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Pastoral Transformational Leadership and Church Human Service Provision

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Walden University
2017

Abstract

Pastoral Transformational Leadership and Church Human Service Provision

by

Debra Harding Allen

MA, University of North Carolina at Greensboro, 1977

BS, North Carolina Central University, 1974

Proposal Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Public Policy and Administration

Walden University

August 2017

Abstract

As the poverty rate continues to rise, many individuals seek assistance to help meet basic needs. Previous research has indicated that churches provide a social safety net for those in need, yet some churches choose not to become human service providers. The purpose of this multicase study was to explore how pastoral transformational leadership influences a church's decision to become a provider of human services among African American pastors and churches. Transformational leadership provided the theoretical framework for this study. The purposeful sample included bounded systems of 5 pastors and their respective churches. Each case was bound by race, location, and denomination. The Multifactor Leadership Questionnaire was used as a tool to identify each pastor's leadership style, and interviews were used to determine how the church becomes a human service provider. Interviews were transcribed, inductively coded, and analyzed to identify recurring themes. The results of this research indicated that the transformational pastor is influential in all aspects of the church's human service initiatives. The transformational pastor plays a key role in determining whether the church becomes involved in human service initiatives, and he or she remains involved throughout initiation, implementation, and sustainability. Findings from this study may influence pastoral leadership training and provide a framework for churches and communities who wish to help meet the social needs in their communities. If churches consistently address poverty-related issues, they can address the underlying problems associated with it. This can result in a decrease in the poverty rate over time. This contribution can potentially help decrease the rate of poverty in the community.

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Dedication

This dissertation is dedicated to my family and friends who supported me

throughout this journey. Your prayers and encouraging words enabled me to persevere.

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First and foremost, I give God all glory, honor, and praise for the academic acumen, faith, and strength to complete this dissertation journey. I am grateful to my Committee Chair, Dr. Cassandra Caldwell, my Methodology Expert, Dr. Gloria Billingsley, and my University Research Reviewer, Dr. Anne J. Hacker. Their guidance, expertise, and feedback were an invaluable part of this process. I am also grateful to the late Dr. Pamela Lewis, whom I met during my residency experience. Dr. Lewis helped me define my research problem and conceptual framework and was a great source of inspiration to me.

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Chapter 1: Introduction to the Study

Introduction

High poverty rates in the United States continue to create a myriad of challenges for millions of individuals. The United States poverty rate rose continuously from 2006 until 2012, increasing to 15% or 46.5 million individuals (US Census Bureau, 2014). In 2013, there were 45.3 million people in poverty, a rate of 14.5%. The 2013 rate dropped, however, the decrease was not significantly different. In 2014, the poverty rate increased to 14.8%, but the increase was not statistically significant (US Census Bureau, 2016c). The 2015 poverty rate decreased to 13.5%, yet there were 43.1 million people still living in poverty (US Census Bureau, 2016c), and many of the individuals stricken by poverty continue to need assistance in meeting their basic needs.

Because the rising poverty rate created more needs, it also created more opportunities for churches and other faith-based organizations to address issues associated with poverty. The establishment of the *White House Office of Faith-Based and Neighborhood Partnerships* in 2001 and the *Personal Responsibility and Work Opportunity Reconciliation Act of 1996* addressed these needs by providing government funding to assist in providing human services. Even with funding availability, some faith-based organizations have not accessed the funding to engage in human service provision. There may be many factors that contribute to this phenomenon. In this qualitative study, I sought to understand how pastoral transformational leadership style influences the church's decision to provide human services.

In this study, I do not imply that churches and other faith-based organizations can alleviate poverty. I do, however, suggest that these organizations can integrate strategies that help mitigate the burdens of poverty. Churches and other faith-based organizations can help relieve the burdens of poverty by assisting individuals with basic human needs. Understanding how churches become involved in human service provision can provide a model for other churches that want to become involved.

In this chapter, I introduce and establish the structure for the proposed research study. It includes the background of the study, which shows a gap in the current knowledge base, the problem statement, and the purpose of the study. I present the research questions, elucidate the theoretical framework, outline the nature of the study, define key terms, present assumptions, describe scope and delimitations, disclose limitations, and provide relevance of the significance of the study and its propensity to affect social change.

Background

The literature framing this study includes five primary areas: (a) transformational leadership, (b) synopsis of leadership theories, (c) poverty, (d) faith-based human service provision, and (e) the African American church and pastor. This chapter provides an overview of the related literature. In Chapter 2, I provide an in-depth synthesis of the literature on the five topics. Specifically, the literature review confirms the role of transformational leadership in affecting organizational change, provides an overview of major leadership theories, discusses poverty and the need to identify strategies to assist the poor, explores the role of faith-based human service provision, and examines the role

of the African American church and pastor. Additionally, this overview establishes the need for faith-based human service provision and the church's role in that process.

Researchers have explored transformational leadership for more than 30 years, however, that research has mostly been limited to the for-profit industry. These studies are based on the seminal work of Avolio and Bass (1991), Bass (1985), Burns (1978), and Bass and Riggio (2006). While there is limited research on transformational leadership in nonprofit organizations, there is even less research on faith-based organizations and specifically on pastoral leadership (Carter, 2009; Rowold, 2008). Pastors generally serve in many different capacities and varying roles. An examination of leadership style would provide a new knowledge base to assist in developing strategies for effective leadership.

Although poverty means different things to different people, this study refers to poverty as an impoverished condition rendering individuals void of basic needs. While churches and other nonprofit organizations may differ in their beliefs on why individuals are stricken by poverty, the statistical significance of poverty is not debatable, with 43.1 million individuals adversely affected (US Census Bureau, 2016c). The large number of individuals living in poverty requires a combination of strategies to address the issue. One such strategy is the role the church and other faith-based organizations can play in providing human services to those affected by poverty.

Faith-based human service provision is not a new phenomenon. Since colonial times, the church and other faith-based organizations have been involved in assisting the poor and needy (Beaumont, 2008; Thomas, 2009). A review of the

literature indicated that churches and other faith-based organizations still have a role in providing for the poor. While some churches have accepted that challenge, others remain uninvolved. In this study, I sought to understand the role of the transformational pastor in involving the church in human service provision and to provide a framework for other churches who wish to address the issue and challenges associated with poverty.

The literature supports the influential role of the African American pastor. The literature also helps to establish the role the African American church plays in the daily lives of its congregants. While researchers have examined this role and its impact on the congregants (Allen, Davey, & Davey, 2010; Fulton, 2011; Kvasny & Lee, 2010; Samuels, 2011), the body of literature is limited on the impact of African American ministers, considering the significant role they have served in meeting the needs of their congregants.

Transformational leadership has been studied extensively in the for-profit arena, but not a great deal of research has been done on religious leadership. In defining effectiveness, Carter (2009) argued that in addition to leadership style, other variables such as behavior and personality may also affect pastoral effectiveness. When Carter examined leadership style, behavior, and personality, she found that leadership style and spirituality were limited in their ability to predict pastoral effectiveness. McKenna and Eckard (2009) found three effectiveness measures, which were not related to leadership style. Although leadership style was not a predictor of effectiveness according to Carter (2009) or McKenna and Eckard (2009), transformational leaders motivate followers to

action. An examination of pastoral leadership and follower motivation is needed to determine effectiveness in the religious arena.

Studies aimed at identifying how churches provide services to those in need are also limited. According to Cnaan and Boddie (2001), social science research on congregations is marginal. Yet, this research is necessary to understand the capacity of congregations to provide services. Cnaan and Boddie studied church-based services aimed at assisting the poor, and Fulton (2011) and Guo (2009) assessed nonprofit social service provision. Cnaan and Boddie (2001) surveyed 1,376 congregations, of which 88% provided at least one program to assist the community.

Using data from the Survey of Income and Program Participation, Guo (2009) determined that while nonprofits play an important role in providing services to individuals in need, the number of individuals being serviced by nonprofit organizations has remained relatively stable with the government providing the greatest assistance. Cnaan and Boddie (2001) concluded that additional studies are needed on the ancillary benefits of how ministries that serve the community reach those in need, while Fulton (2011) suggested that future research should examine the environmental pressures that influence the types of church social service programs. Fulton's suggestion correlates with the focus of this study because local poverty statistics represent one type of environmental pressure that could influence whether a church offers human services.

A qualitative study of pastoral influence in the provision of human services will help fill several gaps identified in the literature. This study sought to accomplish the following: provide additional knowledge on pastoral leadership and human service

provision, discover how churches determine those in need and identify the strategies used to reach those individuals, illuminate the environmental pressures that influence the types of social service programs offered by a church, if services are initiated based upon community need, discover how a pastor's personal values determine how or if a church is involved in human service provision, and discover the role churches play in providing human services in Rocky Mount, North Carolina.

The target population is Baptist African American pastors of African American churches located within the city limits of Rocky Mount, North Carolina. Because the target population has a poverty rate of 25.5% (US Census Bureau, 2016a), the need for assistance with human services is great. While there is research on human service provision, there is limited research on church-based human service provision. There is even less literature on pastoral leadership style. This research adds to the body of knowledge and addresses how churches can become involved in providing human services to those affected by poverty and other catastrophic conditions.

Need for the Study

This study was needed to provide strategies for addressing poverty-related issues and to help provide a framework for church-based human service provision. This research is particularly important to the sample community of Rocky Mount, North Carolina. The city has a population of 55,806, with African Americans comprising 61.3% of that number (U.S. Census Bureau, 2016a). Rocky Mount has a poverty rate of 25.5% (U.S. Census Bureau, 2016a), therefore, any research that seeks to help alleviate the burdens of poverty is valuable. The August 2016 unemployment rate was 7.4% (U.S.

Bureau of Labor Statistics [BLS], 2016) further help to establish the need for this study. Additionally, for the school year 2012-13, the local school systems, Nash-Rocky Mount Public Schools and Edgecombe County Schools, served 450 and 136 homeless children, respectively (Kids Count, 2017). This suggests that human service provision is needed to help meet basic human needs of individuals who live in Rocky Mount, NC. While the church cannot solve all social needs, the ability of the church to address the needs of the underserved is important, especially because the African American church is described as a safety net for those in need (Cnaan & Boddie, 2001; Guo, 2009; Samuels, 2011). With its high level of influence, the church has the ability to effect social change (Beaumont, 2008; Campbell, 2011).

The implications of this research are far-reaching. Exploring how pastoral leadership style affects a church's decision to become a provider of human services can shed light on the importance of pastoral leadership style. Tucker and Russell (2004) maintained that leadership style is a learned skill, so the results of this study have implications for pastoral leadership training. It can also provide a framework for churches who desire to tackle poverty-related issues by becoming human service providers in their communities. Additionally, this study is important to those affected by poverty, as well as those who wish to address the issues associated with poverty. Specifically, this research is valuable to faith-based organizations, especially churches, and communities who wish to address some of the challenges created by poverty.

Problem Statement

The number of individuals living in poverty has increased continuously for many years (US Census Bureau, 2016c). Until 2013, the United States had not seen a decrease in the poverty rate or the number of individuals living in poverty since 2006. Although the rate dropped .5%, the decrease is not significant. The number of people living in poverty rose after 2013, and the number did not decrease again until 2015. In 2015, 43.1 million people in the United States were still living in poverty (U.S. Census Bureau, 2016c). Because of the nation's high poverty rate, many people depend on local churches and other faith-based organizations to supply basic services. With the changing role of faith-based organizations, they are now agents of social change (Beaumont, 2008), which positions them to address issues such as poverty. Churches, according to Barnes (2004), have a tendency to be either more priestly (focusing on spiritual aspects) or prophetic (focused on liberating the oppressed) in their functions. Barnes argued that African American churches tend to be more prophetically-driven, which situates them as change agents. Cnaan and Boddie (2001) maintained that because of the role churches serve as providers of human services, they are considered "the social safety net of people in need" (p. 575). Yet, the need for service provision and the availability of government funding to faith-based organizations has not increased church participation in human service provision (Chavis & Wineburg, 2010; Guo, 2010; Sinha, 2012).

Allen, Davey, and Davey (2010) and Barnes (2004) argued that African American pastors play a significant role in the church and community. This study sought to understand that role and how it influences whether a church becomes involved in human

service provision and to what extent. The dynamics that drive a church to become involved in human service provision may vary. Samuels (2011) suggested that churches may fail to become involved because they lack funding, their congregation is small, or lack of availability of paid staff to operate the program. Yet, based on the findings of Chavis and Wineburg (2010), Guo (2010), and Sinha (2012), the availability of government funding to faith-based organizations has not increased church participation in human service provision.

Because government funding rendered no increase in participation in human service provision, it is important to understand how churches decide to become involved. Determining this process is important in establishing a framework for involving other churches who wish to address the issue of poverty. According to Bielefeld and Cleveland (2013), only limited research exists on why churches choose to become involved in human service provision. This research provides an understanding of how the African American pastor's influence determines whether Baptist churches become providers of human services, as well as adds to the limited body of literature on the church and human service provision. Specifically, it examined pastors identified as transformational leaders through the Multifactor Leadership Questionnaire.

Purpose of the Study

The purpose of this qualitative study was to explore how transformational pastoral leaders influence human services provision for African American churches in Rocky Mount, NC. According to Martin and Hazlett-Knudsen (2012), there is no overall consensus on the meaning of human services. Additionally, Martin and Hazlett-Knudsen

(2012) maintained that the lack of consistency in defining human services results from

the wide range of services, activities, and programs that generally fall in this category. An

understanding of human services is relevant because it is the phenomenon being studied,

and it is discussed further in the theoretical framework section. For this study, human

services is defined as the delivery of basic social services that help improve the quality of

life for individuals (Deloitte LLP, 2009; Kincaid, 2009; National Organization for

Human Services [NOHS], 2013; Zins, 2001).

Research Questions

The church has traditionally provided a social safety net for individuals affected

by poverty. Yet, not all churches choose to become providers of human services. Despite

government funding through the Personal Responsibility and Work Opportunity

Reconciliation Act of 1996 (PRWORA), churches have not increased their involvement

in human service provision. With the high poverty rate, many individuals find themselves

in need of basic human services. In this study, I sought to understand how

transformational pastoral leaders influence human services provision.

The overarching research question of this study explored how transformational

pastoral leaders influence a church's decision to become a provider of human services.

Specifically, I sought to explore the process of how churches become involved in human

service provision. The findings from this research were used to identify strategies for

Baptist African American churches that want to address the issue of poverty by becoming

involved in human service provision. The research questions were:

RQ1: What role does the pastor play in the decision to become a provider of human services?

RQ2: How involved is the church in the provision of human services?

RQ3: How do local poverty statistics and the need to provide human services influence the decision to become a provider of human services?

Theoretical Framework

Transformational leadership, informed by human service provision, provided the theoretical framework for this study. Transformational leadership frames the pastor's leadership style and how this leadership style motivates congregants to action. Human service provision was the phenomenon being studied.

The theory of transformational leadership addresses the overarching research question, which is how transformational pastoral leadership style influences a church's decision to become a provider of human services. Transformational leadership also suggests that the pastor is aware of community needs and is involved in the community. Transformational leadership, as well as human service provision, is explored briefly in this section. In-depth information on transformational leadership and human service provision is provided in Chapter 2.

Transformational leadership was first identified by Burns (1978). The theory of transformational leadership posits that leaders "stimulate and inspire followers to both achieve extraordinary outcomes and in the process, develop their own leadership capacity" (Bass & Riggio, 2010, p. 76). According to Bass and Riggio (2010), transformational leaders inspire commitment to an organization's vision and goals and

challenge leaders to become creative problem solvers. Researchers have deemed

transformational leaders to be more effective than other leaders (Bass & Riggio, 2010;

Carter, 2009; Tucker & Russell, 2004). Tucker and Russell (2004) stressed the need for

transformational leaders because they drive organizational change, which is needed to

address contemporary issues. The theory of transformational leadership is relevant to this

study because it was used as a lens to examine pastoral leadership style. Transformational

leadership concepts suggest that transformational leaders are more progressive and more

influential (Bass & Riggio, 2006). The research questions that I designed were focused

on exploring how transformational pastoral leaders influence the provision of human

services. In Chapter 2, I expound upon the theory of transformational leadership.

The phenomenon of human service provision was examined in this study through

the lens of transformational leadership. Human service provision has existed for many

decades, yet there is no universally-accepted definition for the term human services.

Several organizations and individuals have provided definitions that I will use to

formulate a working definition for this study. Deloitte (2009) described human services

as varied services and programs designed to help impoverished and vulnerable people.

The National Organization for Human Services (NOHS, 2013) described the process as a

unique approach that combines knowledge from different academic areas to address

strategies for meeting human needs which include prevention and remediation, while

remaining committed to help improve the quality of life for disenfranchised populations.

Kincaid (2009) concurred that the basis of human services is interdisciplinary knowledge

and further described the process as one that promotes systemic changes at every level.

Zins (2001) defined human services as social services that meet the human requirements necessary to maintain a quality lifestyle for vulnerable populations. An analysis of the proposed definitions allowed me to conclude that human services provision is the delivery of basic social services that help improve the quality of life for individuals. Human services are explored further in Chapter 2.

Nature of the Study

In this qualitative study, I used a multicase study approach to determine the pastor's role in the church's decision to become a provider of human services. According to Sullivan and Sargeant (2011), a qualitative approach is more appropriate when the researcher desires to understand why and how. Additionally, qualitative methods are used when the researcher seeks an explanation or in-depth understanding a phenomenon (Sullivan and Sargeant, 2011). Maxwell (2013) concurred that qualitative research effectively assesses the processes that lead to outcomes. Because I sought to understand the process of pastoral involvement in human service provision, qualitative methods were an appropriate mechanism.

Specifically, a multicase study approach was used. According to Yin (2014), a case study approach is the preferred method of research when seeking to answer *how* or *why* questions. As this study sought to understand how the transformational pastor's leadership influences human service provision, the case study method provided an appropriate research paradigm. Because more than one case was studied, the multicase study approach was employed.

Because I sought understanding of a specific phenomenon, it required a purposeful sampling strategy, which is a characteristic of qualitative methods. In this qualitative study, I sought a detailed understanding of the transformational pastor's influence in the church's role as a provider of human services, which are services provided to vulnerable people. Data on human service provision were gathered through interviews with the pastors. Collected data included who decides to provide human services, the process for arriving at that decision, and the number and types of human services offered by the church. Interviews were transcribed verbatim and coded using qualitative data analysis software. In addition, data was hand coded and analyzed for common codes.

Definitions

African American or Black: A Black American with African ancestry (Primas, 2008).

African American or Black Church: A church whose membership is comprised of at least 51% black or African American individuals (Ellis, 2012).

Faith-based: Nonprofit religious organizations (Primas, 2008).

Human services: A multidimensional set of programs and services designed to aid vulnerable and impoverished populations (Deloitte LLP, 2009).

Human services provision: The delivery of basic social services that help improve the quality of life for individuals (Deloitte LLP, 2009; Kincaid, 2009; NOHS, 2013; Zins, 2001).

Leadership: A collaborative process where leaders influence people to work to accomplish a common goal (Burns, 1978; Kent, 2006; Summerfield, 2014; Yun, Cox, & Sims, 2006).

Transformational leadership: A leadership style that motivates and inspires followers to partner to achieve common goals and excel beyond their personal expectations (Bass & Riggio, 2010).

Assumptions

In research, assumptions are elements outside of the researcher's control, but that provide relevance for the study (Simon, 2011). Five general assumptions provided the foundation for this study. First, I assumed that the pastors would answer all questions truthfully and completely. Since this qualitative study sought understanding, untruthful or inaccurate responses would produce a skewed and unreliable picture of the process. To encourage honest responses, I assured the participants of their anonymity and told them they could withdraw from the study at any time. Second, I assumed that churches are interested in addressing community issues. If churches are not interested in human service provision, then identifying strategies the church can use to address poverty-related issues is not relevant. Third, I assumed that the target population would have an adequate sample of transformational pastoral leaders. Since transformational leadership provided the theoretical framework for the study, it was necessary to assume that the target population existed. Fourth, I assumed the literature that suggests the effectiveness of transformational leadership is accurate. If the literature on transformational leadership is inaccurate, the premise of the research question becomes faulty. Lastly, I assumed that

the Multifactor Leadership Questionnaire (MLQ) would accurately assess the leadership style of pastors who exhibit transformational leadership. The MLQ was used solely for screening participants for screening the pastors who participated in this study. The pastoral leadership style, if transformational, should motivate the church to action.

Scope and Delimitations

The scope of a study defines what is included in the study and why it is included. Delimitations limit the scope and define the boundaries of the study. This qualitative study was limited to African American pastors of African American churches located in Rocky Mount, North Carolina. Although there are other types of religious congregations, both Christian and non-Christian, this study was limited to Baptist congregations. Because different denominations have different protocols for how decisions are made, I chose to limit the sample to one denomination and create a homogeneous sample. Baptist congregations were chosen because there are more Baptist churches in Rocky Mount than other denominations. This gave me a larger population of churches from which to select the sample. Although this was a limited sample, it also provided more assurance that I was comparing the same concepts among churches. Only churches involved in human service provision were included in this study. This study included five Baptist African American pastors and their congregations.

While many leadership theories might apply to pastoral leadership, in this study I only examined transformational leadership style because researchers believe this leadership style motivates followers to action. The limited sample of five pastors and churches and the qualitative nature of the study did not allow for generalizability.

