables. The demographic data reflects participants' gender, age, years of service, and congregation size.

Transformational leadership was measured using the MLQ 5X-Short, a validated instrument created by Avolio and Bass (2004). This instrument measured essential leadership and behavior effectiveness amongst individuals and/organizations with a 45-item short-form questionnaire. The 45-items measured nine scales of leadership and three categories of leadership (see Figure 1).

Figure 1

MLQ 5X Leadership Characteristics and Scales



The idealized influence attributed score was measured on a continuous scale with a range of 0-4. The score was computed as the average of Questions 10, 18, 21 and 25 from the MLQ questionnaire. Response choices on the questionnaire were coded as: 0 = *Not at all*; 1 = *Once in a while*; 2 = *Sometimes*; 3 = *Fairly often*, and; 4 = *Frequently, if not always*. Thus, smaller scores indicate a clergy's self-perception that they possess less of the idealized influence attributed leadership attribute, while larger scores indicate a clergy's self-perception that they possess more of the more of the idealized influence attributed leadership attribute.

The idealized influence behavioral score was measured on a continuous scale with a range of 0-4. The score was computed as the average of Questions 6, 14, 23 and 34 from the MLQ questionnaire. Response choices on the questionnaire were coded as: 0 = *Not at all*; 1 = *Once in a while*; 2 = *Sometimes*; 3 = *Fairly often*, and; 4 = *Frequently, if not always*. Thus, smaller scores indicate a clergy's self-perception that they possess less

of the idealized influence behavioral leadership attribute, while larger scores indicate a clergy's self-perception that they possess more of the more of the idealized influence behavioral leadership attribute.

The inspirational motivation score was measured on a continuous scale with a range of 0-4. The score was computed as the average of Questions 9, 13, 26 and 36 from the MLQ questionnaire. Response choices on the questionnaire were coded as: 0 = *Not at all*; 1 = *Once in a while*; 2 = *Sometimes*; 3 = *Fairly often*, and 4 = *Frequently, if not always*. Thus, smaller scores indicate a clergy's self-perception that they possess less of the inspirational motivation leadership attribute, while larger scores indicate a clergy's self-perception that they possess more of the more of the inspirational motivation leadership attribute.

The intellectual stimulation score was measured on a continuous scale with a range of 0-4. The score was computed as the average of Questions 2, 8, 30 and 32 from the MLQ questionnaire. Response choices on the questionnaire were coded as: 0 = *Not at all*; 1 = *Once in a while*; 2 = *Sometimes*; 3 = *Fairly often*, and; 4 = *Frequently, if not always*. Thus, smaller scores indicate a clergy's self-perception that they possess less of the intellectual stimulation leadership attribute, while larger scores indicate a clergy's self-perception that they possess more of the more of the intellectual stimulation leadership attribute.

The individualized consideration score was measured on a continuous scale with a range of 0-4. The score was computed as the average of Questions 15, 19, 29 and 31 from the MLQ questionnaire. Response choices on the questionnaire were coded as: 0 = *Not at*

all; 1 = *Once in a while*; 2 = *Sometimes*; 3 = *Fairly often*, and; 4 = *Frequently, if not always*. Thus, smaller scores indicate a clergy's self-perception that they possess less of the individualized consideration leadership attribute, while larger scores indicate a clergy's self-perception that they possess more of the more of the individualized consideration leadership attribute.

Instrumentation and Operationalization of Constructs

The MSI-HSS was used to operationalize the dependent variable of burnout. The 22-item MSI-HSS was created by Maslach and Jackson (1981) to measure burnout among individuals working in various professions. The validity and reliability are validated and published in the MBI Manual. Maslach and Jackson later designed a version of their MBI specifically for human services professionals to illustrate whether burnout feelings are present in the occupation.

The MLQ 5X was used to operationalize the independent variable transformational leadership. The 45-item MLQ 5X short survey assisted in identifying the individual's perception(s) of leadership. The instrument's validity and reliability through their publication MLQ "Manual and Sample Set" (Avolio and Bass, 2004). The refinement of the instrument offered a "full range" of leadership in order to confirm the effectiveness of transformational leadership (Avolio et al., 2004).

The authors of both instruments provided permission to use and modify the instruments by request via email correspondence. My intention in using the MBI-HSS and MLQ 5X short instruments was to spark future interest and research using these instruments. In the next section, I describe how I analyzed the collected data.

Independent Variable

The independent variable of transformational leadership includes five subscales (i.e., idealized attributes, idealized behaviors, inspirational motivation, intellectual motivation, intellectual stimulation, and individual consideration). Scoring key in Table 2 identifies of transformational leadership characteristics, scales, scale abbreviations, and questionnaire item connections (Bass, 1995).

Table 2

MLQ 5X Transformational Characteristics, Scale, and Items

Leadership characteristic, scale, and scale abbreviation	Items
Transformational	
Idealized attributes	10, 18, 21, 25
Idealized behaviors	6, 14, 23, 34
Inspirational motivation	9, 13, 26, 36
Intellectual stimulation	2, 8, 30, 32
Individual consideration	15, 19, 29, 31

Dependent Variable

I measured burnout using the frequency scale of the MBI-HSS with a range from 0 (*Never*) to 6 (*Every day*). The 22-item survey was scored by computing the mean for each core aspect. I computed each aspect of the instrument based on the SUM of the scale for each MBI-HSS item. I scored EE by measuring on a continuous measurement scale with a range of 0 to 54. Thus, lower scores indicated lower burnout, while higher scores indicated higher burnout. DP was scored by measuring on a continuous measurement scale with a range of 0 to 30. DP has the same indicators as EE, with lower scores indicating lower burnout. PA was scored by measuring on a continuous measurement

scale with a range of 0 to 48. In this case, lower scores indicate higher burnout, while the higher scores indicate lower burnout.

Validity and Reliability

Validity indicates whether meaningful and useful inferences could be concluded from the scores (Creswell, 2009). Reliability has three dimensions: stability, equivalence, and internal consistency (Etikan et al., 2016). Bass (1995) examined his instrument's construct validity and confirmed a high correlation between the transformational scales (Bass, 1995). An evaluation of a sample size of $n=2,154$ with the reliabilities for each leadership factor scale ranging from .74 to .94 indicated high internal consistency (Bass, 1995). The MLQ 5X results' refinement produced more stability and reciprocity based on the six-factor base model (i.e., charisma/inspirational, intellectual stimulation, individualized consideration, contingent reward, active management-by-exception, and passive avoidant) to enhance internal consistency.

Validity indicates whether an instrument's scores represent a consistent, meaningful, and useful inference (Creswell, 2009). Reliability has three dimensions: stability, equivalence, and internal consistency (Etikan et al., 2016). Maslach and Jackson (1981) validated the MBI instrument using various platforms using the correlating scale scoring as career conditions hypothesized and associated with burnout. There are many instruments to analyze burnout, with the vast majority of researchers chose the MBI due to its evidence of distinct construct (Maslach, 2016; Mészáros et al., 2014). Maslach (2016) offered insight into the instrument's reliability through a longitudinal study

identifying a high degree of stability during a timeframe of 1 month to 1 year. The study showed consistency in the measurements of the MBI-HSS.

Data Analysis Plan

The statistical analyses was performed with a two-sided 5% alpha level using Statistical Package for Social Services (SPSS) software version 24. I collected data through Survey Monkey, an online survey database that allowed for broad distribution to study participants. I chose Survey Monkey because it is cloud-based and secure. The sample size characteristics was analyzed using the mean, standard deviation, and a range of continuous scaled variables with frequency and percentages of each categorical scaled variables. I will employ Cronbach's alpha to define the internal consistency reliability of transformational leadership and burnout scale scores.

Hypotheses 1 through 15 was tested utilizing Pearson's coefficient to satisfy the assumptions of Pearson's correlation statistic. Pearson's correlation shows the linear relationship between two data sets (Creswell, 2009). The first assumption is an apparent linear relationship between the independent variable (e.g., transformational leadership scores) and the dependent variable (e.g., burnout scores). Evaluation of this assumption was completed by inspection of scatter plots between the independent and dependent variables. If substantial evidence is present on the scatter plots, then the linearity assumption was violated. Spearman's rho was utilized with the nonparametric correlation statistic of the linear assumption instead of Pearson's correlation statistic because it is more robust against linearity assumption violations.

The second assumption of Pearson's correlation statistic validation is a lack of significant outliers. If strong evidence were presented on the scatter plots of no outliers, with the data points falling far outside the other data points' general pattern, this would prove the assumption of no outliers to be satisfied. If fewer extreme outliers are relatively present, the points were removed from the analysis, and Pearson's correlation analysis was performed. Where there were more outliers evident the Spearman's rho correlation was used to analyze instead of Pearson's correlation because was more robust against outliers.

The third assumption was that both dependent and independent variables would have a roughly normal distribution. I inspected a histogram of both variables in order to verify this assumption. If the histograms presented strong evidence of normality, there was a violation of the assumption. In this case, Spearman's rho was used instead of Pearson's correlation statistic. Spearman's rho statistic was defined as being more robust against normality assumption violations.

If insufficient evidence was presented, it suggests that the assumptions for Pearson's correlation analysis was violated, confirming that the hypotheses test be analyzed using Pearson's correlation statistic. A statistical difference, then zero, was analyzed using Pearson's correlation statistic. Then the rejection of the null hypothesis will conclude a correlation between the independent and dependent variables. I determined and reported the strength and direction of the correlation(s).

