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# Employee Motivation Strategies of Faith-Based Organizations to Achieve Sustainable Organizational Leadership

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This is to certify that the doctoral study by

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BA, Miles College, 1999

MBA, Virginia College, 2008

Doctoral Study Submitted in Partial Fulfillment

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Abstract

Employees may not give quality performance as the result of inadequately designed and poorly applied motivation programs. The purpose of this single case study was to explore strategies faith-based organizational leaders use to motivate employees to achieve sustainable organizational leadership. The population of the study was 11 leaders of a faith-based organization in western Birmingham, Alabama. The conceptual framework was the expectancy theory of motivation in which leadership styles and motivational strategies were explored. Data collection process involved semistructured face-to-face interviews, a focus group interview, and one policy and training manual. Data analysis process included mapping and coding by highlighting commonalities in phrases, descriptions, reactions, and common themes. Data saturation was achieved when responses were repetitive and no new insights emerged from data collected. The 3 themes that emerged from the research were lead by example, motivational strategies and leadership styles, and the effectiveness of motivational strategies. The findings of this research revealed inadequacies in leaders training employees and some inconsistencies in leaders communicating the overall vision to employees. Recommendations for leaders training employees of the faith-based organization are to develop written policies, purchase adequate training equipment, share the overall vision, and provide professional training for leaders from experts in the field of leadership. The implications for positive social change are for leaders to motivate young people who are members to volunteer to serve in the faith-based organization and for leaders to provide training that is useful and extends to business practices outside of the faith-based organization.

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## Dedication

This research is dedicated to my mother. She was an elder in a faith-based organization and was an advocate for community improvement. She worked tirelessly to fulfill her purpose on Earth. Her involvement in the church helped shape the lives of the Wenonah Community. I appreciate her for all her hard work. R.I.P. Elder Johnsey Bolling-Erby (Mom). Love you!

I also dedicate this study to my church, Greater New Macedonia Ministries, Inc. Bishop, First Lady Robert Larkin, Sr., Elder Veronica Finely, and Dr. Vanessa Byrd for encouraging me during my matriculation, especially during the research process. I would also like to dedicate this research to Aaron Fletcher Witt, Jr., who was a dynamic leader in the church. Unfortunately, his life was taken before the research began. He was 19 years old.

# Acknowledgments

I would like to thank my chair mentor, Dr. David Blum, for his help and guidance during the progression of writing my prospectus.  I would also like to thank my committee members, who were always ready to lend a helping hand and ensure I was on the right path.

I am also grateful to my loving husband, Llew, and our children: Jeremy, Jerek, and Khrysten, for being there for me and allowing me time for my research and writing. God bless my family, my church, Walden University, and everyone associated with the academic success of the students.

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# Section 1: Foundation of the Study

Leaders of large faith-based organizations encounter dissimilar management issues compared to smaller and/or less affluent congregations (Hartford Institute of Religious Research, 2015; Zamecnik, 2014). The dissimilar management issues are often challenges related to motivating employees to work in leadership positions and logistical problems associated with developing sustainable organizational leadership (Bielefeld & Cleveland, 2013; Wellman, Corcoran, & Stockley-Meyerdirk, 2014; Zamecnik, 2014). Some leaders have recognized that motivating employees to work effectively in a faith-based organization is a vital role for those in leadership positions (Bassous, 2015). Using a qualitative single case study approach, I explored strategies faith-based organizational leaders use to motivate employees to achieve sustainable organizational leadership.

## Background of the Problem

For many people living in the United States, faith-based organizations are places of worship and fellowship; to connect to social life, political life, community activism, and civic and charitable service (Talo, Mannarini, & Rochira, 2014; Taylor, Chatters, & Brown, 2014). Faith-based institutions have historically been a place to take social action especially in the southern United States while contributing to enhanced social status and creating business networking opportunities (Talo et al., 2014; Taylor et al., 2014). Faith-based organizations are characterized as secular altruistic, voluntary, non-government, not-for-profit organizations (Bielefeld & Cleveland, 2013; Clarke & Ware, 2015). Faith-based organizations are distinguished through their affiliation with a religious structure, doctrine, or community (Clarke & Ware, 2015).

Large faith-based organization are usually located in densely populated areas, particularly in the southern region of the United States (Hartford Institute of Religious Research, 2015; Warf & Winsberg, 2010). Large faith-based organizations are characterized by weekly attendance of at least 2,000 members (Hartford Institution of Religion, 2015). Large faith-based organizations tend to attract larger and more affluent congregational members, which leads to the potential for higher revenue received from tithing and charitable donations (Barnes, 2014). Leaders of large faith-based organizations collect approximately $2.5 billion per year in tithes and offerings (Warf & Winsberg, 2010). Administrative leaders in large faith-based organization can have a significant influence on business operations partially because of the rapid increase of large faith-based organizations in the United States combined with enhanced revenues (Fails, 2014; Hall, 2015). However, a gap exists in administrative practices between leaders and employees regarding communication and motivational strategies in faith-based organizations.

## Problem Statement

Employees may not give quality performances as the result of inadequately designed and poorly applied motivation programs (Zamecnik, 2014). Bassous (2015) found that 80% of employees in faith-based organizations recognized that leadership is important to employee motivation. The general business problem is that faith-based organizational leaders lack experience to motivate employees due to the potential altruistic motive of the faith-based organizational leaders to achieve sustainable organizational leadership. The specific business problem is that some faith-based organizational leaders lack strategies to motivate employees to achieve sustainable organizational leadership.

## Purpose Statement

The purpose of this qualitative single case study was to explore the strategies that faith-based organizational leaders use to motivate employees to achieve sustainable organizational leadership. I collected data from a policy and training manual, face-to-face interviews, a focus group session with leaders knowledgeable of motivational strategies and leadership training of a faith-based organization in western Birmingham Alabama. Leaders might use the data from my study to design sustainable employee motivational strategies for faith-based organizations. An implication for positive social change might be creating resources for members to guide individuals, families, and members of the community.

## Nature of the Study

I selected the qualitative methodology to explore strategies that faith-based organizational leaders use to motivate employees to achieve sustainable organizational leadership. Qualitative researchers use open-ended questions to explore in-depth rich experiences of human knowledge (Beven, 2014). In contrast, quantitative researchers use closed-ended questions, which often lack comprehensiveness allowed through open-ended questions (Tvinnereim, Flottum, Gjerstad, Johannesson, & Norde, 2017). Quantitative researchers who use closed-ended questions do not permit a comprehensive exploration of human understanding through the interaction of participants' involvement (Roberts et al., 2014; Tvinnereim et al., 2017). A quantitative researcher measures variables associated with the problem to generate numerical data used for statistical analysis (Choy, 2014). I deemed quantitative method inappropriate for this study. In mixed-methods research methodology, the researcher uses both qualitative and quantitative methods (Marshall & Rossman, 2016; McCusker & Gunaydin, 2015). The mixed-methods research methodology encompasses a quantitative component (Roberts et al., 2014) and was therefore unsuitable for this study.

I selected a single case study over narrative and phenomenological designs. A researcher uses a single case study to explore a contemporary phenomenon in-depth and within its real-life context, especially when the boundaries of the phenomenon and context are unclear (Yin, 2014). Researchers use a narrative study to understand stories recited from participants' memories and personal perspectives in order to inform a research question (Lewis, 2015; Martin, 2016; Yin, 2015). Researchers use a phenomenological research design to focus on lived experiences of participants (Yin, 2014). I selected a single case study over narrative and phenomenology because it was suitable for the goals of this study. Through data collected in a single case study, the researcher is lead to a better understanding of the study context (Yin, 2015). I collected data that best address my research question. I explored the phenomenon through interviews using open-ended questions. Participants answered "what," "how," and "why" questions. A qualitative single case study was appropriate for this study's purpose.

## Research Question

The central research question was What strategies do faith-based organizational leaders use to motivate employees to achieve sustainable organizational leadership?

## Interview Questions

1. What is your role, as a leader, in employee motivation in the faith-based organization to achieve sustainable organizational leadership?
2. What strategies have you used to motivate employees of the faith-based organization to achieve sustainable organizational leadership?
3. How did these strategies contribute employee motivation of the faith-based organization to achieve sustainable organizational leadership?
4. Why were the strategies effective in motivating employees of the faith-based organization to achieve sustainable organizational leadership?
5. As a leader, what is your greatest challenge with respect to employee motivation in the faith-based organization to achieve sustainable organizational leadership?
6. As a leader, are there other factors, actions, or information you use to motivate employees of the faith-based organization that we have not discussed to achieve sustainable organizational leadership?

## Conceptual Framework

Vroom's (1959) expectancy theory of motivation was applicable to my study. Vroom's theory predicted that employee behavior results from individual traits of perception, personality, ability, skill, and knowledge of employees. Vroom and Yetton

(1973) expanded the findings of Vroom's expectancy theory to demonstrate how employee motivation can be achieved by understanding the preceding individual traits. Vroom and Yetton suggested these traits could enhance the leader-follower dynamic despite these being conscious choices. Mulla and Krishnan (2011) expounded on Vroom's expectancy theory of motivation by including the leader-follower relationship. Leaders can use the expectancy theory to better understand their leadership role in driving employee performance employee motivation based on insights of leaders (Mulla & Krishnan, 2011). Vroom's expectancy motivation theory and Mulla and Krishnan's model of leader-follower dynamic aligned with this study as I explored the strategies that faith-based organizational leaders can use to motivate employees to achieve sustainable organizational leadership.

## Definition of Terms

*Moral motivation:* is the ability to motivate by selecting moral values over all other values (Fehr, Yam, & Dang, 2015).

*Motivational leadership:* is the behavior that influences people toward shared goals and the act or the behavior to bring about change in a group (Fehr et al., 2015).

## Assumptions, Limitations, and Delimitations

### Assumptions

An assumption is a something considered true that has not been verified (Nkwake & Morrow, 2016). My first assumption was that leaders of faith-based organizations are responsible for motivating employees. My second assumption was leaders of faith-based organizations have authority to work collaboratively with employees. My third assumption was that leaders of faith-based organizations are in leadership roles because of the amount of money leaders have invested through tithing and giving. My fourth assumption was participants answered truthfully and to the best of their ability.

### Limitations

Limitations are shortcomings, conditions, or influences that are weaknesses in a study (Soilkki, Cassim, & Anis, 2014). The first limitation was the focus on a single faith-based organization, located in western Birmingham Alabama. The second limitation was that only leaders were chosen as participants. The third limitation was the findings of the study might not be generalizable or transferable to nonfaith-based organizations, smaller faith-based organizations, or business entities outside of the specific geographic location of the study.

### Delimitations

Delimitations are choices researchers make about a study that defines the parameters of the investigation (Soilkki, et al., 2014). Within the scope of this study were the views, opinions, and thoughts of leaders from one faith-based organization, located in western Birmingham Alabama. Beyond the scope of this study were other nonfaith-based organizations, small faith-based organizations, and other geographic locations. Also beyond the scope of this study were the views of individuals who were not faith-based leaders.

## Significance of the Study

### Contribution to Business

The significance of the study is to indicate the need for social change such as (a) promoting volunteerism in the community, (b) implementing new capacities in leadership development, (c) funding job training and educational tutoring programs, (d) developing skills and leadership competency, (e) fostering community improvement, (f) generating funds for community development, and (g) expanding philanthropic funding and investments. A lack of research exists on the specific leadership practices needed in faith-based organizations (Fails, 2014; Stukas, Snyder, & Clary, 2016; Zamecnik, 2014). The contribution to business practice is awareness of strategies faith-based organizational leaders might use to motivate employees. Leaders might improve policies, guidelines, or programs that assist other faith-based organizational leaders in the effective management of their organizations based on research of employee motivational strategies. Leaders of faith-based organizations and nonfaith-based entities might use my findings to motivate their employees to achieve sustainable organizational leadership.

### Implications for Social Change

The implications for positive social change include the potential to help leaders of faith-based organizations to create a central resource for sanctuary and guidance for families in the community by teaching motivational strategies. Religious leaders and employees serve in numerous leadership capacities within their communities (Coetzer et al., 2017; McCann, Graves, & Cox, 2014). The findings from my study might result in positive social change that resonates in business practice and charitable ventures beyond faith-based organizations.

## A Review of the Professional and Academic Literature

The purpose of this qualitative single case study was to explore the strategies faith-based organizational leaders use to motivate employees to achieve sustainable organizational leadership.  To research the topic extensively and provide a detailed comprehensive review of the extant literature, I used current motivational leadership and conceptual framework articles published between 2014 and 2018 in leadership, human resources, administration, volunteerism, business, and behavioral science journals from various databases including ProQuest, EBSCOhost, ABI Inform, ProQuest Dissertations and Theses, Thoreau, and Google Scholar.

An extensive search of the literature resulted in 88 sources related to leadership, motivation, volunteerism, and faith-based seekers.  Limited resources exist on administration and leadership in faith-based organizations.  Based on gaps in business practices, administrative leadership, and motivation in nonprofit and large organizations, my strategy was to compare the faith-based organization to a large business organization to obtain scholarly journals on leadership, motivational skills, administration skills, and the organizational development of large organizations.  For a breakdown of frequencies and percentages of total sources in the study see Appendix A.

**Application to the Applied Business Problem**

The purpose of this qualitative single case study was to explore strategies that faith-based organizational leaders use to motivate employees to achieve sustainable organizational leadership.  I collected data from three sources (a) face-to-face interviews with five leaders, (b) a focus group discussion with six leaders, and (c) existing policy and training manual of the faith-based organization.  I interviewed 11 leaders of a faith-based organization in western Birmingham, Alabama who had experience with developing and implementing motivational strategies.  The consensus with the leaders in the face-to-face interviews and leaders in the focus group was that motivation is essential to achieve sustainable organizational leadership. Faith-based organizational leaders are influential in faith-based organizations and the community (Barnes, 2014; Fails, 2014; Zamecnik, 2014). However, extensive research on the motivational and leadership strategies of leaders in faith-based organizations are scant (Bassou, 2015; Fails, 2014; Zamecnik, 2014), which brings into question the actual extent of professional knowledge leaders need to maintain policies to secure organizational and individual performance to achieve sustainable organizational leadership.

Effective motivational strategies and support from employees and members of a faith-based organization are essential to positive effects on the organization's longevity and success (Dinh et al., 2014; Zogjani & Raci, 2015). Leaders of faith-based organizations can develop and foster a culture in which leaders and employees reach out to people in the community (Barnes, 2014; Fails, 2014; Zamecnik, 2014).

Leaders contributed the results of this study by showing leadership potential and recognizing the positive impact members have in the communities. Leaders can invoke social change (Coetzer et al., 2017; McCann et al., 2014) by motivating young people who are members to volunteer to serve in the faith-based organization. Leaders in the faith-based organization can offer leadership training and career development to establish relationships with members and nonmembers (Barnes, 2014; Fails, 2014; Getha-Taylor et al., 2015). Professional development and leadership training could increase employee satisfaction, effort, and perceived effectiveness of leaders (Getha-Taylor et al., 2015; Zogjani & Raci, 2015).

