LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

THE CORRELATION BETWEEN PASTORS' LEADERSHIP STYLE, THEIR

ORGANIZATIONAL CHANGE COMMITMENT, AND THEIR ORGANIZATION'S

READINESS FOR CHANGE

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

Jerusha Smith Drummond

Liberty University, Lynchburg, VA

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APPROVED BY:

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ABSTRACT

The purpose of this non-experimental correlational study was to determine whether a relationship exists between pastors' perceptions of transformational leadership, pastors' organizational change commitment, and their organization's readiness for change, controlling for gender, age, education, tenure, and geographical location of lead pastors in the South Carolina Baptist Convention (SCBC) churches. Leadership and change are intertwined; thus, pastors' commitment to organizational change and their organization's readiness for change highlights dynamic leadership in the management of church life. The pastor must possess a leadership style that moves the church toward organizational change while keeping parishioners in attendance. The study answers the following research questions: What relationship, if any, exists between pastors' perceptions of transformational leadership and their organizational change commitment? What relationship, if any, exists between pastors' perceptions of transformational leadership and their organization's readiness for change? To what degree do pastors' perceive that a relationship exists between transformational leadership, pastors' organizational change commitment, and their organization's readiness for change? The researcher randomly sampled SCBC lead pastors. The Pastor's Perceptions Survey presented through the SurveyMonkey.com platform combined the transformational leadership, organizational change commitment, and the organization's readiness for change questionnaires. There was a positive correlation between transformational leadership, organizational change commitment, and the organization's readiness for change. Further research should consider organizational change commitment and the organization's readiness for change that supports the diffusion of innovations in churches.

Keywords: organizational change leadership, transformational leadership, organizational commitment, organization's readiness

Dedication

I dedicate this doctoral study to the loving memory of my daughter, Dr. Amber Helen Drummond, who was my inspiration. You fought the good fight of faith through health challenges and finished the race staying focused on your law degree studies. I will forever love your spirit, dedication, and drive. Thank you for the fantastic Floridian friends that you left for us to enjoy. Rest in peace, my lovely daughter.

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List of Abbreviations

Competency Assessment Questionnaire (CAQ)

Core Self-Evaluation (CSE)

IBM Statistical Package for Social Sciences (SPSS)

Implicit Leadership Theories (ILTs)

Institutional Review Board (IRB)

Leadership Survey (LS)

Margin in Life (MIL)

Multifactor Leadership Questionnaire (MLQ), (MLQ 5X)

Neuroticism, Extraversion, Openness Personality Inventory-Revised (NEO-PI-R)

Organizational Citizenship Behavior (OCB)

Organization's Readiness for Change (ORC)

Organizational Change Commitment (OCC)

Organizational Commitment Survey (OCS)

Pro-Environmental Behaviors (PEBs)

Readiness for Change Scale (RFCS)

South Carolina (SC)

Southern Baptist Convention (SBC)

South Carolina Baptist Convention (SCBC)

Spiritual Leadership Theory (SLT)

Spiritual Transcendence Scale (STS)

Transformational Leadership (TL)

CHAPTER ONE: RESEARCH CONCERN

Introduction

Change in religious organizations can be difficult. People gravitate to old ways and sometimes resist new methods. Morgan (2006) thought that mechanistic organizations nurture rigidity and bureaucracies. The church must not adopt a machine mindset but readily adapt to change. The church should mobilize people to create ideas, strategize initiatives, and innovations that move the church forward. Morgan (2006) sees the organization as an organism that has a relationship to its environment, focusing on needs, choices, changes, and inter-organizational relationships.

Christians share in the church's environment where Christ is the *imago Dei* (the image of God), and believers are to reflect God's image in their life (1Cor. 15:49) (Kilner, 2015). God called Christians to live different from pagans; therefore, there is freedom in the Spirit of the Lord, and Christians are transformed by God's Spirit to reflect the image of Christ (2 Cor. 3:17-18). God's word is an excellent proposal, so why has church attendance declined? Should Christians perceive the church as a vital part of their faith? Over 15 years, attendance at religious services has declined considerably in Canada, the United Kingdom, and the United States (Grandy, 2013). Some churches are boarded up while others are barely surviving, resulting in declining finance, membership, and participation (Askeland & Schmidt, 2016; Nelson, Dickens, Nelson, & Dickens, 2015).

Pastors, as transformational leaders, must seek solutions for the decline or success of church life, and the organizational changes that occur must incorporate new technologies, creative methods, and spirituality in the Christian community. This researcher believes transformational lead pastors are committed to organizational change, and their organizations are

ready for change. This study will benefit pastors, who perceive themselves as transformational leaders, evangelizing and discipling their members while providing moral and spiritual value to their parishioners and the community. Transformational pastors change the culture through job satisfaction while empowering others to assume leadership roles that exceed expectations in loyalty, efficiency, and innovation. Transformational pastors are equipped to pursue spiritual and educational visions. They are committed to becoming change agents with dynamic leadership in the management of church life. Readiness for change and the commitment to change are interlaced together (Madsen, Miller, et al., 2005) and vital for pastors seeking organizational change.

This chapter covers the (a) background to the problem, (b) the statement of the problem, (c) purpose statement, (d) research questions, (e) assumptions and delimitations (f) definition of terms, and (g) significance of the study. The summary of design concludes the chapter.

Background to the Problem

Researchers can find literature on change leadership in most social science writings (Herold et al., 2008; Weems, 2010). Change leaders focus on new possibilities, offering clear assignments, spotlighting broad communications while exploring future ideas (Eisenbach et al., 1999). Leaders who seek change are good listeners, and they consider themselves equals in collaboration as servants who can state the vision and are incredibly driven, self-disciplined, thoughtful, and transparent with others (Cloud, 2010). Change leadership means developing a future vision and ensuring that all participants are making the idea a reality through shared values (Gill, 2002). Change leadership comprises thinking (observe and comprehend information), meaning (purpose), feeling (understand self and others), and doing (completion of

tasks) (Gill, 2002). Another entity of change leadership is to change the culture, which involves changing the heart, mind, and soul of the participants (Gill, 2002).

Change leadership suffers implementation in some religious contexts because church leaders often lack vision, purpose, and direction that involves the congregation (Nichols, 2007). Weems (2010) asserted that church members are not encountering a compelling and exciting church vision or mission. Parishioners will grow toward the church's vision when there is vision-driven leadership (Weems, 2010). It is in ministry settings where people should have shared views that promote the kingdom of God through change. Leading change in the church involves focusing on trends, demographics, and relationships in religious contexts (Branson & Martinez, 2011). Leaders used change leadership to interpret (identifying and influencing the significance of church life), relate (developing relationships with people), and implement (forming, adjusting, and working with activities and structures in the church) (Branson & Martinez, 2011).

By the 1980s and 1990s, researchers differentiated complete labeling for leadership styles, using Bass' transformational and transactional leadership (Eagly & Johannesen-Schmidt, 2001). Literature from research studies has successfully linked transformational and transactional leadership with organizational change (Brenner & Holten, 2015; Eisenbach et al., 1999). Transactional leadership rewards subordinates' performance, while transformational leadership inspires followers to clinch the leader's vision and support the concept as a group (Eagly & Johannesen-Schmidt, 2001; Eisenbach et al., 1999; Herold et al., 2008)). Transformational leadership acknowledges the necessity for change, generates new ideas, and institutionalizes the transformation (Eisenbach et al., 1999).

Burns' transformational leadership theory has been studied broadly over three decades (Burnes et al., 2016). Burnes et al. purported that research erroneously labeled transformational

leadership as a transforming agent of workers. Burnes et al. (2016) thought that Burns did not intend transformational leadership as a transforming agent for the workers but change for organizations and society. The literature shows that transformational leadership is effective in change leadership through quantitative and qualitative studies (Eisenbach et al., 1999).

Many social science leadership studies have identified factors necessary for change leadership; research is limited in determining factors that stimulate leadership styles on change leadership in theology. Theology is the study of God; it deals with humanity and their roles in the church (Enns, 2014). Even though leadership is not a focus in theology, it is a problem in the church (Barna, 1998). The principles and practices of secular leadership in business, education, and organizations are essential for pastors as they lead people, constituents, and activities. Together theology and leadership are practical and pragmatic for Christians establishing leadership principles in the church (Ayers, 2006).

Practitioner Kotter (1996) studied organizational change, but academia has avoided the field since it lacks empirical rigor (Hughes, 2015). The history of organizational change dates back to organizational development (OD) and the concept of resolution of social conflict theory with Kurt Lewin, who is considered "the father of the planned approach to change," (Hughes, 2015, p. 146). Organizational leadership and change are interconnected, needing each other (Burnes et al., 2016; Hughes, 2015). Burnes et al.'s (2016) formed their concept of reimaging organizational change leadership by Lewin's writings, which have empirical and theoretical support. Burnes et al. (2016) are critical of Kotter (1996), who depicted employers as regulators for change. Burnes et al. (2016) affirmed that the literature, including Kotter's work, focuses on employees as the reason for change initiatives. Burnes et al. (2016) and Hughes (2015) declared

that organizational change has an excess of practitioners' literature but is limited in rigorous empirical studies.

The ability of organizations to change is an asset (Seggewiss et al., 2019). People are the asset that contributes more involvement in the organization, reports greater readiness, and accepts change (Burnes et al., 2016). The current research on effective leadership, the methods, performances, and pursuits on change leaders is incomplete (Burnes et al., 2016). However, researchers agree that employees must support valid organizational change (Seggewiss et al., 2019).

The researchers acknowledged that commitment is a significant variable for employee responses to change (Seggewiss et al., 2019). They further state that "organizational commitment is associated with attitudes and cognitions that contribute to employee change support" (Seggewiss et al., 2019, p. 123). Research has shown that organizational change affects behavioral goals in change contexts (Seggewiss et al., 2019). Further, research has revealed that individual change readiness is swaying social relationships in the organizational mindsets of others (Seggewiss et al., 2019). Therefore, change readiness is a construct for organizational change leadership (Seggewiss et al., 2019). A limited number of researches have related change readiness to organizational commitment (Seggewiss et al., 2019). Like Burnes et al. (2016), Seggewiss et al. (2019) are quick to highlight that studies in organizational change are relevant to personal commitment than organizational commitment, while change readiness studies are associated with organizational commitment. Seggewiss et al.'s (2019) study concentrated on individual readiness since organizational commitment hinges on the individual's willingness to guard the organizational change. Organizational commitment is choice and approval of associations between workers and the organization; thus, committed individuals are likely to

back change readiness, and organizational commitment as a multi-target (commitment to managers, supervisors, and workgroups) construct (Seggewiss et al., 2019).

Seggewiss et al. (2019) researched organizational commitment as a multi-target construct. The theoretical considerations for organizational commitment and change readiness affect people who are in unfamiliar or vague situations; they watch the behaviors and responses of others to govern their conduct (Seggewiss et al., 2019). Social change theory discloses that people, who are in shared relations of multi-targets, put importance on the desires of the other person (Seggewiss et al., 2019). Hence, committed people have high, noticeable change readiness when their commitment targets promote change (Seggewiss et al., 2019).

Organizational change leadership is concerned with a broader range of change in organizations and societies rather than changing individuals (Burnes et al., 2016). The authors' concept of organizational change leadership is perfect for church change since pastors are concerned with the congregation becoming change agents. This study supports Burnes et al. (2016) rational that organizational change leadership is collective and collaborative for the organization. Pastors are in a position as leaders to encourage and lead the congregation through organizational change leadership initiatives. Seggewiss et al. (2019) research showed that organizational commitment and change readiness have practical implications for organizational change leadership. This researcher believes that pastors who advocate change have allies in people who view pastors as instruments of commitment.

Statement of the Problem

Caulfield and Senger (2017) declared that organizations must adapt to change and stay viable. Change depends on leaders, and effective leaders help employees understand the reason for the change (Caulfield & Senger, 2017). Change encompasses leadership. Leadership is the

use of personal power to include people working together (Gill, 2002). Effective leadership gives people a reason to participate by attracting the attention of people through various leadership practices: cognitive (thinking), spiritual (meaning), emotional (feeling), and behavioral (doing) (Gill, 2002). Effective leadership is vital in churches desiring to attract the attention of people.

Some Christians do not regard the church as necessary to their faith (Barna Group, 2017). Some Christians, who stop attending church, might desire to return to the church where leadership and church management are dynamic. Pastors are increasingly responsible for managing church life because of losses in church resources due to declining church attendance (Simpson, 2012). Pastors must review their leadership styles and change process to determine if they are fulfilling Christ's mandate to evangelize and disciple their members. Collaboration in church life affords parishioners more meaningful participation in leadership and ministry. Social science theory may yield research that is helpful in pastoral leadership.

Organizational change theory or leadership theory influences change leadership literature (Herold et al., 2008). Herold et al. (2008) posited that the literature examines change leadership as leadership theory. The literature implied that transformational leadership is effective in change leadership (Herold et al., 2008). Burnes (2004) noted the process change theory by Kurt Lewin, involving steps called unfreezing, moving, and freezing. Armenakis and Bedeian (1999) implemented the anticipation stage and the confirmation stage for change targets. Kotter (1995) endorsed eight steps to change for leaders. Yukl (2013) developed reasons for resistance to change and how to implement change. Weiner (2009) emphasized a readiness model for change.

Bass (1997) asserted that transformation leadership is universal since leadership is a widespread phenomenon. However, there is no indication of whether change refers to the specific behavior of leaders (Herold et al., 2008). Kotter (1999) referenced particular behaviors

that change leaders engage (urgency, coalition, vision, communication, empowering, and short-term wins). Researchers conducted several studies to determine if change depends on leadership behaviors or style (Herold et al., 2008). Also, researchers performed several studies on the effects that transformational leadership and change leadership have on followers to determine if change performances affected specific changes in behaviors (Herold et al., 2008).

Transformational leadership developed by Bass and Burnes uses four components beneficial for organizational studies: charisma, individualized consideration, intellectual stimulation, and inspirational motivation (Avolio et al., 1999). The individualized consideration leaders meet individual demands, aptitudes, ambitions, and they counsel, teach, and coach (Bass, 1997). Intellectual stimulation leaders have conviction, trust, and support for hard issues, offering the most critical standards, emphasizing purpose, commitment, and ethics (Bass, 1997). Inspirational motivation leaders enunciate compelling visions for the future and encourage supporters to accomplish exceptional standards; they are enthusiastically passionate and hopeful (Bass, 1997). Researchers must apply transformational leadership constructs to religious leaders.

Green (2001) conducted a study on transformational leadership for churches. He concluded that church leaders must evaluate church environments and cultures by empowering others to assume leadership roles (Green, 2001). Additional research is needed to test leadership in churches (Grandy, 2013). Leaders in the church context need a variety of competencies to supervise a mostly volunteer staff (Grandy, 2013). The relationship between clergy and congregation is interdependent and interpersonal; thus, both groups need each other as resources (Grandy, 2013). Churches exist to provide moral and spiritual value to parishioners and the community (Grandy, 2013).

The Apostle Paul is an example in the biblical scripture of a transformational leader. The apostle Paul taught Timothy to exemplify Christ in word, conversation, charity, spirit, faith, and purity (1 Tim. 4:12). Paul is responsible for transforming Onesimus from an abscond slave to a brother in Christ (Philemon). When in Pamphylia, John Mark departed from the work with Paul and Barnabus; however, after he matured in the ministry, he helped Paul (Acts 15:36-39; 2 Tim. 4:11). Pastors are transformational leaders who empower followers to exceed expectations in faith, productivity, and innovation while welcoming organizational change (Carter, 2009).

Readiness for change has undergone limited research (Weiner, 2009). Organizational readiness is related to the organization's members' commitment to support and implement organizational change (Weiner, 2009). Unlike organizational readiness for change, the literature has researched extensively organizational commitment (participants' willingness to support and implement the change), linking organizational change to job satisfaction, citizenship, and absenteeism (Herold et al., 2008).

Research needs an additional study on transformational pastoral leadership, pastoral organizational change commitment, and their organization's readiness for change. Researchers performed many studies on transformational leadership and its effect on change leadership in for-profit organizations (Herold et al., 2008). Grandy (2013) posited that leadership theories developed for profit, and public sector organizations are relevant and usable for nonprofit organizations. Grandy postulated that church leaders need empirical research to connect the social science leadership theories with nonprofit organizations. Scholarly studies are inadequate for organizational change leadership, which must incorporate theology, God's word, and the spiritual formation of Christians (Askeland & Schmidt, 2016; Grandy, 2013; Stewart, 2008). Pastoral leadership is vital and must be studied as organizational leadership because pastors,

along with other church leaders, set the direction and vision of the church. Scripture reminds Christians to hold those who care for them in the highest regard because of their work in the Lord (1 Thess. 12:12-13). After all, religious leadership comes from Christ, who is the head of the church (Eph. 5:23; Beeley & Britton, 2009). This study seeks to determine the relationship between lead pastors' perceptions of transformational leadership, pastors' organizational change commitment, and their organization's readiness for change.

Purpose Statement

The purpose of this non-experimental correlational study was to determine whether a relationship exists between pastors' perceptions of transformational leadership, pastors' organizational change commitment, and their organization's readiness for change, controlling for age, gender, tenure, education, and geographical locations of lead pastors in SCBC churches.

Non-experimental research tends to have a high level of external validity, meaning it can be generalized to the larger population under study (Creswell, 2014). Correlational research is prevalent in psychology as a preliminary way to gather information about a topic (Cherry, 2019). Correlational studies cannot prove cause-and-effect relationships (Creswell, 2014; Leedy & Ormrod, 2016).

Research Questions

RQ1. What relationship, if any, exists between pastors' perceptions of transformational leadership and their organizational change commitment?

RQ2. What relationship, if any, exists between pastors' perceptions of transformational leadership and their organization's readiness for change?

RQ3. To what degree do pastors perceive that a relationship exists between transformational leadership, pastors' organizational change commitment, and their organization's readiness for change?