Threats to Validity

Threats to validity could exist internally and externally in a quantitative study. In this study, validity indicated confidence in my conclusion of whether a relationship exists between transformational leadership (i.e., the independent variable) and burnout (i.e., the dependent variable). Creswell and Creswell (2018) defined 11 types of internal validity threats for participants (e.g., history, maturation, regression, selection, and mortality), with experimental treatment manipulated by the researcher (e.g., diffusion, compensatory and resentful demoralization, and compensatory), or by procedures used by the experiment (e.g., testing and instruments). The threat to internal validity for this study was mortality. Mortality is the concept of the participant to drop out of the study for unforeseen reasons (Creswell & Creswell, 2018). Wright and Lake (2015) suggested that dropout may be prevented by following up on participants throughout the study and determining the reasoning behind the participants' choice to leave the study.

Creswell and Creswell (2018) described external threats to quantitative research as the interaction of selection and treatment, the interaction of setting and treatment, and interaction of history and treatment. The greatest external threat to this study was the interaction of history and treatment in the research results' ability to be generalized to other populations. For example, the impact of the current COVID-19 pandemic may influence the societal and career pressure experienced by the participants. An examination of the societal environment could enhance internal and external validities, which would improve a study's ability to generalize the results outside of the target

population. One way to mitigate these threats is to replicate this study using the same procedures after the conclusion of the COVID-19 pandemic.

Ethical Issues

Ethics was my top priority throughout this study. I followed the established research methods in order to ensure the validity and reliability of the results. I maintained a focus on the protection of the participants based on the procedures set forth by Walden University's Institutional Review Board (IRB). McClure (2020) described how to achieve ethical research with a focus on participants' rights and dignity, beneficence and no maleficence, justice, fidelity, responsibility, and integrity. Ultimately, it is the researcher's responsibility to ensure that study contributes positively to society, causes no harm, and presents benefits to the study participants (McClure, 2020). The safety of the participants in this study was accomplished by presenting all the study factors to participants through informed consent, emphasizing the fact that their participation was voluntary, and ensuring confidentiality throughout the study.

Summary

The purpose of this study was to determine the relationship between transformational leadership as an influential factor of burnout for active UHCA clergy. In this chapter, I described the research questions and hypotheses, research method and design, methodology, population and sample size, instrumentation and operationalization, data analysis, threats to validity, and ethical procedures to protect participants. I presented my rationale for selecting the quantitative research method and a correlational design. The use of an Internet-based survey allowed me to collect demographic data and

responses to the MBI-HSS and MLQ 5X short surveys. I conducted a statistical and inferential analysis using SPSS v.24 for Windows to accept or reject the null hypotheses. I calculated Cronbach's alpha to assure internal consistency reliability amongst the dependent and independent variables. An emailed invitation and informed consent was sent to all participants to ensure their voluntary participation. In Chapter 4, the study results are presented.

Chapter 4: Results

The purpose of this quantitative research study was to determine whether there is a correlation between burnout and transformational leadership style among African American Holiness Pentecostal clergy. This study was guided by 15 research questions and the null and alternative hypotheses developed based on them. The overarching research question asked, What, if any, correlation is there between the level of burnout—defined by EE, DP, and PA—and clergy’s self-perception of their transformational leadership style among African American clergy within the Holiness Pentecostal denomination? In this chapter, the results from the reliability analyses are presented followed by descriptions of the sample. Next, the result from evaluating the research hypotheses using correlation analyses are provided. This chapter concludes with a summary of the results.

Data Collection

For this study, Pearson’s Correlation analysis was determined to be appropriate to evaluate the research hypotheses. Pearson’s Correlation is a parametric test meaning the assumption of normality must be maintained to conduct this analysis. As described, in the event of non-normality, the non-parametric analog Spearman’s Correlation was used. Before performing the statistical analyses, Cronbach’s alpha values of the transformational leadership and burnout subscales were examined to determine the internal consistency of these constructs. The target population includes all active clergy listed in the organization’s directory in a position of bishop among the UHCA of the African American Holiness Pentecostal denomination. An a priori power analysis

revealed an optimal minimal sample size of 44 participants. Using a convenience sampling method, data from 24 active clergy identified as bishops were ultimately collected. However, seven of these cases were removed because they did not provide any responses to either the transformational leadership or burnout questionnaires or both, reducing the number of subjects included in the sample to 17.

Reliability Analysis

To determine the reliability of the constructs used in this study, Cronbach's alpha coefficients were calculated. Table 3 reports the Cronbach's alpha coefficients for these constructs. The results from this analysis indicated excellent levels of internal consistency for the PA ($\alpha = .900$), individualized consideration ($\alpha = .817$) and EE ($\alpha = .805$) subscales. Furthermore, the results indicated acceptable levels of internal consistency for idealized influence attribute ($\alpha = .650$), inspirational motivation ($\alpha = .623$), intellectual stimulation ($\alpha = .606$) subscales. However, the internal consistency reliability of the DP subscale ($\alpha = .566$) was poor, and of the Idealized Influence Behavioral subscale ($\alpha = .454$) was unacceptable.

Table 3

Results from Reliability Analysis Using Cronbach's Alpha

Construct	Cronbach's Alpha	Number of Items
Emotional Exhaustion	.805	9
Depersonalization	.566	5
Personal Accomplishment	.900	8
Idealized Influence Attributed	.650	4
Idealized Influence Behavioral	.454	4
Inspirational Motivation	.623	4
Intellectual Stimulation	.606	4
Individualized Consideration	.817	4

Results

Descriptions of the Sample

The sample in this study included information from 24 active clergy identified as bishops. An inspection of the data for missing values revealed that seven subjects did not provide responses to either the transformational leadership or burnout questionnaires or both. These cases were excluded from the analysis resulting in a sample size of 17. Table 4 reports the demographic characteristics of the sample. All 17 clergy identified themselves as lead bishops. Of these participants, 47.1% identified themselves as pastors and executive churches. Among the respondents, more than seven in 10 (76.5%) were female, 82.4% were married, 94.1% were African American, 41.2% reported that they were 70–79 years old, 35.3% reported the highest level of education they had completed as a 4-year college degree, and 47.1% reported the size of their congregation between 101–400. In response to the question “In your role with the church, do you often find yourself as a liaison to bridge the gap between the community and their knowledge of public policies and/or government laws?” 82.4% responded “yes.”

Table 4*Demographic Characteristics of the Sample*

Demographics		Frequency	Percent
Lead Bishop		17	100.0
Pastor		8	47.1
Executive Church Official		8	47.1
Gender	Female	4	23.5
	Male	13	76.5
Age	50-59	3	17.6
	60-69	2	11.8
	70-79	7	41.2
	80-89	5	29.4
Marital Status	Single	1	5.9
	Married	14	82.4
	Widowed	1	5.9
	Divorced	1	5.9
Race/Ethnicity	African American	16	94.1
	Multi-racial	1	5.9
Education	High School or GED	1	5.9
	2yr Associates Degree	2	11.8
	4yr College Degree	6	35.3
	Graduate School	1	5.9
	Seminary Degree	6	35.3
Congregation Size	Less than 100	5	29.4
	101-400	8	47.1
	401-600	1	5.9
	901-20,000	1	5.9
Liaison	No	3	17.6
	Yes	14	82.4

The overall scores for the following variables were obtained by taking the average of the responses to their related items: EE, DP, PA, idealized influence attributed, idealized influence behavioral, inspirational motivation, intellectual stimulation, and individualized consideration. Table 5 displays the descriptive statistics for the continuous variables in terms of minimum, maximum, mean, and standard deviation. On average, the participants had 39.73 years of service in the churches. EE had a mean of 1.00, DP had a mean of 0.282, PA had a mean of 4.051, idealized influence attribute had a mean of 3.353, idealized influence behavioral had a mean of 3.309, inspirational motivation had a mean of 3.588, intellectual stimulation had a mean of 2.971, and individualized consideration had a mean of 3.485.

Table 5

Descriptive Statistics for the Variable of the Study

	N	Minimum	Maximum	Mean	Std. Deviation
Years of service in the church	15	18	61	39.73	12.337
Emotional Exhaustion	17	.222	2.222	1.00000	.583994
Depersonalization	17	.000	1.600	.28235	.490198
Personal Accomplishment	17	1.000	6.000	4.05147	1.419080
Idealized Influence Attributed	17	2.00	4.00	3.3529	.70743
Idealized Influence Behavioral	17	2.00	4.00	3.3088	.54148
Inspirational Motivation	17	2.75	4.00	3.5882	.48365
Intellectual Stimulation	17	1.75	4.00	2.9706	.67246
Individualized Consideration	17	2.00	4.00	3.4853	.58943

Tests of Normality

To examine the normality of the data, histograms of the study variables were inspected. The histograms of EE, DP, PA, idealized influence attributed, idealized influence behavioral, inspirational motivation, intellectual stimulation, and individualized

consideration are depicted in Figures 2 through 9. Furthermore, the Shapiro-Wilk test was employed as a quantitative measure to test the normality assumption of the data (Table 5). This test is appropriate to use when the samples size is less than 50 (Mishra, et al., 2019). The null hypothesis of this test is that the data are normally distributed. Therefore, if the p -value for this test is less than 0.05, it is considered as evidence for violation of the normality assumption.