However, the data acquired through this study was helpful in understanding the role of pastoral influence in human service provision. Additionally, examining the process helped provide a framework for other churches that might want to become involved in human service provision.

Limitations

The multicase study approach was used to garner an understanding of the influence of transformational pastoral leadership style in human service provision. Interview data was collected from each pastor. Although the study provided an understanding of the pastors and churches in the study, the results may not be reflective of other pastors and churches. Additionally, the local demographic area is a limitation because the results may not be reflective of other demographic areas. I do not have any biases that might affect the outcomes or reporting of the results.

Significance

Although the mission of the church has a religious or spiritual component, the church also has the propensity to effect social change. Churches that choose a holistic approach to ministry are able to meet the social, physical, and spiritual needs of individuals in their communities. Bielefeld and Cleveland (2013) found that research on churches and human service provisions was limited. This study contributes to the limited body of knowledge on religious leadership and church human service provision. Additionally, it provides insight on the position the pastor plays in the church's decision to provide human services. Studying how pastoral leadership influences human service provision could identify a model or process for other churches and communities who

wish to meet the human and social needs of the citizens in their communities. As

leadership style can be learned (Tucker & Russell, 2004), in this study I sought to provide

a framework for other churches to become involved in addressing the issue of poverty

within their communities. The results of this study can influence how educational

institutions approach pastoral leadership training. This study is especially important for

churches, as well as communities who desire to become involved in human service

provision and accept the challenge to assist those who are disenfranchised. Particularly,

this study is important to the sample community, which has a poverty rate of 25.5% (U.S.

Census Bureau, 2016a). Yet, the implications are far-reaching. This contribution can

potentially help decrease the rate of poverty in the community.

Summary

Poverty is a massive problem in the United States that requires collaborative

efforts of many partners. The church is a potential partner in addressing the needs of

those impacted by poverty. In Chapter 1, I discussed the need to address poverty-related

issues, the role the church and other faith-based organizations can play, and the role of

the African American church and pastor. I also introduced the theoretical framework that

underpins this study, which is transformational leadership informed by human service

provision. In Chapter 2, I expound upon the theoretical framework and provide a

synthesis of the related literature on poverty, leadership theories, faith-based human

service provision, and the African American church and pastor.

Chapter 2: Literature Review

Introduction

As America continues to face economic challenges, more people have begun to suffer from the existing economic divide. Allen and Dimock (2007) suggested that America has become "a nation of 'haves' and have-nots" (para. 1) with a widening gulf between them. The Pew Research Center's survey of 1,503 American adults found that opinions were almost equally divided: 48% of Americans felt that the nation was divided along economic lines and 48% felt that it was not (Allen & Dimock, 2007). In the past 20 years, more people have begun to view themselves as have-nots, a number that has doubled, going from 17 to 34% (Allen & Dimock, 2007). This perception aligns with statistics which indicates the poverty rate increased from 12.3% in 2006 to 14.8% in 2014 (U. S. Census Bureau, 2016c). The rate decreased slightly in 2015, resulting in a 13.5% rate (U.S. Census Bureau, 2016c).

Because so many individuals live in poverty, people continue to seek assistance from churches and other faith-based organizations to meet basic needs. According to Beaumont (2008), because the role of faith-based organizations has changed, they are better positioned to address issues such as poverty. Beaumont based his conclusions on two illustrative cases from the Netherlands: Pauluskerk, which provides support services, and the Rotterdam Poverty Network (ROTAN), designed to raise awareness of poverty. Koku and Acquave (2011) suggested that the church has a responsibility to rehabilitate the poor. According to Koku and Acquave, a change in the mission of the church has changed it from "saving souls after death to providing social services and saving lives"

(p. 355). Kvasny and Lee (2010) argued that this dual role is especially true for the African American church because it operates in two states of reality, providing both spiritual and social needs. Lincoln and Mamiya (1990) described this dual role as communal orientation, involvement in every aspect of the parishioners' lives, and privatistic orientation, the spiritual needs of the parishioners. Schaller (1967) recommended that the church's role in addressing poverty be underpinned by a "five-part definition of the call" (p. 146). According to Schaller, the church should be present and try to meet the needs of people experiencing poverty. Secondly, the church should be faithful and use its strengths to guide by love in providing assistance. Thirdly, the church should be competent and provide quality services. Fourthly, the church should be honest because transparency and openness communicate credibility. Lastly, the church should be prophetic and address the moral issues affiliated with poverty.

While the role of the church in addressing poverty has been a subject of research, there is no consensus on how that role should be approached. This literature review is comprised of five areas, which are poverty, leadership theories, transformational leadership, faith-based human service provision, and the African American pastor and church. The section on poverty includes a historical overview, methods for identifying individuals living in poverty, and poverty-related research. The discourse on leadership theories shows the significance of leadership in the nonprofit arena, and more specifically, the church. Transformational leadership provides the theoretical framework, and the discussion explores the historical perspective, components, and relevant research. Faith-based human service provision addresses the church as a provider of human

services. The discussion on the African American pastor and church is used to examine the role of the pastor and the church in the African American community. An examination of the literature in these five areas shows gaps in the literature and establishes areas of needed research.

Although poverty provides the foundation and motivation for this research, in this study I did not seek to address avenues for alleviating poverty. Instead, I sought to understand how the transformational pastor influences the church to play a role in relieving some of the burdens of poverty by providing human services to those in need. With the high number of individuals living in poverty, additional strategies and resources are needed to address the problem of assisting those disenfranchised individuals. Specifically, in this study I sought to understand how transformational pastoral leadership influences the church's involvement in human service provision.

Literature Search Strategy

This review was conducted using the following databases: Academic Search Complete, Business Source Complete, Political Science: A SAGE Full-text Collection, Political Science Complete, ProQuest Central, SocINDEX, and Thoreau. Keywords were *leadership, transformational leadership, faith-based human services, faith-based social services, church human services, church social services, pastoral leadership, religious leadership, church leadership, social safety net,* and *poverty.* Although the primary focus of the literature search was from 2008 through 2017, some earlier articles were reviewed for their historical significance. Additionally, academic journals, books, websites, and government documents were used as sources of information.

Theoretical Framework

Transformational leadership, influenced by human service provision, provides the theoretical framework for this study. Both are examined in detail in this section. Transformational leadership is discussed from a historical perspective, as well as the characteristics that are inherent to this theoretical perspective. Because human service provision is the phenomenon being studied in this research, an in-depth explanation is provided.

Human Service Provision

Human service provision was the phenomenon being examined in this study. Specifically, the study examined the phenomenon of church-provided human services. It also explored how the pastor's leadership style influences the decision to engage in providing services. A review of the literature provides an understanding of human service provision.

Human service provision has existed for many decades, yet there is no universally-accepted definition for the term. Several organizations and individuals have provided definitions that I will use to formulate a working definition for this study. Deloitte, LLC (2009) described human services as varied services and programs designed to help impoverished and vulnerable people. The NOHS (2013) described the process as a unique approach that combines knowledge from different academic areas to address strategies for meeting human needs which include prevention and remediation, while remaining committed to improve the quality of life for disenfranchised populations. Kincaid (2009) concurred that the basis of human services is interdisciplinary knowledge

and further described the process as one that promotes systemic changes at every level. Zins (2001) provided a more user-friendly version by defining human services as social services that meet the human requirements necessary to maintain a quality lifestyle for vulnerable populations.

Kincaid (2009) and Zins (2001) also sought to provide definitions for human services. While Kincaid (2009) did not discover a specific definition during the analysis, she found several repetitive themes: knowledge that spanned different academic disciplines, determination of clients, procedures to bring about change, and complete societal changes. Kincaid (2009) argued that human services examines changes at all levels of society, which include personal, organization, and community. Zins (2001) concluded that human services is social services that meet human needs necessary to insure a quality lifestyle for the disenfranchised population. Zins suggested six primary elements of human services: "the provider, the recipient, the environment, the organization, the need, and the method" (p. 7). According to Zins, each service establishes a relationship between the provider and the recipient, which is engendered through the environment, organization, need, and method. Similarities in the proposed definitions allow me to conclude that human services provision is the delivery of basic social services that help improve the quality of life for individuals.

Transformational Leadership

This research is informed by the theory of transformational leadership. Burns (1978) was the first person to classify leadership as either transformational or transactional. While the transactional leadership theory describes the leader as directing

the follower through social exchange, rewards, and disciplines, a process Warrick (2011) defined as management, the transformational leadership theory focuses on motivating followers to achieve. Contrary to Burns' (1978) earlier work which viewed transactional and transformational leadership as opposites, Bass (1985) described them as part of a continuum that complement each other. Bass contended that leaders could possess both transactional and transformational leadership traits and inferred that possessing both qualities made the leaders more effective. Bass named this phenomenon the augmentation effect. This augmentation effect, as described by Bass (1998), further inferred that the transformational leadership theory enhances the transactional leadership theory. There has not been a great deal of research on the augmentation effect, and Bass and Riggio (2006), Judge and Piccolo (2004), and Warrick (2011) concurred that transformational leadership is an extension of transactional leadership.

Transformational leadership has been a research focus for over 30 years. Based upon the seminal research of Avolio and Bass (1991), Bass (1985), Burns (1978), and Bass and Riggio (2006), this body of work includes many dimensions of transformational leadership. As a pioneer in researching transformational leadership, Bass identified the four essential components of transformational leadership. The components are idealized influence, inspirational motivation, intellectual simulation, and individualized consideration.

According to Bass (1985), the two facets of idealized influence are the leader's behavior and the perception of the leader by followers and associates. Idealized influence suggests that followers admire, trust, and respect transformational leaders. Followers

view transformational leaders as role models and want to emulate them. Followers also view them as possessing strong determination and persistence, as well as exceptional abilities.

The inspirational motivation component of transformational leadership focuses on the leader as a motivator. Transformational leaders communicate meaning to the followers' work. They also inspire followers to embrace future possibilities by committing to goals and examining shared visions. The results of inspirational motivation are optimism, enthusiasm, and team spirit (Bass, 1985).

Intellectual stimulation focuses on innovation and creativity. Transformational leaders encourage followers to explore creative problem-solving ideas and accept those ideas without public criticism. Critical thinking is a key aspect of this component. Transformational leaders also support pursuing new approaches to old situations, questioning suppositions, and applying new approaches (Bass, 1985).

The leader's role as a coach or mentor who seeks to ensure that followers accomplish their needs for growth and achievement is a part of individualized consideration (Bass, 1985). Individualized consideration refers to the extent a leader meets the needs of the follower. It also indicates that leaders make a genuine effort to develop followers to reach their greatest potentials through two-way communication, personal interactions, and effective listening. Transformational leaders assign tasks to develop followers and provide monitoring and feedback to insure successful completion. Teaching and coaching are primary functions of individualized consideration.

When examining transformational leadership, the importance of the leader-follower relationship should not be underestimated. Burns (2003) cautioned that while the relationship may be as simple as "leaders lead, followers follow" (p. 171), the relationship is actually more problematic than it appears. According to Burns, "leaders dream the dream, take the initiative, connect with followers, start the action. Followers hear the call, share the dream, respond to the initiative" (p. 171). The problem, according to Burns, is that the call to action is often an unheeded voice because people do not become instant followers; they must be transformed into followers. Unfortunately, leaders receive training on leaderships, but followers receive no training on followership (Burns, 2003). Because followership training is not available, the leader must be able to motivate and inspire followers to action: a characteristic of the transformational leader.

Wang and Howell (2010), Boerner, Eisenbeiss, and Griesser (2007), and Wang and Rode (2010) examined the relationship between transformational leadership and followers and identified many variables that influenced the success of the transformational leader. In a two-phase study, Wang and Howell used a pilot study to measure the psychometric characteristics of their newly-developed transformational leadership scale. The main study assessed the reliability and construct validity of the transformational leadership scale, as well as tested the hypotheses. Data was collected through surveys with leaders and team members.

Wang and Howell (2010) addressed the challenge of simultaneously motivating individuals and teams because they require a different set of leadership skills. These skills reflect the four essential components of transformational leadership and rest upon the

leader's ability to motivate, mentor, stimulate creativity, and recognize achievements. For team performance, the leader must highlight shared values and the uniqueness of the group to foster group identity (Wang & Howell, 2010). Boerner, Eisenbeiss, and Griesser (2007) also explored how transformational leadership leads to organizational success by examining the mediating effects of debate (controversial dialogue) and organizational citizenship behavior by interviewing 91 leaders from 91 German companies. Analysis of the data determined that organizational citizenship behavior only partially mediated the relationship between the transformational leader and the follower's performance, while debate totally mediated the relationship between the transformational leader and the follower's innovation.

When Wang and Rode (2010) assessed the relationship between transformational leadership and employee creativity, they determined that strong identification with the leader and an innovative work climate increased the effectiveness of transformational leadership. Wang and Rode used a multi-level linear modeling analyses to examine 212 employees and their immediate supervisors. Although Wang and Howell (2010), Boerner, Eisenbeiss, and Griesser (2007), and Wang and Rode examined transformational leadership in the for-profit world, the findings are applicable to nonprofit organizations. The findings also provide a base for understanding how to motivate leadership and parishioners within the church.

Kantabutra and Avery (2006) studied leadership and followership and their correlation with organizational performance. In a sample of 63 clothing stores in Sydney, Australia, Kantabutra and Avery surveyed store managers, three employees, and three

customers. The questionnaires included items on guiding staff vision, emotional

commitment of staff, and satisfaction of customers and staff. Kantabutra and Avery

suggested that while articulation of vision is important, the follower's commitment to the

vision is more critical to success. The implications of this study suggested that having a

vision and articulating that vision is needed to garner follower commitment, which

produces greater performance. As a leader of a church congregation, it is important that

followers grasp and embrace the vision.

Because providing for the underprivileged or poverty-stricken individuals can be

viewed as a moral responsibility of the church, it is important to understand the effect

transformational leaders have on the moral views of their followers. When researchers

examined how transformational leaders influence the follower's moral stance on issues,

Zhu, Riggio, Avolio, and Sosik (2011) found that transformational leaders significantly

affected the followers' perception of their moral identity. Zhu et al. used field survey data

and experimental data for the study. Study one used an internet-based survey to assess

672 managers, and study two assessed 215 teachers through a web-based experiment. The

results of both studies indicated that transformational, as well as transactional leadership

positively affect the moral identify of the follower (Zhu, Riggio, Avolio, & Sosik, 2011).

Conversely, Mulla and Krishnan (2011) found that while transformational leaders rated

high on values such as honesty and responsibility, these values only affected the moral

development of followers if the leader-follower relationship existed for approximately

three years. Mulla and Krishnan's research consisted of 205 leader-follower pairs who

completed questionnaires to measure transformational leadership, moral sensitivity, and

moral motivation. The research of Mulla and Krishnan is relevant for this study because it indicates that (a) moral development can occur through pastors with strong transformational leadership skills and a sustained leadership position and (b) moral development can influence a congregation's willingness to become involved in human service provision.

While researchers have examined transformational leadership in the private and public sectors, there is little research on transformational leadership style of pastors. Rowold (2008) argued that there are at least three main reasons for studying transformational leadership style of pastors. According to Rowold, because the study of transformational leadership has provided an understanding of leadership in a wide array of for-profit and nonprofit organizations, it should also provide contributory knowledge of pastoral leadership. Rowold posited that because transformational leadership is closely linked with outcome-based criteria such as motivation and performance, it would be valuable to learn more about how this approach affects pastoral leadership. Lastly, Rowold argued that the augmentation effect (Bass 1998) of transformational leadership, which suggests that transformational leadership builds upon transactional leadership, offers promise for developing strategies for effective pastoral leadership.

Pastors are expected to perform multiple tasks, which presents some challenges to developing effective strategies for pastoral leadership development. When Carter (2009) examined the numerous roles that pastors serve, she concurred with Rowold (2008) on the need for strategies that facilitate leadership development of pastors. Rowold contended that not a great deal of research exists on the validity of transformational

leadership style as it relates to pastors. Bekker (2009), however, asserted that with the publication of new religious, academic journals, Christian leadership has become a focus of research. Much of the research on Christian leadership includes areas such as leadership of biblical characters, historical perspectives, and Christian figures (Bekker, 2009). While this research, according to Bekker, is varied in scope and methodology, a synthesis of this research is lacking. The limited amount of prior research suggests the need for additional research on Christian leadership and how current leadership theories impact religious leadership. Also, there is limited research on the relationship between pastoral leadership and different variables, such as leadership styles (Carter, 2009 and Rowold, 2008), spirituality (Carter, 2009), and personality and behavior (Carter, 2009).

Carter (2009) and Rowold (2008) used the transformational leadership theory to garner an understanding of pastoral leadership. In a study of 93 pastors, Carter used the Multifactor Leadership Questionnaire, the NEO-Five Factor Inventory, and the Spiritual Transcendence Scale to assess pastoral effectiveness. The purpose of Carter's research was to measure the pastors' leadership style, spirituality and personality, and to determine if these variables contributed to effective leadership. Carter concluded that spirituality and leadership style were limited in their capacity to predict pastoral effectiveness, but there was a relationship between personality and pastoral effectiveness.

While Carter (2009) examined personality, spirituality, and leadership style, Rowold (2008) used four performance indicators to determine the effects of pastoral leadership of followers—one being extra effort of followers. Rowold conducted two studies in Germany to explore how transformational and transactional leadership affect

outcome criteria. The first study was comprised of 247 followers from 74 different German congregations. Leadership style was assessed using the Multifactor Leadership Questionnaire. The results suggested that transformational leadership positively affected the extra effort, effectiveness, leader satisfaction, and job satisfaction of the followers (Rowold, 2008). The second study examined how the pastor's leadership style affected the congregation. The sample from the second study included 120 followers of pastors from 31 different congregations. Although pastoral functions differ from those in for-profit organizations, the results of both of Rowold's studies suggested that transformational leaders positively affect followers in congregations, which is consistent with the analysis of transformational leadership in for-profit organizations.

The results of Rowold's (2008) work provided evidence that transformational leaders can motivate followers to do more than they expect. The results of Carter's (2009) and Rowold's research suggest that transformational leaders are more effective than transactional leaders, which is consistent with the work of Bass and Riggio (2010) and Tucker and Russell (2004). While transformational leaders may be more effective, Carter argued that transformational leadership style cannot be used to predict the success of a pastor. Rowold and Carter concluded that transformational leadership training can assist religious leaders in becoming more effective, but it cannot guarantee success.

Transformational leaders motivate and inspire followers to commit to a common vision and organizational goals (Bass & Riggio, 2010). The coaching and mentoring provided by transformational leaders encourage followers to seek innovative solutions to problems, and they facilitate the personal leadership development of the followers (Bass

& Riggio, 2010). Researchers have confirmed the effectiveness of transformational leaders (Bass & Riggio, 2010; Carter, 2009; Tucker & Russell, 2004), and Tucker and Russell (2004) have concluded that transformational leaders can more effectively address contemporary social issues because they effect organizational change. According to Tucker and Russell, transformational leaders influence followers to embrace new ideas and new possibilities, which drive change and innovation.

The theory of transformational leadership is applicable to this research because of the effectiveness of transformational leaders and the need to address innovative solutions to the local poverty statistics in the target population, which currently is 25.5% (U.S. Census Bureau, 2016a). Because transformational leaders motivate, inspire, and influence followers to accomplish beyond their expectations, the theory of transformational leadership correlates to the research question, which explored how transformational pastoral leadership style influences a church's decision to become a provider of human services. The theory of transformational leadership encompasses organizational commitment, as well as organizational performance, which covers the church's involvement in human service provision.

Literature Review

This literature review is comprised of the following five areas: an overview of poverty, an abridged historical perspective of leadership, transformational leadership, faith-based human service provision, and the African American pastor and church. Each of these areas was included because of its relevance to the study. Poverty helps establish the need for the study, especially in the targeted area. The abridged, historical perspective

of leadership establishes its importance in understanding transformational leadership and provides a synopsis of some of the more dominant leadership theories. Transformational leadership was included because it provides the framework for examining human service provision. The review of transformational leadership is included in the theoretical framework section of Chapter 2. Faith-based human service provision, specifically the church, is the phenomenon to be studied. The African American pastor and church are the target population. An examination of the literature in these five areas showed gaps in the literature and established areas of needed research.

Overview of Poverty

Poverty is relative; it means different things to different people. For a father struggling to support a family of six on minimum wage, it may mean choosing between food and shelter. For the single mother, it may mean seeing four children ask for a second serving when there is no more food in the house. Teenagers may feel they are poverty-stricken by not being able to wear new, name-brand clothing. While there are dictionary definitions, locating a research-based definition was more difficult. My quest to find a definition led me to the Stanford Center on Poverty and Inequality, a nonpartisan research center. The Stanford Center (2011) described poverty as a penurious state in which an individual is void of basic needs. Boff and Pixley (1989) described the poor as those deprived of basic needs that allow them to live life with dignity, which aligns with the Stanford Center's definition.

