

2020

## **Nonprofit Church Leaders' Perceptions and Lived Experiences Involving Innovation Competency and Change Management: A Phenomenological Study**

Charity R. Addai-Duah  
*Walden University*

Follow this and additional works at: <https://scholarworks.waldenu.edu/dissertations>

---

This Dissertation is brought to you for free and open access by the Walden Dissertations and Doctoral Studies Collection at ScholarWorks. It has been accepted for inclusion in Walden Dissertations and Doctoral Studies by an authorized administrator of ScholarWorks. For more information, please contact [ScholarWorks@waldenu.edu](mailto:ScholarWorks@waldenu.edu).

# Walden University

College of Management and Technology

This is to certify that the doctoral dissertation by

Charity R. Addai-Duah

has been found to be complete and satisfactory in all respects,  
and that any and all revisions required by  
the review committee have been made.

## Review Committee

Dr. Stephanie Hoon, Committee Chairperson, Management Faculty  
Dr. Salvatore Sinatra, Committee Member, Management Faculty  
Dr. William Shriner, University Reviewer, Management Faculty

Chief Academic Officer and Provost  
Sue Subocz, Ph.D.

Walden University  
2020

Abstract

Nonprofit Church Leaders' Perceptions and Lived Experiences Involving Innovation

Competency and Change Management: A Phenomenological Study

by

Charity R. Addai-Duah

MBA, Keller Graduate School of DeVry University, Manhattan, NY, 2013

BA, Lehman College Bronx, New York, 2008

Dissertation Submitted in Partial Fulfilment

of the Requirements for the Degree of

Doctor of Philosophy

Management

Walden University

February 2020

## Abstract

Innovation competency among religious leaders has been an area of study as nonprofit researchers continue to discover that conventional ways of managing change are no longer effective when tackling present issues. Discussions regarding using innovation competency to manage change among religious leaders are vague, despite benefits to the nonprofit sector. The purpose of this qualitative phenomenological study was to explore the lived experiences of nonprofit church leaders to better understand how innovation competency has shaped organizational change results. Boyatzis' effective job performance model was the conceptual framework that guided this study. Interview data were gathered from 14 participants who met the inclusion criteria of being a leader with innovation competency experience living in New York City. Data from the transcripts were inductively analyzed using NVivo 12.0 and coded techniques for 10 emergent themes. Results revealed improved organizational performance for church leaders who used innovation competency in managing change, along with spirituality and faith. However, emerging themes showed diverse reasons for innovation competency use and its influences on leaders' behavioral characteristics. Positive social change can be achieved by promoting innovation competency among religious leaders irrespective of spirituality, belief, and doctrine regarding change management and organizational performance. Also, outcomes of this study may provide useful information for religious leaders regarding implementing new ways and programs to help organizational growth.

Nonprofit Church Leaders' Perceptions and Lived Experiences Involving Innovation  
Competency and Change Management: A Phenomenological Study

by

Charity R. Addai-Duah

MBA, Keller Graduate School of DeVry University, Manhattan, NY, 2013

BA, Lehman College Bronx, New York, 2008

Dissertation Submitted in Partial Fulfilment

of the Requirements for the Degree of

Doctor of Philosophy

Management

Walden University

February 2020

## Dedication

I dedicate this doctoral study to my husband Ernest Addai-Duah, my children Richmond Addai-Duah and Deborah Addai-Duah, for their love, prayers, and support. To my parents Mr. & Mrs. Adei, sisters Patricia Tabi-Mensah and Lilian Swadwa, my brother Kwaku Gyawu Baffour and friends. I appreciate your inspiration and your unparalleled love that has been with me through this long and at times, frustrating process. Ultimately, I owe all praises and thanks to Jesus Christ for being my Lord and Savior. There were so many days when I just wanted to give up, but with prayers and God's grace and mercy, I was able to keep going to reach my goal. I genuinely thank you all for your understanding with me amid this accomplishment.

## Acknowledgments

Many thanks to Almighty God, the giver of knowledge, wisdom, and health, from whom all favors stream. I want to acknowledge the individuals who helped me reach my goal of completing this dissertation. My genuine appreciation to my committee chair, Dr. Stephanie Hoon, for her phenomenal direction and clear advising, and for ensuring that I was consistently focused and on track. Dr. Salvatore Sinatra, my committee member, I say thank you for your indispensable feedback and kind assistance. Dr. William Shrine, my URR member, for his explicit feedback and sharp thoughtfulness regarding points of interest. I stretch out my appreciation to Walden University's workforce and fellow scholars whose huge commitments made my opportunity at Walden a memorable one. Finally, I am grateful to all my spiritual mentors whose constant prayers and counsel helped me throughout this journey. Thank you all.

## Table of Contents

List of Tables .....	iv
List of Figures .....	v
Chapter 1: Introduction to the Study.....	1
Background of the Study .....	3
Problem Statement .....	5
Purpose of the Study .....	6
Research Questions .....	7
Theoretical Foundation .....	7
Conceptual Framework .....	7
Nature of the Study .....	8
Definitions.....	11
Assumptions.....	12
Scope and Delimitations .....	13
Limitations .....	13
Significance of the Study .....	14
Significance to Practice.....	14
Significance to Theory .....	15
Significance to Social Change .....	16
Summary and Transition.....	17
Chapter 2: Literature Review .....	18
Literature Search Strategy.....	18
Theoretical Foundation .....	19



Conceptual Framework.....	19
Literature Review.....	22
Summary and Conclusions .....	59
Chapter 3: Research Method.....	61
Research Design and Rationale .....	61
Role of the Researcher .....	67
Methodology.....	69
Participant Selection Logic.....	72
Instrumentation .....	75
Pilot Study.....	77
Procedures for Recruitment, Participation, and Data Collection .....	77
Data Analysis Plan.....	80
Issues of Trustworthiness.....	85
Credibility .....	85
Transferability.....	85
Dependability .....	86
Confirmability.....	86
Ethical Procedures .....	87
Summary.....	88
Chapter 4: Results .....	89
Pilot Study.....	89
Research Setting.....	90
Demographics .....	90

Data Collection .....	91
Data Analysis .....	92
Evidence of Trustworthiness.....	99
Credibility .....	99
Transferability.....	99
Dependability .....	100
Confirmability.....	100
Study Results .....	100
Summary.....	131
Chapter 5: Discussion, Conclusions, and Recommendations.....	132
Interpretation of Findings .....	132
Limitations of the Study.....	158
Recommendations.....	159
Implications.....	160
Conclusions.....	168
References.....	169
Appendix A: Interview Protocol.....	195
Appendix B: List of Interview Questions.....	196
Appendix C: Bracketing Experience.....	198
Appendix D: Personal Information.....	200
Appendix E: National Institute of Health Certificate.....	201
Appendix F: Field Note.....	202
Appendix G: Participant Email for Member Checking.....	205

## Lists of Tables

Table 1. Summary of Demographic Profile of Participants.....91

Table 2. Critical Subtheme Elements.....92

## List of Figures

Figure 1. Diagram of the conceptual framework for the study.....	21
Figure 2. Overview of literature review.....	24
Figure 3. Conceptual model of the research design.....	72
Figure 4. Planned selection procedure for study participants.....	78
Figure 5. Diagram of planned data analysis.....	81
Figure 6. Participant word frequency.....	101
Figure 7. Organizational change climate.....	101
Figure 8. Spiritual and socia-cultural ramifications of change.....	102
Figure 9. People factor in church management.....	103
Figure 10. Financial factor of leaders' in innovation management.....	104
Figure 11. Uncertainties involving change process in church.....	105
Figure 12. Emphasizing God factor in change management.....	106
Figure 13. Technology and youth evangelization.....	107
Figure 14. Leader-member collaboration in church.....	108
Figure 15. Leaders' experiences and change management.....	110
Figure 16. Members influence during change management.....	111

## Chapter 1: Introduction to the Study

The unpredictable nature of the 21<sup>st</sup> century creates a challenge for nonprofit leaders to demonstrate leadership competencies. To effectively manage change that ensures growth and organizational longevity, nonprofit leaders must embrace innovation competency. Effective organizational performance is driven by the ability to lead successful change. To remain viable, Ogliastri, Jäger, and Prado (2016) noted the need for religious leaders in nonprofit organizations to balance both social responsibility and sustainability tactics. To survive the current economic and social environment and deliver effective organizational performance, faith-based or secular leaders of nonprofit organizations (NPOs) must demonstrate innovation abilities and execute remedies when managing change. Given the inevitability of change in the NPO sector, effective organizational performance dictates innovation (Jaskyte, 2009). However, church leaders have been slow to acknowledge the use of innovation competency to address and manage change with innovation competency (Assouad & Parboteeah, 2018).

A subset of NPOs are faith-based organizations (FBOs), including churches. Mogashoa and Makofane (2017) found FBOs leaders practice a conventional leadership style, strictly align with religious belief and doctrines. Assouad and Parboteeah (2018) research results indicated the religious beliefs and conventional approach limit religious leaders' innovation competency in terms of performing their duties, leading to leadership weakness and inefficiencies. Further, by deploying conventional leadership methods, and

inflexibility of their leadership skills have created innovation competency gap among religious leaders in nonprofit sector , which negatively affects organizational performance.

Innovation competency is an individual's ability to perceive opportunities for change with new thinking and ideas in order to improve products, processes, or services (Robins, 2001; Vila, Pérez, & Coll-Serrano, 2014). Jassen (2003) found that both profit and NPOs leaders demonstrate workplace innovation competency via behavior, belief, practice, and experience connected to creativity and innovation. Innovation competency is associated with “creative formation, creative promotion, and creative realization” (Hsiao, Lee, & Chang, 2017, p. 554). Thus, creativity is the generation of ideas for change; innovation is the application of creative ideas (Jorgenson, 2018). Though creativity and innovation are recognized as critical in most organizations, the necessity of innovation competency is debatably vague for many FBOs (Assouad & Parboteeah, 2018). To address the identified research gap, which is the limitation of innovation competency by religious leaders, this study would target how FBO religious leaders, particularly Christian leaders' experiences involving innovation competency have influenced organizational change results. A qualitative research method with a phenomenological design supports the planned exploration into FBOs religious leaders' experiences and perspectives.

The study findings potentially would narrow the innovation competency gap noted within the FBOs. Further, study outcomes could add to research literature on innovation and managing change. Study outcomes could support positive social change as religious

leaders improve their innovation competencies. The application of improved innovation competencies could lead to creation and implementation of ideas that positively change the living conditions of congregational members and develop community services. The social implications of this study could have the potential to inspire religious leaders to address organizational changes as a results of technological presence and new demands of stakeholdeers with innovative competency. Chapter 1 continues with the background of the study, problem statement, purpose of the research, research questions, conceptual framework, and nature of the study. Next, I include definitions, assumptions, limitations, delimitation, and study significance, and close Chapter 1 with a summary and transition.

### **Background of the Study**

Change is inevitable and organizations continue to experience changes regarding technology and stakeholders' demands within the context of FBOs working environments (Hajro & Pudelko, 2010; Lutz Allen et al., 2013). Primarily due to limited innovation knowhow, Osula and Ng said that both profit and nonprofit leaders face ongoing challenges regarding the provision and delivery of services that meet the demands of stakeholders (2014). When managing change and addressing the demands of stakeholders, religious leaders are found to be more reactive in solving problems and demonstrate limited proactive expertise in responding to the demands of the members (Austin, Regan, Gothard, & Carnochan, 2013; Choi, 2014). Nonprofit sector leaders must be innovative when managing change from internal and external forces in their respective workplace environments (Amagoh, 2015; Clarke & Ware, 2015; Sangmi &

Jae-Sung, 2014). Further, to ensure NPO sustainability and growth, Chad (2014) suggested that leaders must employ innovative related ability to change management. Nonprofit researchers and practitioners have drawn attention of innovation competency use in FBOs, particularly, Christian leaders in their managing of organizational change; because is a key to ensure survival in this 21<sup>st</sup> century working environment which involve different needs and desires of stakeholders. FBO management is guided by individuals leadership style and organizational doctrines and beliefs; Clarke and Ware (2015) argued that such practice limit the full usage of innovation competency by leaders regarding change management process for growth.

Hoogendoorn, Rietveld, and Stel (2016) noted that the use of creativity and innovation requires a proper examination of hidden assumptions, modification of prior behaviors, and conquering difficulties. Improving FBO performance and exceeding stakeholder expectations requires innovation through creative thinking, dynamic execution, and managed change (Vila et al., 2014). Further, when managing change in the FBOs, research findings have shown that religious leaders fail to leverage innovation competency, reportedly due to personal conviction to maintain their spirituality, beliefs, and religion (Offutt, Probasco, & Vaidyanathan, 2016). Jorgenson (2018) study findings showed that leaders are limited regarding creativity and innovation due to their inability to move out from their comfort zones to embrace an unfamiliar leadership approach with new and unrelated ability within work frame.



Religious leaders play a vital position in terms of social welfare provisions. FBOs are characterized by beliefs, doctrines, social programs, denominations, and donations; however, FBO leaders react differently to difficulties involving organizational change. Joakim and White (2015) pointed out that the reaction depend on individual leaders personalities, principles, and organizational police and structures . As a result of an unpredictable working environment for FBOs, conventional and fixed ways of leading and managing change are no longer effective when tackling challenges resulted from change. Religious leaders must deliver innovative answers to ongoing and new difficulties in the FBO environment.

### **Problem Statement**

When managing change to achieve effective organizational performance, church leaders are not leveraging innovation capability (Gortner & Dreibelbis, 2014; Mogashoa & Makofane, 2017). Singh, Corner, and Pavlovich (2016) determined that the religion and spirituality of religious leaders influence entrepreneurial and innovation venture failures. When leaders manage change in religious organizations, Mogashoa and Makofane (2017) found that both traditionalism and religion limit innovation success. Hoogendoorn et al. (2016) argued that church- based organizational leaders have subsential influence on innovation project failures or success. Likewise, Jaskyte (2015) discovered the importance of innovation competency by religious leaders to address the unpredictable demands and technological changes in the NPOs environment.

Studies outcomes by researchers have anticipated growth amongst FBOs leaders who utilize innovation competency in managing change (Assouad&Parboteeah,2018; Correa,Vale,&Cruz,2017). Tkaczynski, Arli, and Hussey (2017) recommended the critical need for innovation competency by faith-based church leaders to maintain stakeholders' commitment. However, churches and their leaders are not using innovation competency in managing workplace change because of their faith,beliefs' and doctrine (Kaunda, 2016; Probasco, 2016). The general problem is that despite the current and future growth of NPO leaders applying innovation competency to improve organizational performance, there is a corresponding lack of empirical research about religious leaders' use of innovation competency in managing change. The specific problem is a lack of understanding by church leaders regarding how innovation competency experience shaped organizational change outcomes. To address the specific problem, I explored the lived experiences of Christian church leaders. The results of this study provided insight into how nonprofit Christian church leaders experiences innovation competency when managing change.

### **Purpose of the Study**

The purpose of this qualitative phenomenological study was to explore the lived experiences of nonprofit church leaders to understand better how innovation competency shaped organizational change outcomes. Also, I explored church leaders' lived experiences involving five personal characteristics: (a) motivation, (b) self- efficacy, (c) trait, (d) resiliency, and (e) self-image or social role. The target research population

consisted of Christian church leaders from New York City (NYC), New York (NY) in the United States of America (USA). Church leaders offer services that meet physical and spiritual needs of members, and positively alter lifestyles, as well as offer sources of economic stability to their followers by Cronshaw, Powell, Hancock, and Wilson (2014). Further, Joakim and White (2015) pointed out that church leaders play vital roles in shaping political ideas and social warfare in the NPO sector.

The study could provide faith-based practitioners and scholars with a broader understanding of how nonprofit church leaders' innovation competency experiences affected organizational change results. The study could highlight recommendations for future research. The findings from this study could promote leaders to modify their competency, thereby quickening improvements to the quality of members lives; and church leadership regarding creativity and implementation of new ideas that benefit members. Knowledge derived from this study could involve (a) the value of church leadership, (b) supporting successful change in churches, (c) influencing positive change amongst community members and stakeholders, and (d) enhancing organizational performance in the NPO sector. Outcomes of this study could also contribute to positive social change by transforming the members lives via empowerment programs as church leaders directly affect and influence the individuals and the communities they serve with innovative thinking, and new approaches.

### **Research Questions**

The central research question (RQ) that guides this study is:

*RQ*: What are the lived experience reflections of nonprofit church leaders regarding how innovation competency shaped organizational change outcomes?

### **Conceptual Framework**

An understanding of religious leaders on the concepts of competency was foundational to an exploration into the purpose of this phenomenological lived-experience reflection. Therefore, I selected Boyatzis's effective job performance model (EJPM) as the conceptual framework for this study. According to Boyatzis (1982), a "competency is an underlying characteristic of a person which results in effective and superior performance in a job" (p. 21). Further, Boyatzis (1982) determined that the highest performance occurred when an individual capability aligns with the tasks and the organizational settings. The EJPM considers how leaders develop expertise from the perspective of the organizational environment, job demands, and individual competencies that include his or her underlying characteristics. As the study's conceptual framework, Boyatzis's EJPM supported the planned a) understanding innovation competency components, b) exploring church leaders' use of innovative competency while managing organizational change, and c) clarifying the potential impact of having innovation competency on organizational change results.

### **Nature of the Study**

The identified purpose of this qualitative phenomenological study was to explore the lived experiences of nonprofit church leaders in NYC to better understand how innovation competency shaped organizational change outcomes. This dictated using a

qualitative method when collecting lived experience reflection data from nonprofit church leaders. Exploration of participants' lived experiences meant transcendental phenomenology was the most appropriate design for this study. Therefore, Moustakas' phenomenological design was the proposed selected qualitative approach for this study.

This study could offer fresh insights and improved understanding regarding how nonprofit church leaders' innovation competency experiences influenced organizational change results. The study participants were Christian church leaders from NYC.

According to Langdrige (2007), phenomenology is a qualitative research design that enables the researcher to focus on identifying intrinsic and unvarying meaning in collected data. Patton (2015) said that the subjectivity of a phenomenological study help to understand the experience of group of individuals about a phenomenom.

Moustakas' transcendental phenomenology is centered more on participants' experiences and less on the researcher's interpretations. Also, Moustakas centered on Husserl's idea of epoche, or bracketing, in which researchers put aside their experiences in order to grasp a fresh viewpoint on the study topic. Thus, epoche is a "transcendental means in which everything is perceived freshly, as if for the first time" (Moustakas, 1994, p. 34). The point for researchers is to keep what they think about depictions of the phenomenon independent from participants' descriptions. To understand the participants' lived experiences, I bracketed my experiences. I used a phenomenological study design with a purposeful sampling of participants. The purposeful sample had preestablished

inclusion criteria which minimized the potential influence of former professions and experiences.

The fundamental lived experience phenomenon I investigated in this study involved how nonprofit church leaders' innovation competency shaped organizational change outcomes. The phenomenological design involves the study of a small group of people through comprehensive and lengthy face-to-face meetings to build patterns and enable meaningful associations (Giorgi, 2009; Moustakas, 1994). Semistructured interviews served as the data collection method. Other data sources such as researcher field notes and a reflective journal supported the data collection and bracketing activities. Using these techniques helped me authenticate the data from multiple sources and enhance data validity. I used probe questions during interview procedures to obtain all needed information to achieve the study's purpose. To confirm data consistency and accuracy, I verified the data with participants via followup transcript reviews. Next, I used NVivo 12 software to organize and document the collected data. NVivo generated a consolidated phenomenological study database consisting of multiple sources. For the data analysis approach, I chose the modified Stevick-Colaizzi-Keen technique rather than the modified Van Kaam strategy. Using the NVivo 12 database increased the trustworthiness of the study because I was able to track and organize complex multisource data. Thus, the selected qualitative design and phenomenological design supported the planned exploration into nonprofit church leaders' lived experiences and perceptions.

## Definitions

*Church leader:* Individuals recognized by Christian institutions as having authority within those organizations (Spina, 2016).

*Christian church:* A gathering of individuals who have faith in Jesus Christ as the savior of the world and those whose lives are guided by the standards of his teachings (Deem, 2011).

*Competency:* Is an underlying features of individual which results in effective performance in a job (Boyatzis, 1982).

*Effective organizational performance:* The professional accomplishment of target goals via specific actions consistent with internal practices and external conditions of the organizational environment (Boyatzis, 1982).

*Faith-based organizations (FBOs):* Organizations or congregations whose structures, missions, and operations are informed by a religious perspective (Thaut, 2009). FBOs in this study are those whose doctrines specify care of the poor, sick, orphans, prisoners, and other socially marginalized individuals and groups.

*Innovation:* The process of making changes to something established by introducing something new that adds value to stakeholders” (O’Sullivan & Dooley, 2009,).

*Innovation competency:* Behavior connected to creativity and innovation demonstrated by individuals in their workplace (Jassen, 2003).

*Managing change*: The practice of renewing directions and abilities to meet ever-changing needs of organizational stakeholders (Moran & Brightman, 2001).

*Nonprofit organizations (NPOs)*: Voluntary organizations whose activities involve poverty eradication programs, environmental protection, provision of social services, and community services (World Bank, 1995).

*Organizational change*: The capacity to successfully impact and change everyday functions to earn progressively viable management, including the capacity of leaders to impact others, overwhelm challenges of change, and manage conflicts in the expectation of sustained organizational developments (Nadler & Tushman, 1997)

*Stakeholders*: Individuals who influence organizational goals and processes and are categorized as crucial for organizational survival (Mano, 2013).

### **Assumptions**

Many assumptions may relate to innovation competency in nonprofit management; the following five assumptions are germane to this study. My first assumption was that as the researcher, I gathered in-depth knowledge from church leaders who used innovation competency to achieve organizational change. Second, it was assumed that the selection of a qualitative method and phenomenological research design was appropriate for the planned research. Third, I bracketed personal experiences and predisposition about innovation competency. Forth, the study findings would contribute to positive social change. Lastly, it was assumed that selected participants were honest during explanations of their experiences and provided needed details.



### **Scope and Delimitations**

Delimitations involve borders and the areas that researchers intend to study (Yin, 2014). The study range was delimited to Christian churches in NYC. These institutions have been experiencing rapid change due to either internal or external forces. These rapid changes require leaders to adjust or adapt in order to achieve organizational results. I acquired data from semistructured interviews, which was the primary data collection instrument. Also, I used reflective journaling as a supplement to gather data in this study. Due to resources and time limitations, I did not interview all eligible church leaders from the study population. To select 14 eligible participants for interviews, I chose a purposeful sample with preset inclusion criteria. The interviews involved the lived experience and perceptions of church leaders. I used a semistructured interview format with open-ended questions in English and an open-ended face-to-face interview protocol.

### **Limitations**

Limitations are probable flaws that impact the understanding of research findings (Brutus, Aguinis, & Wassmer, 2013). A critical limitation of the study could be the sample of the Christian church leaders chosen for interviews; this could limit the level of their views. Different ideologies and the doctrines of the religious leaders could limit the study outcomes. Researcher bias could affect the trustworthiness of the study results in a larger population. To safeguard against researcher bias, I used bracketing to avoid imposing my views on participants (see Appendix C). To further strengthen

trustworthiness of this study, I followed the recommended steps for a qualitative phenomenological study regarding data collection and analysis.

### **Significance of the Study**

The study could improve the understanding and insights regarding how nonprofit church leaders' lived experiences involving innovation competency influence organizational change outcomes. Having a deeper understanding of innovation competency could add fresh insights into knowledge related to the study phenomenon. Sharing the collective lived experiences of participants could help leaders of FBOs embrace innovation competency, promote leadership practice modifications, and stimulate improvements in the quality of church leadership. The findings from this study could encourage leaders to modify their competencies, thereby maintaining the quality of church leadership. Knowledge derived from this research findings could add to academic literature regarding (a) the value of church leadership, (b) supporting successful change in churches, (c) influencing positive change amongst people living in the church community, congregational members and stakeholders, and (d) enhancing organizational performance in the NPO sector. Given the need of innovation competency to achieve successful organizational change outcomes, both FBOs and other NPOs could benefit from the study findings.

Study outcomes could contribute to the knowledge and understanding of innovation and change management related to church work. According to Szczepaska-Woszczyzna (2014), innovation works in both FBOS and NPOs professionals; therefore

must emulate by learders . Further, study outcomes could benefit NYC church leaders if they are used to improve their organizational performance in the community. Information from this study could empower aspiring and existing religious leaders to facilitate better organizational results when managing innovative change. Religious leaders who are not currently leveraging innovation competency to manage FBO change could use the study as a source of reference.

### **Significance to Theory**

Boyatzis'(1982) EJPM is the conceptual framework used for this study .Further, the EJPM was a new approach for a qualitative phenomenological exploration of NYC church leaders' lived experiences. Leaders of FBOs could benefit from this research regarding participants' views on innovation competency strategies used to manage change. Provision of information from nonprofit church leaders regarding innovation competency could contribute to existing research about the topic, theories of management, and leadership in the NPO sector. Outcomes of this phenomenological study could further provide a platform for an empirical test of innovation competency.

Understanding innovation competency and the management of change from the perspectives of Christian church leaders could use by other NPOs and profit corporations. This study has significant implications for religious leaders with similar challenges, as well as other leaders and leaners seeking to understand the experiences of church leaders.

### **Significance to Social Change**

Regarding positive social change in nonprofit service, Shier and Handy explained as “actions taken by organizations to improve the social situation of individuals accessing services and members within the wider community” (2015, p. 2583). Thus, the study contributes to positive social change as participants were nonprofit church leaders, leaders who directly affect the physical and emotional needs of individuals, communities, and nations. Religious leaders could use the study results to adjust organizational structure, order of worship services, and empowerment programs that benefit stakeholders of religious organizations in NYC communities. Also, FBOs could use the outcomes of the study to make positive social change to transform their reputation to a better position; initiate empowerment programs to train and educate the youth members to advance their living standards and job. Study results could include information regarding how innovation competency used according to Christian church leaders, and such can positively impact NPOs organizational performance.

Using innovation competency to manage change among FBOs could lead to positive change in the lives of religious groups in NYC and stakeholders or beneficiaries of other NPOs. Amagoh (2015) recognized that NPOs make a positive difference in the lives of individuals living in developed and developing countries. Additionally, having a positive impact through changing individual lives is a crucial social objective of most NPOs. Therefore, having leaders that use innovation competency could benefit humanity via the initiation and implementation of activities that can improve the lives of people.

Finally, future researchers could use the study results as groundwork to study innovation competency in more detail for the benefit of NPOs.

### **Summary and Transition**

Unpredictable changes in the NPOs environment have been creating challenges for nonprofit leaders in terms of managing socioeconomic issues, political concerns, war, environmental tragedies, and health crises. In this study, I explored the lived experiences of religious leaders, specifically nonprofit church leaders situated in NYC. The results could contribute to literature regarding innovation and change management in the NPO sector. Chapter 1 introduced the study, background, purpose, problem, research questions, conceptual framework, nature of the study, and significance of the study. I now close with a summary and transition to Chapter 2. Chapter 2 includes the literature review. I cited both theoretical and empirical literature on leadership and innovation in the NPO sector involving managing change in religious organizations. In Chapter 3, I describe the study methodology and design. In Chapter 4, I analyze and interpret findings from the study. In Chapter 5, I discuss social change implications and offer suggestions for future scholarship.

## Chapter 2: Literature Review

This literature review includes an analysis and synthesis of sources. Performing a thorough review of existing literature helps the researcher identify what is known and unknown about the topic (Hanson, Balmer, & Giardino, 2011). Chapter 2 includes an analysis of literature regarding innovation use in managing change for effective performance in FBOs. Consideration of NPOs broadened the inquiry; FBOs form part of the nonprofit sector. The specific problem to address in this study was a lack of understanding by Christian church leaders, regarding how innovation competency experience has shaped organizational change outcomes.

The literature review also focuses on NPOs and the challenges leaders face when managing change. The review includes information regarding religious leaders' competency and innovations. Next, I considered strategies used to complete the literature review along with sources.

### **Literature Search Strategy**

The focus of this literature review is innovation competency and the management of organizational change for nonprofit leaders of FBOs. Qualitative researchers used literature reviews to identify gaps in studied phenomena, including methodological techniques for analysis (Koch, Niesz, & McCarthy, 2014). To complete a comprehensive literature review, I examined peer-reviewed scholarly articles, academic journals, Google Scholar, scholarly books, and both government and nongovernmental websites. I reviewed reports used by profit and nonprofit leaders that related to innovations

strategies and leadership competencies. I also explored Boyatzis' EJPM as the conceptual framework of the study.

### **Literature Review Sources**

I examined the existing literature by using keywords or phrases related to drivers of changes in NPOs such as change management, organizational performance, innovation competency, and religious leadership competency. The Walden University Library was used to locate most of the scholarly peer-reviewed articles. I found some of the literature sources in the Walden University Library by accessing four key databases: Thoreau, Business Management Complete, SAGE Journals, and Emerald Management. I restricted majority of the sources to those published between 2013-2018 years. The 5-year restriction did not apply to the review of the conceptual framework because information was available from seminal authors. The keywords and phrases used in the literature search were leadership competency, innovation, innovation competency, effective organizational performance, nonprofit organizations, faith-based organizations, change management, religious leaders, religious leadership style, religious leaders, and social change.

### **Conceptual Framework**

An understanding of the concepts of competency was foundational in order to explore the purpose of this study. The conceptual framework for this qualitative phenomenological study was Boyatzis' EJPM. Boyatzis' model was necessary to provide information regarding the foundation of this study. A competency may be a motive, trait,

skill, aspect of one's self-image or social role, or a body of knowledge which individual uses. An effective leader must utilize knowledge for a productive outcome. Thus, leadership competencies included the skills of a person used to perform specific actions (Boyatzis, 1982). The author argued that the highest performance occurred when an individual's competency aligned with job responsibilities and meet demands of organizational environment. Bird (1995) said that a leader's competence can determine what can be achieved regarding effective job performance.

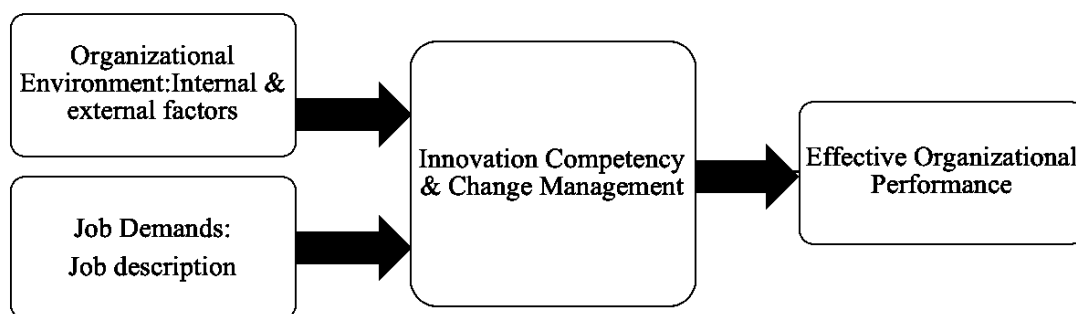
Effective job performance involves the attainment of specific results or outcomes required by the job through specific actions while maintaining organizational vision and mission. (Boyatzis, 1982,). Van Wart and Kapucu (2011) noted that the discovery of new skills helped leaders to address stakeholders demands, and such can advance NPO performance effectiveness. Boyatzis defined job demands as the specific functions and tasks that a leader must perform; the organizational environment shape the way leaders response to pressure and change; the competencies possessed by individuals indicated their abilities and performance effectiveness. The primary focus of this research was to explore nonprofit church leaders' lived experiences regarding innovation competency. The EJPM provided the groundwork for understanding innovation competency. The findings from the study could provide new insights regarding how leaders of FBOs use innovation competency to positively influence organizational change results. Joakim and White (2015) said that innovative ability of leaders is critical in managing change for effective performance of FBOs. Likewise, Mohd-Shamsudin and Chuttipattana, (2012)



concluded in their study that innovative leaders can improve the performance of their organizations if their skills align with job demands and environmental change . Corrêa et al. (2017) research findings discovered that innovation competency was deeply linked to successful leaders in both profit and NPOs..

According to Boyatzis (1982), achieving effective performance depends on the consistency of organizational environment, job demands, and an individual's competency. Therefore, a person's ability is critical to effective change management and can lead to maximizing organizational performance within the non-profit sector.

According to Trivellas and Reklitis (2014), leaders must exhibit proficiency in the areas that facilitate the growth and longevity of the organization. The focus of my study was on how having innovation competency bolstered the change management results of non-profit church leaders (see Figure 1)..



*Figure 1.* Diagram of the conceptual framework for the study.

Recent studies have demonstrated the necessity of leaders having innovation competency to manage NPO change and deliver effective organizational performance (Assouad & Parboteeah, 2018; Benabou, Ticchi, & Vindigni, 2015). The model must be

chosen to provide a framework considering the practical applications within their operative field. Boyatzis's (1982) EJPM identified the core capacities of leaders within organizational settings. The EJPM served as the conceptual framework for the study phenomenon regarding how innovation competency affects organizational change outcomes. Also, the literature research demonstrated the cogency of leadership expertise in anticipating effective organizational performance.

The chosen conceptual framework was experimentally derived and found to have high acceptance by scholars like Bird, 1995; Skorková, 2016; Spencer and Spencer, 1993. Also, the model had been used as a device for discovering approaches to manage situations effectively in both profit and NPOs leaders (Bird, 1995; Skorková, 2016; Spencer & Spencer, 1993). Boyatzis' concept allowed me to explore leaders' experiences of innovation competency and change management in Christian churches. Developing an understanding of how innovation competency has shaped organizational change outcomes from Christian church leaders could contribute new insights to the change management literature. Also, the research findings could be used for future studies to develop change management models for FBO leaders.

### **Literature Review Focus**

The review of the literature began with the background, followed by four main topics of content. Each main topic includes additional discussions of relevant literature topics. I started with a description of non-profit and FBOs along with the understanding of FBOs. The literature also covered innovations in FBOs and the global trend of changes

in FBOs. The literature contains the changes in the NPOs and the need for innovation competency in managing change. The review also provided the drivers of change in the non-profit sectors, the impact of change on non-profit leaders, and highlights the approaches leaders use to manage change. Assessment of religious leadership has been analyzed. Specific focus was given to religion and innovation in church leaders. Specific focus was given to literature review conclusion, which focuses on the religious leaders and innovation gap regarding change management and how the exploration of innovation competency is essential in managing changes for effective organizational performance. An overview of the literature review organization is inserted as Figure 2.