It can be seen from Figures 2 through 9 that the histograms of idealized influence attributed, inspirational motivation, and individualized consideration are highly negatively skewed and the histogram of DP is highly positively skewed. The results from the Shapiro-Wilk tests of normality indicated that the normality assumption was violated for all these variables. On the other hand, the histograms of EE, PA, Idealized Influence behavioral, and intellectual stimulation were slightly different from the normality curve superimposed onto these plots. To determine whether these deviations from normality were significant, the results from the Shapiro-Wilk tests of normality were checked. These results revealed that there was no significant departure from normality for all these variables ($p > .05$). Therefore, it was assumed that the normality assumption for these variables was met.

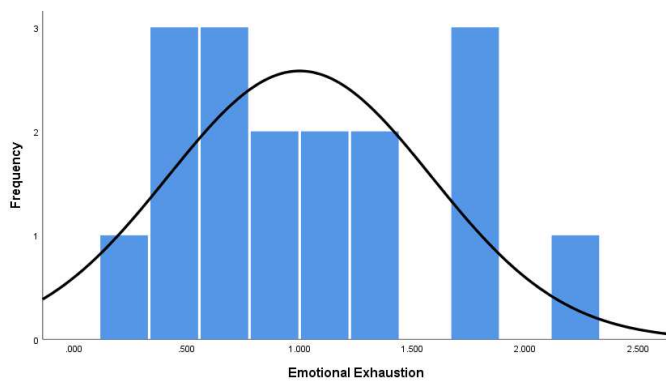
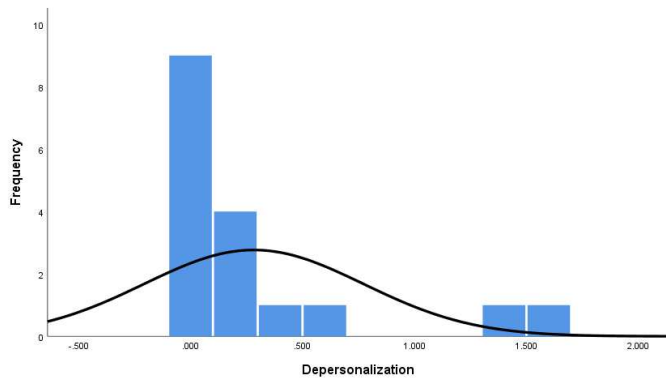
Figure 2*Histogram of Emotional Exhaustion***Figure 3***Histogram of Depersonalization*

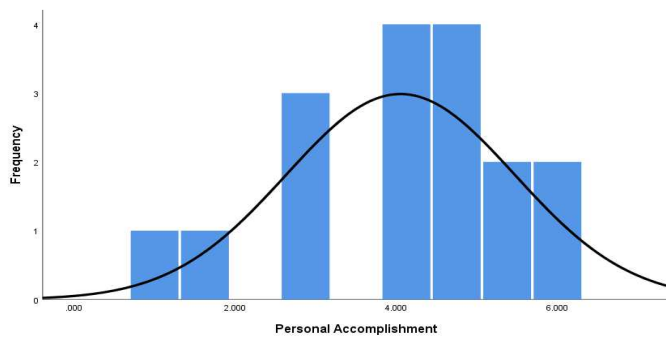
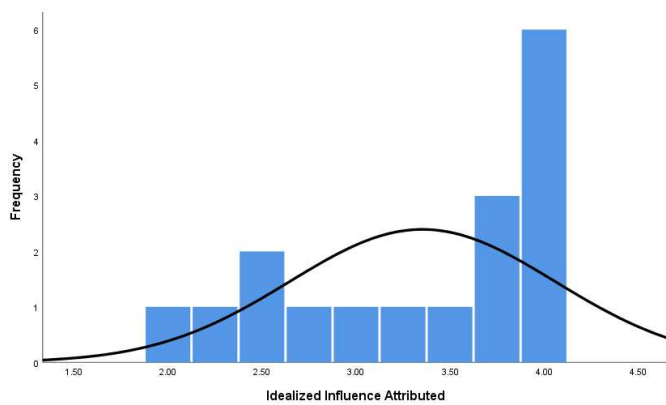
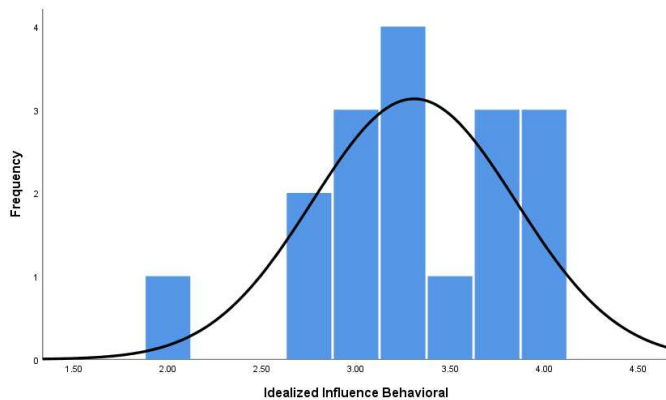
Figure 4*Histogram of Personal Accomplishment***Figure 5***Histogram of Idealized Influence Attributed***Figure 6***Histogram of Idealized Influence Behavioral*

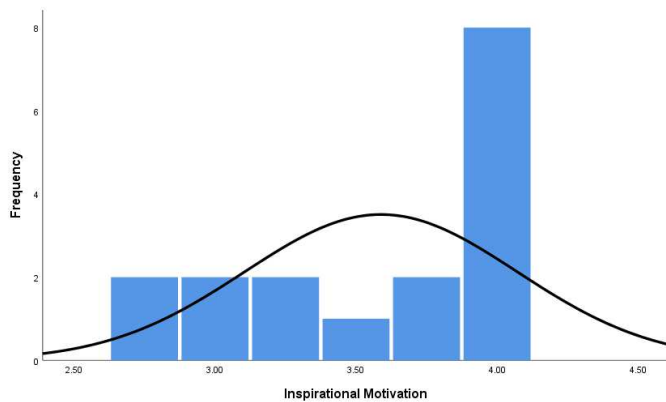
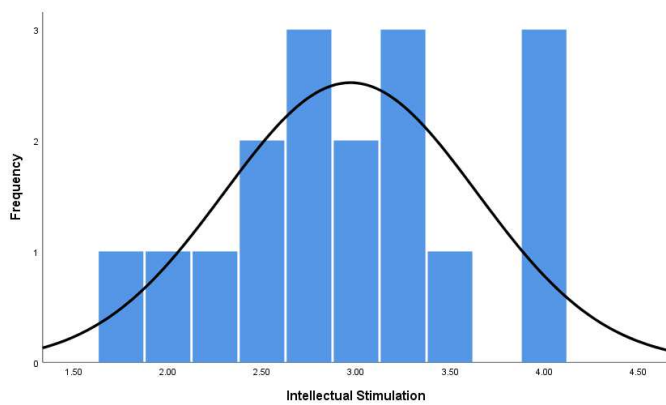
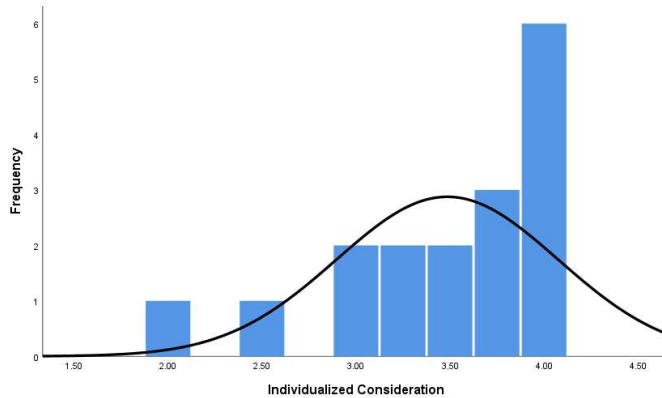
Figure 7*Histogram of Inspirational Motivation***Figure 8***Histogram of Intellectual Stimulation*

Figure 9*Histogram of Individualized Consideration***Table 6***Results from the Shapiro-Wilk Tests of Normality*

Variable	Statistic	<i>df</i>	<i>p</i> -value
Emotional Exhaustion	.936	17	.270
Depersonalization	.633	17	.000
Personal Accomplishment	.952	17	.493
Idealized Influence Attributed	.839	17	.007
Idealized Influence Behavioral	.926	17	.190
Inspirational Motivation	.796	17	.002
Intellectual Stimulation	.956	17	.563
Individualized Consideration	.841	17	.008

Hypothesis Testing

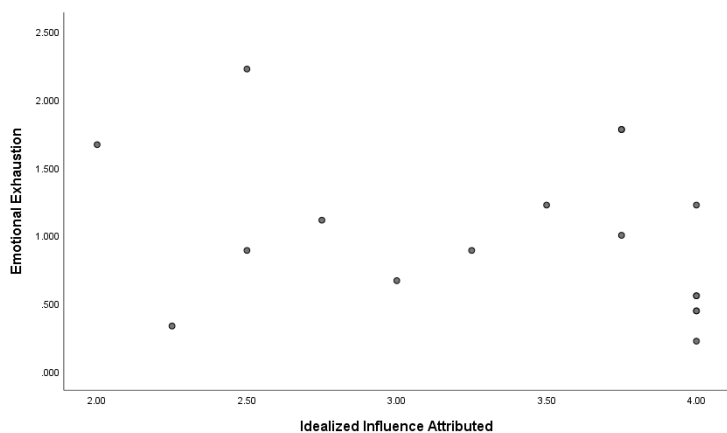
This section presents the results from hypothesis testing using the Pearson and Spearman rho correlation analyses. Scatter plots were provided to visually examine the associations between the variables and to check for the assumptions of the tests used to evaluate the hypotheses.