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Assumptions and Delimitations

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The researcher will meet assumptions or beliefs that are justified and valid, assuming the premise will help others better understand and evaluate the conclusions of the research (Leedy & Ormrod, 2016; Simon & Goes, 2013). The researcher will not perform constraints or delimitations that are beyond the researcher's control (Leedy & Ormrod, 2016; Simon & Goes, 2013).

Research Assumptions

The researcher assumes that the non-experimental quantitative correlational study may have response bias from participants who have not given adequate thought or misrepresentation of facts on the survey (Leedy & Ormrod, 2016). The researcher believes that the selected surveys will yield the best responses to pastors' leadership perceptions. Since the study is anonymous, the participants will likely eliminate erroneous information. There may be potential biases in expectancy and belief by the researcher since the researcher is focused only on predetermined variables (Creswell, 2014; Leedy & Ormrod, 2016). This researcher assumes that lead pastors from the SCBC have a transformational leadership style and that they have practiced changed leadership for at least three years.

Delimitations of the Research Design

The research was delimited to focus on the transformational leader. Transformational and transactional leadership styles are the most efficient leadership developments in the past decade, while transformational leadership is most effective (Lowe et al., 1996; Lutz Allen et al., 2013).

Transformational leadership encourages and inspires followers to adopt the ideals of the organization (Bass & Riggio, 2006). The second delimitation was to include only lead pastors who are eighteen years of age and older with a minimum of three years' experience as a lead pastor serving in an SCBC church. Lead pastors must have access to email and the Internet to respond to an online questionnaire or survey. The third delimitation was that the data and questions pertain to correlational research, which predicts the behavior of one variable from the action of another variable.

Definition of Terms

The following definitions provide clarity to the research.

1. *Christian leadership*: Christian leadership is the combined effort, actions, and plans of a leader who inspires others purposely towards a mutual goal promoting God's kingdom in this world (Baumgartner, 2011; Ledbetter et al., 2016; MacArthur, 2005; Thomas, 2018).

2. *Dechurched*: Dechurched adults previously attended church but has not participated in six months (Barna Group, 2017).

3. *Diffusion of Innovations Theory:* Diffusion of innovations theory reinvent or transform new ideas, products, or processes to better supply the demands of people or groups (Robinson, 2009; Rogers, 2010; Wonglimpiyarat & Yuberk, 2005).

4. *Organizational Change Leadership*: Organizational change leadership is new patterns, structures, processes, behaviors, and skills that mobilizes and energizes followers, diagnosing actions and evaluations through a process of learning, and achieving with breakthrough results demanding emergent outcomes (Ajayi, 2002; Burnes & By, 2012; Crom & Bertels, 1999; Karp & Helgⵁ, 2008).

5. *Organizational commitment*: Organizational commitment pledges or promises to fulfill an obligation to the organization's goals and values of loyalty and pride (Cook & Wall, 1980; Madsen, Miller, et al., 2005; Meyer, 1997).

6. *Organization's Readiness for change*: Organization's readiness for change is the organization's members' conformity to enact a collective change and their confidence to do so (Weiner, 2009).

7. *Transformational Leadership*: Transformational leadership is the guidance that is charismatic, inspirational, intellectual, and individual-focused, which encourages and seeks organizational innovations through new ways of thinking that generate solutions (García-Morales et al., 2008).

Significance of the Study

For-profit organizations are the focus of most research in the area of organizational change leadership. Researchers Lutz Allen et al. (2013) contributed to the literature through the examination of leadership and change readiness in the church construct. Researchers Ferrari and Vaclavik (2016) completed a study on the leadership style of permanent Catholic deacons. Ferrari and Vaclavik used the Vincentian Leadership Assessment Self (VL) scale to test the transformational perspective of the Catholic deacons who scored high on the transformational leadership scale. Ferrari and Vaclavik's study revealed that the image Catholic deacons represent is caring and serving. Carter (2009) studied leadership styles, personality traits, and spiritual qualities of effective pastoral leadership. Carter's study found that leadership styles and spirituality had an inadequate ability to envision leadership effectiveness (Carter, 2009). The Pastoral Leadership Effectiveness Scale (PLES) showed a positive and significant correlation

(Carter, 2009). Consequently, Carter's study showed that transformational pastors are successful in church leadership.

Change leadership strategies of lead pastors are critical in the development of new ministries, enhancing current ministries, and dismantling failed ministries (Anderson & Anderson, 2010). Preliminary research suggests that change leaders focus on people, process, and content (Anderson & Anderson, 2011). Change leadership promotes innovative and inspirational leaders and followers who develop creativity and inspire performance that produce value, productivity, and growth (Gilley et al., 2008; Lutz Allen et al., 2013). Change leaders demonstrate organizational change as they transform the attitudes and cultures to support new initiatives aligning and integrating change with all practices (Anderson & Anderson, 2010).

Transformational change leads to innovation, and the leader has the responsibility to lead change efforts that support organizational change readiness (Gilley et al., 2008; Lutz Allen et al., 2013). According to Gilley et al. (2008), leaders must possess the skills to motivate, communicate, collaborate, and coach. Leaders who motivate, foster an environment that inspires new ideas. Leaders, who communicate effectively, offer followers a personal interest in organizational change. Inclusive leaders deliver rewards, promote collaboration, and provide feedback that supports change readiness. According to Lutz Allen et al. (2013), in the past, authors criticized pastors for not driving change initiatives. Lutz Allen et al. found that when church members observe that the pastor exhibits transformational leadership that inspires, motivates, and supports people, the more they sense, the church is ready to make changes in the organization.

Organizations regularly evaluate their approach, constructs, strategies, and culture that initiates perseverance in a changing world (Suwaryo et al., 2015). When leaders implement

change, individual readiness to change is vital for an organization's success (Suwaryo et al.,

2015). During periods of change, people must commit themselves to change and remain with the

organization (Suwaryo et al., 2015). In their research, Suwaryo et al. (2015) found that

organizational commitment positively impacted readiness to change with a coefficient value of

0.4803. The stronger the promise is to change, the more ready the people are to change. Studies

have shown that the organization's commitment to change supports the organization's readiness

to change (Madsen, Miller, et al., 2005). Further research found a correlation between the age of

the employee and organizational commitment, with older employees more committed than

younger employees (Madsen, Miller, et al., 2005).

Summary of the Design

Research designs follow three approaches: quantitative, qualitative, and mixed methods

(Creswell, 2014). This research used a non-experimental quantitative correlational approach to

study the relationships between the lead pastors' transformational leadership perceptions of their

readiness for change, and their organizational commitment to change. A correlation assesses

differences in one variable associated with differences in other variables (Leedy & Ormrod,

2016). An advantage of the correlational design is that it evaluates variables to determine how

they are interrelated (Leedy & Ormrod, 2016). The variables tested in the current study are

transformational leadership (dependent variable), organizational commitment to change, and the

organization's readiness for change (independent variables).

Survey designs are suitable for quantitative studies that examine a sample of the

population (Creswell, 2014). The survey generalizes the population to make inferences

concerning the participants (Creswell, 2014). The change leadership survey includes

stratification of the participants such as gender, age, education, tenure, and SC geographical locations of the lead pastor (Roberts, 2010).

The researcher collected data through surveys to assess the relationship between a pastor's perceptions of transformational leadership, organizational change commitment, and the organization's readiness for change. The independent variables were tested against the dependent variable to assess the direction and strength of the relationship between the independent and dependent variables using the correlation coefficient (Hauke & Kossowski, 2011; Zhang et al., 2016).

Chapter one lays the foundation by presenting the conceptual framework and the research questions. Additional topics examined are assumptions and delimitations, definitions of terms, the significance of the study, and the summary of the design. The subsequent section of the study is Chapter Two, the theological and theoretical framework of the research.

CHAPTER TWO: LITERATURE REVIEW

Overview

The purpose of this non-experimental quantitative correlational research was to examine whether there was a relationship between pastors' perceptions of transformational leadership, pastors' organizational change commitment, and their organization's readiness for change. Church leadership must travel a different path from nonspiritual leadership because pastors receive their leadership from theology since Christ is the head of the Church (Beeley & Britton, 2009). Theology is biblical, systematic, historical, and contemporary, and it is the basis for church leadership (Beeley & Britton, 2009; Enns, 2014; Erickson, 2015). Consequently, theology is the method of leadership that is essential for Christian leaders.

This research contributes to the literature by examining the theological and theoretical framework of organizational change leadership and leadership models in religious settings. Most of the literature in leadership has addressed the nonspiritual leadership segments. This literature review examines the theological framework of Christian leadership, leadership styles, organizational change leadership, pastors as leaders, and the Protestant church. It examines the theoretical framework of transformational leadership theory, organizational change leadership theories, organizational commitment theories, organization's readiness for change theories, and church leadership theory. Finally, this study examines a review of the related literature, the rationale for study and gap in the literature, and the profile of the current research.

Theological Framework for the Study

The Greek word for Theology is *theos,* which means God and *logos* mean word (Enns, 2014). Leadership inspires, enables, and revises shared determinations and shared ideas that realize a mutual objective for followers (Banks et al., 2004; Burnes & By, 2012; Paglis & Green,

2002; Patterson, 1997). Leadership is a relationship between leaders and followers; therefore, leadership is behavior-driven (Ayers, 2006). Theology is God-centered, and leadership is man-centered. However, when leadership is spiritual, then it is the basis for church leadership (Beeley & Britton, 2009). Theology assists Christians in comprehending God and his creation; consequently, leadership has a role in theology. Christian leadership uses theological methods from the philosophy discipline (Erickson, 2015). Theology is essential to Christian leadership, giving leadership its moral and spiritual constructs (Ayers, 2006). A range of theological models converges on the idea that there is a connection between organizational change leadership and leadership styles based on philosophical and theological arguments.

Philosophical Arguments

The philosophical arguments ask many questions of theology and leadership. The ontological argument may ask, *who are leaders*, and *why do they act in a certain way* (Ayers, 2006; Enns, 2014; Erickson, 2015)? The methodological discussion could ask, *what method of revelation does God use with humans* (Ayers, 2006)? The teleological argument could ask, *what is the purpose of leadership* (Ayers, 2006; Enns, 2014; Erickson, 2015)? The philosophical discussions of ontology, methodology, and teleology have biblical, theological, and leadership perspectives.

Ontological assumptions. Ontology has biblical, theological, and leadership perspectives. The definition of ontology means to exist, to be, or the study of existence (Ayers, 2006; Enns, 2014; Knight, 2006). Northouse (2016) recognized that relevant organizations want to know why leaders act in specific ways. Pastors are leaders created in the image of God and the body of Christ; consequently, pastors, as leaders, have a connection with the existence of God. Ayers (2006) explained that ontology connects humans with the presence of God, his character,

and his nature. Ayers asserted that ontology, along with theology, investigates God's

characteristics, essence, and quality, which gives pastor leaders revelation knowledge about who

God is. He notes that ontology and leadership associates leaders and their tasks asking questions

concerning the person as a leader as they perform duties (Ayers, 2006). Ultimately, ontology is

who leaders are as a person. Paul explained to Timothy how leaders should conduct themselves.

Paul portrayed the biblical qualities of spiritual leaders as blameless, temperate, sober-minded,

hospitable, able to teach, and reject violence and greed (1 Tim. 3:2-13). Consequently, ontology

speaks to the inner heart of a leader who observes God's word.

Methodology. There are biblical and theological implications for leadership in

methodology. Ayers (2006) posited that methods are essential for performing an activity or

studying a subject. The Bible is a source for analyzing theological information. The Bible reveals

God's plan of general and special revelation. All humans have a record of God's general

revelation from the Bible (Ayers, 2006; Enns, 2014). Ayers believed that God revealed his

special revelation to his people Israel.

In the book of Joshua, God changes his leadership method when Joshua became the

leader of Israel (Josh. 1). Moses was a shepherd and peacemaker for the people. After Moses's

death, God changed Joshua's role (Deut. 34). Joshua was transitioned by God to become a

military leader of an organization that experienced God's power. The people of Israel prepared to

possess the Promised Land through military-style tactics (Josh. 1:14). God spoke directly to

Joshua, the leader, to be strong and courageous and do everything written in the Book of the Law

(Josh. 1:6-8). God expected Joshua to lead the people with purpose and military orders.

Teleology. Leadership has teleological foundations from a biblical and theological

viewpoint. Teleology is the study of orderliness, the ends or purpose of the universe (Ayers,

2006; Enns, 2014; Erickson, 2015; Northouse, 2016). Ayers (2006) noted that teleology in theology answers the question of God's presence but not why God subsists. Greenway, Barrett, and Furrow (2016) posited that humans seek God's revelation to find purpose in God's created world. God formed humans in his image through the semblance of Christ who fulfilled his mission on earth due to humble submission to the Father (Matt. 26:39; Mark 14:36; Luke 22:42; John 12:27), service to God and others (Matt. 13:53-54; John 3:17-21) and suffering for the sins of the world (Isa. 53:12; Matt. 27:35; Mark 15:24; Luke 23; John 19:10; Gal. 3:13).

Northouse (2016) affirmed that teleology in leadership would ask the question, "What is right?" (p. 334). Therefore, teleology and leadership's answer to Northouse's question would be in the realm of ethics, morals, integrity, and spirituality (Ayers, 2006; Kempster et al., 2011). Northouse believed that servant leadership, authentic leadership, ethical leadership, and transformational leadership have high levels of morality for leaders. Northouse postulated that servant leaders have ten characteristics that place others first, such as listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. He explained that an authentic leader is one who yearns to help others and is self-disciplined (Northouse, 2016). Ethical leadership is prevalent in decision-making, and the values and morals of leaders are essential in all societies' relationships (Northouse, 2016). In the case of a transformational leader, Northouse considers factors such as influential, inspirational, and agreement toward a common goal (Northouse, 2016). Leadership has a purpose, and purpose motivates followers (Kempster et al., 2011; Kouzes & Posner, 2017). Leaders inspired by morality endeavors make a difference in the life of others (Kouzes & Posner, 2017). The teleology argument of Christian leadership theology has its meaning in inspiring Christ-followers to promote God's kingdom.

Christian Leadership's Theological Argument

Researchers can find knowledge of leadership in numerous books and articles. However, the practice of leadership is "lacking or absent in many places, both church and society at large" (Beeley & Britton, 2009, p. 4). Leadership has many definitions. Christian leadership is distinguished from social science leadership since it is more than traits and skills. Christian leadership is "the heart and action of the leader" (Thomas, 2018, p. 108). Consequently, Christian leadership is the combined efforts, actions, and plans of a leader who inspires others purposely towards a mutual goal promoting God's kingdom in this world (Banks et al., 2004; Baumgartner, 2011; MacArthur, 2005; Thomas, 2018).

Malphurs (2003) recognized that Christian leaders model Christ, whether they are in a Christian or secular organization. The Christian leader has the Spirit of God and is committed to followers regardless of his or her place of employment (Baumgartner, 2011; Habecker, 1990). Christ-followers learn how to be last as they serve others with qualities of faith, vision, humility, wisdom, zeal, and love like Paul the apostle (Banks et al., 2004; Habecker, 1990; Manala, 2010)). Habecker (1990) posited that these qualities and services allow followers to complete their tasks in the Christian community. Habecker emphasized that followership is a role where supporters see themselves as equals of the leaders. However, followers must accept the authority of leaders (Habecker, 1990).

Paul rarely used the word authority (Banks et al., 2004; Ledbetter et al., 2016). No one person has the responsibility to regulate the body of Christ (Banks et al., 2004). Paul did not manipulate or control converts, but he used authority as a positive method (2 Cor. 10:7-11; Burns, Shoup, & Simmons, 2014). Leaders influence the direction that followers will take; subsequently, Paul's approach to leadership was to have followers imitate him rather than obey

him (Gal. 4:12, Phil. 3:17; Banks et al., 2004; Habecker, 1990). Christ called his body to unity; therefore, pastors as Christian leaders must recognize their leadership styles in Christian relationships (Eph. 4).

Theology of Leadership Styles

Pastors relate to people theologically and biblically. Pastors use their primary leadership style in ministry relationships (Hersey et al., 2013). Moreover, there is an association between theology and leadership styles. The pastor, in communication with followers, desire to make spiritual connections; therefore, pastors must accept their theology and leadership styles using both to their advantage in relationships.

Broadus (1976) declared that a "minister lives what he believes" (p. 75). Broadus emphasized that ministers have ideological theology (how he or she thinks) and experiential theology (assumptions and feelings about God, people, and self). The ideological thought compels people to receive the word of God, while the experiential thought compels people to experience or feel God.

The ideological leader cultivates systematic thought from seminary training creating images to inspire people to accept the word of God (Broadus, 1976). Broadus asserted that this leadership style is situational and appeals to authoritarian and charismatic leaders. Individuals may have up to four situational leadership styles: delegating, supporting (participating), coaching (selling), and directing (telling) (Hersey et al., 2013; Northouse, 2016). Broadus argued that the experiential leadership style is more influential in the pastor than the ideological leadership style. The experiential leader assists people in learning about God through feelings, emotionalism, and relationships with others (Broadus, 1976). The experiential leader learned leadership style from life's experiences and feelings (Broadus, 1976). Northouse (2016) asserted that emotional

intelligence entails social and personal experiences such as self-perception, belief, self-reliability, and inspiration.

Another aspect of the ideological leaders is to place God in ordinary everyday events. Broadus (1976) believed that people could visualize a God of love when he is operating in regular incidents. Broadus endorsed consistent leadership styles; thus, experiential ministers who believe that God is persuasive help empower people to believe in the powers of God. The ideological and experiential minister focuses theology on motivational and helpful emotions, where followers work together, building a loving relationship in Christ (Broadus, 1976). Northouse (2016) postulated that transformational leaders and followers work together, building loyal relationships as they are encouraged to move toward adopting the organization's vision.