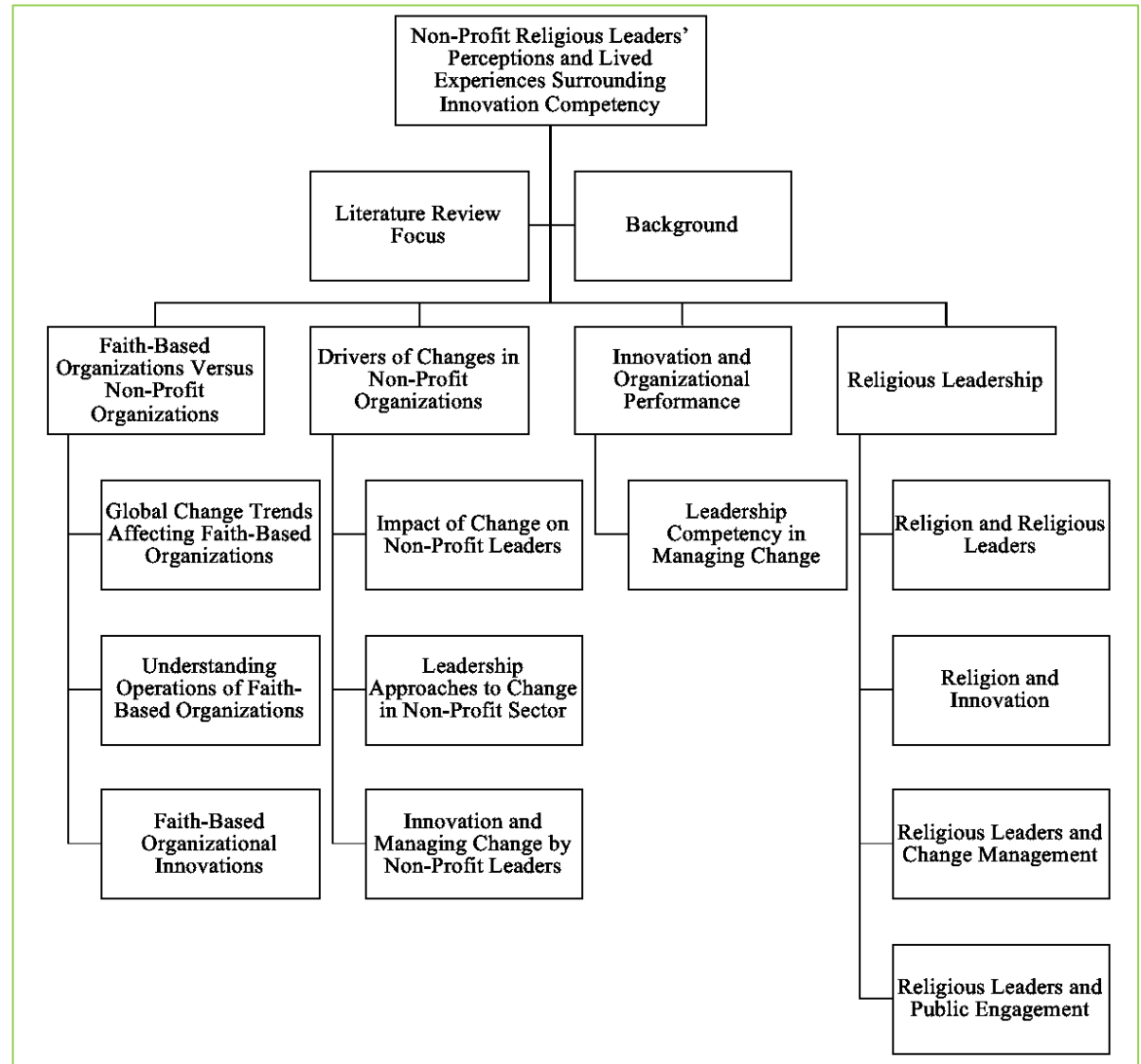


Figure 2. Overview of the literature review.

## Background

Change is inevitable and the necessity to effectively manage these changes are of growing concern in both the nonprofit and profit sectors. Change can cause a negative or positive organizational outcome. Lutz Allen et al. (2013) noted the challenges in NPOs operational environment have intensified, driving the need for leaders to advance their

effectiveness and improve organizational performance to maintain stakeholders' satisfaction. Lee and Trimi (2018) confirmed that NPOs add to society via implementation of positive social value ideas and programs to alleviate poverty. Yet, Lee and Trimi (2018) recognized NPOs are facing intense pressure from stakeholders in an unstable environment where effective performance and organizational longevity have emerged as critical. Van der Voet, Groeneveld, and Kuipers (2014) recommendation from their study encouraged leaders in the nonprofit sector to replace the failing old style of managing change with innovative ventures. Although NPO leaders are not motivated primarily by monetary gains, the findings from Van der Voet et al. revealed that nonprofit leaders must find a new way of achieving goals.

Some empirical studies about NPOs have revealed an innovation gap in the sector. For example, Joakim and White (2015) argued that religious leaders lacked needed expertise to deploy innovation ideas when managing environmental changes. Joakim and White (2015) study findings uncovered stakeholders lack of trust about religious leaders competencies to introduce creativity and innovations in change management. To enhance organizational performance, Kang and Jaskyte (2011) noted that religious leaders, including church leaders, must use innovation abilities to manage challenges and deliver quality services. Hong (2012) concluded that FBOs could benefit society by employing confident leaders that have innovation competency to perform the duties effectively. Skill development of FBO leaders should include innovation competency as it is critical to the sustainability of religious organizations (Hong, 2012).

Using faith and loyalty principles by the church leaders in managing their organizations is useful; however, Singh et al., (2016) said these principles are not enough to deliver lasting solutions to the challenges within FBO settings . Also, Schnable (2016) study has shown that the performance of FBO leaders has degraded into idleness with organizations becoming institutionalized.

To gain financial support from donors that guarantee sustainability and societal relevance within nonprofit sector, both FBOs and NPOs leaders are pressured to balance their social goals with innovative ideas (Molloy & Heath, 2014). Schoemaker, Krupp, and Howland (2013) attributed the deficiency of innovation competency among NPO leaders to lack of understanding of changes and the needed strategies to manage them effectively. However, Molloy and Health (2014) confirmed that the leaders acknowledge creativity and innovation as vital to grow their organization because (a) knowledge can be generated continuously, (b) change trends are better understood, and (c) the leader will respond to challenges appropriately with a useful growth outcome. Although NPOs are grouped in one sector, they stand for different purposes and play different role in society; therefore, makes it unwise to treat the NPOs or their leaders as one (Schoemaker et al., 2013). Next, I compared and contrast FBOs and NPOs by considering topics of (a) global change trends affecting FBOs, (b) understanding operations of FBOs, and (c) FBO innovations.

## **FBOs Versus NPOs**

According to Thaut (2009) FBOs are organizations or congregations whose structures, mission, and operations are informed by a religious perspective. For the purposes of this study, the FBOs could include any form of faith-related voluntary organization. Thus, FBO groups include Christian churches, Muslim mosques, and Jewish synagogues as locations where community members engage in social activities, social programs, and support services (Clarke & Ware, 2015). In contrast, NPOs are voluntary organizations whose activities involve poverty eradication programs, environmental protection, social services, and community services ( World Bank, 1995). Liao and Huang (2016) went further to described NPOs as groups that support public concern on a not-for-profit basis, and they deliver services that the public and the private sector cannot offer.

In comparison, Clarke and Ware (2015) described FBOs as both nonprofit and religious institutions because of the tasks in which they are engaged and their faith-based identity. Thus, FBOs are a sub-set of NPOs. Bielefeld and Cleveland (2013) determined that NPOs and FBOs share common challenges. An ongoing concern, unique to FBOs are their position on faith or religious practice and how the practice affect organizational conducts and performance (Bielefeld & Cleveland, 2013). Thus the spiritual elements complicate the FBOs progress and development.

### **Global Change Trends Affecting Faith-based Organizations**

The escalation of geopolitical conflicts in 2018 resulted in expanded individual vulnerability and abatement of commercial development globally (Lee & Trimi, 2018). Social difficulties and stressors arose in each geographic area and included: (a) clashes because of polarized ethnic, social, and political beliefs; (b) rotting internal urban areas; (c) expanding rates of citizen wrongdoing; and, (d) disintegrating ecological conditions (Kaunda, 2016). Government and other affiliated government organizations failed to solve complex and diverse issues (Baskaran & Mehta, 2016; Offutt, Probasco, & Vaidyanathan, 2016). Lee and Trimi (2018) revealed that religious leaders disapproved unconventional management approaches to achieve mission-specific social objectives. Leaders of FBOs have mission and mandate to achieve however the rising social demands from stakeholders have become critical exponent for long-haul market manageability (Lee & Trimi, 2018). Trends such as globalization, digitization, merging socioeconomics, urbanization drift, ecological issues, and financial industry have caused fast-changing business sector, likewise advanced the necessity of innovation abilities and strategies (Lee, Olson, & Trimi, 2012). With the inevitable trends and unstable worldwide market condition, Tushman (2015) noted that most organizational leaders are now focused on discovering proficient method to do new things. These global trends are affecting the capacity of the nonprofit sector leaders to ensure growth and sustaninability which include church leaders.



Several contextual factors related to socio-cultural are shaping the Christian churches in the US whose leaders come from Africa (Kaunda, 2016). The challenges are crucial and dictate workplace changes, which negatively affects the performance of the leaders said by Kaunda (2016). Factors contributing to these challenges included a “worldview shift, demographic shift in Christianity, socio-political and economic pressure, globalization, and pluralism” (Kaunda, 2016, p.114). African church leaders must adapt and adjust to the changing trends using an innovative mindset (Kaunda, 2016). Fostered by secularization and technological modernism, research findings show the pressure on Africa faith-based institutional leaders to alter religious norms and enact cultural reforms (Kaunda, 2016; Mogashoa & Makofane, 2017). Mogashoa and Makofane explained that the ideas have affected most young Africans’ social mindsets with corresponding pressure on FBO leaders to become innovative and address the changing trends. According to Amaleya Goneos-Malka, the prevalent view of things of this world plays an influential role in most African “social imagination, cultural sensitivity and awareness, political-economic consciousness, identity construction, educational approaches, and communication” (as cited in Mogashoa & Makofane, 2017, p.4). Mogashoa and Makofane determined that the younger generation of Africans were becoming skeptical of church authorities, including questioning the relevance, legitimacy, and importance of FBO leaders’ beliefs. From the study, the authors noted generations such as millennials of Africans seek innovative means of living while maintaining their core values and faith.

Studies on African Christianity showed these churches continue to struggle with the Western values as leaders see those values as wrong and in direct contrast to the core values of their faith (Kaunda, 2016; Mogashoa & Makofane, 2017). Recent studies recommendations showed that African Christian leaders should: (a) engage the young generation with innovative ideas in which things can be done differently; (b) maintain both the youths and the African Christian organizational values; and, (c) match the thought processes and Christian practices of the church in Africa (Kunroumu, Allen-Wilson, Davey, & Davey, 2016; Mogashoa & Makofane, 2017). Mogashoa and Makofane argued that for this perceptive cultural shift to take place, there must be appropriate engagement between Christianity and the cultures of Africa across the globe. Finally, evidence showed that the survival of churches under the leadership of Africa people rested on leaders having innovation competency and understanding how innovation is used in responses to stakeholder needs.

Leaders of FBOs influence how people respond to issues such as resistance, mitigation, and other global concern. For example, Probasco's (2016) study on prayer, patronage, and personal agency in Nicaragua found that the influence of religion had limited the individuals' ability to articulate a collective vision of empowerment. According to Offutt et al.(2016), reasons for limited innovative leaders among NPOs, particularly leaders from religious institutions include religious beliefs and values. Due to a low level of innovation competency, Probasco (2016) said the impact of religious

leaders has become ineffective despite social contributions to the people in their community.

Kane and Jacobs (2013) noted that Latinos are likely to seek help and counsel from religious leaders for personal issues as compared to using other professionals. Despite the relevance of religious leaders in communities and nations, the literature showed a growing competency concern as many viewed religious leaders as detached with present issues (Brenneman, 2011). Research in Latin America has shown that religious beliefs and involvement in religious groups guide individuals when face and address challenges, including poverty (Brenneman, 2011). Similarly, a recent study showed that religious practices play a critical role for citizens involved in the international business of NPOs (Probasco, 2016). Evidence showed that most people in Central America are more religious and live deeper spiritual lives than most Americans and view aids from donors as the reward of their faith (Corrêa et al., 2017; Probasco, 2016). In Nicaragua and other Central America countries, Probasco (2016) found that the influence of religion had limited the individuals' ability to articulate a collective vision of empowerment. Offutt et al.'s (2016) work revealed that NPOs leaders limit their innovative ideas when they solely depend on religious boundaries, associations, style, and ways of action.

Einar's (2013) research uncovered that the conventional leadership style and approach used in most Central America NPOs related to the influence of religion and doctrine on business practices. Pobassco (2016) posited that the attitude and conduct of

Christian leaders have limited the effectiveness of the FBOs in Central America countries and the world in general. To manage and operate in a changing environment, Lutz Allen et al. (2013) studied leadership style during organizational change and creativity uncovered that innovation competency was a critical need for religious leaders, to manage ongoing changes and drive effective performance. Erin and Robert (2013) have also emphasized the importance of religious leaders, including church leaders, in innovation in their handling of changes and pressure from stakeholders. In the face of secular modernization, religious leaders globally have described their position as the advocates for traditional moral principles, yet are unwilling to push for political and social change (Einar, 2013; Turek, 2016). Despite the numerous roles played by the religious leaders, literature evidence showed the need for them to advance their proficiency with innovation to enable them to manage the continuous changes in the market (Lee & Trimi, 2016). Lee and Trimi's work revealed the need for the religious leaders to build up an intelligible shared attitude on faith and the advancement of innovation.

Historically, Catholic churches used to dominate in Latin America, but research findings have shown that, they are no longer controlling the majority of the population (Keogh & Wood, 2013; Phillips, 2010). Similarly, the churches in Africa face many challenges because of conflict between traditionalism and the Pentecostalism form of congregating (Mogashoa & Makofane, 2017). Also, the churches in America have experienced significant changes and face social normative challenges regarding

transgender, homosexuality that conflict with the espoused values of the church and other religious institutions (Hmielowski, Chanjung, & Sungsu, 2015; Spina, 2016). In Asia, many churches are experiencing religious transformations because of Pentecostalism and charismatic movement (Au, 2017). Despite the location or the magnitude of the church, nonprofit researchers described imperative changes for churches operating in a shifting normative environment (Mogashoa & Makofane, 2017; Spina, 2016). Therefore, to respond to the normative shift and effectively manage the changing environment, churches must transform and church leaders are responsible to redefine the meaningful outcome (Au, 2017; Hmielowski et al., 2015).

### **Understanding Operations of Faith-Based Organizations**

Leaders of FBOs are inspired by beliefs and shared values to serve the people in their communities and versus generating a profit or consuming power (Bielefeld & Cleveland, 2013). Leaders of FBOs seek to accomplish goals in an openly religious and spiritual environment, believing in helping people to meet both spiritual and physical needs (Moyer et al., 2012). Lloyd (2007) argued that FBOs operate in two categories: (a) organizations which strive to increase the physical well-being of the needy; and (b) organizations built on the basis and understanding of religious doctrines. Leaders of FBOs can be effective due to their faith, compassion, and principle of caring, yet Watt (2014) discovered these characteristics are not enough to manage all operational challenges.

Clarke and Ware determined that FBOs share fundamental features with secular NPOs, including a not-for-profit mindset, voluntary participation, and philanthropic works (2015). Studies have shown that the two sectors of NPO and FBO differentiate in four key ways, (a) FBOs associate with a religious structure, (b) FBOs use a religious doctrine, (c) FBO have a religious nature to their community, and (d) how leaders as NPOs and FBOs approach change management (Clarke & Ware, 2015). Core duties of FBO leaders, including church leaders, efforts to address poverty and other social issues (Clarke & Ware, 2015). Stakeholders to FBOs include donors, governments, and other human activists (Mogashoa & Makofane, 2017). For effective FBO performance and survival, Moyer et al.(2012) argued that the challenges of competition, high demands, and pressure from stakeholders required leaders generate innovative ideas and strategies to manage these changes . As explained by Jaskyte (2015), there is similar pressure on the FBO leaders to meet the fundamental level of quality of service among competing service alternatives for members, donors, and regulators. Also, religious leaders may face other unmanageable constraints that influence lack or limited innovation competency in their organization, or workplace for survival and growth. Despite the challenges faced by FBOs, little evidence showed the opinions and experiences of the church leaders regarding innovation competency and its impact on change management results.

Faith-based organizations differ from other secular NPOs due to their active religious element. Studies have shown that FBOs are directly linked to churches and religious ministries (Clarke & Ware, 2015; Moyer et al., 2012). Therefore, FBOs

missions are in tune with the doctrines of the churches and other religious beliefs; and workers must conform to the religious emphasis of the mission as explained by Moyer et al.(2012). Göçmen (2013) argued that scholars had developed an interest in studying religious groups due to their focus on providing more social services, assisting the poor, sick, elderly, and influencing government policies. Cnaan and Curtis (2013) pointed out that FBOs are mostly recognized as congregations and house of worships that provide social services to people. Per Clarke and Ware (2015), what distinguished the FBOs from other NPOs providers was the faith factor. Bielefeld and Cleveland (2013) uncovered that the FBOs challenges to maintain government contracts or meet financial requirements were a powerful secularization influence. Further, to maintain the FBO's religious identity, leaders are dependent on volunteers and other staff that may not be equipped with innovation competency to meet the sector challenges (Bielefeld & Cleveland, 2013).

### **Faith-Based Organizational Innovations**

Innovation is described as creating, imparting knowledge, and redefining internal and external problems (Takeuchi, 2013). Ronquillo (2011) explained that the conventional ways of managing the unpredictable nature of 21<sup>st</sup> era NPOs are being set aside for an innovative approach. Hsiao, Lee, and Chang (2017) suggested that innovation is a leadership skill for managing change and meeting NPO stakeholders' demands. Further, innovation centers on (a) making new things with the usage of conveyance techniques, (b) enhanced creation (c) administrating change, and, (d) modifying existing elements with new knowledge and directions (Hsu, Tan, Jayaram, &

Laosirihongthong, 2014). Sangmi and Jae-Sung's (2014) study concluded that leaders with innovational expertise and experiences could improve their organizational performance. Jaskyte (2015) suggested that the innovation usefulness depended on the organizational culture, environment, and the leaders' abilities. Given empirical studies about NPOs and leaders' experiences of change management, few studies have addressed (a) leaders of FBO that have innovation competency, (b) the structure of the FBO culture, or the (c) FBO working environment. Next, I consider drivers of changes in the NPO sector by reviewing the three topics of (a) impact of change on NPO leaders, (b) leadership approaches to changes in the NPO sector, and (c) innovations and managing change by NPO leaders.

### **Drivers of Changes in the Nonprofit Sector**

Choi and Ruona (2011) explained change episodes in two ways (a) the change that happened because of implementing new strategies within an organization due to market forces, and (b) change that occurred to transform an approach via innovation to improve performance. Although the aim of managing change may vary, study findings have concluded that change is inevitable and organizations continue to experience changes (Dukić, 2015; Kumar Basu, 2015). Change was described as disturbing, complicating, destructive, unclear, and unneeded in individuals or organizations by Dukić (2015). Dukić's pointed out that change reaction components had implications for leaders' mindset, approach, attitude, and performance towards change. Recent studies have identified that societal issues were crucial factors that affected NPO sector-level



change (Hopkins, Meyer, Shera, & Peter, 2014; Mataira et al., 2014). The societal issues affecting NPOs included ongoing experiences of economic decline, technology, diversity, and the overcrowding of similar organizations (Hopkins et al., 2014; Mataira et al., 2014). Further, Lee and Trimi (2018) pointed out the necessity of innovation due to many societal levels social challenges such as ethnic conflicts, cultural and political disparities, rising crime rates, worsening conditions of the environments, and global unemployment. However, leaders' ability to respond with effective innovative change depended on their innovation competency (Sangmi & Jae-Sung, 2014). Lee and Trimi suggested the need for innovation capability of both leaders and organizations, as these problems may need more than the government and donations to solve.

Liao and Huang (2016) argued that the ambiguous business segmentation and expansion posture of NPOs had caused a change, which created managerial challenges for the leaders. Ambiguous NPO segmentation fostered high competition, funding shortages, and urgent need for sustainable resource management (Liao & Huang, 2016). Choi and Ruona's (2011) studied individual readiness for organizational change and its implication for human resource and organization development. Leaders of NPOs should acquire change readiness and management competency (Choi & Ruona, 2011). Thus, to manage change and achieve effective outcomes, NPO leaders must have innovation competency to transit from implementing reactive measures to implementing proactive measures (Choi & Ruona, 2011).

Additional grounds for the need of innovation ability and strategies in the NPOs include rising expenses, decreasing of support from the public, donors, and government as discovered by scholars (Langer & LeRoux, 2017; MacIndoe & Sullivan, 2014; Vila et al., 2014). Further, the high service demands from stakeholders have caused NPO leaders to seek new approaches that more effectively respond to these changing environmental demands (Langer & LeRoux, 2017). Previous studies findings determined that the pressures from the stakeholders compelled NPO leaders to have a core new competency which is innovation (Molloy & Heath, 2014; Wang & Ashcraft, 2012) Thus, having innovation competency enabled NPOs leaders demonstrate the capacity to manage change for practical outcomes the benefits stakeholders (Molloy & Heath, 2014; Wang & Ashcraft, 2012). Kumar Basu (2015) determined that because change as part of the 21<sup>st</sup> century, leaders should have the mechanism to adjust and manage for growth and survival. Most NPOs operate conventionally regarding their mission and vision, but stakeholders are now pressuring the leaders to adopt more profit-based business strategies when performing their duties (Mataira et al., 2014). Change management continues to be a challenge for the nonprofit sector. For NPOs leaders to be effective, they must reorient their mindset and be equipped and competent to manage change.

### **Impact of Change on Nonprofit Leaders**

Change comes with either an optimistic or pessimistic consequence, depending on the leader's approach when managing the change. Giaouque's (2015) investigation into change management discovered the impact of the change on nonprofit leaders and its

bearing on organizational performance. Due to limited competency regarding innovation, most nonprofit leaders are challenged to effectively manage change and deliver improved organizational performance (Austin et al., 2013; Wang & Ashcraft, 2012). Stakeholders' demands strain on nonprofit leaders who lack the capabilities to evaluate the diverse scopes inherent in organizational culture and workplace environments (Fabelo, O'Connor, Netting, & Wyche, 2013). Because of the changing trend in NPOs, Liao, and Huang (2016) pointed out that the leader's abilities had fallen short in terms of delivering effectively on core leadership role expectations because of limited innovation skills. Due to core beliefs and values, nonprofit researchers found that NPO leaders, including religious leaders demonstrated resistance to change (Bish & Becker, 2016; Molloy & Heath, 2014). In response to the demands of their followers, funders, and broader societal norm shifts, religious leaders experienced workplace pressures that might conflict with personal values and beliefs such as marriage, lifestyle, and acceptance of LGBTQ. It is critical for stakeholders to know the perspective and experiences of nonprofit religious leaders regarding how having innovation competency has impacted change management results.

Ware and Clarke (2016) determined that religious leaders are limited of innovative ability to (a) initiate and implement new ideas, (b) manage crises, and (c) manage funds. Religious leaders need to develop competencies that might result in productive outcomes and guarantee organizational longevity (Ware & Clarke, 2016). Change is inevitable and affects both secular NPOs and FBOs. Viederytė's (2016) study

deducted that innovation is critical for persistence and strength of NPOs survival. For religious leaders to experience growth in their organizational performance, Hopkins et al.'s (2014) research suggested the need for the leaders to become innovative when managing change. Despite the religious leaders' contribution to social services, stakeholders doubt their effectiveness due to limited innovation in their managing of change (Joakim & White, 2015). Jaskyte's (2015) study posited that innovation may lead to effective performance for survival and is crucial for faith-based non-profit leaders. Considering NPO sector challenges, innovation is a critical skill that religious leaders must understand to manage organizational performance change effectively.

### **Leadership Approaches to Change in the Non-profit Sector**

Most nonprofit leaders, including church leaders, continue to work conventionally despite the difficulties caused by intense competition and market-oriented environment (Chad, 2014). Per Chad (2014), ineffective management of these conflicts has slowed NPO progress and performance. The reason being a rigid structure which affects their approach to managing change (Schnable, 2016). To minimize the conflicts and perform effectively, NPO sector experts suggested the need for the leaders to utilize innovation (Baskaran & Mehta, 2016; Chad, 2014). Hajro and Pudelko (2010) presented competencies that NPO leaders can have, including "cross-cultural awareness, delegation of tasks, monitoring, knowledge of foreign languages, and coordination of corporate culture" (p.189). Additionally, experts have identified the need for NPOs leaders,

including church leaders, to demonstrate innovation when responding to contextual situations and demands (Kumar Basu, 2015; Lee & Trimi, 2016)

As environment uncertainty caused challenges for NPO leaders, Lutz Allen et al. (2013) suggested the need to establish a learning culture when managing positive change. Lutz Allen et al. found the need for NPO leaders to proactively acquire change management knowledge, instead of simply reacting to the crisis. However, the religious leaders face the compounded challenges of (a) maintaining religious values in the face of managing change for growth and survival, and (b) fear of losing their core members with each change as uncovered by Benabou, Ticchi, and Vindigni (2015). Noted by Clarke and Ware (2015), religious doctrine and dogma are critical to religious leaders when performing their FBO duties. However, evidence showed that the doctrines were not enough to sustain FBOs, given the constantly changing business environment (Bielefeld & Cleveland, 2013).

### **Innovation and Managing Change by Nonprofit Leaders**

Organizational change can be fostered by a wide variety of impetus. In this study, the changes discussed focus on the unpredictable situations that affected stakeholders' needs and required organizational leaders to respond effectively. Bish and Becker (2016) discovered that NPO leaders lacked innovative expertise when challenged to manage change within their working environment. The leadership competence to manage NPO change effectively has become critical for survival. The assumption of fundamental beliefs' and organizational doctrine fostered challenges for leaders embracing sector

change and meeting societal demands (Molloy & Heath, 2014). To effectively manage NPO changes and to address local and international competition, Singh et al. (2016) believed that leaders need innovation experience that equips them to (a) reassess, (b) discover, and (c) develop viable strategies.

Managing change is one of the key challenges threatening organizations, particularly leaders who aim to stay loyal to their organizational norms and beliefs. To assure the survival of their organization in an unpredictable environment, Bielefeld and Cleveland (2013) suggested religious leaders must (a) be flexible, (b) adopt new leadership abilities, and (c) be ready to set aside their beliefs. In a study of NPO innovation dynamics, Sammy and Jae-Sung (2014) found that innovation usage for organizational sustainability depended on the perspective and ability of the leader. Hopkins et al. (2014) concluded that experts doubted the effectiveness of traditional leadership approaches when managing complex change. The NPO sector environment includes churches and FBOs (Hopkins et al., 2014). Value creation for FBOs includes managing need-based change and involve the development of leadership abilities and creative ideas. To meet stakeholders' demands, managing organizational change effectively requires leaders with the ability to interact and function in innovative ways. Next, I consider innovation and organizational performance and the leadership competency of managing change.

## **Innovation and Organizational Performance**

When responding to demands of stakeholders and management challenges of growth and longevity, organizational success relies on (a) effective utilization of innovation, (b) the leader's professional competencies, and (c) the leader's competencies (Hsiao et al., 2017). The capacity of NPO leaders to acclimate organizational structures and services for shifts to stakeholder needs are vital to the organizational performance and leadership viability (Schmid, 2013). Walker et al.'s (2015) deduced that innovation could support leaders to positively affect organizational performance in (a) management of environmental changes, (b) responding to financial pressures, (c) driving economic gains, and (d) fostering a favorable reputation. There is a positive and action-oriented focus on leaders who used innovation ability when managing change in high-performing organizations (Walker et al., 2015). Publicly traded and nonprofit organizational leaders, who implemented innovative ideas, had a positive impact on organizational results (Viederytė, 2016). The nonprofit sector has become more dynamic and requires leaders with innovation competency to manage ongoing change (Chong, 2013; V. Ware et al., 2016).

Effective nonprofit sector innovation remains a growing concern (Gortner & Dreibelbis, 2014; Jaskyte et al., 2013; Sammy & Jae-Sung, 2014). Although evidence showed the connection between innovation and organizational performance, religious leaders are limited regarding utilization of innovation. In context, leaders that have innovation competency to manage change may positively affect organizational

performance. It is possible that by modifying innovation competency of leaders, the longevity of religious organizations might improve. Such a position calls for further study about leaders that have innovation competency. Exploring nonprofit innovation competency and change management results may contribute to a better understanding of organizational performance impacts.

### **Leadership Competency in Managing Change**

The environments in which nonprofit leaders work are competitive and unsettled. Such an environment demands proactive thinking and innovative minded leaders to manage these changes for effective organizational performance. Osula and Ng (2014) found that, due to unpredictable operational environmental change, NPO leaders must transform their organizations with innovation. Recent studies fundings have shoen that to survive in the non-profit sector; leaders must manage changes due to (a) intensified competition, (b) increased diversity, and (c) higher expectations from stakeholders (Choi, 2014; Harris, 2014). Given uncertainty in business environments, survival rests on a leader's ability to creatively and innovation in managing change that meets stakeholder demands (McMurray et al., 2013).

Although NPOs have increased globally, research findings show the sector's declining state of leadership performance in meeting demands and expectations (Hopkins et al., 2014). Wang and Ashcraft (2012) recommended innovative curriculums that equip nonprofit leaders to implement new ideas for managing ongoing change. To increase performance, NPOs researchers suggested that leaders need innovative ideas to manage



change (Lutz Allen et al., 2013; McMurray et al., 2013). Further, Schmid (2013) determined that innovative ideas were leadership strength when managing change in the nonprofit sector. The changes from internal and external environment dictate the level of competencies and strategies the leaders must implement for effective organizational performance. For NPO sustainability, the literature uncovered a critical demand for leadership creativity capacity when managing change effectively.

Vila et al. (2014) argued that the dominant impact of the innovation by nonprofit leaders depended on a leader's (a) perceived interest to be innovative, and (b) their ability to adapt to the new mechanisms required to deliver useful results. Leaders must modify their practices to align with the environment and the conditions beyond simply tweaking organizational culture and beliefs (Vila et al., 2014). Luiz Allen et al. (2013) discovered that the pressures from NPO stakeholders are shifting the conventional operational approaches leaders used. Per Luiz Allen et al., the effectiveness of the leaders in managing change relied mostly on their leadership style, values, and the inherent management culture. To manage the disruptive operational changes and achieve a sustained outcome, it is necessary for non-profit leaders to be innovative (Luiz Allen et al., 2013). Next, I review the literature of religious leadership in four topics (a) religious and religious leaders, (b) religious and innovations, (c) religious leaders and change management, and (d) religious leaders and public engagement.

## **Religious Leadership**

Several types of religious leaders exist, and titles used to refer to religious leaders depend on the relevant affiliated religion or institution. Typical religious titles include clergymen, clergywomen, reverends, rabbis, preachers, ministers, elders, imams, evangelist, deacons, spiritual leaders, bishops, monks, counselors, prophets, prophetess, apostles, and pastors (Clarke & Ware, 2015). The workplaces of these leaders include cathedrals, churches, mosques, synagogues, crusades, parks, business centers, schools, military base, and media (Kane & Jacobs, 2013). Media can include television, radio, blog, publications, and other social media outlets. Kane and Jacobs (2013) determined that most religious leaders receive their training from theological colleges, while others have no formal education. The role and position of religious leaders imbue them with the power to influence their followers and supplies them access to follower's personal information (Ruijs et al., 2013). In addition to the doctrine, religious group leaders differ in how he or she manages change. Kane and Jacobs' studied religious leaders' perception of culpability and concluded that some leaders attracted big audiences of followers that resulted in a large congregation. Religious leaders that did not draw many followers had a lower level of innovation capability (Kane & Jacobs, 2013). The diversity of religious leaders' educational preparation and ability to learn can influence the size of their organizations (Kane & Jacobs, 2013).

Believers of religious leaders perceive them as (a) helpers and personal counselors, or (b) as teachers who assist individuals in framing life events from a spiritual

or religious perspective (Anshel & Smith, 2014). Stakeholders have viewed religious leaders as an administrator, liturgical celebrant, worship leader, and spiritual leader (Kane & Jacobs, 2013). FBO religious leaders perform many community and congregational services, thereby offering spiritual counsel to individuals and governments (Kang & Jaskyte, 2011). Anshel and Smith's (2014) found that religious leaders (a) use their spiritual coping skills to promote healthy habits of their followers, and (b) have an influence on the conduct of their followers and the broader community. Religious leaders' position in the social and cultural framework of individuals, communities, and nations are critical to the chosen lifestyle of their followers. (Anshel & Smith, 2014; Kang & Jaskyte, 2011). Hmielowski et al.'s (2015) study uncovered the vital role that religious leaders' messages play in shaping the (a) lifestyle of individuals, (b) values espoused in their communities, (c) response to environmental issues, and (d) adoption or modification of government policies. Experts on NPOs have suggested the need for leaders to implement innovative ideas to manage changes for sector expansion and longevity (Da Cunha et al., 2016; Erin & Robert, 2015).

Knowing the perspective and experiences of the religious leaders regarding innovation and change management, aside from their faith and doctrines, remains relevant. Faith and other morale activities, including the social interaction offered by religious leaders, may assist in promoting the physical and psychological well-being of people. In contrast, the National Leadership Index considered the views and trust of the public about key organizational leaders when managing challenges and their

performances (World Economic Forum, 2015); religious leaders scored the lowest confidence and public trust measurements. Also, the public perception of religious leaders and their organizations are not favorable; and such have develop a burden on FBOs leaders and their performance. Probasco (2016) found that Christian leaders' and their followers emphasized the presence of helpers and the importance of donors and other international NPOs align with God's purpose in their lives. Probasco posited that this ideology had hindered religious leaders' abilities to empower people regarding performance improvement. Hence, some religious leaders struggle and are limited about how to manage working environment difficulties.