Hypothesis 1

Hypothesis 1 is that there is a correlation between the level of EE and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination. As indicated by the results from the Shapiro Wilk tests and inspections of the histograms of the study variables, there seemed to be a significant deviation from the normality assumption for Idealized Influence Attributed. Therefore, a Spearman correlation analysis was performed to determine the relationship between this variable and EE. The data were not screened for potential outliers as this test is robust to the presence of such cases.

Figure 10

Scatter Plot of Emotional Exhaustion Versus Idealized Influence Attributed



The results from the Spearman's rho correlation analysis revealed that there was a negative monotonic relationship between EE and Idealized Influence Attributed, $r_s(15) = -.369$. However, this association was not significant, $p = .145$. Hence, this test did not provide support to reject Null Hypothesis 1.

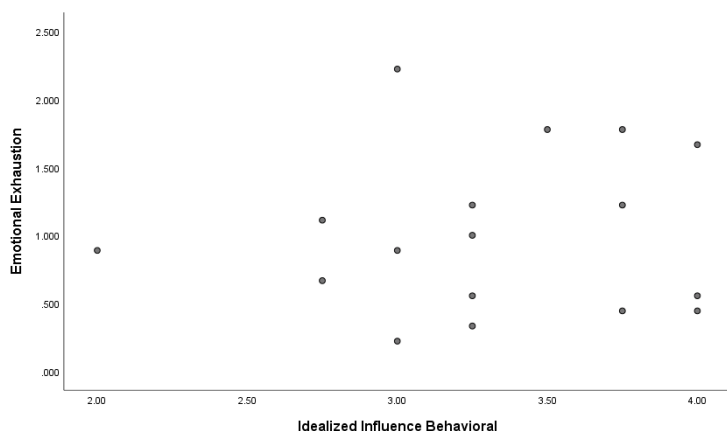
Hypothesis 2

Hypothesis 2 is that there is a correlation between the level of EE and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination. A Pearson's correlation analysis was performed to evaluate this hypothesis. Before presenting the results from this test, the underlying assumptions of this analysis were examined. As it can be seen from Table 6 and Figures 2 and 6, the normality assumption for both EE and Idealized Influence Behavioral seemed valid. In addition, an inspection of the scatter plot of these variables plotted against each other suggested that there were no substantial outliers in the data. The linearity assumption was not violated as the relationship between these two variables appeared to be linear. Given that all the assumptions of the Pearson correlation analysis seemed valid, the next step of the analysis involved presenting the results from this test.

The results from the Pearson correlation analysis indicated that there was a non-significant positive linear association between EE and Idealized Influence Behavioral, $r(15) = .066, p = .802$. Hence, this test did not provide support to reject Null Hypothesis 2.

Figure 11

Scatter Plot of Emotional Exhaustion Versus Idealized Influence Behavioral



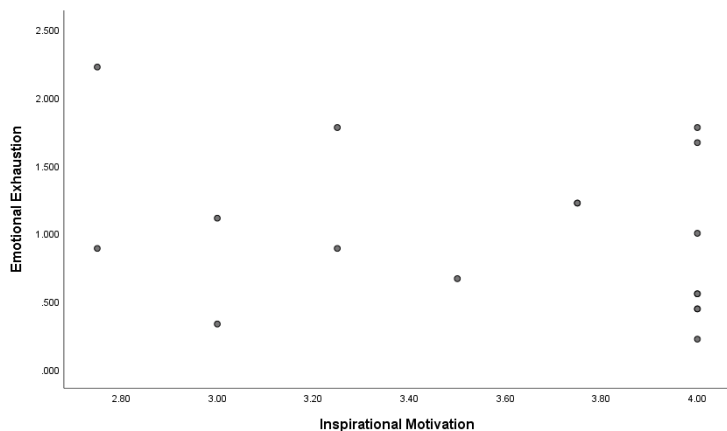
Hypothesis 3

Hypothesis 3 is that there is a correlation between the level of EE and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination. As indicated by the results from evaluating the normality assumptions of the data (see Table 6 and Figure 7) the normality assumption of Inspirational Motivation was violated. Therefore, a Spearman correlation analysis was performed to determine the relationship between this variable and EE. The data were not screened for potential outliers as this test is robust to the presence of such cases.

The results from the Spearman's rho test revealed that there was a negative monotonic relationship between EE and Inspirational Motivation, $r_s(15) = -.286$. However, this association was not significant, $p = .265$. Hence, this test did not provide support to reject Null Hypothesis 3.

Figure 12

Scatter Plot of Emotional Exhaustion Versus Inspirational Motivation

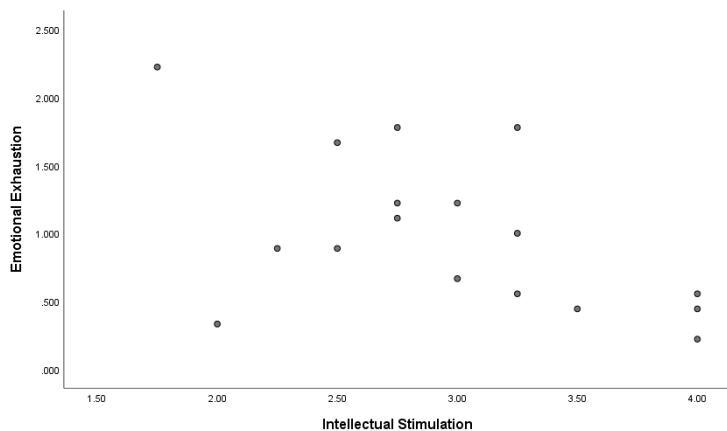


Hypothesis 4

Hypothesis 4 is that there is a correlation between the level of EE and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination. A Pearson test was performed to evaluate this hypothesis. Before presenting the results from this test, the underlying assumptions of this analysis were examined. As it can be seen from Table 6 and Figures 2 and 8, the normality assumption for both EE and Intellectual Stimulation seemed valid. In addition, an inspection of the scatter plot of these variables plotted against each other suggested that there were no substantial outliers in the data. The linearity assumption was not violated as the relationship between these two variables appeared to be linear. Given that all the assumptions of the Pearson correlation analysis seemed valid, the next step of the analysis involved presenting the results from this test.

Figure 13

Scatter Plot of Emotional Exhaustion Versus Intellectual Stimulation



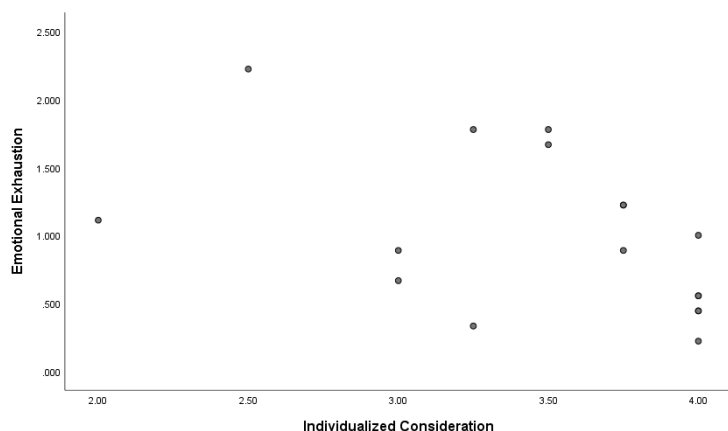
The results from the Pearson correlation analysis indicated that there was a significant negative linear association between EE and Intellectual Stimulation, $r(15) = -.526, p < .05$. Hence, this test provided support to reject Null Hypothesis 4.

Hypothesis 5

Hypothesis 5 is that there is a correlation between the level of EE and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination. As indicated by the results from evaluating the normality assumptions of the data (see Table 6 and Figures 2 and 9) the normality assumption of Individualized Consideration was violated. Therefore, a Spearman correlation analysis was performed to determine the relationship between this variable and EE. The data were not screened for potential outliers as this test is robust to the presence of such cases.

Figure 14

Scatter Plot of Emotional Exhaustion Versus Individualized Consideration



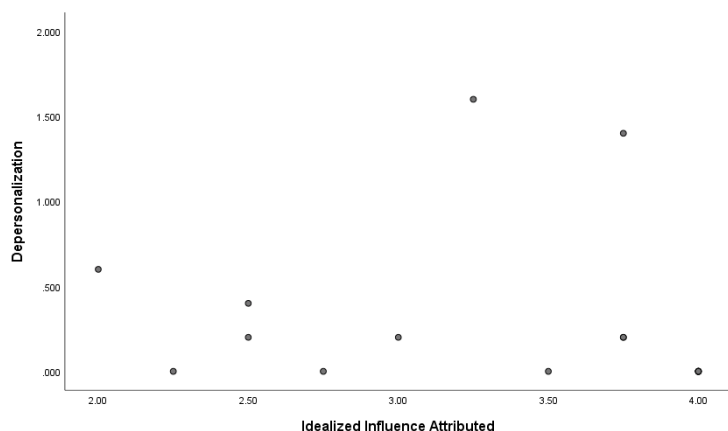
The results from the Spearman rho correlation analysis indicated that there was a significant negative monotonic association between EE and Individualized Consideration, $r_s(15) = -.517, p < .05$. Hence, this test provided support to reject Null Hypothesis 5.