A theological framework is present in leadership theory. Authentic, ethical, transformational, and servant leadership styles have Christian worldviews. Northouse (2016) characterized leaders as those who have an honest desire to serve others. Northouse confirmed five basic characteristics of an authentic leader: determination, principles, associations, willpower, and compassion. Determination, principles, associations, willpower, and compassion are biblically based (Ruth 1:18; Isa. 14:26, 28:10, 32:1; 2 Thess. 3:14; Num. 33:53; Deut. 4:47; Ps. 103:13; Jer. 42:12).

Understanding the Christian's purpose in Christ and this world is found in the Scriptures (2 Chron. 32:2; Job 28:12; Prov. 4:5-7; Ps. 20:4, Eccl. 3:1, 1 Tim. 1:5; 2 Tim. 3:10). Northouse (2016) suggested that the authentic, ethical, transformational, and servant leaders know their purpose, how to proceed in settings, and what is suitable for followers. In addition, the Bible speaks of strong values and morals (Isa. 45:19; Matt. 12:12, 35; Luke. 6:45; Rom. 12:17; 2 Tim. 2:21; Heb. 10:24). Northouse commented that authentic, ethical, transformational, and servant

leaders believe in values and do not compromise but use circumstances as an opportunity to reinforce morals.

Servant leader, a leadership style of pastors, is a term shaped by Greenleaf in 1970. Servant Leadership emphasizes empathy, compassion, and collaboration (Ferrari & Vaclavik, 2016). Ferrari and Vaclavik (2016) depicted the servant leader as ethical, aware, a listener, and servant. The servant leader's goal is to help others as they share the power of leadership (Ferrari & Vaclavik, 2016). Servant leaders develop teamwork, organizational growth, and individual participation with their followers (Ferrari & Vaclavik, 2016).

The pastor's calling is to feed the flock, manage the congregation, and be an example to the saints (1Peter 5:1-3). Transformational leaders are moral representatives, charitable towards others, and respectful of the needs of others (Ferrari & Vaclavik, 2016). Transformational leadership is ideal among pastors, and pastors who use the transformational leadership style, work best during church development, change, or calamity (Carter, 2009). Carter further theorized that pastors who use the transformational leadership style train congregants for ministry (Carter, 2009).

Effective leaders are confident in their approach to leadership and are focused on people's strengths, goals, and needs to make organizational changes (Hersey et al., 2013). The transformational leader as a pastor has an interest in others, collaborate with others and exude vigorous creativity as savvy networkers (Gartner, 2014). The transformational pastor leader thinks theologically in ways that create change actions (Gartner, 2014).

Organizational Change Leadership

Askeland and Schmidt (2016) acknowledged that leadership has various meanings based on the context and cultural patterns of an organization. Church leadership and church

organizational change research have limited investigative studies. There are, however, numerous organizational change leadership studies for education and business that pastors can study. The question is whether secular change leadership is useful in the church. Davies and Dodds (2011), as well as Huizing (2011), believed that organizational change leadership for Christians must fit into the kingdom of Christ. Biblical principles are essential for understanding change (Askeland & Schmidt, 2016; Baumgartner, 2011; Huizing, 2011). Askeland and Schmidt (2016), Baumgartner (2011), Beeley and Britton (2009), and Huizing (2011) propose that research in the theology of leadership should have its grounding in theory established from the faith.

Organizational change leadership is new patterns, structures, processes, behaviors, and skills that mobilizes and energizes followers, diagnosing actions and evaluations through a process of learning, and achieving with breakthrough results that demand emergent outcomes (Ajayi, 2002; Burnes & By, 2012; Crom & Bertels, 1999; Karp & Helg⊘, 2008). Askeland and Schmidt believed that organizational change leadership in religious institutions should improve communicating the Christian faith (Askeland & Schmidt, 2016). Change involves replacing the old knowledge and understanding in favor of enhanced understanding (Askeland & Schmidt, 2016).

When God led Israel out of Egypt, he did not take them through Philistine territory, although it was the shortest route (Exod. 13:17-18). God replaced the old knowledge and understanding in favor of enhanced understanding and led them around by way of the wilderness of the Red Sea (v. 18). God chose this route so that Israel would not change their minds and return to Egypt. The Israelites had no idea that the journey would take 40 years through the wilderness (Num 14:2-4). The Israelites experienced hope, disappointments, and mistakes on

their way to the Promised Land. Askeland and Schmidt note that change on the organizational level causes hope, frustration, and confusion (Askeland & Schmidt, 2016).

Change may cause new questions, unclear responsibilities, and new roles for leaders (Askeland & Schmidt, 2016; Baumgartner, 2011). Askeland and Schmidt (2016) proposed research that studies the difference in church leadership from other contexts. A study on the Church of Sweden found that only one percent of ministers handled change successfully (Askeland & Schmidt, 2016). The ministers' capacity to implement change was lower than educational leaders (Askeland & Schmidt, 2016). Baumgartner (2011) wrote that churches have to find a way to enact change rather than complain. Davies and Dodds (2011) theorized that the actual test of leadership is in transformation.

Davies and Dodds (2011) proposed that church change can be linear or chaotic. The linear change includes substituting or upgrading the problem (Davies & Dodds, 2011). Linear change does not mean fixing ministries with impractical training programs, ordaining new ministers without instruction, or underscoring mission to boost the lack of planning (Davies & Dodds, 2011). Instead, Davies and Dodds described the linear change as investigative and contemplative. The eight steps towards linear change include: (1) know the world that the church is in, (2) know and analyze the change needed, (3) look for new angles or ways of thinking, (4) gain insight from the church community, (5) remain faithful to teach the Gospel, (6) create a new vision that all can embrace, (7) establish time frames, and (8) organize, commit, and move forward (Davies & Dodds, 2011).

Davies and Dodds (2011) take a look at church change that is disordered. Chaos change occurs during life changes, such as a modification in underlying assumptions (Davies & Dodds, 2011). Chaos change involves culture seeking the answers to what, how, and who through the

present, future, and the change process (Davies & Dodds, 2011). New patterns emerge from trying, failing, then trying again until the change becomes the standard for leaders and their congregation.

Peter, one of Jesus's disciples, experienced confusion. Jesus was speaking of his death when Peter declared that he would never leave Jesus (Matt. 26:31-33). Jesus reminded Peter that he would disown him (v. 34). When Jesus was praying in the garden of Gethsemane, Peter was asleep (vv. 36-45). Peter denied Jesus before his crucifixion, causing chaos in Peter's soul that he wept bitterly (vv. 69-75). Peter failed through a series of disordered events. After the risen Christ restored Peter, he experienced an opportunity to live according to Christ's principles. Chaotic events stirred Peter to receive the Holy Spirit, become a leader, and preach the Gospel of Christ (Acts 2).

Pastors as Leaders

Barna (1998) suggested that pastors are organizational leaders. Barna wrote that it is well known that pastors are trained to preach the word of God, but he questions whether pastors are trained to build relationships with the Christian community and manage the church. Barna noted that the answers to these questions are in the emotion, intellect, and customs of leaders. Effective Christian leaders are successful communicators, who create a vision, inspire, instruct, elevate people, and model Christ (Barna, 1998; Kouzes & Posner, 2017; Malphurs, 2003; Manala, 2010). Pastors do not promote a personal agenda but seek the will of God through the Holy Spirit (Luke 12:12; Acts 1:2; Heb. 10:15; 2 Peter 1:2). Kouzes and Posner (2017) affirmed that conduct modeled by respected leaders established specific examples of individual accountability and shared values. Burns et al. (2014) believed that pastors model God's call to ministry through the passion of the heart, skills, abilities, purposes, and convictions.

Pastors must base the mission to lead on leadership abilities. Pastors relate to others by mobilizing followers who become leaders sharing responsibility, authority, and control (Barna, 1998; Kouzes & Posner, 2017; Manala, 2010)). Barna (1998) posited that small wins of achievement are essential for pastors to encourage followers. Pastors share an inspired vision for the church since they are visionaries, optimist, and opportunity thinkers (Kouzes & Posner, 2017; Manala, 2010). Manala's (2010) declared that pastors as planners set objectives, policies, procedures, schedules, and budgets to facilitate a well-managed organization

Pastor leaders are critical thinkers using significant events as occasions to communicate essential lessons (Barna, 1998; Kouzes & Posner, 2017). Pastors mediate conflict efficiently with the community of believers in communicating essential lessons (Manala, 2010). The apostle Paul, Barnabus, and the other apostles encountered a dispute with the Jews at the council in Jerusalem over circumcision according to the custom of Moses (Acts 15:1-5). The Jews mediated with the apostle Paul and Barnabus determining that they would not make it difficult for Gentiles to turn to God (v. 19). Kouzes and Posner (2017) theorized that the most crucial leadership tasks involve a change that is difficult in the lives of leaders, training them for resilience. Manala (2010) affirmed that pastors must establish God's agenda and confirm the principles, goals, and standards of the church.

The Protestant Church Theology

The history of Protestantism involves various groups. Protestantism is extensive and spans many centuries. The intent of this review is not to give a complete history but to address those events that represent the population of this study. According to the Encyclopedia Britannica, Protestantism began in Europe during the 16th century as an answer to Medieval Roman Catholic doctrine and practices (E. C. Nelson et al., n.d.). Reformation theology opposed

the Catholic church's theology. Martin Luther, a Roman Catholic priest, challenged the theology of the Catholic Church by nailing his Ninety-Five Theses on the Catholic Church's door in Wittenberg Germany, declaring the Bible as the only authority and not the papacy (Enns, 2014; Noll, 2012). Martin Luther pioneered Reformation theology, and Luther and Zwingli's goal was to reform the Catholic Church (Lane, 2006). John Calvin, born in France, devoted his study to theology and the Protestant cause declaring God as sovereign over all events (Enns, 2014; Lane, 2006).

The Reformation Period. Noll (2012) proposed that Protestant belief is in the power of Scripture. The church must help people place their faith in Christ and teach the requirements for salvation (Noll, 2012). Noll went on to say; Protestants rejected a priesthood of a few, believing that all are called to be a fellowship of priests seeking God through Christ.

Church doctrine recorded a turning point during the Reformation period (Enns, 2014). The ancient church's authority reigned until the influence of the papacy guided by the Roman Catholic Church (Enns, 2014). Enns (2014) suggested that the Protestant Reformation was invigorated by several events. First, Islam conquered Constantinople in 1453, leading to the downfall of the Eastern Church. Second, the study of classical literature infused the Protestant Reformation resulting in the education movement. The education movement introduced the New Testament translation into the Greek language from the Latin Vulgate by Erasmus (Enns, 2014). The printing press was the third event that led to the Protestant Reformation because the people could read printed Scripture for themselves, discovering discrepancies in the practices of the Roman Catholic Church (Enns, 2014). Enns disclosed that church offices were sold through a process called simony, leading to corruption in the Roman Catholic Church. Ennis also

mentioned that indulgence was sold in the Roman Catholic Church, allowing people to pay for the forgiveness of sin. These practices angered Martin Luther (Enns, 2014).

Noll (2012) claimed that when Martin Luther proposed to reform the Catholic Church, he was silenced by Pope Leo X. To bring about church reform, Protestant leaders, who spoke out against heresy in the Catholic Church, were instrumental in planning additional Reformation Protestant churches (Enns, 2014; Noll, 2012). Noll (2012) and Enns (2014) alleged that the primary reason for this uprising in the Protestant faith was the leader's belief in *Sola Scriptura*, the Scriptures of the Bible as the only authority (Enns, 2014; Noll, 2012).

John Calvin introduced the church to systematic Protestant theology, placing God at the center of church theology (Hordern, 2002). Calvin and Augustine believed in predestination, a matter between man and God (Hordern, 2002). Predestination is God's provision for man's salvation through election, which Calvinism taught that God has unconditionally elected those whom he has saved (Enns, 2014). Therefore, Calvin built his theology on God's sovereignty, which informed the European Church (Enns, 2014).

Ulrich Zwingli, the Anabaptists, ministered to German-speaking congregants, where he denounced disruptive Roman Catholic practices in favor of Reformation theology (Enns, 2014). Luther and Zwingli disagreed over the Lord's Supper, which Zwingli saw as a memorial, and Luther's view was that Christ's real presence was part of the Lord's supper (Enns, 2014). Luther and Zwingli differed in their opinions of the Scriptures as the final authority for everything (Noll, 2012). By no means were the Protestants in agreement over everything. Even today, the division of Protestants involves doctrine. Noll (2012) went on to propose that this difference of understanding led to the Anabaptist following the New Testament literally and the Old Testament figuratively.

The Reformation era witnessed the English Puritanism religion that grew out of the Church of England around the latter 1600s (Enns, 2014; Noll, 2012). The Puritan's goal was to cleanse the Church of England of Roman Catholic practices (Enns, 2014). The Puritans practiced pure, godly living (Enns, 2014; Noll, 2012).

The Baptist movement began in Amsterdam with John Smyth and Thomas Helwys (Holmes, 2012). Smyth and Helwys believed that baptism (not infant baptism) was for those who confessed Christ (Holmes, 2012). Smyth and Helwys separated, joining other protestant groups. Consequently, the Baptist scattered throughout England in the 1650s developing congregations that would experience the evangelical movement (Holmes, 2012).

According to Noll (2012), the Church of England closed its pulpits to Baptists, Congregationalists, and Presbyterians, forcing them to preach in the streets. The Church of England maintained control over the messages and the messengers requiring preachers to apply for individual licenses to hold worship service in the Church of England (Noll, 2012). In the 1700s, George Whitefield, John Wesley, and Charles Wesley (street preachers) preached salvation by faith in Jesus Christ. These street preachers were called Evangelicals or Methodists (Lane, 2006). Street preaching began religious revivals that taught the role of the Holy Spirit and Grace to their followers (Noll, 2012).

By 1800, the Protestant movement spread to the United States with evangelical revivalists such as Charles Finney and Dwight Moody (Lane, 2006). Evangelicals adapted to the modern world (establishing liberal arts institutions and involvement in the political structure), maintaining their biblical teachings (Lane, 2006), and proclaiming the good news of Jesus Christ (Enns, 2014).

The American Protestant Church. The Puritans emigrated to America, bringing their spiritual influence (Uhlmann & Sanchez-Burks, 2014). The Baptist, Methodist, and Disciples of Christ grew in the early 19th century as mainline churches in America (Miller, 1997). Tent meetings and outdoor revivals caused some to abandon standardized religion (Miller, 1997). The 19th-century Evangelical movement focused on individual conversion rather than church affiliation, causing a separation from the Reformation groups of Lutheran, Calvinist, and Anglican churches to (E. C. Nelson et al., n.d.).

Since the 19th century, Pew research proposed that Christianity in the United States is shrinking as fewer adults identify with a religion (Pew Research Center, 2015). The Pew Research surveyed more than 35,000 Americans showing that Christian adults 18 and over have declined from 78.4% in 2007 to 70.6% in 2014 (Pew Research Center, 2015). Americans who describe themselves as "atheist, agnostic, or nothing in particular" increased from 16.1% to 22.8% (Pew Research Center, 2015). Non-Christian Americans rose from 4.07% in 2007 to 5.9% in 2014 (Pew Research Center, 2015).

Ammerman (2014) confirmed that there is a decline in church attendance since the Pew Research showed that people are not religiously affiliated. Rogers (2015) proposed that the Southern Baptist churches' population has declined since the 1900s with "one Southern Baptist church for every 3,800 people in North America. Today, that number is one for every 6,200" (p. 4). Rogers revealed that each year, an average of 1,000 Southern Baptist Convention (SBC) churches disappear because they are not in or near large cities where the population is the greatest. Rogers goes on to say that between 2007 and 2012, SBC churches grew with 43% plateauing and 30% declining.

Ammerman (2014) noted that the fastest-growing religious affiliation in America is Korean Methodist and Presbyterians, Salvadorian Pentecostals, and Mexican Catholics. Ammerman implied that religious leaders focus on community by inviting people to join spiritual communities where there is worship, emphasis on God, fellowship with one another, and involvement in world mission. Ammerman viewed culture as crucial since the structure of the family has changed from two parents with young children to blended families, same-sex parents, and singles. The fastest-growing church population is retirees 80 years of age (Ammerman, 2014).

Rogers (2015) contended that healthy churches depend on five principles: New Testament pastoral leadership, text-driven teaching and preaching of God's word, fellowship and nurture of the priesthood of the believers, ordinances of baptism and the Lord's Supper, and prayers. Worship, evangelism, and mission are the bases of Rogers' five principles (Rogers, 2015). However, Rogers endorsed leadership as the most important of the five principles since leadership will revitalize the church through preaching and teaching God's word.

The apostle Paul cared for the churches that he planted. The church at Philippi knew its purpose was living and sharing the gospel of Christ (Rainer, 2014). Rainer (2014) believed that dying churches had forgotten their intent by developing leaders who focus on self rather than the gospel. Henard (2015) affirmed that God's Spirit is working in the churches that endure because God lays the foundation of the church. Henard's approach aligns with Matthew 28:18-20, the Great Commission, since Christ builds the spiritual church. Henard believed that pastors must have a plan to revitalize the church through servant leadership and personal growth in Bible study, prayers, and confession. Henard also believed that pastors must have compassion for people, practice commitment, and integrity that does not compromise the will of God.

Declining mainline churches can learn from the newly reformed churches. Miller (1997) suggested that the mainline churches place ministry back into the hands of the people, and "they must become vehicles for people to access the sacred in profound and life-changing ways" (Miller, 1997, p. 187). Declining mainline churches can restructure their organization by trimming denominational offices on the national level (Miller, 1997). Miller suggested that theological education must move from seminaries to the local church campus as lay institutions. Miller (1997) goes on to say; leadership skills are necessary for the clergy who understands the vision and culture of the organization. Miller asserted that mainline churches could reduce committee meetings, replacing them with small groups of people worshiping together weekly. If mainline churches are to grow and attract the young, they should experiment with various worship styles and music that encourages young people's involvement as leaders (Miller, 1997). He recommended that mainline churches seek leadership that is led by a new generation that believes in the ministry for the people (Miller, 1997).