Based on the findings of my study, leaders might implement motivational strategies and leadership skills, business practices and charitable ventures that resonate beyond faith-based organizations. The application for the applied business problem is to use the findings of the study to train leaders of faith-based organizations to (a) communicate the vision, (b) motivate followers in large organizational settings, (c) accomplish goals while fostering sustainable organizational leadership practices, (d) foster youth involvement, and (e) guide employees to fulfill their moral obligations outside of the faith-based organization.

**Literature of the Conceptual Framework: Expectancy Theory of Motivation**

Vroom (1959) applied concepts of behavioral research conducted in the 1930s to motivation associated with high and low levels of productivity. Vroom stated that individuals' attitudes toward an outcome will vary depending on their perceptions of motivation and performance. Other values such as freedom to act, individual goals, and rewards are factors that determine the outcome regarding different degrees of enjoyment or disapproval some individuals feel towards work performance and expected outcome (Vroom, 1959). Individuals prefer work behaviors they believe lead to the outcomes they value (Vroom, 1959). In determining how much effort to put into work behavior, employees are likely to consider their personal expectations of achievement (Vroom, 1959). Vroom implied in the expectancy theory of motivation that employees work at a high level of performance when outcomes are in their favor.

Vroom (1959) developed the expectancy theory of motivation and Mulla and Krishnan (2011) added to the theory. Mulla and Krishnan used the theory to offer an explanation about leadership based on the premise that leaders can motivate followers in large organizational settings to work toward common goals. Fundamental tenets underlying the expectancy theory of motivation are (a) inspirational motivation, (b) systematic organization, (c) intellectual stimulation, and (d) idealized influences (Mulla & Krishnan, 2011; Sousa &van Dierendonck, 2014; Vroom, 1959).

To explain how a leader might lead a team in different situations by using various types of leadership styles, Vroom and Yetton (1973) expounded on the expectancy theory of motivation. In support of the claim that no one style is successful in all situations, Vroom (1959) examined how leaders might motivate followers in large organizational settings. Vroom and Yetton designed a decision model applying three factors to various situations as decision quality, team commitment, and team constraint. Vroom and Yetton's decision model was a systematic approach to decision making to bring consistency and order to a process that might otherwise feel personal and instinctive. Vroom and Yetton determined that the decision model contents were the most effective means of reaching a decision. Studying the hierarchy design of leadership using the decision model, Vroom and Yetton concluded leaders possess a myriad of ways to motivate followers based on expectations of management and employees.

Expounding on Vroom's (1959) expectancy theory of motivation, Mulla and Krishnan (2011) provided ethical aspects to the decision model. Mulla and Krishnan stated four basic components of the ethical decision-making model developed from hypothesized psychological factors underlying every moral act as (a) moral sensitivity, (b) moral judgment, (c) moral motivation, and (d) moral character. The four dimensions of moral development are important for exploring motives and intentions of the leaders (Mulla & Krishnan, 2011). Moral sensitivity is the ability to understand a situation and recognize a moral crisis by invoking skills demonstrating compassion when managing crisis (Mulla & Krishnan, 2011). Vroom did not focus on moral sensitivity; however, moral sensitivity is important to the concept of the leader–follower relationship as it applies to this study.

Mulla and Krishnan (2011) added the leader–follower relationship to the expectancy theory of motivation. The leader–follower relationship includes expectations of the leader and the follower by (a) defining roles, (b) identifying needs, and (c) addressing issues (Ho & Lin, 2016; Sousa &van Dierendonck, 2014). Leaders should lead according to the situation and leaders must understand the circumstances of the situation (Fehr et al., 2015; Ho & Lin, 2016).

The second dimension of moral development is moral judgment (Mulla & Krishnan, 2011). The definition of moral judgment is the process by which individuals figure out what should be done and how to formulate a plan of action that applies to the appropriate moral standard or idea (Ho & Lin, 2016). Vroom and Yetton (1973) differed from Mulla and Krishnan about moral judgment and motivation. An individual's moral judgment development and moral attitude play an important role in how the individual values and behaviors are formed in the workplace (Ho & Lin, 2016). A leader's moral judgment is related to how their followers behave; however, it is important to explore the differences in moral judgment development between leaders and followers to determine how followers perceive expected outcomes (Ho & Lin, 2016; Mulla & Krishnan, 2011).

A study on the relationship between leaders' and followers' moral judgment may be important to understanding the influences of moral leadership on followers' ethical behavior (Ho & Lin, 2016). A decision based on a moral standard could be an indication of the relationship between the follower and the leader when it comes to moral motivation (Ho & Lin, 2016).

The third dimension of moral development is moral motivation. Moral motivation is the ability to motivate by moral values over all other values (Mulla & Krishnan, 2011). Leaders are capable of stimulating motivation in workers so workers can perform their jobs (Mulla & Krishnan, 2011; Vroom, 1959). The power to increase productivity relies on the strength of motive, the value of the incentive proposed in the situation, and the anticipation that the performance will lead to obtaining the incentive (Vroom, 1959; Vroom & Yetton,1973).

Mulla and Krishnan (2011) predicted transformational leadership and moral development would result in positive outcomes centered on transformational leaders' abilities to motivate their subordinates. Using the Multifactor Leadership Questionnaire, Mulla and Krishnan measured transformational leadership behaviors of leaders by having subordinates paired with managers to complete the questionnaire. Mulla and Krishnan's results indicated transformational leaders could motivate followers to produce favorable outcomes, as intention alone is not a guarantee of any specific behavior or favorable outcome.

Vroom (1959) described the behavioral process of why individuals choose one behavioral option over another. Mulla and Krishnan (2011) explained why employees' beliefs, perceptions, and other factors can alter an individual's effort-to-performance expectancy, performance-to-reward expectancy, and reward valences guided by management motivate employees. The power to increase productivity relies on the strength of motive, the value of the incentive proposed in the situation, and the anticipation that performance will lead to achieving the incentive empowered through management (Mulla & Krishnan, 2011; Vroom, 1959).

## Literature of Motivational and Leadership Theories

Leaders in faith-based organizations have a responsibility to motivate employees and members (Bassou, 2015; Zamencik, 2015). Effective leadership begins with an understanding of power and the responsible use of power and influence with followers (Mehdinezhad & Sardarzahi, 2016; Sousa & van Dierendonck, 2014). Motivation and leadership are conceptualized in many ways (Creech, 2016; Davis, 2017), and cited in the section below are characterizations of motivational strategies and leadership styles concerning faith-based organizations.

**Intrinsic motivation.** Mafini and Dlodlo (2014) suggested that intrinsic motivation and extrinsic motivation are important factors regarding attitudes of employees in organizations. Intrinsic employees are individuals motivated by internal desires to perform a task with fulfillment, importance, satisfaction of their curiosity, self-expression, or personal challenge (Perrewe, Hochwarter, Ferris, McAllister, & Harris, 2014). Intrinsic motivation is the motivation defined as doing what is morally the right thing to do (McCann et al., 2014; Perrewe et al., 2014). Individuals' productivity and inspiration increase when passion, interest, enjoyment, fulfillment, and the challenge of the work are the intrinsic motivators rather than reliance on outward pressures or rewards (McCann et al., 2014; Perrewe et al., 2014). Intrinsic motivation and the expectancy theory of motivation have similar meanings; motivation comes from the follower's desire for improvement and favorable outcomes (McCann et al., 2014; Perrewe et al., 2014).

**Extrinsic motivation.** Concerns of extrinsic employees include competition, evaluation, recognition, money or other tangible incentives, and constraint imposed by others (Singh, 2016). The focus of extrinsic motivation is recognition and compensation, which is ideal for transactional leaders (Antonakis & House, 2014; Perrewe et al., 2014; Singh, 2016). Incentives rather than personal desires are better motivators for some workers (Mafini & Dlodlo, 2014). Extrinsic motivation can be beneficial in some situations such as getting employees to complete a task in which they have no internal interest (Singh, 2016). Leaders sometimes use extrinsic motivation to allow employees to acquire new skills or knowledge (Antonakis & House, 2014; Perrewe et al., 2014). However, extrinsic motivation should be avoided in situations where employees find an activity intrinsically rewarding (Mafini & Dlodlo, 2014; Singh, 2016).

**Self-concept-based motivational theory**. Grover (2014) stated in the self-concept-based motivational theory that charismatic leaders have a trait, which is respect, that is effective when engaging followers. The behavior of leaders and the role of followers are important when exploring the motivational skills of leaders in a large organization (Balaji & Krishnan, 2014; Bassou, 2015; Zogjani & Raci, 2015). Balaji and Krishnan (2014), Grover, and Kurtessis et al. (2017) noted the ideal focus of the self-concept motivational theory is respect. Respect is an important human interaction and can be used as a tool to encourage followers by assuring them that they are valuable in decision-making and by encouraging them to stimulate followers to connect with the mission of the team (Balaji & Krishnan, 2014; Bassou, 2015; Zogjani & Raci, 2015). In Vroom's (1959) expectancy theory of motivation, the motivational force is a combination of expectancy manipulated by perceived probability and the belief that effort will lead to a favorable outcome. The basis of the self-concept-based motivational theory is individual performance is a choice that involves obtaining a response on traits, competencies, or values important in relation to the ideal self (Grover, 2014; Kurtessis et al., 2017). Feedback is important to the role-specific identity as determined by Balaji and Krishnan (2014).

**Identity theory**. Marta, Manzi, and Pozzi (2014) researched volunteerism and found the identity model, along with the theory of planned behavior, may be the best explanation for why people volunteer. The core of the identity model entails two concepts, perceived expectations and role identity (Marta et al., 2014). Perceived expectations refer to the principles about how significant others will feel about one's behavior (Marta et al., 2014). Role identity refers to the extent of a particular behavioral role becomes part of one's personal identity (Marta et al., 2014). Marta et al suggested that the perceived expectations of others, the experiences and behaviors associated with volunteering, and the esteem associated with organizational variables lead to the development of a volunteer role identity and role specific identity which is the immediate cause of sustained volunteering versus the intention to leave. However, the influence of religion might be a factor to why people volunteer (Grover, 2014; Stukas, Snyder, &

Clary 2016). Paxton, Reith, and Glanville (2014) found a close link between religiousness and volunteerism. Individuals who belong to a religious organization volunteer more than individuals who are non-religions (Paxton et al., 2014; Stukas et al., 2016). In addition, individuals who attend religious services on a regular basis are more likely to volunteer (Paxton et al., 2014). Stukas et al. suggested that religious institutions will encourage members to volunteer based on moral imperatives. Adolescents who are pressed into volunteering by the religions leaders experience social bonding, enjoy social capital, and feel a sense of community (Stukas et al., 2016). In contrast to the expectancy theory of motivation, Grover noted that, based on identity roles, people support certain values such as (a) faith-based values, which involve bearing witness, having a calling, and expressing religiosity; (b) community values, which support the values of community, loyalty, solidarity, and development; and (c) success values, which involve occupying positions of trust and leadership, being a good citizen, paying back, taking responsibility, and using talents. Volunteers' values and personal improvement needs serve as the most effective methods of role identity (Forbes & Zampelli, 2014; Piatak, 2016). Dingemans and Van Ingen (2015) articulated the necessity of understanding how leaders successfully motivate employees and how followers connect with the organization's vision.

**Servant leadership theory.** Altruistic leadership is a manifestation of a servant leader (Liden, Wayne, Liao, & Mouser, 2014; Washington, Sutton, & Sauser, 2014). A great leader's first experience is as a servant whose principal motivation is a profound desire and natural feeling to help others (Barbuto, Gottfredson, & Searle, 2014; McCann et al., 2014; Washington et al., 2014). The difference in the want to serve and the want to lead is how a servant emerges as a leader (McCann et al., 2014; Olesia, Namusonge, & Iravo, 2014).

Servant leadership in faith-based organizations occur when organizational leaders choose to place the comfort and convenience of the followers above their own to accomplish objectives (Barbuto et al., 2014; Beck, 2014; Liden et al., 2014; Washington et al., 2014; Wellman, et al., 2014). McCann et al. (2014) summarized values associated with servant leader traits as (a) creating trust, (b) showing concern for others, (c) demonstrating self-control, (d) seeking the ultimate good for the organization, (e) showing compassion in actions and beliefs with all people, (f) meeting the needs of followers and the organization, (g) creating a place where harmony grows inside the organization, and (h) promoting followers' well-being.

Collaboration in servant-led organizations helps create a helping culture (Liden et al. 2014; McCann et al., 2014). Servant leadership is a model that fills the void of morality that does not exist in other leadership perspectives (Coetzer, Bussin, & Geldenhuys, 2017; Olesia et al., 2014). Servant leaders include situational, transformational, as well as individual traits of leadership (Coetzer et al., 2017; McCann et al., 2014). The model of servant leadership emerged from the understanding that transformational leadership is effective in bringing forth tangible results at the expense of the organization's profitability (Coetzer et al., 2017; Grisaffe, Van Meter, & Chonko, 2016). Coetzer noted situational leadership is used to develop people.

According to Coetzer et al. (2017), servant leaders are called to serve people first. The servant leader aims to achieve an extraordinary vision that generates value for the community (Coetzer et al., 2017). The servant leader engages employees because servant leaders deem it morally right to invest in other people (Barbuto et al., 2014; Coetzer et al., 2017; Ho & Lin, 2016). Olesia et al. (2014) noted the focus of servant leader theory is a desire to act in the best interest of the followers and to lead by servitude.

**Leadership development.** Leadership development objectives are to help employees understand through social and relational learning processes how to build relationships, work efficiently with others in organization, access resources, coordinate events, and build social networks (Getha-Taylor et al., 2015). Getha-Taylor, Fowles, Silvia, and Merritt (2015) stated reinforcing leadership in public agencies requires continuous initiatives that improve knowledge, skills, and abilities of employees and that foster their commitment to the organization. Getha-Taylor et al. recommended planned investment in training at specific times to help develop key leadership skills. Assessing training over time can help managers and organizational leaders make a better case for the return on investment and prepare the workforce to meet the challenges of the future (Getha-Taylor et al., 2015; Zogjnai & Raci, 2015).

***Leaders.*** Mehdinezhad and Sardarzahi (2016) mentioned administrators who lead must also teach, which may require formal education as well as on-the-job training. An administrator is a leader who maintains various systems to effectively complete tasks (Davis, 2017; Zogjani& Raci, 2015). Administrators must provide resources and training to encourage efficiency and effectiveness to enhance the longevity of an organization (Getha-Taylor et al., 2015).