Hypothesis 6

Hypothesis 6 is that there is a correlation between the level of DP and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination. As indicated by the results from evaluating the normality assumptions of the data (see Table 6 and Figures 3 and 5) the normality assumptions of both DP and Idealized Influence Attributed were violated. Therefore, a Spearman correlation analysis was performed to determine the relationship between these variables. The data were not screened for potential outliers as this test is robust to the presence of such cases.

Figure 15

Scatter Plot of Depersonalization Versus Idealized Influence Attributed



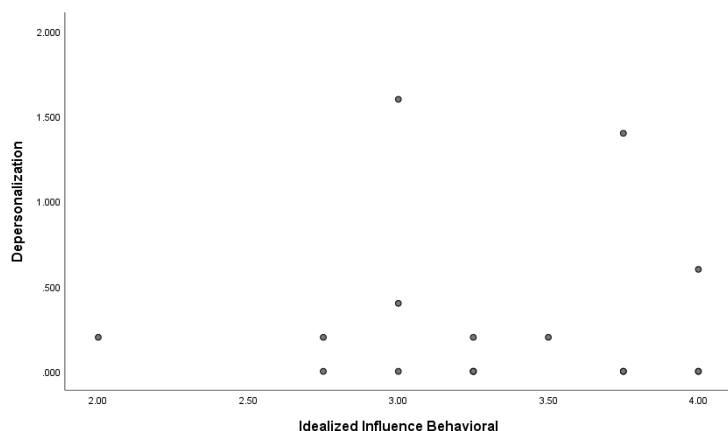
The results from the Spearman rho correlation analysis indicated that there was a significant negative monotonic association between DP and Idealized Influence Attributed, $r_s (15) = -.506, p < .05$. Hence, this test provided support to reject Null Hypothesis 6.

Hypothesis 7

Hypothesis 7 is that there is a correlation between the level of DP and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination. As indicated by the results from evaluating the normality assumptions of the data (see Table 6 and Figures 3 and 6 the normality assumption of both DP and Idealized Influence Behavioral was violated. Therefore, a Spearman correlation analysis was performed to determine the relationship between these variables. The data were not screened for potential outliers as this test is robust to the presence of such cases.

Figure 16

Scatter Plot of Depersonalization Versus Idealized Influence Behavioral



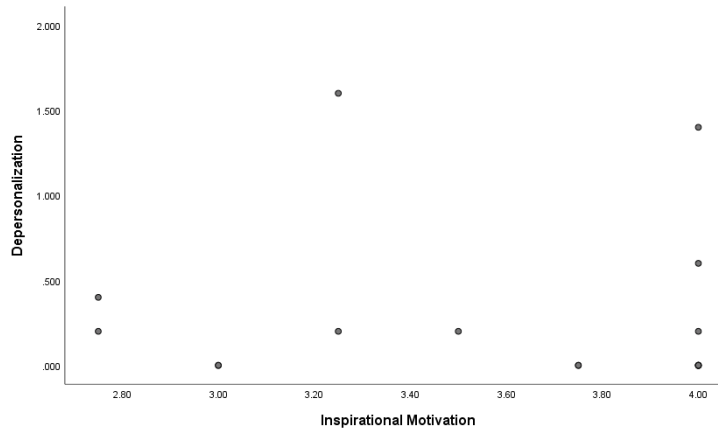
The results from the Spearman's rho test revealed that there was a negative monotonic relationship between DP and Idealized Influence Behavioral, $r_s (15) = -.148$. However, this association was not significant, $p = .571$. Hence, this test did not provide support to reject Null Hypothesis 7.

Hypothesis 8

Hypothesis 8 is that there is a correlation between the level of DP and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination. As indicated by the results from evaluating the normality assumptions of the data (see Table 6 and Figures 3 and 7) the normality assumption of both DP and Inspirational Motivation was violated. Therefore, a Spearman correlation analysis was performed to determine the relationship between these variables. The data were not screened for potential outliers as this test is robust to the presence of such cases.

Figure 17

Scatter Plot of Depersonalization Versus Inspirational Motivation



The results from the Spearman's rho test revealed that there was a negative monotonic relationship between DP and Inspirational Motivation, $r_s(15) = -.199$.

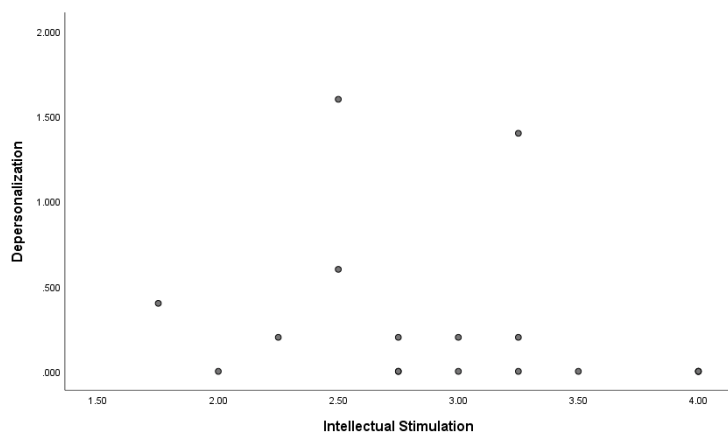
However, this association was not significant, $p = .444$. Hence, this test did not provide support to reject Null Hypothesis 8.

Hypothesis 9

Hypothesis 9 is that there is a correlation between the level of DP and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination. As indicated by the results from evaluating the normality assumptions of the data (see Table 6 and Figures 3 and 8) the normality assumption of both DP and Intellectual Stimulation was violated. Therefore, a Spearman correlation analysis was performed to determine the relationship between these variables. The data were not screened for potential outliers as this test is robust to the presence of such cases.

Figure 18

Scatter Plot of Depersonalization Versus Intellectual Stimulation



The results from the Spearman's rho test revealed that there was a negative monotonic relationship between DP and Intellectual Stimulation, $r_s(15) = -.451$.

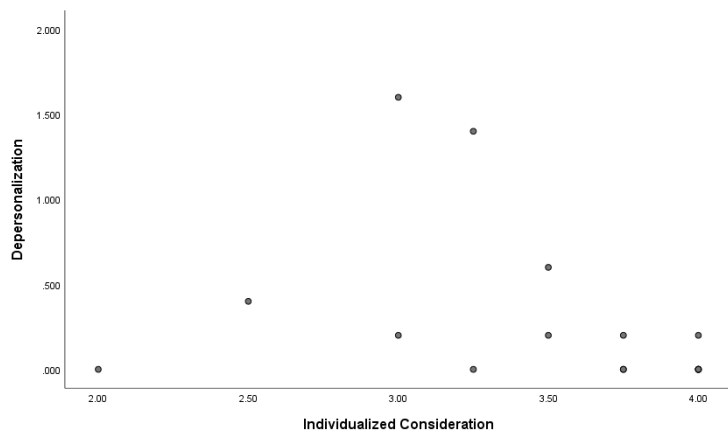
However, this association was not significant, $p = .069$. Hence, this test did not provide support to reject Null Hypothesis 9.

Hypothesis 10

Hypothesis 10 is that there is a correlation between the level of DP and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination. As indicated by the results from evaluating the normality assumptions of the data (see Table 6 and Figures 3 and 9) the normality assumption of both DP and Individualized Consideration was violated. Therefore, a Spearman correlation analysis was performed to determine the relationship between these variables. The data were not screened for potential outliers as this test is robust to the presence of such cases.

Figure 19

Scatter Plot of Depersonalization Versus Individualized Consideration



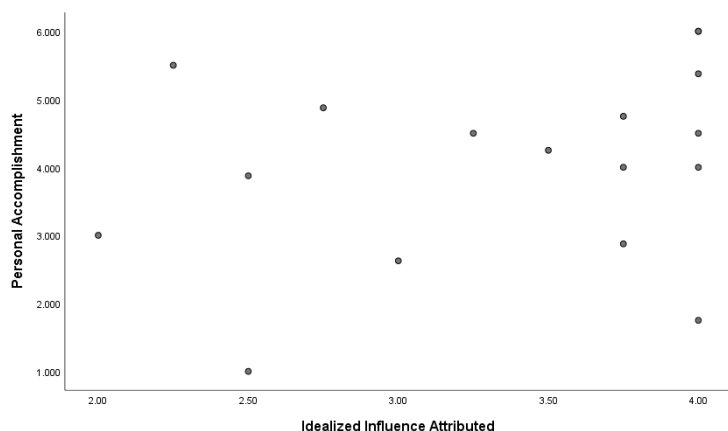
The results from the Spearman rho correlation analysis revealed that there was a significant negative monotonic association between DP and Individualized Consideration, $r_s(15) = -.510, p < .05$. Hence, this test provided support to reject Null Hypothesis 10.