Independent churches started a new reformation that does not challenge doctrine but conveys how the doctrine is presented (Miller, 1997). The mainline congregation is ignoring the revolution in American Protestantism, referring to the group as fundamentalist (Miller, 1997). The newly reformed churches meet in warehouses with guitar players as the worship leaders and young people jumping, singing, and worshiping God (Miller, 1997).

Haskell, Flatt, and Burgoyne's (2016) study compared the demographics of thirteen declining Protestant churches and nine growing Protestant churches in Ontario, Canada that resembled United States churches in makeup. Haskell et al. defined thriving Protestant churches as those with a two percent increase, plus annual growth in Sunday services over ten years, and a declining Protestant church as a two percent decrease, plus a decline in Sunday attendance over

ten years. The declining mainline Protestant churches that experienced a deterioration in attendance were considered as theologically liberal (Haskell et al., 2016). The growing Protestant churches' religious orientation is conservative (Haskell et al., 2016). The authors' investigation found that growing Protestants in Ontario, Canada are theologically savvy, read their Bibles, pray, accentuate youth programs, establish contemporary worship services, preserve purposeful growth, stress elevated evangelism, and attract younger members and clergy (Haskell et al., 2016).

Theoretical Framework for the Study

The theories examined in this section are related to transformation leadership, organizational change leadership, organizational commitment to change, the organization's readiness for change, and church leadership. Organizational change leadership is vital for growing organizations; so, this study discusses Kotter's (1996) eight-stage process of creating significant change and Lewin's three-step plan for organizational change. Years of research besieges organizational commitment, and several theories positively apply to organizational commitment. The organization's readiness for change has limited empirical research that focuses on the individual rather than the organization. Pastoral leadership must produce new information supported in organizational theory.

According to Dinh, Lord, Gardner, & Meuser (2014), leadership theory has increased leadership research. Leadership has over 66 theories, according to Mango (2018), who noted that he reduced the theories to 22. Northouse (2016) supports 16 theories. The authors try to streamline leadership theories into categories that are easier to decipher. Dugan (2017) and Mango (2018) depicted leadership as comprehensible. Dugan's (2017) groupings for leadership

are transformational: person-centered, production focused, group-centered, relationship-centered, and cutting edge.

Transformational Leadership Theories

Early theorists believed that humans were born with characteristics that made them great leaders. The great man theory or trait approach was the first leadership study (Northouse, 2016). People were considered leaders based on traits that great politicians and military leaders were thought to have at birth (Northouse, 2016). These views were dispelled by Stogdill, who determined that traits do not make leaders, but it is the leader's characteristics that support the qualities and goals of followers (Stogdill, 1948).

The most effective leadership advancement in the last few decades was transformational and transactional leadership developed by Burns in 1978 (Lowe et al., 1996; Lutz Allen et al., 2013). The full-range leadership theory by Avolio and Bass includes an examination of transformational, transactional, and laissez-fair leadership represented by nine factors in the Multifactor Leadership Questionnaire (MLQ) (Antonakis, Avolio, & Sivasubramaniam, 2003; Judge & Piccolo, 2004).

Transformational leadership is the most effective, and laissez-faire is the least effective of Burns's theories (Lowe et al., 1996). Transactional leadership rewards subordinates performance, while laissez-faire leadership provides limited guidance, allowing followers to make group decisions (Eagly & Johannesen-Schmidt, 2001; Eisenbach et al., 1999; Herold et al., 2008). Transformational leadership encourages both leaders and followers as they maneuver through inspiration and ethics (Bass & Riggio, 2006; Judge & Piccolo, 2004; Lutz Allen et al., 2013; Northouse, 2016; Sorenson & Goethals, 2004). Transformational leaders not only transform

people but policies and organizations (Dinh et al., 2014; Lutz Allen et al., 2013; Sorenson & Goethals, 2004).

Ayers (2006) asserted that Bass's transformational leadership theory summarized four behaviors that successful leaders possess: (1) individualized consideration, (2) intellectual stimulation, (3) inspirational motivation, and (4) idealized influence. Idealized influence means that followers connect with leaders and are pleased to follow (Bass & Riggio, 2006; Pawar, B. S. (Ed.)., 2004; Tracey & Hinkin, 1998). Inspirational Motivation means that leaders create a goal-oriented vision, and followers desire to reach the goal (Bass & Riggio, 2006; Pawar, B. S. (Ed.), 2004; Tracey & Hinkin, 1998). Intellectual Stimulation means that the transformational leader promotes invention and ingenuity in followers (Bass & Riggio, 2006; Pawar, B. S. (Ed.), 2004; Tracey & Hinkin, 1998). Individualized Consideration means that transformational leaders serve as tutors or trainers to followers, helping them to produce and accomplish their advanced capacities (Bass & Riggio, 2006; Pawar, B. S. (Ed.), 2004; Tracey & Hinkin, 1998).

Bass and Riggio (2006) posited that transformational leadership is effective for follower satisfaction and performance. The assertion had challengers. Tracey and Hinkin (1998) challenged the MLQ by studying the similarities of transformational leadership and managerial practices. The measurement that they used for their study was the MLQ and Yukl's Managerial Practices Survey (MPS) (Tracey & Hinkin, 1998). Tracey and Hinkin posited that Bass and Avolio did not distinguish between transformational and other leadership traits (Tracey & Hinkin, 1998). Bass and Avolio had not explained the appropriate behavior of leaders, and there were questions concerning very high correlations among the four dimensions making the MLQ questionable as a measure for transformational leadership (Tracey & Hinkin, 1998). The literature suggested problems in the transformational leadership model and the validity of its

relation with the components of the model (Avolio et al., 1999; Bycio et al., 1995; Carless, 1998; Rafferty & Griffin, 2004). The problem with the questionnaire was that the measurement of effectiveness yielded different validity coefficients between the five scales of the MLQ (Lowe et al., 1996).

The original MLQ model had theoretical issues; therefore, it was modified to the MLQ 5X, addressing the concerns of the researchers (Avolio et al., 1999; Rafferty & Griffin, 2004; Rowold, 2008; Yukl, 1999). The nine-factor model of the MLQ-5X supported the factorial validity and is valid and reliable (Antonakis et al., 2003; Bass & Riggio, 2006). The MLQ-5X has been used successfully around the world, surveying five transformational, three transactional, one laissez-faire, and three outcome scales (Bass & Riggio, 2006; Rowold & Heinitz, 2007).

Researchers conducted large bodies of studies on the transformational leadership style (Antonakis et al., 2003; Judge & Piccolo, 2004). Published studies on transformational leadership have been conducted in education, the military, health systems, and businesses (Judge & Piccolo, 2004; Lowe et al., 1996). Lutz Allen et al. (2013) posited that Bass believed that transformational leadership is useful in all types of organizations, including churches. Bass (1997) did not accept Burns' theory that transformational (influence driven) and transactional (rewards driven) leadership were the opposite of each other. Bass saw transformational and transactional leadership as complementary to each other (Bass, 1997).

Antonakis et al. (2003) suggested that transformational leaders are hands-on, helping followers accomplish goals. Antonakis et al. used three concepts to describe transformational leaders; perfect encouragement (associated with behavior, values, and beliefs), knowledge stimulus (urges followers to think critically), and inspired incentive (tactics for stimulating followers). Judge & Piccolo (2004) added a new concept called personalized attention (focusing

on the needs of followers). Sorenson and Goethals (2004) posited that transformational leaders
are decision-makers, moral, dedicated, focused, persuasive, and charismatic. Sorenson &
Goethals explained that the transformational leader encourages followers to accept innovative
opinions, and implement noble ideals, questioning deep-rooted norms. Sorenson and Goethals
posit that transformational leaders surrender themselves for the organization's goals. The
transformational leader elevates followers' outlook for the advantage of the organization (Lowe
et al., 1996). The transformational leader labors to inspire people and change organizations to
become superior institutions.

　　With all the accolades given to transformational leadership, Northouse (2016) mentioned
some weaknesses of transformation leadership. Northouse posited that transformational
leadership has a broad range of characteristics. Northouse stipulates that transformational
leadership is a personality trait rather than a learned behavior. Also, research has not proved that
transformation leadership has changed followers or organizations (Northouse, 2016).
Nevertheless, Transformational leaders communicate a vision for the future that is mutual with
colleagues (Lowe et al., 1996). Lowe et al. (1996) postulated that transformational leaders
recognize innovation and are less likely to back present circumstances.

　　Vision. Chai, Hwang, and Joo (2017) defined vision as ideas and goals requiring
wisdom, intellect, sensitivity, and commitment that benefit followers and the organization.
Roueche, Baker III, and Rose (1997) deemed vision as the ability to see the future of the
organization's efforts. Tyrrell (1994) added that vision determines what people are committed to
and is influential in communicating whatever the leader and followers are committed to as a
team.

Vision presents a desirable future of dreams and innovation, offering a suitable model for organizations (Godwin et al., 2011). Shared vision "creates a common understanding of organizational goals" (Chai et al., 2017, p. 140). Vision gives leaders a picture of an ideal future since vision garners followers excitement, commitment, and accountability (Tyrrell, 1994). The shared vision highlights the attributes of a transformational leader linking followers and their ideas (Roueche et al., 1997; Tyrrell, 1994). Leaders, who lack vision, have difficulty leading others since leaders have to interpret vision to empower followers (Roueche et al., 1997). Vision is prevalent in transformational leadership components: Idealized Influence (leaders' values, hopes, trust, and respect), Inspirational Motivation (emotional excitement, encouragement for mutual goals), Intellectually Stimulating (sense of urgency), and Individualized Consideration (empathy and support of followers ideas) (Chai et al., 2017)). Therefore, vision gives the organization a preferred outcome as follower goals are aligned with the organization's objectives (Godwin et al., 2011).

The literature reveals several purposes of the visionary, transformational leader. The transformational leader persuades followers and shows them how to achieve goals (Chai et al., 2017). The transformational leader uses the team approach to set the mission and vision for the organization (Roueche et al., 1997). The transformational leader empowers followers to participate in a shared vision communicating the vision and helping others accomplish the vision (Chai et al., 2017; Roueche et al., 1997). The transformational leader is the role model for the organization's vision and the aspirations of followers (Chai et al., 2017; Cote, 2017). Transformational leaders communicate a vision that changes the behavior and values of followers, which changes their future (Roueche et al., 1997). Transformational leaders depart from the norm engaging new and different ideas operating in environments that are open, direct,

relaxed, and flexible to the needs of the organization (Roueche et al., 1997). Transformational leaders are risk-takers, who learn from mistakes through collaboration, and they provide others a vested interest in the vision (Roueche et al., 1997). Transformational leaders transform followers into leaders infusing vision into the entire organization (Roueche et al., 1997). Roueche et al. (1997) submitted that leaders must find the resources for their vision as they continue to dream and imagine innovations for the future of the organization.

Innovation. Change leadership should spark innovation. Transformational change is vital for realizing organizational innovation (Gilley et al., 2008). Gilley et al. (2008) argued that the primary reason for an organization's inability to transform is a leadership problem. Organizations expect transformational leaders to eliminate barriers to change using their influence to remove insufficient work environments, and deficiency in creativity (Gilley et al., 2008). The authors indicated that organizations must produce new concepts, expand, restore, and change; the same is true if religious innovations will occur (Gilley et al., 2008).

Religious innovations are perceived differently based on ideas, views, and cultures. Religious innovations appear to be against orthodoxy as it threatens traditional norms, attitudes, and practices (Molokotos-Liederman & Stauning Willert, 2012). Christians preserve orthodox religion through a culture that can change amid new behaviors in new contexts (Molokotos-Liederman & Stauning Willert, 2012). The authors suggested that innovation in religion is contextual (Molokotos-Liederman & Stauning Willert, 2012). Thus, what is innovation in one congregation may not be new to another. Molokotos-Liederman and Stauning Willert (2012) suggested five categories that link innovation in the Christian religion: traditionalist, strategic, adopting, unplanned, and emancipatory. Molokotos-Liederman and Stauning Willert discussed the five categories that link innovation in the Christian religion. First, the innovation

traditionalist is a strong tradition currently revised that people neglected or abandoned. Second, the strategic innovation recovers freedoms or struggles for power or influence that was lost but presently resumed. Third, adapting innovation means modifying one religious structure to fit a new format creating religious identities. Fourth, unplanned innovation is the spiritual exercise of ideas from outside sources not perceived as opposition to traditions. Finally, emancipatory innovation entails a new way of reasoning and performing from previous methods.

Religious innovations must assist churches with transformational leadership in declining congregations. Declining church membership (due to millennials and digital natives) is due to a decline in community connections in American societies (Zscheile, 2015). Rather than connectedness in a village, town, or neighborhood, millennials spend time with family, close friends, and social media (Zscheile, 2015). Zscheile (2015) argued that millennials' faith in institutions and local congregations is declining while social media platforms are increasing. People can mobilize, negotiate, fund, and gather crowds through social media, not necessarily religious institutions (Zscheile, 2015).

Based on Zscheile's findings, disruptive innovations might shed light on what is taking place in religious innovation. Disruptors do not compete with established institutions by matching products (Zscheile, 2015). Instead, disruptors focus on clients neglected by the traditional organizations providing more straightforward solutions for the neglected (Zscheile, 2015). Disruptive innovation gives religious leaders a glimpse into "the transformation currently taking place in American religion" (Zscheile, 2015, p. 18). Christianity in America has a supportive institutionalized membership seminary and divinity schools that meet the needs of a membership that is older and less diverse than current trends and culture (Zscheile, 2015).

The millennials are not looking to join an organization; instead, they are discovering significance, individuality, and purpose (Zscheile, 2015). To meet the needs of those who are not interested in the organized church, leaders must employ leadership innovation. Religious innovation is moving toward house churches, missional communities, prayer clusters, religious investigations of the Bible or Torah, support groups that are flexible and efficient for the inclusion of neglected millennials from religious services (Zscheile, 2015). Disruptive innovation helps religious leaders capitalize on innovation. Religious leaders must seek out the neglected and listen to their stories and dreams, forming relationships (Zscheile, 2015). Leaders must connect their faith communities to those who are not interested in the organized traditional church while continuing to reach the neglected, applying shared leadership with the community through dialogue (Zscheile, 2015).

Organizational Change Leadership Theories

All organizations need leaders who are committed to helping followers achieve organizational change goals. Change is inevitable because the world is continually changing. Organizations that engaged in change initiatives have experienced high failure rates (Beer & Nohria, 2000; Burnes et al., 2016; Kotter, 1995).

Kurt Lewin dominated the subject of change or organizational development from the 1940s through the 1980s (Burnes, 2004). Lewin's three-step plan for organizational change is well known (Burnes, 2004). Burnes recognized Lewin for theories in organizational change: field theory, action rescued, and group dynamics (Burnes, 2004). Burnes (2004) posited that Lewin's field theory studied individual behavior that was modified by the behavior of the group (Burnes, 2004). Lewin proposed that behavior changes came from forces in the field, rendering individual behavior as part of the field (Burnes, 2004). Lewin believed that if established rules were

available, then there would be an understanding of why individuals and organizations act as they

do to produce change (Burnes, 2004).

Lewin's action research theory suggested a change that warrants action, and the

modification must adequately examine the circumstances (Burnes, 2004). Burnes submitted that

the 3-step model was Lewin's theory for successful change (Burnes, 2004). The first step in the

3-step model is to unfreeze (Burnes, 2004). New behaviors cannot take shape until old behaviors

are unlearned. Innovation and new ideas are possible when one practices new behaviors. Moving

is step two of Lewin's 3-step model. Moving means the group moves from a less advantageous

position to a better place (Burnes, 2004). It is the better position that Burnes noted as Lewin's

final step to refreeze (Burnes, 2004). All parts of the group's actions must be consistent,

requiring a refreezing into the organization's culture (Burnes, 2004).

Leaders implementing organizational change follow Lewin's organizational development

(OD) stages. The change targets progress through stages involving resistance and denial.

Armenakis and Bedeian (1999) suggested that the anticipation stage of OD entails denial from

the change targets. The confirmation stage affects some change targets that they feel resistance to

organizational change. Leaders must plan positive strategies to offset denial, which leads to

exploration and commitment (Armenakis & Bedeian, 1999). The resistance stage leads to

culmination and aftermath, which should be positive for the change targets to master change in

the organization (Armenakis & Bedeian, 1999).

Kotter adds his theory to organizational change for leaders. Kotter (1996) formed the

eight-stage process of creating significant change: Step one, establish a sense of urgency by

recognizing and discussing crises or opportunities. Step two, create the guiding coalition by

obtaining a team that can lead to change while working together. Step three, develop a vision and

strategy that will direct the change effort and approach. Step four, communicate the change vision through communication and role modeling. Step five, empower broad-based action by removing obstacles and fostering risk-taking. Step six, generate short-term wins through planning and improving performance through rewarding workers. Step seven, consolidate gains and produce more change by increasing credibility and changing all structures and policies that are not appropriate for the change. Finally, step eight anchors new approaches into the culture through new performances, new practices, organizational accomplishment, leadership growth, and a new culture.

Some authors write about the positive aspects of new theories, but Yukl (2013) informs readers about the weaknesses of new theories. Yukl developed resistances to change that organizations might consider, such as no apparent reason for the change, lack of successful execution, not cost-efficient, personal damage, incompatible with values, and unreliable leaders. In addition to resistance to change, the leader must know how to implement change. Yukl suggested criteria that were helpful for leaders implementing change. Yukl's criteria analyzed the problem(s); recognized the changing aspects of the organization; created vision, strategy, and a supportive coalition; empowered people to help with planning; celebrated successes, supervised, adjusted, and publicized the vision that guided the change. Finally, Yukl asserted that theories help leaders influence followers to make sacrifices, achieve high expectations, and commit to the organization's objectives.