***Followers***. Followership can lead to leadership just as leadership can prepare leaders for followership (Balaji & Krishnan, 2014). Followers can become leaders and leaders can become followers at any given time (Sousa & van Dierendonck, 2014). In the leader-follower relationship, followers feel motivated to apply extra effort to equal their own self-concept and to operate with the observed hope of the leader, which means creating their own sense of empowerment, importance, and significances (Balaji & Krishnan, 2014; Saeed et al., 2015). Followers view their personal values, how they make decision based on their person ethics, and how confident they are with the systematic structure of a large organization (Creech, 2016; Saeed et al., 2015). Followers are essential and valuable to the leadership process (Currie, 2014). Clarke and Mahadi (2017) found mutual respect between followers and leaders occurs when followers receive respect in terms of inclusion in the group, fair treatment, and acceptance from their leaders. In addition, mutual respect between follower and leader enhanced job performance and contentment of the follower (Clarke & Mahadi, 2017).

***Faith-based organization seekers.*** Faith-based organization seekers are those who look for a place of worship to build on a relationship with a higher being and / or for social, community, political, cultural, or spiritual connectedness (Fails, 2014). Before committing to a place of worship, faith-based organization seekers consider the faith-based organization's policies, beliefs and faith, values, community involvement, leadership, the geographical location, and small group ministries (Fails, 2014; Warf &

Winsberg, 2010). Faith-based organization seekers could become members and future investors in a faith-based organization (Sousa & van Dierendonck, 2014).

***Newcomers.*** Leaders are responsible for helping newcomers find their way into an organization (Schaubroeck, Peng, & Hannah, 2013). Schaubroeck et al. mentioned how affect-based trust in a leader and the work-unit peers' environment develops from a basis of cognition-based trust and later influences organizational identification and role-related performance involving training and collective socialization. Leaders must understand how newcomers can contribute to the organization (Dow, 2014; Schaubroeck et al., 2013). Leaders in organizations must answer newcomers' questions about how organizational flow is essential to facilitate newcomers' effectiveness (Men, 2014; Schaubroeck et al., 2013; Zogjani& Raci, 2015).

A key component of organizational success is based on leaders' abilities to establish trust in their organization (Men, 2014; Schaubroeck et al., 2013). Transparent communication has become prominent in recent years as a process that generates trust and credibility (Men, 2014). The leader is responsible for finding out how to engage newcomers and how to motivate newcomers to work in the organization (Dow, 2014; Schaubroeck et al., 2013).

**Volunteerism.** Maki, Dwyer, and Snyder (2016) and Studer (2015) noted volunteerism refers to a freely chosen action to benefit others, often inspired by the expectation of spiritual recompense as an outcome of activities having market worth greater than compensation otherwise received for such activities. Approximately 62.8 million or 25.3% of the U. S. adult population gave 7.96 billion hours of volunteer service worth $184 billion in 2014 (The Nonprofit Times, 2017). Altruistic volunteering is a motivational state with the ultimate goal of increasing another individual's well-being (Binder, 2015). Although going against the idea of thinking of volunteer work as altruistic, in many cases individuals volunteer only if it is in volunteer's interest such as volunteering to acquire skills (Piatak, 2016; Studer, 2015). Vroom and Yetton's (1973) prediction in the expectancy theory of motivation and Marta's et al. (2014) assumption related to volunteering are similar in that individuals who work or volunteer for their own interests feel motivated to work.

Some people volunteer for the greater good (Piatak, 2016; Studer, 2015). Altruistic volunteering is comparable to selfless volunteering (Studer, 2015; Ummet, Eksi, & Ofrar, 2015). Altruistic volunteering refers to a response to care for others or a sense of duty whether as a morality calling or a perceived shared normality and responsibility (Ummet et al., 2015). Selfless volunteerism is the choice to help others not for material gain or to influence others (Studer, 2015). Selfless volunteerism also refers to an act of free will viewed as positive social action (Studer, 2015) with the goal to help strangers in a formal setting on a long-term basis with no monetary reward (Piatak, 2016).

Some people view altruistic volunteerism as a moral responsibility while viewing selfless volunteerism as a social responsibility (Piatak, 2016; Ummet et al., 2015). Individuals may volunteer in a crisis in which their skills are necessary for humanitarian reasons, social change motivations, or to engage in political activism (Kende, Lantos, Belinszky, Csaba, & Lukacs, 2017; Mulla & Krishnan, 2011). Including moral sensitivity as a dimension of motivation implies individuals feel obligated to work without pay simply for the greater good, which extends the perspective of the volunteer (Filistrucchi & Prufer, 2014; Kende et al., 2017). Volunteerism correlates with the expectancy theory of motivation as Vroom (1959) noted motivation comes from a need to feel accomplished and with a passion.

**Leadership.** Mehdinezhad and Sardarzahi (2016) noted a clear definition of leadership does not exist. Leadership also plays an important role in influencing followers (Balaji & Krishnan, 2014; Men, 2014). In managerial leadership, the quality of the relationship between a manager and an employee is a primary factor of employee performance in the workplace and takes place early in the relationship (Getha-Taylor et al., 2015; Hassan & Halmaker, 2015; Ho & Lin, 2016). Once a manager establishes an expectation regarding the performance of an employee, it tends to remain reasonably stable over time, unless significant variations exist in the employee's level of performance (Hassan & Halmaker, 2015).

***Autocratic leadership.*** Autocratic leadership occurs when leaders force followers to implement strategies without knowing the organization's vision (De Hoogh, Greer, & Hartog, 2015). An autocratic leader can be characterized as having directive and decision-making power in a hierarchical system (De Hoogh et al., 2015; Puni et al., 2014). In autocratic leadership, leaders typically force followers to implement strategies without the clear motivation of a shared vision therefore the primary motivation is coercion or financial remuneration (Puni et al., 2014). Autocratic leaders are directed, coercive, persuasive, and focused on production (De Hoogh et al., 2015; Puni et al., 2014). Autocratic leaders have four important traits (a) the leader makes all critical decisions; (b) the leader's predominant concern is task achievement, not the satisfaction or approval of followers; (c) the leader upholds a significant social distance from followers; and (d) the leader motivates followers by punishment rather than by rewards (De Hoogh et al., 2015; Puni et al., 2014). Autocratic leaders tend to force followers to implement strategies and services in ways centered on an idea of what success looks like and without a shared vision (Puni et al., 2014).

When defining leadership roles, autocratic leaders are described as successful and productive (De Hoogh et al., 2015). A relationship exists between autocratic leadership and the authoritarian personality type (Puni et al., 2014). Such relationships exist between autocratic or authoritarian leaders and religious conservatism toward an aspiration for influence, opposition to change, emotional distance, and hostility toward nonmembers (Puni et al., 2014). Some senior members of large Protestant faith-based organizations might base their leadership style on autocratic leadership because they assume God gives leaders authority to interpret God's will to members (Puni et al., 2014). From a business perspective, leadership experts see autocratic leadership as inappropriate in large corporations with a hierarchy system (De Hoogh et al., 2015; Puni et al., 2014). Although autocratic leaders may positively affect performance by establishing a predictable and ordered environment, they can also decrease morale, alienate employees, and create a hostile environment (De Hoogh et al., 2015; Puni et al., 2014). Compared to Vroom's (1959) expectancy theory of motivation, autocratic leadership is not effective in large organizations because leaders do not motivate but followers work because they want to work.

***Bureaucratic leadership***. Bureaucratic leaders are individuals who require their staff to strictly follow rules and procedures (Amanchukwu, Stanley, & Ololube, 2015). Although the bureaucratic leadership style is least preferred in most industries, the style works well in work environments involving risks to safety or in positions where employees are handling large sums of money (Amanchukwu et al., 2015; Cunningham, Salomone, & Wielgus, 2015). Overall, the bureaucratic leader does not motivate subordinates and the leader tends to have a negative effect on employee performance (Cunningham et al., 2015). Key characteristics include how much a leader knows about company rules, regulations, and procedures (Dow, 2014; Schaubroeck et al., 2013). Bureaucratic leaders are efficient, rational, and honest while attempting to solve problems by controlling the flow of information (Schaubroeck et al., 2013). Bureaucratic leadership is not effective in large business organizations because bureaucratic leaders tend to withhold information from subordinates (Schaubroeck et al., 2013).

***Charismatic leadership***. Charismatic leaders inspire their followers through personal attributes and behaviors and often present a persuasive and "magnetic" personality (Sandberg, 2015; Zehir, Muceldili, Altindag, Sehitoglu, & Zehir, 2014). However, charismatic leaders often have narcissistic tendencies and may demand a high level of commitment and sacrifice from followers (Sandberg, 2015). Charismatic leaders may influence change by maintaining a vision of transformation or unify followers through a time of crisis (Sandberg, 2015; Zehir et al., 2014). Charismatic leaders may take control in difficult or oppressive circumstances, which makes them appear heroic (Sandberg, 2015; Zogjani & Raci, 2015). The charismatic leader may have a vision to create change for a better future (Zehir et al., 2014). Charismatic leaders are good at transitioning and getting followers to agree that a revolution or dramatic change will yield the best outcome (Balaji & Krishnan, 2014; Zehir, 2014). Charismatic leaders are dynamic yet often unpredictable and sometimes irrational, which can create volatile situations and make followers feel uncertain (Milosevic & Bass, 2014).

Charismatic leadership style is similar to transformational leadership style as each style of leadership infuses motivation and passion in their teams (McCleskey, 2014; Zogjani & Raci, 2015). Charismatic leadership has an emotional attachment serving a unique bond between leaders and followers (Balaji & Krishnan, 2014). Charismatic leaders are potentially more influential on followers than other styles of leadership (Balaji & Krishnan, 2014). Charismatic leaders are more effective in establishing mutual respect between leaders and followers and in creating positive outcomes (Balaji & Krishnan, 2014).

Charisma has a mystical quality and is often associated with religious leadership (Grabo, Spisak, & van Vugt, 2016). Charismatic leaders are representatives of change who are proficient at improving the performance of followers while seeking fundamental changes in followers to accomplish a vision or goal (Liden et al., 2014). Charismatic leaders can motivate followers through coaching, communicating vision, and instilling faith that achieving a desired goal will create a better future (Gebert, Heinitz, & Buengeler, 2014; Liden et al., 2014). Charismatic leaders are effective at enabling change by developing followers' beliefs and actions in ways that eventually produce more desirable results and means to accomplish a common goal (Balaji &Krishnan, 2014; Liden et al., 2014). A charismatic leader can have a positive or negative effect on followers based on motivations of the group (Grabo et al., 2016). However, research on leaders who effectively influence and motivate members to buy into the overall vision of faith-based organizations and to volunteer their services by using charisma is scant.

***Emotional leadership.*** Emotional leaders are conscious and often emotionally attached to those around them (Saeed et al., 2015; Schaubroeck et al., 2013). Emotional leaders motivate through motivational sensitivity and by empathizing with followers (Saeed et al., 2015; Schaubroeck et al., 2013; Yusof, Kadir, & Mahfar, 2014). Emotional leadership occurs when leaders understand their followers and are empathetic to followers' needs (Dinh et al., 2014; Yusof et al., 2014). In addition, emotional leaders frame stories and events to help followers understand the world, themselves, and others to identify or solve problems (Balaji & Krishnan, 2014; Dinh et al., 2014). The essential quality of emotional leadership is personal by connecting to others in an emotional and empathetic manner (Dinh et al., 2014; Saeed et al., 2015; Yusof et al., 2014).

An emotional attachment to others demonstrates an assurance that each person has a concern about the other's personal interest (Schaubroeck et al., 2013). Positive emotional connections help leaders and followers transition into shared obligations (Saeed et al., 2015; Schaubroeck et al., 2013). Emotional leaders are conscious of others and may express a higher need to reduce risk to build trustful interpersonal relationships (Balaji & Krishnan, 2014; Saeed et al., 2015; Schaubroeck et al., 2013).

***Transactional leadership.*** Leaders use the transactional leadership style to give appraisals by recognition, pay increases, and career advancement for employees who perform well and to punish those who perform poorly (McCleskey, 2014; Zogjani & Raci, 2015). Transactional leadership is similar to the autocratic leadership style with the notable exception that the follower in the transactional leadership style explicitly agrees with the relationship as well as the rewards and punishments (Antonakis & House, 2014; Zogjani & Raci, 2015). Transactional leadership is a managerial leadership system of rewards and punishments for leaders to gain compliance from followers (Antonakis & House, 2014; McCleskey, 2014). Transactional leadership involves leaders rewarding followers based on the followers' performance using an achievement / goal approach (Hamstra, Yperen, Wisse, Sassenberg, 2014; McCleskey, 2014). A transactional leader will allow followers to focus on the objectives of the organization (Antonakis & House, 2014; McCleskey, 2014).

***Transformational leadership.*** Transformational leaders create valuable and positive change in followers (Jyoti & Bhau, 2015; McCleskey, 2014; Zogjani & Raci, 2015). Transformational leaders focus on changing others to help one another, looking out for each other, encouraging one another, acting harmoniously, and paying attention organizational needs (Jyoti & Bhau, 2015; McCleskey, 2014; Zogjani & Raci, 2015). Transformational leaders achieve results because followers feel as if they are a part of the overall vision (Jyoti & Bhau, 2015; Zogjani & Raci, 2015). The concept of transformational leadership is exceptional leadership in which leaders share information with followers about the organizational interest and the changes to come (Balaji &

Krishnan, 2014; Saeed et al., 2015; Zogjani & Raci, 2015). Transformational leaders are charismatic, inspirational, motivational, and intellectually stimulating (Jyoti & Bhau, 2015; McClesky, 2014). Transformational leadership is a style, in which leaders give values to followers, motivate followers, and understand followers' needs (Balaji & Krishnan, 2014; Jyoti & Bhau, 2015).

Transformational leaders emerge as influential during group activities and improve the morale, motivation, and morals of their followers (Jyoti & Bhau, 2015; Saeed et al., 2015; Zogjani & Raci, 2015). Transformational leaders can make a transition smooth by placing value on the vision and by encouraging followers to buy into the vision (Balaji & Krishnan, 2014; Jyoti & Bhau, 2015; McCleskey, 2014). A transformational leader makes followers aware of moral and ethical repercussions and persuades followers to transcend self-interest for the greater good (Balaji & Krishnan, 2014; McCleskey, 2014). Transformational and transactional leadership styles entail motivating and enhancing the morale of employees through reward systems and goals followed by task-oriented leadership styles with a focus only on getting the job done (Balaji & Krishnan, 2015; Zogjani & Raci, 2015). Transformational leadership is similar to transactional leadership because the styles involve preparing, organizing, and examining tasks through completion.

***Additional leadership styles.*** An association exists between spiritual leadership, visionary leadership, and the leadership styles of faith-based organizational leaders (Beck, 2014; Watt, 2014). Beck and Cheema, Akram, and Javed (2015) considered visionary and spiritual leaders charismatic, although these leaders have traits similar to transformational leaders.  The information available on visionary and spiritual leadership is scant.