Hypothesis 11

Hypothesis 11 is that there is a correlation between the level of PA and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination. As indicated by the results from evaluating the normality assumptions of the data (see Table 6 and Figure 4) the normality assumption of Idealized Influence Attributed was violated. Therefore, a Spearman correlation analysis was performed to determine the relationship between this variable and PA. The data were not screened for potential outliers as this test is robust to the presence of such cases.

Figure 20

Scatter Plot of Personal Accomplishment Versus Idealized Influence Attributed



The results from the Spearman's rho test revealed that there was a positive monotonic relationship between PA and Idealized Influence Attributed, $r_s(15) = .296$. However, this association was not significant, $p = .249$. Hence, this test did not provide support to reject Null Hypothesis 11.

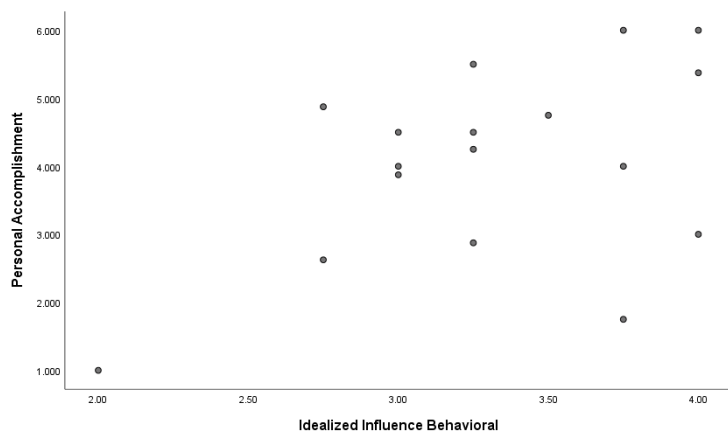
Hypothesis 12

Hypothesis 12 is that there is a correlation between the level of PA and the level of idealized influence behavioral leadership attribute among African American clergy within the Holiness Pentecostal denomination. A Pearson test was performed to evaluate this hypothesis. Before presenting the results from this test, the underlying assumptions of this analysis were examined. As it can be seen from Table 6 and Figures 4 and 6, the normality assumption for both Idealized Influence Behavioral and PA seems valid. In addition, an inspection of the scatter plot of these variables plotted against each other suggests that there were no substantial outliers in the data. The linearity assumption seemed valid as the relationship between these two variables appears to be linear. Given

that all the assumption of the Pearson correlation analysis seemed valid, the next step of the analysis involved presenting the results of this test.

Figure 21

Scatter Plot of Personal Accomplishment Versus Idealized Influence Behavioral



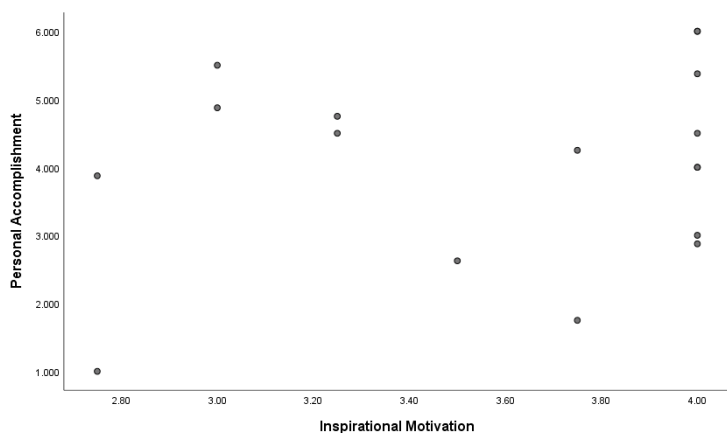
The results from the Spearman's rho test revealed that there was a positive linear relationship between PA and Idealized Influence Behavioral, $r(15) = .464$. However, this association was not significant, $p = .061$. Hence, this test did not provide support to reject Null Hypothesis 12.

Hypothesis 13

Hypothesis 13 is that there is a correlation between the level of PA and the level of inspirational motivation leadership attribute among African American clergy within the Holiness Pentecostal denomination. As indicated by the results from evaluating the normality assumptions of the data (see Table 6 and Figures 4 and 7) the normality assumption of Inspirational Motivation was violated. Therefore, a Spearman correlation analysis was performed to determine the relationship this variable and PA. The data were not screened for potential outliers as this test is robust to the presence of such cases.

Figure 22

Scatter Plot of Personal Accomplishment Versus Inspirational Motivation



The results from the Spearman's rho test revealed that there was a positive monotonic relationship between PA and Inspirational Motivation, $r_s(15) = .182$. However, this association was not significant, $p = .485$. Hence, this test did not provide support to reject Null Hypothesis 13.

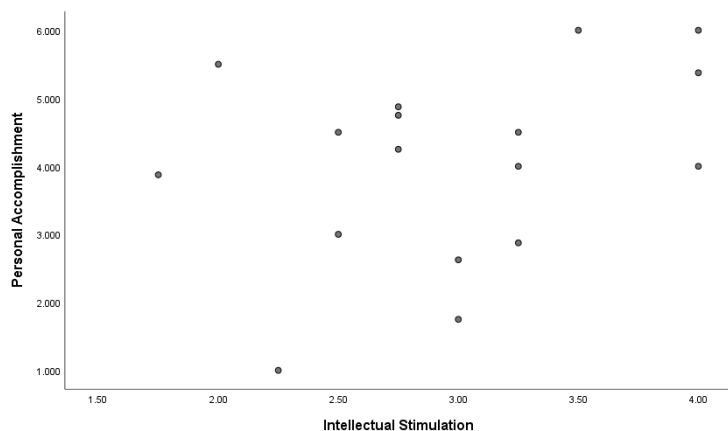
Hypothesis 14

Hypothesis 14 is that there is a correlation between the level of PA and the level of intellectual stimulation leadership attribute among African American clergy within the Holiness Pentecostal denomination. A Pearson test was performed to evaluate this hypothesis. Before presenting the results from this test, the underlying assumptions of this analysis were examined. As it can be seen from Table 6 and Figures 4 and 8, the normality assumption for both PA and Intellectual Stimulation seems valid. In addition, an inspection of the scatter plot of these variables plotted against each other suggests that there were no substantial outliers in the data. The linearity assumption is not violated as the relationship between these two variables appears to be linear. Given that all the

assumptions of the Pearson correlation analysis seemed valid, the next step of the analysis involved presenting the results of this test.

Figure 23

Scatter Plot of Personal Accomplishment Versus Intellectual Stimulation



The results from the Pearson test revealed that there was a positive linear relationship between PA and Intellectual Stimulation, $r(15) = .323$. However, this association was not significant, $p = .206$. Hence, this test did not provide support to reject Null Hypothesis 14.

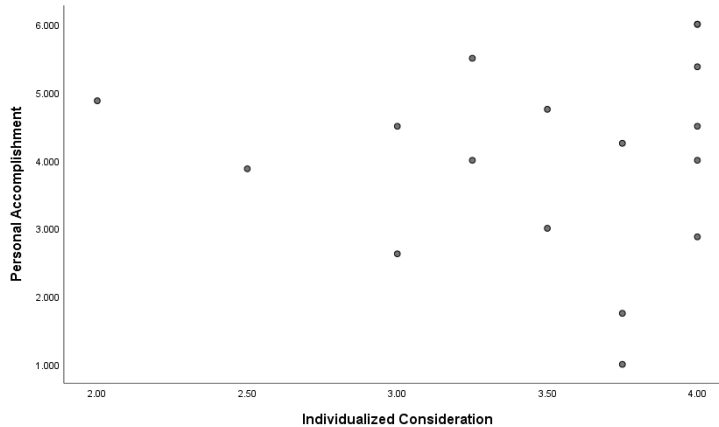
Hypothesis 15

Hypothesis 15 is that there is a correlation between the level of PA and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination. As indicated by the results from evaluating the normality assumptions of the data (see Table 6 and Figures 4 and 9) the normality assumption of Individualized consideration was not satisfied. Therefore, a Spearman correlation analysis was performed to determine the relationship between this

variable and PA. The data were not screened for potential outliers as this test is robust to the presence of such cases.

Figure 24

Scatter Plot of Personal Accomplishment Versus Individualized Consideration



The results from the Spearman's rho test revealed that there was a positive monotonic relationship between PA and Individualized Consideration, $r_s(15) = .169$. However, this association was not significant, $p = .517$. Hence, this test did not provide support to reject Null Hypothesis 15.