Religious leaders are involved in social services programs, including (a) shelters for deprived people in poor neighborhoods, (b) food for prisoners, (c) clothing donations, and (d) other essential needs for the people that support governmental social programs (Einar, 2013). However, religious leaders' abilities are mostly conventional and lacked innovative ideas and strategies to progress organizational performance (Einar, 2013; Probasco, 2016). Individuals approach religious leaders for diverse reasons and factors, often based on trust, culture, and faith (Erin & Robert, 2015; Kane & Jacobs, 2013). Religious institutions and leaders are part of social movements in the world, having played an essential role in social caring, advocating for sustainable behaviors, and poverty eradication training for beneficiaries of their services (Bielefeld & Cleveland, 2013). Considering the active role of religious leaders in private and public activities,

Offutt et al. (2016) suggested more studies on (a) religion, (b) how to grow NPOs, and (c) how to increase the societal impact of NPOs.

**Religion and religious leaders.** Religion is a viable tool for shaping leadership practices at religious organizations (Kaunda, 2016). Religion as a critical and influential practice with the power to impact ranges of management issues, including “risk-taking, enterprise, individual property, wage, exchange, monetary value, and tax” (Gundolf & Filser, 2013, p. 2). Leaders of FBOs have deployed several means of understanding and managing changes, including (a) faith, (b) spirituality, (c) doctrines, (d) prayers, (e) teachings, (f) distribution of physical aids such as food or clothing, (g) sponsorship, and (h) training of empowerment programs (Erin & Robert, 2015). Globally, individuals believed that religion take a central part in everyday life as it offered proper protocols to guide life (Hoogendoorn et al., 2016; Probasco 2016). Religious beliefs and doctrines influenced thoughts and understanding, shaped community member’s ideas, and, were used to foster religious institutional systems (Corrêa et al., 2017). Iannoccone (2006) explained religion as any mutual arrangement of convictions, actions, and organizations founded upon a belief in supernatural powers. Religion is a social institution with a long-term, significant impact on believers.

Religion is recognized as a vital cultural element in FBOs (Wittberg, 2013); yet few studies focused on how religion may specifically influence how nonprofit church leaders’ innovation utilization have impacted organizational change performance.

Understanding how church leaders perceive religious influence on innovation make the phenomenon essential to study.

Religion influenced the lives of many individuals as a foundational cultural creation element (Chan-Serafin, Brief, & George, 2013). Volonte (2015) argued that “religion is an important proxy for a culture that explains the values, norms, and beliefs of people that influences the features and the leadership style of the organization” (p. 83). Religious doctrine is used to establish social constructs that provide norms for guiding people on how to live. Due to normative tolerances about community member conduct, and as a proxy for culture, religion builds a contextual atmosphere that fosters individual behavior limitations (Chan-Serafin et al., 2013). Chan-Serafin et al. (2013) found that to maintain reputation as a community member, individuals choose to set boundaries that may have limited performance expertise.

**Religion and innovation.** Racela (2014) defined innovation as the effective execution of useful, imaginative thoughts inside an organization. Organizational innovation included plan enhancements, process upgrades, and new developments. Innovation must encompass changes in an information and thoughts into new items, procedures, and frameworks for the advantage of an organization and its stakeholders (Racela, 2014). Racela went further to describe innovation as a change that featured new thinking intended to improve procedures or administrations. Additionally, “innovation is the process of making changes to something established by introducing something new that adds value to customers” (O’Sullivan & Dooley, 2009, p. 4). Damanpour (2010)

explained innovation “as a means of the renewal of the capabilities across organizational parts and systems, including both technological and non-technological capabilities” (p. 21). Innovation is critical to lead a successful organization, yet the impact may depend on the leader’s capabilities, the leader’s beliefs, and the institutional culture (Damanpour, 2010). Singh et al.’s (2016) religious institution study revealed how religion and spirituality influenced the success or failure of innovation and depended on the leaders. Religion, through standard-setting normative components, fosters the institutional social setting; institutional culture can support or curtail religious leader’s use of innovation (Chan-Serafin et al., 2013; Singh et al., 2016).

Modification to NPO systems, procedures, services, and alignment with stakeholders’ demands is crucial to organizational performance (Cantrell-Bruce & Blankenberger, 2015). The challenges and demands for accountability from NPOs stakeholders have compelled leaders to develop new skills for managing sector pressure (Chad, 2014; Schmid, 2013). Lutz Allen et al. (2013) suggested the need for religious leaders to develop their creativity to motivate and attract support from stakeholders. Innovation encompasses implanting novel ideas to make organizational value, which is often a sharp departure from past approaches (Lee & Trimi, 2016). Innovation is a crucial leadership skill, which enables leaders to manage known and unknown challenges in both domestic and international business environment (Luiz Allen et al. 2013; Vila et al., 2014). Lee and Trimi’s (2016) believed that the focus of innovation is not about value creation for individuals or organizations. Instead, it is about building a future that can

offer new prospects. Religion influences individual acts of giving, caring, volunteering, charitable deeds, and can shape individual moral identity (Chan-Serafin et al., 2013).

As the world continues to experience change, the perspectives of religious leaders can affect performance. Kang and Jaskyte's (2011) uncovered four factors that hindered leaders' use of innovation at religious institutions, including resistance, fear, failure, and losing control. Six external factors can also impede religious leaders' implementation of innovative ideas to manage change, including (a) the workplace environment, (b) demographic makeup of the organizational management, (c) lack of commitment, (d) inability to engage in integration and cooperation, (e) interference of exogenous factors, and (f) technical incompetence (Da Cunha, De Souza, Romero Macau, & Mossa Alssabak, 2016). Although literature evidence showed the gap of innovation in the religious institutions; little evidence demonstrated the perspective or lived-experiences of the church leaders that have innovation competency.

**Religious leaders and change management.** Effective leadership is vital to sustaining religious institutions and a positive church life experience for members. Leaders are charged with solving problems, advocating visionary objectives, inspiring teamwork, responding to changing demands, and creating new opportunities for growth (Cronshaw et al., 2014). An unstable international community compounds the dynamic nature of society (Lee et al., 2012). Noted by Lee et al. (2012), changing trends, and the advancement of technologies, created internal and external pressures on leaders when performing their duties. In such an environment, innovation is crucial for NPOs to



survive and thrive (Lee & Trimi, 2016). Anshel and Smith (2014) described religion as a powerful instrument for changing people. The religious leader's influence on society can be profound in diverse ways, including healthcare, morality, lifestyle norms, governmental policies, and environmental issues (Anshel & Smith, 2014). However, Ware et al.'s (2016) determined that religious leaders lacked innovation ability for managing organizational affairs, which resulted in declined performance.

Change is unavoidable and affects the nonprofit sector. Viederytė's (2016) study deducted that innovation is critical for persistence and strength of NPOs survival. For religious leaders in engineering organizational performance growth, Hopkins et al.'s (2014) uncovered the need for leaders to possess innovation ability for managing change. Due to limited innovation expertise when managing changes, and despite the religious leaders' contribution to the social service, stakeholders doubt their effectiveness (Joakim & White, 2015). To respond to operational field changes, Jaskyte's (2015) posited that innovation is crucial for nonprofit leaders, including church leaders. Leaders of both secular and FBOs face changes that are universal, unpredicted, and hectic (Ogliastri et al., 2016). The challenges faced by NPOs include increased (a) governmental scrutiny, (b) accountability, (c) adoption rates, (d) use of technologies, (e) contributions from companies, (f) competition, and (g) declining in-kind donations and funds from stakeholders (Hodges & Howieson, 2017; Levine & Zahradnik, 2012; Waters, 2014). To survive and grow, Ahn and Kim (2017) believed that nonprofits will need resilient leaders with innovation know-how. Considering the challenges faced by religious leaders,

innovation has become a critical leadership skill for managing operational and environmental changes.

Change is inevitable and affects secular and faith-based NPOs. Innovation competency has become essential for leaders that need new thinking and remedies (Jaskyte, 2015). Per Ahn and Kim (2017), a leader's innovation competency is pivotal for effective deployment of organizational expertise and resources. Individual leadership expertise boosts innovative solutions and results via the application of the leader's knowledge and ability (Ahn & Kim, 2017). Leaders must renovate their conventional mindsets, organizational frameworks, and structures to innovate effectively (Jaskyte et al., 2013). Innovation is crucial in affecting the long-term growth of an organization presently competing in the market (Hsu, Tan, Jayaram, & Laosirihongthong, 2014). Utilizing innovation requires properly examining hidden assumptions, modifying prior behaviors, and conquering difficulties (Hoogendoorn et al., 2016). Tkaczynski and Hussey (2017) found that the need to study innovation in religious organizations has recently emerged due to their prominent position within society. For survival and effectiveness, NPO leaders and organizations must be equipped to manage the changes. Organizational innovation is crucial in forming the long-term success strategies in both the profit and non-profit sectors (Hsu et al., 2014).

**Religious leaders and public engagement.** Religious conviction fulfills vital principles in the lives of individuals, as people use religion to form their perspective on issues including health, environment, and education. Religion and religious leaders have

an influential role in public engagement. Aside from the significant role religious institutions and their leaders play in society, they continue to be part of social movements in the world (Vicki-Ann, Anthony, & Matthew, 2016). For example, in the United States of America, religious organizational leaders participated in elections, the anti-war movement, anti-abortion, abolishment of slaves, segregation, education, and inequality (Einar, 2013; Hmielowski et al., 2015). Religious leaders continue to play a significant role in transgender, LGBT, immigration, refugees, anti-abortion, drug legalization, and other social issues (Einar, 2013; Hmielowski et al., 2015). In Central America, religious institutions have positioned themselves as advocates for the poor, anti-abortion, and moral issues such as sex education and contraception (Einar, 2013). The confrontation of religious leaders in Nicaragua in public matters is one example that has helped to establish policies like the abolition of legalized abortion in Nicaragua. Einar's (2013) study on religion and politics in Nicaragua uncovered that the country is one of the world countries with high rates of teenage pregnancies. Einar has shown that lack of knowledge, the unwillingness of the religious leaders to discuss sex publicly, and innovative means in addressing the concern regarding the changing trend of the young girls contributed to the problem.

In Africa, religious leaders influenced many social issues including (a) poverty reduction, (b) abortions, (c) HIV, (d) elections, (e) female circumcision, (f) children in marriage, and (g) moral concerns such as sex and LGBTQ rights (Adogame, 2016; Shier & Handy, 2015). Globally, religious leaders address social issues and advocate on behalf

of disadvantaged people (Hmielowski et al., 2015). Researchers have shown that the religious leaders' ability to interact with members effectively have contributed to their role in public engagement (Hmielowski et al., 2015).

In closing, the literature showed that religious leaders' conduct, faith, and doctrines limit implementation of innovation for managing change. Religious leaders assume that follower's beliefs, attitude, viewpoint, and conduct must align with the doctrines and the teachings of the FBO organization (Anshel & Smith, 2014). Of note are the positive results attributed to religious leaders on various social issues. For example, Anshel and Smith (2014) demonstrated the impact of religious leaders' views and how they shape the lifestyle of individuals, the environment, and the government. Further, Einar (2013) showed how the government of Nicaragua's decision about abortion was connected to the influence of religious leaders. In contrast, the literature argued an inadequate use of innovation, which has limited the performance of non-profit NPO and FBO leaders. Next, I considered the research gaps noted in the reviewed literature.

### **Literature Review Gap**

There is a lack of empirical study about nonprofit leader's perceptions and experiences of using innovation competency and how it shaped organizational change management results in the context of Christian churches. This study will address that gap. Jaskyte et al. (2013) suggested that NPO researchers must relate the innovation concept to unique contextual features of the culture, organization, and society. Internal and external pressures compound the FBO challenge of maintaining religious values in the

face of survival and growth threats (MacIndoe & Sullivan, 2014; Sammy & Jae-Sung, 2014). Religious leader develops individuals, communities, and nations, yet there is an innovation gap regarding change management (Kang, 2015). When measuring performance of key organizational leaders, about 56% of the respondents had more confidence in business leaders than religious leaders (World Economic Forum, 2015). Regarding innovation use, respondents gave religious leaders the lowest score; religious leaders were deemed to be insulated from current issues and obsolete in relation to stakeholders' demands (World Economic Forum, 2015).

Churches, like many FBO, are not immune to change. Globally, nonprofit church leaders struggle to manage radical change effectively. Church leaders engagement in public and private institutions have been valuable in delivering social services for individuals, communities, and nations (Bielefeld & Cleveland, 2013; Erin & Robert, 2015; Hong, 2012; Kane & Jacobs, 2013). Although, most church leaders approach to managing change for effective organizational performance lacked innovation ability (Erin & Robert, 2015; Hong, 2012). Without deploying effective innovation, other competencies failed to manage uncertainties or deliver effective organizational performance that benefits followers (Offutt et al., 2016; Probasco, 2016). Some church leaders may be among those who neglect the innovation competency, which could be the key to confronting change challenges. Although there have been many studies on innovation and change management, few have addressed the perspectives and

experiences of nonprofit Christian church leaders that use innovation as a change management competency.

The association between religion and individual development has been burdened with religious conflict and political influence. This association has limited the capability and strength of church leaders to effectively manage changes (Schultz, Vuncannon, & Bump, 2016). Probasco's (2016) research on religious organizations, specifically on churches, discovered how faith and doctrines had limited the leaders and their followers' innovation capability. Similarly, Schnabel's (2016) noted that NPO leaders limited their audience capacity when only using church values and spiritual frameworks. As much as religion might be good for society, Schnable and Probasco's argued that faith and the doctrine of churches could limit innovation use by church leaders. Of use to the NPO sector, researchers recommended further study of religious leaders regarding innovation competency and change management. What are the lived experiences and perceptions of religious leaders who have innovation competency?

Regarding innovative potential and managing change innovation for effective performance, how do religious leaders compare with other persona and managers in other fields? In what ways do religious leaders understand, exercise, and utilize innovation capability for shaping organizational change outcomes? How does having innovation competency impact change management results? The research to answer these questions is vague concerning nonprofit religious and church leaders. The purpose of this study was to explore the lived experience of nonprofit Christian church leaders to better understand

how having innovation competency has shaped organizational change results. I now close the literature review with a summary and conclusion.

### **Summary and Conclusion**

An understanding of the concepts of competency is foundational to an exploration into the purpose of this study. The analysis of the literature showed that the research on the subject broadly summarized the issues of innovation and change management in the non-profit sector. I selected Boyatzis' effective job performance model as the conceptual framework for this study. In addition to discussing the conceptual framework used to guide this study, Chapter 2 provided the literature review related to the four major topics that form the study backbone. Specifically, this literature review discussed the synthesis of recent literature regarding four key topics. First, I compared and contrasted FBOs and NPOs by considering topics of (a) global change trends affecting FBOs, (b) understanding operations of FBOs, and (c) FBO innovations. Second, I considered the drivers of changes in the NPO sector by reviewing the three topics of (a) impact of change on NPO leaders, (b) leadership approaches to changes in the NPO sector, and (c) innovations and managing change by NPO leaders. Third, I considered innovation and organizational performance and the leadership competency of managing change. Forth, I reviewed the literature of religious leadership in four topics (a) religious and religious leaders, (b) religious and innovations, (c) religious leaders and change management, and (d) religious leaders and public engagement. Given this, the literature review grounded the subject in mostly clear and narrative means. The evidence, facts, and the rationality

presented by all the sources seem to show that change is inevitable. Further, leaders with innovation competency could contribute to effectively managing the trends in the religious organizations in NYC, and other NPOs.

The literature review covered an overview and development issues about faith-based organizations and innovation. The review was closed with literature gaps that may serve to inform future study and potential recommendations. As organizations, churches are challenged to respond to trends related to innovations effectively. Church leaders, some or many, are not leveraging innovation competency when advancing and managing change. The slow uptake of innovation competency amongst church leaders was reported to be because of their faith, religion, doctrines, and culture. Church leaders hold an influential position in both private and public sectors. I sought to develop a better understanding of their lived experiences and perceptions regarding how having innovation competency has contributed to organizational change results. This study could contribute new knowledge for managing change effectively to the non-profit sector and extend the knowledge in academic circles. In this study, I explored the research gap using a qualitative phenomenological approach. In Chapter 3, I discuss the planned study method and design.



### Chapter 3: Research Method

The purpose of this qualitative phenomenological study was to explore the lived experiences of nonprofit church leaders to better understand how innovation competency shaped organizational change results. The target population for this research was Christian church leaders from NYC. The primary data collection instrument for the study was semistructured interviews, supplemented by a reflective journal. Chapter 3 covers the research question, design, and rationale, role of the researcher, research methodology, issues of trustworthiness, and ethical procedures.

#### **Research Design and Rationale**

The central RQ developed to guide the data collected for the study is:

*RQ:* What are the lived experience reflections of nonprofit church leaders regarding how innovation competency shaped organizational change outcomes?

Interview questions are provided in Appendix B.

An understanding of religious leaders on the concepts of competency was foundational to an exploration into the purpose of this study phenomenological lived-experience reflection. Therefore, I selected Boyatzis' (1982) effective job performance model (EJPM) as the conceptual framework for this study. I went further to explore the church leaders' experiences involving personal characteristics in areas such as motivation, self-efficacy, traits, resiliency, and self-image or social role. The target population for this research consisted of nonprofit Christian church leaders from NYC, NY, USA. Joakim and White (2015) pointed out that church leaders' roles in the

nonprofit sector positively impact both social and political issues of individuals, communities, and nations. The selection of these leaders was important for this study, as these leaders directly affect the physical and emotional needs of the people.

### **Choice of Research Tradition**

The research approach for this study was the qualitative method, and the research design was phenomenological. Hanson and Giardino (2011) explained that qualitative researchers seek to understand viewpoints regarding phenomena of interest and communicate their views regarding the phenomena to appropriate audience. or beneficiaries. Qualitative research helps to uncover, understand, and interpret procedures and experiences involving individuals, groups, and institutions (McCusker & Gunaydin, 2015). The qualitative method is appropriate when the study subject calls for exploration for perspective and understanding because a problem exists and a researcher must learn and then provide viewpoints of participants (Atchan, Davis, & Foureur, 2016; Merriam 2009).

Additionally, the qualitative method involves answers to questions regarding “what, how, or why of a phenomenon rather than how many or how much, which relates to quantitative approaches” (McCusker & Gunaydin, 2015, p. 237). The qualitative method supports data required to answer how research questions. I focused on the views and perceptions of eligible nonprofit Christian church leaders regarding how innovation competency has shaped organizational change results. This study was design to narrow

the gap that was discovered regarding limited innovation competency by religious leaders.

### **Justification of Selected Research Method**

There are different research methods in social science, including quantitative, qualitative, and mixed methods (Patton, 2015). The quantitative research method is used to test a hypothesis and verify research questions. With the quantitative survey method, survey design is used to observe, measure, and describe trends, attitudes, and views of a population sample to generalize findings to a larger population (Patton, 2002, 2015). Types of data collection involving the survey design include self-administered questionnaires, structured interviews, and observations.

Quantitative techniques involve hypothesis testing through statistical procedures to create generalizations based on findings from a sample from the population of interest (Park & Park, 2016). The method was not appropriate for this study because it requires the utilization of variables developed from pre-existing theory to test hypotheses or verify a theory as explained by Nachmias and Nachmias (2008). Instead, the goal was to explore religious leaders' views and experiences about how having innovation competency have impacted organizational change results, then make recommendations.

The mixed methodology is another social science research method. Mixed methods involves both quantitative and qualitative methods. The mixed methodology allow scholars and students to use qualitative and quantitative methods concurrently or sequentially. The choice of mixed methods rests on different factors, including the

purpose of the study, theoretical framework, and time orientation. Leech and Onwuegbuzie (2009) argued that using mixed methods research could be challenging particularly for a novice researcher regarding the combination of two approaches in one study. The method was not appropriate because it requires the use of both qualitative and quantitative methods, which were not aligned with the study's purpose. The purpose of this study was to explore the lived experiences of nonprofit church leaders regarding innovation competency and change management. Selection of the qualitative research method was aligned with the study's purpose and central research question.

### **Rationale for Research Design**

In qualitative research, the researcher must focus on learning the meaning of the data from participants (Yin, 2014). To determine the strategy of inquiry, Patton (2015) recommended selecting among five qualitative designs: narrative, phenomenology, ethnography, case study, and grounded theory. Deciding on the research design depends on several factors, including research questions, purpose, and a comparative analysis of other research designs. Qualitative phenomenology was an appropriate design choice for this study because I explored knowledge from church leaders lived experiences and perspective about innovation competency. The design relies on collection of text data and face-to-face interviews with participants. Next, I discuss the other major qualitative designs.

**Ethnographic.** Ethnographic research focuses on the traditions and cultural phenomenon of a group of people (Patton, 2015). This study did not intend to address the

conduct, culture, or beliefs of a particular group. The research purpose did not include understanding the culture of church leaders or the collective experiences of distinct cultural groups of individuals. The ethnographic design was not an appropriate choice for this study.

**Grounded theory.** Grounded theory is a qualitative inquiry that investigates a process, action, or interaction to build up a theory (Park & Park, M., 2016). According to Patton (2015) this inquiry is use when seeking to develop a theory because one is not accessible or appropriate. The study purpose was not to develop a new theory, but rather to obtain a thorough perspective and experiences from religious leaders about how having innovative competency has shaped organizational change results.

**Narrative research.** Narrative research centers on different theoretical and logical views of individual's life and its rationale narratively (Patton, 2015). This design of inquiry allows each study participant to retell a story across time. Narrative study analysis could be performed in diverse ways with different objectives, some centered on content and others on meaning, or both, depending on the purpose of the research (Patton, 2015). Narrative design, which researches the life of an individual, was inappropriate for the purpose, research question, and scope of the study.

**Case study.** The purpose of using case study design is to obtain in-depth and real-life information about an event, person, or process (Yin, 2014). According Yin, using a case study design requires the researcher to have close contact with each participant in a natural setting. This study was an exploration of the lived experiences and perceptions of

church leaders regarding how innovation competency shaped organizational change outcomes. The study purpose was not to explore the perception of the leaders for a detailed understanding of a problem within a bounded context or case(s). The case study design was inappropriate because it did not align with this study purpose and research question.

**Survey.** The survey design includes a series of questions, typically answered with binary yes or no, or using a Lichert scale (Nachmias & Nachmias, 2008). It was possible to collect data for this study using a survey, but the information collected would not address the identified research gap. The survey design carries benefits such as cost reduction, elimination of researcher's bias, and rapid data collection (Nachmias & Nachmias, 2008). Despite the design benefits, the absence of lived-experience descriptions fails the study purpose, making the design inappropriate.

**Phenomenology.** The phenomenological design is one of the five inquiries of the qualitative research method. In this qualitative study, I utilized a phenomenological study design. There are two approaches to use in phenomenology, hermeneutic and Husserlian. In a hermeneutic phenomenology study, the researchers must be attentive as they cannot detach their beliefs from phenomena being studied. Some researchers might add their views when interpreting data (Moustakas, 1994). Heidegger assumed that investigators could not understand the meaning associated with a phenomenon under study. Husserl's created descriptive phenomenology, where normal conscious experiences were depicted and the researcher's biased assessments were put aside or bracketed (as cited in Lopez &

Willis, 2004). Given the purpose of this study and the research questions, I chose Husserl's (1931) descriptive phenomenological, which was later modified by Moustakas (1994). Moustakas' transcendental phenomenology incorporates the utilization of epoche, reduction, and imaginative variation to study participant experiences. Through the examination of these varying perspectives and a review of the phenomenological literature, I concluded that transcendental phenomenology was the best approach for answering the research question on how participants describe their experiences and perspectives of a shared phenomenon. The exploration of participants' lived-experiences reflections narrowed the research design to transcendental phenomenology.

### **Role of the Researcher**

In qualitative research, the researcher's role includes exploration, collection, and presentation of data in an organized form (Atchan, Davis, & Foureur, 2016). The researcher is the data collector and the interpreter responsible for distilling meaning from the collected data (Patton, 2002, 2015; Stake, 1995). For this study, I disclosed details of my personal experiences, interpretations of the phenomenon, and potential influence on the study and other possible biases that could affect the data collection and analysis process. From study participants, I sought their consent to conduct interviews and collected relevant selection or qualification information. I used face-to-face interviews, telephone, WhatsUp application, text messages, and letter modes to contact participants. To ensure consistency, I have an interview protocol to follow with each participant. I kept a reflective research journal to capture notes that may assist with subsequent data analysis

phases. To begin this research with adult human participants, I obtained needed permission and approval certification from the Institutional Review Board (IRB) at Walden University. The approval IRB number for this study is 03-13-19-0453617.

Researchers must remain neutral and unbiased throughout the study, with the need to eliminate or minimize bias and maximize the trustworthiness of the study (Robinson, 2014). Discussing and disclosing issues that could affect the credibility of this study was critical to eliminating potential bias. As the primary instrument in this study, to collect data, I would be in close contact with the data; therefore, the possibility of data corruption through bias must be recognized. The persona of the researcher plays a vital role in the integrity of qualitative research. Retaining data quality and integrity was critical to ensure the credibility and trustworthiness of the findings (McCuskey & Gunaydin, 2015). I managed to remain neutral and unbiased throughout the whole process to maximize the study objectivity and trustworthiness.

Moustakas (1994) characterized study participants as co-researchers, given the real meaning of the phenomenon, is obtained from their experiences and perspectives. Participant's accounts of experiences and perceptions delivered the data necessary to answer the research question. I made certain that the textural, structural, and textural-structural descriptions excluded my subjectivity. The data analysis for transcendental phenomenology did not require the researcher's view. Note that the co-researchers, or participants, were not engaged with the study investigation, which I conducted.



I notified the co-researchers about their role in the study. The study was designed to answer the research question based on a co-researcher's experiences and narratives. Moustakas (1994) contended this copresence amongst researcher and participants as intersubjective, and requires intentional empathy. Per Moustakas, empathy is the procedure through which the researcher, as-investigator gets to understand the individuals' experiences. I motivated the co-researchers to be open regarding the sharing of lived experiences and perspectives. It was important for me to preserve participants' subjectivity in the study. Moustakas called this process epoché. In this study, I did set aside my previously established inclinations of the phenomenon and provided the exploration solely from the perspective of the co-researchers. To help with this, Ortlipp (2008) recommended the use of reflective journals to bracket the researcher's views, predispositions, and other potential biases throughout the research process. I reported any developed discrepancies during the study and would subject the study findings to my doctoral committee for checking and to peer review to enhance credibility.

### **Methodology**

Phenomenological research studies focus on the lived experiences of individuals to determine the importance of normal experiences (Moustakas, 1994; van Manen, 1990). In phenomenology design, there are philosophical assumptions, clearly described approaches and processes. Perren and Ram (2004) posited that the selection of a research method must show a specific philosophical position and assumptions as these were

necessary for qualitative research. The philosophical framework that informed this study was constructivism. I explored and understood the experiences of nonprofit religious leaders regarding innovation competency and how it has shaped organizational change results. Constructivism, the paradigm of this research, argues that people build their existence (Leedy & Ormrod 2014). Constructivists assumed that people look to understand the world in which they live or work (Ardalan, 2017). Constructivism supports a research approach of relying on participants' viewpoints of the phenomenon (Saha, 2014). Scotland (2012) explained that constructivists rely on naturalistic methods, such as interview and observation to construct a meaningful reality. Constructivists apply open-ended questions to obtain detail responses, expand the scope, and understand the study topic (Saha, 2014). Constructivists enable a researcher to explore human behavior regarding complex social and environmental issues (Ardalan, 2017).

I applied Husserl's descriptive psychological method, later modified by Moustakas' (1994) and named transcendental phenomenology. Using the transcendental phenomenological research design compelled me to bracket my earlier information about the phenomenon from the data accumulation and analysis processes. I explored how the phenomenon presents itself in the consciousness of Christian church leaders (Moustakas, 1994). As recommended by Moustakas, my focus was to capture participant's subjective-psychological perspectives, as the research approach is exploratory-oriented versus verification-oriented. The planned qualitative phenomenological study was a lived experience exploration of nonprofit Christian church leaders. The semistructured *how* and

*why* interview questions were open-ended to support the planned lived experience exploration. A qualitative phenomenology approach based on subjective factors like human feelings and thoughts fits my study focus on the perception and lived experiences of nonprofit Christian church leaders.

To enhance the credibility of the study outcomes, different data sources were planned. I interview 14 eligible participants for 30-60 minutes to explore and understand their lived experiences. The raw data included voice recording, transcribed responses, observed emotions, body language translations, researcher journal, and encounters with the study participants. Measures to bracket my potential researcher bias would increase the trustworthiness in this study.

Descriptive phenomenology let researchers gather in-depth information from the participants (Moustakas, 1994). Noted by Thomas (2011), the phenomenological design supported discovery of lived experience variations of a real-life event and theme indentation. Heidegger (1982) promoted interpretive phenomenology. In contrast, I described the Christian church leaders' perceptions and lived experiences of how innovation competency shaped organizational change results. Next, I would discuss: (a) participant selection logic; (b) instrumentation; (c) procedures for recruitment, participation, and data collection; and, (d) data analysis plan of the study. Noted below, as Figure 3, is a depiction of a conceptual model of the research design.

Research Design			
Participant Selection Logic	Instrumentation	Procedures for Recruitment, Participation, and Data Collection	Data Analysis Plan

*Figure 3.* Conceptual model of the research design.

### **Participant Selection Logic**

Griffith (2013) pointed out that selecting appropriate participants for a qualitative study is critical and must be based on participant's capacity to add to the understanding and meaning of the study topic. The population for this study consisted of nonprofit religious leaders working full-time in Christian churches. The church leaders were organizational decision-makers and had been serving their current congregation for a minimum of five years. Additionally, participants had innovation competency and have used innovation when leading an organizational change. The geographic area of the study was limited to NYC.

**Purposeful sample and selection criteria.** In this study, I focused on the lived experiences of the nonprofit church leaders that have innovation competency and have used it during organizational change. As the focus of the inquiry was specific, a purposeful sampling strategy was used. The rationale for using a purposeful sampling strategy was centered on the assumption that each participant could have provided a unique and vital perspective on a studied phenomenon (Koch et al., 2014). The purposeful sampling strategy helped to select key participants whose perspectives

contributed to the understanding of the topic being studied by the researcher. I combined purposeful sampling techniques with snowball sampling, another form of non-probability sampling, which uses referrals from research participants in the study (Patton, 2015). I used inclusive criteria to select the first four participants via a purposeful sampling strategy.

The purposeful sampling helps selected key participants whose contribution helped to understand the study topic better. Also, the strategy provided me the initial entry into the target population of the study. I identified the remaining participants through snowball sampling. I asked the initial participants for referrals to other church leaders who were willing to participate in the study, fit the inclusive criteria, and have the vital experience to share. Snowball sampling was used to identify participants with expertise in the field of innovation competency.

I selected eligible participants based on their willingness to participate in a semistructured interview. To be eligible for the study, participants meet these eight requirements: (a) the participant is a nonprofit church leader and is willing to participate; (b) the leader must work full-time in a Christian church organization; (c) the leader must have at least five years of experience with their current congregation; (d) the leader must be an organizational decision-maker; (e) the participant must have innovation competency; (f) the participant must have used innovation to foster organizational change at the church; (g) the participant and the church must reside in NYC, NY, USA. ; (h) the participant has signed the informed consent; and, (i) the participant has the time to be

interviewed and for any necessary follow-up clarifications. These criteria for participation included the Letter of Informed Consent.

**Sample size.** Moustakas (1994) maintained that the study participants should have experienced the phenomenon and be willing to participate. Leedy and Ormrod (2014) noted researchers had sample sizes of five to twenty-five people who have had coordinated involvement with the phenomenon under investigation. The basis of the proposed number depends on the research questions being studied and its purpose. The sample size was consistent with Moustakas's (1994) belief that five to 25 participants are acceptable for phenomenological studies or until data saturation occurs. Since phenomenology addresses knowledge depth or experiences (Gentles, Charles, Ploeg, & McKibbin, 2015), the aim should be in obtaining enough data appropriate for the study from an adequate number and diversity of individuals. This study consisted of 14 interviews and generated enough data to reach the needed level of saturation. The sample size of five to twenty members who have worked in a standard capability and performed similar jobs could give the expected information for analysis or until a saturation point is reached for the study as noted by Moustakas (1994).

I explored Christian churches and religious leaders' website, The Gospel Coalition (TGC) website – churches directory of NYC. This networking site offered information on Christian churches in the US. Also, I conducted an online search from yellowpages.com to find Christian churches and their leaders in the NYC area. I

combined purposeful sampling techniques with snowball sampling to identify and contact eligible church leaders for the study.

### **Instrumentation**

The interview is one of the key techniques of data collection in qualitative research and the most recommended for a phenomenological study (Labat & Sharma, 2016; Patton, 2015). It was vital for a researcher to plan the interview process carefully. In-depth, face-to-face semistructured interviews served as the primary data collection instrument for this study. To conduct successful interviews, Janesick (2015) suggested steps a researcher might need to prepare for, including (a) developing a relationship with participants, (b) being respectful, (c) building interest via interviews verbal and nonverbal communication, (d) taking notes, (e) recording the interview, and (f) exhibiting a good mood. The researcher used a one-on-one semistructured interview to obtain comprehensive data from the participants. Following the approval from Walden University's IRB, I recruited eligible participants and then conducted 30-60 minute interviews.

The interview location could affect the quality of data, researcher credibility, and information recall about the phenomenon (Ranney et al., 2015). The location for the interview was individual's private and quiet location; most were their private workplace office. I asked probing follow-up questions to clarify meaning and to increase the description detail of their views. Ranney et al. (2015) recommended that given the many approaches to conducting interviews, the outline format was most useful for novice

researchers. The outline format began with an introduction; then studies outline study goals, interview, and discussion protocols, and ensures completion of a confidentiality statement (Ranney et al., 2015). Patton (2015) also recommended the utilization of interview protocol to collect data; I utilized the interview protocol for gathering my study data (see Appendix A).

Marshall and Rossman (2014) described three forms of interviews for collecting data, including structured, semistructured, and unstructured. Structured interviews contain specific questions, limiting the responses from participants. Unstructured interviews engage the participants in informal discussions in collecting data. In contrast, semistructured interviews comprise questions as open-ended. Using a semistructured interview format, a researcher could explore in-depth information based on participants' lived experience. For example, Siyepu (2013), used the semistructured interview in open-ended questions to explore students' errors in derivatives at a university of technology for in-depth data. Selection of the semistructured interview format ensures a strong association of the questions to the central research question. For this study, I used *how* and *what* interview questions (see Appendix B) that were open-ended to encourage participants to provide rich descriptive information and experiences.