Not only does poverty mean different things to different people, the method of determining poverty also differs among countries and organizations. While there is no

universal method for determining poverty levels, the United States Census Bureau uses a threshold analysis first introduced by Mollie Orshansky in 1963 (Fisher, 2008). Orshansky's (1965) poverty profile was based on the economy food plan created by the Department of Agriculture (Fisher, 1992) and used an income standard with allowances for the number of adults and children in the family. The United States Census Bureau (2012) recorded that the number of people living in poverty in 1963 was 36.4 million or 19.5%. The poverty measure developed by Orshansky is still used today and has only undergone minimum changes since its adoption.

While Orshansky's (1965) work provided a foundation for identifying individuals living in poverty, identification was only the first step in addressing the issue. Orshansky's work on poverty served as a precursor for the War on Poverty President Lyndon Baines Johnson waged in his 1964 State of the Union message. President Johnson (as cited in Woolley & Peters, 2013) declared: "Today, here and now, declares unconditional war on poverty in America. . . .It will not be a short or easy struggle, no single weapon nor strategy will suffice, but we shall not rest until that war is won" (para. 19). President Johnson vowed to pursue poverty wherever it resides, unveiling a plan to cure poverty and not just relieve its symptoms. The plan President Johnson unveiled involved enlarging the food stamp program, establishing youth employment initiatives, targeting chronically distressed areas, modernizing unemployment insurance, expanding the minimum wage laws, providing special funding for schools, and building more libraries, hospitals, and nursing homes (Woolley & Peters, 2013).

Although the war was waged in 1964 by President Johnson, more than 50 years later, the struggle continues. Census data from 2015 shows that 43.1 million individuals or 13.5% are currently living in poverty. While the number of people living in poverty and the rates have fluctuated over time, there was a continuous rise between 2006 and 2012. According to Smith (2013), the programs initiated by President Johnson have been successful. However, the assistance programs such as food stamps were not designed to prevent or reduce poverty but to provide assistance to those in need.

Since the war on poverty was waged in 1964, various strategies have focused on the issue of poverty. According to Smith (2013), governmental programs, such as violence and drug abuse, have addressed the fundamental symptoms of poverty. Other governmental programs, such as food stamps, have provided assistance for individuals (Rose & Baumgartner, 2013; Smith, 2013). Free and reduced school lunch program for youth (Krashen, 2011), health-care programs, such as Medicaid (Rose & Baumgartner, 2013), educational programs, such as Headstart (Rose & Baumgartner, 2013), and job training (Smith, 2013) have all addressed the issue of poverty. While these efforts have experienced some success, to be more effective, Smith argued, strategies must be broader in their scope. They must also address the social systems and economic factors that cause poverty.

Although there may be many causes of poverty, Feagan (1972) as cited in Bullock, Williams & Limbert, 2003; Robinson, 2009; and Turner, 2010, identified three main causes: individual, structural, and fatalistic. According to Bullock et al., Robinson, and Turner, people who attribute causes of poverty to individuals believe that people are

in poverty because they are lazy, ignorant, or do not want to work. Those who embrace structural causes of poverty believe it is the result of institutional inadequacies, such as low wages, discrimination, or economic downturn (Turner, 2010). Fatalistic causes are chance activities, such as natural disasters or bad luck (Bullock, Williams, & Limbert, 2003; Turner, 2010). Churches and other nonprofit organizations may differ in their beliefs on why individuals are stricken by poverty. Yet, regardless of the causes of poverty, 43.1 million people are adversely affected by it and are in need of assistance.

Current efforts to address the rising poverty rate and strategies to end poverty have included seeking alternative methods to assist in identifying the poor. In response to a 1990 congressional appropriation, the National Academy of Sciences (NAS) created the Panel on Poverty and Family Assistance (Short, 2011). The NAS panel identified several weaknesses of the current poverty measure and recommended using a method more reflective of the current social and economic times, as well as current government policy (Short, 2011). According to the NAS panel, the current threshold did not allow for government policies that affect disposable income (i.e. payroll taxes or Food Stamp Program), nor did the current measure account for increase in the standard of living. Additionally, the current threshold did not allow for job-related expenses (i.e. transportation to and from work) or for the difference in medical costs based on health insurance coverage or health status. The family-size adjustments were inconsistent, as well, because they did not account for child support payments or other income increases. The NAS panel also found that no geographical adjustments were made (Short, 2011). Addressing these weaknesses can improve the accuracy of the poverty rate.

The NAS panel sought to correct these weaknesses by modifying the definitions for *poverty threshold* and *family resources* (Short, 2011). The intent was to show the effects of government spending on various subgroups. However, the current official measure has remained virtually unchanged, despite the policy changes (Short, 2011).

In 2010, the Supplemental Poverty Measure (SPM) was created to help address the issue of poverty, and it addressed the weaknesses identified by the NAS panel. SPM did not replace the official poverty thresholds, but it provides additional statistics to help understand economic trends (Short, 2012). Contrary to the official poverty threshold developed by Orshansky which only included food, the SPM threshold includes basic expenses all Americans incur, that is food, shelter, clothing, utilities (Wimer, Bergmann, Betson, Coder, & Grusky, 2011). SPM is released each year in addition to the official poverty thresholds. Because SPM provides additional statistical data, it allows researchers to target different groups, such as women or children, and identify trends within these groups. Identifying the individuals who are living in poverty is only part of the process; identifying strategies to assist these individuals is equally important. As President Johnson suggested, a combination of strategies will be needed to address the devastating effects of poverty. One such strategy is the role the church plays in providing human services to those in need.

Although the war on poverty was waged more than 50 years ago by President Lyndon Baines Johnson, the United States is still involved in the fight to eliminate poverty. This war is not a task for one individual or organization. It requires the

involvement of multiple individuals and parties. Everyone has a role to play, and the church is no exception.

Historical Perspective of Leadership

Leadership has been a topic of interest for over two centuries. Rumley (2011) concluded that the history of leadership can even be linked to beginning civilizations, as individuals sought to influence and dominate others. According to Bennis and Nanus (1985), it is "on everyone's lips" (p. 1). Additionally, a great deal of writing and research has been done of the subject of leadership. Although many people may be talking and writing about leadership, there is still a lack of consensus on its meaning.

Burns (1978) defined leadership as a process where leaders persuade followers to work to accomplish common goals of the leaders and followers. Kent (2006) described leadership as a process of moving toward a goal by developing peoples' values and thinking, then creating direction through that effort. Leadership, as described by Martin and Ernst (2005), is the combined efforts of an organization's members to establish direction, elicit buy-in, and find common ground to establish the goals. In a more simplified account, Yun, Cox, and Sims (2006) declared that leadership occurs when one individual influences another. Summerfield (2014) also approached leadership from a rather simplistic viewpoint by defining the primary function of leadership as "to make things better" (p. 252). Although this definition appears vague, Summerfield stressed that the phrase, "to make things better" embraces several other key components. According to Summerfield, these characteristics are (1) transforming leadership, (2) project-based goals, (3) pursuit of personal happiness, and (4) emergent leadership, implying that

everyone can make a difference. While Summerfield's definition provides a broad overview and describes what leadership does, it does not explain what leadership is.

While the general consensus is that leadership motivates individuals to act to accomplish a common goal, Hay and Hodgkinson (2006) contended that the idea of motivating followers to accomplish a shared vision is only one aspect of leadership. In a study designed to strengthen leadership development programs, Hay and Hodgkinson argued that leadership should not only use a systems-control approach but a process-relational approach, as well. The differences in these two approaches are: (1) systems-control focuses on leaders as persons, and process-relational focuses on the leadership process; (2) systems focuses on followers, and process focuses on collaborations; (3) systems views management as a separate entity of leadership, while process views it as integral; (4) systems utilizes a unitarist perspective (everyone works together for the good of the company), and process uses a pluralist one (employees should have different requirements and demands); and (5) organizational goals are clear and static for systems, but they are ambiguous and constantly evolving for process.

Despite the varied definitions and perspectives on leadership, I found some common characteristics that exist among the definitions I examined. I identified the following common characteristics: (1) leadership is a process, not an isolated event; (2) leadership is a collaborative effort, not the effort of one; (3) leadership involves influence: people must be motivated to move; and (4) leadership moves people toward a common goal: it evokes change. For the purpose of this study only, leadership will be

operationalized as influencing parishioners to promote social change by providing human services to individuals affected by poverty.

Although this study utilizes the theory of transformational leadership as a theoretical framework, there are numerous other leadership theories. This literature review does not seek to provide an exhaustive discussion of all leadership theories. Rather, it will seek to provide an overview of eight major leadership theories.

Early leadership studies suggested that leadership is an inborn characteristic and that leaders are born, which is the Great Man Theory of Leadership (Bennis & Nanus, 1985; Borgatta, Bales, & Couch, 1954; Cawthon, 1996; Bolden, Gosling, Marturano, & Dennison, 2003). According to Cawthon (1996), the Great Man Theory held irrefutable credence before the middle of the 20th century. It was generally accepted by scholars and those aspiring to leadership that leaders and followers were different and that fate determined who would emerge as leaders. The Great Man Theory implies that when the situation arises, leaders will assume their natural places.

The Trait Leadership approach evolved from the Great Man Theory as a strategy for identifying the main traits of successful leaders (Bolden, Gosling, Marturano, & Dennison, 2003). According to Bolden, Gosling, Marturano, and Dennison (2003), the Trait Approach suggested that there were key leadership traits that make successful leaders and by isolating these traits, one could identify, recruit, and place people in key leadership positions. The Trait Theory approach was limited because there were too many traits to identify all of them. Although there were many years of research,

researchers were not able to identify, with any consistency, traits that were common to all successful leaders (Bolden, Gosling, Marturano, and Dennison, 2003).

Behavioral theories are based on the assumption that great leaders are made, not born. These theories focus on the action of the leader, rather than their personal qualities (Bolden, Gosling, Marturano, and Dennison, 2003; Wagner, 2008). According to Wagner (2008), because behavioral theories are not founded on innate ability, leaders can be developed through training. This training would focus on how to apply appropriate behavioral responses to specific situations.

Situational leadership theories offer flexibility for the leader. Because different leadership styles may be required for different settings, situational leadership theories purport that leaders choose the most appropriate course of action for the specific situation (Wagner, 2008). Situational leadership, according to Hughes, Ginnett, and Curphy (2010), is a commonsense approach to leadership. It encourages the leader to be flexible with different subordinates, as well as in different situations.

Contingency theories are an enhancement to situational leadership theories. Contingency theories purport that no leadership style is best for every situation (Wagner, 2008). Hughes, Ginnett, and Curphy (2010) maintained that contingency theories suggest that the effectiveness of the leader is determined by choosing the right leader for a particular situation or by altering the situation to fit the leader's particular style. In other words, leadership effectiveness is contingent upon the situation.

Participative theories utilize input from others in the leadership decision-making process. Greiner (1973) conducted a study of 318 managers (1) to ascertain what

characteristics managers felt comprised participative leadership and (2) to determine whether the managers felt the participative leadership style produces effective results. Managers in the study felt that participative leaders should maintain an open line of communication, be readily accessible, encourage development of subordinates, show support, and be willing to change (Greiner, 1973). Additionally, the managers placed considerable value on training and developing subordinates as a strategy for improving effectiveness.

Transactional or management theories focus on the importance of the relationship between followers and leader (Bolden, Gosling, Marturano, and Dennison, 2003). According to Wagner (2008), transactional theories focus on supervision and group performance. Additionally, transactional theories operate on a system of rewards and disciplines (Bass & Riggio, 2010). This system of rewards and disciplines is based upon the follower's performance.

Transformational leadership, which provides the theoretical concept for this study, motivates and inspires followers to achieve the proposed mission. It motivates individuals to commit to the organization. While transformational leaders focus on group performance, they also want individuals to reach their fullest potential (Wagner, 2008). The theory of transformational leadership was discussed in-depth in the theoretical section of Chapter 2.

This section only provided a broad overview of eight major leadership theories. It, is important to emphasize, however, that many other leadership theories exist.

Researchers continue to explore the relationship between leaders and followers. As a result, new theories are still being developed to explain their relationship.

The Church as a Provider of Human Services

The phenomenon of the church providing human services to individuals in need is not a new one. Since colonial times, and even earlier, American congregations have sought to provide for the social, as well as spiritual needs of the community (Brown, 2008; Cnaan, 1999; Ellor, 2008; Turner, 2010). Religious groups were the primary providers of human services until the end of the 19th century (Cnaan, 1999). The split between religious and secular social work occurred in 1935 with the passing of the Social Security Act. The Social Security Act provided for several vulnerable populations, such as aged persons, individuals with disabilities, and dependent and crippled children (Social Security Administration, 2013). With the government assuming more responsibility for helping the poor, responsibility shifted from the religious community to the government. Yet, despite government assistance, religious organizations have continued to respond to the needs of the congregation and community (Brown, 2008; Cnaan, 1999).

Religious-based provision of human services gained more attention since the Personal Responsibility and Work Opportunity Reconciliation Act of 1996 (PRWORA) and President George W. Bush's White House Office of Faith-Based and Community Initiatives, which addressed human service provision by providing government funding to faith-based organizations (Harrison, Wubbenhorst, Waits, & Hurt, 2006). Introduced by Senator John Ashcroft of Missouri in 1996, Charitable Choice was designed to engage religious organizations in the war on poverty (Wineburg, Coleman, Boddie, & Cnaan,

2008). This act provided a creative and collaborative blending of talents and resources to deliver services to the poor. Charitable Choice, which is a provision in Section 104 of PRWORA, encourages religious organizations to become involved in providing federally-funded welfare services and poses no restrictions on religious programming (Cnaan & Boddie, 2002).

In 2009 President Barack Obama changed the name of the White House Office of Faith-Based and Community Initiatives to the White House Office of Faith-Based and Neighborhood Partnerships, whose mission is to

bring together leaders and experts in fields related to the work of faith-based and neighborhood organizations in order to: identify best practices and successful modes of delivering social services; evaluate the need for improvements in the implementation and coordination of public policies relating to faith-based and other neighborhood organizations; and make recommendations to the President, through the Executive Director, for changes in policies, programs, and practices that affect the delivery of services by such organizations and the needs of low-income and other underserved persons in communities at home and around the world (White House, 2009, para. 12).

The policy that established this initiative stressed the importance of faith-based organizations in addressing the needs of underserved communities and declared that the government should enhance the ability of faith-based organizations to effectively deliver services to address the needs of the underserved population (White House, 2009).

The role of the church in providing human services is a controversial one. Long-time opponents of separation of church and state have challenged the church's role in human service provision and have argued that the separation is necessary to maintain balance and prevent dominance of one entity over the other (Schaller, 1967). As opponents have argued for the separation of church and state, proponents have argued that religious organizations are better at providing intervention and delivery strategies (Graddy & Ye 2006; Kramer, 2010; Reingold & Liu, 2009). Kramer (2010) reviewed research findings on faith-based organizations' participation in human service programs and concluded that faith-based organizations are more in touch with disenfranchised people, creating a rapport that makes them more readily access services. While there is a general consensus that faith-based organizations are more effective in providing human services than secular organizations, Dodson and Cabage (2011) cautioned that this assumption lacks empirical evidence. In examining the effectiveness of faith-based programs designed to reduce recidivism, Dodson and Cabage reviewed three descriptive studies using an evidence-based assessment: the Maryland Scientific Methods Scale (SMS). Although Dodson and Cabage concluded that faith-based programs were effective in reducing recidivism, they found that the research they reviewed was weak methodologically. Dodson and Cabage suggested that more rigorous research designs be used for future studies.

Using a phenomenological approach, Jacobs and Polito (2012) examined six faith-based nonprofit organizations and chief executive officers to determine how the organization measured effectiveness. Jacobs and Polito found that CEOs determined

effectiveness based on what they were able to accomplish for the clients they served. Additionally, Jacobs and Polito found that chief executive officers measured effectiveness by the degree the underlying causes of their clients' needs were met. Jacobs and Polito identified four broad categories for measuring effectiveness, which include: "outcomes, processes, structure, and financial soundness" (p. 51).

Using data from the Online Survey, Certification and Reporting (SNF OSCAR 044, or OSCAR) and the 16 Nursing Home Compare (NHC) quarterly files, Amirkhanyan, Kim, & Lambright (2008) compared religious and secular nursing homes to determine their effectiveness. The sample included 3,167 nonprofit nursing homes and 11,877 inspection records related to those facilities (Amirkhanyan, Kim, & Lambright, 2008). According to Amirkhanyan, et al., organizational and environmental factors contributed more to the effectiveness of service delivery than faith-based status. Amirkhanyan, et al. cautioned against generalization and recommended that future studies use advanced statistical methods to test their findings. While the literature remains conflicted on whether faith-based services are more effective than secular services, the research does support that faith-based services are effective in meeting the service needs of individuals.

In spite of opposing opinions on separation of church and state, government and faith-based organizations continue to pool resources and form collaborative ventures to deliver services to the poor (Vaughan, 2010). Using in-depth interviews, structured surveys, and document analysis, Cnaan and Boddie (2001) studied 1,376 congregations to determine the social services provided by each congregation. In their exploratory research

on congregations, Cnaan and Boddie used a deductive approach as a lens into congregation-based social services and an inductive approach to garner insights on the patterns that emerged from the data. The results of Cnaan and Boddie's inquiry showed that 88% of the congregations offer at least one social service program. The research of Cnaan and Boddie confirmed that congregations are an invaluable part of the social network of providers who care for the needs of the people in Philadelphia. In examining the important role churches play in providing human services, Cnaan and Boddie asked "What would America be like if there were no religious congregations?" (p. 577). They answered this question by stating that the Supreme Court views the church as "a beneficial and stabilizing influence in community life" (Cnaan and Boddie, 2001, p. 577). According to Cnaan and Boddie, researchers need to explore how the church's role can be strengthened in order to provide better services to the poor and also how churches can reach those in need of services. For future research, Cnaan and Boddie suggested that additional research be conducted on how ministries reach people in need, as well as the level of involvement and effectiveness level of programs designed to address the impoverished.

Although researchers have not confirmed that faith-based service provision is more effective than secular service provision, some specific benefits are provided through faith-based organizations. In an examination of research findings on how faith-based organizations participate in human service provision, Kramer (2010) determined that religion plays a dominant role in interventions targeting personal transformation, such as drug abuse. Kramer, after reviewing relevant research, argued that faith can be a powerful

component in program effectiveness. Additionally, in a study of Philadelphia

congregations, Boddie and Cnaan found (2001) that faith-based organizations are more

likely to be located where the impoverished people live.

Evaluation is necessary to determine effectiveness of faith-based programs, and

Jacobs and Polito (2012) offered some guidelines on how organizations might measure

their effectiveness. To provide direction for nonprofit organizations, Jacobs and Polito

cited the following six characteristics of effective nonprofit organizations, as identified

by Crutchfield and Grant (2008): financial, internal efficiency, program impacts,

collaboration with others, relationship management, and client focus. Vaughn (2010) also

offered suggestions for assessing the effectiveness of faith-based provision. In an effort to

improve performance assessment of nonprofit organizations, Vaughn used a survey to

ascertain local government managers' perspectives of successful nonprofit performance

and the methods they felt were most effective in measuring that success. The two main

research questions addressed what are the components of a successful nonprofit

organization and what tools are most effective in assessing performance. Results of the

study identified the following two aspects of a successful nonprofit organization: having

a clear mission and achieving proposed goals (Vaughn, 2010). Managers viewed reports

and site visits as better evaluation tools than internal and external evaluation (Vaughn,

2010).

Alternately, Janzen and Wiebe (2011) reviewed how evaluations were being used

in faith-based organizations and used a case study approach to examine an evaluation

framework for Regenerate 21-01, a Canadian national church initiative. The evaluation

framework developed by Janzen and Wiebe used a mixed method, longitudinal design and a participatory action research approach. The framework that Janzen and Wiebe advanced integrated faith into its program theory and adjusted its evaluation to reflect a post-modern context. The work of Janzen and Wiebe suggests that faith-based organizations can have successful evaluations with little prior experience with formal evaluations. However, the challenge in developing an effective evaluation program, according to Janzen and Wiebe, is to develop a process that meets the standards of social science research, while respecting the faith-based component. Clearly, evaluation is necessary to determine whether programs are effectively meeting their established goals.

Because the task of providing for the poor is a massive one, it cannot be entrusted to any single entity: especially the church. Cnaan and Boddie (2001) stressed that churches are not welfare agencies and should not be expected to eradicate poverty, and they agreed that churches do have a role in addressing the needs of the poor. Several other researchers concurred with Cnaan and Boddie that churches provide a valuable service and act as a social safety net for people in need (Guo, 2009; Harrison, Wubbenhorst, Waits, & Hurt, 2006; Samuel, 2011). Kramer (2010) concurred and added that they serve an even more critical role in rural and low-income communities.

The church's social safety net may be supplemental to governmental programs, or individuals may rely solely upon human services provided by the church to help meet basic needs. In a qualitative study of 113 churches, Cnaan (1999) found that congregations offered a wide array of social services, depending

upon the needs of their communities. These programs included food pantries, clothing closets, community fairs, and soup kitchens (Cnaan, 1999). Similarly, in a study of 1,376 congregations, Cnaan and Boddie (2001) found that some of the services provided by congregations included food pantries, summer day camps, recreational programs for teens, clothing closets, and soup kitchens. Cnaan, as well as Cnaan and Boddie, concurred that clergy leadership plays a role in congregational involvement in providing assistance to the poor. Cnaan and Boddie also suggested that additional research is needed on how congregations reach those in need.