***Spiritual leadership***.  A characteristic of a spiritual leader is having a value of service, because servitude is an important aspect of spirituality (Fairholm & Gronau, 2015).  Spiritual leadership can be defined in terms of vision, values in concert with followers, developing a sense of care for the followers, and consideration of followers' feelings and aspirations (Dinh et al., 2014; Geh, 2014).  Spiritual leadership is a holistic term that includes religion and other concepts such as self-sacrifice, solitude, love, tolerance, harmony towards oneself and others, and responsibility (Kaya, 2015).  The idea of spiritual leadership is that values are the most powerful incentives of action (Beck, 2014; Silingiene & Skeriene, 2016).  Vroom's expectancy theory of motivation and Mulla and Krishnan's motivational development are similar to Sander's (1967) claim that followers who work do so because of personal needs and with a belief that the leader will receive rewards for doing work for the greater good.

A faith-based organization does not need leaders but instead needs saints and servants (Beck, 2014; Kaya, 2015).  Washington et al. (2014) mentioned spiritual leaders are more likely to support systematic leadership and a greater likelihood of motivating and empowering followers.  Spiritual leadership and systematic leadership can improve interpersonal relationships that are crucial to the future of large organizations (Dinh et al., 2014; Klaus & Mario, 2016).  Balaji and Krishnan (2014) indicated transformational leadership is more suitable for empowerment and motivation, unlike McCleskey (2014), who suggested that systematic leadership had an advantage when motivating and empowering followers. Understanding which leadership style is essential to motivation could provide an alternative view on organizational leadership that depends on the relationship between the leader and followers (Dinh et al., 2014; Klaus & Mario, 2016; Men, 2014).

***Visionary leadership***. Visionary leadership refers to the capacity to form and communicate a vision of a desired state of interactions and inspire others to follow (Taylor, Cornelius, & Colvin, 2014). A visionary leader motivates challenges, directs, and empowers (Cheema et al., 2015; Fairholm & Groanu, 2015). Followers tend to become dependent on visionary leaders, as followers perceive leaders have everything under control (Beck, 2014; Cheema et al., 2015). Visionary leaders tend to restrain improvements if followers become disagreeable (Cheema et al., 2015). Organizational members often buy into the vision of a visionary leader and dedicate themselves to working in the faith-based organization as investors (Sousa & van Dierendonck, 2014).

## Organizational Leadership

Organizational success relates to cause and effect of leadership (Dinh et al., 2014; Zamecnik, 2014; Zogjani& Raci, 2015). Character traits or the way individuals use influence and power to accomplish objectives often indicates effective leadership (Dinh et al., 2014). Effective leadership has an essential role in the improved performance and development of an organization (Zogjani & Raci, 2015). Transformational leaders may produce favorable outcomes in large organizational settings rather than other leadership styles (Balaji & Krishnan, 2014).

Organizational policy and organizational standards influence motivation and performance through employers' (a) knowledge, (b) achievement expectations, (c) interpersonal relatedness, (d) reliance, effectiveness, (e) risk-taking, (f) innovation, and (g) organizational commitment (Filistrucchi & Prufer, 2014; Kurtessis et al., 2017; Zamecnik, 2014). Whether large faith-based organizational leaders provide training to meet an underserved need in the community, to generate profits, to obtain affordable labor, or to match services with other faith-based organizations to attract members remains unknown (Hall, 2015; Williams et al., 2014).

**Public leadership.** Public leadership includes those who lead, manage, and guide government and nonprofit agencies (Chapman et al., 2015; Jacobsen & Andersen, 2017). The focus of administrative leadership is on civil service and appointed leaders who implement technical aspects of policy development (Chapman et al., 2015). Leaders in public leadership have a need to maintain accountability, foster collaboration, endorse entrepreneurial initiatives, and initiate strategic action (Chapman et al., 2015; Tummers & Knies, 2016).

Scant research exists between public leadership and organizational performance (Jacobsen & Andersen, 2017). Public employees' performance and effort are difficult to measure for many public services (Jacobsen & Andersen, 2017; Tummers & Knies, 2016). Public employees are often intrinsically motivated; however, transactional leadership can have positive effects on public leadership practices (Jacobsen & Andersen, 2017).

**Faith-based organizations.** Researchers have recognized the influences of faith-based organizations on leadership and cultural change in the extant literature (Barnes, 2014; Zamecnik, 2014). Faith-based organizational leaders have significant influence over members (Barnes, 2014; Fails, 2014). Leaders of faith-based organization have the potential to effectively manage business operations because of their knowledge of development and fundraising initiatives (Barnes, 2014; Bielefeld & Cleveland, 2013; Clarke & Ware, 2015; Williams, Gorman, & Hankerson, 2014). Faith-based organizational leaders have the potential to develop and grow into larger congregations through achieving sustainable organizational leadership (Williams et al., 2014; Zamecnik, 2014).

According to Barnes (2014), leaders in a large faith-based organization have great financial obligations to be fulfilled within the organization. Whether a majority of the funds go toward business operations of the faith-based organization, community outreach, or benevolence for members in need, is unknown (Barnes, 2014; Williams et al., 2014). However, DeSanctis (2015) noted some large faith-based organizations were in financial distress because of economic recessions. If the secular financial system fails, the likelihood exists the religious system supported by the secular financial system will also fail (DeSanctis, 2015).

Leaders of large faith-organizations serve as employers with a large workforce needed to maintain operations (Williams et al., 2014). Community development, innovation, and curing poverty in poor neighborhoods have been the focus of research regarding the large faith-based organizations (Barnes, 2014; Fails, 2014; Williams et al., 2014). However, a dearth of research exists on large faith-based organization from the perspective of administrative leadership, business management, and motivational skills (Chapman et al., 2015; Fails, 2014).

**African-Americans' influence in faith-based organizations.** The relationship between faith-based organizational leaders and members of the community has changed since African-American religion transformed in the Mississippi region during the Jim Crow era (Barnes, 2014; Fails, 2014). Religion has always played a role in African-American culture (Fails, 2014). In literature related to African-American culture, researchers have provided insight into the effectiveness of faith-based organizational leaders in shaping African-American communities (Barnes, 2014; Fails, 2014; Williams et al., 2014).

In the African-American community, an understanding exists that faith-based organizations provide the community with religious education (Barnes, 2014; Fails, 2014). In some cases, African-American faith-based organizational leaders and members took on the roles of motivational leaders (Barnes, 2014). African-American leaders of faith-based organizations serve as moral compasses, motivational speakers, political go-betweens, and social advocates (Barnes, 2014; Fails, 2014). Barnes extended research on African-Americans' views of faith-based organizations in culture as related to social change and the African-American experience.

**Influence of geographic locations.** Warf and Winsberg (2010) studied how large faith-based organizations financial viability was affected in Texas, Georgia, California, and Florida. Warf and Winsberg centered on what attracted members to large faith-based organization and how the existence of large faith-based organizations affects the local economy. Large faith-based organizations are often near thriving suburbs with .33% are in urban areas (Warf &Winsberg, 2010). Large faith-based organizations are not in locations lacking economic growth and leadership (Warf & Winsberg, 2010; Wellman et al., 2014). An exploration of large faith-based organizations since the mid 1990s included demographics and contextual factors revealing how leaders have affiliated with the growth of neighboring communities (Fails, 2014; Warf & Winsberg, 2010). Wellman et al. (2014) included extensive demographic secondary data needed to explore how well large faith-based organizational leaders knew their surrounding communities.

## Transition and Summary

Section 1 included the problem statement and background information about the phenomenon of faith-based organizations and a discussion on motivational and leadership theories, leader-–follower relationship theories, and descriptions of different leadership characteristics as outline by scholars. The goal of this study was to explore how leaders at a faith-based organization in western Birmingham Alabama motivated employees to achieve sustainable organizational leadership. Section 2 includes a specific and descriptive discussion about the methodology, participants, role of the researcher, design, data collection, data analysis, and ethical considerations. Section 3 includes the presentation of the findings and how the findings relate to the contextual framework and additional theories. Despite the scant research available, results from this study might extend the existing literature on employee or volunteer motivation from a leadership perspective.

# Section 2: The Project

In Section 2, I present the research design, methodology, and rationale for the study. I describe the population and sample size, method of data collection, the instruments used for data collection, and how I analyzed data. Section 2 contains a detailed discussion about the process I used to organize my research and ethical procedures. The section concludes with measures I used to ensure reliability and validity of the research.

## Purpose Statement

The purpose of this qualitative single case study was to explore the strategies that faith-based organizational leaders use to motivate employees to achieve sustainable organizational leadership. I collected data from face-to-face interviews and a focus group session with leaders who possessed knowledge of sustainable employee motivational strategies and leadership training of a faith-based organization in western Birmingham, Alabama. Data from my study might help leaders of faith-based organizations and leaders of rapidly growing congregations to design sustainable employee motivational strategies for their organizations. The implication for positive social change might include creating resources for members to guide individuals, families, and members of the community.

## Role of the Researcher

I was the primary instrument in the study. As the primary instrument, the qualitative researcher takes an active role in engaging with participants to seek comprehensive collection of relevant data (Fusch & Ness, 2015; Marshall & Rossman, 2016). The value of a researcher being the primary instrument is the dynamic role in the data collection process, particularly in case studies (Fusch & Ness, 2015; Muir, 2014; Pezalla, Pettigrew, & Miller-Day, 2012). Researchers use open-ended questions and structured interview techniques to develop an interactive dialogue with participants (Choy, 2014; Muir, 2014; Percy, Kostere, & Kostere, 2015). I used open-ended questions and a semistructured interview techniques to develop an interactive interview with the participants. Face-to-face interviews and a focus group session with participants allowed me to gather detailed information regarding how faith-based organizational leaders motivate employees to achieve sustainable organizational leadership. Face-to-face communications allowed me to observe nonverbal cues such as gestures, body language, and facial expressions. The focus group session permitted me to listen to the discussion and document the interaction between participants. Muir (2014) provided insights on using nonverbal cues. I used nonverbal cues to further my inquiry to ensure comprehensive data collection.

I did not have a personal or professional relationship with the organization or the participants of the study. My professional knowledge and experience extends to information on employee motivation and leadership strategies. My understanding about these leadership topics, however, does not include faith-based organizations.

As indicated by the *Belmont Report* (U.S. Department of Health and Human Services, 2016), all participants were treated fairly and ethically, as well as fully informed on all aspects of the study. To meet the requirements of the *Belmont Report,* I explained all risks associated with the study and informed participants that their participation was voluntary. The participants were advised of their ability to stop participation at any point in the study without negative implications or repercussions. Participants were advised that no benefits or incentives were provided for participating in the study. Before starting the interview or focus group processes, each participant signed an informed consent form.

Errors can occur in a qualitative study resulting from the researcher bias, which can affect findings (Comi, Bischof, & Eppler, 2014; Curseu, Janssen, & Raab, 2012). In a single case study, researchers should seek to minimize data collection through a personal lens (Irvin et al., 2013). Researchers should also seek to avoid unfair questions that might negatively affect the quality and veracity of data collected (Comi et al., 2014; Curseu et al., 2012; Yin, 2014). I chose to collect data from participants using open-ended questions with a structured interview technique. Having set questions allowed me to avoid posing leading questions. Denzin (2012) and Yin (2015) specified strategies, such as interview protocols, member checking, and data saturation to mitigate biases. I mitigated bias by using interview protocols, member checking, and data saturation.

I developed an interview protocol as a guide for face-to-face interviews and the focus group (See Appendix B). Data sources were from face-to-face interviews with five leaders and a focus group of six leaders. I recorded the participants' interviews using an electronic device and later transcribed responses. Turner (2016) indicated an effective strategy for identifying themes in research that involves reviewing and transcribing data. I reviewed and transcribed data to highlight common themes. I transcribed interviews by typing the assigned alphanumeric code on the interview spreadsheet. I played the audio recording associated with the alphanumeric code. I began the audio recording and typed each word I heard. I stopped the recording when needed, backed up occasionally, and listened to the same section as I read along, making sure I typed the words correctly. When I did not understand the audio, I typed a line to indicate that a word was missing. For incomplete sentences, I typed ellipses. At the second meeting, each participant was given a copy of the transcript of his or her interview. The participants read the transcript, clarified any issues, and corrected incomplete or incorrect information for member checking.

## Participants

Participants were selected by using a purposive sampling of leaders of the faith-based organization. A purposive sampling technique was appropriate for inclusion criteria for study participation. Participants included primary pastors or ministers, ancillary or secondary pastors, and business managers and directors. To participate in this research, study participants met all the following criteria as (a) aged 18 or older; (b) a leader, either paid or unpaid, at the faith-based organization for at least 6 months; and (c) possessed knowledge of employee motivational strategies. Given the specific criteria for participation, a purposive sampling technique, as defined by Fusch and Ness (2015) and Palinkas et al. (2015), was feasible to identify participants.

Palinkas et al. (2015) and Yin (2015) indicated that researchers should obtain formal permission before conducting a study. I received formal permission to conduct the study at the faith-based organization from the pastor (See Appendix C). I obtained the pastor's permission to interview employees of the congregation, I contacted leaders in the organization who met study participant criteria. The recruitment process for study participants involved posting a request for participants, a strategy specified by Palinkas et al. (2015) and Namageyo-Fuma et al. (2014). Flyers were placed on the bulletin board and inserted in the congregational bulletin. Namageyo-Fuma et al. (2014) and Yin (2015) indicated that researchers should establish a working relationship with participants by answering questions participants have and provide detailed information on requirements for study participants and inclusion criteria. I answered participants' questions and I provided detailed information regarding requirements and inclusion criteria for the study. I eased into the interview by starting with general topics before asking in-depth questions.

Keys (2014) and Marshall and Rossman (2016), indicated good strategies for assigning codes for interviews. I assigned alphanumeric codes to each interviewee to maintain confidentiality and anonymity. The participants chosen for the study aligned with the overarching research question is What strategies do faith-based organizational leaders use to motivate employees to achieve sustainable organizational leadership? I aligned the population with the research question, as all participants were leaders with knowledge of the phenomenon.

## Research Method

I used the qualitative method with a single case study design. Yin (2014) indicated that the qualitative method is suited for researchers seeking to get a clear and detailed understanding of a particular phenomenon. The qualitative method was appropriate for this study because I obtained a clear and detailed understanding of the specified phenomenon. Through extensive data collection processes, such as individual face-to-face interactions, researchers can gain an in-depth understanding of a phenomenon (Marshall & Rossman, 2016; Turner, 2016; Yin, 2014). Face-to-face interviews and a focus group with participants permitted me to gather detailed information regarding how faith-based organizational leaders motivate employees. A qualitative method is advised when sources of information are limited (McCusker & Gunaydin, 2015; Marshall & Rossman, 2016; Yin, 2015). Limited data sources exist regarding employee motivation in faith-based organizations (Fails, 2014; Zamecnik, 2014), particularly regarding how leaders motivate employees.