Table 7*Summary of the Results from Hypothesis Testing Using Bivariate Correlation Analyses*

Hypothesis	Statistic*	p-value	Result
H1 ₀ There is no correlation between the level of EE and the self-perceived level of the idealized influence attributed leadership attribute.	$r_s(15) = -.369$	.145	Not rejected
H2 ₀ There is no correlation between the level of EE and the level of idealized influence behavioral leadership attribute.	$r(15) = .066$	.802	Not rejected
H3 ₀ There is no correlation between the level of EE and the level of inspirational motivation leadership attribute.	$r_s(15) = -.286$	.265	Not rejected
H4 ₀ There is no correlation between the level of EE and the level of intellectual stimulation leadership attribute.	$r(15) = -.526$	.030	Rejected
H5 ₀ There is no correlation between the level of EE and the level of individualized consideration leadership attribute.	$r_s(15) = -.517$	.034	Rejected
H6 ₀ There is no correlation between the level of DP and the self-perceived level of the idealized influence attributed leadership attribute.	$r_s(15) = -.506$	.038	Rejected
H7 ₀ There is no correlation between the level of DP and the level of idealized influence behavioral leadership attribute	$r_s(15) = .148$	.571	Not rejected
H8 ₀ There is no correlation between the level of DP and the level of inspirational motivation leadership attribute.	$r_s(15) = .199$	.444	Not rejected
H9 ₀ There is no correlation between the level of DP and the level of intellectual stimulation leadership attribute.	$r_s(15) = .451$	.069	Not rejected
H10 ₀ There is no correlation between the level of DP and the level of individualized consideration leadership attribute.	$r_s(15) = .510$	.037	Rejected
H11 ₀ There is no correlation between the level of PA and the self-perceived level of the idealized influence attributed leadership attribute	$r_s(15) = .296$	.249	Not rejected
H12 ₀ There is no correlation between the level of PA and the level of idealized influence behavioral leadership attribute.	$r(15) = .464$	.061	Not rejected
H13 ₀ There is no correlation between the level of PA and the level of inspirational motivation leadership attribute.	$r_s(15) = .182$	.485	Not rejected

Hypothesis	Statistic*	<i>p</i> -value	Result
H14 ₀ There is no correlation between the level of PA and the level of intellectual stimulation leadership attribute.	$r(15) = .323$	.206	Not rejected
H15 ₀ There is no correlation between the level of PA and the level of individualized consideration leadership attribute.	$r_s(15) = .169$	.517	Not rejected

* r_s and r indicate the test statistics for the Spearman rho and Pearson correlation analyses, respectively.

Summary

The purpose of this quantitative study was to analyze the factors that lead to clergy burnout within the African American Holiness Pentecostal denomination by exploring the relationship between burnout and transformational leadership. In this chapter, the results from evaluating 15 research hypotheses concerning the relationship between burnout and transformational leadership were provided. Of the 15 hypotheses tested, four were supported shown in Table 7. It was found that a significant negative association existed between EE and the following attributes of leadership: the self-perceived level of Inspirational Motivation (Hypothesis 4), and the self-perceived level of Individualized Consideration (Hypothesis 5). In addition, the results from the bivariate correlation analyses revealed that significant negative relationships existed between DP as a measure of clergy burnout and the following attributes of leadership: the self-perceived level of the Idealized Influence Behavioral (Hypothesis 6), and the self-perceived level of Individualized Consideration (Hypothesis 10).

Chapter 5 includes an introduction to findings, interpretation of findings in context of the theoretical framework, insight on limitations of the study, recommendation

based on the study findings, implications for positive social change and overall study conclusion.

Chapter 5: Discussion, Conclusions, and Recommendations

The purpose of this quantitative correlational study was to identify whether a relationship exists between burnout and transformational leadership for African American clergy of the Holiness Pentecostal denomination. With the increase of clergy choosing to leave their roles due to burnout (Kumar, 2014) along with other influential factors that lead to their decision, research was necessary to offer coping strategies and mechanisms to alleviate burnout. The research of burnout has been studied among many professional sectors and as a mental health component with minimal consideration to human service providers (Carter, 2013; Francis et al., 2017; Robbins & Francis, 2014), but even less research has been done about burnout among African American clergy with emphasis within the Holiness Pentecostal denomination. This chapter will include an interpretation of the findings in context of the theoretical foundation, offer insight on limitations of the study, define recommendations based on the study findings, discuss implications for positive social change, and conclude the study.

Interpretations of Findings

The data analysis consisted of participants who were identified as active clergy with the Holiness Pentecostal denomination ($N = 17$). The sample was composed of active clergy that also defined their roles with eight (47.1%) pastors and eight (47.1%) executive church officials with predominantly males at 13 (76.5%) and four (23.5) females. The age of clergy responses was high among the age range of 70–79 years of age at seven (41.2). The marital status was high for married at 14 (82.4%), the race/ethnicity identified was 16 (94.1%) African American, and 35.3% were had both a

4-year college degree and a seminary degree. The average congregation size of 100–400 members, which clergy minister to was eight (47.1%).

The last question within the demographic allowed clergy to confirm or deny whether they view their role with the church as a liaison to bridge the gap(s) between the community and their knowledge of public policies and/or government laws; 14 (82.4%) responded “yes” and three (17.6%) responded “no.” This linked to the research from Kennedy et al. (2002) when they discussed the connection between the church as a partnership with the public sector. Furthermore, the participants’ response to this question aligns with the literature presented by Brunson et al. (2015) describing the connection of the role of clergy as an aide to the advocacy of community protective factors amongst neighborhood socialization and in the promotion of public policy.

In addition, data analysis was performed with the use of Pearson’s correlation to evaluate the research hypotheses. The Spearman’s rho was used as a nonparametric counterpart where any underlying assumptions of the test were violated when the independent variable displayed a high level of skewed distribution, which does not allow the Pearson’s correlation to be performed. The statistical analysis was performed using Statistical Package for Social Services (SPSS) software version 24.1 with a two-sided 5% alpha level. With the two-sided 5% alpha level, a p value for the test was less than 0.05, which allowed it to be considered as evidence of the normality assumption violation.

Research Question 4

Research Question 4 prompted whether there is a correlation between the level of EE and the level of the intellectual stimulation leadership attribute among African

American clergy within the Holiness Pentecostal denomination. The Pearson correlation analysis was valid and indicated that there was a significant negative linear association between EE and intellectual stimulation, $r(15) = -.526$ and $p < .05$. This resulted in the null hypothesis being rejected with a conclusion that among African American clergy within the Holiness Pentecostal denomination, those who have more intellectual stimulation tend to have less levels of EE.

The research findings aligned with prior research confirming a connection between human service professionals such as nurses and child protective service workers showed within transformational leadership a significant relationship that was negative with EE (Kanste, 2008; Rittschof et al., 2016). As further research with an analysis of the levels of intellectual stimulation leadership attributes could be defined, to gain insight in reference to human service professional and their transitions leadership to measure EE. This could equip public sector and or nonprofit organization with strategies to know when an employee is leaning towards burnout.

Research Question 5

Research Question 5 prompted whether there is a correlation between the level of EE and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination. The Spearman rho correlation analysis was valid and indicated that there was a significant negative monotonic association between EE and individualized consideration, $r_s(15) = -.517$ and $p < .05$. This resulted in the null hypothesis being rejected with a conclusion that among

African American clergy within the Holiness Pentecostal denomination, those who have more individualized consideration tend to have less levels of EE.

The research findings aligned with prior research such as Maslach (2016), who validated that a lower level scoring in EE corresponds with less experienced burnout. Avolio et al.'s (2004) definition of individualized consideration indicates that individuals who display these attributes often lead through a style such as coaching or mentoring. It seems that this would have measured different with the reference of EE that defines it as a feeling of overcommitted, overextended, and depleted (Maslach (2016). This leads to a question of whether another population of African American clergy in another denomination would offer the same findings or if this is a generalized finding for all African American clergy.

Research Question 6

Research Question 6 prompted whether there is a correlation between the level of DP and the self-perceived level of the idealized influence attributed leadership attribute among African American clergy within the Holiness Pentecostal denomination. The Spearman rho correlation analysis was valid and indicated that there was a significant negative monotonic association between DP and idealized attribute, $r_s(15) = -.506$ and $p < .05$. This resulted in the null hypothesis being rejected with a conclusion that among African American clergy within the Holiness Pentecostal denomination, those who have more idealized attribute tend to have less levels of DP.

The research findings aligned with prior research like Maslach (2016), who validated that a lower level scoring in DP corresponds with less experienced burnout. I

felt this finding was aligned with Avolio et al. (2004) definition of individualized consideration expressing that individuals pay attention to the individuals they are leading, spend time with them, and are invested in their development and achievements. I was glad to see this response because the role of a human service professional is to provide aide and consideration to the development and growth of individuals. This finding offers evidence that this group of clergy have feelings and personal investment in the congregation and community they service.

Research Question 10

Research Question 10 prompted whether there is a correlation between the level of DP and the level of individualized consideration leadership attribute among African American clergy within the Holiness Pentecostal denomination. Hypothesis 10 used the Spearman correlation analysis whether a relationship exist between the variables. The Spearman rho correlation analysis was valid and indicated that there was a significant negative monotonic association between DP and individualized consideration, $r_s(15) = -510$ and $p < .05$. Resulting in the null hypothesis being rejected with a conclusion that among African American clergy within the Holiness Pentecostal denomination, who have more individualized consideration tend to have less levels of DP. The significance of the hypotheses were not surprising overall. However, if given the opportunity to study this topic again, I would approach using a qualitative method to give more voice through direct response to study instruments and gain insight on the clergy's view of change.

Interpretation of the Theoretical Framework

The finding leads to the connection of theoretical frameworks ERI theory and person-environment fit theory in the literature review section. The study aligned with the ERI theory in its relationship between stress and health in the work environment (Seigrist, 2012) with the significance of EE synced with the clergy's perception of their roles and responsibilities and the view of their control based on responses to the survey questions. ERI also is often viewed based upon the concept of stress versus intertwined with the term burnout. Therefore, also shows a possible extension of open-ended questions that could be a part of a further study to determine how the terms of stress and burnout are defined by the target population.