The 2015 poverty number of 43.1 million people (U.S. Census Bureau, 2016c) creates additional needs for human services. It also simultaneously creates greater opportunities for the church to become involved in providing those services. While churches tend to react to the results of poverty by providing assistance, Turner (2010) suggested the church should also focus on the underlying causes of poverty. Schaller (1967), Boff and Pixley (1989), and Koku and Acquave (2011) concurred that the church has a role in the war on poverty, but Boff and Pixley conceded that the church has failed in this role because of its focus on individuals rather than the collective conditions that encapsulate the poor. According to Boff and Pixley, this failure rests on the belief that there are two main causes of poverty: moral causes, which are the result of prejudice and ignorance, and natural causes, which reflect the status of a person's birth. The natural response to these conditions is to provide assistance to individuals, rather

than examine the structures that led to their impoverishment (Boff and Pixley, 1989).

Koku and Acquave (2011) argued that chronic poverty results from the lack of financial services for the poor. In a qualitative study on the role of the church in providing financial resources for the poor, Koku and Acquave proposed a strategy for establishing churches as micro-finance institutions (MFIs) to service the needs of poor micro-entrepreneurs. Koku and Acquave addressed the responsibility the church has to address poverty issues by using the Bible, the theory of people's psychological sense of community, and the theory of social justice as a framework. The psychological sense of responsibility comprises membership, integration, influence, and shared emotional connection (Koku & Acquave, 2011), which can be found in all Christian churches. When Koku and Acquave theorized that one contributing factor to chronic poverty is the failure of the church to provide financial services to the poor, they suggested that the church take a more active role in providing financial services.

While Ana-Maria (2009) and Morazes (2012) corroborated the interrelatedness of providing financial services and poverty, they did not concur with Koku and Acquave (2011) that it is the church's responsibility to provide those financial services. Morazes even cautioned that combining religion with social development, such as microfinance, can cause problems when trying to determine what constitutes an ethical or appropriate faith-based intervention. Morazes' conclusions were drawn from an examination of Christian microfinance

through three lenses: social development, microcredit, and Christianity. In

contrast to Morazes, Ana-Maria heralded microfinance as a tool recognized

worldwide to effectively fight poverty by providing financial services to

individuals with low incomes. Ana-Maria based her conclusions on an analysis of

the general context in which microfinance has developed. While there may be no

clear agreement on the causes of poverty, the need to address the problems caused

by it is apparent.

Mitigating the effects of poverty requires collaborative efforts. Churches and

other faith-based organizations play a vital role in helping individuals affected by poverty

(Beaumont, 2008; Thomas, 2009; Turner, 2010). Since the role of faith-based

organizations has changed to include a more holistic approach, they are positioned to be

agents of social change as they address social issues such as poverty (Beaumont, 2008).

Although the church cannot resolve all poverty-related issues, the role the church plays in

addressing the needs of the underserved should not be underestimated. When Beaumont

(2008) reviewed how faith-based organizations examined poverty in Europe, he

concluded faith plays an important role in solving urban problems. Using a post hoc

analysis of data from a national survey, Thomas (2009) examined collaborative efforts of

faith-based service programs that address poverty. The research was designed to answer:

how and why faith-based human services programs partner with other organizations or

programs. The results of Thomas' study indicated that because of limited resources and

the increased demand for services, organizations collaborate to achieve their service

goals, improve human or financial resources, or address administrative needs. A review

of the research of Thomas contributes to the understanding of how to create effective faith-based alliances to provide human services.

Although faith-based alliances and organizations serve an important role in addressing poverty, literature on the subject is limited. According to Bielefeld and Cleveland (2013) there is limited research on how faith-based organizations influence the provision of human services. Bielefeld and Cleveland canvassed the body of literature to delineate and categorize its content. When Bielefeld and Cleveland evaluated 889 books and academic publications written over a 100-year span, they observed that an increase in academic publications on faith-based organizations occurred simultaneously with Charitable Choice legislation. They attributed this increase in publications to an increased interest level sparked by the passage of the Charitable Choice legislation. According to Bielefeld and Cleveland, the academic interest in faith-based service provision reached a peak in 2003 but has declined since 2008. I believe the limited number of articles I was able to locate on faith-based provision of human service can be attributed to the decline in the number of publications on faith-based provision of human services. Even fewer articles were available on the church and provision of human services.

While there is an obvious need for human service provision, many factors determine whether a church chooses to become involved. Samuels (2011) offered several reasons for non-involvement, which include funding, size of congregation, age of the church, and availability of paid staff. Although these factors can affect the church's capacity to meet the needs of the underserved, they do not determine the church's willingness or desire to provide human services.

When Garland, Wolfer, and Myers (2008) selected a purposeful sample of 35 Christian congregations to examine how congregations become involved in human service provision, they found that a leader or member from the congregation initiated the involvement. Generally, this individual was the pastor or someone else who was aware of the needs of the community, often serving on community boards (Garland, Wolfer, & Myers, 2008). Similarly, in a study with clergy, lay leaders, and social service providers Cnaan (1999) found that the clergy and members of the congregation were the driving forces in initiating human service provision. The study included 113 congregations that provided a total of 449 social programs. Ninety-one percent of the congregations studied provided at least one social service program.

While the literature on the role of the church in providing human services is limited, it clearly implies that the church has a role to play. Additionally, there is a need for more strategies for evaluating the effectiveness of faith-based human service provision. Through this study, I sought to add to the research on church-based human service provision by garnering an understanding of the role the transformational pastor plays in influencing the church's involvement in human service provision. Specifically, I examined the African American church and pastor.

The African American Church and Pastor

Churches serve different roles in different communities. In the African American community, the church serves an important role and is one of the most stable institutions in the community, (Lincoln & Mamiya, 1990; Samuels, 2011). According to Langley and Kahnweiler (2003), the African American church is the cultural womb of the

community—giving birth to other institutions and activities. The African American community fully accepts this role (Langley & Kahnweiler, 2003). According to Lincoln and Mamiya (1990), African American churches exhibit six characteristics which are related but contradictory in nature. Barnes (2004) explored one of those polar opposites—prophetic and priestly functions. Priestly functions deal with worship and the spiritual experiences of the individual, while prophetic functions deal with liberating activities that affect the broader community, such as poverty (Barnes, 2004; Lincoln & Mamiya, 1990). While most churches exhibit both, some are closer to one than the other (Lincoln & Mamiya, 1990).

When examining the African American church and its involvement in social services, Barnes (2004) sought to determine the degree to which prophetic and priestly functions motivated that involvement. Using a national database of African American congregations, she examined 1,863 African American churches from five denominations: Baptist, Church of God in Christ, Christian Methodist Episcopal, African Methodist Episcopal, and African Methodist Episcopal Zion. Interviews, comprised of 37 questions, were conducted via telephone with clergy and senior lay leaders. Barnes determined four key factors that influence the African American church to become involved in social service provision: (1) financial stability and larger congregation, (2) paid clergy who has received formal training, (3) a variety of religious programs, and (4) a more prophetic culture. The decision to become involved in human service provision may differ within church congregations, but I believe the pastor plays an influential role.

Although the African American church has traditionally sponsored programs to address the economic challenges in the community, Barnes (2011) argued that the current double-digit poverty rates mandate a re-examination of the efforts to tackle the economic problems. With the 2015 U.S. poverty rate at 13.5% (U.S. Census Bureau, 2016c) and the rate for African Americans more than 31.6% (U.S. Census Bureau, 2016b), the need and the opportunity exist for the African American church to become involved in human service provision. In a study of African American Baptist pastors, Langley and Kahnweiler (2003) sought to determine the relationship between leadership style and the level of involvement in community sociopolitical issues. The sample of 102 Baptists pastors were surveyed using a modified version of Lincoln and Mamiya's church interview questionnaire and the Multifactor Leadership Questionnaire Leader self-assessment (Langley & Kahnweiler, 2003). Although the results of the Langley and Kahnweiler study indicated that transformational leaders are more influential in determining the direction of the church's sociopolitical activity, the results were statistically non-significant.

Allen, Davey, and Davey (2010) determined that in times of personal crises African American congregants seek assistance from their ministers first. In addition to Allen et al., the role and influence of the African American pastor were examined by Barnes (2004), Fulton (2011), Hardy (2012), Kvasny and Lee (2010), and Samuels (2011). Allen et al. and Hardy emphasized the significance and strength of the African American pastor's influence by examining the pastor's views on seeking mental health services. Allen et al. identified an African American Baptist mega-church of 11,000 as

the sample site for their research. The study, designed to assess consistency in service provision, contained 225 items from the National Survey of American Life: Coping with Stress in the twenty-first Century, along with four questions devised to assess their views about referring congregants to outside mental health care services. The results of the study of Allen et al. suggest that with different levels of church leadership, the more contact the leader had with the pastor, the more likely he or she was to reflect the pastor's views on mental health services. The research of Allen et al. further confirms the influence of the African American pastor.

Allen, Davey, and Davey (2010) found that African American parishioners were more likely to seek assistance from within the church first. Alternatively, Hardy (2012) found a variance in attitudes which included a negativity to seeking mental health help within the church. In an exploratory study designed to assess opinions of African American Christians about seeking help within the religious community, Hardy used a quantitative survey with one open-ended qualitative response item. She distributed surveys electronically and used purposeful and snowball sampling techniques. Current distrust themes included lack of trust in confidentiality, bias, and lack of confidence in pastor's training (Hardy, 2012). Although Hardy's work showed some distrust regarding seeking pastoral assistance on mental health issues, Hardy cautioned that the literature affirms that African Americans generally dislike seeking help for mental health issues. Because Allen's et al work found that the more closely church leaders interact with the pastor, the more likely they are to share the pastor's views and beliefs, the findings

suggest that effective communication of the vision is imperative if followers are to work toward bringing the vision to fruition.

In a study of Black Churches and HIV/AIDS, Fulton (2011) assessed whether conservative or externally engaged congregations would be more likely to have an HIV/AIDS program. The study included data from Wave II of the National Congregations Study and 203 congregations. Fulton used the institutional theory as a basis for analysis. The study revealed that community involvement was a greater determinant in congregations responding to HIV/AIDS rather than ideological orientation (Fulton, 2011). The research of Fulton further revealed that a congregation's external involvement is a more likely predictor of a congregation's social service activity than its ideology.

While Allen, Davey, and Davey (2010), Barnes (2004), and Hardy (2012) addressed the significance of the African American pastor's role in the church and community, from a historical perspective, Samuels (2011) stressed the importance of their role in meeting the needs of the underserved. Additionally, Samuels suggested that the African American church must continue to evolve to meet the changing needs of society. Samuel challenged African American congregations to get involved in meeting the needs of the poor.

In a qualitative case study of two churches, one African American and one White Lutheran, Shirley (2009) confirmed the differences in roles served by the pastor in engaging the congregation in human service provision. Shirley's research questions addressed who provides leadership for faith-based initiatives, how the impact of faith-

based initiatives is measured, and how the faith-based initiative impacts the lives of individuals. In the White church, involvement was initiated from the congregation, while the African American congregation's activities were initiated and directed by the pastor (Shirley, 2009). Additionally, Shirley determined that no process was in place to measure the impact of services provided in either congregation.

The African American church has continued to serve as the safety net for those in need (Cnaan & Boddie, 2001; Guo, 2009; Samuels, 2011; Stritt, 2008). With such a high level of influence, the African American church has an opportunity to meet the human service needs of members of the community and the propensity to effect social change (Beaumont, 2008; Campbell, 2011; Langley & Kahnweiler, 2003). However, this does not guarantee that all churches will accept the challenge to advance social change. Yet, exploring and identifying the involvement process from a pastoral perspective can provide a framework to assist churches who desire to accept the challenge of human service provision.

While the church can address some immediate needs, it generally does not address systemic problems that contribute to social issues that exist in the community (Barnes, 2004). In examining the role the African American church has historically played in addressing social issues, Fulton (2011), Adedoyin (2013), and Moore, Onsomu, Timmons, Abuya, and Moore (2012) examined how the church addressed HIV/AIDS. Fulton determined that congregations are more likely to offer HIV/AIDS programs if they are more externally involved in the community. Fulton challenged prior studies that identified ideology as a determining factor in whether a church chose to provide services.

Adedoyin (2013) used a systematic review research design to examine how African American churches were dealing with HIV/AIDS issues. The inclusion criteria for the study were: (1) a focus on AA LHA (African Americans living with HIV/AIDS, (2) conducted within the past 20 years, (3) conducted in the United States, (4) either quantitative or qualitative, and (5K) support provided to the AA LWHA by a congregation or faith-based organization. Exclusion criteria included studies on prevention, races other than African American, studies focused on caregivers, non-faith-based services providers, focus on the role of religion, conducted outside of the United States, and management of the HIV/AIDS stigma. The results of Adedoyin's study reflected that there is significant support for persons living with HIV/AIDS through collaboration with other organizations.

In a study of seven churches, Moore, Onsomu, Timmons, Abuya, and Moore (2012) explored how African American church leaders communicate information about HIV/AIDS using semi-standardized interviews. The findings of the Moore et al. study indicated the emergence of four distinct themes: (1) a combination of methods was used to distribute HIV/AIDS information, (2) leaders felt a responsibility to make the congregation more aware of HIV/AIDS, (3) leaders sought to reduce stigma by encouraging members to take an HIV/AIDS test, and (4) leaders stressed compassion through teaching and preaching. Adedoyin (2013) stressed that there are many factors that determine a congregation's involvement in providing care for persons living with HIV/AIDS, but clergy leadership is the most important one in motivating congregations to provide support. The research of Adedoyin, Fulton (2011), and Moore et al.

contributes to the body of literature on how African American churches become involved in service programs.

Churches must have appropriately-trained staff in order to effectively deliver human services. If the pastor and staff do not possess technology skills, additional roadblocks may be encountered when trying to access government funding. Kvasny and Lee (2010) examined clergy at seven African American churches in a city in the northeastern part of the United States to determine their level of technology use and their ability to access government funding by using the e-government services established for that purpose. Results of the study indicated that African American churches provide services to the underprivileged. Results also indicated that these churches do not have the organizational capacity to secure government funding because they lack the technology skills. The irony of this situation is that some organizations seeking to provide services for the underprivileged are handicapped because they are unable to navigate through e-government services.

To understand church-based human service provision in the African American community, Cnaan and Boddie (2001) studied 1,376 Philadelphia congregations. The researchers used structured surveys, in-depth interviews, and document analysis to identify emerging themes. Cnaan and Boddie determined that congregations are key players in the provision of social services. These findings are confirmed through the research of Parker (2012). In a study of 20 churches in Washington, DC, Parker found that pastors felt that the church was responsible for the overall well-being of members of

the community and that health and human service provision was an essential strategy in addressing that responsibility.

There is some research on the involvement of the church in human service provision. However, there is limited research on the impact of the African American pastor (Allen, Davey, & Davey, 2010; Langley & Kahnweiler, 2003). Therefore, additional research is needed to identify and establish the level of impact African American pastors have on their congregations. The additional research would be helpful in further understanding the role of the African American pastor.

Summary and Conclusions

The role the African American church serves in providing human services is documented. Yet, the role the pastor plays in the decision to become involved remains undocumented. The research on pastoral transformational leadership style provides some insight on how this theory might impact a church's involvement in human service provision. Because transformational leaders motivate and inspire their followers to embrace and follow a shared vision, the theory of transformational leadership serves as a foundation for this study.

In a quantitative study on church leadership, Barnes (2004) sought to answer whether or not pastoral leadership was significant in determining if the church became involved in human service provision. Of the key influences identified by Barnes, she found that formally-trained, paid clergy were more likely to be involved in church-based human service provision. Since transformational leadership style can be learned (Tucker and Russell, 2004), this finding bears significance and has implications for inclusion in

pastoral training. This qualitative study examined the influence of the transformational pastor in leading his or her congregation in providing human services. Bekker (2009) maintained that there is not a great deal of research on religious leadership, and of the work that has been done, the work has not been synthesized to reflect a cohesive whole. The results of this research will add to the body of literature on pastoral leadership and church-based human service provision.

Chapter 3: Research Method

Introduction

The purpose of this qualitative study was to explore how transformational pastoral leaders influence human services provision for African American churches in Rocky Mount, North Carolina. This research employed a multicase study approach to ascertain the pastors' role in initiating or facilitating human service initiatives within his or her respective church. This study explored how and why churches become involved in human service provision and identified the process of involvement in order to provide a model for other churches. In this chapter, I describe the research design and the rationale for selecting it. Additionally, I describe my role as a researcher, provide a detailed description of the methodology, address issues of trustworthiness, and identify strategies that ensured ethical procedures were followed.

Research Design and Rationale

In the overarching research question, I explored how transformational pastoral leadership style influences a church's decision to become a provider of human services. Research subquestions were:

RQ1: What role does the pastor play in the decision to become a provider of human services?

RQ2: How involved is the church in the provision of human services?

RQ3: How do local poverty statistics and the need to provide human services influence the decision to become a provider of human services?

In this study, I examined the phenomenon of human service provision as it is influenced by transformational leadership. Human services are defined as basic social services that help improve the quality of life for individuals. Specifically, I studied the phenomenon of church-provided human services and how the pastor's transformational leadership style influences the church's involvement in human service provision. The theory of transformational leadership is relevant to this research because it provides the theoretical foundation and a lens to examine pastoral leadership style. Researchers have indicated that transformational leadership style is more effective, which is a key element in understanding how it influences human service provision. Tucker and Russell (2004) argued that leadership style can be learned. Based upon the premise presented by Tucker and Russell, I sought to examine the pastor's role in human service provision in an effort to identify a framework for human service provision and inform an agenda for leadership development.

Research Tradition

In this qualitative study, I examined how transformational pastoral leadership style influences human service provision. Yin (2014) argued that there are five features of qualitative research, which are: (a) it examines the meaning of the lives of people under real-life conditions, (b) it captures the viewpoints of the participants in the study, (c) it covers contextual conditions where people's lives occur, i.e. environmental conditions, (d) it uses emerging or existing concepts to explain human behavior, and (e) it strives to include data from multiple sources. According to Yin, there is no distinct definition because of the varied disciplines that qualitative inquiry covers. The challenge has been,

and continues to be, to advance a definition that is inclusive, yet narrow enough to be useful (Yin, 2014). The multidimensional nature of qualitative inquiry challenges the researcher to determine the most appropriate approach for addressing the research questions.

In this qualitative study, I used a multicase study approach. There are many distinguishing characteristics that define case study research. First, case study research can be defined by size and can be either a single-case or multicase study (Yin, 2014). In addition, case study research designs can be exploratory, explanatory, or descriptive. Exploratory designs are used when there is no detailed prior research, explanatory designs strive to identify a cause and effect relationship, and descriptive designs seek to advance a full description of a phenomenon (Hancock & Algozzine, 2011).

Case studies are also characterized by how the researcher intends to analyze the case and can be either intrinsic, instrumental, collective, or multicase (Hancock & Algozzine, 2011). Researchers use the intrinsic case study when they want to learn more about people, events, or organizations and are not interested in examining or advancing theories (Hancock & Algozzine, 2011). Conversely, the instrumental case study is used to garner a better understanding of a theoretical problem or question (Hancock & Algozzine, 2011). The collective or multicase study focuses on one issue or concern but uses multiple case studies to inform the issue. According to Hancock and Algozzine (2011), the multicase study generally involves conducting several instrumental case studies. The study was exploratory because there was a lack of preliminary research on the topic, and it was instrumental because it was designed to garner a better

understanding of how transformational pastoral leadership influences human service

provision. Each of the five pastors, along with his church, represent a bounded case.

Rationale for Chosen Tradition

Because one approach may address a research question more appropriately, the

researcher must determine that approach by examining other viable strategies. There are

three types of research designs: quantitative, qualitative, and mixed methods (Williams,

2007). While quantitative methods use numerical data, qualitative inquiry uses textural

data (Williams, 2007). Mixed methods employs a combination of quantitative and

qualitative methods. According to Bricki & Green (2002), quantitative methods are

designed to answer questions about how many or how much, but qualitative methods are

designed to answer what, how, or why. The answers to these questions can help guide the

researcher in selecting an appropriate research method.

In determining how to select an appropriate research method, Yin (2014)

advanced three conditions that the researcher should consider. These conditions are (a)

the form of research question being asked, i.e. how, why, who, what, (b) the amount of

control the researcher has over behavioral events, and (c) whether the focus is historical

or contemporary. I used the conditions outlined by Yin to identify an appropriate method.

I examined quantitative as well as qualitative methods to determine which was

more appropriate. According to Williams (2007), during quantitative research, the

researcher collects numerical data and uses a mathematical model to complete the data

analysis. Quantitative methods also employ random or probability sampling strategies

that allow for generalization. I determined that quantitative methods were not appropriate

because this study would not employ the use of variables, predictions, or statistical procedures, nor seek to answer how many or how much (Patton 2002).

Conversely, qualitative research is used to gain an understanding of how individuals assign meaning to a social or human phenomenon. Phenomenology, grounded theory, and case study were explored as possible options for this study. While phenomenology was initially considered, I discarded it because phenomenology examines the meaning of an individual's learned experiences (Patton, 2002). Phenomenology is best suited when it is important to understand shared common experiences and garner a universal description of those experiences (Patton 2002). In this study, I did not seek to understand what pastors experience as they become involved in human service provision, but rather the leadership role they assume and how that role is approached. Specifically, in this study, I sought to identify the process churches use to initiate and sustain human service initiatives. Therefore, the focus of phenomenological research makes it an inappropriate methodology for this study.