Organizational Commitment Theories

Morrow (2011) posited that researchers had studied organizational commitment for many years. Morrow stipulated that organizations support the studies because the findings have desirable consequences for organizational decreased absenteeism, job satisfaction, and job

retention (Morrow, 2011). Morrow adds that research has shown that committed employers are useful and productive workers (Morrow, 2011). Morrow revealed that useful organizational change research has three conditions: (1) the independent and dependent variables must have an empirical relationship that is greater than chance, (2) the variation in an independent variable is greater than the difference in the dependent variable, and (3) there should be a reasonable causal explanation of the relationship.

Several theories align employee commitment with their organizations positively. Meyer (1997) proposes that organizational commitment is both attitudinal and behavioral. Attitudinal commitment is a mindset or indication of how people think about their organizational relationships (Meyer, 1997). Behavioral commitment is a course of action that people take for the organization, such as staying with the organization rather than seeking employment elsewhere (Meyer, 1997). According to Meyer, there are three psychological components of organizational commitment: First, commitment is affective, which involves the employee's "attachment to, identification with, and involvement in the organization" (p. 12). Second, commitment is continuance, which means that employees know the cost of leaving the organization. Third, commitment is normative when employees feel that they must stay with the organization. Meyer asserted that perceptions are important. Affective committed employees must perceive self-worth as their focus (Meyer, 1997). Continuance committed employees must see the cost of lost employment as their focus, and normative committed employees recognize the need to rejoin as their focus (Meyer, 1997).

Solinger, van Olffen, and Roe (2008) do not agree with Meyer's (1997) theories; however, their critique is in favor of a single construct, which is affective commitment. Solinger et al. verified that empirical research has shown that over 15 years of study, continuance

commitment does not correlate positively with affective commitment, yielding a correlation ranging from *r* .03 to .07. Solinger et al. affirmed that normative commitment has a strong relationship with affective commitment producing a correlation of *r* .63 based on 54 studies. The authors maintained that normative and affective commitment are related empirically; thus, commitment is an organizational attitudinal, phenomenon (Solinger et al., 2008).

Madsen, Miller, et al. (2005) viewed organizational commitment as a multidimensional concept with various interpretations. They discuss organization commitment as attitudinal (Madsen, Miller, et al., 2005). According to Madsen, Miller, et al., committed employees honor the organizational goals and values, and desire to remain with the organization. They recommended three components of organizational commitment from Cook and Wall's (1980) study, which are identification, involvement, and loyalty (Madsen, Miller, et al., 2005). Madsen, Miller, et al. suggested that identification is pride in the organization, and loyalty is the desire that employees have for remaining with the organization (Madsen, Miller, et al., 2005).

Cox (2016) took a different approach and looked at organizational commitment from the greedy institution theory. She proposed that institutions are greedy because they require undivided loyalty in commitment to their institutions, such as "the military, college athletic teams, marriage, and demanding professions" (Cox, 2016, p. 686). Cox asserted that the greedy institutions limit participation in other organizations securing participants' individuality in prestigious emblematic structures, encouraging a privileged position for workers that take full advantage of unity within the group (Cox, 2016).

Fry, Vitucci, and Cedillo (2005) viewed organizational commitment theory from a different construct. Their research tested the spiritual leadership theory (SLT) and found a positive relationship between leader and follower organizational commitment. Spiritual leaders

create a vision, value, team empowerment, and organizational commitment (Fry et al., 2005).

SLT as a model incorporates the vision, hope/faith, love, and spiritual survival resulting in

organizational productivity commitment (Fry et al., 2005).

Organizational commitment has a positive effect on other variables. Nordin's (2012)

researched the influence of leadership behavior and organizational commitment on

organizational readiness for change in higher learning institutions. Nordin asserted that

organizational commitment theories improve organizational change success efforts by creating

organizational readiness for change (Nordin, 2012). Nordin's study found that there was a

positive relationship between readiness for change and transformational leadership (r 0.433), and

the relationship between organizational readiness for change and organizational commitment was

positive (r 0.526) (Nordin, 2012). Nordin concluded that affective commitment is a stronger

prediction of readiness for change in the organization when employees identify with the

organization (Nordin, 2012).

The Organization's Readiness for Change Theories

The empirical research on organizational readiness for change is limited. Most of the

research on readiness deals with the individual's readiness for change. Weiner (2009) admitted

that previous instruments for organizational readiness for change had not exhibited evidence of

reliability and validity. Weiner gives the most up to date theory for an organization's readiness

for change. Other authors cite Weiner as a reference for organizational readiness for change

theory. Organizational readiness for change refers to the members' conformity to enact a

collective change (Weiner, 2009). Organizational readiness is vital for successful change in

establishments; therefore, the organization's members must prepare psychologically and

behaviorally to enact change willingly (Weiner, 2009). Weiner submits that organizational

readiness is challenging to implement without motivation theory and social cognitive theory.

Motivation Theory requires the organization's members to value change as significant,

beneficial, and worthwhile (Bandura, 2001; Weiner, 2009). The social cognitive theory

suggested that when an organization's members elevate organization readiness for change, they

will establish innovative policies, procedures, and praxes, including skilled endeavors to promote

change and display enormous tenacity to hindrances during the implementation of change

(Weiner, 2009). Weiner (2009) articulates the implementation theory, which is the organization

members' collective awareness that innovation expects, supports, and rewards practice.

Organization readiness is support (helping people see why change is needed), and it advocates a

positive evaluation of the task that stresses resources and accessibility (Weiner, 2009).

Theories of self-efficacy use resourcefulness, and coping skills in the Sense of Coherence

method (Bandura, 2001; Walinga, 2008; Weiner, 2009). The Sense of Coherence is a signal of

readiness to change, demanding a capacity to cope, solve problems, and participate in beneficial

behaviors (Walinga, 2008). Change readiness involves changing cognitions (Walinga, 2008).

Change readiness theories highlight creating a consciousness of the necessity to change and

promote people's apparent ability to change (Walinga, 2008). Walinga (2008) labels leaders as

individuals involved in change readiness and leaders who close the gap between preparation and

action. Before leaders close gaps, they must understand that organizational change readiness

begins with individuals who are leaders. Leaders are individuals who must desire to change

willingly.

Hanpachern, Griego, and Morgan (1998) introduce the theory of margin by Howard Y.

McClusky, in 1963, used to study load (real thought or feeling), power (force used to stabilize

the load), and margin (power to act). Managers use the theory of margin to analyze problem-solving in human resource departments (Hanpachern et al., 1998). Organizations suffer when they fail to manage change successfully (Hanpachern et al., 1998). Individuals readily experience change when there is a sufficient Margin in Life (MIL), the freedom to respond to new challenges (Hanpachern et al., 1998). Load and power determine MIL (Hanpachern et al., 1998). When individuals decrease the load, they are increasing power, which gives a person the ability to act (Hanpachern et al., 1998). According to the theory of margin, individuals with higher MIL can contribute to organizational development and have loftier readiness for change (Hanpachern et al., 1998). The theory of margin is applicable in religious contexts where there is the freedom to create innovations.

Innovation Theories

This section discusses four innovation theories: diffusion of innovations theory, social science theory, social contagion theory, and social networks theory. Businesses and education apply innovation theories as a necessary tool for survival and relevance. Innovation theories must become a tool for religious organizations that require new thoughts, new results, and new practices.

Diffusion of Innovations Theory. Diffusion of innovations theory are changes that reinvent or transform new ideas, products, or processes to supply better the demands of people or groups (Robinson, 2009; E. M. Rogers, 2010; Wonglimpiyarat & Yuberk, 2005). When discussing innovations, new is the concept. E. M. Rogers (2010) posited that people must recognize innovation as new, even if the idea was in the past. Diffusion is the practice of disseminating the innovation between people through communication networks over time and between members of a social system (E. M. Rogers, 2010). Diffusion creates new ideas and

helps organizations trade information that assists them in achieving their goals, suggesting that change needs to occur in the organization (E. M. Rogers, 2010). E. M. Rogers does not restrict diffusion to planned change but also unplanned change. Diffusion research entails "innovation, communication channels, time, and the social system" (E. M. Rogers, 2010, p. 10).

Innovation has several features of adoption rates: relative advantage, compatibility, complexity, trialability, and observability (Robinson, 2009; E. M. Rogers, 2010). Relative advantage is a person's perception of innovation as superior to the earlier concept (Robinson, 2009; E. M. Rogers, 2010). If adopters perceive innovation as comparative beneficial, then it is quickly adopted (E. M. Rogers, 2010). Compatibility is a person's perception of innovation as having apparent worth to their previous practices and desires; thus, compatible innovations are swiftly adopted (E. M. Rogers, 2010). While complexity is a person's perception that innovation is challenging or difficult to execute, intricate designs may require innovative aptitudes and conceptions that reduce the innovation adoption process (E. M. Rogers, 2010). So, trialability is a person's perception that innovation's implementation must be analyzed or investigated (E. M. Rogers, 2010). E. M. Rogers (2010) agreed that people loved the test and trial periods where they can analyze the innovation before its adoption. Observability is a person's perception that people study innovation (E. M. Rogers, 2010). Rogers affirmed that peers could scrutinize or assess the innovation causing debates about the findings of the innovation, which improves the adoption rate (E. M. Rogers, 2010).

Communication channels support the re-invention of diffusion innovation. E. M. Rogers defined re-invention as consumers altering or changing an innovation during the process of adoption or execution (E. M. Rogers, 2010). He believed that a change agency caused the re-invention; therefore, the re-invention required communication channels of new ideas (E. M.

Rogers, 2010). Consequently, communication channels are the process of relaying messages from one person to another (E. M. Rogers, 2010). Rogers contended that innovation is not adopted based on research but people user assessments from social systems (E. M. Rogers, 2010). E. M. Rogers (2010) wrote, "Effective communication between two individuals leads to greater homophily in knowledge, beliefs, and overt behavior" (p. 19).

Time is another element of diffusion innovation. Time in diffusion innovation involves (1) the person's innovation choice concerning the innovation's data for the adoption or rejection period of the innovation, (2) an innovative person as early or late adopters, and (3) the frequency of adoption or amount of people who adopted the innovation in a period (E. M. Rogers, 2010). E. M. Rogers categorized the innovation-decision into five steps: (1) knowledge (understanding the innovation and its purposes), (2) persuasion (developing promising or negative views of the innovation), (3) decision (opting to adopt or decline the innovation), (4) implementation (utilizing the innovation), and (5) confirmation (strengthening existing innovation-decision or diminishing any contradictory communications) (E. M. Rogers, 2010).

Innovation has several features of social systems adopters who are (1) innovators, (2) early adopters, (3) early majority, (4) late majority, and (5) laggards (Robinson, 2009; E. M. Rogers, 2010). Robinson (2009) described innovators as visionaries who invent new ideas and devices. Robinson reported that the innovators are few and are about 2.5% of the market (Robertson, 2009). The early adopters, about 13.5% of the market, generally serve as testers who are looking for fresh and thrilling innovations that fulfill their personal needs (Robertson, 2009). The early majority, around 34% of the market, are interested in trends and styles (Robertson, 2009). The late majority, approximately 34% of the market, are realistic and conservative who do not engage in innovations risk-taking (Robertson, 2009). The laggards, around 16%, hold out

until the end since they hate risk-taking, and they must have their fears addressed before

adopting an innovation (Robertson, 2009).

Social Science Theory. The S-shaped curve characterizes the diffusion research, which

informs the adoption of the innovation over time (Dearing, 2009). The S-shaped cumulative

adoption curve materializes when a person discusses demonstrating the innovation for others to

see and hear (Dearing, 2009). According to Dearing (2009), the diffusion theory's main elements

are the innovation, the adopter, the social system, the individual adoption process, and the

diffusion system. Dearing (2009) reported that as the adopter perceives it, the innovation must be

easy to comprehend, consistent, discernible, and adoptable. Adopters accept the innovation

quicker than others; thus, adopters enlightened the social system by the views and perceptions of

others (Dearing, 2009). Dearing affirmed that the particular adoption procedure is a paradigm of

knowledge, encouragement, conclusion, application, and persistence. The diffusion system

allows change agents or agencies that champion the innovation to succeed with like-minded

clients, leaders, and others (Dearing, 2009).

Leaders use the diffusion concept in ventures that influence the pace of adopting

innovations by slowing an accelerating spread (Dearing, 2009). Dearing (2009) proposed that the

tactic of slowing or accelerating the pace of adopting innovations is directed to late adopters

assisting them in developing into early adopters by working through disparities bringing the

dependents closer to the independents through modeling and social pressure.

Social Contagion Theory. The social contagion theory is the conduct of one person

duplicated by another person who is in close vicinity of each other (Burt, 1987). Christakis and

Fowler (2013) described social contagion as a grouping of individuals with identical traits into a

social network where individuals elect to relate with those of like traits and individual

experiences. When the first person adopts an innovation, person two adopts the same innovation

for unanimity and structural equivalence (Burt, 1987). Structural equivalence entails persons

having the "same pattern or relations with occupants of other positions" (Burt, 1987, p. 1291).

Burt (1987) noted that equivalent structural people relate identically to all persons in the group

and each other. Similar relationships determine structural equivalence (Burt, 1987). Person two

has the advantage of seeing and using the innovation that the person one adopted (Burt, 1987).

Burt supported the idea that communication and camaraderie between people help in adopting

innovations.

Strong-ties interactions are triggered when friends disclose information about products

and services (Aral & Walker, 2011). Aral and Walker (2011) posited that there is greater

homophily (a more considerable burden to adopt) and essential information about each other in

strong-ties connections. They believe that information emanating from associations of strong-ties

is reliable and approved because of mutuality in ties (Aral & Walker, 2011). The authors also

affirmed that strong-ties information is personal and practical (Aral & Walker, 2011). The

authors' study showed that the creation of social contagion is using peer influence through viral

product designs such as general broadcast notifications and personal invites (Aral & Walker,

2011). The authors found that peer influence and social contagion increased through general

broadcast notifications; as a result, there was a small increase in personal invites (Aral & Walker,

2011). More users utilized the general broadcast notifications than personal invites because

people completed the notifications with limited application steps, which increased adoption (Aral

& Walker, 2011).

Social Networks Theory. Social networks theory implies that very well organized

people form enormous cooperation behaviors (Apicella et al., 2012). Networks adopt different

individual concentrations of results, indicating that cooperation occurs when similar individuals

work together (Apicella et al., 2012). The authors suggested that the social network structure

illuminates differences in cooperative behavior by taking into consideration individuals'

similarities in geography, hereditary, and societal formations (Apicella et al., 2012). Apicella et

al. (2012) implied that while physical closeness is a need for cooperation, the genetic factor

should predict likeness in cooperation. The authors are suggesting that people who are

categorized as cooperators establish relationships with other cooperators creating effortless social

networks in a supportive environment (Apicella et al., 2012). According to Fowler, Dawes, and

Christakis (2009), the exceptional social networks start with similar individuals, establishing

structures of homophily and "transitivity in social relationships of like-minded cliques" (p.

1720).

Fowler et al. (2009) noted that the construction blocks of social networks in humans are

self-centered possessions of each individual in the network. The authors suggested that self-

obsessed possessions are drastically inborn in social networks; therefore, individual

characteristics are as valuable as the structural processes in social networks (Fowler et al., 2009).

Rand, Arbesman, and Christakis (2011) affirmed that social networks are dynamic since people

manage whom they will cooperate with during a phase of time, triggering a change in the

network structure. The authors asserted that cooperation in social networks is preserved when

individuals produce and disrupt social bonds revising networks, forming better cooperation, and

heterogeneity between the cooperating groups (Rand et al., 2011).

Church Leadership Theories

Thompson (2003) posited that leadership is not contingent on one person in the local

church but the cultural dynamics of the organization. He proffered that social science resources

could help religious organizations (Thompson, 2003). Thompson advocated that church leaders

must recognize that there has been a change in underlying assumptions, and there is new

information for churches practicing an organizational theory known as open systems theory

(Thompson, 2003). Thompson explained that open systems theory is a way to manage

organizations through relationships and the organization's environment or surroundings. Based

on the work of Adizes (from the rise and fall of Woolworth stores), the life cycle theory devised

four decision making concepts: administering, inclusion, performing, and entrepreneurial

(Spillan & Ling, 2015; Thompson, 2003). Thompson posited that Adizes believed that

organizations could survive through the creation of open cultures, and proactive, vital businesses.

Thompson constructed a rationale for church leadership using Schein's (2010) theory on

organizational cultural leadership to create an organizational culture model for pastors. Schein's

theory of organizational culture comprised three levels: artifacts (visible items and behaviors),

espoused values (essential beliefs of the group that supports life and activity), and shared

assumptions (mirroring perceptions of the group) (Thompson, 2003).

Thompson suggested that pastors learn to evaluate the life cycle stages of their churches

involving their congregations as leaders of spiritual formation (Thompson, 2003). Moreover,

Thompson believed that pastors must explain the practical needs, complications, and conflicts

practiced in their churches and rectify them, ensuring congregation vitality (Thompson, 2003). A

wider lens is needed to view the dynamics of church organizational change leadership.

Related Literature

While Gartner (2014) asserted that pastors are performing well in vital ministry, he is

troubled with ministry outlook in the twenty-first century. Gartner says that there is a

"Disturbing trend in mainline Protestant denominations toward clergy who have not developed

capacities for effective leadership of congregations. . . . Thus, pastors and priests who are

effective transformational change-agents are not the norm(s)" (Gartner, 2014, pp. 20–21).

Whether people believe Gartner's views or others, the literature reveals that there is a need for

pastoral leadership. This portion of the literature review examines the following topics:

leadership practices, leadership perceptions, innovation champions, change leadership practices,

transformational leadership and change, organizational commitment and readiness, the rationale

for study and gap in the literature, and profile of the current study.