According to Watt (2007, Englander, 2012; Ortlipp, 2008), reflective journals facilitate transparency during and after a research process and a secure place to express personal emotions and experiences about a study topic. I used a reflective journal to document my (a) feelings and personal biases, (b) emotional challenges throughout the



study, (c) assumptions, and (d) faith or misgivings. Utilizing reflective journals helped me to make my experiences, views, considerations, and emotions visible. It also enabled me to outline my developing and changing comprehension as a researcher, interviewer, and interpreter of information collected from interviews. To further augment the trustworthiness of the findings, Also, I documented the interview process throughout the study.

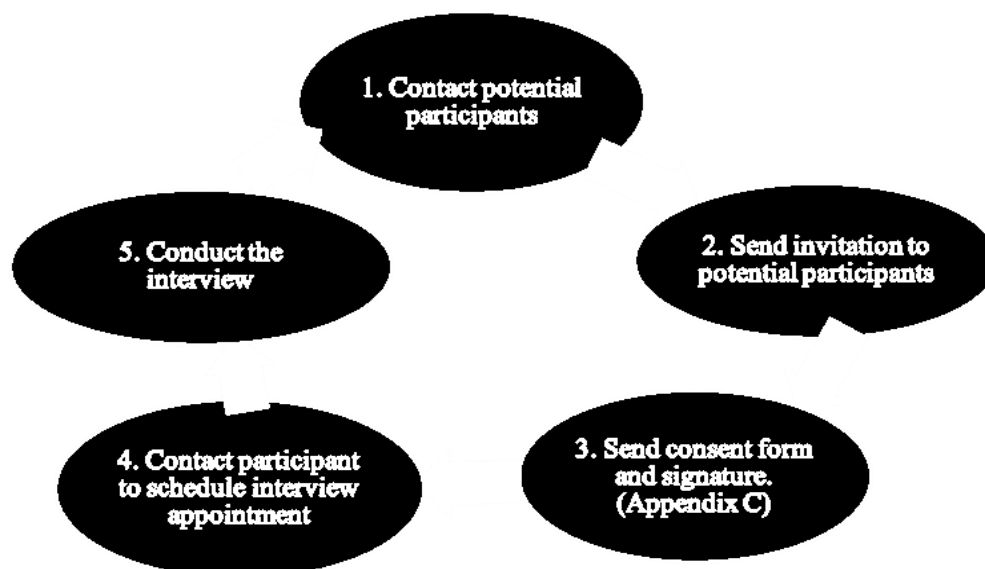
### **Pilot Study**

The pilot study consisted of a semistructured interview with two eligible participants. I conducted the pilot study after the oral defense of my proposal and the subsequence approval of IRB. Upon approval from Walden IRB permission to recruit participants, I commenced recruitment. I followed the planned interview protocol, see Appendix A, and used the interview questions, see Appendix B. The selected participants were expected to provide answers to all the interview questions. The outcome of the pilot study was used to determine any necessary changes to (a) the study approach, (b) interview protocol, (c) interview questions, or (d) data collection procedures before commencing the data collection. Thus, the pilot study was instrumental in helping me to be better prepared to conduct the actual interviews of the main research.

### **Procedures for Recruitment, Participation, and Data Collection**

The participants for this study comprised of nonprofit Christian church leaders from NYC, NY, USA. Noted above were the eight eligibility requirements; for example, leaders must have at least five years of experiences in their current position. The

participants varied in terms of their values and beliefs. To identify the population from which I could draw the purposeful sample, I searched the Gospel Coalition (TGC) website for Christian churches and religious leaders from NYC and identified potential participants. Also, I conducted an online search from yellowpages.com to find Christian churches and their leaders in the NYC area. I then initiated a telephone call or other personal contact, along with letter of permission (see Appendix C) to make initial contact with the senior leaders. I explained the intent of the study, confirmed eligibility, and obtained their permission to serve as participants. I shared a copy of the IRB approval letter with the participants. See Figure 4 for a diagram of the planned selection procedure for study participants.



*Figure 4.* Planned selection procedure for study participants.

Gaining access to the potential participant was crucial in conducting a study. I am expected to remain neutral and minimize the influence of personal bias or prior

knowledge during the interview process. The relationship in this study began by building trust with the participants via personal communication. To help further rapport, I presented myself as a learner and detail to the participants the reasons for their selection. I then explained my role as a researcher and assured them of complete confidentiality and anonymity during the research and in the collected data. I confirmed that participation in the study was voluntary. I informed the participants about the interview procedure and of the option to withdraw participation at any point without consequence. I did seek formal and signed participant consent before conducting each interview. These steps helped me gain face-to-face contact with the participants and secured their participation commitment.

Once I secured participants' willingness to participate, I sought their formal and signed consent for an estimated 30-60 minutes interview. I explained the interview protocol to each eligible participant, including interview recording, participation confidentiality, and data storage and usage. I provided a copy of the transcribed interview transcript to each participant to check accuracy and to assure clarity. I amended transcriptions as warranted.

For each interview, I was flexible and let each participant chose a quiet and private location. The study was limited to the geographical location of NYC to ensure that all the participants have experienced a similar economic and operational environment. Based on 2017 U.S. 1-year estimates (U.S. Census Bureau, 2017) the NYC boroughs have similar economic environment and a diverse population that includes

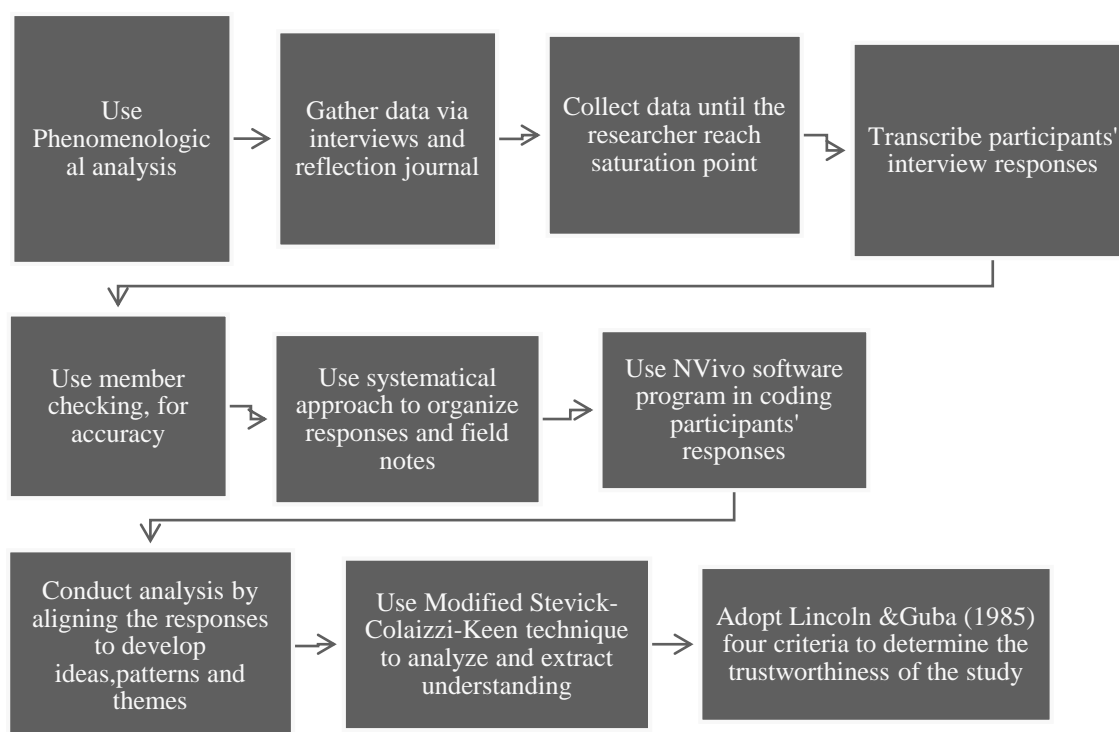
Asians, African, Whites, Hispanic, Latino, Europeans, Africans, and Black Americans. I scheduled the interview by considering each participant's availability and time. I restated the study purpose and the voluntary participation of the research. I encouraged participants to add detail and asked probing follow-up questions for clarification to enhance the detail-rich descriptions of their views.

### **Data Analysis Plan**

**Data organization technique.** In gathering the needed information, I utilized open-ended questions in a semistructured format to gain new understanding and ideas about the study phenomenon. I recorded all the interviews to verify participants' responses. I then transcribed the interview responses of each participant. The interviews data were used to develop ideas, patterns, and themes that connect with the research question. In qualitative studies, researchers explore patterns, themes, and groupings by arranging essential data (Green, Sinclair, & Tinson, 2016). Green et al. (2016) used coding to create patterns and themes that explored and identified factors that influence socially – responsible music consumption. In this study, I employed a coding system to analyze data.

Use of systematical data gathering is common in phenomenological studies, as suggested by Moustakas (2014). I used the systematical gathering to compile the experiences of participants. Developing a unique data coding system and organizing field notes played a critical role regarding enhancement and credibility of data. NVivo software is one of the most useful tools for academic study in analyzing qualitative data

(Habib et al., 2012). Habib et al. (2012) noted that the use of NVivo strengthened the validity and reliability of study outcomes. I used NVivo 12 software in analyzing and coding the data for this study to simplify, enhance, and increase the validity of the research. Below in Figure 5 is an exhibit of the data analysis plan for this study.



*Figure 5.* Diagram of the planned data analysis.

**Data analysis technique.** To achieve the purpose of the study, all data gathered focused on the research question: What are the lived experience reflections of nonprofit church leaders regarding how having innovation competency shaped organizational change outcomes? Following Moustakas' (1994) recommendations, a modified Stevick-Colaizzi-Keen's transcendental phenomenological technique of data analysis was used

rather than the Modified Van Kamm strategy. The transcendental phenomenological process employs epoche, phenomenological reduction, imaginative variation, and synthesis in analyzing the data (as cited in Moustakas, 1994).

The research goal was to bring new knowledge from participants' lived experiences and perspectives. The first step of the transcendental phenomenological process is to look at the phenomenon with a fresh eye and receptive outlook (Moustakas, 1994). Epoche enables the researcher to uncover understanding and emotions (Merriam, 2009; Moustakas, 1994). Epoche is the initial phase of the phenomenological reduction process. Epoche involves the researcher setting aside personal perspectives of the phenomenon to focus solely on those perspectives of the study participants (Moustakas, 1994). Epoche allows a researcher to derive new knowledge free of any influence. Identifying the researcher's experiences is vital to maintaining a strategic distance from judgments and biases throughout the study (Merriam, 2009; Moustakas, 1994). To this end, I recorded precisely and exclusively the views of study participants.

The second step of the transcendental phenomenological process is the reduction stage. A transcendental phenomenological reduction is utilized after epoche to depict the substance of the phenomenon (Moustakas, 1994). Moustakas (1994) called this step transcendental because "the researcher has to move beyond every day to the pure ego in which everything is perceived freshly, as if for the first time" (p. 34). In response to the interview questions, the data gathered incorporates the perceptions and lived experiences of study participants about the phenomenon. In this stage, I considered the data with an

open mind and different perspective to identify units of meaning and segmentation. The four stages for this step include (a) bracketing, (b) horizontalizing, (c) clustering the horizon into themes, and (d) organizing the horizons and ideas into a coherent textual description of the phenomenon (Moustakas, 1994).

The third step of the transcendental phenomenological process involves imaginative variation, which is utilized to derive a structural description of participants experiences (Moustakas, 1994). Imaginative variation is a phenomenological analysis process that depends entirely on researcher imagination instead of experimental information. Moustakas (1994) explained that the “structural description involves conscious acts of thinking and judging, imagining and recollecting, to arrive at core structural meanings” (p. 79). The imagination process expects to remove needless descriptions by uncovering a probable meaning that reflects the themes pertinent to participants’ experiences.

The fourth step of the transcendental phenomenological process includes making a synthesis of the textual description and structural descriptions Moustakas (1994). Derived from participants lived experience accounts, the synthesis is a distillation of the shared commonalities. The synthesis of the data is then contextualized by location, time peculiarities, and viewpoints of the researcher and participants (Moustakas, 1994). The textual description includes descriptors of *what* and structural description includes descriptors of *how* to convey a combined textual composite description of participants’ experiences.

**Data analysis main steps.** The four main stages of Moustakas's (1994) data analysis was used. First, I strived to put aside my prejudgments, inclinations, and previously established inclinations. I focused on what was shared regarding how the innovation competency of nonprofit Christian church leaders in NYC influenced or shaped organizational change outcomes.

Second, I transcribed participants' interviews precisely and audit them all by assessing the lived experience accounts about innovation competency and its impact on organizational change results. I bracketed out my own potential bias. I carefully read the transcripts one by one. I then selected the important articulations concerning participants' depictions of their lived experiences and perceptions. Using NVivo, I highlighted the relevant accounts, then categorize the accounts by codes, and then clustering the codes in themes and sub-themes. The themes comprised pertinent accounts of participants' experiences. The themes were conveyed in words or short sentences. These important accounts and themes were the textual depictions of participants' experiences.

Third, I reviewed the transcripts again to carefully confirm that members' statements of their lived experiences and perspectives were mirrored and comprehended. The transcript review helped me remove needless descriptions. Then, I completed structural descriptions of the elements that reflected the experiences of participants.

Fourth, I synthesized step two textural and three structural descriptions of participants' shared experiences and perceptions. I integrated participants' experiences by summarizing each concept into headings and sub-headings. Having combined the textual



and structural descriptions into a composite description represented the group's lived experience at its essence.

### **Issues of Trustworthiness**

#### **Credibility**

Study credibility indicates the level in which the outcome of the study exactly represents the participants' views (Moon, Brewer, Januchowski-Hartley, Adams, & Blackman, 2016). Marshall and Rossman (2014) recognized member checking as the means to confirm credibility and believability of qualitative research. To help ensure content accuracy and as a member checking step, I email individual interview transcripts to the given participant. Noble, Smith, and Joanna (2015) asserted that thorough documentation of the research process, a reflection of data analysis, and transparency of the researcher could foster credibility in qualitative research. I journal activities with each participant, which includes biases before and during the interview procedure. To help ensure study credibility and data validity, I kept detailed researcher notes regarding each interview and the data analysis process.

#### **Transferability**

Transferability signifies the level at which the study outcomes can be useful to different frameworks, including future research (Marshall & Rossman, 2014). The utilization of purposeful sampling should help me recruit informants with critical knowledge about the phenomenon. One means to support transferability of the study is to utilize full descriptions of all research steps taken. Details regarding the research

methods, participants' selection, data collection, and analysis were critical to establishing transferability (Marshall & Rossman, 2014). I employed the practice of full method and means descriptions and recorded semistructured interviews to enhance the validity of my methodology.

### **Dependability**

Research dependability addresses validity and focuses on the consistency of the study, which includes components of time, researcher, data collection, and analysis techniques (Marshall & Rossman, 2014). To assure study dependability, (a) the participants' depiction of their experiences were cross-checked and verified by making inquiries amid the interviews; (b) cross-checking the interview transcriptions; (c) and (d) confirmed themes were reasonably established from numerous points of view. Likewise, the dependability of the discoveries was improved by utilizing a voice recorder and accurate transcription of participants' interviews.

### **Confirmability**

Confirmability concerns the capacity of others to validate the study outcomes (Marshall and Rossman (2014). To help achieve confirmability in this study, I applied (a) reflexive journal practice, (b) transcriptions, (c) member checking of transcriptions, and (d) detailed research process documentation for reviewers to follow. Providing nonattributed, direct quotations from participants when sharing the analysis could strengthen confirmability. Through these steps, study conformability was enhanced and ensured.

## **Ethical Procedure**

Participants must be protected on topics that relate to human affairs (Yin, 2014). My duty as a researcher was to ensure confidentiality. I must act ethically and with integrity, keep participant informed, and gain informed consent prior to each interview. I protected each participant's information to ensure safety and security. Participation was voluntary, and withdrawal from the study at any time was without consequence. To assure privacy, each participant selected their interview location. I kept all identities anonymous by replacing participant's names, and named of FBO, with a code in the transcripts.

To ensure understanding, I explained the study aim and interview procedures to each participant. To authenticate willingness to participate in the research, I gave each participant a consent form. I informed the participants that they might voice any concern or end the interview without consequence if they wish to withdraw from the study. I did not use the participant's real name in the transcript or the study. I would keep all data in a locked cabinet in my home office for five years, from the date that Walden University approves my study. I would then shred all paper documents and destroy all electronic copies of interview recordings and transcripts. I have completed the National Institute of Health (NIH) human research protections training (see Appendix D). I obtained ethical clearance from Walden University IRB before commencing with recruiting participants for the research steps.

## Summary

Chapter 3 has described the method of inquiry and the design for this study. The purpose of this qualitative phenomenological study was to explore the lived experience of nonprofit church leaders to better understand how having innovation competency shaped organizational change results. Innovation has surfaced in the practice of nonprofit leadership, but little or no in-depth study exists about the phenomenon in nonprofit Christian church leaders in NYC, NY, USA.

The exploratory purpose dictated using a qualitative method when collecting the lived-experiences reflection data from nonprofit church leaders. The exploration of participants' lived-experience reflections narrowed the research design to transcendental phenomenology. The primary data collection instruments for the study were interviews, with the supplement of a reflective journal. I used purposeful sampling with inclusive criteria to identify potential participants. This study consisted of 14 interviews and generated enough data to reach the needed level of saturation. Data were coded, and the NVivo software was utilized when analyzing the data and distilling themes. A Modified Stevick-Colaizzi-Keen phenomenology data analysis model was used to analyze the data. Member checking, reflective journal, and peer-reviewing were used to support validation. Participant confidentiality and security followed appropriate ethical procedures for trustworthiness.

## Chapter 4: Results

### **Introduction**

The purpose of this qualitative phenomenological study was to explore the lived experiences of nonprofit church leaders to understand how innovation competency shaped organizational performance outcomes. The RQ was: What are the lived experience reflections of nonprofit church leaders regarding how innovation competency shaped organizational change outcomes? The target population was Christian church leaders from NYC. The primary data collection instrument for the study was semistructured interviews supplemented by a reflective journal. The data that resulted from guiding questions with 14 participants revealed information regarding the relevance of innovation competency in terms of managing change in FBOs. Chapter 4 includes the pilot study, setting, demographics, data collection, data analysis, evidence of the trustworthiness of data, and data results.

### **Pilot Study**

After the IRB approved my research proposal, two participants outside of the projected sample participated in the pilot study. According to Simon (2011), the rationale for conducting a pilot study is to test the quality of the interview protocol and identify if the proper methods involving proposed interview methods took place as initially planned before proceeding to the main study. The pilot study consisted of two church leaders who had varied innovation experiences and professional backgrounds. One participant was male and one was female. The male was 57 years old with 12 years of experience and the

female was 48 years old with 9 years of experience. Both participants were senior church leaders in their organizations. The conclusion of the pilot study confirmed that all eight interview questions were reasonable and applicable to the lived experiences of Christian church leaders regarding innovation competency and managing change for effective organizational performance. The pilot study was essential to devise the interview protocol and elucidate new insights into the questions.

### **Setting**

Interviews with participants took place in their workplace at their request. All meetings took place in their offices, which were located on the same premises as their organizations. The privacy and confidentiality of the participants were ensured.

### **Participant Demographics**

At the time of data collection, I created a profile summary of each participant. The profiles acted as a guide for review of further results. The range of years of leadership for participants were between 6 and 30 years. The findings indicated that male and female Christian church leaders in NYC have similar experiences and challenges regarding innovation competency. Both male and female participants showed their abilities to manage change for effective organizational performance. The profiles include participant age, years of leadership, education, and other pertinent information that may be beneficial to this study and results. Table 1 provides a summary of participants' demographic information.

Table 1

*Demographic Profile of Participants*

Participant	Age	Gender	Level of education	Year of experience	Field of work
P1	45	Male	Bachelor	7	Head Pastor
P2	55	female	Masters	11	Senior leader
P3	43	Male	Bachelor	10	Lady Pastor
P4	35	female	Diploma/Certificate	6	Youth Pastor
P5	59	Male	Bachelor	20	General Overseer
P6	49	Male	Bachelor/ Leadership training	8	Head Pastor
P7	65	Male	Post-Graduate	30	General Overseer
P8	40	female	HS Diploma/ leadership training certificate	7	Church leader
P9	54	Male	Medical Doctor	20	Head Pastor
P10	50	Male	Masters	12	Senior Leader
P11	45	female	Bachelor	10	Lady Pastor
P12	38	Male	Masters	8	Senior leader
P13	44	Female	Masters	9	Senior leader
P14	42	Female	Bachelor	6	Church leader

**Data Collection**

Fourteen participants answered the interview questions out of the 16 in the original plan. Interviews stopped after the 14th participant because saturation occurred during the 11th interview session; at that point, interviews were no longer required, as successive participants were saying what preceding interviewees already said. Gentles et al. (2015) noted that the aim of research interview is to obtain enough data appropriate for the study from an adequate number of diverse individuals. Interviewees were top leaders of nonprofit Christian churches who personally used innovation competency.

Some unusual circumstance occurred; one of the research participants traveled out of State for a program and had to cancel the interview. Two participants rescheduled their interview dates. I used a reflective journal to record and account for any related feelings, opinions, and experiences (see Appendix D). I maintained field notes in order to journal about participants' interviews (see Appendix G). Also, I used probe and follow-up questions to clarify participants' views. I sent copies of complete verbatim transcriptions of interviews to each participant by mail or in-person depending on the preference of the participant (see Appendix H). These processes involved member checking of transcriptions for accuracy and trustworthiness of the study.

### **Data Analysis**

The modified Stevick-Colaizzi-Keen method was used to conduct data analysis. First, I did put aside prejudgments and previously established inclinations( see Appendix C), which is the epoche part of the analysis. Epoche, or bracketing was the part I put aside any experiences about the study topic and grasp a fresh viewpoint on the study topic from participants.

Second is the reduction stage of data analysis. At this stage, I transcribed participants' interviews precisely and audited them all by assessing lived experience accounts regarding innovation competency and its impact on organizational change results. I bracketed out my own potential bias ( see Appendix C). I carefully read the transcripts one by one. I then selected important information concerning participants' lived experiences and perceptions. Using NVivo 12, I highlighted relevant accounts, then



categorized the accounts by codes, horizontalizing and then clustering the codes in subthemes and themes. The themes comprised pertinent accounts of participants' experiences. I conveyed the themes in words or short sentences. These important accounts and themes were textual depictions of participants' experiences.

Third, I reviewed the transcripts again to carefully confirm that members' statements of their lived experiences and perspectives were correctly comprehended. Then, I completed structural descriptions of experiences of participants. Fourth, I synthesized textural and structural descriptions of participants' shared experiences and perceptions. I integrated participants' experiences by summarizing concepts into headings.

### **Exploration Process via NVivo 12**

The process involved the identification of participant thought directions through their verbiage. Data loading was the first step to the exploration in which participant responses constituted the input data while NVivo12 constituted the receptacle. Knowing the investigative steps ahead of the data operation was critical to the success of the process and integrity of each activity in the investigation (Paton, 2015).

The computerization of this process involved gathering and compiling participant interview data sorting and assembling based on similarities and dissimilarities, and processing for core content, inliers, and outliers. After that initial activity, the results are set aside to rerun the process. Contrary to common occurrence, the second run produced a result like the initial run. The process helped to confirm the integrity of both data and

process as well as the identification of participants' ideas exploration. To explore the verbiage, NVivo12 served in charting the entire data to pull out the core content, inliers, and outliers in the data. This output became an essential element in confirming study alignment with the university and program requirements in research. In qualitative research, participant response tone, facial cues, body language, excitement or otherwise, and other elements factor into the interpretive activity to determine a match between the words and actions. Meanings become available through circumscribing the above components.

The verbiage exploration gave rise to theme identification by confirming what the participants said the most through the continuum to what the participants said the least. This exploration activity lends credence to the importance of noticing saturation when it begins to occur. Running a query on each participant's response revealed new information coming from the participants until the queries towards the end began to show at what point participant responses were virtually verbatim. Figure 6 is a word cloud that revealed what the participants talked about the most. The integrity of the data, as well as the process, became even clearer from the fact that the participants had their lived experiences without the interference of one another.



## **Emerging Themes**

Participants probably had different types and levels of education; therefore, their responses to the questions did not follow the same sequence. The participants eventually said similar things. Habib et al. (2012) noted that use of NVivo strengthened the validity and reliability of study outcomes. I used NVivo software in analyzing and coding the data for this study to simplify, enhance, and increase the validity of the research. With the use of NVivo12, the major points were easy to identify, although some points were rather obscure than others. Through sequencing the major points, following them, testing them with the topic, problem statement, purpose statement, conceptual framework, and research question, and extracting meanings, the themes began to emerge.

The divergence in participants' comments eventually gave way to the overall harvesting of themes binding all the participants together. Of critical importance was the follow-up questions that helped to pull out things that many participants glossed over unintentionally. Such probes during and follow-up sessions were contributory to rich data. The emerge themes are: the fate of organizational culture in change management, the place of spirituality in alternate evangelism, the role of stakeholder influence during transition, innovation learning curve towards competency, change management with uncertainties, God's standards when involving modern youth, the role of technology in youth evangelization, leader-member collaboration in church, growing innovation competency through experience, and people as an interest group factor.

Table 2

*Critical Sub-Theme Elements*

Tier	Factors	Frequency	Relativity	Percentages
	Organization	153	>50	2.41%
	Church	117	>50	0.92%
	People	111	>50	0.87%
	Innovation	78	>50	1.02%
	Change	96	>50	0.76%
	God	102	>50	0.40%
	Competency	76	>50	1.00%
	Leader	71	>50	0.56%
	Experience	53	>50	0.43%
	Members	47	>50	0.70%

The precursor factors leading up to the emergence of themes are in tiers. Tier systems often follow sequential upward or downward trends. The direction of the tier elements in this data analysis process defied uniformity. In using the word frequency premise, some Tier 2 elements should be in Tier 1. Some Tier 3 elements should be in Tier 2. However, the meanings participants convey in their responses contributed to the mix-up of tier elements. Therefore, the sense-making process shifted from the word frequency domain to participant response content domain. Determining the algorithm behind the mix-up will require a separate research study. Since the high-frequency factors are more in number, the need to pursue further understanding of the contra-directional algorithm ceased to exist. Using the standard uniformity and alliance threshold of 50, only one factor (Members) fell below the threshold. Therefore, the factor, Members, may

constitute an outlier, although it scored enough to form part of the data elements in understanding the overall meaning of participant responses.

The sub-theme elements that are contributing to participant meanings are those with scores between 70 and 100. The elements higher than 100 are factors participants harped on to convey their lived experiences in innovation competency. The participants provided answers to the specific interview questions. With the above understanding, deployment of the requisite data analysis method became necessary. The modified Stevick-Colaizzi-Keen's method served in the process. To implement the method, the requisite manuscripts for the process were the methodology section of the study and the compilation of participant response data. The integrity of the study at this stage would depend on accuracy. Therefore, the participants had the opportunity to confirm the transcriptions conveyed in the response transcriptions.

Accuracy check was also necessary to make sure the participants agreed with the data the interviewer captured. This accuracy check process preceded interpretations. Interpretations conveyed the meanings. Participant confirmation of transcriptions heralded the assemble-dissemble process. Use of systematic data gathering is common in phenomenological studies, as Moustakas (2014) suggested. And having ensured the entrenchment integrity, process credibility became possible. At this point, the operationalization of data commenced. At that point, factors and other elements began to be visible in the analysis process. The diverse functionality resources within NVivo12 helped to ensure quality at every stage, along with frequent reference to the manuscripts.

While conducting the analysis, I confined similarities into a cluster. Dissimilarities served as query items to investigate further or re-input the elements for a repeat of the analysis process. Thus, the assemble-process-dissemble-re-assemble process became seamless and repetitious, while abnormal trends move to a designated receptacle.

### **Evidence of Trustworthiness**

#### **Credibility**

I email individual interview transcript to the given participant for member checking to confirmed credibility and believability of qualitative research. I journal and bracketed activities with participants, which included biases before and during the interview procedure. I kept detail researcher notes regarding each interview and the data analysis process.

#### **Transferability**

Transferability signifies the level at which the study outcomes can be useful to different frameworks, including future research (Marshall & Rossman, 2014). By providing details information about church leaders' used of innovation competency and change management, such as the emulation of learning as a lifestyle to become proactive, the involvement of young people, and collaborative work among leaders and stakeholders, other institutions can find similarities. Though I cannot prove the research findings can apply to all populations, I can provide the experiences and viewpoints of this population of church leaders, along with detailed information for organizational used as a leadership training manual. Through careful execution of the study methodology, I

increased the transferability of the results so that others may envision how similar aspects may be applicable in FBOs or NPOs settings (Patton, 2015). Additionally, I provided the coding efforts and data findings to help show how I concluded the study

### **Dependability**

To assure study dependability, (a) the participants' depiction of their experiences were cross-checked and verified by making inquiries amid the interviews; (b) cross-checking the interview transcriptions; and ; (c) reasonably confirmed themes from numerous points of view. Likewise, the utilization of voice recorder and accurate transcription of participants' interviews improved dependability.

### **Confirmability**

I applied (a) reflexive journal practice, (b) transcriptions, (c) member checking of transcriptions, and (d) detailed research process documentation for reviewers to follow. Providing non-attributed, direct quotations from participants when sharing the analysis and interpretation strengthen confirmability.

## **Results**

In a phenomenological study, the researcher centers on what the participant experiences and seeks to describe and clarify the meanings of these experiences (Rudestam & Newton, 2015). In this study, I attained an understanding of what the participants experienced and how their experiences were developed. Therefore, themes emerged from the collected data that aligned with the following research question: The RQ was: What are the lived experience reflections of nonprofit church leaders regarding



how innovation competency shaped organizational change outcomes? In qualitative studies, researchers explore patterns, themes, and groupings by arranging essential data (Green et al., 2016). Theme search activity involved querying the themes to ascertain conformity with the study topic, problem statement, purpose statement, conceptual framework, and RQ. The emerging themes included the fate of organizational culture in change management, the place of spirituality in alternate evangelism, the role of stakeholder influence during transition, innovation learning curve towards competency, change management with uncertainties, God's standards when involving modern youth, the role of technology in youth evangelization, leader-member collaboration in church, growing innovation competency through experience, and people as an interest group factor. The themes became confirmable through the sub-theme factors NVivo12 revealed in the word trees.



Figure 7. Organizational change climate.

Leaders of an organization entrench a paradigm that circumscribes the organization's activities. In that vein, individuals playing diverse roles in an organization bring their respective mentalities to bear on the organizational tasks. Before a change occurs within an organization, the change agents manifest in different ways; some are human interface and others materially interfaced. With the interaction of the above two phenomena, the climate of the organization is either pro-change or anti-change. Figure 7 reveals the conceptual associations to organization during change. The subject site of the figure brings out the elements that promote or counter organizational change while the

object side shows the nature of a change that could come to an organization. With a pertinent use frequency of 153, participants convey with the subject and object that the organization might gain or lose when change occurs in the organization.

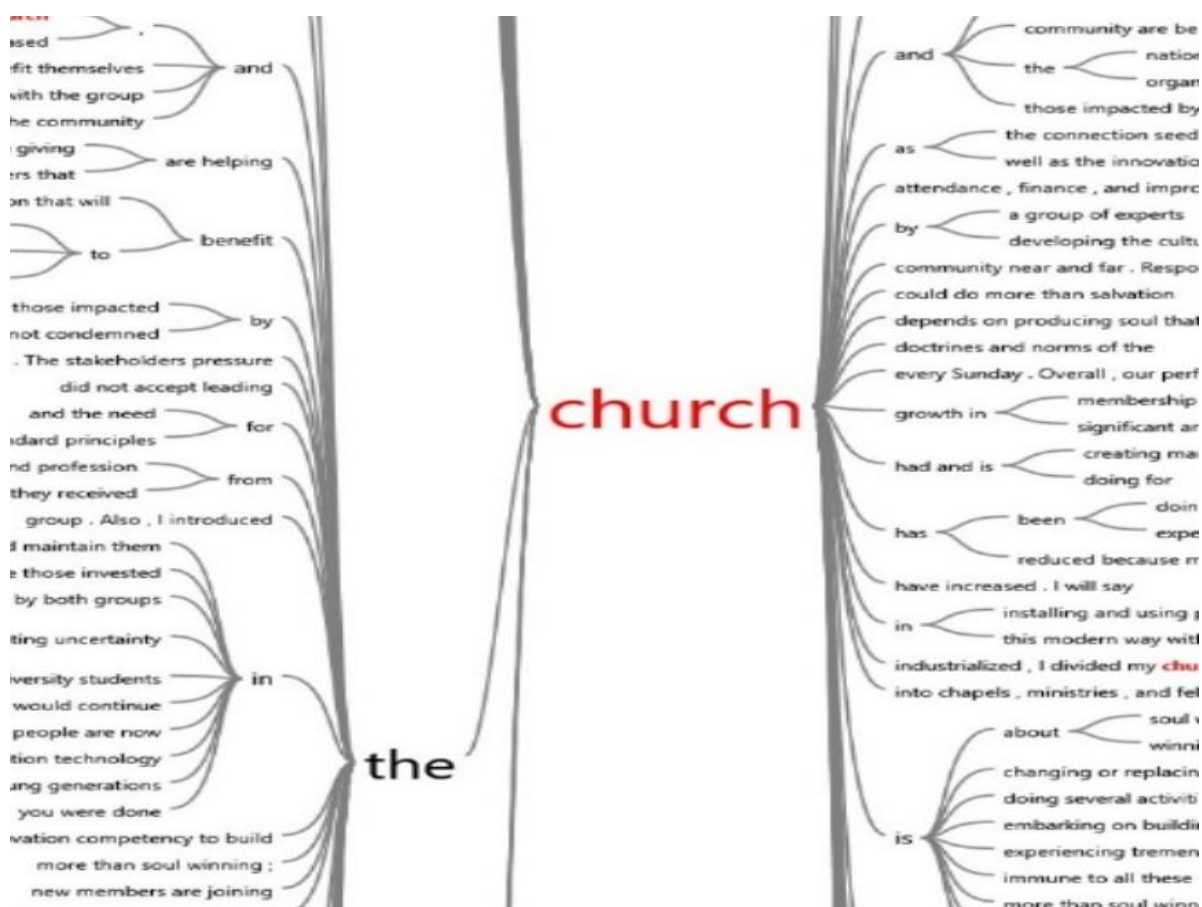


Figure 8. Spirituality and socio-cultural ramifications of change

Church is the representation of God and spirituality. When a church organization embarks on a business that is contrary to known church premises, the church faces uncertainties. The attendees could become disloyal. Some leaders could doubt the efficacy of the new activity or direction. The church could dangle between continuing with its standard principles or dabbling into new terrains. The uncertainties associated

with such adventures warrant a critical look, especially if the church is involved in several activities. The activities might be within the church, community, or elsewhere; this is in the understanding that the Bible commands adherents to spread the good news from the local communities to the global spaces. Figure 8 reveals the socio-cultural positioning of the church and how church activities might favorably or adversely affect the immediate communities. For the church to conduct activities, the organization must be in the hands of capable leadership. The church should organize programs and staff the programs with volunteers from within and outside the organization. The church programs must be carefully thought out because of the ramifications of anything a church embarks.