Grounded theory, as opposed to phenomenology, does not begin with a research question but rather seeks to discover a research question to be tested. According to Hancock and Algozzine (2011), the goal of grounded theory is to generate a theory that explains a process or action. Since this study was not designed to create a theory, grounded theory was not selected. Specifically, neither phenomenology nor grounded theory were chosen because they do not address the research question.

After closely examining the research questions, I determined that the case study approach would best address them. According to Yin (2014), the case study method is

appropriate when the researcher seeks to answer how or why about a social phenomenon, there is no control of behavioral events, and the focus is on contemporary events. Because this study meets the criteria described by Yin, the case study approach was used. Specifically, this was an exploratory, multicase study because there is no detailed research on the subject and more than one case was studied (Baxter & Jack, 2008; Hancock & Algozzine, 2011; Yin, 2014).

In order to maintain the integrity of the research, alignment between theories, approaches, and methodologies must exist. Qualitative research questions begin with what or how instead of why (Bricki & Green, 2002). This proposed research was exploratory in that it sought to understand how transformational pastoral leadership influences the church's provision of human services. Qualitative methodology, case study approach, and the theory of transformational leadership provided the needed alignment to appropriately address the research questions posed by this study.

An examination of the overarching research question, how transformational pastoral leadership style influences a church's decision to become a provider of human services, shows the following alignment of theory with a qualitative approach. A qualitative method was appropriate because this study addresses how. A case study, specifically a multicase study, allowed me to examine the pastor and church as a bounded system to gather data to facilitate an understanding of how transformational pastoral leadership style influences human service provision. The multicase study approach allowed me to examine more than one bounded system. Transformational leadership style refers to pastoral leadership style, which underpins the study.

The alignment among theory, approach, and methodology added to the credibility of this research.

Role of the Researcher

As the researcher, I designed the study, collected the data, analyzed the data, and reported the results of the data collection process. I also made recommendations and suggested implications for future research and practice. Because the researcher was the instrument in this study, I conducted interviews with each of the pastors.

I do not have any personal or professional relationships with the proposed sample population. I am a member of a local church, so I was acquainted with some of the pastors who were interviewed. Any acquaintances or relationships were coincidental. The relationships do not reflect any supervisory or power-related affiliations.

With regard to legal and ethical issues, I made every effort to protect the human subjects involved in the research. Because human participants were involved, I secured permission from the Institutional Review Board (IRB) to conduct the study. The IRB approval number is 08-25-15-0275594. There was no conflict of interest. If I am biased in any way, it is my belief that more must be done as a society to assist disenfranchised individuals.

Methodology

This section on methodology includes the logic for participant selection, instrumentation, and data collection instruments. Additionally, it outlines the procedures for recruitment, participation, and data collection. It concludes with an explanation of my data analysis plan.

Participant Selection Logic

The population was limited to Rocky Mount, North Carolina. It only included African American pastors of African American churches located within the city limits of Rocky Mount. Only Baptist churches were included in the study. There are approximately 40 Baptist African American churches in Rocky Mount, North Carolina. Five pastors and their respective churches participated in this study.

While poverty brings devastation to many areas of the nation, North Carolina has a unique set of challenges. North Carolina's poverty rankings are astounding, ranking the 10th highest poverty rate, the 10th highest child poverty rate, and tying for 12th highest deep poverty rate in the nation. "Deep poverty is defined as an income that falls below half of the federal poverty level" (NC Justice Center, 2013). North Carolina's poverty rate for 2013 was 16.8% (U.S. Census Bureau, 2014). Not only does North Carolina suffer from a rising poverty rate, but it also showed one of the largest percentage point increases of people living in poverty areas (U.S. Census Bureau, 2014).

According to a report released by the U.S. Census Bureau on September 17, 2014, the number of people living in high poverty areas grew faster in North Carolina than any other state, an increase of 17.9 percentage points (U.S. Census Bureau, 2014). Many areas, especially those in eastern North Carolina, have poverty rates far above the state and national averages. Rocky Mount, located in eastern North Carolina, has a unique set of challenges that made it appropriate for this study.

One of the most unique challenges of Rocky Mount is its location. This city is located in two counties (Edgecombe and Nash). Rocky Mount is strategically divided by

railroad tracks in the center of the downtown area. In 1992, two of the three local school systems, Nash County Schools and Rocky Mount City Schools, merged to form Nash-Rocky Mount Public Schools System. The new school system is uniquely located in two counties: Edgecombe and Nash.

Poverty and homeless statistics for youth also made this an appropriate area for this study. The number of school children living in poverty for Edgecombe County Schools and Nash-Rocky Mount Schools were 2,751 (35.5%) and 5,428 (29.4%), respectively for 2012 (U.S. Census Bureau, 2014). During the 2011-2012 school year, the number of homeless children in Edgecombe County Schools was 136, and the number of homeless children in Nash-Rocky Mount Schools was 450 (Kids Count, 2014). Additionally, the percentage of students who received free and reduced lunch for the 2011-2012 school year was 56% for the state. Yet, Edgecombe County Schools had 85%, and Nash-Rocky Mount Public Schools had 69.9%, which is considerably higher than the state (Kids Count, 2014).

The 2014 poverty rate for Rocky Mount is 25.5%, and the poverty rates for Edgecombe and Nash counties are 25.9% and 18.2%, respectively (U.S. Census Bureau, 2016a). *Forbes Magazine* ranked Rocky Mount as the 9th most impoverished city in the United States (Forbes, 2009). The unemployment rate for Rocky Mount is 7% (U.S. Bureau of Labor Statistics [BLS], 2016). Upon the recommendation of Congressman G. K. Butterfield of the First Congressional District, Rocky Mount was recently selected to participate in the White House Council's Strong Cities, Strong Communities (SC2) Initiative. Established in 2011 by President Obama, SC2 is "an innovative and flexible

program designed to strengthen local capacity, coordinate federal investments, and spark growth in economically distressed communities" (U.S. Department of Housing and Urban Development [HUD], 2014, para. 1). The focus under SC2 for Rocky Mount includes workforce development and talent recruitment, growing the regional food economy, and improving life in disadvantaged neighborhoods ("President Obama's," 2014). Also, on January 19-20, 2012, the Truth and Hope Tour of Poverty in North Carolina visited six of the most impoverished counties in eastern North Carolina. Rocky Mount was one of the cities visited (NC Justice Center, 2012). Additionally, Rocky Mount was recently cited as the 6th most dangerous city in North Carolina (Home Security Shield, 2014).

While Rocky Mount is not a microcosm of the state, it exemplifies similar demographic characteristics that further made this an appropriate area for the study. The racial percentages are different from other areas of the state. However, the division of population by ages is extremely similar. Additionally, the household compositions are similar, as depicted in Table 1.

The high poverty rate, high unemployment rate, number of homeless children, number of children receiving free or reduced lunch, and high crime rate in Rocky Mount dictated a need to explore alternative strategies for assisting the disenfranchised and made this an ideal city for this study. Additionally, the Truth and Hope Tour of Poverty and the SC2 Initiative further confirmed the need to seek strategies that address the issues of poverty in the Rocky Mount area.

Table 1

Age and Household Comparisons for Rocky Mount and North Carolina

People quick facts	Rocky Mount	North Carolina
Persons under 4 years, percent 2010	6.7%	6.6%
Persons under 18 years, percent 2010	24.8%	23.9%
Persons 65 years and over, percent 2010	14.2%	12.9%
Female persons, percent 2010	54.2%	51.3%
Living in same house 1 year & over, percent 2008-2012	82.4%	84.4%
Persons per household	2.40	2.51

Note. Adapted from *Quick Facts: Rocky Mount city. Edgecombe County and Nash County, North Carolina.* 2014.

In an area of 43.79 square miles (U.S. Census Bureau, 2016a), Rocky Mount has more than 100 churches. With a population of 55,806 (U.S. Census Bureau, 2016a), this highlights an area of opportunity for churches that want to be more involved in the community. The large number of churches located in the area create the potential to have a forceful impact if a model can be discovered or strategies are developed to assist churches in becoming providers of human service. While this sample may be conveniently located, it is not a convenience sample but rather a targeted sample designed to address challenges within a specific community.

I used a purposeful sampling approach to identify Baptist African American churches and pastors that are providers of human services. Patton (2002) contended that purposeful sampling allows the researcher to select cases that best highlight the phenomenon being studied. I used preliminary surveys to gather this information to help identify participants who met the specified criteria.

I began the recruitment process by compiling a database of Baptist African American pastors in Rocky Mount, North Carolina using the local telephone directory, the internet, and a list provided by the office of the Congressman for the Rocky Mount area. After compiling this list, I sent letters to pastors of Baptist African American churches in Rocky Mount, North Carolina inviting them to participate in the study. The letter explained the purpose of the study and the criteria for selecting participants, i.e. provider of human services. I allowed two weeks for pastors to respond to a pre-established Google phone number and email address. Responses requested the pastor's contact information, preferred method of contact, and preferred time of contact. Lastly, I secured a Letter of Cooperation from each organization that agreed to participate in the study.

Many factors determine sample size. According to Patton (2002), there are no definitive rules about sample size, however, sample size is based upon what the researcher is trying to learn, the purpose of the research, what will be most useful, and the time and resources available to conduct the research. Contrary to quantitative research, qualitative inquiry generally uses a much smaller sample. In order to garner an in-depth understanding of the phenomenon, Creswell, Hanson, Clark and Morales (2007), suggested using fewer cases. According to Creswell et.al, the more cases a researcher uses, the less detail he or she will be able to develop for each case. Mason (2010) stressed that multiple occurrences are no more important in understanding a phenomenon than a single occurrence, rather, in qualitative inquiry, it is important to understand the process.

In this study, sampling size was determined based upon the suggestions of Miles and Huberman (1994) and Creswell, Hanson, Clark and Morales (2007). Miles and Huberman cautioned that using too many cases reduces the likelihood of creating rich, thick data and suggested that no more than 15 cases be included. Rowley (2002), on the other hand, suggested that no more than six to ten cases be included. However, Rowley stressed that the determining factor in sample size is the nature of the propositions the researcher is seeking to confirm. There are approximately 40 Baptist, African American churches in Rocky Mount, so I estimated that the sample size would be 3-5 churches and their pastors. I collected data from five pastors of Baptist African American Churches.

Although many factors may affect sample size, Mason (2010) argued that saturation is the most important. Suri (2011) described data saturation in a qualitative study as the point when data collection fails to provide new information or insights. Suri stressed that one of the key factors affecting data saturation is the specificity of an interview question. According to Suri, the more precise an interview question is, especially in a purposeful sample, the more quickly you will reach the saturation point. Broader, more open-ended questions tend to allow for a more-varied response and will not result in data saturation as quickly, which is a strategy I employed.

Instrumentation

In this study, I used the Multifactor Leadership Questionnaire (MLQ) to assess pastoral leadership style and the researcher-designed interview protocol to help assess the pastor's role in human service provision. I used the MLQ as a self-assessment of the pastors' leadership style. Since this was a self-assessment, raters were not used, which is

one of the options of the MLQ. The MLQ will be discussed in detail later in this chapter, as will the interview protocol.

To collect data on human service provision, I interviewed each of the five pastors of the churches. I personally conducted face-to-face interviews with all participants. I used an interview protocol, which provided consistency among interviews. An interview protocol was established to insure the research questions were adequately addressed. I recorded all interviews and provided a verbatim transcript of each interview. Using a verbatim transcription insured that the data was recorded accurately.

Published data collection instruments

I used the Multifactor Leadership Questionnaire (MLQ), version 5X, to assess the leadership style of each pastor. The MLQ, developed by Bass and Avolio in 1995, is used extensively to assess transformational leadership, particularly in the for-profit arena. According to Ozaralli (2003), it is the most valid assessment tool for transformational and transactional leadership. However, the MLQ has not gone uncriticized by researchers. According to Muenjohn and Armstrong (2008), the MLQ has been criticized for its conceptual framework and its structural validity. Muenjohn and Armstrong maintained that lack of clarity in the factor structure raised questions about the validity of the MLQ in assessing leadership behaviors. The results of the study conducted by Muenjohn and Armstrong concluded that the revised version of MLQ, Form 5X adequately assessed transformational leadership. They further concluded that MLQ 5X can be confidently used to assess the leadership traits that characterize transformational, transactional, and non-leadership behaviors. Therefore, I concluded that the MLQ would adequately

measure transformational, transactional, and non-leadership behaviors of pastors, and no modifications were necessary.

The MLQ assesses transformational, transaction, and laissez faire leadership, with transformational being most effective and laissez faire being least effective. The MLQ (5X short), which I used for this study, is comprised of 45 items that identify leadership behaviors. The MLQ has been used successfully for business leaders, military officers, school administrators, sports coaches, government administrators, and religious ministers (Avolio & Bass, 2004). It has been used across race and ethnicity lines, and evidence does not indicate any systematic difference in the ratings based on that criteria (Avolio & Bass, 2004).

From a practical perspective, the MLQ has been used to identify individuals for training programs, transfers, and promotions. It has also been used as a screening tool to develop or counsel individuals. The MLQ, as described by Avolio and Bass (2004), measures full range leadership, which include transformational leadership, transactional leadership, passive/avoidant behavior, and outcomes of leadership. Transformational leadership has five components: idealized influence, which includes idealized attributes and idealized behaviors; inspirational motivation; intellectual stimulation; and individual consideration. The five components refer to followers' perception of the leader, the leader as a motivator, the ability to inspire innovation and creativity, and the leader as a coach or mentor, respectively. The five components were summarized in the theoretical framework section. Transactional leaders utilize constructive (continent rewards) and corrective measures (management-by-exception, active) as management tools.

Passive/avoidant behavior is comprised of management-by-exception: passive and laissez-faire. Passive/avoidant behavior is more reactive and responds to situations as they arise. Lastly, outcomes of leadership include extra effort, effectiveness, and satisfaction with leadership. Outcomes of leadership deals with motivation of followers, overall effectiveness, and follower satisfaction with the leader.

The Multifactor Leadership Questionnaire may be administered only to the leader if the researcher is only interested in the leader's assessment or perception of his or her leadership style, which was the strategy I employed in this research. I used the MLQ Form 5X for this study. The MLQ uses a Likert scale to assess leadership. Generally, a Likert scale has at least five categories of response and is used to measure a person's level of agreement, approval, or belief. The MLQ uses the following five responses: (1) not at all, (2) once in awhile, (3) sometimes, (4) fairly often, and (5) frequently, if not always. Because each leader's results are compared to a pre-established standard, the MLQ is a criterion-referenced assessment. I anticipated that the MLQ would take 10-15 minutes to administer, which was an accurate assessment. The MLQ was appropriate for this study because I was identifying transformational leadership style. No modifications of the instrument were needed.

I controlled for internal as well as external validity. To insure internal validity, I administered the MLQ according to the specified guidelines, which ruled out alternative explanations for the observed change. Since the MLQ has been validated, following proper protocol insured validity. To control for reliability, I insured that all constructs were valid and that sound methodological practices were followed in the design and

implementation of the study. According to Avolio and Bass (2004), MLQ (5X) has been validated by discriminatory and confirmatory factor analysis. Discriminate factor analysis is used to identify the variables that discriminate between groups, and confirmatory factor analysis verifies whether a relationship between variables exist. Although the MLQ is a two-part questionnaire that allows leaders to rate themselves and followers to rate them, as well, the self-assessment model was used for this study. This was an appropriate model because the MLQ was only used for screening purposes.

Researcher-developed instruments

I used an interview protocol to insure consistency among interviews. The interview protocol included two basic sections: demographic information and interview questions. I developed the interview protocol using resources from Parker (2012), Shirley (2009) and Stewart (2008). In a phenomenological study, Stewart (2008) explored how 62 religious leaders dealt with decreasing membership and growing expenses in Montclair, New Jersey. I reviewed the interview questions in Stewart's phenomenological study to determine if either of the 10 questions were relevant to my study and concluded that the question regarding the length of time in the pastorship was an appropriate question for demographical data and the questions regarding services provided to the community were appropriate in addressing my research question.

Shirley's (2009) Interview Guide for Church Leaders and Congregation Members, which contained 12 questions, proved helpful in establishing, aligning, and formatting my interview protocol. In a case study of one African American and one White church, Shirley sought to determine who provided leadership for faith-based initiatives, the

impact those services had on the community, and the impact the initiatives had on the

members of the congregation. Although Shirley found the pastor's leadership role to be

different in the two churches, the interview questions regarding leadership provided

insight for my interview protocol.

Although the Semistructured Survey Guide and Interview Guide used by Parker

(2012) targeted specific programs provided by the church, it was useful in structuring my

interview protocol. In a quantitative study, Parker examined 20 pastors/church leaders in

southeast Washington, DC to assess the degree of human services provided from 2000

until 2010 and to comprehend what influenced the level of human service provision.

Parker's study concluded that faith-based government initiatives had no influence on

human service provision in the churches in the study.

The questions on the interview protocol are a rephrased version of the research

questions. Rephrasing the questions makes it easier for the interviewees to understand

them. The overarching research question explored how transformational pastoral

leadership style influences a church's decision to become a provider of human services.

Table 2 displays the sub-questions and interview questions. Aligning the interview

questions with the research questions helped to insure content validity, as well as

establish the sufficiency of the interview protocol to insure accuracy of data collection.

Table 2

Sub-questions and Interview Questions

Sub-questions	Interview questions
What role does the pastor play in the decision to become a provider of human services?	1. Tell me how and by whom leadership is implemented in this church 2. Tell me what you think the church's role should be in meeting the needs of the community. 3. Who and how does the church decide to become involved in human service initiatives? 4. What is your role in the decision to provide human services? 5. Who takes the leadership role during initiation? 6. Who takes the leadership role to insure sustainability?
How involved is the church in the provision of human services?	7. Tell me what you know about the church's involvement in meeting needs of the citizens of your community, i.e. food bank, clothing closet. 8. What human service initiatives are available to your membership only? 9. What human service initiatives are available to non-members?
How do local poverty statistics and the need to provide human services influence the decision to become a provider of human services?	10. What role do local poverty statistics play in the decision to offer more services? 11. What role do local needs play in determining what services to offer? How are local needs determined?

Procedures for Recruitment, Participation, and Data Collection

I administered the Multifactor Leadership Questionnaire (MLQ) to the pastor of each participating church. The MLQ was administered at the same site the interviews were conducted. Using the interview protocol, data was collected in one-on-one interviews with pastors. I conducted all the interviews and collected all the data. I anticipated that the Multifactor Leadership Questionnaire, designed to assess leadership style, would take 10-15 minutes to administer, which was an accurate assessment.

Additionally, I anticipated that interviews would last approximately 60 minutes. All interviews were recorded via an audio recording device. Verbatim transcripts were made of all interviews. No follow-up procedures were needed. Detailed steps for the data collection process are listed below:

1. Contacted Baptist African American pastors in Rocky Mount via mail or email soliciting their participation in the study.

2. Allowed two weeks to receive feedback from pastors. If response rate was low, followed-up with pastors via telephone.

3. For pastors who indicated a desire to participate, secured a signed Letter of Cooperation.

4. Following IRB approval, sent an invitation to participate to pastors who signed a Letter of Cooperation, along with the Informed Consent form for their review.

5. Established times to have responding pastors complete informed consent form, demographic data form, and leadership style assessment, as well as conduct the interviews.

6. Completed the informed consent form, demographic data form, leadership style assessment using the Multifactor Leadership Questionnaire (MLQ), and conducted the interviews.

Because I sought to explore how transformational pastor leadership influences human service provision, I assumed that transformational pastors would be involved in human service provision. While I believed that some of the responding pastors would be

transformational leaders, it was possible that none of them would be transformational

leaders. Therefore, a contingency plan was necessary to accommodate for this possibility,

and I proposed the following: Because the ultimate goal of this study was to identify a

process or framework for church human service provision, if no transformational leaders

were identified by the MLQ assessment, I would randomly select three to five pastors and

churches from the sample to participate in the study. Participant debriefing was

conducted to reiterate the purpose of the study and to answer any questions or address

any concerns of participants. Debriefing also provided another opportunity to thank

participants for their assistance in completing the research and assure them that their

anonymity would be maintained.

Data Analysis Plan

The Multifactor Leadership Questionnaire (MLQ) was used as a self-assessment

tool to identify the pastors' leadership styles. As suggested by Avolio and Bass (2004), I

used the scoring key to assess data from the leader form (completed by the pastor). Based

on the scoring key, different items on the MLQ assess different scales or attributes of

leadership. For example, items 15, 19, 29, and 31 assess individual consideration.

Analysis of the MLQ was a 2-step process. First, I grouped the MLQ items by scale, as

indicated in the manual. Secondly, I analyzed the results by comparing the scores for

each scale to the norm tables in the MLQ Manual. The results of this analysis indicated

whether the pastor is more or less transformational than normal.

Recommendations from O'Connor and Gibson (2003) were used to guide the

analysis of the data from the interviews. According to O'Connor and Gibson, the data

analysis process begins with getting to know the data. Becoming familiar with the data involves listening to the recorded interviews, transcribing them, and reading the transcribed interviews. Following the guidelines posited by O'Connor and Gibson, I used the five-step process as a framework, which includes the following steps.