Leadership Practices

This section explains leadership practices in organizations. In their case studies,

Salovaara and Bathurst (2016) examined the power-with leadership structures based on Mary

Parker Follett's power-with ideas. Salovaara and Bathurst (2016) posit that Follett believed that

all members must be allowed to participate democratically in organizational pursuits.

Organizations remain in their hierarchy structures, either formal or informal (Diefenbach &

Sillince, 2011; Salovaara & Bathurst, 2016). Diefenbach and Sillince (2011) defined the

difference between formal and informal hierarchies. A formal hierarchy is an authorized

structure of inequitable participants with separate functions and titles using top-down

management and authority, which are defined and established (Diefenbach & Sillince, 2011). An

informal hierarchy does not operate under the rules of ready-made guidelines and policies, but

persons who are competent and efficient amid repetitive social processes (Diefenbach & Sillince,

2011).

Hierarchies and top-down organizational structures continue to exist. Salovaara and

Bathurst (2016) and Carney and Getz (2009) suggested that cooperation among participants is

more comfortable when they feel equal. These authors believe that restricting hierarchies or

policies will release leaders giving workers room to be creative while liberating leaders to manage additional tasks (Carney & Getz, 2009; Salovaara & Bathurst, 2016).

Salovaara and Bathurst (2016) revealed that the power-with structure is both vertical and horizontal. The power-with structures perpetuate leaders from different organizational layers with various responsibilities and lines of authority known as plural leadership (Diefenbach & Sillince, 2011; Salovaara & Bathurst, 2016). The power-with concept experienced issues in each of the three companies examined by Salovaara and Bathurst (2016). Factors relevant to the power-with practice were "letting-go, engaging others, facilitation, and horizontal leadership" (Salovaara & Bathurst, 2016, p. 194). The method of letting go gives participants control not to seize power (Salovaara & Bathurst, 2016). The practice of engaging people enables them to create new ideas (Plowman et al., 2007; Salovaara & Bathurst, 2016). Facilitation is the practice of peer leadership (Kidwell & Valentine, 2009; Salovaara & Bathurst, 2016). Horizontal leadership practice allows workers to play a role in leadership (Salovaara & Bathurst, 2016).

Leadership Perceptions

Perceptions hold biases based on differences in people's thoughts, beliefs, and observations. The following studies on leadership perception examined the leader's emotions based on leadership theories. Leadership perception is in the cognitive structures that are represented by implicit leadership theories (ILTs) (Trichas et al., 2017). Emotions are essential between leaders and followers, and facial expressions are associated with feelings (Trichas et al., 2017). The authors believed that facial expressions can be measured and that they give relevant information concerning emotions (Trichas et al., 2017). The authors suggested that a large body of research has linked facial expressions to trait perceptions (Trichas et al., 2017). The authors noted an issue with imitating facial expressions, which they call emotional contagion (Trichas et

al., 2017). Their framework combines happy faces that evoke higher leadership perceptions and

nervous expressions, eliciting lower leadership perceptions (Trichas et al., 2017). Researchers

conducted the study with 227 bank employees whose leadership prototypes were measured using

the short version of the ILT instrument (Trichas et al., 2017). The participants did not observe

face to face managers, but they watched the emotions on a video or photographs showing facial

expressions (Trichas et al., 2017). The results were consistent with the hypotheses on both the

happy face and nervous face perceptions (Trichas et al., 2017). The data showed that the attitudes

of the smiling face meant a confident leader, while the tense face represented a leader who

lacked confidence (Trichas et al., 2017). The participants perceived facial expressions showing

leadership perceptions that are consistent with other studies using voice, race, ethnicity, and

gender (Trichas et al., 2017). The authors noted that the research needed a further review that

targets neurocognitive and physiological studies for added insights (Trichas et al., 2017).

      The literature included another perception that allowed leaders to compare their self-

ratings to the ratings of coworkers and supervisors. Bradley, Allen, Hamilton, and Filgo (2006)

used a multi rating group approach. The authors used a multi rating tool called the CheckPoint

360° Competency Feedback System® for organizations assessing the perceptions of leaders,

coworkers, and supervisors (Bradley et al., 2006). The authors evaluated the relationships and

results that described the perception of the leader. The study allowed leaders to self-rate while

coworkers and supervisors rated leaders. The researchers defined a relationship as shared

confidence, admiration, and authority between leaders and followers (Bradley et al., 2006). The

researchers determined results to mean verifying outcomes and completing them (Bradley et al.,

2006). As noted by Bradley et al., there would be biases concerning results from supervisors and

coworkers. The bias ratings would make the leaders' self-rating appear overconfident and

modest (Bradley et al., 2006). While the results factors will be higher than the relationship

factors because of the self-interests of the raters, the results indicated that there was an agreement

between participants' results and relationships. The research showed that coworkers prefer

personable leaders who are results orientated (Bradley et al., 2006).

In an attempt to evaluate leadership styles and perceptions of a leader's gender and

personality, Cellar, Sidle, Goudy, and O'brien (2001) used the role of a secondary character to

examine leadership perceptions using the agreeableness personality trait. The researchers used

the Neuroticism, Extraversion, Openness Personality Inventory-Revised (NEO-PI-R)

questionnaire to measure agreeableness (Cellar et al., 2001). The research gave evidence that

participants with high agreeableness rated democratic leaders higher than autocratic leaders, and

the opposite was correct for lower agreeableness participants (Cellar et al., 2001). The

researchers found that females using the authoritarian style of leadership were rated lower, and

males using the simplified form were rated lower. The researchers concluded that the personality

of leaders is vital to coworkers even though the viewing was on a video monitor (Cellar et al.,

2001). The researchers noted that the results might have been different if the participants worked

for the leaders (Cellar et al., 2001).

Graves and Sarkis (2018) conducted additional research on the perceptions of employees

toward immediate managers using pro-environmental behaviors (PEBs) of employees. The study

used transformational leadership as the manager's environment and values and PEBs as

employees' values (Graves & Sarkis, 2018). The authors defined PEBs as broad, environmentally

responsible activities such as recycling and green products. (Graves & Sarkis, 2018). As Graves

and Sarkis researched pro-environmental behaviors and perceptions of employees on leaders,

they concluded that there was a positive relationship toward the employee's perceptions of

leaders' environmental transformations leadership. The data showed that workers gave positive responses founded on their knowledge of trust in the leaders' ability to practice transformational environmental leadership (Graves & Sarkis, 2018). The authors realized that additional study might determine if employee motivation hinged on the availability of rewards (Graves & Sarkis, 2018).

Innovation Champions

Innovation champions are people in the organization who are motivated to persuade a group of innovative social networks to activate more innovation (Coakes & Smith, 2007). The authors noted that unless leaders execute new concepts, the concepts are inadequate; hence, innovation is new knowledge that is applied (Coakes & Smith, 2007). Lead pastors have the responsibility of making innovation tangible in the organization so that the innovation will benefit the people. Implemented innovation adds products, services, and processes to the organization (Coakes & Smith, 2007; Sergeeva, 2016). Innovation is possible when people collaborate, building on each creative idea from the group (Coakes & Smith, 2007). The authors posited that new ideas have a dismal failure rate with one percent successful debut because the new ideas lacked a champion who might encourage the idea socially, politically, or interpersonally (Coakes & Smith, 2007; Howell & Boies, 2004).

Innovation champions develop ideas first through creativity, then they evaluate to determine their worth and value to the organization (Howell & Boies, 2004). Innovation champions are committed to their ideas excelling beyond organizational political and social networks (Howell & Boies, 2004). Innovation champions form a compelling vision, organize resources, and convince leaders to endorse and implement their ideas (Howell & Boies, 2004). Innovation champions, who generate new ideas, a trait of the transformational leader, can

encounter and engage intellectually stimulated followers (Howell & Boies, 2004). Lead pastors have transformational leadership traits that encourage and engage Christian followers. Innovation champions promote creative ventures with positive organizational outcomes (Howell & Boies, 2004).

Rogers (2010) noted five reasons for the role of innovative champions found in his diffusion innovation of social systems which incorporate knowledge (learning and understanding an innovation), persuasion (forming a favorable or unfavorable viewpoint toward an innovation), decision (actions engaging adoption or rejection of innovation), implementation (using the innovation), and confirmation (reinforcement of a previous adoption decision). Innovation champions can push innovation or reject innovation's associated knowledge (Coakes & Smith, 2007). Innovation champions must be sought after and nurtured to assist the organization in developing new ideas (Coakes & Smith, 2007). Lead pastors are innovation champions who are heads of the organization, and through their collaborative efforts, they make new innovative champions who generate and implement innovation.

Howell and Boies (2004) posited that if there is no champion to spur new ideas, the idea will die. Innovation champions take risks and solve solutions to existing problems; they are transformational leaders who develop network coalitions in the organization (Sergeeva, 2016). The promotion of products in organizations requires technological and business champions (Sergeeva, 2016). Public sector champions create ideas that produce action (Bartlett, 2017). Therefore, spiritual ideas that promote the kingdom of Christ initiates innovative pastor champions. Ultimately, innovation champions drive organizational change by convincing people in the organization to submit to change (Sergeeva, 2016).

Innovation champions in the public sector are transformational leaders who bring ideas to life through motivation and inspiration that move innovation (Bankins et al., 2017). In the public sector, middle-level champions promote ideas; however, mid-level project workers must develop the ideas and promote them to the senior staff (Bankins et al., 2017). Local governments promote the role of innovation champions who manage innovation in open, collaborative networks between the organization, customers, suppliers, sub-contractors, and employees who utilize the innovative process (Bankins et al., 2017). Innovation champions generated, communicated, and implemented new ideas in every sector.

Change Leadership Practices

Research for organizational change practices is limited (Aitken & Higgs, 2009; Hickman, 2010). According to Aitken and Higgs (2009), there are four critical roles for the change process known as advocates (those interested in change), sponsors (supportive executives), agents (those executing change), and targets (those affected by the change).

Higgs & Rowland (2001) completed a mixed methods study in 2001, examining the competencies required for change leaders or agents. They examined eleven qualitative participants or targets from an international organization using the Competency Assessment Questionnaire (CAQ), a three-point scale (Higgs & Rowland, 2001). The quantitative participants were of a mean age of 35.5, including 62 percent male and 38 percent female (Higgs & Rowland, 2001). The results were encouraging based on three aims: change initiation, the ability to build an argument for change and obtain benefactors, and change leadership impact the capacity to sway and motivate others (Higgs & Rowland, 2001).

Venus, Stam, and Knippenberg (2013) performed a study on the leader's behavior that is conducive to effective persuasive communication referring to desired end states. Using videos

and a male actor, they examined how the leader's reaction (agent) adds to the leader's believable

dialogue and how the leader's feeling groomed followers' (targets) regulatory attention (value

and motivation in accomplishments) (Venus et al., 2013). They conducted three studies with 185

participants of Dutch adult students studying business or social science, ages 18 to 32 years of

age (Venus et al., 2013). They found that leader excitement and leader disappointment led to

higher accomplishment for "how people view end states in terms of hopes, wishes, and

aspirations (a promotion focus) or duties, obligations, and responsibilities (a prevention focus)"

(Venus et al., 2013, p. 53). The second study used 53 business student participants, ages 18 to 26

years of age, randomly assigned to an emotional situation (Venus et al., 2013). The leader's

emotion boosted the participants' regulatory attention because of an irritation situation (Venus et

al., 2013). The third method used 87 different students, ages 18 to 29 years of age (Venus et al.,

2013). The leader's excitement prepared participants with a promotion focus leading to more

significant follower accomplishment (Venus et al., 2013).

Hickman (2010) viewed organizational change practices as collective or collaborative.

Cooperative or collaborative change practices include rewards for teamwork. Hickman noted

three stages of praxis for organizational change. First, shared control or equality is appointing

and disseminating leadership (Hickman, 2010). Second, deliberate planning involves establishing

and revising the vision and mission that communicates the change (Hickman, 2010). Third,

situation building includes continuing learning using previous factual information to project

developments (Hickman, 2010). Hickman based his stages of praxis on Lewin's 1951 three

phases of organizational change (Hickman, 2010). The first stage is to unfreeze (remove all

methods). The next step is to change (institute new ways of performing). The last step is

refreezing (leader and participants execute new plans for a change).

Hickman compared Kotter's 1996 eight-stage process of creating significant change to Lewin's three stages of organizational change (Hickman, 2010). Hickman compared Lewin's unfreezing to Kotter's urgency. Hickman (2010) compared Lewin's change to Kotter's guiding coalition, vision and strategy, change vision, broad-based action, short-term wins, and producing more change. Hickman compared Lewin's refreezing to Kotter's securing new approaches in the culture (Hickman, 2010).

Burns et al. (2014) summarized Christian practices for organizational leadership as communication, decision making, conflict, and negotiation. The authors affirm by stating that communication is made in God's image, having verbal and nonverbal meanings (Burns et al., 2014). Jesus based his communication on natural, interpersonal, social, gender, and mental contexts (Burns et al., 2014). The natural setting is an experience that Christians have with others (Burns et al., 2014). Interpersonal context is the need to connect with others in a loving relationship (Burns et al., 2014). The social context is relating to conflicts (Burns et al., 2014). The gendered context involves being mindful of words that hint of exclusion (Burns et al., 2014). Mental meanings affect people's self-concept and transparency issues (Burns et al., 2014).

Burns et al. (2014) posited that communication is collaborative, verbal, and nonverbal. Collaborative communication flows between the parties communicating (advocates, sponsors, agents, and targets), and it can help or harm the parties; consequently, Christians send notifications of grace and acceptance to all roles in the change process (Burns et al., 2014). Verbal and nonverbal communication must have a mutual understanding between the parties communicating (Burns et al., 2014). Nonverbal communication includes tone of voice, appearance, facial expression, touch, eye behavior, and body movement. (Burns et al., 2014).

Decision-making is the primary activity of transformational leaders. Burns et al. (2014) stressed that in addition to praying for wisdom, leaders must follow eight solutions. The authors recommended (a) engaging in active listening, (b) understanding what is not in direct focus, (c) developing total data collecting in the decision-making procedure, (d) securing and mounting conversations, (e) knowing appropriate targets that need adjustments, (f) remaining ethical, (g) picking a commentator, and (h) yielding to the benefit of the doubt (Burns et al., 2014).

Burns et al. (2014) asserted that conflict for Christians should include restoration and reconciliation using the influence of forgiveness. Burns (2010) wrote that restoration and reconciliation often require transformational leadership. Unresolved conflict devastates relationships. Burns et al. (2014) suggested four steps for negotiating disputes: (a) divide people from their predicament, (b) concentrate on concerns of both parties, not on individual situations, (c) develop alternatives for shared benefit; and (d) apply objective principles.

Transformational Leadership

Transformational leadership research is limited in the area of organizational change (Eisenbach et al., 1999). The limitation is even more significant for transformational leadership and organizational change in non-profit organizations such as churches (Lutz Allen et al., 2013). There is a real need for more research to determine how transformational leaders are necessary to change in organizations (Eisenbach et al., 1999). Eisenbach et al. (1999) asserted that change requires creating innovative systems. Transformational and transactional leadership by Burns are the most thorough leadership theories (Eisenbach et al. ,1999). Followers believe in and connect with transformational leaders. Transformational leaders agree to change, creating a vision, and making the change happen (Eisenbach et al., 1999). The authors asserted that transformational

leaders provide a clear statement of the purpose of the organization, and they are a source of hope for those experiencing change (Eisenbach et al., 1999).

The study by Lutz Allen et al. (2013) is similar to the current study, which examines a relationship between pastors' perceptions of transformational leadership, pastors' organizational change commitment, and their organization's readiness for change. However, Lutz Allen et al. (2013) investigated the correlation between members' perceptions of the psychological climate for organizational change readiness, creativity, and leadership styles of transformational, transactional, and laissez-faire leaders. The authors differentiated between leadership styles and organizational climate. The authors proposed that organizational change is the perceived work environment, and leadership styles are the perception of one's leadership traits (Lutz Allen et al., 2013). They defined psychological climate as the "individual perception of the work environment" (Lutz Allen et al., 2013, p. 26).

About 178 mostly female church members (average age 55) from six West Coast Presbytery of the Presbyterian church in the USA surveyed the leadership styles of the all-male pastors, their organizational change readiness, and their creativity (Lutz Allen et al., 2013). The MLQ Form 5X measured the leadership styles, and the psychological climate for organizational change measured readiness (Daley, 1991; Jones & Bearley, 1986; and Tagliaferri's,1991). Lutz Allen et al. (2013) adapted the questionnaire for congregational usage. Lutz Allen et al. adjusted the psychological climate for organizational change measurement (Farmer, Tierney, and Kung-McIntyre, 2003) for creativity.

Surprisingly, the authors discovered that the results indicated no significant relationship between transactional leadership style and psychological climate for organizational change readiness and creativity (Lutz Allen et al., 2013). There was no surprise related to the author's

perceptions of the performance of the transformational leadership style. Among their findings, Lutz Allen et al. (2013) showed a positive correlation of transformational leadership to a psychological climate for organizational change readiness and creativity. Consistent with their hypotheses, the negative relationships were for the laissez-faire leadership style and psychosocial environment for organizational creativity and willingness (Lutz Allen et al., 2013).

These findings indicated that parishioners have positive attitudes towards their pastor's transformational leadership style and organizational climate for change readiness and creativity (Lutz Allen et al., 2013). Consequently, laissez-faire pastors, who are not interested in change or creativity, show that the church members were doubtful that change readiness or creativity would occur (Lutz Allen et al., 2013). The authors noted that a small sample size that was not random but generalized to the local six Presbyterian churches was a limitation. Another limitation was that the sample did not rate the leadership styles of female pastors (Lutz Allen et al., 2013). However, with the inclusion of other denominations and a younger population, the results may yield different information. A comparison of age, education, and church resources of the pastors would generate an appealing study for church organizational change (Lutz Allen et al., 2013).