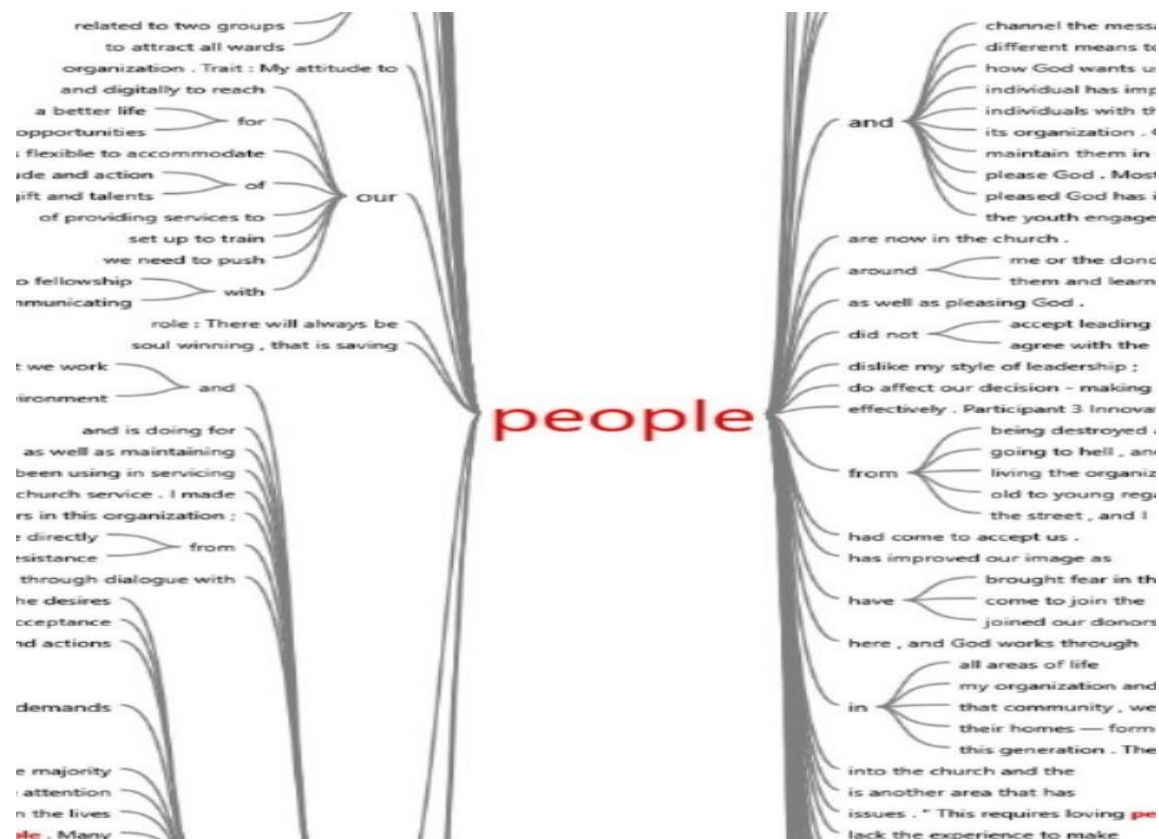


Figure 9. People factor in church management

A church relies on people for everything it does. The leaders are people. The members are people. The visitors are people. The fans are on the Internet. Because the church cannot do anything without people, it becomes critical to determine the exact people to fit applicable roles. The church benefits internally and externally when people demonstrate loyalty. Consequently, the loose term people encompasses individuals, members of the church, corporate entities, interest groups, government functionaries who interact with the church. In a digital conversion environment, the church's people become co-learners of technology. The people join the leaders to move the organization in the direction necessary for growth in the new age. The members become part of a larger family. The people facilitating the diverse activities are as important as the leadership, especially when the leadership must rely on skills people do not already do not yet have. The people constitute stakeholders, whether they are in the local communities or elsewhere. Figure 9 is like Figure 8 in respect of extreme subject and object activity surrounding the people factor. Meaning, the church interacts with people in all its activities.

Furthermore, the people factor conveys the grouping within which influencers exude their power on the organization. Stakeholders are individuals who show interest in the growth and development of the church. Such individuals can readily pinpoint to the church organization where flaws might be in the transition program.

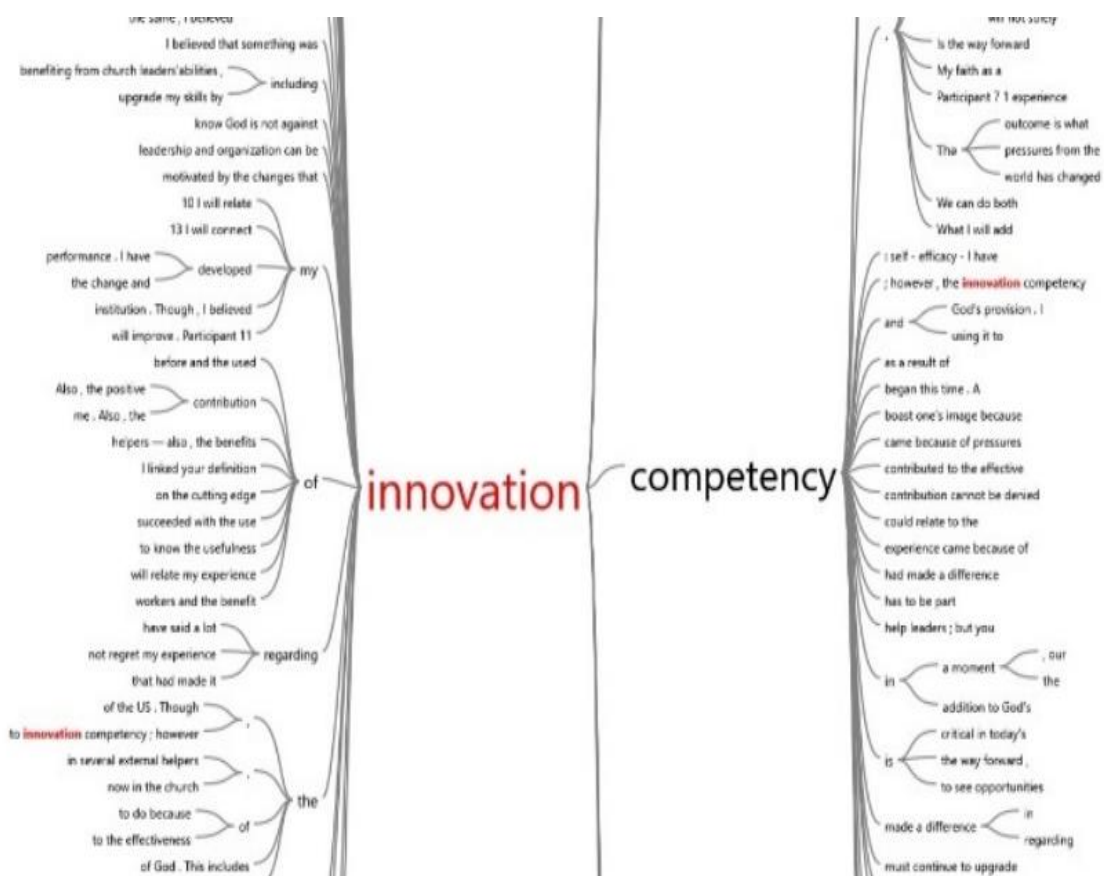


Figure 10. Financial factor of leaders’ innovation competency

The requisite knowledge for deploying innovation to an organizational system should reside in a person or pilot group. This study was interested in the competency needed for innovation to take place in a nonprofit church; the lived experiences of a church leader was central to that quest. Though the use frequency was 76, the word tree addressed the core of the study. Competency in handling innovation was in association with competency in leadership. With such competency, leadership improvement is possible, and the actualization of innovation would be a reality. When innovation is only about change, that innovation would be a mirage because a human element is necessary

to activate the innovation act. Furthermore, an innovator must achieve competency in the field of the specific innovation. Therefore, organizational leadership requires multiple levels of knowledge and exposure. Figure 10 shows that subject and object elements revealing the need for finances. Again, innovation competency was rather practical than theoretical. Not only should a leader acquire the requisite knowledge, but such a leader should also have enough experience to put the innovation to use.

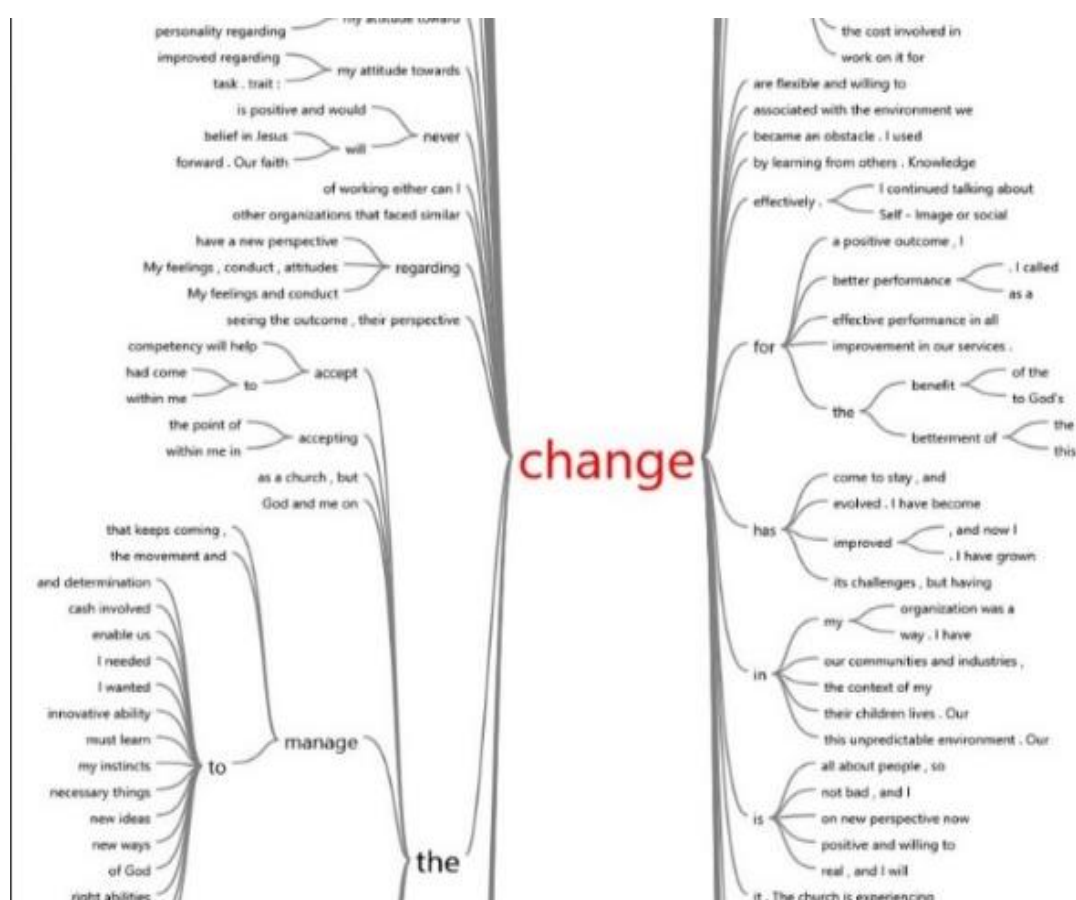
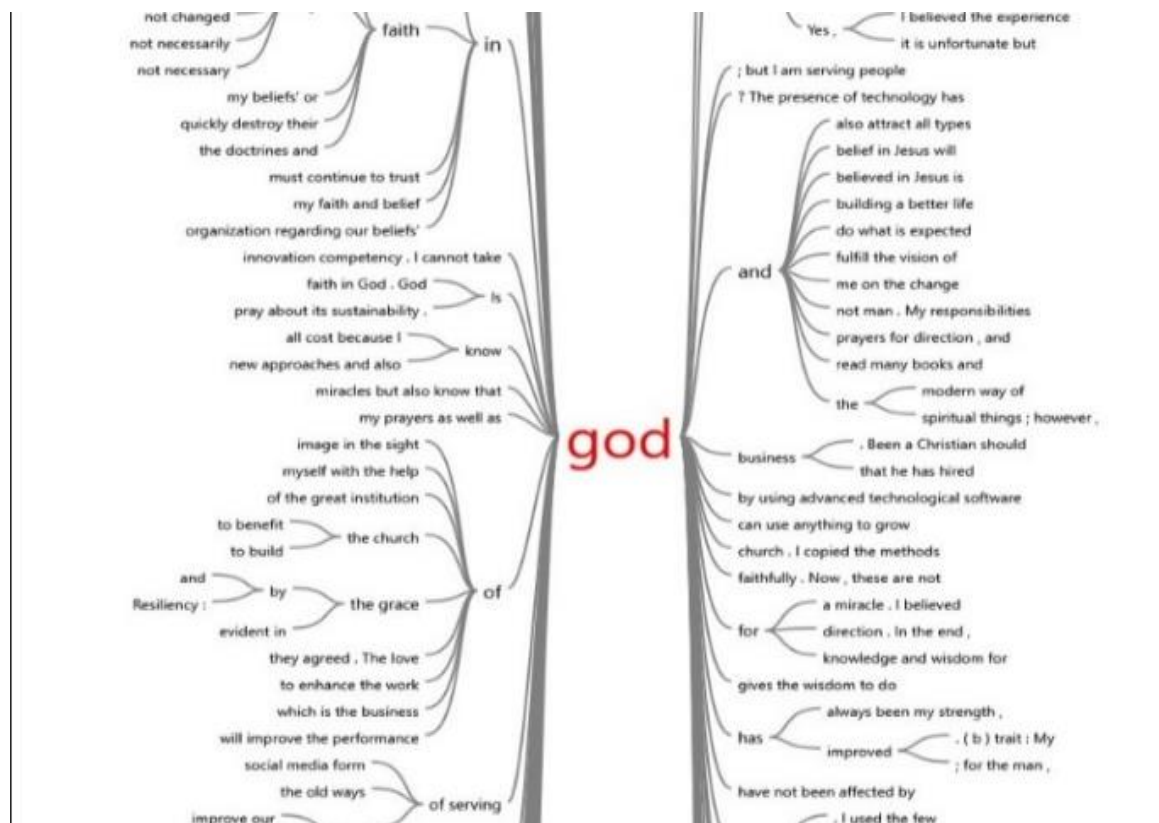


Figure 11. Uncertainties involving change process in church.

Change is a phenomenon that requires acceptance and surrender. The attitude of human variables to change must be positive for a change process to be hitch-free. When

change is smooth, the outcomes are beneficial to all stakeholders. Therefore, initiators and observers of change must be resilient and willing to contribute to the change consciously. The use frequency of 96 places this factor within the boundaries of the critical elements in innovation implementation. The subjects and objects of change in the word tree reveal that a changing environment affects the personality, strength, predictability, transparency, dissention potential, and evolution of the organization changing. Figure 11 has multiple-layered subjects and objects, which emphasizes the nuances of change in a nonprofit church. The issue of leader lived experiences in the face of change is strewn all over the change canvas.





*Figure 12.* Emphasizing God factor in church change management.

Achieving requisite competency in the process of implementing innovation creates a push-pull situation in a non-profit church. At a time when a church should be evangelizing the community, nation, and world, individuals could be busy in a struggle to find a middle ground in implementing innovation. The God factor, therefore, depicts the spirituality component of the church. Figure 12 shows the subject and object elements dealing with doctrine, uncertainties, organization, spirituality, evangelism, contradictions, faith, finances, service to God, choosing between God and modern technology, expansionism, congregants, spiritual motivation, worship, and dependence on God. The use frequency of 102 shows extensive consideration went into the spiritual component. The lived experiences of non-profit church leaders at the time of innovation include rifts with dissenting parishioners, analog-minded loyalists, and highly spiritual worshippers. The struggle to keep the God factor paramount was visible from the participant response data.

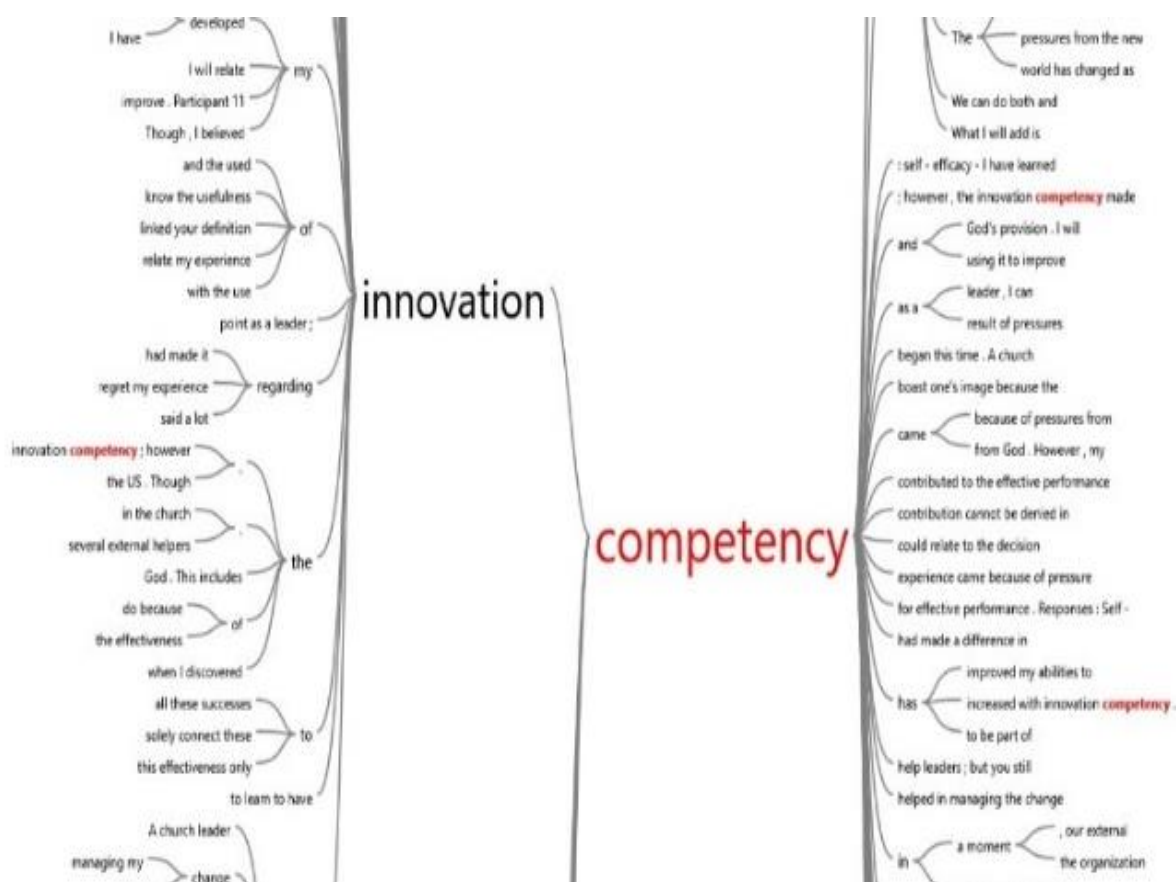


Figure 13. Technology and leaders' innovation competency

Leaders at nonprofit churches regard innovation as synonymous with the youth. This paradoxical sensemaking arose from the pioneering role of the youth in technology deployment for church services across all the participating churches. The leaders of the churches confessed that a leader in such an environment must possess the requisite experience to manage youth overthrow of the evangelization activity of the church. Figure 13 reveals a connection with several associated sub-theme factors, some of which are evident in other sets of factors. The interconnectedness of these sub-theme factors increasingly manifested as the analysis continued. The power of these factors became

more intense because of the centrality of technology in the evangelization activities of the participating nonprofit churches. Beyond that fact of centrality, the lived experiences of the leaders, the uncertainties surrounding the conversion activities from analog to digital mindset, and the sheer determination a leader needed to overcome innovation challenges and become competent, versus the demands of the youth to go digital, all contributed to the uniqueness of Figure 8 subject and object phenomena.

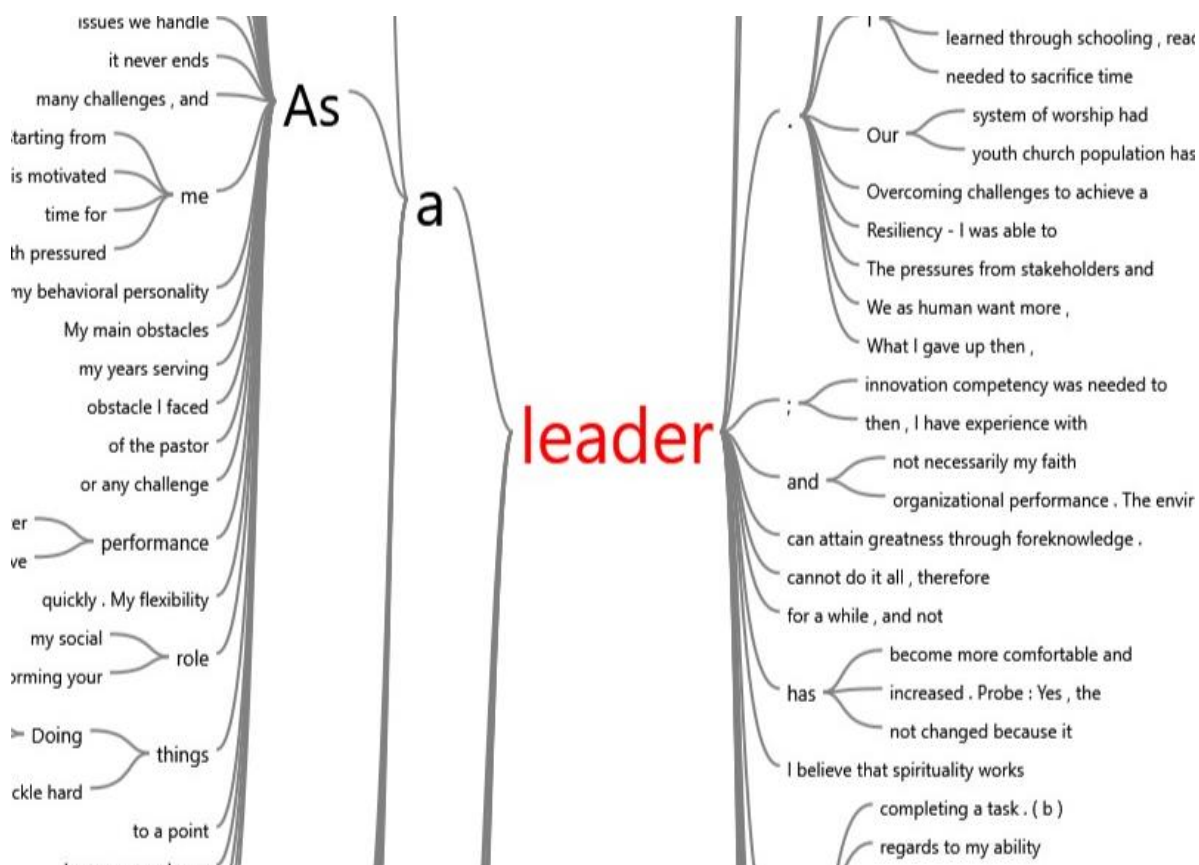


Figure 14. Leaders’ experiences.

Interactions between organizational leaders and members are a standard occurrence. Nonprofit churches undergoing changes to convert from analog to digital

mode become major burdens on the shoulders of their respective leaders. The leaders see themselves as humans. They confess to undiluted followership of Jesus Christ. They invest enormous time and resources to the conversion implementation. The church leaders maintain a positive attitude with the willingness to learn from any source of pertinent knowledge. The leader is the interface for donor interaction. The success or failure of the church organization ascribed to the leader's disposition of lack thereof. The leader is in the center of the innovation activity expectedly demonstrating the capacity to understand the nuances of conversion to the digital mode. Consequently, the leader must be competent to handle the human and material aspects of the conversion project. Innovation competency thus revolves around the leader. As leaders of a religion, followers are often dependent on actions emanating from the leaders. Figure 14 shows that in actions pertaining to converting from analog to digital operations, a leader must be competent, experienced, and ready to act when situations arise. The leaders must pay attention to the subject, and object antecedents that reveal social antecedents. Religious observances are not negotiable as the leader's main purpose within the church organization. Additionally, the leader must make decisions that are unrelated to spiritual matters. The different spiritual roles in the Bible fall on the shoulders of the pastor. The pastor wants the organization to survive tough times, grow, and succeed. As the pastor of the church, the organizational leadership rests on his shoulders. In the context of converting from analog to digital operations, the leader must demonstrate experience on

the projects. Leaders and members need each other in every activity pertaining to going digital.

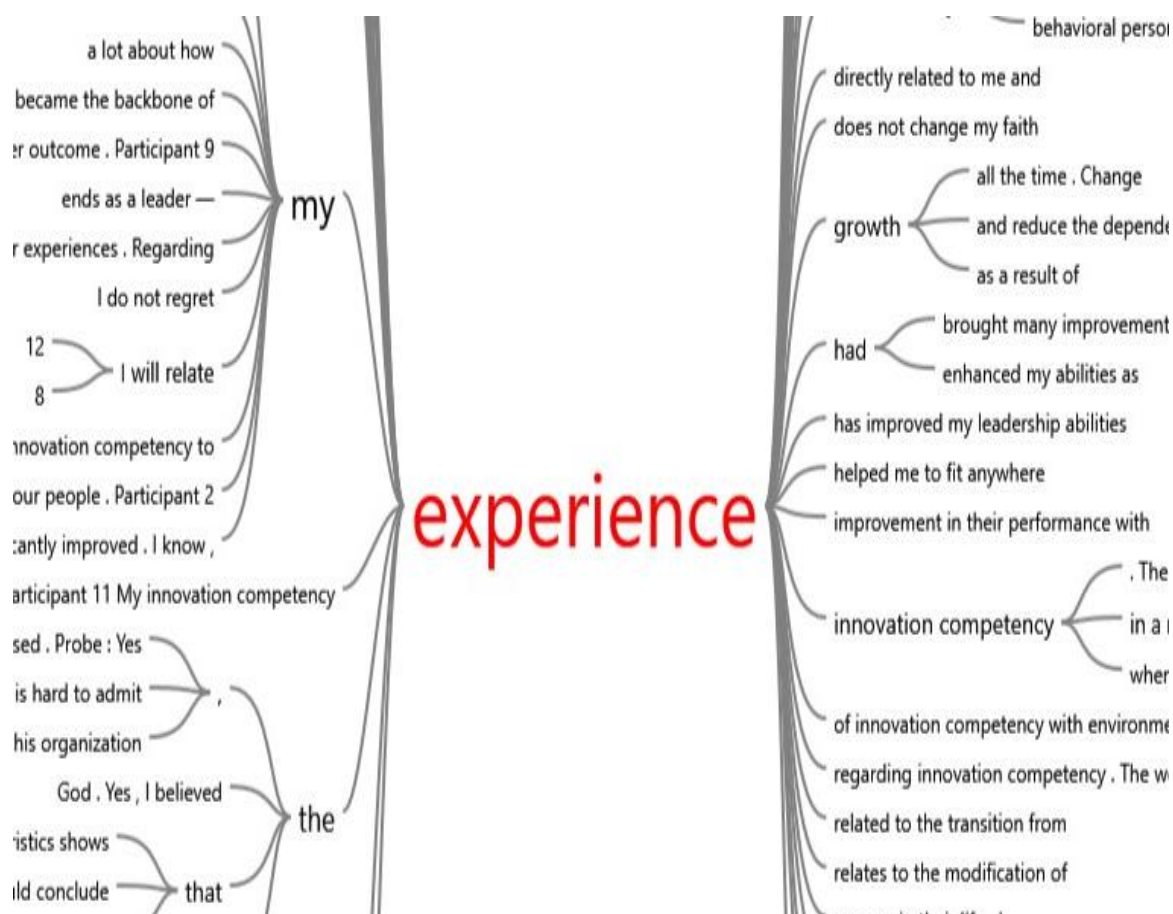


Figure 15. Leaders' experience and change management.

Innovation competency arises from the investment of resources. Training is one of such resources. The nonprofit church leader needs experience to effectively carry out the conversion and sustenance of technology in the church. However, the experience may only come from a step-wise pursuit of excellence. When a non-profit church leader receives training, such a leader will have enough information to prosecute digital conversion projects in the church. Information is a resource. In the step-wise pursuit of

experience, the pieces of information already gathered will combine to a knowledge bloc serving as the fountain from which the church leader executes innovative projects in church operation. Therefore, knowledge is the backbone needed for implementation. The outcome is the acquisition of experience.

Experience is the incremental virtue building up in the leader because of continuous interaction with the conversion process. The interaction process subsists in the step-wise, carrying out the tasks required. The more the leader strengthens the technological aspects of church operation, the more experienced the leader becomes. The subjects and objects in Figure 15 consist of the church leaders experience and what happens when they become experienced in technology adaption. Being experienced means possessing innovation competency. With the requisite experience, ministry expansion becomes possible.

The leader's personality gets a boost because of the resultant positive behavioral personality. Improvements begin to occur on all fronts of the ministry. Members of the organization become more loyal than they hitherto were. Continuous learning brings about continuous improvement in church operations, and, the youth interface with technological innovations. Sustainability of church business becomes realizable. Because of experience, the church leader becomes more patient and tolerant than before. Experience helps to avert pressures coming from multiple sources such as government, members, neighbors, and community.

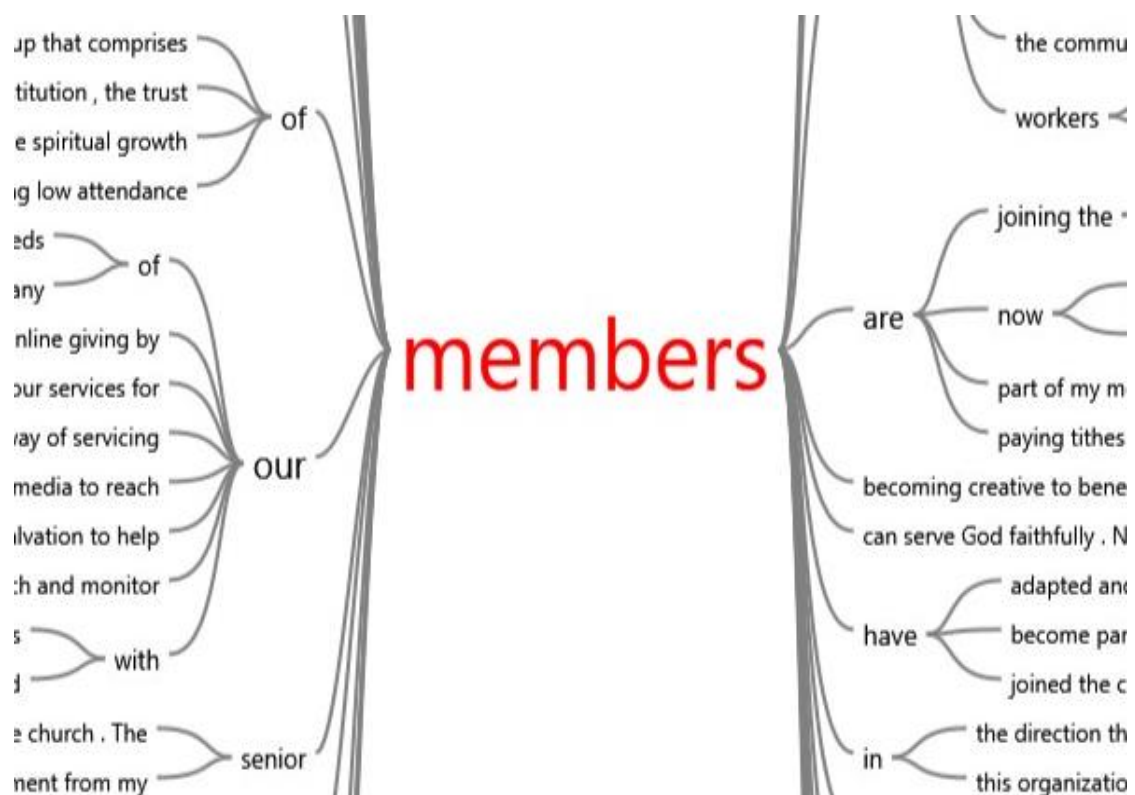


Figure 16. Members influence during change management.

The nonprofit church organization does not operate in isolation. The church is not a building. The church is a corporate entity, and therefore, a legal person. The organization, therefore, thrives by interacting with other persons. Members of a church converting from analog to digital operation buy into innovation. The competency is a necessity for the leaders and members for the successful implementation of the technological conversion. Innovation competency is a phenomenon that requires embedding within the fabric of the organization so that members would begin to produce the operational talents. Figure 16 shows that members become not only servants of God but also faithful ones. Members become more and more interested in church activities.

Members are no longer bored by the lengthy sermons. The activities facilitated with technology bring variety to the operation and the increased loyalty. The zeal of members affects other they meet at work, on the broader society, and their families. Such people who did not love going to church hear stories of good 21st-century deployment of technology that make the worship of God fun.

Figure 16 reveals that more people join the church. With technology, members can support their church, whether they are in the church building or not. The increase in member interest, as well as church population, leads to leadership training, new leadership positions, increase finances, implementation of new projects, and absorption of technology-loving youth from the geographic location. Members begin to join the church from remote locations and worship along with people on-site because of other availability of Internet services and streaming applications for live events.

Some people who dissented noticed an influx of people from nearby and far-flung places to join the church. The faith of such weary members became strengthened. The more the membership increased, the more the church provided training and empowerment to equip individuals with life-changing skills. Members donate more because of the ease of using technology from remote locations. Members who were putting negative pressure on the leader gradually become supporters. Satellite locations sprang up in different places.

Data analysis in qualitative research involves a rigorous process of extracting themes from participant response data. Scholars rely on the problem statement, purpose



statement, conceptual framework, and research questions to find meanings embedded in the participant responses for the research studies they conduct (Patton (2015). A researcher would, therefore, not go far to fetch the themes, even though fetching them involves rigor. Others can learn from the findings. The RQ in this substantive study was: What are the lived experience reflections of non-profit church leaders regarding how having innovation competency has shaped organizational change outcomes? The open-ended interview questions served in the investigation. The participant responses underwent rigorous data analysis, and ten themes emerged.