1. Organize the data.

2. Code ideas and concepts.

3. Build themes from the data.

4. Verify reliability and validity in the analysis and findings.

5. Determine explanations of the findings.

As a novice researcher, this framework provided the needed structure for analysis. Because data analysis is an on-going process that occurs throughout the research, I used the constant comparative method. A predetermined coding structure was used as a start list and was modified as needed. The start list is displayed in Table 3.

I employed a thematic data analysis strategy where themes were identified and analyzed. A computer software program, NVivo, was initially used to help organize the data. I later used Excel, Microsoft Word, and hand-coding to complete the coding and data analysis process. As I reviewed and analyzed the data, I looked for disconfirming as well as confirming data. According to Lewis (2009), all data needs to undergo rigorous examination to determine if it is supported by themes. Therefore, I looked for themes in the discrepant data, as well. Also, Lewis maintained that regardless of the data collected, it is important to make the reader aware of any discrepant data. In order to maintain the validity of the study, discrepant cases were recorded, analyzed for themes, and reported.

Table 3

Start List

Category	Code
Human service initiator	
Pastor	PA
Board	BD
Body of members	BOM
Individual members	IM
Nonmember	NM
Types of human services	
Food bank	FB
Clothes closet	CC
Housing assistance	HA
Financial assistance	FA
Counseling	C
Job training	JT
Local needs	
Poverty rate	PR
Unemployment rate	UR
Request for services	RFS

Issues of Trustworthiness

According to Yin (2012), possibly the greatest threat to the quality of qualitative research rests on the validity of the study and its findings. A valid study, Yin argues, is one whose data was properly collected, analyzed, and reflects conclusions representative of the study. Moret, Reuzel, Van Der Wilt, and Grin (2007) posited that validity is important because it defines the trustworthiness of the findings, and it examines the scope and purpose of the methodology. According to Maxwell (2013), the debate over validity in qualitative research continues to be a controversial issue, however, he used the term validity to refer to accuracy or credibility. Credibility, according to Patton (2002),

depends on three separate but related elements, which are: (a) employing rigorous methods in data collection and analysis, (b) having a credible researcher who is trained, and (c) having a researcher who believes in and values the qualitative inquiry process.

The purpose of my data collection tool was to determine how transformational pastoral leadership influences the provision of human services. The interview protocol included questions on leadership, the process of becoming involved in human services provision, and questions about local poverty statistics. I gathered detailed data from each interviewee in order to provide a complete picture. Additionally, I used numbers to determine the amount of evidence generated through my data that support my conclusion (Maxwell, 2013), for example: two of the three pastors indicated that they were the key determinant in whether the church became involved in human service provision. Bracketing was used in an effort to reduce researcher bias by suspending preconceived assumptions.

I incorporated three strategies to insure quality: (a) recording interviews, (b) providing verbatim transcripts, and (c) debriefing. Patton (2002) cautioned that the criteria for judging qualitative research is dependent upon the purpose of the study and the targeted audience. Patton further contended that the credibility of qualitative research is dependent upon three elements: methodological rigor, researcher credibility, and confidence in the importance of qualitative research. Based upon Patton's contentions, I maintained credibility by aligning theory, approach, and methodology (as described in Rationale for Chosen Tradition), by using the interview protocol to provide consistency among interviews, by providing verbatim transcriptions, and by debriefing.

Although generalization is not appropriate for qualitative studies, transferability is appropriate. To facilitate transferability, I created thick, rich descriptions. Additionally, I provided a detailed description of each setting. A purposeful, intensity sample was used to provide information-rich cases that exemplify the phenomenon.

In order to establish dependability, I presented a detailed description of the process and steps involved in conducting this research. Additionally, I used a code and re-code process to help insure dependability. This process involves coding data, waiting a period of two weeks, then re-coding the data. After the re-coding process, I re-evaluated the data to compare the results.

A component of reflexivity is the researcher's awareness of his/her own "cultural, political, social, linguistic, and ideological origins" (Patton, 2002, p. 65). The researcher should also be aware of these characteristics in the subjects being studied. As the researcher, I disclosed any biases or pre-conceived ideas about the pastor's role in human service provision. This disclosure was necessary to preserve the integrity of the research. No intra- or intercoding was done. I was the only person collecting, coding, and analyzing data.

Ethical Procedures

I made every effort to conduct the research in an ethical manner and protect the subjects involved in the research. As a researcher, I have a responsibility to protect those participating, develop a relationship of trust, protect and maintain the integrity of the research, and protect all organizations involved in the research. I was honest in an effort to avoid ethical issues. All participants were treated with respect, compassion, and

humility. Confidentiality and anonymity were maintained, as well. To insure

confidentiality and anonymity, I coded all responses. All data is stored in a secure

location, and I am the only person who has access to the data. All data will be kept a

minimum of five years after the completion of the research, or longer if designated by

Walden University.

While I had hoped participants would remain throughout the study, I informed

them that they had the option of withdrawing from the study. No participant chose to

withdraw from the study. The purpose of the research and its intended use was disclosed

to all participants. Additionally, each participant signed an informed consent form.

Because the research involves human subjects, I received permission from the

Institutional Review Board. The Institutional Review Board is guided by three principles

that help mitigate risks to the subjects, which are justice, beneficence, and respect for

persons. In compliance with these standards, I insured that subjects were chosen in an

equitable manner, that potential benefits outweighed risks, and that the confidentiality of

subjects was protected. The research only posed minimum risks to the subjects. No

research was conducted until approval was received from the Institutional Review Board

(Approval #08-25-15-0275594).

Summary

This chapter described my research design and my role as a researcher. This was a

qualitative study that used a multicase study approach to explore the phenomenon of

human service provision and the pastor's role in facilitating that involvement. Because

each pastor and church represent a case or bounded system, studying more than one

pastor and church made this a multicase approach. The population was Baptist African

American pastors and churches located in Rocky Mount, North Carolina, and the sample

included five pastors and their respective churches. I collected data using the Multifactor

Leadership Questionnaire 5X, which was used to identify potential participants, and an

interview protocol. The constant comparative method was used for data collection. I used

a start list (predetermined coding structure) and modified codes, as needed. Qualitative

data analysis software, NVivo, was initially used to help organize data. I concluded my

analysis by using Microsoft Word, Excel, and hand-coding. As the researcher, I served as

the instrument in the study. I conducted all interviews, gathered all data, coded, analyzed,

and reported results. The results of the study are presented in Chapter 4.

Chapter 4: Results

Introduction

The purpose of this qualitative study was to explore how transformational pastoral leaders influence human services provision for African American churches in Rocky Mount, North Carolina. This study was designed to address the overarching research question: How transformational pastoral leaders influence a church's decision to become a provider of human services? The research subquestions were:

RQ1: What role does the pastor play in the decision to become a provider of human services?

RQ2: How involved is the church in the provision of human services?

RQ3: How do local poverty statistics and the need to provide human services influence the decision to become a provider of human services?

This chapter contains the following sections: description of the research participants, the data collection process, the data analysis process, the results of the research, and a summary of the chapter.

Research Participants

The research population was African American pastors of African American churches located within the city limits of Rocky Mount, North Carolina. Only Baptist churches were included in the study. Specifically, I interviewed five male pastors who had indicated their willingness and the church's willingness to participate in the research through a signed letter of consent. The ages of the pastors ranged from 40 to 69. Four of the pastors are married and one is widowed. The educational level of the pastors varied:

one has an associate degree, one has a bachelor's degree, one has a master's degree, and two hold doctorate degrees. While the average number of years as pastor of the church is 18.9 years, the number of years ranges from 4 to 45 years. The church membership range is 80 to 600 congregants, and the annual operating budget ranges from $50,000 to $600,000. While three of the pastors indicated that human service provision began when their pastorate began, two pastors indicated that the church had been involved in human service provision for more than 50 years.

The Multifactor Leadership Questionnaire (MLQ) and the interview guide provided data on each pastor's leadership style. A brief description of each attribute examined on the MLQ is described below. The MLQ examined the attributes of transformational leadership, which are idealized influence, inspirational motivation, intellectual stimulation, and idealized consideration.

Idealized influence includes the leader's behavior and the perception of the leader by followers and associates. This attribute suggests that followers admire, trust, and desire to emulate the leader. Inspirational motivation focuses on the leader as a motivator, and transformational leaders challenge followers to commit to goals and assess shared visions. Intellectual stimulation focuses on innovation and creativity. Transformational leaders encourage their followers to investigate creative problem-solving ideas and support the pursuit of new approaches to old situations. Idealized consideration views the leader's role as a coach or mentor who seeks to ensure that followers accomplish their needs for growth and achievement. Teaching and coaching are primary functions of individualized consideration.

A portrait of the pastors' leadership styles, as reflected by the MLQ reflected the following and is displayed in Table 4.

Table 4

Portrait of Pastors' Leadership Styles

Attribute	Norm	P1	P2	P3	P4	P5
Transformational						
Idealized influence (attributed)	2.66	1.75	3.75	3.75	4	3.5
Idealized influence (behavior)	3.21	3.75	4	3.25	4	3.75
Inspirational motivation	3.08	3.5	3.5	3.75	4	3.75
Intellectual stimulation	3.12	1.75	3.5	3	4	3
Individualized consideration	2.87	3.75	4	3.25	4	3.75
Transactional						
Contingent reward	3.08	2	4	2.5	3.5	3.5
Management-by-exception (active)	2.43	1.5	3.25	3.75	1	1.25
Management-by-exception (passive)	1.23	1	1	1.75	1.5	.5
Laissez-faire leadership	.88	0	0	1	.5	1.5
Outcomes of leadership						
Extra effort	3.03	3	4	2.33	4	3
Effectiveness	3.08	2.75	3.75	2.75	3.75	3.25
Satisfaction	2.92	2.5	4	3	4	3

Note. P = Pastor
Shaded areas indicate attributes that are equal to or greater than the norm.
License to use MLQ and related documents is included in Appendix F.

Two pastors scored above the norm on the five attributes of transformational leadership, which are idealized influence (attributed), idealized influence (behavior), inspirational motivation, intellectual stimulation, and individualized consideration. Two pastors scored above the norm on four of the five attributes of transformational leadership, which are idealized influence (attributed), idealized influence (behavior),

inspirational motivation, and individualized consideration. One pastor scored above the norm on three of the five attributes of transformational leadership, which are idealized influence (behavior), inspirational motivation, and individualized consideration. Each of the pastors, except one, scored above the norm on some of the attributes of transactional leadership. Of the four attributes of transactional leadership, two scored above the norm on contingent reward, two scored above the norm on management-by-exception (active), and two scored above the norm on management-by-exception (passive). Two scored above the norm on laissez-faire leadership. Outcomes of leadership results reflected that two pastors scored above the norm on extra effort, three scored above the norm on effectiveness, and four scored above the norm on satisfaction.

An examination of the leadership style of the pastors reflects that each one tends to exhibit more traits of transformational leadership than transactional or laissez-faire leadership. Each of the pastors exhibited strong traits of the following qualities of transformational leadership: idealized influence (behavior), inspirational motivation, and individualized consideration. According to Avolio and Bass (2004), leaders who possess these traits act with integrity, inspire others, and are able to serve as coaches for others. Because this was a self-assessment, it only reflects how the pastors view themselves. However, this assessment was useful in understanding how the pastors approach human service provision. Additionally, each pastor was asked to describe his leadership style. A comparative analysis of each pastor's response to this question, along with the results of the self-assessment results of the MLQ rendered the following results.

P1 described himself as a servant leader and one who leads by example. P1 continued by stating "I try to make sure that folks have some investment in the ministry and the work that's taking place at the church." This response aligns with the results of the MLQ, which indicated that this pastor exhibits idealized influence (behavior), inspirational motivation, and individualized consideration. These traits suggest that the pastor serves as a role model, values the work of others, seeks to keep others involved, and helps individuals see the importance of their work.

P2 also described his leadership style as leading by example, which is an aspect of servant leadership. He also described his leadership style as "organizing, directing, and controlling the way the Lord would have me to go about doing it to meet the needs of the people in the will of God." The terms organizing, directing, and controlling are qualities of contingent reward, as described by the MLQ. P2 scored a perfect score on the MLQ factors that measure contingent reward. Contingent reward is a component of transactional leadership.

P3 described himself as a servant leader and stated, "I try to work with my folks and try to lead them in the proper way according to God's Holy Word." While P3 spoke about leading from a biblical perspective, I observed some characteristics of servant leadership. Spears (2009) described the ten characteristics of servant leadership as: (a) listening, (b) empathy, (c) healing, (d) awareness, (e) persuasion, (f) conceptualization, (h) foresight, (i) stewardship, (j) commitment to the growth of people, and (k) building community. I observed characteristics in P3 such as persuasion, seeking to convince rather than exert authority, stewardship, prioritizing to serve the needs of others, building

community, allowing others to share in the successes. P3 elaborated further on his involvement with his congregation by indicating that they work as a team to accomplish their goals. The team approach shows an example of servant leadership. The role model aspect of transformational leadership is a component of idealized influence, and P3 scored 15 out of 16 on this component of the MLQ.

P4 described his leadership style as "a combination of management and general oversight. . .because you don't get what you expect, you get what you inspect." P4 further stated that his goal was to develop leaders to assist him in leadership. Developing leaders is a component of idealized consideration. The results of the MLQ show that P4 had a perfect score on all attributes of transformational leadership. P4 scored low on all attributes of transactional and laissez-faire leadership, clearly indicating that he has strong transformational leadership traits.

P5 indicated that he is "a very hands-on and active leader. . .one who is accessible, but at the same time very engaging." He further described himself as "one who's willing, ready, and available to assist and serve." Based on the results of the MLQ, P5 exhibits strong attributes of transformational leadership. Transactional and laissez-faire leadership scores were low.

Data Collection Process

The database of Baptist African American pastors in Rocky Mount, North Carolina was compiled using the local telephone directory, the internet, and a list provided by the office of the Congressman for the Rocky Mount area. The initial contact with the pastors and churches was to secure a letter of cooperation as requested by

Walden University's Institutional Review Board (IRB). Based upon Walden University's IRB policy, I began data collection once I received IRB approval. Based upon their willingness to participate in the study as indicated by the signed letter of cooperation, the five pastors submitted to the IRB were the ones I interviewed for this study.

Once IRB approval was received, I contacted the pastors who had signed the letter of cooperation to arrange times to review and complete the informed consent form, the demographic data form, the MLQ, and the interview. The demographic data form confirmed that the pastor met the criteria for the study, i.e. African American pastors of an African American church in Rocky Mount, North Carolina which provides human services. Once this data was verified, I administered the MLQ, and I conducted the interview.

The MLQ was a self-assessment instrument since no raters were used. I gave pastors this instrument to complete at their own pace, which took approximately 10 minutes. To provide another leadership dimension and to understand how each pastor viewed himself as a leader, I asked each pastor to describe his leadership style. This information is included in the section on research participants.

A total of five participants were interviewed for this study. I conducted all interviews between September 3, 2015 and October 1, 2015. Two of the interviews were conducted in the church fellowship hall, one was conducted in the church conference room, one was conducted in the pastor's office, and one was conducted at the pastor's home. The time of the interviews ranged from 30 minutes to 45 minutes. Before the interviews began, I gave each pastor the opportunity to ask questions. I explained to

pastors that they could withdraw from the study at any time, and I gave each pastor a copy of the informed consent for their records. I conducted all interviews face-to-face and recorded them using a digital audio recorder. Additionally, I took field notes during each interview. One follow-up phone call was made to a pastor to confirm a specific response.

I used an interview protocol (see Appendix A) to insure consistency among interviews. Each pastor completed the Background Demographic Data Sheet (see Appendix B) prior to the interview to insure he met the research criteria. I used eleven interview questions to address the overarching research question and the subquestions. Use of semi-structured interview questions (see Appendix C) helped insure consistency. I used follow-up questions and probing to clarify responses and gain more thorough information. All participants freely answered all the questions, and no one chose to withdraw from the study. At the end of the interview, I thanked each participant.

Data Analysis Process

Data analysis was based upon five sets of transcribed interviews. Each interview was transcribed verbatim within one day of its completion. I later reviewed interviews to insure accuracy. Once transcription was completed, I read data several times. I later began initial coding of the data. While the initial pre-coding nomenclature provided a foundation for coding, once I began coding, I soon realized that additional codes were needed to help facilitate data analysis. Table 5 provides the final coding structure.

Table 5

Final Coding Nonmenclature

Category	Code
Church's role in meeting needs	
Clothing	CL
Crisis/disaster relief	CRIS
Financial assistance	FA
Food	FOOD
Utility assistance	UA
Housing assistance	HA
Human service decider, initiator, and sustainer	
Pastor	PA
Deacons/trustees	D/T
Congregation	CON
Individual members	IM
Administrative staff	ADMIN
Team	TM
NPO director	NPO
Non-member	NM
Ministry head	MH
Types of human services	
Clothing	CL
Crisis/disaster assistance	CRIS
Financial assistance	FA
Food	FOOD
Health education	HE
Housing assistance	HA
Job training	JT
Student assistance and school adoption	SA
Support community programs	CP
Tutoring	TT
Utility assistance	UA
Availability of services	
Members only	MO
Non-members only	NMO
Both members and non-members	BOTH
Local Needs	
Poverty rate	PR
Unemployment rate	UR
Request for services	RFS

The initial data analysis plan involved use of NVivo. I later determined that hand coding, with the use of Microsoft Word and Excel would provide a more efficient process. The final data analysis plan involved the following steps.

1. Transcribing all interviews. I transcribed all interviews within one day of their completion. This goal was established to insure the interview and notes were still fresh in my mind. It would also allow me to address any follow-up questions in a timely manner.

2. Re-reading interviews for accuracy. I compared transcripts with the actual audio file to insure the accuracy of the transcript.

3. Organizing interview responses to align with research questions. This step was critical because it allowed me to organize responses to correspond to the related research question. Although specific questions were asked at one point in the interview, sometimes the pastor referred to an earlier question or even gave data before the question was asked. These issues required reorganizing responses.

4. Coding interview responses. I used the start list for initial coding but later concluded that a more detailed coding system was needed. I used hand-coding with the assistance of Microsoft Word and Excel.

5. Looking for common themes among each interview question. Once data was coded, I searched for common themes to each of the research questions.

6. Analyzing responses to determine repetitive and nonrepetitive themes. When analyzing data, I looked for common themes as well as discrepant data.

7. Explaining the results of the data. Rich descriptions, along with tables, were

used to explain the results of the data.

The emerging themes regarding the pastor's role in human service provision

indicated that the pastor is influential in all aspects of the church's human service

initiatives. While other individuals served in leadership capacities in some instances, the

data indicated that the pastor was the most influential entity, as depicted in Table 6.

Table 6

Summary of Roles in Human Service Provision

Question	Pastor	Deacons/ trustees	Congregation	Individual members	Admin staff	Team	NPO director
By whom is leadership implemented?	5	3	2			1	
Who presents ideas for human service initiatives?	5		2	2			
Who decides church will be involved in human service provision?	5	2	1				
Who takes the leadership role during initiation?	5	1		2	1		1
Who takes the leadership role to insure sustainability?	5	1		2	1	1	1

The more prevalent themes include: (a) pastor as the one who implements

leadership *(f=5)*, (b) pastor as the one who presents ideas for human service initiatives

(f=5), (c) pastor as the initiator of human service initiatives *(f=5)*, (d) pastor assumes

leadership role during initiation *(f=5)*, and (e) pastor is sustainer of human service

initiatives *(f=5)*. The common themes among services provided were clothing, food, and

supporting community programs. Discrepant cases or initial codes not appearing in the

data were *non-member* and *ministry head.* At the onset of this research I had anticipated

that these two entities would be instrumental in the initiation, developing, and sustaining

stages of the church's human services initiative. However, the data did not support this.

The data supported the influential role the pastor plays in all stages of the human services

projects.

Transformational leadership, which provides the theoretical framework for this

examination of church-based human service provision, is supported by the responses

given by the pastors. The theory of transformational leadership purports that

transformational leaders demonstrate certain attributes that motivate followers to action.

The attributes of transformational leadership, as measured by the Multifactor Leadership

Questionnaire (MLQ) are idealized influence (attributed and behavior, which includes the

leader's behavior and the perception of the leader by followers), inspirational motivation,

intellectual stimulation, and idealized consideration. The MLQ was only used as a

screening tool to identify pastors who exhibit transformational leadership skills. While

the MLQ self-assessment indicated that the five pastors in this study showed that they

were more transformational than transactional or laissez faire, Table 7 displays some

responses consistent with that analysis.

Table 7

Attributes of Transformational Leadership and Pastor Response

Attribute	Description	Pastor response
Idealized influence (Attributed and behavior)	Followers admire, trust, and desire to emulate the leader	P2 – Lead by example. P3 – I try to work with my folks and try to lead them in the proper way.
Inspirational motivation	Leaders challenge followers to commit to goals and assess shared visions.	P1 – Try to make sure people have some investment in the ministry. P4 – You gotta be able to communicate where you're going.
Intellectual stimulation	Leaders encourage their followers to investigate creative problem-solving strategies.	P4 – I assume the leadership role, but I depend greatly upon organizing that process so as to be able to have transferable concepts of leadership. P5 – Active leader. One who seeks to be very accessible, but at the same time very engaging.
Idealized consideration	Teaching and coaching are primary functions.	P1 – Lead by training and instructing.