A quantitative approach was not suitable for my study because the information sought was not reducible to specific measurable constructs. McCusker and Gunaydin (2015) affirmed quantitative methodology is recommended when specific and measurable variables are identified and statistical calculations are used. When no measurable variables exist, a quantitative method is inappropriate (Marshall & Rossman, 2016; Pickering & Bryne, 2014; Yin, 2014).

Researchers use mixed-methods approach, which contains a quantitative and a qualitative component in a single study (Marshall & Rossman, 2016; McCusker & Gunaydin, 2015). Because mixed methods methodology encompasses a quantitative component; mixed methods methodology was not suitable for this study. My decision to conduct qualitative research was appropriate for this study. As the researcher, I was allowed to step beyond the known and enter the world of participants to view the world from their viewpoint and make discoveries that contribute to the development of empirical knowledge.

## Research Design

I selected a single case study design. In a qualitative case study approach, the researcher seeks descriptions of individuals in their natural setting to explore "what," "how" and "why" questions (Lewis, 2015; Marshall & Rossman, 2016; Yin, 2014). A single case study design is appropriate when researchers seek to understand comprehensively a phenomenon of which the subject of a study is under environmental conditions experienced by participants (Marshall & Rossman, 2016; Turner, 2016; Yin, 2014). For this study, interviews were conducted at the location of a faith-based organization. Constraints existed with other qualitative research designs such as narrative and phenomenology studies. Researchers used narrative studies to focus on individuals telling stories of lived experiences (Lewis, 2015; Marshall & Rossman, 2016; Yin, 2015). Narrative studies are beneficial for social science investigation, but may not provide evidence and support for conclusions of a report (Lewis, 2015). A narrative study was not appropriate for this study, as the narrative design would not help me respond to the research question. Phenomenology researchers seek to describe a phenomenon with emphasizes on lived experiences, personal perspectives, opinions, and interpretations (van Manen, 2017; Yin, 2014; Yin, 2015). A phenomenological study was inappropriate for this study as the focus of my study was not on the lived experiences of participants.

Interviews are one method to help ensure data saturation (Fusch & Ness, 2015; Harvey, 2015; Yin, 2014). Fusch and Ness (2015) noted that a researcher could reach data saturation by conducting six interviews depending on sample size. Through triangulation, a researcher can map out or explain more fully the richness of a phenomenon by studying the phenomenon from more than one viewpoint (Dang, 2015; Denzin, 2012; Marshall & Rossman, 2016). Data saturation is not about the number of participants rather about the depth of data collected (Fusch & Ness, 2015). The researcher can ensure data saturation when rich descriptive data is achieved (Fusch & Ness, 2015; Harvey, 2015; Marshall & Rosmann, 2016). Rich data is quality data with voluminous-layered, intricate, and detailed information (Fuss & Ness, 2015; Harvey, 2015; Hennink, Kaiser, & Marconi, 2017). I ensured data saturation by collecting rich data from the policy and training manual of the faith-based organization, face-to-face interviews with five participants, and focus group interview with six participants. A focus group interview is a flexible, unstructured discussion among participants of a group (Fusch & Ness, 2015; Hennink et al., 2017; Marshall & Rossman, 2016). In a focus group interview, the researcher is allowed to moderate the group and obtain multiple perspectives on a given topic (Fusch & Ness, 2015; Hennink et al., 2017; Marshall & Rosmann, 2016). Data saturation refers to the point in data collection when no additional data emerge, data begin to repeat, and further data collection becomes redundant (Fusch & Ness, 2015; Hennink et al., 2017; Malterud, Siersma, & Guassora, 2015). I reached data saturation in this study.

## Population and Sampling

For this qualitative single case study, I interviewed a purposive sample of leaders in a faith-based organization who met the eligibility criteria. Purposive sampling used in qualitative research is for the identification and selection of information-rich cases for the most effective use of limited resources (Fusch & Ness, 2015; Morse, 2015). Purposive sampling comprises identifying and selecting individuals or groups of individuals who are knowledgeable about or experienced with a phenomenon of interest (Palinkas et al., 2015).

Six leaders participated in the focus group and five leaders participated in the face-to-face interviews. I used an interview protocol document for the semistructured, face-to-face interviews and the focus group (see Appendix B). Semistructured interviews, in which the researcher asks the same questions to each participant, are one method to obtain data saturation (Harvey, 2015; Morse, 2015; Yin, 2014). All participants were asked the same questions (See Appendix B). I structured the interview questions to facilitate asking multiple participants the same questions. The purpose of a focus group interview is to obtain various perspectives on a specific topic (Fusch & Ness, 2015; Turner, 2016; Yin, 2015). Researchers recommend a focus group includes between six and 12 participants (Fusch & Ness, 2015; Marshall & Rossman, 2016; Yin, 2015). The size is small enough for all members to talk and share thoughts; yet, large enough to generate a diverse conversation about the given topic (Fusch & Ness, 2015; Rienties & Johan, 2014; Turner 2016). A total of 11 leaders of the faith-based organization met the eligibility criteria; thus, using a purposive sample was appropriate for this study.

The protection of privacy is dependent upon the researcher's integrity, and data protection methods, as well as the selection of interview locations (Oltmann, 2016;

Turner, 2016). Researchers suggested conducting interviews in areas that are not loud, public, or would make participants feel uncomfortable or unsafe (Marshall, 2016; Oltmann, 2016; Turner, 2016). The setting for the face-to-face interviews was in a private office away from the congregation assembly room. The setting for the focus group was a private small group assembly room away from the large congregation assembly room. No interviews took place in the large congregation assembly room because it was not a private area.

## Ethical Research

Grady (2015), Griffiths (2014), and Sabar (2017) agreed that it is important to inform the participants about their rights, including withdrawal, refusing to answer certain questions, and to be informed about any harm that might be caused to them during the research. I answered any questions or concerns pertaining to the research before data collection began. Grady (2015) and Sabar (2017) acknowledged that participants have the option to withdraw from a study at any time or to choose not to respond to an interview question without penalty. Sabar (2017) stated that a researcher should destroy data collected from participants who withdrew from the study. I destroyed data collected from participants who withdrew from the study.

I did not include any incentives to participate. Cash or other incentives incite participation (Griffin et al., 2014; Sankare et al., 2015). However, I excluded incentives out of concerns that compensation could influence participants' responses that could have affected the findings in this research. Griffin et al. (2014) cautioned that institutional review boards have questioned whether monetary incentives provide an inappropriate influence on potential participant's decisions to participate.

Adhering to the *Belmont Report* (U.S. Department of Health and Human Services, 2016), participants signed an informed consent form stating participants were aware their involvement was voluntary and did not involve monetary compensation. Participants were notified any information obtained would remain confidential. Names of those who participated were anonymous. Marshall and Rossman (2016) and McDermid, Peters, Jackson, and Daly (2014) noted researchers should remove all identifying characteristics of study participants to ensure privacy and confidentiality. This protection began with data collection and extended through data analysis processes and write-up of findings (McDermid et al., 2014). An alphanumeric code was assigned to each participant. I assigned the alphanumeric codes to participants and only I have access to the associated code sheet. I protected and stored the data in a secure locked location. Only I have access to the secured data. Study results and any subsequent publications of study findings will include only aggregate information of a study's population and sample to ensure the privacy and confidentiality of the participants (Marshall & Rossman, 2016; McDermid et al., 2014). To follow this directive, all data, including (a) the participant alphanumeric code sheet, (b) audiotapes of the interviews, (c) digital and electronic files, and (d) secondary data will remain in a secured locked location for five years after the completion of this study. After the five-year period, I will destroy all data by shredding and use a three-pass-overwrite process for electronic and digital data. My Walden University IRB approval number for this study was 06-21-17-0166910.

## Data Collection Instruments

As the researcher for this study, I was the key instrument for data collection. In qualitative research, the researcher can observe, conduct in-depth interviews, and reflect on the importance of observation and the interview data (Fusch & Ness, 2015; Marshall & Ross, 2016). I used semistructured interviews as data collection techniques for this study. Semistructured interview technique is the best suited technique for face-to-face interviews (Fusch & Ness, 2015; Percy et al., 2014). I used interview questions that followed a semistructured interview technique using the interview protocol in Appendix B for the face-to-face interviews with participants and the focus group. I also reviewed the policy and training manual of the faith-based organization. Document analysis is a systematic, qualitative research method for thematically examining documents (Bekker & Finch, 2016; O'Leary, 2014). Viswambharan and Priya (2015) recommended that researchers use document analysis to give support and strength to their research. After the face-to-face interviews and focus group interview, I scheduled time to member check with each participant who participated in face-to-face interviews and all participants of the group session to ensure clear communication and verify my synopsis of interactions. Member checking the data collected from participants increases validity by allowing participants to review, clarify, and expand on data (Cope, 2014; Harvey, 2015; Lub, 2015). Member checking also increases trustworthiness of data collected by allowing participants the opportunity to correct inaccuracies and challenge what they perceive as incorrect interpretations (Cope, 2014; Harvey, 2015; Lub, 2015).

## Data Collection Technique

Interviews began with the informed consent form. Informed consent is a commonly accepted legal, ethical, and regulatory requirement and an important aspect of research involving human subjects and serves as the foundation of conducting ethical research (Grady, 2015; Griffiths, 2014). Sisakht, Ziarati, Kouchak, and Askarian (2015) emphasized the importance of obtaining informed consent because informed consent allows participants to accept or reject participation. Researchers also convey to participants (a) their rights as human subjects, (b) the research question under investigation, (c) the study methodology, and (d) the potential harms and benefits (Griffiths, 2014; Sisakht et al., 2015). After the form was signed and returned, I answered any remaining questions. I also gave a brief description of the interview process and affirmation of permission to audio record using iPhone® which is a registered trademark of Apple® Inc. I used an interview protocol (see Appendix B). Each interview was less than an hour in length.

Face-to-face interviews are an accepted method for data collection (Richards, 2015; Turner, 2016). The advantages of face-to-face interviews are (a) the researcher can clarify or paraphrase questions that the participant may not understand, (b) the researcher can observe the participants' behavior when responding to questions, and (c) the researcher can monitor the emotional tone and maintain control of the interview (Comi et al., 2014). Disadvantages of face-to-face interviews are participants may feel intimidated facing an interviewer and therefore might not answer honestly (Comi et al., 2014;

Richards, 2015; Turner, 2016), and travel time increases personal safety risk (Comi et al., 2014; Richards, 2015; Turner, 2016).

A focus group is a way to prompt a discussion from various perspectives (Fusch & Ness, 2015; Harvey, 2015). The group setting allows individuals to talk and share thoughts while at the same time; the larger populace creates a diverse group (Fusch & Ness, 2015; Harvey, 2015; Rienties & Johan, 2014). Just as with interviews, focus group data requires member checking (Comi et al., 2014; Fusch & Ness, 2015; Richards, 2015). I transcribed the focus group recording and returned a copy of the transcript to each participant. I played the audio recording associated with the focus group. I began the audio recording and typed each word I heard. As the participants answered the questions, I typed word for word each response. If a participant answered and the group agreed or disagreed with the response, I indicated the reaction on the transcript. I stopped the recording when needed, backed up occasionally and listened to the same section as I read along, making sure I typed each word correctly. When I did not understand something said on the audio recording, I typed a line to indicate that a word was missing. For incomplete sentences, I typed ellipses.

I reviewed the policy and training manual of the faith-based organization. O'Leary (2014) outlined an 8-step planning process for document analysis as (a) create a list of texts to explore (e.g., population, samples, respondents, participants); (b) consider how to access texts with attention to linguistic or cultural barriers; (c) acknowledge and address biases; (d) develop applicable skills for research; (e) consider strategies for ensuring credibility; (6) know the data one is searching for; (f) consider ethical issues (e.g., confidential documents); and (g) have a backup plan. Before actual document analysis took place, I detailed the planning process to ensure reliable results. I reviewed the policy and training manual of the faith-based organization. I highlighted information pertaining to training, leadership requirements, and policies of the faith-based organization. I circled words related to training equipment. I crossed out the names of leaders who were no longer at the faith-based organization and I crossed out policies that were no longer implemented as stated by the leaders of the faith-based organization. I made notes about each policy. By reviewing the faith-based organizational documents, I was able to obtain background information and data that supported the reliability and validity of the study.

According to Bowen (2009) and O'Leary (2014) the advantages of document analysis are researchers have access to background information that otherwise may not be available from participants, researchers are able to track changes over a period of time, the cost for document analysis is relatively low, and researchers have access to detailed information. The disadvantages of document analysis include information in documents may conflict with practices, incomplete information within the documents, information may be available for one period of time but not another, missing data which could cause coding difficulties, and documents may be viewed as too subjective (Bowen 2009; O'Leary, 2014).

Researchers use member checking as a validation technique to explore the credibility of results (Harvey, 2015; Lub, 2015). Member checking is a strategy researchers use to return data to participants to check for accuracy and resonance with their experiences (Harvey 2015). Member checking process encompasses a range of activities including (a) returning the interview transcript to participants, (b) a member check interview using the interview transcript data or interpreted data, (c) a member check focus group, or (d) returning analyzed synthesized data (Harvey, 2015; Lub, 2015). At the second face-to-face meeting and the second focus group meeting, I gave each participant a copy of my interpretation of each participant's answers to interview questions to allow participants to verify their answers. Member checking is also the process in which participants have the opportunity to correct inaccuracies and challenges incorrect interpretations (Comi et al., 2014; Harvey, 2015; Yin, 2015). Through member checking, I gained more clarity of data provided by the participants. I used member checking to confirm data dependability by comparing data captured during and after the interviews. I received feedback and validation from each participant about the data collected in the follow up interviews. The participants volunteered additional information after reviewing the transcript and engaging in an open dialogue about the study. Participants discussed all of the original questions and / or other factors to the point of data saturation were no new information emerged and the participants' responses were repetitive.

In this single qualitative case study, I explored the views of participants employed by one organization, which resulted in a finite number of individuals who met the participant criteria and possessed knowledge relevant to the study's phenomenon. Anderson and Edwards (2015) and Kistin and Silverstein (2015) agreed that though a small number of participants provide enough data to reach saturation, conducting a pilot study could diminish the availability of qualified individuals to participate in the study. Eldridge et al. (2016) did not recommend the use of a pilot study when the number of participants knowledgeable of the phenomenon is limited. I did not use a pilot study because it was counterproductive to my research purpose.

## Data Organization Technique

I organized all data using research logs of transcripts of the interviews and focus group. I removed all information that identified participants then assigned alphanumeric codes to each participant. I used alphanumeric codes allocated to each of the participants. When participants for the face-to-face interviews entered the room, they selected a sealed envelope that contained a number. The envelope was given to me by the participant. I opened the envelope and wrote the number on the questionnaire form before I began the interview. For face-to-face interviews the participants were assigned the letter P. The alphanumeric code was then written as P1, P2, P3, etc.