Carter (2009) conducted a study on pastoral transformational and transactional leadership effectiveness. The objective of the research was to recognize the position of spirituality in the lives of pastoral leaders (Carter, 2009). The author's intent for the research was to find spiritual qualities, leadership styles, and traits that predicted an effective pastor leader (Carter, 2009). The study engaged 93 pastors (80 males and 13 females), which included "62% Caucasian, 35% African American, 2% Hispanic, 1% other" (Carter, 2009). Their religious affiliations were "Catholic (10%), Lutheran (2.6%), Methodist (6.6%), Episcopal (11.8%), Unitarian (2.6%), Baptist (1.3%), other Christian (.6%), and Presbyterian (64.5%)" (Carter, 2009, p. 265). The

churches in the survey were urban and traditional (Carter, 2009). The study included 124 raters

(66% female and 34% male) with an average age of 51 years (Carter, 2009). The author used the

MLQ to examine transformational and transactional leadership, the NEO Five-Factor Inventory

to test personality traits, the Spiritual Transcendence Scale (STS) to test spirituality, and the

Pastoral Leadership Effectiveness Survey (PLES) to test pastoral effectiveness (Carter, 2009).

As Carter (2009) researched pastoral leader effectiveness and leadership styles, she found

that leadership styles and spirituality had a low capacity for calculating leadership effectiveness.

The STS scale was the only instrument that showed a significant negative correlation with

pastoral effectiveness (Carter, 2009). The four transformational leadership scales showed a

positive and significant relationship with the pastoral leadership effectiveness survey (Carter,

2009). Carter (2009) indicated that the small sample size was a limitation of the study. She noted

that transformational leadership ratings indicated that the pastors had a high level of leadership

effectiveness; thus, transformational pastors are attentive to parishioners finding solutions that

inspire and motivate their congregations (Carter, 2009). She recommended that future studies

should include different types of churches in urban and suburban areas to test location and its

factor in pastoral leadership (Carter, 2009). Additional research may consist of political and

social leadership roles of urban and suburban pastors compared to job satisfaction and

effectiveness.

Deschamps, Deschamps, Rinfret, and Rinfret (2016) conducted a study on reform of

Quebec's Healthcare establishments resulting in mergers and closures. The research examined

the relationships between transformational leaders, organizational justice, and employees'

motivation to change. Transformational leadership has positive qualities that inspire relationships

between leaders and followers. The authors noticed that transformational leadership has success

with organizational change. Organizational justice is vital when employees feel that they may lose employment (Deschamps et al., 2016). The authors suggested that when there is a lack of justice, employees are irritated, ineffective, and impatient to leave their place of employment (Deschamps et al., 2016). The authors noted that transformational leadership cultivates an atmosphere of fairness (Deschamps et al., 2016). The participants completing the survey in the study were managers working in a healthcare establishment in Quebec, of which 69 were men, and 188 were women (Deschamps et al., 2016). The researchers used the Multi-Level Questionnaire (MLQ) 5X Short form to measure transformational leadership. Daly and Geyer's fairness questionnaire rated the participant's perceptions of organizational justice (Deschamps et al., 2016). The Blais' Inventory of Work Motivation Scale measured Self-determination (Deschamps et al., 2016). Transformational leadership correlated strongly with all aspects of organizational justice and organization justice correlated with self-determined motivation supporting the researchers' hypotheses (Deschamps et al., 2016). Distributive justice exhibited week results on regulation motivation (Deschamps et al., 2016). The authors found that data analysis reflected that transformational leaders had a positive effect on followers' perceptions of organizational justice. Consequently, a positive impact means that transformational leadership is decisive for an organizational change. The authors suggested that organizations planning a change should focus on justice and change to boost employee morale (Deschamps et al., 2016). The authors intimated that the study's limitations are self-reporting and unobserved variables (Deschamps et al., 2016).

Another transformational leadership study and its effect on organizational change were conducted by Boga and Ensari (2009), who examined the temperance role of organizational change on the relationship between transformational leadership and perceptions of organizational

success. Organizational change involves leaders and followers who must participate positively for the success of the change. Boga and Ensari (2009) stated that apprehension, anxiety, and tension among employees might cause problems with the change process. The organizational leader's role is to influence the behavior of followers to accept the action of the leader (Boga & Ensari, 2009). The authors suggested that leaders conceptualize an innovative path and communicate excitement and enthusiasm to motivate followers (Boga & Ensari, 2009). Leaders must facilitate the change process. Burns (2010) and Bass (1997) devised the theory necessary for the behavior needed to influence followers. Transformational and transactional leadership provide the model for organizational change; the transactional leader supplies contingent rewards that are agreeable to workers (Bass, 1997). The transactional leader will experience some success in the organization's hard times, but it is the transformational leader that is more effective in times of crisis (Bogo & Ensari, 2009).

Since transformational leadership is a better fit in times of crisis, Bogo and Ensari (2009) predicted success for transformational leadership in organizational change. The 82 participants surveyed in Bogo and Ensari's study were managers from businesses in Southern California. The research measured the level of organizational change, participants' perception of organizational success, participants' perception of leadership styles of transformational, and transactional leadership (Boga & Ensari, 2009). The results were that organizations experiencing change found success with transformational leadership (Bogo & Ensari, 2009). The study found a positive relationship between transformational leadership styles and organizational success (Bogo & Ensari, 2009). Bogo and Ensari noted that limitations were in the size of the population lacking generalizability and source bias in employee perceptions (Bogo & Ensari, 2009).

In an attempt to study the correlation of organizational change on transformational and transactional leadership in keeping with the current study, this researcher included the study of Carter, Armenakis, Feild, and Mossholder (2013). These authors examined transformational leadership, relationship quality, change rate, change outcomes, and organizational change that is necessary for the continued existence of the organization (Carter et al., 2013). During organizational change, businesses depend on transformational leadership for efficiency (Carter et al., 2013). Researchers believed that transformational leaders recognized the need for change and created a shared vision for the change (Carter et al., 2013).

Carter et al. (2013) goal for the research is to probe how team transformational leadership impacted employee execution in lower levels of the organization. The purpose of organizational change is to enhance organizational performance (Carter et al., 2013). Employee job performance behaviors evaluate organizational performance (Carter et al., 2013). Another goal of the authors is to find out if the change framework shapes the impact of relationship value (Carter et al., 2013).

This study helps the reader comprehend how transformational leadership affects change outcomes. The researchers believed that when change occurrences are high, the organization will encounter supportive relationships (Carter et al., 2013). The researchers affirmed that the organization would undertake the involvement of transformational leadership with employee job performance and organizational citizenship behavior (OCB) (Carter et al., 2013).

The participating companies A and B were in China (Carter et al., 2013). These companies were losing profits (Carter et al., 2013). Company A assigned a 24/7 customer service call center using 143 team members for the research, while Company B, with 108 team members, focused on customer satisfaction with paid incentives (Carter et al., 2013). The study

used the MLQ 5X to study transformational leadership, the LMX-MDM Multidimensional Scale to measure relationship quality, and the OCB measured a scale developed by Podsakoff, MacKenzie, Moorman, and Fetter (1990) (Carter et al., 2013). The results indicated that transformational leadership was related to employee performance, and the study supported the change framework that shaped the impact of relationship value (Carter et al., 2013). The authors noted that they did not study transactional leadership a limitation that was worth mentioning, which they recommend for future studies (Carter et al., 2013).

Organizational Commitment and Readiness

Suwaryo et al. (2015) studied the perception of change in "organizational culture orientation and its relationship to the organizational commitment and readiness to change" (p. 69). The researchers advocated that it is not enough to have tolerated workers. However, the workers must exemplify a commitment to remain with the organization, and they must ascribe to the organization's goals and valued (Suwaryo et al., 2015). Suwaryo et al. (2015) proposed that organizational commitment is affective, normative, and continuant. Affective commitment is the followers' emotional attachment to the organization; continuance commitment is a follower's perception of a loss that they experience if they separate from the organization; and normative commitment is the followers' obligation to remain loyal to the organization (Meyer, 1997; Suwaryo et al., 2015). Readiness is as essential to the organization as commitment.

Suwaryo et al. (2015) implied that employees, who are ready for organizational change, view the change as a challenge. Organizational change readiness comprises three behaviors: preparation, trigger identification, and action (Timmor & Zif, 2010). Leaders must prepare to recognize the need and opportunities for change (Timmor & Zif, 2010). Leaders must monitor

the environment and identify sources of success triggers, and leaders must demonstrate innovative action for change (Timmor & Zif, 2010).

Readiness to change entails promoting, resisting, and participating (Hanpachern et al., 1998; Suwaryo et al., 2015). Promoting is an attitude or belief that causes people to act positively to change while resisting is a negative attitude or conviction that the organization cannot implement change (Hanpachern et al., 1998; Suwaryo et al., 2015). Participating is an attitude of trust that positively acknowledges the organization's execution of change (Hanpachern et al., 1998; Suwaryo et al., 2015).

Rationale for Study and Gap in the Literature

This researcher has not found empirical literature related to a relationship between pastors' perceptions of transformational leadership, pastors' organizational change commitment, and their organization's readiness for change, which are the focus of this study. Lutz Allen et al. (2013) article examined the relationship between transformation, transaction, and laissez-faire leadership and the members' perceptions of the psychological climate for organizational change readiness and organizational creativity. It is the "laisses-fare leaders who are detrimental to these organizations efforts' toward revitalization and change, and merely having competent leadership is not enough to create an environment that is conducive to change and creativity" (Lutz Allen et al., 2013, pp. 36–37). Lutz Allen et al. (2013) commented that revitalization is critical for church leadership, and pastoral leadership must implement and include the actions of transformational leaders. Churches and pastors must create innovations that meet the needs of a changing world by institutionalizing a change in the organization's culture.

Lutz Allen et al. (2013) affirmed that practitioners agree that organizational change requires leadership. Lutz Allen et al. added to the literature with their study of leadership change

readiness and creativity in churches. The researchers claimed that most of the research in organizational change leadership is in the area of for-profit (Lutz Allen et al., 2013). Eisenbach et al. (1999) suggested that more research should study how transformational leadership is necessary for organizational change. Lutz Allen et al. noted that churches have not kept up with organizational change leadership. The researchers cited two reasons for church laxity: "lacking a vision and fearful of change" (Lutz Allen et al., 2013, p. 24).

Organizational change leadership is essential in the church since the pastor is responsible for establishing pastoral leadership effectiveness (Carter, 2009). Pastors have the Great Commission from Christ to teach, baptize, and disciple people (Matt. 28:19-20; Acts 1:8). Barna Group (2017) posited that twenty-eight percent of pastors have challenges in leadership. As church attendance is declining, pastors must find ways to inspire those who love Christ but hate church (Barna Group, 2017).

Pastoral leadership is essential for influencing people living in a world of societal changes and cultural diversity (Branson & Martinez, 2011). There are countless theoretical studies on leadership; however, empirical leadership studies are scarce in the theology context (Ayers, 2006), especially regarding pastors' leadership styles and organizational change in the church. Barna (1998) believes that leadership may not be a significant topic in theology, but it is a problem in the church.

Branson & Martinez (2011)posited that the church lacks leadership in five areas: Absence of church growth, misunderstandings, and disharmony among churchgoers, ministerial fatigue, observer religion that supplies lack of leadership, and pastors who neglect to minister. The principles and practices of leadership in business, the military, education, and health organizations may be of use for pastors as they lead people. Together theology and leadership are

practical and pragmatic for Christians establishing leadership principles (Ayers, 2006). Branson & Martinez advocated three possibilities that speak for change leadership: interpretive, relational, and implemental. Interpretive leadership prepares the congregation to interpret sources of information and training through the life of the church. Relational leadership focuses on uniting and cultivating parishioners with the community. Implemental leadership produces experiments and practices that enable the church to collaborate with partners in other churches.

Huizing (2011) refuted social science leadership for churches. He proposed that leadership research has studied interpersonal relationships, behavioral, creativity, and teamwork, which influences Christian leadership, but Christian leaders should trust the advice that is Christ-like (Huizing, 2011). Huizing supplied Christian leaders with five points from social science leadership that will assist Christian leaders in keeping their faith: (1) Identify critical areas facing church leadership, (2) identify a biblical framework for leadership theory, (3) pay attention to how previous leaders of the church handled problems, (4) seek the help of other churches who experienced similar issues, and (5) know-how leadership impacts the community and the world (Huizing, 2011).

Branson and Martinez posited that change leadership is visible in the biblical characters of Moses, Joshua, David, Solomon, Hezekiah, Jesus, Peter, and Paul, who lead God's people because God called them as leaders of faith (Branson & Martinez, 2011). Joshua is a biblical, transformational leader who succeeded Moses in leading the people of God to the Promised Land (Josh. 1). Joshua used conventional military tactic and godly sense (1:10); he supplied what his army required (1:11); he achieved crucial information regarding his enemies (2:1; 7:2), applying surprise strikes (10:9), encouraging, inspiring, and motivating his army (10:25), while relying on Yahweh for battle plans and events (6:2-5; 8:1;10:1-6, 33; 11:1-5; Kissling, 1996). Woolfe

(2002) affirmed that change leaders should model integrity, through truthfulness, compassion, benevolence, humbleness, and courage. Biblical characters exhibited leadership characteristics that are necessary for modern-day leaders, especially those modeling change leadership.

Implementing change in any organization can become a challenge. Studies revealed that organizational change leadership in the public sector had limited empirical research, and the same is true for the nonprofit sector (Lutz Allen et al., 2013; Van der Voet, 2016). Transformational leadership has been extensively studied in most areas but limited in organizational change leadership (Eisenbach et al., 1999). Transformational leadership's limitations are far more significant in the field of organizational change leadership in nonprofit organizations such as churches (Lutz Allen et al., 2013).

Profile of the Current Study

Change leaders demonstrate a change in the organization as they transform the attitudes and cultures to support new initiatives aligning and integrating change with all practices (Anderson & Anderson, 2010). The current study adds to the knowledge of transformational leadership styles, organizational commitment to change, and the organization's readiness for change among Protestant lead pastors. Findings from the survey will assist lead pastors in developing change leadership based on their leadership styles, which will reveal behaviors that foster enthusiasm and spiritual momentum in ministry.

The goal of this research is to determine whether a positive relationship exists between pastors' perceptions of transformational leadership, pastors' organizational change commitment, and their organization's readiness for change. Three research questions guided the study. The research includes lead pastors who serve in the SCBC. The Pastors' Perceptions Email Survey was the main instrument for collecting data from for the relationships between the variables. The

data were analyzed using the Statistical Package for Social Sciences (SPSS) software computer

program. Chapter three provides a detailed analysis of the research method used in this study.

CHAPTER THREE: RESEARCH METHODOLOGY

The purpose of this non-experimental correlational study was to determine whether a relationship exists between pastors' perceptions of transformational leadership, pastors' organizational change commitment, and their organization's readiness for change. The independent variables in the correlational study are organizational change commitment and the organization's readiness for change, and the dependent variable is transformational leadership. The demographics are the controlling variables. This chapter provides the research design synopsis, population, sampling procedures, limitations of generalization, and ethical considerations, proposed instrumentation, research procedures, data analysis and statistical procedures, and chapter summary.

Research Design Synopsis

The research design for this study is a quantitative, non-experimental correlational study, which discusses the problem related to the topic of study. It addresses the purpose statement and research questions. This segment concludes with the research design and methodology.

The Problem

Researchers have examined transformational leadership behavior in various studies (Bass, 1997; Ismail et al., 2011; Khanin, 2007; Rowold, 2008); nonetheless, research is limited in the study of organizational change leadership in churches (Askeland & Schmidt, 2016). Researchers examining the readiness of pastors, leadership styles, organizational change, and innovation in churches found that the transformational leader is favorable for change initiatives. Hansson & Andersen (2008) studied the vicars (clergy) of the Church of Sweden and found that the vicars scored lower than other public managers in organizational change leadership in their churches even though they have organizational and professional duties. The researchers found

that one percent of the clergy in the Church of Sweden were consistent with organizational change leadership (Hansson & Andersen, 2008).

Church attendance in the United States has declined according to Barna's data, which states that 38% (four in 10) of Americans are active churchgoers, 43% are unchurched, and 34% are dechurched (left the organized church) (Barna Group, 2017). Pastors must manage effective leadership. Gartner (2014) comments that pastors performed well in vital ministries; however, there is an alarming trend in some clergy of the Protestant denominations who have not developed organizational leadership skills. There is change leadership optimism for clergy transformational leaders, who are role models with a shared vision, encouragement, and inspiration for followers (Brenner & Holten, 2015; Lowe et al., 1996; Lutz Allen et al., 2013).

Purpose Statement

The purpose of this non-experimental correlational study was to determine whether a relationship exists between pastors' perceptions of transformational leadership, pastors' organizational change commitment, and their organization's readiness for change, controlling for gender, age, job tenure, education, and geographical locations of lead pastors in the SCBC churches.

Research Questions

RQ1. What relationship, if any, exists between pastors' perceptions of transformational leadership and their organizational change commitment?

RQ2. What relationship, if any, exists between pastors' perceptions of transformational leadership and their organization's readiness for change?

RQ3. To what degree do pastors' perceive that a relationship exists between transformational leadership, pastors' organizational change commitment, and their organization's readiness for change?

Research Design and Methodology

The researcher collected data through surveys to assess the relationship between a pastor's perceptions of leadership, commitment, and readiness for organizational change. The independent variables were tested against the dependent variable to determine the strength of the relationship between the independent and dependent variables. The researcher examined the strength or size of the variables through the statistic called a correlation coefficient (Asri et al., 2018; Prion & Haerling, 2014).