Note. P = Pastor.

Evidence of Trustworthiness

The strategies outlined in chapter 3 were incorporated to insure the accuracy and credibility of the research. These strategies were: (a) recording interviews, (b) providing verbatim transcripts, and (c) debriefing. I used the interview protocol to insure consistency among interviews and to acquire a complete and accurate response to the research questions. In addition, completing verbatim transcripts, as described in Chapter 3, helped insure credibility.

I established transferability by using a purposeful, intensity sample. Using this strategy insured that the sample exemplified the phenomenon being studied. The intensity sample also allowed me to provide thick, rich descriptions of the data collected during the interviews. Providing a detailed description of the setting also facilitated transferability. To enhance confirmability, I outlined detailed steps on how I conducted the study, as well as how I analyzed the data. This protocol will allow other researchers to repeat the study and receive similar results.

As outlined in Chapter 3, I established dependability by providing a detailed description of the process and steps involved in conducting this research. Initially, triangulation was proposed to help establish dependability. This would have involved gathering data from board members and reviewing church records. However, during the IRB approval revision process, these steps were removed based upon IRB recommendations.

<div align="center">**Results of the Research**</div>

In this research study, I sought to answer how transformational pastoral leadership influences a church's decision to become a provider of human services. Subquestions were:

RQ1: What role does the pastor play in the decision to become a provider of human services?

RQ2: How involved is the church in the provision of human services?

RQ3: How do local poverty statistics and the need to provide human services influence the decision to become a provider of human services?

Each subquestion will be addressed individually, along with the aligning interview questions. The responding pastors will be identified as P1, P2, P3, P4, and P5. Table 8 shows a tabular summary of interview questions 2, 3, 5, and 6, along with the emerging themes, key terms, and pastor responses.

Subquestion 1

Subquestion 1 was: What role does the pastor play in the decision to become a provider of human services? Six interview questions were designed to address this

subquestion. The following interview questions and their responses will be addressed individually.

1. Tell me how and by whom leadership is implemented in this church.

2. Tell me what you think the church's role should be in meeting the needs of the community.

3. Who and how does the church decide to become involved in human service initiatives?

4. What is your role in the decision to provide human services?

5. Who takes the leadership role during initiation?

6. Who takes the leadership role to insure sustainability?

Interview Question 1. Tell me how and by whom leadership is implemented in this church. While two of the Pastors stated that leadership was implemented by them, they both spoke of the importance of leadership training and effective communication of the vision. P4 stated, "You gotta be able to communicate where you're going or where you wanna go if you expect people to go with you." The other three Pastors used a team approach, although the composition of that team varied. The team of P2 was comprised of Pastors, the deacons, and the trustees. Any decision the team of P2 made needed to be approved by the congregation. The team of P3 was comprised of the Pastor, deacons, and the congregation, which generally involved a vote by the congregation. P5 described his team as ". . .myself, our administrative officers in various capacities, as well as our deacons and trustees, which is about a team of about 15-16 people." While the team

approach is used, P5 emphasized that the final decision rests in the hands of him as pastor.

Interview Question 2. Tell me what you think the church's role should be in meeting the needs of the community. When asked what they thought the church's role should be in meeting the needs of the community, the responses varied. While four of the five pastors stressed the importance of the spiritual aspect of ministry, each pastor indicated the need for a multi-dimensional approach by identifying areas he felt the church should provide human services. P4 and P5 stated that the church should meet the basic human needs of the citizens of the community through a holistic ministry approach. P5 described this holistic ministry approach as ". . .ministering to the physical, the mental, moral, spiritual, even the financial issues beyond supporting the church. . ." P4 stated that the church's role should be "those of Jesus Christ. (pause). I realize that's a broad statement, but I see Jesus as a people's purpose person concerned about humanity on a very basic level as well as a spiritual level." The other three pastors listed the following roles the church should assume in meeting the needs of the community. P1 stated:

> I believe the church's ministry is evangelism. . . and then offering other needs that are there. . .feeding, clothing. . .food pantry. We have a disaster fund/disaster committee that maintains funds for persons who need assistance in a time of distress.

In expressing his viewpoint on the church's role, P2 stated:

First and foremost, I think that the church's role is to be a light before a dark

generation or dark world. . . If our church is able and equipped to assist those in

the community, then we do that. We have what we call a hardship fund, and this

hardship fund is for the church itself, the members in the church, and then we go

outside the church to the community. They send money to the homeless shelter on

a regular basis.

P3 assumed a more inclusive approach to the church's role and stated:

If there's anyone that calls that has a need, we should be able to supply what that

person needs, not fully. For example, if a person calls and says I need my light

bill paid, well, we can't pay the whole light bill, but we can pay part of it or do

some type of contribution on the bill.

While the answer to this question varied somewhat, there were similarities. P1,

P2, P4, and P5 addressed the spiritual responsibilities of the church as the primary

objective of the church. However, P4 and P5 expounded on that question by indicating

that the church should address needs at a basic human level, as well. P5 stated, "I think

we ought to be involved in what I consider ministering to a total man. In that I mean that

we're, of course, going to deal with the spiritual aspect, that's a given, but also, I feel like

that we need to be dealing with physical needs."

Interview Question 3. Who and how does the church decide to become involved

in human service initiatives? While the responses to this question varied among Pastors,

there were some similarities. Four of the five Pastors stated that they play key roles in the

decision to involve the church in human service provision. Two Pastors defined their

roles as being the visionary: presenting the vision to the people. P4 stressed the

importance of having people who are "able to buy into my vision." Reflecting upon his

role, P1 stated, "it's my vision for the church to be more involved and more in tune with

the needs of the community. . . to really have the impact on the community and really do

ministry outside the church." P5 described his role as initiating the ideas and then

"encouraging the members to get involved." Because a number of members of P5's

church are members of community organizations that are involved in different initiatives

and projects, he receives ideas on opportunities for involvement from those members.

According to P5, "it's up to me to properly present it to the congregation, so far we've

been successful." A fourth Pastor, P2, indicated that while he is the one who generally

initiates human service initiatives, the chairmen of the Deacon Ministry and Board of

Trustees review any new initiatives before presenting them to the congregation. Then,

according to P2, "we'll all come together and make the decision based upon the need."

Although new ideas are presented to the congregation for their approval, P2 is given a

petty cash fund of $250 each quarter to assist individuals in need. The fifth Pastor, P3,

stated that the idea for their main human service initiative arose in a church business

meeting. P2 and his church operate from a team approach, and the Pastor is a part of that

team.

Interview Question 4. What is your role in the decision to provide human

services? All of the Pastors acknowledged that they play a key role in the decision to

become involved in human service provision. Those roles varied from initiating the idea

to final approval of it. P1 described himself as the one who initiates the idea. P2 and P3

indicated that they serve in an approval role. P3 replied, "If someone has the idea, then we look at what they're presenting and how they want to do it, and then it's just a matter of me saying yes or no." P2 stated that he determines whether the initiative is a "good fit" for the church and whether the church is financially capable of handling it, and if he determines it is not a "good fit," he does not present it to the church body. P2 does not arrive at this decision on his own; he stated, "I have to take it to God." Like P2, P4 and P5 stressed that they follow a Biblical agenda for human service provision. P4 stated, "I must seek daily to discover what His mandates are in His word and challenge the congregation to adhere to them. . .He's already told us the works that I do and greater works shall we do cause I go to the father, so we don't have to come up with an agenda." P5 concluded his answer by sharing his vision for the church:

> One of the larger pieces of the vision for "X" Church [is] to really get involved beyond the 4 walls of the church. . .I think that's really what Jesus had in mind in drawing folks in when He talks about what I call the ministry of "inasmuch." He says, I was hungry, you fed me, those sort of things. And they asked when: when you took care of those who are the least of these, then you took care of me. That's my mantle that I stand on, and with that I try to use that in every way possible to really incorporate and involve "X" Church.

Interview Question 5. Who takes the leadership role during initiation?

Leadership during the initiation phase varied among churches. While some Pastors indicated that they appoint individuals to lead in their human service projects, each of

them indicated that they assumed some leadership role during initiation. According to P1, since his pastorate began, he has initiated most of the new human service projects at his church. P1 continued by stating, there's one that we got involved in that someone brought to me, which is the Compassion Café, which we do once a month." P2 stated that he takes the initial role and makes the decision on whether the church will move forward with pursuing the human service initiative. According to P2, he prays about the initiative, and considers other things he feels are important to consider when making the decision: "the equipment, people, and the finances." P3 is initially involved with the human service project, then the person who's spearheading it takes it from there. According to P3 the person spearheading the project is generally the person who had the idea. P4 indicated that there is a pre-determined structure already in place to handle the church's human service projects, which is the nonprofit arm of the church. In describing the process, P4 stated:

> It starts by us identifying the need. We have organized ourselves to the
>
> point that we have set up a nonprofit and given it a three-prong objective,
>
> i.e. the crisis ministry, housing, health awareness. . .it has its separate
>
> board, but it is a subsidiary of the church, hence it allows the church to
>
> more clearly identify and meet the needs—the social needs of the
>
> community.

Although it is a subsidiary of the church, P4 indicated that the nonprofit has its separate board. P5 indicated that leadership during initiation varies because it comes from different directions, depending upon the project. P5 concluded by stating:

I try to operate in the office of delegation and try to get some folks

involved because as a leader I understand you can't be but one place at

one time. So, I need some other folks that I can really rely on to make sure

things are getting done. So, it varies throughout the congregation.

Interview Question 6. Who takes the leadership role to insure

sustainability? The leadership role during sustainability differed somewhat among

churches. Because the human service initiative in P4's church is handled through

the nonprofit organization, the executive director, under the oversight of the board

of directors, also insures sustainability. P4 further elaborated by stating that the

"executive director reports monthly to the board on how these things are being

carried out and, how the functions are going." The administrative staff of P1 and

P5 are responsible for insuring sustainability. The administrative staff of P1

includes the deacon ministry and the church secretary. The administrative staff of

P5 is comprised of a team of nine individuals who include the Pastor, the

administrator, and the chairman of the deacons. P2 indicated that the individuals

involved in the project are the ones who assume responsibility for sustainability,

while P3 indicated that the person who spearheads the project is responsible for

sustainability.

Table 8

Inductively Developed Themes

Interview question	Theme	Key terms	Response
Q1. What role does the pastor play in the decision to become a provider of human services?			
Church's role in meeting community needs			
P1	Human services provider	Feeding, clothing, food pantry, disaster	Evangelism. . .other needs that are feeding, clothing food pantry. . .disaster fund.
P2	Human services provider	Food, rent, gas (for heating), financial assistance	We have a hardship fund. We also send money to the homeless shelter.
P3	Human services provider	Light bill, food, temporary housing	If there's anyone that calls that has a need, we should be able to supply what that person needs, not fully. . .
P4	Human services provider	Jesus Christ	Those of Jesus Christ. . I see Jesus as a people's person concerned about humanity on a very basic level as well as a spiritual level.
P5	Human services provider Education	Eating, diet, health issues, mental issues, self-esteem	Ministering to a total man… .dealing with physical needs.
How the church becomes involved in human services			
P1	Pastor	My vision, community needs, help others, mission of the church	It's my vision for the church to be more involved and more in tune with the needs of the community.
P2	Pastor Deacons/Trustees Congregation	Need, process, petty cash fund, not a fit	It all depends on the need. No one makes a decision or anything by themselves. . . not the pastor, not the deacons or the official staff. My role is influential because if it comes to me and I feel that it's not a fit for our church and we're not financially capable of handling it. .I will not accept it.
P3	Pastor Deacons/Trustees Congregation	Community	If someone has the idea and then we look at what they're presenting and how they want to do it, then it's just a matter of me saying yes or no.
P4	Pastor	My vision Pastor	In the African American church it is, many times, largely dependent upon the vision of that preacher or pastor as to whether he or she can convince the congregation of the importance and urgency of that ministry, or the lack thereof.
P5	Pastor Congregation	Community Pastor	It has basically come from me as pastor. I've had members. . .who are a part of a lot of community organizations that are doing a lot of different initiatives and projects. They bring those to me. . .
Who takes leadership role during initiation			
P1	Pastor	Appointee	I will appoint someone.
P2	Pastor	Pastor	I take the initial role. I take the initiative as far as sort of making the decision on you know are we going to do this or are we not gonna do it.
P3	Pastor Member/Appointee	Pastor	I get involved with it initially and then you know that person that's spearheading it takes it from there.

(continued)

Inductively Developed Themes (continued)

Interview question	Theme	Key terms	Response
P4	NPO Director	Nonprofit	We have set up a nonprofit and given it a three-prong objective, crisis ministry, housing, health awareness.
P5	Pastor Deacons/Trustee Staff	Administrative staff. Deacons, Pastor	It varies. . . because it comes from different directions depend upon the project. It varies throughout the congregation.
Who takes the leadership role for sustainability P1	Pastor Member/Appointee Team effort	Appointee, nonprofits	Deacon ministry supports. Church secretary makes sure funds are gotten to the nonprofits
P2	Member/Appointee Lack of commitment	Individuals involved Volunteers	There are times when I as the pastor. . .have to talk to them and try to motivate them that this is something we have chosen to do as a church.
P3	Pastor	Pastor	My perspective to make sure it does happen.
P4	Pastor NPO Director	Nonprofit	That leader, executive director, has to report monthly to the board as to how these things are being carried out.
P5	Pastor Deacons/Trustees Staff	Administrative Team, Administrator, Chairman of Deacons	Once things are up and running, for the most part, my administrative team. . .pretty much oversees and makes sure things are up and running and properly moving.

Subquestion 2

Subquestion 2 was: How involved is the church in the provision of human services? Three interview questions were designed to address this subquestion. The following interview questions and their responses will be addressed individually.

1. Tell me what you know about the church's involvement in meeting needs of the citizens of your community, i.e. food bank, clothing closet.

2. What human service initiatives are available to your membership only?

3. What human service initiatives are available to non-members.

Interview Question 7. Tell me what you know about the church's involvement in meeting needs of the citizens of your community, i.e. food bank, clothing closet. The response to this interview question disclosed that the five churches are involved in many different human service activities: some similar, some different, and many at varying

levels of involvement. These human service activities include clothing assistance, food assistance, financial assistance/disaster fund, housing assistance, partnerships with other community organizations and/or churches, and student assistance and school adoption.

An analysis of these human service activities revealed many similarities in services provided by the five different churches. Each of the five churches provides clothing. While a clothing closet is available at two of the churches that serve individuals whenever clothing is needed, two churches hold clothing give-a-ways twice a year. One church provides clothing distribution on a monthly-basis.

Each of the churches provides some type of food assistance. Food assistance includes food pantries, summer feeding programs, weekly feeding programs, monthly food give-a-ways, and Thanksgiving dinners. Each of the churches has a food bank or food pantry to assist individuals who might come in requesting food. The frequency of operation of the food pantries varies. Three churches provide food whenever individuals come in requesting assistance with food. One church holds a monthly food distribution on the fourth Saturday of each month, but also will provide emergency food assistance, if requested. Two churches hold food distribution events two times each year. One church provides a Thanksgiving dinner, as well.

The church pastored by P1 also has a Summer Feeding Program which operates Monday through Friday for three weeks. This is a five-hour program, and youth are served breakfast and lunch each day. According to P1, he is hopeful the church will be able to expand the program to include the whole summer. The church pastored by P4 has a Wednesday night feeding program. P4 indicated that the program is open to everyone.

Three of the five churches provide financial assistance for disaster or crisis services. P1 stated that a disaster fund/disaster committee maintains funds for persons who need assistance in a time of distress. The disaster fund/disaster committee generally interviews persons to determine whether there is a legitimate need. A petty cash fund of $250 quarterly is available to P2 as Pastor to assist individuals experiencing hardship. These funds may be used to assist non-members at the discretion of the Pastor. According to P2, if there is an amount above $250, the church is called together because it is the church's money they are using. P2 stressed that they don't have the authority to spend church money like we want to. According to P4, a portion of the church's general budget is designated for social needs and funneled through the church's nonprofit organization. R4 elaborated on the great need that exists, as demonstrated by the number of individuals requesting assistance on a daily-basis.

Housing assistance is provided, to some degree by three churches. The church pastored by P2 assists with housing by financially supporting the homeless shelter. According to P2, "sometimes we direct individuals to the homeless shelter because we give money on a monthly basis to the shelter." Regarding housing assistance, P3 stated that when people need a place to stay, they try to assist. The housing assistance provided by the church pastored by P4 is handled through the church's nonprofit organization. Housing is one component of the three-pronged approach of the nonprofit organization. The housing focus involves creating first-time home owners by refurbishing donated houses. According to P4:

We had a fortunate or unfortunate thing to happen through the . . .

Program where we were given through depreciation nearly 70 homes and

then we had to call upon everybody including our membership to rehab

these homes. We made these homes available to people who've never

owned homes. And we have some successful stories to tell from that. We

also have some detrimental stories because we found ourselves real estate

rich and money poor. And that's another story for another day.

Each of the five churches works in partnership with other community

organizations and/or other churches to provide services for the community. P1 described

his church's involvement with several community organizations. His church supports

Compassion Café by preparing a meal once a month to serve at the café. The church of

P1 also financially supports the Red Cross, the Bassett Center (homeless center for

women and children), the Wright Center (adult day care), and the soup kitchen. P1

concluded:

I feel like the church ought to help ministries such as the Red Cross,

Bassett Center, the soup kitchen. Those kinds of entities that are taking

care of the less fortunate among us, then we ought to be supporting them

to do what they do.

P2 indicated that his church participates in the W.A.R.M. (Winter Assistance for Rocky

Mount) Program. For individuals who meet the criteria established by the City of Rocky

Mount, the W.A.R.M. Program provides assistance with heating expenses: wood, gas,

coal, oil, or electricity. P3 stated that his church makes financial contributions to Christ-

CAN Ministries to assist individuals who need food. P4 indicated that his church works

collaboratively with other nonprofit organizations to provide human services to

individuals. P5 stated that his church partners with other churches to help secure financial

assistance for individuals requesting help.

While the category of Student Assistance and School Adoption contains some

tutoring activities, which is not included in the definition of human services, it is included

in this category because of the feeding component that exists within the program. Two

churches have activities that fall within this category. P2 described an after-school

tutorial program that operates on Mondays and Wednesdays that serves 15 to 20 youth.

The youth are fed, as well as tutored. A pizza party is given to the youth at the end of the

tutorial program. In addition to the tools need for tutoring, P2 further elaborated,

"sometimes we have to help some of these kids purchase school items." P5 described

several school-based activities, which include three schools, a mentoring program for

fathers, mentoring program for male students, lunch buddy program for youth with

discipline programs, and tutoring. When asked about financial support to the schools, P5

stated that the church funds the mentoring program for fathers and they recently initiated

a program call Support Our Schools. The Support Our Schools program involves

providing school supplies to the three adopted schools each January. P5 concluded by

stating, "We're reaching out to teachers asking them give us your wish list, give us the

things you're going to need because we want to make sure our children have just as

strong of a finish as they do a start." Table 9 displays the myriad of human services

provided by the five churches involved in this study.

Table 9

Summary of Human Services Provided by the Churches

Human service initiatives	P1	P2	P3	P4	P5	Totals
Clothes closet	X	X	X	X	X	5
Crisis/disaster assistance	X			X		2
Feeding program	X			X		2
Food bank	X	X	X	X	X	5
Health education				X		1
Holiday meals	X				X	2
Housing assistance		X		X		2
Student assistance and school adoption		X			X	1
Support community programs	X	X	X	X	X	5
Tutoring		X				1
Utility assistance		X				1

Interview Question 8. What human service initiatives are available to your membership only? Of the many human services provided to disenfranchised individuals, financial assistance was the only service restricted to church membership. According to P5, his church has a benevolent system that's available only to the membership. He responded, "I think the one thing that separates itself between members and non-members is we do have a benevolent system set up for members of our church family should they run into financial crisis." P2 stated that his church had a hardship fund

reserved for use by membership only. While this fund is restricted in its use for membership, P2 stated that he is given $250 each quarter to provide financial assistance to non-members. P1 indicated that a disaster committee is in place to determine whether individuals have a legitimate need. Funds are available to members and non-members. According to P4, the church provides funding to the nonprofit, and it provides financial assistance based on need to both members and non-members.

Interview question 9. What human service initiatives are available to non-members? While the five churches provide some different services, there are several similarities in services being offered to individuals. P1 and P4 indicated that all their human services are open to everyone. P1 indicated that his church established a disaster fund/disaster committee. According to P1, the role of the disaster committee is to "maintain funds for persons who need assistance in a time of distress." P1 stated:

> If someone from our church needs help, of course, we're gonna do all we
>
> can to help them. And if someone from the community needs help, we do
>
> all we can to help them as well. . . there're no guidelines.

According to P4:

> Very few of the services we offer are exclusively for our members. We've
>
> done surveys and have shown as little as 10% of the services we offer go
>
> to our members exclusively. Perhaps far less than that. It is generally open
>
> to the public, and we feel comfortable in that.

The three other Pastors, P2, P3, and P5, responded that food and clothing are available to individuals who request it whether they are members of their congregation, or not.