The focus group leaders were assigned the letter L. The numbers were assigned and documented as the leaders introduced themselves to the group. The alphanumeric code was recorded as L1, L2, L3, etc. King et al. (2013) recommended researchers use an organizational process to protect the privacy of participants. Procedures that maintain data accuracy but provide for confidentially are crucial to data organization (Keys, 2014; Richards, 2015). I am the only one with information to decipher the alphanumeric codes. I identified and organized the assigned alphanumeric codes from the electronic and hard copy files related to each participant, which included all recorded interviews and transcribed interviews. Electronic and hard copies of data from this study will remain locked in a secure location for five-years following the conclusion of this research. A researcher should destroy data, which includes any electronic, digital, audio, and hard-copy data by shredding and conducting a three-pass overwrite for electronic and digital data (King et al., 2013). As the only individual with access to this secure location, after the 5-year period, I will personally destroy all data.

## Data Analysis

Different qualitative research designs entail differing data analysis processes (Carter et al., 2014; Fusch & Ness, 2015; Hennink et al., 2013). Data analysis involves a coding process, categorizing, organizing, and developing meaning from data (Carter et al., 2014; Hennink et al., 2013). Coding is a process used to identify recurrent content in data (Choy, 2014; King et al., 2013). As the whole is greater than the sum of its parts, a framework of words, thoughts, and actions become essential for data analysis (Fusch & Ness, 2015; Harvey, 2015; Marshall & Rossman, 2016). To identify the interrelated parts of the data sources, I coded all data by hand and electronically from interviews to identify commonalities that emerged during the data analysis process. For this qualitative single case study, I used methodological triangulation. Researchers use methodological triangulation when collecting data from various sources such as interviews, questionnaires, surveys, and documents (Dang, 2015; Denzin, 2012; Marshall &Rossman, 2016). I gathered data from the policy and training manual of the faith-based organization and from face-to-face interviews and the focus group interview. I was able to identify themes that emerged from face-to-face interviews and the focus group interviews through the data analysis process. I compared the responses of participants to the information available in the policy and training manual.

Concepts maps are useful for creating a category or coding system in qualitative research (Watson, Pelkey, Noyes, & Rodgers, 2016). The researcher examines the categories, concepts and codes looking for levels of hierarchy, interconnections, and recurrent concepts (Comi et al., 2014; Tan, Erdimez, & Zimmerman, 2017). I created concept maps from coded data to search for connections and recurrent concepts. Researchers categorize information indicating themes or patterns by mapping data (Noble & Smith, 2014; Vaismoradi, Jones, Turunen, & Snelgrove, 2016). Researchers use connection and classification to support the development of meaning related to a phenomenon, which is the primary goal of qualitative data analysis processes (Comi et al., 2014; Elo et al., 2014). I mapped all codes and themes as deviate or confirm to Vroom's (1959) expectancy theory of motivation.

Researchers have the advantage of capturing qualitative data and ensuring descriptive validity by recording interviews (Neal, J., Neal W., VanDyke, & Kornbluh, 2015; Turner, 2016). Taking notes and writing down observations is significant; however, researchers may miss specific details (Neal, et al., 2015; Nordstorm, 2015). Researchers can refer to the interview and take a fresh look at the interview data with an audio recording of an interview (Gibbs, Eisenberg, Rozaidi, & Gryanznova, 2015; Neal et al., 2015). Before playing the audio recording of the interviews, I reviewed my hand-written notes from the face-to-face interviews and from the focus group interview. As part of the electronic and handwritten process, I color-coded recurrent words, ideas, concepts, and language using a chart and later entered the information into Excel.

Myer and Avery (2009) stated that an Excel spreadsheet is essentially a database, that to some extent the data can be broken up into a situation where a definable, regular unit of analysis is possible from the beginning. Researchers often associate Excel with quantitative data analysis (Myers & Avery, 2009; Ose, 2016). Researchers commonly use Excel components to quantify data, but Excel is also useful as a qualitative tool (Myers &Avery, 2009). Researchers apply Excel and transcription analysis to show a significant occurrence in qualitative data analysis, the focus on transcript data is more productive (Bree & Gallagher, 2016; Myer & Avery, 2009). Researchers utilize many components of Excel for aiding the process of coding and tracking characteristics in qualitative research (Myer & Avery, 2009; Ose, 2016). One component of Excel is a tool regularly used to sort a column's data in ascending or descending order (Bree & Gallagher, 2016). Researchers use this tool to sort the data based on the color of the cell or even font color (Bree & Gallagher, 2016; Myer & Avery, 2009). I used the sort tool to sort data collected from the face-to-face interviews, focus group, and policy and training manual by the cell color as thematic and conceptual and concrete codes. This sorting and coding approach connected all the key points on each theme. I then categorized codes for analysis.

**First level codes.** Using Excel, I categorized the data collected into common themes, expected themes, and unexpected themes. Common themes were phrases or words recurrent from face-to-face interviews, focus group interview, and training and policy manuals. For example, one theme was "lead by example." Expected themes were phrases or words that occurred in literature on motivation and leadership, for example, "best possible outcomes." Unexpected themes were phrases or words not anticipated and might be taken into consideration for further research, for example, phrases such as, "we are not experts." Training strategies that were not mentioned or listed were included in the category of unexpected themes. Strategies participants mentioned that were not in the policy or training manuals of the faith-based organization were categorized as unexpected themes. Strategies in the policy and training manual, which the participants did not mention were categorized as unexpected themes.

**Second level codes.** I categorized the data collected as conceptual and concrete. Conceptual codes detailed perceptions, emotions, and feelings. Examples of conceptual codes are phrases such as "I am passionate about" and "I feel confident." I mapped conceptual codes to leadership and motivational theories based on characteristics of styles, for example, words such as passionate and charismatic mapped to transformational leadership. Words such as "pray" and "faith" were mapped to moral motivation and spiritual leadership. Concrete codes were used to detail material and training equipment used for leadership training as mentioned by participants, for example, materials, textbooks, and tapes. I mapped concrete codes to administrative and organizational leadership theories for example, "outdated materials" mapped to organizational leadership theories.

Comi et al. (2014) recommended the use of concept mapping to help researchers analyze and interpret data collected. I used concept mapping to help me analyze and interpret data collected to connect themes to current research in the literature review and the conceptual framework. Leadership and motivational theories were used as the lens to understand the leader-follower relationship for training strategies. By considering Vroom's expectancy theory of motivation, I was able to analyze the way the faith-based organizational leaders train employees to achieve sustainable organizational leadership. The literature, methodology, and study outcomes are the three aspects of a thorough conceptual framework (Marshall, 2016; Turner, 2016; Yin, 2015).

## Reliability and Validity

In qualitative research, reliability and validity strength relies on the credibility, thoroughness, and quality of the study (Marshall & Rossman, 2016). Reliability indicates the consistency of the researcher's approach throughout the research process (Denzin, 2012; Marshall & Rossman, 2016; Yin, 2015). In case study research, qualitative researchers need to document procedures and document as many steps as possible (Yin, 2014). I developed the interview protocol document to provide reliability and consistency of collected to data during face-to-face interviews and the focus group interview.

Qualitative validity refers to the dependability, credibility, transferability, and confirmability of findings (Marshall & Rossman, 2016; Turner, 2016; Yin, 2014). The need exists for additional terminology pertaining to validity in qualitative research, as researchers cannot achieve true validity using qualitative methods (Denzin, 2012). The term trustworthiness in qualitative research is equivalent to validity used in quantitative studies (Marshall & Rossman, 2016; Yin, 2015). Seven strategies to help with trustworthiness, data collection, and data analysis processes are (a) clarifying researcher bias, (b) member checking, (c) negative case analysis, (d) prolonged engagement, (e) peer review or debriefing, (f) rich thick description, and (g) triangulation. The following recommended strategies will improve the trustworthiness of the data as (a) triangulation, (b) rich thick descriptions, (c) peer review or debriefing, and (d) member checking (Denzin, 2012; Elo et al., 2014; Fusch & Ness, 2015). I combined debriefing and member-checking process by conducting multiple interviews with each participant.

Participants' accounts and knowledge of strategies leaders used to motivate staff to achieve sustainable organizational leadership were obtained from face-to-face interviews and a focus group interview. I reviewed and compared the policy and training manual of the faith-based organization to participants' responses. Through triangulation, I was able to identify and clarify common themes and inconsistencies in data collected. I included several procedures to assist with reliability and validity of the data sources and data analysis processes. These procedures included interviews using open-ended questions, member checking, triangulating data sources, and data saturation to the point that no new themes or information emerged. According to King et al. (2013), no one type of data is a full representation or replication; thus, triangulation serves to clarify meaning by identifying different ways participants have perceived the phenomenon. Triangulation increased the validity and reliability of the data collected.

**Dependability**

Anney (2014) described dependability as the stability of findings over time. Dependability includes participants evaluating findings, the interpretation and recommendations of the study to make sure are all supported by data received from study participants (Elo et al., 2014; Fusch & Ness, 2015). The idea of dependability emphasizes the need for researchers to justify the ever-changing context within which research occurs (Dang, 2015; Elo et al., 2014; Fusch & Ness, 2015). The researcher is accountable for describing changes that ensue in the setting and how these changes affect the way the researcher approached the study (Anney, 2014; Dang, 2015; Elo et al., 2014).

**Credibility**

Credibility is defined as the assurance about truthfulness of research findings (Andraksi et al., 2014; Anney, 2014; Elo et al., 2014). Credibility is the most important aspect in establishing trustworthiness (Anney, 2014; Elo et al., 2014; Fusch & Ness, 2015). Researchers clearly link research study's findings with reality to demonstrate the truth of the research study's findings (Dang, 2015; Elo et al., 2014).

Fusch and Ness (2015) affirmed credibility depends more on the richness of information gathered, rather than the amount of data collected. Selection of appropriate sample size is important for ensuring the credibility (Bengttson, 2016; Dang, 2015; Fusch & Ness, 2015). Data triangulation through multiple analysis and member checking are techniques to gauge the truthfulness of study findings (Dang, 2015; Elo et al., 2014; Harvey, 2015). Participants are the only ones who can reasonably judge the credibility of study results (Elo et al., 2014; Fusch & Ness, 2015).

Asking people to name the most significant motives or to rate motives on a scale of importance is difficult because motivations can vary in relevance from one situation to another (Andraksi et al., 2014), which could compromise the dependability and credibility of a study (Fusch & Ness, 2015; Marshall & Rossman, 2016). Extant research of faith-based organizations was essential to this study and to the interview process. However, studies on sensitive subjects are problematic (Andraksi et al., 2014; Dang, 2015; Fusch & Ness, 2015). The degree to which the participants respond to the semistructured questions in the interview protocol might influence the dependability of the research (Andraksi et al., 2014; Anney, 2014; Elo et al., 2014); therefore, member checking during data collection and analysis processes increased dependability and credibility.

**Transferability**

Cope (2014) described transferability as the potential for a study's effectiveness to be repeated in a new setting. I ensured transferability in relation to the reader and future research by providing a valuable, rich, and distinct narrative of culture and context, selection, and characteristics of participants, data collection, and process of analysis. The findings might extend existing research from the perspective of motivational and leadership skills (Elo et al., 2014; Fusch & Ness, 2015; Marshall & Rossman, 2016). Suggestions about transferability are possible; however, it is the reader's decision whether the findings are transferable to other contexts (Andraksi et al., 2014; Cope, 2014; Marshall & Rossman, 2016).

**Confirmability**

According to Marshall and Rossman (2016), confirmability refers to the degree to which the results could be confirmed or verified by others. Confirmability is demonstrated by consistency (Anney, 2014; Dang, 2015; Harvey, 2015). I recorded participant responses as well as participant reactions. From such insights, themes related to the phenomenon under exploration can be made (Andraksi et al., 2014; Marshall & Rossman, 2016; Turner, 2016). By highlighting commonalities in phrasing, descriptions, reactions, and common techniques, the researcher achieves data saturation when no new insights emerge from the data collected (Anney, 2014; Fusch & Ness, 2015; Harvey, 2015). Researcher can obtain data saturation by spending adequate time collecting, reviewing, and organizing the data to recognize commonalities in the contextual data (Elo et al., 2014; Fusch & Ness, 2015; Harvey, 2015). Conducting semistructured interviews, with open-ended questions, I gained rich insight from the participants, contributing to data saturation. I reached data saturation when the information provided by the participants became repetitive and no new information emerged from the interviews, focus group, or from reviewing the documents of the policy and training manual.

## Transition and Summary

Section 2 included a reiteration of the purpose statement and background information about the phenomenon and descriptive information about the project, the participants, my role as the researcher, the research design, research method, data collection process, data analysis, and validity and reliability. I was the primary instrument for this study. Data from interviews with leaders included information about leaders' motivational strategies. The format for interviews was face-to-face interviews and a focus group session in private secure locations. I used an alphanumeric coding to protect the privacy and confidentiality of the study participants. Section 3 includes the presentation of the findings, implications for change, and a discussion of the research application to professional practice. The implications may reflect a need for further research on how faith-based organizational leaders can influence the economic structure of neighborhoods within the area, work with community leaders to address economic development, and work with faith-based organizations to build membership and to recruit volunteers to work in the faith-based organization. Section 3 concludes with the implications and recommendations about future studies and further actions.

## Section 3: Application to Professional Practice and Implications for Change

### Introduction

In this qualitative case study, I explored the phenomenon of how leaders of a faith-based organization motivate employees to achieve sustainable organizational leadership. The study is significant as it may be a valuable addition to the existing body of knowledge in faith-based organizational leadership by contributing to policies and efficiency of information shared between leaders of small faith-based organizations and leaders of large faith-based organizations. I explored the opinions, perspectives, and experiences of 11 leaders who manage the administrative and training development of employees of a faith-based organization in western Birmingham Alabama. I selected face-to-face interviews and a focus group session for data sources. I reviewed and compared data collected with the written policies of the faith-based organization for data triangulation. I reached data saturation when no new information emerged about the topic.

Three themes emerged from this study. The first theme, lead by example, emerged as leaders provided examples of providing motivation to employees. The first theme aligned with concepts of leader-follower relationship theory. The second theme was motivational strategies and leadership styles. The theme of motivational strategies and leadership styles emerged as participants gave descriptions of their motivational strategies in various situations and characteristics of their leadership styles. The second theme aligned with the concepts of moral motivation and transformational leadership. The third theme was effective motivational strategies. Participants gave insight to strategies that are effective in motivating employees to do the work to achieve sustainable organizational leaders. The research findings also included a subtheme, greatest challenges.

## Presentation of Findings

*Research Question:* What strategies do faith-based organizational leaders use to motivate employees to achieve sustainable organizational leadership?

The expectancy theory of motivation developed by Vroom in 1959 applied to this research study of how leaders of a faith-based organization motivate employees. Vroom's study indicated employee behavior results from individual traits of perception, personality, ability, skill, and knowledge of employees. Vroom and Yetton (1973) expanded the findings of Vroom to show the enhancement of employee motivation through the leader-follower dynamic, despite these being conscious choices. The expectancy theory of motivation was a guide for my research to enhance my knowledge of strategies leaders in the faith-based organization use to motivate employees to achieve sustainable organizational leadership.