Then with the review of the other theoretical framework person-environment fit theory which discusses the level of support required for a human service professional such as clergy (Case et al., 2019). This study confirms the relationship when one's perception of their environment is attributed to individual consideration with the focus on the clergy's ability to aid their congregation to their full potential within the clergy's humanistic approach to work (Lavine et al., 2014 cited by Milliman et al. 2016). Offering potential insight to link burnout within an individual to their environment to effect work-outcomes in a leadership style such as transformational for clergy where job satisfaction is defined by the empowerment of their congregation to be their best self, and acknowledging their environment and the effects on society (i.e., congregation and or community).

Limitations of the Study

The main limitation of this study foreshowed in Chapter 1 came into fruition with a concern of support from the target population with their consideration to participate and complete the survey with a total of 44 active clergy the analysis was limited due to the response rate of 17 (38.6%). The survey remained open for six weeks with three reminder participation invitation emails resent to the active clergy. There was a total of 24 active clergy that accessed the survey and seven responses were removed based on their decline of consent to participate or a failure to complete any or full portions of the survey questions.

The next limitation was based upon the analysis of only one denomination the African American Holiness Pentecostal, which limited my ability to generalize findings for the clergy population as a whole due to the numerous identified clergy roles amongst a diversity of denominations.

Finally, with the low response based on the total of 44 active clergy within this particular denomination, the study did not offer a defined illustration of the influential factors that may contribute to burnout amongst the transformational leadership style with only four hypothesis relations being noted as significant. Confirming that the study should only represent this denomination and this study opens an opportunity to extend the research to broaden the research to include other denominations predominately occupied by African American clergy.

Recommendations

The results of the study confirms a significant relationship between EE and the levels of intellectual stimulation leadership attribute and individualized consideration leadership attribute, along with relationships between DP with the self-perceived level of the idealized influence attributed leadership attribute and the level of individualized consideration leadership attribute. These findings offer insight to future research that may look to do a pre and post-survey to understand clergy's experiences in leadership towards burnout over time to determine when a shift happened for them to assist them in understandings aspects of their personal and or professional journey that cause pressure or stressors.

The study could open to a larger population of clergy and or an additional denomination(s) to allow a review of comparisons or lack of across denominations and with an increased sample size the opportunity to generalize based on findings would decrease a current limitation within this study. Another group that could offer insight into influential factors of burnout could be found with a focus on African American clergy that identify as Black Women. Next, I would have liked to require a response for each survey question, which would have possibly increased the sample size where I had to eliminate seven responses due to incomplete sections of the survey, that were not measurable based on the participants that completed the full survey. With the requirement to complete all survey questions, the demographic portion of the survey obtained for descriptive statistics analyzed deeper to contribute towards an understanding of the

analysis of burnout and leadership style of clergy based upon gender, age, and or within their educational background.

With the choice to utilize a quantitative method of correctional design, a replication of the study could be developed with a qualitative phenomenological design through a one-on-one interviewing strategy. The study could use the same study instruments to analyze the images and or cognitive representations (Creswell, 2013) received through participant's voice in an exploration of their view of their leadership styles and burnout. Furthermore, a researcher could implement mixed methods to quantify the levels of burnout on a scale and analyze leadership styles to identify and confirm whether there is a true connection of variables through observation and dialogue.

Implications for Positive Social Change

For clergy, the present pandemic has given more strain on their roles and responsibilities as it has limited their ability to connect with their congregations in the traditional model via face-to-face. Along with the increasing decrease of their congregation and community due to deaths caused by both COVID-19 and other factors. The pandemic has caused clergy, their support system, and congregation stress. In addition, has also shown the stress upon the human service professionals that are assisting with crisis management during these challenging times that have lasted over two years thus far.

The implications of this study can serve as useful to the human service profession through leadership development and strategies to better manage nonprofit organizations. In regards, to decision-making to alleviate burnout created by the demands of such

professionals as clergy in their roles and responsibilities that often encompass bridging the gap between the community and their understanding of government and policymaking. Djupe et al. (2018) offer insight on this topic area in their research on political mobilization embedded in concepts of faith and religious economics. This has been seen as a factor of pressure for clergy to keep their congregation and the community progressing towards or in faith, aware of government and policies by not being affected by politics in such a matter that affects their faith. Government leaders have placed a high calling on clergy even more during this pandemic that intertwines in with election years along with high levels of social injustice that have increased the role of clergy and the church to be present in the rise of social issues within politics that affect or could affect their communities.

This study is set forth to offer encouragement to the government to recognize the role of clergy as a component of human service professionals and burnout to define a program implementation that protects them as the connection to the community and teaches them how to manage their responsibilities. Clergy needs to understand and be aware of their capacity levels, so they do not get to a point of decision-making that sways them towards career transition due to the pressures, stressors, lack of support, and or resources to cope before burnout has an opportunity to appear.

This study shows significance towards its implications of positive social change by offering government officials a better understanding of how to utilize clergy in their advocacy for communities. Also, by identifying a role for them within the political system so their voice and the voices of their represented community are present and not

just during election seasons, policy-making, policy-revision or policy-implementation; therefore, offering protection to clergy in their engagement of government and nonprofit organization management of policy execution/management. The study also offers awareness with the utilization of the study instruments to give clergy an avenue to review their leadership style and determine whether they are experiencing burnout to implement strategies to alleviate further burnout if present. This result could add to the scholarly research to gain insight on the influential factors that led to burnout for human service professionals such as clergy to elevate the need for these individuals to take time to self-reflect so they are maintaining a balance of life, work in their aide to their congregations and or the community.

Conclusion

The purpose of this quantitative study was to analyze the factors that lead to clergy burnout within the African American Holiness Pentecostal denomination by exploring the relationship between burnout and transformational leadership. The study did offer insight into the descriptive statistics of the active clergy within Holiness Pentecostal denomination showing a significant makeup of male, married, range of ages 70-8, with a high volume of clergy achieving 4yrs higher education, and an average congregation size of 101-400. The data analysis of the study proved a relationship with four of the fifteen presented hypotheses, which may have shown more relationships with a higher response rate. The relationships confirmed express a correlation among two areas of the burnout inventory of EE and DP with the categories of leadership attributes

being intellectual stimulation, individualized consideration, and idealized influence connected to EE and individuals considerations to DP.

Maslach et al. (1981) sought to define, and understand individual's responses to burnout and factors that affect their resilience and their ability to overcome such challenges of work-life balance based upon over commitment associated with the roles and responsibilities of human service professionals' levels of leadership and the extension of demands on nonprofit organizations such as the church. The findings of this study should alert the high-level clergy of the denominations to encourage full participation in a future study. This could contribute to an awareness into influential factors that may have placed some clergy in burnout to educate and begin the implementation. Therefore, encouraging a redesign of the church within the nonprofit organizational structure, and leadership style to serve the community and policy-makers assuring that one of their many roles of bridging the gap aids to positive social change but not at the strain of their well-being nor their position longevity.

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Appendix A: Survey Demographics Questions

Please complete the following demographic information:

1. I am classified as a (check all that apply):

Lead Bishop Pastor Executive Church Official

2. Gender

Male Female I prefer not to answer.

3. Age range:

19 or younger	60-69
20-29	70-79
30-39	80-89
40-49	90-99
50-59	100 and up

4. Marital Status:

Single Married Widowed Divorced

5. Race or Ethnicity (check all that apply):

African American Multi-racial Other (please specify) _____

6. Highest Education Level Achieved:

High School or GED	2yr Associates Degree	4yr College Degree
Graduate School	Technical Degree	Seminary Degree

7. Years of service in the church as a bishop, pastor and/or executive church official?

8. Congregation size?

Less than 100	601-900
101-400	901-20,000
401-600	20,001 or greater

9. In your role with the church, do you often find yourself as a liaison to bridge the gap between the community and their knowledge of public policies and/or government laws?

Appendix B: Permission Granted to Use MBI-HSS

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Citation of the instrument must include the applicable copyright statement listed below. Sample Items:

MBI - Human Services Survey - MBI-HSS:

I feel emotionally drained from my work.
I have accomplished many worthwhile things in this job.
I don't really care what happens to some recipients.

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MBI - Human Services Survey for Medical Personnel - MBI-HSS (MP):

I feel emotionally drained from my work.
I have accomplished many worthwhile things in this job.
I don't really care what happens to some patients.

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MBI - Educators Survey - MBI-ES:

I feel emotionally drained from my work.
I have accomplished many worthwhile things in this job.
I don't really care what happens to some students.

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Cont'd on next page

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MBI - General Survey - MBI-GS:

I feel emotionally drained from my work.
In my opinion, I am good at my job.
I doubt the significance of my work.

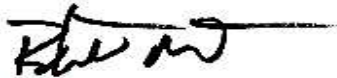
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MBI - General Survey for Students - MBI-GS (S):

I feel emotionally drained by my studies.
In my opinion, I am a good student.
I doubt the significance of my studies.

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Sincerely,



Robert Most
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Appendix C: Permission Granted to Use MLQ

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Citation of the instrument must include the applicable copyright statement listed below.
Sample Items:

As a leader

- I talk optimistically about the future.
- I spend time teaching and coaching.
- I avoid making decisions.

The person I am rating....

- Talks optimistically about the future.
- Spends time teaching and coaching.
- Avoids making decisions

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