### **Theme 1: The Fate of Organizational Culture in Change Management**

Changing the culture of the church organization came in different ways. The church leaders also came from different educational, professional, technical, social, and cultural backgrounds. Therefore, what they did result from one or all the above backgrounds. For instance, participant 14 stated, “In making my church industrialized, I divided my church into chapels, ministries, and fellowship, and each group supposed to have regular outreach to save a person.” One would ordinarily think that industrialization is nowhere near the mandate of a church organization. Innovation needs have led this pastor in a direction that might look inappropriate. In implementing an industrialization agenda for a church, the fate of organizational culture of a church enters a phase of uncertainty. Participant 12 stated, “The homosexuality, lesbianism, and transgender issues in the Christian institutions have created uncertainty. This has created mental and emotional problems for our members and the world at large.” That phase could lead to

success or failure. Therefore, the outcome should not be a yardstick for measuring the suitability of an industrialization agenda by a church.

Remaining on one mandate – that of winning souls – was not producing results for the church. The church had a responsibility to stay alive. Therefore, the church must be responsive to the stagnation facing the organization. This is especially important because of the need to meet the demand of the whole person. Meeting the need would, therefore, entail addressing both spiritual and natural phenomena in the lives of all who come through the doors of the church. Participant 14 stated, “As I pondered over the future of the church, the Lord revealed to me to secure the future of the church by developing the culture of industrialization.” One would ordinarily view industrialization as an extreme off-tangent idea for a church organization. Participant 12 stated: “The time has come for church leaders to be innovative and develop our innovation competency. Is the way forward if we want to win many souls for Christ. The church is about soul winning that is saving people from going to hell, and it is crucial for us to use all needed means and tools available to win the lost.”

## **Theme 2: The Place of Spirituality in Alternate Evangelism**

Alternate evangelism, being different from the older ways of reaching unchurched peoples, arose from the visible enchantment technology has for young people. As immeasurable as spirituality might be, one could ascertain through human interaction, the extent of commitment a person has to a cause. Participant 7 stated: “The world has changed as compared to my young age. What I perceived to be right is not necessarily

acceptable by this current youth. I believed the uncertainty about my organization is the changing needs of the people today and the needs of the older adults; though the adults believed in one faith." In this circumstance, young people might not have as much commitment to the cause of God as they might have to technological gadgets. Therefore, some church leaders pander to the young people interests as a bait to get the young people into the fold and use them to achieve organizational growth. Participant 6 stated: "salvation should remain the main focus of Christian organizations and I strongly believed it; however, I will encourage my colleagues in the Lord to learn some of the corporate leadership styles and use it to benefit the church."

The immeasurability of spirituality versus youth love for technology leaves observers guessing the actual milestone the church organizations use this formula to achieve. Participant 11 stated, "For instance, I wanted to use the young people on the technology and social media; but some of my leaders thought the young people lack the experiences to make a sound decision that will benefit the church." Viewing the young people as ignorant of the things of God leads to denying the young meaningful involvement roles in God's service. Participant 11 aptly described the young people's situation, "Others saw them unqualified because of their spirituality level and knowledge of our doctrine."

Some participants revealed that spiritual sides of their organizations are going well. In other words, the work of God was taking place according to the standard already set from time immemorial. If this revelation is applied to all church organizations, then,

the wants or needs related to something more than the spiritual might not be actual spiritual but human. Such human needs begin with raking up monetary inflow. In defense of this line of thought, participant 14 stated, “I believed the success of the church depends on producing soul that is winning the souls regular. I am not talking about money-making; rather winning souls for God, which is the business of God. One thing that remains unclear is the possibility of a church leader expressing the above thought while also implementing technological innovation.

### **Theme 3: Role of Stakeholder Influence During Transition**

Stakeholders are usually influential, but participants in this research study harped on the depth of stakeholder involvement in decisions affecting church operations. Participant 8 stated, “I am a church leader in the US but came from a different continent with different ideologies in our way of managing Christian organization. The power of stakeholders over the churches here are different from my old place.” Encountering stakeholders of divergent culture and spatial considerations spelled uncertainty to this participant. This participant’s perception of stakeholders might vary with that of participant born and bred in the space of this research. Therefore, the power of stakeholders, as real as it might be, is circumscribable by the worldview of the distinct church leader. Participant 5 evaluated “the stakeholders’ needs and preferences as compared to the traditional system the organization had been using in servicing the people,” and concluded that the needs were different and required disparate assessments before making decisions on the deployment of new paradigms.

Different church leaders have varied experiences of stakeholder influence. For instance, participant 9 stated, “In this organization, my stakeholders are my church members, though literally as an organization, we have stakeholders that include government.” In line with the conclusion that stakeholder influence was not the same at all the church organizations, participant 9 revealed, “Directly, I did not receive pressures from the stakeholders; however, I believed their behavior indirectly, and the attitude of the youth pressured me as a leader to act.” Transition is a phenomenon for the church, and both leaders and members have roles to play to achieve the aim of the transition. However, uncertainties becloud the transition effort because of the stakeholder factor.

#### **Theme 4: Innovation Learning Curve Towards Competency**

Individuals face learning curves when they believe in the possible outcomes. The church leaders take steps to learn new ways if they are convinced that the old ways are becoming rather problematic than otherwise. Participant 1 stated, “I have come to know the usefulness of innovation competency. We can do both and still serve God well. I am doing something that was not originally part of the doctrines and beliefs of this great institution.”

The new understanding of competency in innovation deployment increases the pastor’s belief in the learning curve. Though the above statement does not provide details of the specific usefulness that convinced the church leader to pursue innovation competency, the pastor must have practical reasons to make such a conclusive statement. The pastor believes that the deployment of innovation would not hinder the effective

delivery of the gospel message of the church. Instead of creating a problem, other pastors reiterated that belief in their own words. For instance, participant 1 stated, “The innovation competency made a difference in our management and performance as a Christian organization. The standard principles for the church activities are not necessarily what we are using as a Christian organization.”

After encountering the learning curve and observing the competency arising from the learning activity, a pastor would not hesitate to recommend the learning curve. This is especially true and applicable because of the ease with which church operation proceeds. Participant 12 stated, “We should embrace innovation competency to build the church of God. Many people need to join the church, and this competency will help accept the change that keeps coming, manage the change for the benefit of the church.” The need to embrace the knowledge of technology is better vocalized by an individual who has experienced it. The participant believes that the deployment of innovation would benefit the church.

#### **Theme 5: Change Management with Uncertainties**

Uncertainties are common in an atmosphere of change. Until the change phenomenon is complete, parties to the phenomenon may remain unsure of the direction to go. Church leaders take proactive rather than reactive steps to forestall the ugly outcomes of uncertainties during change. Participant 13 stated, “My feelings, conduct, and attitudes regarding change management in Christian organization has not changed that much; somewhat, I have improved and become more flexible and tolerant of the new

approach.” Under conditions of uncertainty, an organizational leader would decide which direction to take the organization. In the case of the above participant, the best approach was to allow a slight shift from rigidity; hence, the personal attributes “has not changed that much.” Furthermore, according to the participant, he had improved and become more flexible and tolerant to the new approach, which means he chose a slight shift from status quo instead of stubbornness in the face of unfolding change.

The internal challenges could be stressful because of opinionated members or internal stakeholders. Participant 12 stated, “The word change alone has its challenges. The obstacle of acceptance to the change management was critical and was related to two groups of people that opposing the path. I believed such obstacles would continue in the church.” One a level, a church may have multiple leaders among whom are subordinate officers to the organizational leader. Some subordinate leaders are potentially highly opinionated enough to prefer a direction other than that of the overall leader. On another level, the subordinate leaders could insist on doing things differently, even though they know they are subordinate to the overall leader. These are some of the uncertainties that circumscribe change management. Participant 2 stated, “In my view, the presence of technology and the use of social media have brought uncertainties in the FBOs. Previously, the pressure on leaders of FBOs were soul winning; and how members can serve God faithfully.” Participant 13 pinpointed some “examples of the things that are creating uncertainty in FBOs,” and explained that “the presence of technology in our working environment, diverse demands of the people we serve; the pressures from donors

and governments in compliance to the rules and regulations; and the peer pressures on the young generation via social media.”

### **Theme 6: God’s Standards When Involving Modern Youth**

Church organizations have followed standards handed down from generation to generation regarding the process and specific religious rites to be performed during church services. Those items constitute God’s standards in churching. Churches would not arbitrarily change any of those items until situations warrant making any changes. In the digital age, churches began to witness the reduction of the number of Bibles among parishioners. Upon investigation, church leaders noticed that individuals were pressing their phones when the church services were going on. Initially, the church leaders and passionate members were irritated by the sight of young people pressing their cellular phones in church. Participant 7 stated, “I am a faithful believer and a very spiritual person, but it was a tough time for me as a leader — the disagreement between those who believed and supported the old system and those who support the modern system.”

The involvement of modern youth appeared to counter the standards the seniors represented. Participant 13 stated, “The seniors in this organization have their beliefs and style of worshiping God whiles the youth have developed their method of worshiping God.” Those beliefs were simply the direct prescriptions in the Bible and the commitment to carry out those prescriptions to the letter. On the contrary, modern youth tended to be exploring modern ways to execute God’s instructions. The difficulties inherent in getting young people to commit to God’s standards are only psychological. The young people do



not see how one must carry a copy of the bulky book called Bible before he is recognized as a child of God. The older people do not see how a cellphone-totting adolescent ‘who do not have a Bible’ can claim to be a child of God. Participant 4 stated: “The disagreement from my senior members who saw the move as unfavorable and not spiritual verse the youth who believed in these technologies and the critical need to make our services attractive to win souls from their generation being destroyed by the devil.” Adults who finally bought into the cell phone Bible application idea felt free psychologically. Adults who believed in the hard copy Bible regarded the new technology adults as members who are falling out of grace. Participant 11, who did something like what Participant 9 above did state, “Our system of worship had changed, and the involvement of the youth group cannot be avoided. More donors have joined the organization; cash is not a significant issue in the organization.”

### **Theme 7: Role of Technology in Youth Evangelization**

Technology gradually entered the church, caused a stir, and disrupted the process flow before achieving acceptance. In the new church environment, leaders and followers began to witness new programs, new attitudes, and unexpected happenings. As long as those surprises favored the organization, technology would serve in youth evangelization. Participant 13 stated, “Everyday there is something new in this world, the newness may relate to technology, demands, desires, style, approach, structures, and many other things. All these have effects on our lives.” The aspects of human life Participant 13 referred to where “business, needs, wants, likeness, technique, approaches, structures, and ways of

operating in this world, which include profit and nonprofit organization.” Youth across the community soon noticed an increasing surge towards the church buildings that have deployed technology. Sooner or later, such churches witnessed population explosion. Participant 2 stated: Though the organization has been surviving the turbulence of both internal and external pressures, the use of innovation competency has turn surviving to maintenance of members and improvement of services.” Participant 7 stated, “I do everything starting from our services to the voluntary programs in the community, outreach programs, and finances by following laid down principles that were set up by the founders of this organization.” The ability to do everything with technology as seamlessly as when technology had not been introduced was worth emulating. Technological advancement, therefore, became the main choice in modern times.

When the youth fall in love with the way the church is going about introducing God to the community, some young people follow the organization and eventually become members. Participant 5 stated, “The organization activities now depend more on technology and another advanced mode of operations. This has not changed the spiritual emphasis of our organization regarding our beliefs’ in God, Jesus, and the Holy Spirit.” The older generations of church members are in the best position to determine the effect of a new direction. Any deviation from or alteration to the spiritual emphasis would be visible to the older members who have been with the organization over a long period.

**Theme 8: Leader-Member Collaboration in Church**

Collaboration between the leader and members in a church organization would expectedly simulate the relationship between Jesus Christ and His disciples. It must have been with such an understanding that Participant 11 might have witnessed church growth and increase in the community. Collaboration between the leader and members makes joint project execution possible. Participant 11 stated: “My members are part of my motivators; through their pressures, something new was implemented with new ability and approach in the organization for a positive outcome.” This collaboration is because the leader identifies a need, identifies human resources among members, harnesses the resources, articulates the vision, and deploys human resources.

There lies the learning curve, especially for organizational leaders whose initial preparations are outside organizational disciplines. Participant 1 stated, “I formed a group that comprises of members with talent and gifts to create and built things from the Bible messages. Through this approach, I have developed a group of individuals with diverse expertise in all professions.” What this participant has done is proof of unity through collaboration. Whoever leads the church organization must work with others for the mission and vision of the church to become a reality. Participant 11 stated, “My feelings and conduct regarding change are flexible and willing to work with people with a flexible mindset for an excellent performance.” Participant 13 stated, “We created cellular churches to fellowship with our people in their homes — formed diverse groups to visit

and be close to the members and help them in time of trying”, such growth would only be possible under a collaborative atmosphere.

### **Theme 9: Growing Innovation Competency through Experience**

Participant 13 stated, “Learning improves one's capability in achieving a task. I believed this experience had enhanced my abilities as a leader in completing a task.” Learning is the way out for an organizational leader pursuing the implementation of innovation. The leader's weak area or discipline would require boosting prior to innovation implementation. The leader may proceed with implementation when the boost takes place, and the church leader can express confidence in the understanding he possesses of the task ahead. Participant 8 stated, “I visited similar institutions that had experience improvement in their performance with innovations. Also, I observed and learned from leaders that had made it regarding innovation competency. The outcome is what you see in this organization.”

Some participants extoll the virtues of improvements through innovation without revealing the origin of their experience. When experience gives rise to improvements, members of an organization pay more attention to the improvement and less to what gave rise to it. The experience is important when the organization faces the need without a knowledge of the way forward. Participant 1 stated, “I have said a lot about how my experience had brought many improvements to our organization. Our financial position has improved. We have expanded our organization in the physical structure and open different branches in a different location.”

While innovation competency is an experience, the outcome of that competency could be a whole different experience. When a person is competent in discipline, that person's mannerism reflects that competence. In this regard, members of a church organization can confirm through observation the level of confidence their organizational leader exudes. Participant 1 stated, "The experience affected my behavioral personality regarding my attitude toward change and not necessary my faith in God. I am doing more than what I used to do because of the innovation competency." Participant 9 stated: "Change has its challenges, but having innovation competency has enabled us to manage the change for effective performance in most areas of our organizations. The fear of failing will be there, but we should not allow fear to stop us from moving forward." These confessions reveal that the participants have become comfortable with their level of knowledge and experiences in the deployment of innovation within their church organizations.

#### **Theme 10: People as an Interest Group Factor**

Whether the people are mere members or members with stakeholder status, any emerging change must be managed to make sense to the members. The people are entitled to a friendly atmosphere and environment. The people are the only resources that could collaborate with leaders. Therefore, leaders usually build phenomenon around people, some of whom are stakeholders or people who are merely happy to be part of the goings-on. Participant 3 stated, "Change is all about people, so leaders must have the courage to handle "people issues." This requires loving people, expecting opposition,

building a team of like-minded leaders in your church.” These same people are the ones to cheer the church leaders on to innovations or kick at every iota of innovation idea.

The effect of people-speak in or around the church organization could be positive or negative. Participant 11 stated, “The desires and the demands of the people regarding our way of operating are different from what the church used to know and do. The governmental oversight and the influential powers of the people have brought fear in the organization and leadership.” Whatever the people observe, whether blurred or glaring, the people share with friends and well-wishers. A church organization has received new members in droves because a happy member went out and spread the message of good treatment from the church. Conversely, an unhappy member could go to town with tales of woe that could hinder people from trying out the church. Worse still, the unhappy member could begin in-house to sow seeds of discouragement that could, in turn, lead to loss of members. The personality of the leader influences the goings-on activities, - Participant 1 stated, “I know, not all people in my organization and outside the organization will speak well of me. The critical concern should be on our duties, and whether we are doing what is expected of us or not.”

In line with the above scholar’s postulations, the church leaders’ experiences were appropriate to convey scholarly findings to others in their industry and profession. In addition to the above, qualitative research requirements were instrumental to the effective delivery of the findings in this research study.

### **Summary**

The purpose of this study was to explore the non-profit church leaders' perceptions and lived experiences surrounding innovation competency and change management. The interview responses revealed patterns of meaning across all participants. I summarized participant responses in detail relating to 10 significant themes. The modified Stevick-Colaizzi-Keen method was used to perform thorough data analysis. I bracketed personal experiences regarding the study. Chapter 5 provides an interpretation of the findings, limitations of the study, recommendations, and social change implications.

## Chapter 5: Discussion, Conclusions, and Recommendations

### **Introduction**

The purpose of this study was to explore nonprofit Christian church leaders' perceptions and lived experiences regarding innovation competency and change management. The role of innovation competency among nonprofit churches was at the heart of this investigation. Leaders from nonprofit Christian churches reveal their digital conversion struggles, their initial perceptions, human and material challenges, and positive outcomes through which they lived. Each participant faced semi structured interview sessions in which open-ended questions as well as probing questions served to explore their lived experiences. I used NVivo 12 software and Stevick-Colaizzi-Keen for the data analysis tool, and 10 themes emerged from the data analysis. Chapter 5 provides an interpretation of the findings, limitations of the study, recommendations, and social change implications.

### **Interpretations of Findings**

This section includes an interpretation of the findings on the study topic about nonprofit church leaders' perceptions and lived experiences involving innovation competency and change management. Therefore, this research seeks to address and narrow regarding the limitation of innovation competency among religious leaders.

### **Fate of Organizational Culture in Change Management**

Churches operate on a basic premise of pursuing spiritual goals. The agenda of churches revolve around spiritual engagements, whether they are for-profit or nonprofit.



When a church appends processes and activities alien to spirituality, observers may interpret such a move as an extreme deviation from reality. Participants in this study expressed a feeling of suspense involving churches to change the spiritual-only mandate. The culture of winning souls was a spiritual responsibility. Participant 2 stated, “The time has come for Christian leaders to accept the reality of change in this unpredictable environment. Our focus must continue to be on God and the spiritual things; however, we need to do all the necessary elements to enhance the work of God.”

Participant attitude to the fate of their organizational culture appeared to hang in the balance, as they were mostly irresolute on a decisive action. Einar’s (2013) said that religious conventional leadership style of religious leaders including Christians were influence by religion, doctrine, and environment; such approach limit a leader’s performance and social impact. Participant 8 stated, “I encourage fellow religious leaders with different beliefs, background and culture to learn and manage change associated with the working environment.” Such a step would, in the opinion of the organizational leader, meet needs that would make the organizational followers or members stable. The move would also apparently provide adherents a one-stop-shop for spiritual and natural solutions. Lee and Trimi (2016) said that faith-based leaders need to corroborate and share intelligence for the advancement of innovation in the FBOs. Participant 8 stated, “It depends on the situation a leader may found himself/herself. I cannot answer for every Christian leader, but in my case, I needed to manage the change to become an active and productive leader.”

### **Place of Spirituality in Alternate Evangelism**

Evangelism is crucial activity in the church, which is a spiritual act. It is also a process or activity through which individuals are sensitized (and probably in some instances brainwashed) to see a new way, truth, or life. When individuals buy into this, the spiritual process of evangelism becomes consummated. However, this research study has found an alternate evangelism paradigm that hinged on technology. Furthermore, alternate evangelism creates suspicion in the minds of some observers regarding the acceptability of technology-based evangelism. Leaders of FBOs seek to accomplish goals in an openly religious and spiritual environment, believing in helping people to meet both spiritual and physical needs. Participant 5 stated, “I came to the point that spirituality is important, I needed something more to lead this organization successfully, and I believed innovation competency helped.” Some of the participants confessed to the importance of spirituality but needed innovation competency for change management. They have their individual reasons for wanting something more.

Clarke and Ware (2015), described some of the core duties of FBO leaders as efforts to address poverty and other social issues such as providing counsel and food for members and community. . Participant 9 stated, “The church is about winning souls, so I decided to implement some of the members’ suggestion to save young people from the street, and I believed God would be pleased with this decision.” In some instances, some of the participants seem to be selling spiritual ideas to young people, while some of the participants seem to be selling young people’s ideas to God. Participant 4 stated, “My

emphasis is still on spiritual things; but, as a leader, I believe that spirituality works better with stakeholders if we do and give them the right things without changing the fundamental beliefs of the church.” Participant 4 further stated, “I am a Christian leader who believe in spiritual things, but I need other abilities to become effective leader in this changing time.”

The stakeholders might be members of the church, the immediate community, board members (whether they reside locally or away from the community), or government, their presence influence the leader’s performance Cnaan and Curtis (2013) said that FBOs are mostly recognized as congregations and house of worship that provide social services to people. Participant 1 stated, “My decision to involved young people in most of the church activities and meetings was consensus with stakeholders.

Participant 5 stated, “I enrolled myself in training to enrich my knowledge with innovation ideas to manage change in this organization. For me, I learned to have the competency you are talking about, and it had helped me.” Other possibilities are that young people might be more interested in their technology than in spirituality. Existing research has shown that FBOs missions are in tune with the doctrines of the churches and other religious beliefs; workers must conform to the religious emphasis of the mission (Moyer et al., 2012). In summation, Most of the participants perceived that once the young people get in the grove of God’s service through manning technological innovation n church, they would also hear the sermons and begin a gradual paradigm

shift from more love for technology to more love for spirituality. The continuum is incomprehensible

### **Role of Stakeholder Influence During Transition**

Stakeholders in this research study are individuals occupying diverse portions of the space antecedent to the church organizations and their activities. Sangmi and Jae-Sung (2014) concluded that leaders with innovational expertise and experience could improve their organizational performance. When the church organization is going through changes, stakeholders do not act in the same way at the different church organizations. While a participant would report the cooperation of stakeholders at his organization, another participant would report total rejection of innovation by their organization's stakeholders. Furthermore, within an organization, a pastor would have the support of one or two stakeholders while the rest of the stakeholders are against innovation. In some of the instances, a pastor insists on deploying technological innovation because there appears to be no other way out of the imminent collapse of the organization. This is especially crucial when the finances are depreciating, the rate of financial intake is dwindling, the church population is reducing, and several indices point to a need to take a drastic step.

Participant 3 stated, "My stakeholders are those invested in the church and those impacted by the church. The stakeholders pressure the church in installing and using projectors, technological devices to reach out to the masses." The stakeholder investment could be the reason for stakeholder recalcitrance in some organizations. When that is the

case, negotiation becomes necessary if the church leader is to make any headway out of the conundrum. The pressures from stakeholders are often for the sake of protecting their investments. This is also especially troubling when stakeholders feel that they have invested much and are unwilling to make any additional investment. Change was described as disturbing, complicating, destructive, unclear, and unneeded in individuals or organizations (Dukić, 2015). To the organizational leader in a Christian church, the additional funds might be insignificant compared to the existing resource. However, if the church does not have that insignificant amount, the church leader would have no other choice than to negotiate with the stakeholders. Otherwise, the church would not be able to make a transition to technological innovation.

When a church leader is under stakeholder pressure because of a desire to make a transition, the church leader must be equipped to address the difference between status quo and outcome of the transition. Lee and Trimi (2018) pointed out the necessity of innovation due to many societal levels and social challenges such as ethnic conflicts, cultural and political disparities, rising crime rates, worsening conditions of the environments, and global unemployment. Participant 5 stated, “Stakeholders’ pressured me on changing some of our old ways of worshipping God into the modern and technological approach. To them, using this advanced system was going to improve our services,” Individuals get used to a way of doing things and wish to keep things the way they have been for ages.

The influence of stakeholders during the transition period extends beyond the church building. The influence can make or mar not just the corporate organization but also the individuals that are part of it. Therefore, when stakeholders make demands, the pastor should not see the demands as isolated. The demands might contain elements of factors such as neighborhood issues, building structure size, and design, prestige, adherents' class in society, etc. Langer and LeRoux (2017) pointed out that the high service demands from stakeholders have caused NPO leaders to seek new approaches that work more effectively in responding to these changing environmental demands.

During these considerations, a pastor could lose direction and cave into a paradigm that might distort the vision of the organization. Participant 8 stated, "The pressures from stakeholders and the demands of the environment I found myself working motivated me. Also, I motivated myself with the help of God to manage the change for the betterment of this organization." The relationships involved in the scenario include the corporate church organization, the leader, and the members. Among the members are some of the stakeholders. Other stakeholders might reside in other states and barely visit the church location. Therefore, the influence of stakeholders during transition may be understandable from the standpoint of virtual access by which a physically distant stakeholder like donors, online members, etc. might begin to feel the church is nearby.

### **Innovation Learning Curve Towards Competency**

Learning often involves reading, writing, speaking, and test-taking. Innovation comes from the afore-mentioned. When a church leader decides to install new ways of

operating the church, such a leader would give himself to those learning activities.

Participant 13 stated, “I was able to do these when I discovered the innovation competency, a new way of making things happen. I adopted the use of various software and digital applications to reach and monitor our members to make operations effectively.” Considering that church activities are characteristically spiritual, the individuals serving as pastors have not normally been highly educated individuals. Furthermore, educated pastors have mostly come from the liberal arts disciplines. Therefore, innovation competency would probably pose learning challenges, especially for those challenged in cognitive ability. Kumar Basu (2015) determined that change has become as part of the 21<sup>st</sup> century, leaders should have the mechanism to adjust and manage for growth and survival.

Church leaders tend to face a steep learning curve because of the relative newness of technology. The mentality to upgrade one’s educational exposure was necessary for some pastors. Participant 14 stated, “My experience with innovation competency began this time. A church leader with innovation competency must continue to upgrade the betterment of the people and its organization.” Learning and continuing to learn was important to grasp new ideas, new knowledge, and positive examples. The next step would be to take steps to entrench the knowledge within the corporate organization. Participant 14 referred to this corporate angle as “the betterment of the people and its organization.” In other words, the knowledge so acquired would not be resident in only

one person such as the pastor. The knowledge would also reside in other parties to ensure the organization runs a seamless operation with the use of technology.

The competency, a church leader, achieves because of the learning curve brings help to the church in all its operations. Giaouque's (2015) investigation into change management discovered the impact of the change on non profit leaders and its bearing on organizational performance. To bolster the need for innovation, a pastor revealed one of the motivating factors behind his dogged pursuit of learning – learning specific innovative approaches for church operational success. Participant 1 stated, "I experience innovation competency in a moment, our external donors' contribution decreased, and the organization needed financial support to achieve its goal of saving lives as a Christian organization." When funds diminish, an organization takes steps to avert ultimate crash. Funds come from internal and external donors. In the case of church organizations, offerings, tithes, seeds, special donations, and other forms of giving that boost the coffers of the church can cease. Such a plight compels a church leader to seek other avenues to keep the organization afloat.

### **Change Management with Uncertainties**

When uncertain, the pastor would conclude that the process that has lasted very long was no longer working; hence, a pursuit of solutions from other avenues would become inevitable. Participant 5 stated, "I have lost some of our key donors and helpers as a result of not yielded to their pressure to manage the change for better performance. I called these uncertainties in FBOs." Religious leaders need to develop competencies that



might result in productive outcomes and guarantee organizational longevity (Ware & Clarke, 2016). In the presence of uncertainties, diverse problems occur. People who do not understand the direction take personal decisions they deem appropriate. In the case of the church, individuals could leave the church, donate more, stay in the church but refuse to donate any more, accost the church leader to find faults or solutions, or act in such other ways to help or hurt the ongoing church system. Those are the results of uncertainty.

To manage change when the direction is uncertain, a church leader would interpret the change based on the leader's worldview. With such an interpretation, the leader can pursue a specific direction. It is in this interpretation and pursuit that church leaders encounter challenges. Some challenges come from external forces, while others come from internal forces. Change, therefore, involves anything that adds, removes, or otherwise adjusts the ongoing process of achieving the vision of the church. Despite the religious leaders' contribution to social services, Joakim and White (2015) noted that stakeholders doubt their effectiveness due to limited innovation in their managing of change.

The sustenance of an organization would require one voice, especially when change is on the horizon. If the members of a church already know what other churches are implementing, then, the leader would find some members in support of the change. However, the uncertainty would hover over the organization until the final resolution and adoption of the resolution. In this regard, Participant 2 commented, "Now, these are not

enough to sustain the organization; the members want what others are using regarding technology and social media. New technological applications, software, and programs keep on coming, making the future unpredictable.” The participant warned all parties of another challenge that “what you know today becomes inadequate to manage tomorrow.” Because technology is generally a new phenomenon in ministry, the operators would continue in uncertainty until results begin to flow. Church leaders continue to work conventionally despite the difficulties caused by intense competition and market-oriented environment (Chad, 2014). If the results are positive, then, the church would count on innovation as appropriate. If, on the other hand, the results are negative, the schools of thought could multiply.

Participant 5 stated, “I believed the presence of technology, social media, stakeholders’ loss of confidence in the FBOs and their leadership had contributed to uncertainties in FBOs.” Such a belief was in line with the findings from other similar church organizations. However, church leaders could not guarantee the similarity of results even when deploying the same technologies. The operators would not know if the result would come from social media, stakeholder increased confidence, leadership pursuit of innovation competency, or general technology deployment. The above participant expressed an understanding that uncertainties arose from the above innovation factors among nonprofit church and other faith-based organizations.

When technology is introduced to an analog organization, the first experience would be uncertainty because the operators do not know technological gadgets. Such an

introduction would need management. Lutz Allen et al. (2013) suggested the need to establish a learning culture when managing positive change. In the case of non-profit churches constituting the focus of this research study, rather than run helter-skelter in confusion and uncertainty, proactive and reactive organizational leaders sequence the problem to identify the missing link. The missing link is already identified as technology, and the innovation would need an elaborate treatment through the training of affected and other interested parties.

The uncertainties associated with managing innovation in FBOs became a topic of interest among the Christian church organizations. Bish and Becker (2016) discovered that NPO leaders lacked innovative expertise when challenged to manage change within their working environment. From being uncertain as to the nature of technology, FBO leaders gradually understand the ramifications of the innovation. Once the leaders isolate the problem, such leaders begin to take the necessary steps towards clearing the uncertainties to create a technology-friendly environment for the benefit of their organization and its members. Participant 5 further stated, “I enrolled myself in training to enrich my knowledge to accomplish this significant change management in the organization. For me, I learned to have the competency you are talking about, and it had helped me.” For the above participant, removing uncertainties to manage the change involved in personal enrichment. The church leader attended training events and read as much targeted publications as possible to remove the obstacles to achieve competency.

### **God's Standards when Involving Modern Youth**

Church leaders often blared out warnings from the podium to those coming into the church building with cell phones. Little did they know that some of the people had Bible applications on their phones and were reading every quotation the preacher cited. There is a positive and action-oriented focus on leaders who used innovation ability when managing change in high-performing organizations (Walker et al., 2015). When the church failed to understand why cell phones should be in the church building, many young people began to leave the church after some members of the older generations of parishioners had already left the church because of the unbearable fascination of the young people with phones, tablets, and mini laptops.

Participant 10 stated, "The organization started experiencing low attendance of members and a decrease in our finance. The pressure came from my team of leaders, and the youth group, which I assumed have been exposed to this modern way of worshiping God." It was clear that church leaders had to do something, especially at the point where church funds started depleting because of unexpected reduction in monetary inflow. The tug of war that ensued was in the form of pressure on the church leader from leadership teams, pressure on the church leader from the young people, and the leader's internal battle with the dropping fund inflow.

God's standards in church proceedings were uniform across church organizations. Therefore, church leaders would be circumspect when involving modern youth to avoid giving any impression of spiritual violations. Senior parishioners represented the

knowledge of God and stability in steadfastly following the spiritual and church activity precepts. When the seniors see the actions of young people in the house and service of God, the seniors conclude that the young people constituted a distraction to the worship of God. The church leaders bore the brunt having to solve the problem of creating cohesion to avoid church bankruptcy and exposure to the repossession experience. God's standards were critical to all parties, including the young people who were generally misunderstood as ignorant of the prescriptions of God. The young people regarded the seniors as ignorant of the new ways of doing the same standards God set. Participant 2 stated, "Our focus must continue to be on God and the spiritual things; however, we need to do all the necessary components to enhance the work of God." To increase performance, McMurray et al. (2013) suggested that nonprofit leaders need innovative ideas to manage change.

Additionally, the learning curve involved in bringing all parties together is steep. However, once everyone is willing to find out why opinions are so divergent, the curiosity makes all parties listen. A good and acceptable voice on the subject matter of merging viewpoints for the betterment of the organization would speak, and all would listen. Participant 9 explained that he followed the above steps, and the result was, "My youth membership has doubled in this organization. They are involved in many outreach programs and creating different talented programs to attract all wards of people to the church. Parents have been showing more gratitude to God."

Some church leaders are facing the dilemma of choosing between changing or not to change service protocols. In some instances, a pastor is unable to bring the dissenting parties together. Such incompatibility creates divisions and eventual exit of church members. Participant 13 stated, “I cannot stop our traditional standard of working neither can I change all our programs into a technological form as the result of pressures from my people. Given this, change management was necessary.” God’s standard is one element that cannot go away. Everyone who relates to the church argues for the protection of God’s standards. The need for leaders to implement innovative ideas to manage changes for sector expansion and longevity (Da Cunha et al., 2016).

Those who achieve uniformity do so only through bringing the factions to cede parts of their concerns with the hope to see positive results. When the positive results occur, everyone forgets the dissention elements. On the other hand, those who are unable to cede any portions of their concerns either take over the organization and drive all others away or are driven away by the other faction. This dilemma is one that the church leaders are unable to mechanically solve because of the psychological content of the dilemma. Participant 9 further stated, “Using the spiritual and the physical activities among the youth and their universities partners had worked. It worked for me, and now we have campus ministry leading by the youth from this great institution.” The success in merging opposing viewpoints at the table of God’s standards may be regarded as a miracle in some instances, seeing that the merger does not always work. Those who

achieve the merger cannot regard the unsuccessful organizational leaders as inept.

Instead, the successful ones attribute their success to the grace of God.

### **The role of technology in youth evangelization**

The main job of the church is evangelism. Evangelism is the process of introducing God to members of the community. Once people buy into the message of the church, they become members and receive teachings every week to make them strong and faithful in the beliefs of the church. Probasco (2016) found that Christian leaders' and their followers emphasized the presence of, and the importance of donors and other international NPOs align with, God's purpose in their lives.