Therefore, some type of food and clothing assistance are offered by each of the five churches. Four of the churches provide some form of financial assistance to non-members. The church of P2 provides $250 each quarter to provide financial assistance to individuals requesting help. The churches of P3 and P4 assist with utility payments. Additionally, the church of P4 provides financial assistance for other crisis areas to members and non-members. In all instances, non-members can take advantage of all human services offered by the churches, except financial assistance in the areas identified above.

Subquestion 3

Subquestion 3 was: How do local poverty statistics and the need to provide human services influence the decision to become a provider of human services? Two interview questions were designed to address this subquestion. The following interview questions and their responses will be addressed individually.

1. What role do local poverty statistics play in the decision to offer more services?

2. What role do local needs play in determining what services to offer? How are local needs determined?

Interview Question 10. What role do local poverty statistics play in the decision to offer more services? When presented with the question on the role local poverty statistics play in the decision to offer more services, three of the Pastors (P1, P2, and P5) responded, "it plays a big role." P1 stated, "Poverty, unemployment—you gotta think about that when you're thinking in terms of ministry." P2 referred to the economic

condition of the city by stating: "We know that in our city a lot of industrial plants have been closed. . .we know we live in a poverty-stricken community." P5 addressed the challenge as well as the opportunity: "Considering the poverty rate, we are heavily involved. . .and we're looking for every opportunity we can to help." P4 responded to this question by diverting to an earlier discussion about the importance of community partnerships and the role they play in assessing the need for human services. P4 stated:

> The reality is, we look to a partnership with other agencies, i.e. your social services, your homes for unwed mothers, your My Sister's House, agencies who serve daily housing projects, and when the calculations of the needy are presented, then we try to carry our part. Obviously, we're not able to do all we'd like to do, but it's a daily challenge and we try to accept our part.

> The strategy of P3 was similar to that of P4. He indicated that they rely on other sources in the community. He stated:

> If there's a need that we see that's in the community that's required, we find out about it through other sources. . . whether it be something that was in the news or something highlighted on the radio. . .if there's something we can do to help, then we'll come together and try to figure out a way to get that done.

While each of the pastors was aware of the needs within the community, neither of them relied on actual poverty statistics to make decisions on services to provide.

Interview Question 11. What role do local needs play in determining what services to offer? How are local needs determined? While this interview question evoked different responses from the Pastors, their responses described their method of

determining the local needs. Their involvement in the day-to-day lives of their parishioners and members of their community provided a window into the extent of the need in their local area. Similar to P1, P3 stated that his church is able to determine the needs of the community by assessing the needs of their congregation. Referring to the need in the community, P1 responded,

> We live in the community, and so we kinda see it daily. We don't necessarily see the statistics that are coming out about the number of unemployed folk, we see them [referring to the unemployed people]. We don't see the statistics about the number of homeless, the statistics about the number of folks that are hungry, we see those daily.

As P3 stated when referring to his members, "they come from various parts of the community, so we know what's going on." P2 and P4 also referred to the number of people who come by daily asking for assistance. P2 indicated that his church uses the requests from individuals to determine what services they need to provide, i.e. if there is a great need for heating fuel or utilities, they will allocate monies for those services. P4, on the other hand, indicated that the church's nonprofit organization works in partnership with other agencies to help determine needs and provide services. When responding to this question, P5 expounded on the concept of "looking globally" as a method of foreseeing future needs. According to P5, "Whatever happens in Washington, at some point, is going to affect Rocky Mount. Whatever is happening on a world standpoint," stated P5, "is going to affect us."

Summary

In this chapter, I presented the purpose of the study and reviewed the research questions. The description of the research participants included the demographic data, as well as a description of each Pastor's leadership style, as identified by the Multifactor Leadership Questionnaire (MLQ). The data analysis process involved manual coding and computer-assisted software. Because each interview question was linked to a research subquestion, I organized my results and presented them based upon the three research subquestions. I asked each Pastor 11 interview questions. I collected all of the data through interviews and notes taken during the interview process.

The overarching research question was how transformational pastoral leadership influences a church's decision to become a provider of human services. A summary of the findings from the three subquestions is given below.

Subquestion 1: What role does the pastor play in the decision to become a provider of human services? The results indicate that the pastor plays a major role in the church's decision to become a provider of human services. While there were varying degrees of influence, the results clearly indicate that the Pastor has the authority to initiate a new human service project. Any new human service project must be approved by the Pastor before it is able to advance any further. In some instances, the Pastor is able to approve or disapprove a project without board or congregation approval. In other instances, an administrative team approves services. At other churches, the congregation must approve any new human service initiative. Generally, the Pastor assumes the

leadership role during initiation. In some instances, he maintains that role during sustainability, or he appoints someone to handle that role.

Subquestion 2: How involved is the church in the provision of human services? Each of the churches in the study has a long history of human service provision. Two of the Pastors indicated that their church had been involved in human service provision for more than 50 years. The other three pastors indicated that human service provision began under their pastoral leadership. While the churches offer a wide range of human services, some of the common services include food banks, clothing closets, housing assistance, and crisis assistance. Several churches partner with other agencies or churches to assist individuals in distress. All the services offered to individuals are available to non-members, as well as members, except financial assistance. Non-members can only receive financial assistance from four of the five churches.

Subquestion 3: How do local poverty statistics and the need to provide human services influence the decision to become a provider of human services? The consensus among Pastors was local poverty statistics play a big part in the decision to provide human services. While the actual poverty rate may not be a factor, the resulting need from the high poverty rate raised a high level of awareness. Pastors looked to members of their congregations, members of the community, and local agencies to help them identify the local needs in their area.

This summary only includes some of the key findings. A more detailed interpretation of the findings will be discussed in Chapter 5, along with recommendations for further research, implications for social change, and a call to action.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

The church and other faith-based organizations have been involved in human service provision since colonial times. According to Cnaan (1999), religious entities were the main providers of human services until the end of the 19th century. In 1935, the government assumed more responsibility for assisting the poor by passing the Social Security Act (SSA). While religious organizations have continued to provide assistance to the poor, no uniform model or process exists that describes how these services are delivered. Nor is there research that shows the role the African American pastor plays in the delivery of these services. In this multicase study, I sought to determine how transformational pastors influence the provision of human services by examining African American pastors of African American churches.

The pastors in this study agreed that the church still has a role in providing services to disenfranchised individuals. As transformational leaders, they motivate and inspire their followers to embrace their vision. In this instance, that vision is human service provision for the poor. The results of this study indicate that pastors play a very influential role in the decision to provide human services to disenfranchised individuals. While this role varies among the churches, in each church the pastor has the authority to screen any new initiatives to determine its suitability for his congregation.

A broad range of human services were provided by the congregations, which indicates an acute awareness of the myriad of challenges experienced by disenfranchised individuals in the area. These services include: clothing assistance, crisis/disaster

assistance, food distribution (food banks, holiday meals, summer and weekly feeding programs), financial assistance (includes utility assistance), health education, housing assistance, job training, purchasing school supplies, supporting community programs, and tutoring. While all of the pastors are aware of the challenges faced by their congregants and individuals in the community, they do not rely on local poverty statistics to determine the type of human services provided or the degree to which those services are offered. The needs are generally assessed through the local media, local nonprofit organizations, or members of the community.

Interpretation of the Findings

The literature on church human service provision is limited (Bielefeld & Cleveland, 2013). Even less research is available on the pastor's role in human service provision. Cnaan and Boddie (2001) examined human services provided by churches in Philadelphia to determine the services offered and the number of services. They concluded that researchers should explore how to strengthen the role of the church so the church will be able to provide better services. Cnaan (1999) and Cnaan and Boddie (2001) suggested that the clergy plays a key role in whether the congregation is involved in assisting the poor. These researchers also suggested that additional studies be completed on how churches can reach these disenfranchised individuals

In this research, I addressed the issue of strengthening the role of the church by examining how churches approach human service provision. I also explored the pastors' viewpoints on the role the church should play in human service provision. This research shows that the pastor is generally the individual who initiates human service programs, as

well as the one who oversees them to insure sustainability. In this research, the pastor

remained involved in the church's human service initiative. This research suggests that

the African American pastor is the driving force in whether the African American church

becomes a provider of human service. He is generally the initiator, the overseer, and the

sustainer. These results are consistent with the findings of Allen, Davey, and Davey

(2010), Barnes (2004), Fulton (2011, Hardy (2012), and Shirley (2009) who documented

that the African American pastor is very involved in the lives of his or her parishioners.

The African American pastor also exerts a great deal of influence within the

congregation. The results of this research are also consistent with the research of Garland,

Wolfer, and Myers (2008) who found that the pastor or member of the congregation

generally initiated human service involvement. In this research, the pastor was the

initiator of human service projects in most instances.

Collaboration is key when addressing the issues of poverty and its mitigating

effects. When Thomas (2009) studied collaboration in faith-based service programs that

addressed poverty, he determined that organizations form collaborative efforts for the

following reasons: to achieve service goals, to improve human or financial resources, and

to address administrative needs. While this study did not address why collaborative

efforts were formed, it did discover that some of the churches in this study had formed

collaborative partnerships with other churches and/or community organizations and

programs. Collaborating with other churches and pre-existing community organizations is

beneficial for the following reasons: (a) the framework and guidelines for delivering

services are already established, (b) the organizations involved can pool resources—both

human and financial, (c) partners can draw on each other's leadership skills, expertise and experience, (d) collaboration reduces duplication of services, and (e) greater access to funding opportunities are available. Because this study did not delve into the development of the partnerships, it leaves a gap for future research on how churches form collaborative partnerships.

Beaumont (2008), Thomas (2009), and Turner (2010) stressed the vital role of the church in helping individuals affected by poverty. In a study of how 113 churches determine what services to offer, Cnaan (1999) found that they offer services based upon the needs of the community. I found that the pastors in this study also offered services based on the needs of the community. The pastors in this study relied upon their personal observations, what their members tell them, requests from other agencies, and the services individuals request.

Langley and Kahnweiler (2003) indicated that transformational leaders are more influential in directing the church's sociopolitical activities. An examination of the transformational pastoral leaders in this study is consistent with this notion. The pastors in this study identified community needs. They responded to those needs by offering services through the church to disenfranchised individuals.

Cnaan (1999) determined that the clergy and members of the congregation were the driving force in human service provision. This is consistent with the data in this study. All of the pastors in this study were instrumental in initiating human service projects. Additionally, two of the pastors indicated that their congregations were involved, as well.

The services being offered are consistent with Cnaan and Boddie (2001), who determined that services provided by congregations include food pantries, summer day camps, recreational programs for teens, clothing closets, and soup kitchens. I determined that some of the same services were provided by the churches in this study. Specifically, the services in this study were divided into 6 major groups: clothing assistance, food assistance, financial assistance, housing assistance, partnerships with other community organizations and/or churches, and student assistance/school adoption.

Limitations of the Study

There are several limitations of this study. First, this study only examined one denomination: Baptist churches. Because different denominations have a different protocol or infrastructure, the process may differ. Therefore, the results of this study may not be applicable to other denominations.

Second, because this study only examined churches within the city limits of Rocky Mount, North Carolina, the results may not be the same for other demographic areas. Specifically, research in rural areas may render totally different results. Because this study was limited to African American pastors of African American churches, the same study conducted within other races may produce different results. Additionally, because the size of the churches and operating budgets varied greatly, 80-600 (size) and $50,000 to $600,000, this could possibly account for the variation in human service provision. From the data collected, I am not able to conclude whether the number of services offered directly correlates to the size of church or the amount of the church's operating budget. Churches with larger congregations or larger operating budgets could

more easily provide more services. Finally, because the data was self-reported by the pastors, the potential to omit some services is higher.

Recommendations

The limitations of this study offer several opportunities for additional research in this area. To expand the body of knowledge on pastors and human service provision, I posit several recommendations. First, because this research was conducted with African American pastors of Baptist African American churches, I recommend conducting this research within different denominations and ethnicities. This would ascertain if there are differences among denominations and races in the role the pastor plays in human service provision.

Secondly, because this research was conducted in Rocky Mount, North Carolina, I recommend conducting this research in different geographical locations, especially rural settings that are economically-deprived. Thirdly, I only interviewed pastors in this research. Additional research is needed in this area that includes interviewing other staff members at the church. Fourthly, because this study did not address causal relationships, I recommend that future research address the relationship between the degree of transformational leadership traits of the pastor and the number of human service initiatives the church is involved in. Lastly, additional research is needed that examines the relationship between available resources, both financial and physical. Examining resources would further clarify levels of involvement and un-involvement.

Implications

The implications of this research are far-reaching. By examining the influence of transformational pastors in human service provision, I reviewed the process from inception throughout sustainability. While no uniform process or system emerged, several similarities exist. First, the pastor is generally the initiator of human service activities. If the pastor is not the initiator, he still pre-approves or disapproves any new initiative before it is presented to the congregation. Secondly, the pastor remains involved in the project, even if he appoints someone else to spearhead the initiative. Thirdly, the pastors stated they felt an obligation to minister to the total man by meeting physical as well as spiritual needs.

Barnes (2004) found that formally trained pastors are more likely to be involved in church-based human service provision. Each of the pastors in this study had received some formal training: one has an associate degree, one has a bachelor's degree, one has a master's degree, and two have doctorate degrees. Tucker and Russell (2004) contended that leadership style can be learned. Barnes findings that formally trained pastors are more involved in human service provision and Langley and Kahnweiler (2003) findings that transformational pastors are more influential in driving the church toward sociopolitical involvement, along with the premise advanced by Tucker and Russell that leadership style can be learned, shows great promise for pastoral leadership training.

The pastors in this study were more transformational than transactional or laissez faire. While other factors may determine whether a church is involved in human service provision, there appears to be a direct correlation between the degree of transformational

leadership attributes and the number of human service initiatives the pastor and church were involved in. While this was not within the scope of this research, it does introduce areas for future research, which will be discussed in the recommendations section. However, if transformational leaders tend to be more involved in human service initiatives, as this study suggests, then pastors who want to be more progressive in this arena could pursue transformational leadership training. Acquiring strategies on how to involve parishioners in assisting disenfranchised individuals could positively alter the economic climate of a community. This would be a positive social change for the church and community.

This study identified collaboration and partnerships with other churches and nonprofit organizations. Collaboration and partnerships provide viable alternatives for churches that wish to be involved in human service provision, but may not have the staff or resources to underwrite the entire initiative. Sharing the partnership opportunities identified in this study with local churches has the potential to effect positive social change, especially if other churches chose to form partnerships with the organizations that are already involved in human service provision. This could exponentially expand the number of individuals who receive assistance.

Call to Action

Because of the role the church has played in human service provision since colonial times and the great influence of the African American pastor, I call upon the local ministerial alliance to make human service provision an agenda item. Beginning a conversation about what local churches can do to assist disenfranchised individuals can

create a platform to engage others in the process. This challenge to the faith community is supported by the scriptures, for Deuteronomy 15:11 states: "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." This mandate clearly states that the church should be ready and willing to assist the poor in our communities who need help.

While the first call to action is specific to the population of this research, I challenge other communities to become engaged in the process of human service provision by using your local ministerial associations as a platform for dialog about the issue. If there is no local ministerial association, I challenge you to form a coalition for the express purpose of beginning a dialog about strategies to assist the disenfranchised individuals of your community. This coalition could examine the needs of individuals in the community and develop strategies to help address those needs. This would involve reviewing local poverty, homeless, and unemployment rates to determine the need.

Conclusion

Clearly, poverty continues to be an issue that plagues our country with more than 43.1 million people affected by this catastrophic phenomenon (U.S. Census Bureau, 2016c). Although the rate has fluctuated over the past few years, a poverty rate of 13.5% is not an acceptable statistic. The target population, Rocky Mount, North Carolina, faces an even more devastating rate of 25.5%. With more than a quarter of the population facing great economic challenges, it becomes incumbent for all stakeholders to participate in capacity-building strategies that help alleviate the burdens of poverty.

This study focused on transformational pastor leadership and human service provision, designed to understand how pastoral transformational leaders influence human service provision. As documented in prior research, this research supports the strong influence of the African American pastor. While the amount of authority varied among churches, at each church the pastor maintained a degree of autonomy that allowed him to begin new human service initiatives, as he discerned the need. This research suggests that the pastor is the driving force in all human service initiatives. As the driving force in human service initiatives with an influential presence in the church and community, the pastor can lead the charge to approach human service provision with vigor and vivacity. Creating a forum for discussion of poverty-related challenges and exploring capacity-building partnerships are two strategies to begin addressing the issue of poverty on a larger platform.

Although I learned a great deal about how churches approach human service provision, I was not able to identify a process as I had hoped. I determined that the pastor is the driving force for all human service initiatives. Armed with that knowledge, I plan to re-visit the participants of the study with the intention of engaging them in strategies for involving other churches in human service provision. My approach to the pastors will be supported by the scriptures in Deuteronomy 15:11b, which states: "Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

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Appendix A: Interview Protocol

Hi, I am Debra Allen. I appreciate the time you have allocated for this interview

today. As I mentioned in our earlier communication, I am a doctoral student at Walden

University with a specialization in Nonprofit Management and Leadership. I am

completing my doctoral research on Transformational Pastoral Leadership Style and the

Provision of Human Services. This study is designed to explore how the pastor's

transformational leadership style influences whether a church becomes a provider of

human services.

Before we begin, I would like to review the informed consent form and get your

signature. (Review the form, answer any questions, and secure signature). This process

will include three parts: (1) background demographic information (2) the leadership

assessment of the pastor, and (3) 11 interview questions. The first two parts of this

process will be used as a screening tool. Today, I will gather demographic information

and complete your leadership style assessment, which should take approximately 30

minutes. This information will be used to determine churches and pastors who meet the

research criteria. In the follow-up visit, I will conduct the interview, which should last

45-60 minutes. I anticipate that the entire process should last no more than 90 minutes. If

you do not understand a question, please feel free to ask for clarification. Also, I may ask

for further information about a response I feel needs additional clarification. Your

involvement in this study is voluntarily, and you may choose not to answer questions, as

well as withdraw from the study at any time. All information collected will be kept

confidential.

Begin with the demographic data found in Appendix C. Next complete the Multifactor Leadership Questionnaire. Thank the participant for his/her participation in this part of the process. Before leaving, select an appropriate time to return the results of the MLQ and conduct the interview.

Once all pastors have been administered the MLQ, contact the pastors to inform them who will be participating in the study. For pastors who are not participating in the study, arrange a mutually agreed-upon time to return and discuss the results of the MLQ. For pastors who are participating in the study, schedule a time to discuss the results of the MLQ, conduct the interviews, and review related church documents.

At the time of the interview state: I will make an audio recording of this interview, as well as take notes throughout the interview. After the interview is transcribed, I will bring you a copy to review. Again, all responses will be kept confidential. Are you ready to begin?

Appendix B: Background Demographic Information

Please complete the following background questions.

1. I am ❑ The Pastor ❑ A board member

2. Age range
   ❑ 18-29   ❑ 60-69
   ❑ 30-39   ❑ 70-79
   ❑ 40-49   ❑ 80-89
   ❑ 50-59   ❑ 90-100

3. Marital Status
   ❑ Single ❑ Married ❑ Widowed ❑ Divorced

4. Racial or Ethnic Background
   ❑ African American ❑ Asian ❑ Caucasian ❑ Latino ❑ Native American
   ❑ Other (please specify)_____

5. Highest Level of Education (If applicable, please indicate college major.)

   _____

12. How many years have you served as Pastor (or been a member)? _____

5. What is the official name of your church?

   _____

13. What is your church denomination? _____

14. What is the size of your church membership? _____

15. What is the annual operating budget of your church? _____

16. Is your congregation at least 51% African American? ❑ Yes ❑ No

17. Is your church involved in providing human services to the community? _____ If

   so, how many years has it been involved? _____

Signature_____

Appendix C: Semi-Structured Interview Questions

Time of Interview: _____

Date: _____

Place:_____

Interviewee:_____

Position of Interviewee: _____

1. I am a doctoral student studying nonprofit management and leadership. Tell me how and by whom leadership is implemented in this church.

2. Tell me what you think the church's role should be in meeting the needs of the community.

3. Who and how does the church decide to become involved in human service initiatives?

4. What is your role in the decision to provide human services?

5. Who takes the leadership role during initiation?

6. Who takes the leadership role to insure sustainability?

7. Tell me what you know about the church's involvement in meeting needs of the citizens of your community, i.e. food bank, clothing closet.

8. What human service initiatives are available to your membership only?

9. What human service initiatives are available to non-members?

10. What role do local poverty statistics play in the decision to offer services or additional services?

11. What role do local needs play in determining what services to offer? How are local needs determined?

Appendix D: NIH Certificate of Completion

Certificate of Completion

The National Institutes of Health (NIH) Office of Extramural Research certifies that **Debra Allen** successfully completed the NIH Web-based training course "Protecting Human Research Participants".

Date of completion: 07/14/2014

Certification Number: 1504050

Appendix E: License for Multifactor Leadership Questionnaire

Permission for Debra Allen to reproduce 150 copies within one year of May 14, 2015

Multifactor Leadership Questionnaire™

Instrument (Leader and Rater Form)

and Scoring Guide
(Form 5X-Short)

by Bruce Avolio and Bernard Bass

Published by Mind Garden, Inc.

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