### Theme 1: Lead by Example

**Evidence from literature.** The first theme that emerged was lead by example. The perspective of leading by example aligns with the leader-follower relationship theory. Balaji and Krishnan (2014) stated that, in the leader-follower relationship, followers feel motivated to apply extra effort to equal their own self-concept and to operate with the observed hope of the leader. Grabo et al. (2016) suggested followers observed leaders, which may lead to followers creating their own sense of empowerment, importance, and significance. Kaya (2015) noted spiritual leadership is a continual process of finding a calling, searching for meaning, having an inner motivation in order to lead and energize others, maintaining trust, and a commitment to the values of faith, hope, and love. Mulla and Krishnan (2011) explained employees' beliefs, perceptions, and other factors alter an individual's effort-to-performance expectancy guided by management.

**Evidence from the conceptual framework.** In support of the claim that no one style is successful in all situations, Vroom (1959) examined how leaders might motivate followers in large organizational settings. Examining the hierarchy design of leadership using the decision model, Vroom and Yetton (1973) established leaders possess numerous ways to motivate followers based on expectations of management and employees. Vroom did not indicate whether employees follow the leader's example.

**Data collected**. In face-to-face interviews, P3 and P5 responded that they "lead by example" when asked about their role as a leader in employee motivation in the faith-based organization to achieve sustainable organizational leadership. P2 responded, "lead by example, but I don't know what that means." P4 responded, "I am still looking to other leaders for guidance about my role." When asked the same question in the focus group, which consisted of six participants, the consensus among the participants was that their role is to lead by example and do what God called them to do. When asked about one's role as a leader in encouraging employee motivation in the faith-based organization to achieve sustainable organizational leadership P2 and P4 responded, "I don't know."

P4 stated, "I am still trying to figure out my role and I am looking to other leaders for guidance."

P2 and P4 were asked the follow-up question, regarding if they asked for guidance. P2 responded, "I should not have to ask. They know that I am new." P2 stated, "although my role is not clear; I am doing my best work based on the training I have received." P2 stated, "the need to succeed, as a leader" in the faith-based organization "is greater than the lack of clarity in the leadership role in the organization." Vroom (1959) stated that when employees understand what is expected of them, the employees can then determine how much effort to put into their work behavior. Although P2 did not understand their role, the participant still put in a great effort to the work. P4 responded, "yes, but there was no follow-up." P4 expressed the need for assistance. P4 responded, "We are not experts." The participant conveyed a lack of motivation to continue in the leadership role. Participants P2 and P4 confirmed the leader-follower relationship theory but deviated from the expectancy theory of motivation.

During the discussion in the focus group, the participants shared that leadership strategies should involve observing leaders of the faith-based organization. L1 and L5 mentioned that leaders demonstrated organizational leadership by doing the work at a level of excellence. The consensus among the participants was that lead by example was a motivational strategy that leaders demonstrated in the faith-based organization.

In the policy and training manual, under leadership and subsection expectations, the following items were listed as (a) leaders are to be exemplary members of the community and the faith-based organization, (b) leaders should always be good stewards of the faith, (c) leaders are expected to pay tithes, (d) leaders must attend bible study, (d) leaders must participant in fundraisers, and (e) leaders should be mindful that they are role models. The information in the policy and training manual was an attestation to the training strategy "lead by example" of the leaders.

### Theme 2: Motivational Strategies and Leadership Styles

**Evidence from literature.** The second theme that emerged was motivational strategies and leadership styles. Mulla and Krishnan (2011) predicted moral development and transformational leadership resulted in positive outcomes centered on transformational leaders' abilities to motivate subordinates. Leaders developed conceptual strategies to motivate employees at the faith-based organization. Participants stated that leaders motivated employees by (a) showing compassion, (b) displaying respect, and (c) creating a harmonious atmosphere. Faith-based organizational leaders use moral and spiritual motivation to establish a trustworthy environment (Beck, 2014; Sanders, 1967). However, based on the characteristics of leadership styles described by the participants, the leaders were transformational leaders. Transformational leaders focus on changing others to help one another, looking out for each other, encouraging one another, acting harmoniously, and paying attention organizational needs (Jyoti & Bhau, 2015; McCleskey, 2014; Zogjani & Raci, 2015).

**Evidence from the conceptual framework**. Vroom and Yetton (1973) stated that the power to increase productivity relies on the strength of motive. Each participant contributed to the discussion that included additional motivational strategies such as training employees in skills needed to effectively perform their assigned jobs, and leaders should test the employees' abilities and match the employees' capabilities to a specific task. Motivation comes from the individual's desire to work. Vroom (1959) indicated individuals' attitudes toward an outcome varied depending on their perceptions of the relationship between the outcome and other values of enjoyment or disapproval. Vroom stated that individuals prefer work behaviors they believe lead to outcomes they value. However, Vroom's theory does not indicate whether attributes of moral and spiritual motivation are influential in engaging employees to provide quality work.

**Data collected**. All participants in face-to-face interviews responded with various answers to the question about strategies they used to motivate employees of the faith-based organization to achieve sustainable organizational leadership. P1 stated, "leaders should be compassionated and have the patience to motivate those they are training." P2 stated, "leaders should be able to share information about the requirements and leaders should warn employees about disappointments associated with the position." P2 elaborated about the term "disappointments." P2 stated, "the job takes up a lot of one's free time and sometimes leaders don't get credit for their ideas, which is frustrating." P2 also stated, "motivation comes when employees know that you are honest and on their side." Participant P3 responded that "one of the most reliable strategies is when leaders motivate employees by giving employees respect in order to receive respect. Leaders should not worry about being replaced." P3 elaborated, "sometimes leaders lose the respect of the employees because they do not train them to know what they know and the employees go without proper training." P4 stated,

> Gaining respect is a very important strategy if leaders want to motivate employees to follow them. Gaining respect could be achieved when a leader is honest and compassionate. If an employee asks questions, leaders should be sure to answer, even if the answer is ‘I don’t know,’ then the employees will know that you care about their training and learning process.

P5 replied, "motivation comes from within, but the job of the leader is to include the employees in the growing process by allowing the employee to find his way but also by offering help when asked.”

The focus group participants had an open discussion about the importance of motivating employees to achieve sustainable organizational leadership. L4 stated, “to motivate employees, first the leader has to gain the respect of the employees. Leaders have to show a mature attitude towards their responsibilities in the faith-based organization.” L4 further explained that having a mature attitude meant (a) keeping a calm demeanor when training an employee, (b) staying positive with feedback, (c) using the policies along with the principles of the faith-based organization and (d) remembering that everyone’s level of comprehension is not the same. L1 mentioned leaders should motivate employees to achieve sustainable organizational leadership by "showing compassion, being non-judgmental, praying often, and always forgiving one another.” L6 stated, “once everyone knows that it is about mutual respect then everyone could work in a harmonious atmosphere.”

Once the participants identified strategies, participants then shared how the strategies contributed to employee motivation of the faith-based organization to achieve sustainable organizational leadership. L1 responded, “moral and spiritual motivational strategies contribute to building trust based on one’s relationship with God and the employees.” L2 stated, “there is a unified alliance when God is involved in the process of sustainable organizational leadership.” L2 continued, “leaders should allow God to speak to them about developing other leaders through the training process, which is important when working toward a common goal.” L3 responded, “strategies do not necessarily contribute to employee motivation of the faith-based organization; strategies were just formalities.”

The focus group participants agreed that motivational strategies were essential to training employees by establishing that the faith-based organization is for all members which include everyone in the growing process. Participant L6 stated, “it is important to trust God and trust the God-given abilities that have been entrusted to you to do the job that is required.” One of the strategies to achieve sustainable organizational leadership, according to participant L6, is to “rely on one’s moral and spiritual intuition to motivate employees to work and to communicate the overall goal of compassion and teamwork” to achieve sustainable organizational leadership.

Motivational strategies and leadership styles were not listed in the policy and training manual. In the Leadership Training section was a statement as leaders are trained to counsel members, teach bible study, and promote church activities. However, participants did not mention the policy and training manual when asked about strategies.

### Theme 3: The Effectiveness of Motivational Strategies

**Evidence from literature.** The third theme that emerged was the effectiveness of motivational strategies. Effective motivational strategies and support from employees and members of a faith-based organization are essential to positive effects on the organization's longevity and success (Dinh et al., 2014; Zogjani & Raci, 2015). Doh and Quigley (2014) suggested leaders who impart knowledge and organizational insight are in a position of strength and leads to responsible leadership effectiveness. According to Chapman et al. (2015), public leadership and administrative leadership styles are a combination of traits, skills, and behaviors. Chapman et al. and Jacobsen and Andersen (2016) recommended leaders explore the implications of various types of leadership in different situations with varying duties, organizational structures, accountability instruments, environmental limitations, and technological proficiencies.

**Evidence from the conceptual framework**. The participants confirmed Vroom and Yetton's (1973) attestation that a standard model could be used to evaluate specific decisions faced by leaders in selecting the most effective leadership style. Vroom (1959) suggested that managers motivate employees to work and achieve positive outcomes based on motivational strategies that the employee values. Participants established that applying motivational strategies based on the need of the individual employee would postulate the best possible outcomes. However the participants admitted to challenges they faced within the faith-based organization. The participants confirmed Vroom's expectancy motivation theory, through their responses, that individual's attitudes toward an outcome will vary depending on the individual's perceptions of the relationship between the outcome and their personal moral values.

**Data collected**. In the face-to-face interviews participants shared with me information about effective motivational strategies. P1 stated, "strategies were effective because more members of the organization are working with the leadership team." P3 stated, "effective motivational strategies are when leaders feel as if they are a part of the bigger picture." P4 stated, "leaders know when motivational strategies implemented are effective when the strategies of the leadership team are resonating throughout the faith-based organization." P5 stated that "the effectiveness of strategies could not be determined until the next generation of leaders comes along." P4, when asked about effective motivational strategies, stated that "it is effective when the faith-based organization is operating in the black [financially] and there are a large number of members." P5, when asked about effective motivational strategies, stated, "in order to be effective there has to be more members doing outreach ministries and getting more people to come to the church." P5 also stated, "the ultimate goal is the longevity of the faith-based organization for generations to come." Each participant from the face-to-face interviews responses were similar that it is the responsibility of the employee to find out how to engage and that the motivation should come from a desire to work in the faith-based organization.

In the focus group, participants discussed the effectiveness of the motivational strategies. L4 responded for the group that strategies were effective in motivating employees because more leaders had become involved in various departments. All of the participants in the focus group agreed.

In the policy and training manual, in the section Leadership, under the heading Responsibilities, reads:

> It is the responsible of the leader to find ways to motivate employees to work in the church, leaders must find a way to engage in an open dialog about development and fundraising, and leaders must discuss with the pastor any suggestions that a member or an employee bring to them for consideration (Leadership Team, 1990, p. 10).

When I mentioned the policy to each participant, no one was aware of the policy.

**Greatest challenges for employee motivation.** Each of the five participants from the face-to-face interviews declined to provide additional information regarding other employee motivation factors, actions, and information. However, three of the participants from the face-to-face interviews admitted that the greatest challenge with employee motivation was a gap in communication between employees and leaders. Participants of the focus group responded with various answers. Participants L6 stated that reminding employees to “get involved "is a motivator for members of the faith-based organization. L1 stated using encouraging words like “the work cannot be done without you” helps leaders motivate employees to do their best work and participant L4 agreed. L2 added, "the youth needs to get involved in the activities of the church.” L2 continued with the statement, “without youth involvement, the church has no future.” L2 stated, "one of the greatest challenges was connecting to the youth of the church because the youth are interested in learning from computers,” which was not available at the faith-based organization. Strategies reiterated by L3 were (a) leaders should build towards positive end results, (b) leaders should work collaboratively to eliminate mistakes, (c) leading by example is the best teaching method, (d) leaders should update policies, and (e) employees should have access to the latest technology. L5 suggested that "everyone get on board with the vision."

The focus group participants discussed a variety of challenges. The participants discussed how training new leaders is difficult because policies of the faith-based organization had not been revised since the arrival of the new administrative team. The focus group participants came to the consensus that the greatest challenge was agreeing on which policies to use for training. Another challenge presented by the focus group was the difference of opinions regarding motivation techniques. Participants in the focus group acknowledged some communication barriers existed between employees and leaders.

The policy and training manual was discussed extensively in the focus group. According to the participants the past administrative team designed the current policies in 1990. The current leadership team teaches employees based on the leaders' experiences and do not use policies from 1990 as part of employee training. Participants of the focus group overwhelmingly agreed that it is the responsibility of leaders to motivate employees to work in the faith-based organization and to maintain an orientation process to onboard newcomers.

During face-to-face interviews and the focus group interview, participants did not mention motivating young adults in the faith-based organization to become leaders.

However, participants in the focus group expressed the need for youth involvement. The participants also expressed that youth involvement meant purchasing computers. Participants in the face-to-face interviews admitted that they were not aware of a policy and training manual at the faith-based organization. P2, P3, and P4 mentioned that leaders trained them without providing them with a manual. The statements made by the participants contradicted the statement written in the policy and training manual. In the policy manual, under the section Leadership Training, reads as "upon acceptance into the leadership program each trainee will receive a training manual" (p. 3).

During the focus group session, the participants discussed in detail why leaders decided to stop distributing the policy and training manual (a) the manual is obsolete, (b) manual does not reflect the vision of the present leadership team, (c) training equipment mentioned in the policy and training manual no longer worked or was outdated, and (d) the pastor was in the process of revising the manual. Although the policy and training manual reads "revisions to the policy and training manual are the responsibility of the pastor and the leadership team" (p.13), L6 admitted that the pastor had taken on the responsibility and did not include the leadership team. The other participants in the focus group agreed to the admission.

**Findings and Conceptual Framework**

The findings from this study are consistent with elements of the underlying conceptual framework of the study. Participants indicated that there is an important relationship between leader's motivational behaviors towards employees and the leaders' perceptions of organizational leadership effectiveness. The findings were consistent with

Vroom's (1959) expectancy theory of motivation and Mulla and Krishnan's (2011) leader-follower relationship. Vroom predicted that individuals are motivated based on expected positive outcomes. The results from this study were consistent with the leader-follower relationship, an extension of Vroom's expectancy theory of motivation that included prospects of the leader and the follower by (a) defining roles, (b) identifying needs, and (c) addressing issues (Ho & Lin, 2016; Mulla & Krishnan, 2011; Sousa & van Dierendonck, 2014).