In line with the new paradigm, Participant 8 stated, "The environment in NYC comprised of technology, social media, people's power and influence on churches, limitations of the church leaders, etc. All these activities in this new environment were different from my old place." With the above scenario, youth evangelization becomes realizable. Since the organizational leader did not have the luxury of technology at his previous organization, the presence of technology at the subsequent organization became a learning curve for the leader. Racela (2014) defined innovation as the effective execution of useful, imaginative thoughts inside an organization. The evangelization of the community's youth population was possible and probably easy because of technology.

The results of technological innovation encompass multiple aspects of church activity. Membership activities, community outreach, marketing communications,

spiritual enrichment, and other engagements become candidates for technological adaptation. Damanpour (2010) explained innovation “as a means of the renewal of the capabilities across organizational parts and systems, including both technological and non-technological capabilities” (p. 21). Participant 11 stated, “Our general membership as an organization has increased. Many outreach programs and different talented programs have attracted many people to the church. We use time efficiently; less time is used to accomplish a task, which was not so previously.” The purpose of evangelism was to introduce people to God. Further than that, church organizations build membership drive into evangelism since young people love technology, churches technology to fascinate youth populations in their respective communities.

Evangelizing the youth involved the same steps as evangelizing the adults. With the advent of computer and mobile telephone technology and youth fascination with the associated modern gadgets, evangelizing youth populations became difficult young people began leaving the church because of boredom in church. Innovation encompasses implanting novel ideas to make organizational value, which is often a sharp departure from past approaches (Lee & Trimi, 2016). The gradual decline of ministry activities sent church leaders into exploration activities in search of solutions.

Technology thus successfully occupies the evangelism space because of youth populations. The initial stages of technology deployment to draw the attention of youth populations led to challenges. The leader unilaterally pursued the agenda, and he testified that “After seeing the outcome, their perspective change.” Church leaders had obstacles



to contend with the change. Participant 14 stated, “Obstacles are something I cannot avoid regarding managing change within Christian organization; where faith and belief are strongly upheld and encourage. My obstacles came from my team of leaders who opposed the idea of using profit organizations approach.” According to the participant, obstacles such as individuals refusing to adjust and adapt to the new direction. Lee and Trimi (2016) believed that the focus of innovation is not about value creation for individuals or organizations.

Some of church members complained that the new approach would be cost-prohibitive. The participant explained, “I made my vision clear to the people and how God wants us to move in that direction. I went further to explain the benefit of the new path and how such will improve the performance of God business.” Several stakeholders were reluctant to buy into the paradigm. At some point, knowing that the mere existence of the organization was a risk, the organizational leader no longer wanted to wait for the assent of stakeholders. Lee and Trimi (2016) asserted that innovation is crucial for NPOs to survive and thrive.

Implementing the new methods involved the training of leaders and followers alike, especially those who were interested in innovation. Since the church depends on technology at higher levels, the older members could be perceived as having concurred that the spiritual content remained stable. Ware et al.’s (2016) determined religious leaders lacked innovation ability for managing organizational affairs, which resulted in

declined performance. The youth would also concur that the process met modern standards in the delivery of the gospel message.

### **Leader-Member Collaboration in Church**

Collaboration is important in church organization. Churches are apparently in more need of collaboration than any other types of organization. The religious leader's influence on society can be profound in diverse ways, including healthcare, morality, lifestyle norms, governmental policies, and environmental issues (Anshel & Smith, 2014). The things a church leader does requires the input of others, which is why church leadership extends beyond the founder, board appointed leader, or HR-recruited senior pastor. Parishioners always approach their organizational leader or leaders whenever they identify a need. The onus would be on the appropriate authorities to act accordingly to honor or quash the subject-matter so introduced.

Unfettered access to the leader's office is necessary for members of a church organization for effective organizational operation. Participants who testified to innovation competency harped on the role of people among whom were stakeholders and members. Those who testified to obstacles harped on the role of people in fomenting obstacles. Hopkins et al.'s (2014) uncovered the need for leaders to possess innovation ability for managing change. Participant 5 stated, "I remembered some members of this organization walked into my office and demanded the leadership to change our mode of doing business; else, they will leave." Such demands are indications of a desire to collaborate.

The power of collaboration manifests in the occasional inability of leaders to discern the environment and atmosphere to know that a need that could spell huge success or colossal failure was on the horizon. Members coming in and out of the leader's office are carriers of that manifestation. Viederytė's (2016) study deduced that innovation is critical for persistence and strength of NPOs survival. The Biblical injunction of agreeing before working together is more auspicious in this theme than elsewhere. Jaskyte (2015) posited that innovation is crucial for non-profit leaders, including church leaders. Individual leadership expertise boosts innovative solutions and results via the application of the leader's knowledge and ability (Ahn & Kim, 2017). Individuals who commit to the vision would not need to be solicited to donate to the project at hand because they have seen the direction the organization is going. Participant 5 stated, "Most of our activities and project are sponsored by the members of this organization, which was not so at the beginning of this great institution."

To achieve that synergy, a church leader must conduct a self-assessment and understand personal strengths and weaknesses. Without circumscribing the two elements, the leader will fail at any attempt to circumscribe opportunities and threats. Participant 11 stated, "I believe that my image as a worker for God must be positive, but this question could be easily answered well by a different person. Regarding my social role, the work within the community and the church have increased." This participant probably conducted a personal SWOT analysis to make the above comment. The statement serves as virile foundation upon which to build a synergistic team.

### **Growing Innovation Competency Through Experience**

A leader does not always decide which element comes first between innovation competency and experience. Some church leaders go into innovation without experience. Other leaders have experienced prior to implementing innovation. According to Ahn and Kim (2017), a leader's innovation competency is pivotal for effective deployment of organizational expertise and resources. The nature of technology affects both the experienced and inexperienced. The experience necessary cannot be overemphasized because of the enormity of church organizing. A leader without innovation competency will fail in any bid to implement technology in church process. Joakim and White (2015) pointed out that innovation is critical in managing change for effective performance in the FBOs. Those who have recorded successes would attest to the role of experience. The unclear antecedent is the reason for the difference between one leader's experience-competency sequences. Some church leaders already have experience before innovating while others find themselves in the situation where they innovate without experience because of a possible fierce urgency of the moment their organizations face.

Participant 11 stated, "We were doing okay as an organization, and but now our performance has improved. With my years serving as a leader in this organization, the experience with innovation competency had made a difference in our performance." Some leaders accidentally bump into innovation on their way to their normal church organizing. In the case of this category of leaders, innovation need emerges in the middle of organizational operations, leaving the leader with no other choice than to innovate.

Participant 11 was leading an organization that needed no urgent repairs. However, the emergence of technology became an opportunity for the leader to take the organization to greater heights.

Relying on experience for implementing innovation and becoming competent in the implementation is important. Participant 2 stated, “My experience with innovation competency could relate to the decision of the organization to move to another location where the environment and the people were different from the old site.” The comments of Participant 2 indicate that church leaders have divergent experiences in the innovation implementation continuum. Becoming competent in the deployment and use of innovation is a far cry for some church leaders.

Faith-based organizations have thus identified factors of success existent in technology and are pursuing the competency. The experience extends to information sharing among leaders of church organizations. Corrêa et al. (2017) discovered that innovation competency was deeply linked to high- performing leaders and strong NPO performance. Innovation competency will become the experience of several church leaders through the process of information sharing. Participant 14 stated, “We are also supporting other FBOs with similar vision with expertise and money to experience growth and reduce the dependency of the people.” Some church leaders understand technology ahead of church innovation through conversion from analog to digital operations. Others have no exposure to the digital prior to running into the need to convert. Either way, experience is a critical factor in the process, either before or after

innovation implementation. Once implementation takes place, competency becomes possible.

Some participants possess experience in innovation competency, while others possess experience in disciplines outside innovation. Joakim and White (2015) argued that religious leaders lacked needed expertise to deploy innovation when managing environmental changes. A major factor in the experience-innovation or innovation-experience sequence would often be pressure. In times of need, organizational members mount pressure on leadership to find solutions to any immediate organizational needs. Participant 11, stated, “My innovation competency experience came because of pressure from my members and workers. The pressures were related to the old-fashioned procedure of the organization operations and my firm policy and style of leadership in the organization.” Once the organizational leader or leaders resolve the identified issues, the pressure ends, and a new experience begins with the leader.

Leader roles vary from organization to organization. Participant 2 stated, “Becoming innovative can be a gift for some leaders, but I have to learn to experience innovation competency. The pressures from the new project became the backbone of my experience with innovation competency.” This participant understood a personal positioning to learn to experience innovation competency. This positioning probably needs further elucidation. Community members and stakeholders of religious leaders note strong trust in the work (Joakim & White, 2015). Either way, the situation of this participant might be different from that of other leaders.

### **People as an Interest Group Factor**

Participants spoke a lot about people. In some instances, ‘people’ represented a collection of interest groups and in others, ‘people’ was a loose term for individuals. Therefore, the reader is left with the prerogative to apply a meaning based on the participant’s perceived context. The people are in categories, members, stakeholders, etc. Participant 8 stated, “My relationship with the stakeholders has improved, the membership population has increased, our finances are better, and new members are joining the institution because of various innovative programs I am implementing.” Individuals implied and expressed their expectations at different times, and the church leaders are often at crossroads to meet some of such expectations. Probasco’s (2016) study on prayer, patronage, and personal agency found that the influence of religion had limited the individuals’ ability to articulate a collective vision of empowerment.

The technological impact of our services to the people is another area that has contributed to the uncertainty in FBOs. The problem was that church leaders did not know if demands would come. If demands were coming, the church leaders would not know the nature of the demand, whether the people would request or reject innovation. Participant 8 stated, “The rules mostly favor the people, and such limit the role of the leaders in the lives of the people.” Leaders of FBOs are inspired by beliefs and shared values to serve the people in their communities and versus generating a profit or consuming power (Bielefeld & Cleveland, 2013). When people benefit from rules or innovation, then, the church has gained. Therefore, the deployment of innovation must

make sense to the people because it is the people who would manipulate the gadgets to create a people-friendly church session. Participant 6 stated, “I continue to monitor innovations for the benefit of the church by a group of experts in this organization. The easy access to software too is making our services easy regarding the organization, networking, and communicating with our people.” When the people have an inkling of technological developments in the horizon, the people respond positively or react negatively.

Individuals approach religious leaders for diverse reasons and factors, often based on trust, culture, and faith (Erin & Robert, 2015). Since the position the people will take would be unknown until the people take any positions, the leaders have a responsibility to tread softly and gauge member body language before such body language becomes outright negative. Participant 11 stated, “My first experience with innovation competency came because of pressures from stakeholders as I said earlier. Some of them threaten me from leaving the organization. I did not yield to their demand immediately.” Members threatening to leave the organization is an indication of miscommunication or no communication at all on the part of the leaders. If people decide to leave the organization, one of the outcomes is loss of revenue. Participant 2 stated, “Most of the pressures came from external — the environment I found myself working as a priest. The demands of the people, as well as the acceptance of the people in that community were part of the pressures.” Whether the people are internal to the church (members) or external (stakeholders or neighborhood/community members), positive or negative encounters



could mushroom into uncontrollable positive hype or dirty socio-religious war. Volonte (2015) argued that “religion is an important proxy for a culture that explains the values, norms, and beliefs of people that influences the features and the leadership style of the organization” (p. 83).

People talk much about three things, (a) the pastor of the church, (b) the message the pastor preached from the pulpit, and (c) the service atmosphere, especially if technological gadgets are in service such as overhead screens, musical instruments, highly talented instrumentalists and vocalists as well as melodious tunes. Aside from the significant role religious institutions and their leaders play in society, they continue to be part of social movements in the world (Vicki-Ann, Anthony, & Matthew, 2016).

Participant 12 stated, “The old is being forced to adjust to this new trend of technology. Again, the oversight of the government and the pressures from donors in fulfilling their demands is creating uncertainty in the church.” The atmosphere people observe and enjoy possesses the capacity to make older people livelier than they have hitherto been. The old could become young at heart because of the effect of youth involvement, especially with the deployment of technology. Innovation competency, therefore, becomes the paradigm for all participants, old and young. The atmosphere and environment might mean different things to different people within the church. Participant 1 stated, “The unpredictable nature of our environment, the demands of the people, and the presence of technological developments have brought uncertainty issues in the FBOs. The situation has got to the point of what the people want versus what is right.” Researchers have

shown that the religious leaders' ability to interact with members effectively have contributed to their role in public engagement (Hmielowski et al., 2015). Thus, the importance of people in the life of the organization is high enough to constitute a leader's major factor in organizational strategy. Throughout the data analysis process, I established that no discrepant occurrences were discovered in the data that diverge from the study phenomenon.

### **Limitations**

A critical limitation of the study was the sample of the church leaders for the interviews; this limited the level of their views, and such restricted the generalizability of the study outcome across the FBOs and to the NPO sector. The different ideologies, educational level, and the doctrines of the religious leaders limited the study outcomes. Researcher bias could affect the trustworthiness of the study results in a larger population (Brutus, Aguinis, & Wassmer, 2013). The researcher bracketed herself to avoid imposing self-views on participant, which is found in appendix D. To further strengthen trustworthiness, I followed the recommended steps for a qualitative phenomenological study regarding data collection and analysis. Also, to ensure the proper confidentiality and security, I obtained the participant's informed consent in advance of each in-person interview.

## Recommendations

This study was conducted to narrow the innovation competency gap noted within the nonprofit sector, specifically Christian churches from the literature review. The study criteria restricted participation to only Christian church leaders and did not include leaders from other religious groups in FBOs context. The focus on church leaders is related to existing literature on Christian leaders. Hence, leaders of Buddhism, Hinduism, Islam, Judaism, Scientology, and other religious group did not participate in my study; for this reason, the findings of this research may not be reflective of these population. Thus, further study could be useful to address the shared experience of these leaders and how innovation competency shaped organizational change outcomes within the context of their organization. Also, it would be helpful to find an in-depth understanding of leadership performance in regards to before and after the innovation competency used in managing change.

Several participants voiced the importance of stakeholders. Participant 4 stated, “Our emphasis is still on spiritual things; but, as a leader, I believe that spirituality works better with significant impact of stakeholders if we do and give them the right things without changing the fundamental belief of the organization.” The stakeholders become as important as God, if not more important. According to participant 4, stakeholders must get what the organizational leaders deem ‘the right things.’ Whether the leader has the prerogative to determine what is the right things for the stakeholders would probably require a separate research study. Furthermore, the understanding of influential powers of

stakeholders on church leaders and Christian churches regarding decision making of leaders will be useful for FBOs and NBOs in general.

The outcome of this phenomenological study could further provide a platform for an empirical test of the innovation competency against the practice of managing change in the context of FBOs. This could be achieved via the examination of the theoretical and practical actualities of innovation competency and management of change in an actual setting of a faith-based organization. Innovation competency has received much attention in recent years, at non-profit and profit organizational level, but few researchers have addressed the perspective of stakeholders' regarding innovation competency impact on church leaders within the context of FBOs or Christian churches.

### **Implications**

#### **Positive Social Change**

On the individual level, each church leader shared his or her experience on the challenges and benefits of the study phenomenon. Church leaders, considering the use of innovation competency to manage change, need to understand the environment and monitor the trend of change within their context. Specifically, the FBOs leaders should anticipate and respond to environmental changes, including innovations within the religious context; such could minimize dependency and maximize independency from stakeholders and their influences regarding the direction of their organizations.

Spirituality remains the main task of the church. Alternate evangelism serves to extend the agenda beyond the hitherto static frontiers. To achieve results, organizational leaders

must strategize and determine the direction of their organization. Such a move would involve identifying specific pegs within specific milestones.

Additionally, the disqualification of young people by a cross-section of the decision-makers becomes a factor of measurability or otherwise of the spiritual versus innovation values in all the negotiating parties. In such negotiations, possibilities exist that those who are against involving the youth might be more ignorant of the subject-matter than the youth. According to some of the participants, it took diplomatic moves to achieve consensus among decision-makers before considering young people fit to participate in the service of the church organization, to wit, in the service of God. This scenario speaks to the spirituality element between the church and the adherents. Nevertheless, involving the youth in the context of innovation is critical and must be emulated by church leaders to expand their services to benefit their members, organization, and society spiritually and physically.

On family level, innovation competency would become the experience of several church leaders through the process of information sharing. Collaboration and unity will facilitate the effectiveness of the phenomenon in the context of churches and FBOs. Collaborative activities involve the contribution of individual endowments to a common purpose for greater production. A leader who understands this tenet would work assiduously towards forging such a collaborative. Getting people integrated enough to see things with one eye is at the heart of agreeing before working together. When a participant success created the cohesion that brought all parties to the table and forged a

united front, positive results occurred. Everyone would ordinarily not be on the same page because of the divergence of opinions; when collaboration becomes the order of the day in a church ministry, growth becomes inevitable. Forging the much-needed unity within the organization sets the stage for individuals to listen to counterparts as well as openly share their thoughts on organizational matters. Such growth would only be possible under a collaborative atmosphere. This growth is another indication that individuals could demonstrate loyalty under other individuals to the point of sacrificing spatial properties. Collaboration between the leader and members makes joint project execution possible and therefore, must emulate by religious leaders. This collaboration could enable the leader identifies a need, identifies human resources among members, harnesses the resources, articulates the vision, and deploys the human resources effectively.

On organizational level, learning for the purposes of innovation would be a move in the right direction for a church wanting more than it has hitherto had. After the bumps and learning curves, the deployment of technology took its toll on the church organizations until results began to come in as experienced by participants. Therefore, the learning curve regarding innovation competency should involve learning specific skills that are specific to the needs of the church. That is the only way the learning curve would benefit the church. The effective deployment of innovation requires competency. However, the leader of a church organization should have organizational experience prior to experiencing innovation. Otherwise, the leader would be battling simultaneously with

conflicting issues, and such will either increase the success of the church as an organization or decrease the progress of the church as an organization. Therefore, relying on experience for implementing innovation and becoming competent in the implementation is important and must be emulated by Christian and other religious leaders. The competency a church leader achieves because of the learning curve would bring help to the church in all its operations; therefore, church leaders should emulate learning as a critical lifestyle and a requirement to manage change for effective performance for their organization

On societal level, the study outcome shows that technology thus successfully occupies the evangelism space because of youth populations. Therefore, the evangelization of the community's youth population is possible and probably would be easy because of technology. The ability to do everything with technology as seamlessly as when technology had not been introduced is worth emulating by religious leaders and the organization in general. Technological advancement, therefore, has become a critical choice in modern times for the church leader and FBOs. For a church organization to succeed in executing its mandate, people must be the focus of the leaders as individuals and the organization as a corporate body. People are in the center of all church organizational activities; therefore, any rules that the leaders made must be pliable. Members may resist a pastor's efforts to convert church operations from analog to digital. Members may also demand a conversion; therefore, working as a team in the context of

Christian churches and religious group is critical to the growth of the organization that could benefit society.

### **Methodological Implications**

As depicted in Chapter 2, at the epoch of my investigation, I did not find research connected to the lived experiences of church leaders with innovation competency and change management. The Modified Stevick Colaizzi-Keen method used for my phenomenological study offered an in-depth data analysis, resulting in detailed accounts of the lived experiences of the 14 participants (Leedy & Ormrod, 2014; Moustakas, 1994). The data collection and analysis process gave rich, detailed descriptions of church leaders' experiences according to their novel point of view.

### **Conceptual Framework Implications**

The findings of my study validated the conceptual framework for this phenomenological study and provided clarity to the research question. My study was framed according to Boyatzis's (1982) effective job performance model (EJPM). In the model, Boyatzis addressed the connection between *competence* and *performance*. Existing literature demonstrates the connection between competence and performance. The EJPM considers how leaders develop know-how from the perspective of the organizational environment, job demands, and his or her competencies. During my phenomenological study, it became evident that the effective management of change as a result of challenges from the environment and job-related demands in Christian organizations influenced church leaders' innovation competency. As a result, participants



manage the change effectively for positive outcomes by aligning job duties, environmental challenges, and innovation competency.

Though participants acknowledge other leadership abilities, innovation competency became a critical ability to manage the change. In this way, church leaders used innovation competency in Christian organizations against all challenges helped to manage the change effectively. Additionally, the innovation competency helped participants to improve or modify their characters related to doctrines, and beliefs that have created challenges for growth in FBOs. Boyatzis's model provided a vital understanding of the critical need for nonprofit church leaders to demonstrate innovation competency during change management for effective organizational performance. The effective performance model also provided a framework for the participants' experiences as related to their use of innovation competency in FBOs and NPOs

### **Theoretical Implications**

To advance the theoretical understanding of church leaders innovation competency in managing change. Noted by Boyatzis, "competency is an underlying characteristic of a person which results in effective and superior performance in a job" (1982, p. 21). Qualitative data on the experiences of church leaders in the Christian context merged with this theoretical framework may offer additional insightful knowledge and understanding of innovation competency and change management. A significant implication of my study is that utilization of innovation competency in managing change is connected to diverse themes that came from the analysis and such

can add to the theoretical understanding of leadership competency of church leaders as related to the religious context. Specifically, theories can be utilized in a quantitative study by establishing a connection between data on the variable of innovation competency and leadership performance of church leaders regarding the ten discovering themes.

Given Boyatzis's definition, a competency may include a motive, trait, skill, aspect of one's self-image or social role, or a body of knowledge which he or she uses (1982). Additional study regarding participants' behavioral characteristics or personality related to innovation competency and change management could offer in-depth insight into organizational performance. Boyatzis also, emphasized the impact of personalities in leaders' competency for effective job performance. Some of the participants perceived that different people could well answer the personalities question in this study, whereas others freely responded. There is lack of variable when conducting phenomenological study; therefore, a quantitative research could be done to evaluate the experiences of church leaders by the variables such as (a) motivation, (b) self- efficacy, (c) trait, (d) resiliency, and (e) self-image and innovation competency in managing change. Furthermore, quantitative data could give further understanding of the effect of behavioral characteristics as described by Boyatzis's in the context of Christians churches or FBOs.

### **Recommendations for Practice**

In this study, participants had different types and levels of education; therefore, their responses to the questions did not follow the same sequence, it would be useful to understand how educational level of Christian leaders relates to innovation competency and change management outcome. This study has opened up diverse opportunities for further research on innovation competency in the Christian Churches or FBOs with multiple religious institutions. For example, it would be advantageous to conduct a relative case study, studying the roles of Christian leaders and their innovation competency or Christian leaders in other city or states where leaders have to manage similar changes in their organization. The study might consider whether the initiatives of change management was motivated in the same manner in NYC.

Another phenomenological study would be interesting and such research could focus on members and donors perceptions' of leaders' performance regarding innovation competency and change management. From the study, most of the participants needed collaboration from members for an effective outcome of leaders' innovation competency; therefore, a study can give an insight into their views. Most of the participants perceived third party group would be best to assess their performance. Such an investigation could offer useful lesson for other FBOs and NPOs interested in knowing personal effects of religious leaders' with innovation competency.

## Conclusions

This phenomenological study implies that regardless of the positivity of having individual faith or getting solace from individual associations with God, church leaders working in Christian church frameworks in FBOs that fail to recognize innovation competency regarding the trend of change in operational environment, the demands of the people, and the learning curve of leadership will have limited growth. In any case, if the occurrences are appropriately recognized and innovation competency is successfully actualized, Christian church leaders can manage change for their organizations that mirror their religious values and induce trust in absolute responsibility of church leaders to the growth of the organizations and wellbeing of stakeholders.

The study's results also confirmed the importance of innovation competency in managing change. Church leaders, including leaders from FBOs and NPOs, should consider innovation competency in regards to change management. Additionally, knowledge derived from this study could add to the academic expertise regarding (a) the value of church leadership, (b) support successful change in churches, (c) influence positive change amongst community members and stakeholders, and (d) enhance organizational performance in the NPO sector. Given the importance of innovation competency in achieving successful organizational change results, the study phenomenon could be emulated by FBOs and NPOs leaders for higher performance and growth.

## References

- Adogame, A. (2016). African Christianities and the politics of development from below. *Hervormde Teologiese Studies*, 72(4), 1-11. doi:10.4102/hts.v72i4.4065
- Ahn, S., & Kim, S. (2017). What makes firms innovative? The role of social capital in corporate innovation. *Sustainability*, 9(9), 1564. doi:10.3390/su9091564
- Amagoh, F. (2015). Improving the credibility and effectiveness of non-governmental organizations. *Progress In Development Studies*, 15, 221-239. doi:10.1177/1464993415578979
- Anshel, M. H., & Smith, M. (2014). The role of religious leaders in promoting healthy habits in religious institutions. *Journal of Religion And Health*, 53, 1046-1059. doi:10.1007/s10943-013-9702-5
- Ardalan, K. (2017). Driving force of globalization: A multi- paradigmatic look. *Research In International Business And Finance*, 4, 480-492. doi:10.1016/j.ribaf.2017.05.005
- Assouad, A., & Parboteeah, K. P. (2018). Religion and innovation: A country institutional approach. *Journal Of Management, Spirituality & Religion*, 15(1), 20. doi:10.1080/14766086.2017.1378589
- Atchan, M., Davis, D., & Foureur, M. (2016). A methodological review of qualitative case study methodology in midwifery research. *Journal of Advanced Nursing*, 72, 2259-2271. doi:10.1111/jan.12946

- Au, C. (2017). Ecumenical and Inter-religious engagement of Asian Pentecostals and Charismatics. *Ecumenical Review*, 69, 527-541. doi:10.1111/erev.12319
- Austin, M. J., Regan, K., Gothard, S., & Carnochan, S. (2013). Becoming a manager in nonprofit human service organizations: Making the transition from specialist to generalist. *Administration In Social Work*, 37, 372-385.  
doi:10.1080/03643107.2012.715116
- Baskaran, S., & Mehta, K. (2016). What is innovation anyway? Youth perspectives from resource-constrained environments. *Technovation*, Vol. # in, 4-17.  
doi:10.1016/j.technovation.2016.01.005
- Benabou, R., Ticchi, D., & Vindigni, A. (2015). Religion and innovation. *American Economic Review*, 5, 346. doi:10.1257/aer.p20151032
- Bielefeld, W., & Cleveland, W. S. (2013). Defining faith-based organizations and understanding them through research. *Nonprofit and Voluntary Sector Quarterly*, 42, 442-467. doi:10.1177/0899764013484090
- Bird, B. (1995). Toward a theory of entrepreneurial competency. .In J. A. Katz & R. H. Brockhaus, Sr. (eds.), *Advances in entrepreneurship, firm emergence, and growth* (pp. 51-72). Greenwich, CN: JAI Press.
- Boyatzis, R. (1982). The competent manager: A model for effective performance. New York, NY: John Wiley & Sons.
- Brenneman, Robert. 2011. *Homies and hermanos: God and gangs in Central America*. New York, NY: Oxford University Press.

- Brutus, S., Aguinis, H., & Wassmer, U. (2013). Self-reported limitations and future directions in scholarly reports analysis and recommendations. *Journal of Management, 39*, 48-75. doi:10.1177/0149206312455245
- Cantrell-Bruce, T. & Blankenberger, B. (2015). Seeing: Measuring skill sets that address the “blurred boundaries” of nonprofit education. *Journal of Public Affairs Education, 21*, 367-380. Retrieved from [http://www.naspaa.org/JPAEMessenger/Article/VOL21-3/07\\_Cantrell-Bruce%20Blankenberger.pdf](http://www.naspaa.org/JPAEMessenger/Article/VOL21-3/07_Cantrell-Bruce%20Blankenberger.pdf)
- Chad, P. (2014). Organizational change within charities: Improved performance via introduction of market orientation and other strategic orientations. *International Review On Public & Non-Profit Marketing, 11*(1), 89. doi:10.1007/s12208-014-0113-4
- Chan-Serafin S., Brief A.P., & George J. (2013). How does religion matter and why? *Religion and the Organizational Sciences', Organization Science, 24*, 1585-1600. doi:10.1287/orsc.1120.0797
- Choi, M., & Ruona, W. E. A. (2011). Individual readiness for organizational change and its implication for human resource and organization development. *Human Resource Development Review, 10*(1), 46-73. doi:10.1177/1534484310384957.
- Choi, S. (2014). Learning orientation and market orientation as catalysts for innovation in nonprofit organizations. *Nonprofit & Voluntary Sector Quarterly, 43*(2), 393. doi:10.1177/0899764012465491

- Chong, E. (2013). Managerial competencies and career advancement: A comparative study of managers in two countries. *Journal of Business Research*, 66(3), 345–353. Retrieved from <https://doi.org/10.1016/j.jbusres.2011.08.015>
- Clarke, M., & Ware, V. (2015). Understanding faith-based organizations: How FBOs are contrasted with NGOs in international development literature. *Progress In Development Studies*, 15(1), 37-48. doi:10.1177/1464993414546979
- Cnaan, R. A., & Curtis, D. W. (2013). Religious congregations as voluntary associations: An overview. *Nonprofit and Voluntary Sector Quarterly*, 42, 1-27. doi:10.1177/0899764012460730
- Cronshaw, D., Powell, R., Powell, G., Hancock, N., & Wilson, S. (2014). Churches that inspire and empower: A case study survey of the Baptist Union of Victoria. *Australian E-Journal Of Theology*, 21, 212-233. Retrieved from <http://repository.divinity.edu.au/id/eprint/2861>
- Da Cunha, J.A., De Souza, L. J., Romero Macau, F., & Mossa Alssabak, N. A. (2016). Innovation in a religious environment: Establishing an inter-organizational network oriented to Islamic market. *Revista De Administração Mackenzie*, 17, 122-125. doi:10.1590/1678-69712016/administracao.v17n2p122-155
- Damanpour, F. (2010). An integration of research findings of effects of firm size and market competition on product and process innovations. *British Journal of Management*, 21, 996-1010. doi:10.1111/j.1467-8551.2009.00628.x
- Deem, R. (2011). *What is Christianity?* Retrieved from [www.godandscience.org](http://www.godandscience.org)



- Dukić, G. (2015). Perception and adoption of change management in information institutions: A study from Croatia. *Libri: International Journal Of Libraries & Information Services*, 65, 175-190. doi:10.1515/libri-2014-0162
- Einar, B. (2013). Religion and politics in Nicaragua: What difference does a revolution make?. *Iberoamericana: Nordic Journal Of Latin American And Caribbean Studies*, 42, 159-182. doi:10.16993/ibero.38
- Erin P. Joakim & Robert S. White (2015) Exploring the impact of religious beliefs, leadership, and networks on response and recovery of disaster-affected populations: A case study from Indonesia, *Journal of Contemporary Religion*, 30:2, 193-212. doi:10.1080/13537903.2015.1025538
- Fabelo, H., O'Connor, M. K., Netting, F. E., & Wyche, A. K. (2013). When the paradoxical is ideal: Employees' perceptions of their organizations, work units, and ideal workplaces. *Administration In Social Work*, 37, 340-355. doi:10.1080/03643107.2012.693461
- Frankfort-Nachmias, C., & Nachmias, D. (2008). *Research methods in the social sciences* (7th ed.). New York, NY: Worth.
- Gentles, S. J., Charles, C., Ploeg, J., & McKibbin, K. A. (2015). Sampling in qualitative research: Insights from an overview of the methods literature. *The Qualitative Report*, 20, 1772. Retrieved from <http://nsuworks.nova.edu/tqr/vol20/iss11/5>

- Giauque, D. (2015). Attitudes toward organizational change among public middle managers. *Public Personnel Management, 44*(1), 70-98.  
doi:10.1177/0091026014556512
- Giorgi, A. (2009). The descriptive phenomenological method in psychology: A Modified Husserlian approach. Pittsburgh, PA: Duquesne University Press
- Gocmen, I. (2013). The role of faith-based organizations in social welfare systems: comparison of france, germany, sweden, and the united kingdom. *Nonprofit and Voluntary Sector Quarterly 42*(3), 495-516. doi:10.1177/0899764013482046
- Gortner, D. T., & Dreibelbis, J. L. (2014). The Creativity of Religious Leaders, in Three Movements. *The Creativity of Religious Leaders, in Three Movements*.  
<https://doi-org.ezp.waldenulibrary.org/10.1037/e570982014-001>
- Green, T., Sinclair, G., & Tinson, J. (2016). Do they know it's CSR at all? An exploration of socially responsible music consumption. *Journal Of Business Ethics, 138*, 231-246. doi:10.1007/s10551-015-2582-8
- Griffith, D. A. (2013). Establishing qualitative geographic sample size in the presence of spatial autocorrelation. *Annals Of The Association Of American Geographers, 103*, 1107-1122. doi:10.1080/00045608.2013.776884
- Gundolf, K., & Filser, M. (2013). Management research and religion: A citation analysis. *Journal of Business Ethics, 112*, 177-185. doi:10.1007/s10551-012-1240-7.