Transformational leadership cultivates a positive relationship between leaders and their employees in ways that motivate and transform employees to perform above expectations (Balaji & Krishnan, 2014; Zogjani & Raci, 2015). Expounding on Vroom's (1959) expectancy theory of motivation, Mulla and Krishnan (2011) postulated the dimensions of moral development as essential influences to the motives and the intentions of leaders. Mulla and Krishnan (2011) predicted that transformational leadership and moral development resulted in positive outcomes centered on transformational leaders' abilities to motivate their employees. The model of servant leadership emerged from the understanding that transformational leadership is effective in bringing forth substantial results at the expense of the organization's success (Coetzer et al., 2017; Grisaffe, VanMeter, & Chonko, 2016). Transformational leaders focus on changing others to help one another, looking out for each other, encouraging one another, acting harmoniously, and paying attention to organizational needs (Jyoti & Bhau, 2015; McCleskey, 2014; Zogjani & Raci, 2015). Transformational leaders achieve results because followers feel as if they are a part of the overall vision (Jyoti & Bhau, 2015;

Zogjani & Raci, 2015). Transformational leadership is a style, in which leaders give values to followers, motivate followers, and understand followers' needs (Balaji & Krishnan, 2014; Jyoti & Bhau, 2015). Leaders used transformational leadership styles to motivate employees of the faith-based organization to work to achieve sustainable organizational leadership, based on the employees' personal needs and moral obligations.

Vroom predicted that individuals' attitude toward an outcome would vary depending on their perceptions of their relationship with their leaders. Other tenets that determine an outcome regarding employees and leaders were different degrees of enjoyment or disapproval some individuals feel toward their work (Vroom, 1959). Therefore, the findings from this study aligned with theory in my conceptual framework along with moral motivation, the leader-follower relationship, and characteristic of transformational leadership.

## Application to Professional Practice

According to the findings of this research, faith-based organizational leaders indicated they are inefficiently prepared to train employees due to outdated policies, an absence of sufficient training equipment, and a dearth of modern technology. It was revealed that the faith-based organizational were not implementing standardized administrative policies to train employees in motivational and leadership techniques. At the faith-based organization, various leaders with differing motivational strategies trained employees. The inconsistencies in motivational strategies and training techniques have caused the leaders to create two separate and obscure ways of training employees.

Recommendations to make training more efficient for leaders of the faith-based organization include (a) develop written policies, (b) purchase adequate training documentation and equipment, (c) share the overall vision of the faith-based organization, and (d) provide training for the leaders from a professional or expert in the field of leadership. Leaders should work on establishing written policies to standardize training guidelines. Leaders implementing employee motivational strategies in faith-based organizations provide the foundation for achieving innovation, effectiveness, and overall success (Bassou, 2015; Zamecnik, 2015). Faith-based organizational leaders desiring their organization to remain relevant in the community and in the business environment must share the vision with employees and members, create a harmonious environment and create standard policies in their organizations as explained by Prufer (2014) and Kurtessis et al. (2017).

Transformational leaders share information with followers about the organizational interest and changes to come (Balaji & Krishnan, 2014; Zogjani & Raci, 2015). Leaders benefit from using adequate training equipment by reducing employee training time and lowering the cost of training. According to Vroom and Yetton (1973), a standard policy design for one program is to provide a model leaders could use to evaluate specific decisions that other leaders face in selecting the most effective leadership style for each leader's decision-making process. Leaders of the faith-based organization could benefit from group activity training from professionals and experts in the fields of organizational leadership, administration leadership, business administration, and business development. Jyoti and Bhau (2015) stated transformational leaders emerge as influential during group activities and improve the morale, motivation, and morals of their followers. Zogjani and Raci (2015) wrote transformational leaders achieve results because followers feel as if they are a part of the overall vision. McCann et al (2014) summarized values associated with servant leader traits as (a) creating trust, (b) showing concern for others, (c) demonstrating self-control, (d) seeking the ultimate good for the organization, (e) showing compassion in actions and beliefs with all people, (f) meeting the needs of followers and the organization, (g) creating a place where harmony grows inside the organization, and (h) promoting the followers' well-being.

Chapman et al. (2015) implied the focus of administrative leadership in an organization is civil service and appointed leaders rather than political leaders in terms of implementing technical aspects of policy development over policy advocacy. Faith-based organizational leaders should have a written policy in place. Leaders in the faith-based organization must answer questions about how organizational flow of information is essential to facilitate employee's effectiveness as suggested by Schaubroeck et al. (2013). Leaders are responsible for establishing trust. Trust is a key component of organizational success as indicated by Men (2014) and Schaubroeck et al. (2013). Systematic and spiritual leaders can improve interpersonal relationships crucial to creating effective motivational strategies of the faith-based organization (McCormack, Brinkely-Rubinstein, & Craven, 2014; Miner, Bickerton, Dowson, & Sterland, 2015).

## Implication for Social Change

Implication for positive social change might include creating resources for members to guide individuals, families, and members of the community. The implications for positive social change that emerged from the research were the need for leaders to motivate young members to volunteer to serve in the faith-based organization and the need for leaders to provide training that is useful outside of the faith-based organization. Participants from the face-to-face interviews or participants from the focus group mentioned nurturing young members in their respective lists of training practices of the faith-based organization. Youth involvement in a faith-based organization could foster volunteer roles that could have a positive effect on adult community involvement even without managed adult religious participation (Stukas et al., 2016). Participants were aware a need existed for adequate training within the faith-based organization. Specific training in policies, updated technology, and motivational skills are needed to train future leaders.

Training acquired in the faith-based organization could be an asset to business practice and charitable ventures beyond the faith-based organization. Leaders and employees serve in numerous leadership capacities throughout their communities. The implications for positive social change include the potential to help leaders of a faith-based organization create a central resource for sanctuary and guidance for families in the community. Implication for social change could mean such diverse programs as (a) providing a refuge for battered women running from abusive relationships, (b) providing re-entry skills for those returning from prison, (c) helping young people find a way out of life in gangs, (d) parental training, (e) tutoring, and (f) training for the GED; instituted to assist members of the faith-based organization and the community to acquire better paying jobs.

## Recommendations for Action

Faith-based organizations are unique businesses (Zamecnik, 2014). Although faith-based organizations are not considered for-profit businesses; the administrative teams operate using similar business principles (Hartford Institution of Religion, 2015; Zamecnik, 2014). Data from this research could benefit aspiring leaders and established leaders in a faith-based organization. Leaders in the faith-based organization should have access to information that will increase their knowledge on motivation and leadership skills. Leaders faith-based organizations and nonfaith-based organizations could benefit from data in this research; especially if the leadership team is experiencing difficulties executing and following guidelines of policies in place at the organization.

Professional and expert trainers should examine the challenges presented in this study. Chapman et al. (2015) suggested trainers should design teaching curricula specifically addressing the needs of the organization. Data from this research could benefit leaders who conduct training seminars and conferences of faith-based organizations. Leaders can increase employee performance by motivating employees based on leader insights. Data from this research might help in training other leaders of similar faith-based organizations lacking an understanding of their role in the leader-follower dynamic. Sousa and van Dierendonck (2014) explained leaders could assist other leaders in understanding their leadership roles.

## Recommendations for Further Research

This qualitative single case study explored strategies faith-based organizational leaders use to motivate employees to achieve sustainable organizational leadership. I recommend exploring administrative practices in faith-based organizations in states where a dense population of faith-based organizations exists. I also recommend exploring how members, employees, and leaders communicate the overall vision of the faith-based organization.

Through this study, I discovered a gap exists between training policies and business practices in terms of (a) lack of efficient technology used for training, (b) communication barriers between leaders related to recruiting and fostering young people to learn about motivational strategies, and (c) lack of standardize training. From this gap, research needs to be conducted with participants who are closer to and/or involved in work being studied; this type of research would involve participants who are not in a formal leadership position in a religious organization. Further research is needed to elaborate on how faith-based organizations can reduce or eliminate barriers that hinder training. Further research is needed on how leaders of a faith-based organization influence leaders in the community where they are located.

I found leaders of the faith-based organization lacked strategies to create written policies and to motivate employees. Additional research is also needed on how faith-based organizational leaders contribute to economic development as study participants revealed tithing and organization commitment were criteria for being on the leadership team. Additional research on administrative leadership topics could enlighten researchers, leaders, and practitioners on best practices in faith-based organization when gaps exist between obscure policies and written policies.

## Reflections

My experiences in the DBA program tested my strength, my faith, and my desire and my willingness to achieve a doctoral degree. I had some minor setbacks throughout my process but with the help of my chairpersons, I was able to get back on track. My chairpersons provided guidance and advised me to keep my focus on the positive outcomes.

I did not know what to expect coming into the program. I am happy that Walden University has amazing instructors willing to coach and mentor me through the process. I value the helpfulness of all of Walden's faculty and staff. Completing this doctoral study was the hardest thing I have done; but I believe it is truly worth all the blood, sweat, and tears.

Reflecting on the first time I entered the program, I realize I had a preconceived notion that I probably was not going to be able to find a job when I completed this program. Now I know that companies are hiring people with DBAs faster than ever. My future plans include working as a consultant and teaching business administration.

## Conclusion

In this study, 11 participants answered interview questions based on their experiences, practices, and perceptions. My findings were confirmed in the extant literature. The participants confirmed that in the faith-based organization moral development and moral obligations are instrumental in training leaders.

In this research, leaders revealed specific barriers exist for leaders and employees in the faith-based organization. According to study participants, the lack of adequate equipment decreased the effectiveness of training and outdated policies contributed to the lack of sufficient training. I also noted participants did not mention cultivating young adults to leadership.

Leaders showed a preference to employees who paid tithes, completed leadership training, and attended bible study over those who worked in leadership roles but who did not show commitment to every aspect of the faith-based organization. Leaders selected employees for leadership training who showed commitment to the faith-based organization. A few discrepancies existed among participants about the roles leaders had in motivating employees. The outdated policies and inadequate training equipment limited the leadership team in providing adequate training. The lack of effective communication was an underlying factor that contributed to the insufficient training. Communication is vital to training efforts (Vroom, 1959); yet, evidence exists of communication gaps between leaders in regards to understanding and teaching policies. Further research is warranted on why effective communication is essential when trying to get members to buy into the overall vision of a faith-based organization.

Based on the analysis of the data collected, leaders in the focus group were consistent in their individual approach in motivating employees of a faith-based organization but were inconsistent with a standardized leadership team approach. The inconsistency of leaders has become a routine that has not permitted the introduction of innovative ideas and improvements to the written policies in place or training equipment. Participants in the face-to-face interviews struggled to understand if the strategic methods are effective in motivating employees of the faith-based organization. Understanding and communicating the overall vision of the faith-based organization and having a written standard policy are instrumental toward employee motivational strategies.

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# Appendix A: Breakdown of References

The 148 references that comprise this study include 137 scholarly peer-reviewed articles, one dissertation, two websites, and eight books. The total references published within the 2014 to 2018 period is 93.10% of the total number. The literature review contains 88 references, with 84 references published within the past 5 years, representing 96%.

| Resources | References | | Total | Percentage |
|---|---|---|---|---|
| | Within 5 years | Older than 5 Years | | |
| Books | 6 | 2 | 8 | |
| Dissertations | 1 | 0 | 1 | |
| Peer-Reviewed Articles | 132 | 5 | 135 | |
| Websites | 2 | 0 | 2 | |
| Total | 141 | 7 | 148 | 93.10% |

Appendix B: Interview Protocol

**Participant Code: __________ Date of Interview: __________________**

**Interview Format:** Face-to-face ______ Skype ______ Telephone_____ Other_____

If other, describe: _______________________________________________________

**Miscellaneous Notes on Interview format:**

**Introduction to Interview**

My name is Christalyn Bolling Cooper, and I am a doctoral candidate at Walden University. I am doing a research study for my doctoral project for my DBA on how leaders motivate their employees in a faith-based organization. Since you are a leader in the church, I am very interested in what you have to say about your motivational skills as a leader in the faith-based organization and whether you feel your techniques are effective in influence employees to achieve sustainable organizational leadership. I want to know your story; what your experiences are; what advice you have for others and what you think for the benefit of teaching business administration and leadership to a younger generation. By sharing your knowledge, you will provide a better understanding of faith-based organization, whether you feel they have any direct or indirect influence the administrative policies of other churches.

After I introduce myself I will began the interview with the following steps:

*Step 1*

I will offer participants refreshments

*Step 2*

I will get started with the interview questions.

- I will watch for non-verbal queues
- Restate or paraphrase the questions as needed
- Ask follow up probing questions to get more in-depth

**Research Question**

The central research question follows:

What strategies do faith-based organizational leaders use to motivate employees to achieve sustainable organizational leadership?

**Interview Questions**

1. What is your role, as a leader, in employee motivation in the faith-based organization to achieve sustainable organizational leadership?
2. What strategies have you used to motivate employees of the faith-based organization to achieve sustainable organizational leadership?
3. How did these strategies contribute to employee motivation of the faith-based organization to achieve sustainable organizational leadership?
4. Why were the strategies effective in motivating employees of the faith-based organization to achieve sustainable organizational leadership?
5. As a leader, what is your greatest challenge with respect to employee motivation in the faith-based organization to achieve sustainable organizational leadership?
6. As a leader, are there other factors, actions, or information you use to motivate employees of the faith-based organization to achieve sustainable organizational leadership that we have not discussed?

*Step 3*

I will conclude the interview by thanking the participants. “Thank you for participating in my study."

*Step 4*

I will share a copy of the succinct synthesis for each individual question.

*Step 5*

I will bring in probing questions related to other information that I find on faith-based organizational leadership as it relates to the study and adheres to IRB approval.

*Step 6*

I will go through each question, read the interpretation and ask: "Did I miss anything? Is there anything else you would like to share or add?"

Appendix C: Letter of Cooperation from Research Partner

2.1.2017

Dear Christalyn Bolling,

Based on my review of your research proposal, I give permission for you to conduct the study entitled Employee Motivation Strategies in Faith-Based Organizations within [redacted] As part of this study, I authorize you to conduct face-to-face interviews, focus group interviews, and follow up interviews. Individuals' participation will be voluntary and at their own discretion.

We understand that our organization's responsibilities include: Providing a private room for the interviews. We reserve the right to withdraw from the study at any time if our circumstances change.

The student will be responsible for complying with our site's research policies and requirements.

I understand that the student will not be naming our organization in the doctoral project report that is published in Proquest.

I confirm that I am authorized to approve research in this setting and that this plan complies with the organization's policies.

I understand that the data collected will remain entirely confidential and may not be provided to anyone outside of the student 's supervising staff without permission from the Walden University IRB.

[redacted]

[redacted]

[redacted]

Walden University policy on electronic signatures: An electronic signature is just as valid as a written signature as long as both parties have agreed to conduct the transaction electronically. Electronic signatures are regulated by the Uniform Electronic Transactions Act. Electronic signatures are only valid when the signer is either (a) the sender of the email, or (b) copied on the email containing the signed document. Legally an "electronic signature" can be the person's typed name, their email address, or any other identifying marker. Walden University stall' verity any electronic signatures that do not originate from a password-protected source (i.e., an email address)