- Guo, C., Porschitz, E. T., & Alves, J. (2013). Exploring career agency during self-initiated repatriation: A study of Chinese sea turtles. *Career Development International, 18*(1), 34-55. doi:10.1108/13620431311130
- Habib, F., Etesam, I., Ghoddusifar, S. H., & Mohajeri, N. (2012). Correspondence analysis: A new method for analyzing qualitative data in architecture. *Nexus Network Journal, 14*, 517-538. doi:10.1007/s00004-012-0129-1
- Hackney, C. H., & Sanders, G. S. (2003). Religiosity and Mental Health: A meta-analysis of recent studies. *Journal for the Scientific Study of Religion 42*(1): 43-55. doi:10.1111/1468-5906.t01-1-00160.
- Hajro, A., & Pudelko, M. (2010). An analysis of core-competences of successful multinational team leaders. *International Journal of Cross Cultural Management, 10*, 175-194. doi:10.1177/1470595810370910 Retrieved from <http://ccm.sagepub.com.ezp.waldenulibrary.org/cgi/content/short/10/2/175>
- Hanson, J. L., Balmer, D. F., & Giardino, A. P. (2011). Education: Qualitative research methods for medical educators. *Academic Pediatrics, 11*, 375-386. doi:10.1016/j.acap.2011.05.001
- Harper, M., & Cole, P. (2012). Member checking: Can benefits be gained similar to group therapy? *The Qualitative Report, 17*, 510-517. Retrieved from <http://www.nova.edu/ssss/QR/QR17-2/harper.pdf>

- Harrington, S., Rayner, C., & Warren, S. (2012). Too hot to handle? Trust and human resource practitioners' implementation of anti-bullying policy. *Human Resource Management Journal*, 22, 392-408. doi:10.1111/1748-8583.12004
- Harris, M. E. (2014). Organizational challenges of community associations applying nonprofit research to real - world problems. *Nonprofit and Voluntary Sector Quarterly* , 44, 796 -813. doi:0899764014533996
- Hartzell, C. A. (2014). Nation-state crises in the absence and presence of segment states: The case of Nicaragua. *Ethnopolitics*, 13(1), 28-47.  
doi:10.1080/17449057.2013.844434
- Hendron, J. A., Irving, P., & Taylor, B. J. (2014). The emotionally intelligent ministry: why it matters. *Mental Health, Religion & Culture*, 17, 470-478.  
doi:10.1080/13674676.2013.848424
- Hoogendoorn B, Rietveld CA, van Stel A (2016) Belonging, believing, bonding, and behaving: the relationship between religion and business ownership at the country level. *Journal of Evolutionary Economics*, Vol. 26 No. 3, pp. 519-550. doi: 10.1007/s00191-016-0447-7
- Hmielowski, J. D., Chanjung, K., & Sungsu, K. (2015). Engaging the congregation: Examining the conditional indirect effects of religious leaders' cues on environmental behaviors. *Journal Of Communication & Religion*, 38(3), 51-66.  
Retrieved from

<https://ezp.waldenulibrary.org/login?url=https://search.ebscohost.com/login.aspx?direct=true&db=ufh&AN=116105945&site=eds-live&scope=site>

- Hodges, J., & Howieson, B. (2017). The challenges of leadership in the third sector. *European Management Journal*, 35, 69-77. doi:10.1016/j.emj.2016.12.006
- Hoeber, L., & Shaw, S. (2017). Contemporary qualitative research methods in sports management. *Sport Management Review*, 20 (Contemporary qualitative research methods in sport management), 4-7. doi:10.1016/j.smr.2016.11.005
- Hoefler, R., & Sliva, S. M. (2014). Assessing and augmenting administration skills in nonprofits: An exploratory mixed methods study. *Human service organizations: Management, Leadership & Governance*, 38, 246-257. doi:10.1080/23303131.2014.892049
- Hong, Y. J. (2012). Best practices in managing faith-based organizations through charitable choice and faith-based initiatives. *Journal Of Social Service Research*, 38, 130-143. doi:10.1080/01488376.2011.615268
- Hopkins, K., Meyer, M., Shera, W., & Peters, S. C. (2014). Leadership challenges facing nonprofit human service organizations in a post-recession era. *Human Service Organizations: Management, Leadership & Governance*. 38(5), 419–422. doi:10.1080/23303131.2014.977208.
- Hsiao, W., Lee, C., & Chang, W. (2017). A constructive factor analysis of innovation competency ~ taking Taiwan students enrolled in design programs as an

example. 2017 International Conference on Applied System Innovation (ICASI), 554-557. doi:10.1109/ICASI.2017.7988481

Hsu, C., Tan, K. C., Jayaram, J., & Laosirihongthong, T. (2014). Corporate entrepreneurship, operations core competency and innovation in emerging economies. *International Journal Of Production Research*, 52, 5467-5483. doi:10.1080/00207543.2014.915069

Husserl, E. (1970). *The crisis of European sciences and transcendental phenomenology*. (D. Carr, Trans.). Evanston, IL: North Western University Press. (Original work published 1936).

Heidegger, M. (1982). *The basic problems of phenomenology* (A. Hofstadter, Trans.). Bloomington, IN: Indiana University Press. (Original work published 1975).

Iannaccone, L. R., & Berman, E. (2006). Religious extremism: The good, the bad, and the deadly. *Public choice* 128(1-2), 109-129. doi:10.1007/s11127-006-9047-7

Janesick, V. J. (2015). *"Stretching" exercises for qualitative researchers* (5th Ed.). Thousand Oaks, CA: Sage Publications, Inc.

Janssen, O. (2003). Innovative behaviour and job involvement at the price of conflict and less satisfactory relations with co-workers. *Journal of Occupational & Organizational Psychology*, 76, 347-364. doi:10.1348/096317903769647210

Jaskyte, K., & Dressler, W. (2005). "Organizational culture and innovation in human service organizations." *Administration in Social Work* 29(2), 23-41. Retrieved from [https://doi-org.ezp.waldenulibrary.org/10.1300/J147v29n02pass:\[\\_\]03](https://doi-org.ezp.waldenulibrary.org/10.1300/J147v29n02pass:[_]03)

- Jaskyte, K. (2013). Do sizes matter? Organizational size and innovations in nonprofit organizations. *Nonprofit management & leadership*, 24, 229-247.  
doi:10.1002/nml.21087
- Jaskyte, K. (2015). Board of directors and innovation in nonprofit organizations model: Preliminary evidence from nonprofit organizations in developing countries. *Voluntas: International Journal Of Voluntary & Nonprofit Organizations*, 26, 1920-1943. doi:10.1007/s11266-014-9505-7
- Jaskyte, K., Yoo, S., & Riobó, M. R. (2013). Perceived characteristics of innovative nonprofit and government organizations in South Korea, China, and Argentina. *Asian Social Work & Policy Review*, 7, 175-196.  
doi:10.1111/aswp.12017
- Joakim, E. P. & White, R. S. (2015). Exploring the impact of religious beliefs, leadership, and networks on response and recovery of disaster-affected populations: A case study from Indonesia, *Journal of Contemporary Religion*, 30, 193-212.  
doi:10.1080/13537903.2015.1025538
- Kang, B., & Jaskyte, K. (2011). Congregational leaders' perceptions of organizational innovation. *Administration In Social Work*, 35, 161-179.  
doi:10.1080/03643107.2011.557595
- Kane, M. N., & Jacobs, R. J. (2013). Perceptions of religious leaders' culpability in the United States. *Mental Health, Religion & Culture*, 16, 225-253.  
doi:10.1080/13674676.2012.656079

- Kang, S. (2015). Change management: Term confusion and new classifications. *Performance Improvement*, 54(3), 26-32. doi:10.1002/pfi.2146
- Kasen, S., P. Wickramaratne, P., Gameroff, M. J., & Weissman, M. W. (2012). Religiosity and resilience in persons at high risk for major depression. *Psychological Medicine* 42, 509-519. doi:10.1017/S0033291711001516.
- Kaunda, C. J. (2016). Checking out the future: A perspective from African theological education. *International Review Of Mission*, 105(1), 113-130. doi:10.1111/irom.12120
- Kearns, K. P., Bell, D., Deem, B., & McShane, L. (2014). How non-profit leaders evaluate funding sources: An exploratory study of non-profit leaders. *Nonprofit and Voluntary Sector Quarterly*, 43, 121-143. doi:10.1177/0899764012458038
- Kemparaj, U., & Chavan, S. (2013). Qualitative research: A brief description. *Indian Journal Of Medical Sciences*, 67(3/4), 89-98. doi:10.4103/0019-5359.12112
- Keogh, S., & Wood, R. L. (2013). The rebirth of Catholic collective action in Central America: A new model of church-based political participation. *Social Compass*, 60, 273-291. doi:10.1177/0037768613481912
- Klemp G. O., & McClelland D. C. (1986). What characterizes intelligent functioning among senior managers? Practical Intelligence. Cambridge, UK: University Press.
- Koch, L. C., Niesz, T., & McCarthy, H. (2014). Understanding and reporting qualitative research: An analytical review and recommendations for submitting authors. *Rehabilitation Counseling Bulletin*, 57, 131-143. doi:10.1177/0034355213502549



- Krug, A., Hildebrand, M., & Sun, N. (2015). "We don't need services. We have no problems": Exploring the experiences of young people who inject drugs in accessing harm reduction services. *Journal Of The International AIDS Society, 18*(Supp 1), 71-77. doi:10.7448/IAS.18.2.19442
- Kumar Basu, K. (2015). The leader's role in managing change: Five cases of technology-enabled business transformation. *Global Business & Organizational Excellence, 34*(3), 28-42. doi:10.1002/joe.21602
- Labat, F., & Sharma, A. (2016). Qualitative study exploring surgical team members' perception of patient safety in conflict-ridden Eastern Democratic Republic of Congo. *BMJ Open, 6*(4), 1. doi:10.1136/bmjopen-2015-009379
- Langer, J., & LeRoux, K. (2017). Developmental culture and effectiveness in nonprofit organizations. *Public Performance & Management Review, 40*(3), 457. doi:10.1080/15309576.2016.1273124
- Leedy, P. D. & Ormrod, J. E. (2014). *Practical research planning and design* (10th ed.). New York, NY: Pearson Education.
- Levine, H., & Zahradnik, A. (2012). Online media, market orientation, and financial performance in nonprofits. *Journal of Nonprofit Public Sector Marketing, 24*, 26-42. Retrieved from <https://doi.org/10.1080/10495142.2012.652908>.
- Liao, K., & Huang, I. (2016). Impact of vision, strategy, and human resource on nonprofit organization service performance. *Procedia - Social And Behavioral*

- Sciences*, 224(IRSSM-6 The 6th International Research Symposium in Service Management), 20-27. doi:10.1016/j.sbspro.2016.05.395
- Lee, S. M. & Trimi, S (2018). Innovation for creating a smart future. *Journal of Innovation & Knowledge*, Vol 3, Iss 1, Pp 1-8 (2018), (1), 1. <https://doi-org.ezp.waldenulibrary.org/10.1016/j.jik.2016.11.001>
- Lee, S. M., & Trimi, S. (2016). Conceptual paper: Innovation for creating a smart future. *Journal Of Innovation & Knowledge*, doi:10.1016/j.jik.2016.11.001
- Lopez, K. A., & Willis, D. G. (2004). Descriptive versus interpretive phenomenology: Their contributions to nursing, knowledge. *Qualitative Health Research*, 14, 726-735. doi:10.1177/1049732304263638
- Lloyd, R. B. (2007). Foreign fields: International aid and faith-based organizations. *Review Of Faith & International Affairs*, 5(1), 29-38. doi:10.1080/15570274.2007.9523275
- Lutz Allen, S., Smith, J. E., & Da Silva, N. (2013). Leadership style in relation to organizational change and organizational creativity: Perceptions from nonprofit organizational members. *Nonprofit Management & Leadership*, 24(1), 23-42. doi:10.1002/nml.21078
- MacIndoe, H., & Sullivan, F. (2014). Nonprofit responses to financial uncertainty: How does financial vulnerability shape nonprofit collaboration? *Journal of Management and Sustainability*, 4(3), 1-15. doi:10.5539/jms.v4n3p1

- Manderscheid, S., & Harrower, N. L. (2016). A Qualitative study of leader transition and polarities. *Advances In Developing Human Resources, 18*(3), 390.  
doi:10.1177/1523422316645888
- Malterud, K., Siersma, V. D., & Guassora, A. D. (2015). Sample size in qualitative interview studies: Guided by information power. *Qualitative Health Research, 26*, 1753-1760. doi:10.1177/1049732315617444
- Mano, R. (2013). Performance gaps and change in Israeli nonprofit services: A stakeholder approach. *Administration In Social Work, 37*(1), 14-24.  
doi:10.1080/03643107.2011.637664
- Marshall, C., & Rossman, G. B. (2014). *Designing qualitative research*. (6th ed.). Thousand Oaks, CA: Sage Publications.
- Mataira, P. J., Morelli, P. T., Matsuoka, J. K., & Uehara-McDonald, S. (2014). Shifting the paradigm: New directions for non-profits and funders in an era of diminishing resources. *Social Business, 4*, 231-244.  
doi:10.1362/204440814X14103454934212
- McCusker, K., & Gunaydin, S. (2015). Research using qualitative, quantitative or mixed methods and choice based on the research. *Perfusion, 30*, 537-542.  
doi:10.1177/0267659114559116
- McMurray, A. J., Islam, M. M., Sarros, J. C., & Pirola-Merlo, A. (2013). Workplace innovation in a nonprofit organization. *Nonprofit Management & Leadership, 23*, 367-388. doi:10.1002/nml.21066

- Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation* (3rd ed). San Francisco, CA: Jossey-Bass
- Mohd-Shamsudin, F., & Chuttiattana, N., (2012). Determinants of managerial competencies for primary care managers in Southern Thailand, *Journal of Health Organization and Management*, 26, 258-280. doi:10.1108/14777261211230808
- Molloy, K. A., & Heath, R. G. (2014). Bridge discourses and organizational ideologies: Managing spiritual and secular communication in a faith-based, nonprofit organization. *Journal Of Business Communication*, 51, 386-408. doi:10.1177/2329488414525451
- Mogashoa, M., & Makofane, K. (2017). Challenges facing the ministerial formation in Uniting Presbyterian Church in Southern Africa: A critical reflection. *Hervormde Teologiese Studies*, 73(3), 1-9. doi:10.4102/hts.v73i3.3102
- Moon, K., Brewer, T., Januchowski-Hartley, S., Adams, V., & Blackman, D. (2016). A guideline to improve qualitative social science publishing in ecology and conservation journals. *Ecology and Society*, 21(3),17 . doi:10.5751/ES-08663-210317
- Moore, D., Brooks, J., & King, E. (2017). The meaning of obesity in the church: A pastoral leader's perspective. *Pastoral Psychology*, 66(1), 45-64. doi:10.1007/s11089-016-0716-2
- Mosley, J. E., Maronick, M. P. & Katz, H. (2012). How organizational characteristics affect the adaptive tactics used by human service nonprofit managers confronting

financial uncertainty. *Nonprofit Management and Leadership*, 22, 281–303.

doi:10.1002/nml.20055

Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage Publications.

Moyer, J., Sinclair, A., & Spaling, H. (2012). Working for God and sustainability: The activities of faith-based organizations in Kenya. *Voluntas: International Journal Of Voluntary & Nonprofit Organizations*, 23, 959-992. doi:10.1007/s11266-011-9245-x

Nadler, D. A., & Tushman, M. L. (1997). *Competing by Design: The Power of Organizational Change*. New York, NY: Oxford University Press.

Offutt, S., Probasco, L., & Vaidyanathan, B. (2016). Religion, poverty, and development. *Journal For The Scientific Study Of Religion*, 55, 207-215. doi:10.1111/jssr.12270

Ogliastri, E., Jäger, U., & Prado, A. (2016). Strategy and structure in high-performing nonprofits: Insights from Iberoamerican cases. *Voluntas: International Journal Of Voluntary & Nonprofit Organizations*, 27, 222-248. doi:10.1007/s11266-015-9560-8

Onapajo, H. (2012). Politics for God: Religion, politics, and conflict in democratic Nigeria. *Journal Of Pan African Studies*, 4(9), 42-66. Retrieved from [http://www.academia.edu/2229063/Politics\\_for\\_God\\_Religion\\_Politics\\_and\\_Conflict\\_in\\_Democratic\\_Nigeria](http://www.academia.edu/2229063/Politics_for_God_Religion_Politics_and_Conflict_in_Democratic_Nigeria)

- Osula, B., & Ng, E. W. (2014). Toward a collaborative, transformative model of non-profit leadership: Some conceptual building blocks. *Administrative Sciences (2076-3387)*, 4, 87-104. doi:10.3390/admsci4020087
- O'Sullivan, D., & Dooley, L. (2009). *Applying innovation*. Thousand Oakes, CA: Sage.
- Palinkas, L., Horwitz, S., Green, C., Wisdom, J., Duan, N., & Hoagwood, K. (2015). Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *Administration & Policy In Mental Health & Mental Health Services Research*, 42(5), 533. doi:10.1007/s10488-013-0528-y
- Park, J., & Park, M. (2016). Qualitative versus quantitative research methods: Discovery or justification?. *Journal Of Marketing Thought*, 3(1), 1-7. doi:10.15577/jmt.2016.03.01.1
- Patton, M. Q. (2015). *Qualitative research and evaluation methods* (4th ed.). Thousand Oaks, CA: Sage Publications.
- Parboteeah K. P, Hoegl M., & Cullen, J. (2009). Religious dimensions and work obligation: A country institutional profile model. *Human Relations*, 62(1), 119-148. doi:10.1177/0018726708099515
- Perren, L., & Ram, M. (2004). Case-study method in small business and entrepreneurial research: Mapping boundaries and perspectives. *International Small Business Journal*, 22(1), 83-101. doi:10.1177/0266242604039482
- Phillips, J. (2010). Body and soul: Faith, development, community, and social science in Nicaragua. *NAPA Bulletin*, 33(1), 12-30. doi:10.1111/j.1556-4797.2010.01038.x

- Probasco, L. (2016). Prayer, patronage, and personal agency in Nicaraguan accounts of receiving international aid. *Journal For The Scientific Study Of Religion*, 55, 233-249. doi:10.1111/jssr.12263
- Offutt, S., Probasco, L., & Vaidyanathan, B. (2016). Religion, poverty, and development. *Journal For The Scientific Study Of Religion*, 55, 207-215. doi:10.1111/jssr.12270
- Ogliastri, E., Jäger, U., & Prado, A. (2016). Strategy and structure in high-performing nonprofits: Insights from Iberoamerican cases. *Voluntas: International Journal Of Voluntary & Nonprofit Organizations*, 27, 222-248. doi:10.1007/s11266-015-9560-8
- Onwuegbuzie, A. J., Leech, N.L., Slate, J.R., Stark, M., Sharma, B., Freis, R., & Combs, J. P. (2012). An exemplar for teaching and learning qualitative research. *The Qualitative Report*, 17(1), 16-77. Retrieved from <https://nsuworks.nova.edu/tqr/vol17/iss1/2>
- Racela, O. C. (2014). Customer Orientation, Innovation Competencies, and Firm Performance: A Proposed Conceptual Model. *Procedia - Social And Behavioral Sciences*, 148(2nd International Conference on Strategic Innovative Marketing), 16-23. doi:10.1016/j.sbspro.2014.07.010
- Ranney, M. L., Meisel, Z. F., Choo, E. K., Garro, A. C., Sasson, C., & Morrow Guthrie, K. (2015). Interview-based qualitative research in emergency Care Part II: Data collection, analysis, and results reporting. *Academic Emergency Medicine*:

*Official Journal Of The Society For Academic Emergency Medicine*, 22, 1103-1112. doi:10.1111/ac em.12735

Reynolds, A. (2013). Networks, ethnic, and economic values. *Latin American Research Review*, 48(1), 112-132. doi:10.1353/lar.2013.0000

Robinson, O. (2014). Sampling in interview-based qualitative research: A theoretical and practical guide. *Qualitative Research In Psychology*, 11(1), 25-41. doi:10.1080/14780887.2013.801543

Ronquillo, J.C. (2011), "Servant, transformational and transactional leadership," in Agard, K. (Ed.), *Leadership in Nonprofit Organizations. A Reference Handbook*, Vol. 1, Sage, Thousand Oaks, CA, pp. 345-352.

Rosenthal, M. (2016). Qualitative research methods: Why, when, and how to conduct interviews and focus groups in pharmacy research. *Currents In Pharmacy Teaching & Learning*, 8(4), 509. doi:10.1016/j.cptl.2016.03.021

Ruijs, W. M., Hautvast, J. A., Kerrar, S., Van der Velden, K., & Hulscher, M. L. (2013). The role of religious leaders in promoting acceptance of vaccination within a minority group: a qualitative study. *BMC Public Health*, 13(1), 1-8. doi:10.1186/1471-2458-13-511

Saha, S. K. (2014). Social change research: The relationship between appreciative inquiry and social construction. *AI Practitioner*, 16(3), 41-46. doi:10.12781/978-1 - 907549-20-5-6



- Salih, A., & Doll, Y. (2013). A middle management perspective on strategy implementation. *International Journal of Business & Management*, 22(1), 32-39. doi:10.5539/ijbm.v8n22p32
- Sanders, M. L., & McClellan, J. G. (2014). Being business-like while pursuing a social mission: Acknowledging the inherent tensions in US nonprofit organizing. *Organization*, 21(1), 68. doi:10.1177/1350508412464894
- Sang M. Lee, & Silvana Trimi. (2018). Innovation for creating a smart future. *Journal of Innovation & Knowledge*, Vol 3, Iss 1, Pp 1-8 (2018), (1), 1. <https://doi-org.ezp.waldenulibrary.org/10.1016/j.jik.2016.11.001>
- Sangmi, C., & Jae-Sung, C. (2014). Dynamics of innovation in nonprofit organizations: The pathways from innovativeness to innovation outcome. *Human Service Organizations: Management, Leadership & Governance*, 38, 360-373. doi:10.1080/23303131.2014.898005
- Schmid, H. (2013). Nonprofit Human Services: Between identity blurring and adaptation to changing environments. *Administration In Social Work*, 37, 242-256. doi:10.1080/03643107.2012.676611
- Schnable, A. (2016). What religion affords grassroots NGOs: Frames, networks, modes of action, *Journal for the Scientific Study of Religion* 55, 216-232. doi:10.1111/jssr.12272

- Schneider, J. A. (2013). Introduction to the symposium: Faith-based organizations in context. *Nonprofit & Voluntary Sector Quarterly*, 42, 431.  
doi:10.1177/0899764013486314
- Schoemaker, P. J., Krupp, S., & Howland, S. (2013). Strategic leadership: The essential skills. *Harvard Business Review*, (1-2), 131. Retrieved from  
[https://www.harvardbusiness.org/sites/default/files/HBR\\_Strategic\\_Leadership.pdf](https://www.harvardbusiness.org/sites/default/files/HBR_Strategic_Leadership.pdf)
- Schultz, T., Vuncannon, J., & Bump, K. (2016). A pilot study of a Scripture-based trauma healing model for adults in Nicaragua. *Mental Health, Religion & Culture*, 19, 613-625. doi:10.1080/13674676.2016.1222606
- Scotland, J. (2012). Exploring the philosophical underpinnings of research: Relating ontology and epistemology to the methodology and methods of the scientific, interpretive, and critical research paradigms. *English Language Teaching*, 5(9), 9-16. doi:10.5539/elt.v5n9p9.
- Shaw, S. A. (2014). Bridge Builders: A qualitative study is exploring the experiences of former refugees working as caseworkers in the United States. *Journal Of Social Service Research*, 40, 284-296. doi:10.1080/01488376.2014.901276
- Shields, P.O. (2009). Young adult volunteers: Recruitment appeals and other marketing considerations. *Journal Nonprofit Public Sector Marketing*, 21, 139–159.  
<https://doi.org/10.1080/10495140802528658>

- Shier, M., & Handy, F. (2015). From advocacy to social innovation: A typology of social change efforts by nonprofits. *Voluntas: International Journal Of Voluntary & Nonprofit Organizations*, 26, 2581-2603. doi:10.1007/s11266-014-9535-1
- Simon, M. K. (2011). *Dissertation and scholarly research: Recipes for success* (2011 Ed.). Seattle, WA, Dissertation Success, LLC.
- Singh, S., Corner, P. D., Pavlovich, K. (2016). Spirituality and entrepreneurial failure. *Journal of Management, Spirituality & Religion* 13(1): 24-49.  
doi:10.1177/026624261668560
- Skorková, Z. (2016). Competency models in public sector. *Procedia - Social And Behavioral Sciences*, 230(3rd international conference on new challenges in management and business: Organization and leadership, 2 May 2016, Dubai, UAE), 226-234. doi:10.1016/j.sbspro.2016.09.029
- Spencer, L. M., & Spencer, S. M. (1993). *Competence at work: Models for superior performance*. New York: John Wiley & Sons, Inc.
- Spina, N. (2016). The religious authority of the Orthodox Church and tolerance toward homosexuality. *Problems Of Post-Communism*, 63(1), 37-49.  
doi:10.1080/10758216.2015.1057038
- Stake, R. E. (1995). *The art of case study research*. Thousand Oaks, CA: Sage Publications.
- Stetzer, E., & Dodson, M. (2007). *Comeback churches: How 300 churches turned around and yours can too*, Nashville, Tennessee: B&H Publishing Group.

- Szczepańska-Woszczyńska, K. (2014). Innovation processes in the social space of the organization. *Regional formation & development studies*, 3(14), 220-229. doi:10.15181/rfds.v14i3.878
- Takeuchi, H. (2013). Knowledge-based view of strategy. *Universa Business Review*, 40(4), 68-79. Retrieved from <http://www.redalyc.org/html/433/43328679004/>
- Thaut, L. C. (2009). The role of faith in Christian faith-based humanitarian agencies: Constructing the taxonomy. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 20(4), 319-350. doi:10.1007/s11266-009-9098-8
- Tkaczynski, A., Arli, D., & Hussey, I. (2017). Learning to lead: Segmentation of attendees to a Christian leadership conference. *International Journal Of Nonprofit & Voluntary Sector Marketing*, 22(1), n/a. doi:10.1002/nvsm.1567
- Turek, L. F. (2016). Ambassadors for the Kingdom of God or for America? Christian nationalism, the Christian right, and the contra war. *Religions*, 7(12), 1. doi:10.3390/rel7120151
- U.S. Census Bureau. (2017). I- estimate: New York City, New York - Statistics for your Community. Retrieved from [https://factfinder.census.gov/faces/nav/jsf/pages/community\\_facts.xhtml?src=bkmk](https://factfinder.census.gov/faces/nav/jsf/pages/community_facts.xhtml?src=bkmk)
- Van der Voet, J., Groeneveld, S., & Kuipers, B. S. (2014). Talking the talk or walking the walk? The leadership of planned and emergent change in a public organization.

*Journal of Change Management*, 14, 171-191.

doi:10.1080/14697017.2013.805160

van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. London, ON, Canada: Althouse Press

Van Wart, M., & Kapucu, N. (2011). Crisis management competencies. The case of emergency managers in the USA. *Public Management Review*, 13, 489-511.

doi:10.1080/14719037.2010.525034

Vázquez, J. J. (2011). Attitudes toward nongovernmental organizations in Central America. *Nonprofit & Voluntary Sector Quarterly*, 40(1), 166.

doi:10.1177/0899764009359944

Ware, V-A., Ware, A., & Clarke, M. (2016). Domains of faith impact: How “faith.” is perceived to shape faith-based international development organizations,

*Development in Practice*, 26, 321-333. doi:10.1080/09614524.2016.1149150

Viederytė, R. (2016). Organizational and process innovations in international logistics companies: The relevance and expected benefits. *Regional Formation &*

*Development Studies*, 20, 134-146. doi:10.15181/rfds.v20i3.1350

Vila, L. E., Pérez, P. J., & Coll-Serrano, V. (2014). Innovation at the workplace: Do professional competencies matter?. *Journal Of Business Research*, 67, 752-757.

doi:10.1016/j.jbusres.2013.11.039

- Volonte C. (2015). Culture and corporate governance: the influence of language and religion in Switzerland, *Management International Review*”, vol. 55, s. 77–118, [http://dx.doi.org/ 10.1007/s11575-014-0216-5](http://dx.doi.org/10.1007/s11575-014-0216-5)
- Wang, L., & Ashcraft, R. F. (2012). Needs assessment and curriculum mapping: Enhancing management skills of the nonprofit workforce. *Nonprofit Management & Leadership*, 23(1), 121-136. doi:10.1002/nml.21058
- Walker, R. M., Chen, J., & Aravind, D. (2015). Management innovation and firm performance: An integration of research findings. *European Management Journal*, 33, 407-422. doi:10.1016/j.emj.2015.07.001
- Wilson, M., & Brown, J. (2012). The perceptions of dislocated workers under the Workforce Investment Act. *Human Resource Development Quarterly*, 23, 389-410. doi:10.1002/hrdq.2113
- Waters, R. (2014). Overcoming nonprofit sector challenges through improved communication. *International Journal Of Nonprofit & Voluntary Sector Marketing*, 19(4), 221-223. doi:10.1002/nvsm.1512
- Watt, W. M. (2014). Relational principles for effective church leadership. *Journal of Leadership Education*, 13(2), 125-139. doi:10.12806/V13/ I2/T1
- Weerawardena, J., & Mort, G. (2012). Competitive strategy in socially entrepreneurial nonprofit organizations: Innovation and differentiation. *Journal of Public Policy & Marketing*, 3, 91-101. doi:10.1509/jppm.11.034

- Wittberg, P. A. (2013). Faith-based umbrella organizations: Implications for religious identity. *Nonprofit & Voluntary Sector Quarterly*, 42, 540-562.  
doi:10.1177/0899764012461954
- World Bank. (1995). Working with NGOs: A practical guide to operational collaboration between the World Bank and nongovernmental Organizations. *Operations Policy Department*. Washington, D.C: World Bank.
- World Economic Forum. (2015), *Global Leadership Index*: (Geneva: World Economic Forum). Retrieved from <http://reports.weforum.org/outlook-global-agenda-2015/global-leadership-and-governance/global-leadership-index>
- Yin, R. K. (2014). *Case study research: Designs and methods* (5th ed.). Thousand Oaks, CA: Sage Publications.

## Appendix A: Interview Protocol

Before we start, I want to review the informed consent form with you and answers questions. To ensure accuracy, I will audio record the interview and send participants the transcription for member checking. All information collected from the interview is confidential.

1. I will introduce myself to the participants to start the direct interview and the study summary of the subject.
2. I will brief participant about time and the sensitivity of time, thank the participants in for consenting to participate in the research.
3. The participant will be reminded about recordings of the interview procedure if applicable and the assurance of confidentiality of personal information and identity
4. I will begin the procedure by turning the audio recorder on if allowed and set the date and the time of the interview procedure.
5. I will apportion time for the interview and is between 30 to 60 minutes to acquire responses to 8 interview questions and answers and follow-up questions.
6. Member checking procedure will be explained to participants' including the medium to contact the participants at the appropriate time to confirm and verify the responses to the questions for accuracy and credibility within seven days.
7. The interview procedures will conclude with a thank you note to the participants after all the responses have been confirming.



## Appendix B: List of Interview Questions

Date:

Time:

Place:

Interviewer:

Interview:

1. What is your experience with innovation competency?
2. How do you make sense of uncertainty issues in FBOs? Can you give me an example?
3. What experiences did you have with innovation competency in managing change because of stakeholders' pressure, and what was the outcome?
4. What obstacles did you face in managing change with innovation competency, and how did you address them?
5. What motivated you regarding how innovation competency was used in shaping organizational change outcome?
6. Describe how experiences with innovation competency has affected your behavioral characteristics, including (a) self- efficacy, (b) trait, (c) resiliency, and (d) self-image or social role?
7. How do you measure and evaluate the effectiveness of innovation as a competency in solving problem regarding change management in Christian churches?

8. What additional information can you share regarding innovation competency that will help shape organizational change in Christian churches?

### Appendix C: My Bracketing Experience

I am a Christian who believed in Jesus Christ. As a Christian and a learner, I desired to conduct this study as a researcher. I wanted to see and hear from Christian church leaders' perspectives and experiences. I wanted to know their experiences regarding innovation competency.

Bracketing in phenomenological studies required epoché, or the suspension of suppositions (Moustakas, 1994). Moustakas (1994) suggested that a researcher begin a study with the epoché process. This process allowed me to develop new knowledge and did not invalidate information gained from previous knowledge. As a result of epoché, I set aside preconceptions about the practice of perceptions of Christian church leaders.

I perceived that most of the Christian church leaders in this study would have a positive perception of innovation competency and mention prior successful performance as a reason to explain their current performance in their organizations. Furthermore, I expected the participants to give account on challenges in managing change with innovation competency within the faith-based organizations. This aligns with Boyatzi's (1982) effective job performance model which identified the environment as one of the factors that can affect competency. I assumed that 21<sup>st</sup>-century church leaders must take personal responsibility in improving the performance of their organizations as a result of the unpredictable nature of the world; which may be contrary to the fundamental beliefs of their organizations.

During the interview process with the participants, I made sure to remain impartial as much as possible, even though I understood the context (for example, Christian churches) if participants made certain claims known to me, I asked the participants to clarify their responses in detail with probe questions. I strived to carry out the interviews as an “outsider” who did not understand the context, and along these lines, I had the opportunity to accumulate rich information from the leaders. This was difficult because I could quickly comprehend what they were discussing about the topic. Nevertheless, I additionally did not lead the participants during the meetings, yet rather probed for more detail in their experiences they shared with me. I understood that the experiences of the church leaders I met were complex, however comparable in setting.

## Appendix D: Personal Information

Name:

Address:

Phone:

Best time to contact:

Email:

Age:

Gender:

## Appendix E: National Institutes of Health (NIH) Certificate



## Appendix F: Field Notes

March 30, 2019: I conducted my first two interviews with the participants. I felt so comfortable talking to them. The participants (2) spoke openly about their experiences. I felt like we already friend after our meeting, and they were willing to connect me to potential participants.

I immediately sensed their desire to share their experiences in managing change with innovation competency in their respective organizations. I felt that I had a heavy responsibility to capture their experiences as accurately as possible and to present them factually, without distorting facts.

During the interviews with my third and fourth participants, I kept my predisposition or any knowledge about the study topic, as I did not want it to overshadow or influence the experiences they shared. The burden that shifted to me was to write up their experiences as accurately as possible and to let the world know the experiences they had encountered, as well as how they had overcome their challenges to affect their organizational performance outcome. During this process, I realized the eagerness of the participants in talking to me. Participant 3 and participant 4 also mentioned to me when I first contacted them and how they were looking forward to being involved in my research, as they have not read about such a topic explored in the NYC church context

By April 8, I finished my first four interviews. All my first four participants connected me to other participants that were willing to be interviewed and contribute their

views for my study. I contacted them and lucky for me; they were all willing to share their experiences.

On April 10, 2019, I sent them my informed letter for clarification as well as the rules about the study. I received their feedback within three days and the time for interviews.

On April 12, 2019: I was surprised participant 5, participant 6, and participant 7 mentioned to me before the interview began when I explained to them about my topic; they felt that this was something they wanted to contribute to benefit FBOs. These participants' enthusiasm relating to my topic encouraged me as a researcher. I felt comfortable with each participant I interviewed.

I completed the rest of my interviews from April 13 to April 28. All the interviews went well. On my 14 participants, I reached my saturation point, because previous participants recommended the participants, I did not experience any challenges throughout the whole interview process.

Some unusual circumstance, which occurred was, two of the research participants rescheduled their interview date due to personal emergencies. One of the participants canceled their interview due to traveling.

Although all the participants were church leaders, their organizations run in a different philosophy, style of organization, and the environment of each participant reflects their perspective. One thing I observed throughout the interviews was their willingness to share and let the world see the other aspect of church leaders. They



acknowledged the stereotype view of the public about their leadership, and how such is hindering their effectiveness as leaders.

Appendix G: Email to Participants for Member Checking of Interview Descriptions

Dear Participant,

Thank you for your commitment to take part in my study. You will find a copy of your interview and a description of the phenomenon of innovation competency attached to this email. Please read over the discussion and description. If you would like to clarify or add to any answers, please add your comments to the bottom of the document. After you have read and commented on the document, please send me the edited version of the document. Even if you make no changes to the interview or description, please email them to me. I value the time and exertion you have given to this investigation. You are enormously appreciated.

Sincerely,

Charity R. Addai-Duah,

(Doctoral candidate Walden University)