Survey designs are suitable for quantitative studies that examine a sample of the population (Creswell, 2014). The survey generalized the population to make inferences of the participants (Creswell, 2013). The researcher surveyed the variables, organizational change commitment, and the organization's readiness for change using the Readiness for Change Scale (RFCS) and the Organizational Commitment Scale (OCS) by Madsen, John, and Miller (2005). In this study, the adjusted Organization's Readiness for Change survey (ORC) is the RFCS instrument by Madsen, John, et al. (2005), and the adjusted Organizational Change Commitment (OCC) survey is the OCS scale by Madsen, John, et al. (2005). The researcher adapted the Transformational Leadership survey (TL) from the Rafferty and Griffin's (2004) Leadership Survey (LS). The researcher modified the three instruments for lead pastors' self-rating. The three surveys, including demographics, were combined into the Pastors' Perceptions Survey administered on the Survey Monkey online platform. The control variables in the questionnaire compare gender, age, tenure, education, and geographical locations in SC. Education is measured

because it is positively related to knowledge (Hu et al., 2012). Tenure, gender, and age are the

other controlling values impacting effective and efficient transformational leaders (Hu et al.,

2012).

The non-experimental correlational design is most appropriate for the study. The

correlational design examines the relationships of variables to determine how they are

interrelated (Leedy & Ormrod, 2016). Empirical studies exist that validates the use of the

correlational design for organizational change and transformational leadership. Ismail et al.

(2011) studied the correlation between organizational change empowerment and

transformational leadership. The correlation between the leader's perceptions of transformational

leadership and organizational performance analyzed knowledge and innovation (García-Morales

et al., 2008). Rowold (2008) examined the relationship between transformational and

transactional leadership for the congregation's satisfaction in the worship service. Even though

some researchers use the correlational design for transformational leadership and organizational

change, this researcher is unaware of any study examining the relationship between pastors'

perceptions of transformational leadership, pastors' organizational change commitment, and their

organization's readiness for change.

<div align="center">**Population**</div>

The population for this study was lead pastors, with active churches in the SCBC. The

organization has survived for almost 175 years proclaiming the Gospel of Jesus Christ to all

people (SCBC, 2018a). The SCBC churches are autonomous and unique, from small to large

congregations. The researcher's rationale for selecting lead pastors from the SCBC is that they

honor the Great Commission of Christ in their leadership (SCBC, 2018a). Their mission through

prayer and leadership is to spread the gospel of Christ, multiply disciples by planting churches,

and strengthen churches by sending missionaries (SCBC, 2018b). Their mission exemplifies transformational leadership, organizational change commitment, and the organization's readiness for change.

This researcher accessed email addresses on the SCBC website from the Active Churches list databases. Hence the population was represented from a simple random probability sample of lead pastors. All willing participants from the 42 associations and 1660 churches listed on the SCBC website with email addresses comprised the population. The researcher sent an email to the Executive Director, Treasurer, of the SCBC requesting permission to use the pastors' email addresses listed on the website. The researcher sent the Pastors' Perceptions Survey administered through the Survey Monkey web format to the lead pastors with listed internet information. The computer helps in tracking responses and saves time completing the survey (Leedy & Ormrod, 2016).

Sampling Procedures

Probability sampling is a simple random selection from the overall population, with participants having equal probabilities of selection (Leedy & Ormrod, 2016). Nonprobability sampling does not guarantee that the total population will participant in the sample (Leedy & Ormrod, 2016). The randomly selected sample for this study was a single-stage design retrieved from names and email addresses of the population (Creswell, 2014). Nonprobability sampling is not appropriate for this sample.

The researcher used the Survey Monkey online platform to combine the questionnaires into the Pastors' Perceptions Survey, allowing respondents to self-evaluate replies to the email survey with anonymity. Leedy and Ormrod (2016) submit that respondents are truthful when responding to anonymous surveys. The leaders who self-reported using a core self-

evaluation (CSE), which represents how leaders appraise themselves, had a positive evaluation (Hu et al., 2012). Leaders with high CSE are self-confident transformational leaders (Hu et al., 2012).

Leedy and Ormrod (2016) recommend a 20% sample for a population of around 1,500. With the confidence level at 95% and the confidence interval (margin of error) at +/-4%, these numbers represent accurate answers of participants corresponding with explanations of the total population (Creswell, 2014). The researcher assumes that the sample population represents the general population through the random selection process. With an accessible population of 1477 pastors, the researcher believes that the results of the survey are accurate at a +/-9% point margin, using a 95% level of confidence. Given the population size, to reach a 95% level of confidence, a minimum of 111 respondents will be necessary to survey (from sample size calculator from Creative Research Systems). Seeking a response rate of 50%, the researcher distributed questionnaires to 1,660 web addresses. The authors suggest that there is a low return of email surveys (Leedy & Ormrod, 2016). The researcher sent automated email reminders as a follow-up for a small performance of email surveys (Leedy & Ormrod, 2016).

Limits of Generalization

Generalization draws broad conclusions by making an inference about what was not observed based on what was found (Leedy & Ormrod, 2016). The surveys captured a moment in time, and the researcher concluded findings from the data generalizing the perceptions of pastors' leadership, organizational change commitment, and their organization's readiness to change. The population of SCBC lead pastors is the entirety of pastors in other areas of the country that have shared characteristics of transformational leadership, organizational change commitment, and the organization's readiness for change. The study should generalize to pastors

who serve other denominations in different regions of the United States and have a minimum of three years' experience pastoring.

Ethical Considerations

The researcher applied to the Institutional Review Board (IRB) before the collection of data (Leedy & Ormrod, 2016). The IRB at Liberty University evaluated the research proposal to determine the potential risk to participants. The IRB approval letter is in Appendix A. Documents were disclosed that acknowledged the protection of human rights, including identification of the researcher's information, participants' involvement, the confidentiality of participants, the right to withdraw, and contact information. The researcher accessed email addresses on the SCBC website from the Active Churches list databases and included the waved signature participant informed consent documents for the anonymous survey.

This researcher has no affiliation with the SCBC. There was no coercion to participate in the research. All participants received an email request invitation to participate in the study explaining what the research entails. The participants' protection of privacy was anonymity. The researcher emailed findings of the investigation to interested parties in the SCBC. No harmful information of participants was collected or reported. The researcher will keep data stored in a password-protected computer for five years before destroying the contents (Creswell, 2014).

Proposed Instrumentation

The researcher accessed quantitative data by seeking permission to use the fourteen-item Readiness for Change scale (RFCS) and nine questions from the Organizational Commitment survey (OCS), with minor changes to model pastors' self-evaluation (Madsen, John, et al., 2005). The researchers granted permission to use the RFCS and the OCS (see Appendix B). The

adapted RFCS questions began with "My organization's willingness or openness to…" The

researcher substituted the word organization for the company from the RFCS.

The RFCS has 14 questions on a 7 point Likert scale. The response was as follows: Very

likely = 7 pts., Likely = 6 pts., Somewhat likely = 5 pts., Neither Likely nor unlikely = 4 pts.,

Somewhat unlikely = 3 pts., Unlikely = 2 pts., and Very unlikely = 1 pt. (Madsen, John, et al.,

2005). The RFCS has 14 as the lowest possible score, and 98 as the highest possible score. The

researcher chose nine questions from the OCS 7 point Likert scale. The response was as follows:

Strongly agree = 7 pts., Agree = 6 pts., Somewhat agree = 5 pts., Neither agree nor disagree = 4

pts., Somewhat disagree = 3 pts., Disagree = 2 pts., and Strongly disagree = 1 pt. (Madsen, John,

et al., 2005). The OCS has nine as the lowest possible score, and 63 was the highest possible

score. The researcher substituted the word organization for employment from the OCS.

Rafferty and Griffin (2004) developed a short measure for transformational leadership,

the Leadership Scale (LS), adapting the leadership measurement of House (1998), and

Podsakoff, MacKenzie, Moorman, and Fetter (1990). Acknowledgment to use the Rafferty and

Griffin (2004) Leadership Scale is in Appendix C. The researcher incorporated minor changes

for the pastors' population of the study, such as me and my for others, employees for followers,

he/she for the organization, and I for they.

Rafferty and Griffin (2004) selected an instrument that measured the transformational

leader as a single construct with questions that did not need significant changes to survey pastors.

Rafferty and Griffin reassessed the MLO-5X developed by Bass (1985) and found five

subdimensions of transformational leadership that authenticates validity with their independent

and dependent variables on the LS instrument.

The LS measurement has 15 questions on a 5 point Likert scale. The response was as follows: Strongly agree = 5 pts., Agree = 4 pts., Neutral = 3 pts., Disagree = 2 pts., and Strongly disagree = 1 pt. (Rafferty and Griffin, 2004). The LS has 15 as the lowest possible score, and 75 as the highest possible score.

Survey respondents completed a three-part assessment with a five-question demographic section controlling for gender, age, tenure, education, and geographic locations in SC (see Appendix D). Madsen, Miller, et al. (2005) advocate that the suggested correlation between readiness for change, organizational commitment, and age, education, tenure, and gender are in the literature. The survey used variable codes for demographics. For example, the researcher represented the age questions with options 1 (18 to 24), 2 (25 to 34), 3 (35 to 44), 4 (45 to 54) 5 (55 to 64) and 6 (65+). The researcher believes these demographics relate to the study of the independent and dependent variables. The demographics are important since they influence pastors' perceptions of transformational leadership, readiness, and commitment.

Validity

The RFCS uses a 14 item, seven-point Likert scale from 1= very unlikely to 7 = very likely. An example of the questions by (Madsen, Miller, et al., 2005) is "My willingness or openness to (1) work more because of the change is, (2) find ways to make the change fail is (Reverse score), (3) support change is" (p. 222). The authors believe that the changes to the original survey by Hanpachern et al. (1998) made the questions easy to understand.

The OCS is a nine-item seven-point Likert scale from 1 = Strongly Disagree to 7 = Strongly Agree, including the 3-three item subscales (Identification, Involvement, and Loyalty) (Madsen, John, et al., 2005). Examples of the item follow: "I am quite proud to be able to tell people that I work for my company (Identification)." "It would please me to know my work

made a beneficial contribution to the organization (Involvement)." "I sometimes feel like leaving this employment for good (Reversed score) (Loyalty)" (Madsen, Miller, et al., 2005, p. 222). The authors modified the original questions from Cook and Wall (1980) for clarity (Madsen, Miller, et al., 2005). The items in the Madsen, John, et al. (2005) survey closely aligns with the research's purpose for studying the relationship between the pastors' perceptions of transformational leadership, and organizational change commitment and readiness.

Rafferty and Griffin (2004) adapted the LS, which comprises the 15 items, 5-point Likert scale from 1 = Strongly Disagree to 5 = Strongly agree. The survey measures the transformational leader's vision, inspirational communication, intellectual stimulation, supportive leadership, and personal recognition (Rafferty & Griffin, 2004). Rafferty and Griffin (2004) used the following questions on the leadership scale: "Has a clear understanding of where we are going (vision)." "Says things that make employees proud to be a part of this organization (Inspirational Communication)." "Considers my personal feelings before acting (Supportive Leadership)" (p. 339). The questions in the Rafferty and Griffin (2004) survey closely align with the research's purpose for studying the relationship between the pastors' perceptions of transformational leadership, and organizational change commitment and readiness.

Reliability

Madsen, Miller, et al. (2005) slight adjustment to Hanpachern et al., (1998) RFCS instrument measured .82 on the Cronbach's alpha, the same measurement as the original Hanpachern et al., RFCS. The authors reported that the OCS subscales had reliability issues since identification's alpha = .68, involvement's alpha = .59, and loyalty's alpha = .66 (Madsen, Miller, et al., 2005). The overall reliability coefficient in the study was alpha = .81, which the authors considered reliable (Madsen, Miller, et al., 2005). The Cronbach alpha, used to measure

reliability for the present study, was .95 (readiness for change) and .70 (organizational change commitment).

The transformational leadership survey by Rafferty and Griffin (2004) recorded the Cronbach's alpha scale for Articulating a vision .82, Intellectual Stimulation .84, Inspirational Communication .88, Supportive leadership .95, and Personal recognition .96. The reliability of the LS is very good for use in the study of leadership. The Cronbach alpha used to measure reliability for transformational leadership in the present study was an overall .80.

Research Procedures

The researcher sought approval from Liberty University's Institutional Review Board (IRB). The researcher accessed SCBC website email addresses from the Active Churches list databases with granted permission (Appendix E). The lead pastors received an email recruitment letter (See Appendix F) explaining the research, which included an informed consent declaration (See Appendix G). The email recruitment letter stated that participation was completely anonymous, and no personal identifying information will be collected. The email recruitment letter included a link to the SurveyMonkey web survey (Pastor's Perceptions Survey) for participants who responded to the informed consent declaration. The Pastor's Perceptions Survey on the SurveyMonkey online platform included the transformational leadership (TL) measurement adapted from the LS Model by Rafferty and Griffin's (2004), the organizational change commitment (OCC) survey slightly modified from the OCS instrument by Madsen, Miller, et al. (2005), the organization's readiness for change (ORC) survey modified somewhat from the RFCS instrument by Madsen, Miller, et al. (2005), and the study's demographics. Two qualifying questions requiring the answer yes to both questions gave participants access to the survey: Are you 18 years old or older, and Do you have at least three years of pastoral

experience? The survey participants gain access to the Pastor's Perceptions Survey: two qualifying questions, three survey instruments totaling 38 questions, plus the five demographic items. In two weeks, the researcher sent a follow-up letter as a reminder to complete the survey to lead pastors on the SCBC Active Churches list. The Survey Monkey platform is easy to operate, to assemble data, and to force a reply for each question.

The researcher kept a datasheet of acknowledged survey email addresses. The consent form sent to participants explained how results are used and stored. The researcher expressed thanks in emails to each completed survey. The researcher will save and secure completed surveys on a password-protected computer for five years; then, they will be destroyed (Creswell, 2014).

Data Analysis and Statistical Procedures

The researcher synthesized the Pastor's Perceptions Survey data by transferring it to the IBM Statistical Package for Social Sciences (SPSS), Version 26 software, to perform statistical calculations and generate graphs for analyzing the data. The researcher used descriptive statistics. Leedy and Ormrod (2016) submit that descriptive statistics describe the data, and inferential statistics allows the researcher to draw results about a large population using a small sample.

Data Analysis

The data analysis used the research problem and the research questions assessing data correlating to the relationship that exists between pastors' perceptions of transformational leadership, pastors' organizational change commitment, and their organization's readiness for change. The independent variables were organizational change commitment and the organization's readiness for change, and the dependent variable was transformational leadership.

The researcher presented data for RQ1, RQ2, and RQ3 using descriptive statistics applying assumption tests to check normality, linearity, bivariate outliers, and homoscedasticity using scatterplots, boxplots, and histograms to analyze the variables. The researcher used the correlation coefficient to determine the direction and strength of variables to capture the relationship that exists between an independent and dependent variable in all research questions (Leedy & Ormrod, 2016).

Statistical Procedures

The independent variables in the correlational study were organization change commitment, the organization's readiness for change, and demographics. The dependent variable was transformational leadership. Descriptive statistics analyzed the demographic number (N) and percentage frequency. Descriptive statistics determined the variables mean and standard deviation. Graphs, charts, Kolmogorov-Smirnov, and Shapiro-Wilk tests examined the assumptions of a normal distribution of the variables (Leedy & Ormrod, 2016).

To discover whether two or more variables are related, the statistical process is a correlation, and the statistic is the correlation coefficient (Leedy & Ormrod, 2016). The correlational design is appropriate to investigate several variables at once to determine the direction and strength of two concurrent variables (Leedy & Ormrod, 2016). Leedy and Ormrod (2016) postulate that the correlation coefficient gives the direction of the relationship as a positive or negative sign of the correlation coefficient (Leedy & Ormrod, 2016). The correlation coefficient is reported as a minus or plus decimal number between -1 and +1 (Cohen et al., 2003; Leedy & Ormrod, 2016). If one variable increases, the other variable also increase, giving a positive correlation (linear) (Cohen et al., 2003; Leedy & Ormrod, 2016). If one variable increases, the other variable decreases, giving a negative correlation (nonlinear or U-shaped)

(Cohen et al., 2003; Leedy & Ormrod, 2016). Leedy and Ormrod infer that if the correlation is +1 or -1, it is a perfect correlation (Leedy & Ormrod, 2016). Numbers close to the +1 or -1 have strong correlations, while numbers near 0 are week correlations (Leedy & Ormrod, 2016). Cohen et al. (2003) suggest that a perfect correlation is rare.

The Pearson product-moment or *r* is best for measuring a correlation with a statistical value ranging from -1.0 to +1.0 (Cohen et al., 2003; Leedy & Ormrod, 2016). The Spearman rank order correlation measures the strength and direction of data not normally distributed or not linear (Laerd, 2018). The Spearman rank correlation coefficient measures the monotonicity of variables, which is less restrictive than a linear relationship by the Pearson product moment correlation (Hauke & Kossowski, 2011).

Leedy and Ormrod suggest other correlation statistics, including the coefficient of determination which "tells how much of the variance is accounted for by the correlation" (p. 325). The coefficient of determination (regression analysis) is the square of the coefficient of correlation (R^2); consequently, the coefficient of determination controls the degree of linear-correlation of variables (Leedy & Ormrod, 2016). Multiple correlation or regression is *n,* which equals the association between three or more variables simultaneously (Cohen et al., 2003). The researcher ran a correlation coefficient and multiple regression (to predict the value of the controlling) variables on scores gained from the Pastors' Perceptions Survey.

Chapter Summary

The procedure that researchers used to prepare data for inspection and interpretation significantly affected the results learned from the data (Leedy & Ormrod, 2016). This section presents a synopsis of the research design and methodology, which includes the problem, purpose statement, and research questions. The researcher explained the population and sampling

methodology in this section. The sampling procedure is described, specifying the sampling

methods. The researcher discussed the limitations of generalization and ethical matters. The

researcher presented the instruments used to collect the data. The researcher determined each

step in the procedures used to conduct the study. The researcher provided how data is analyzed.

This section concludes with the statistical methods used in the study. The next section gives an

analysis of the findings for the study.

CHAPTER FOUR: ANALYSIS OF FINDINGS

Compilation Protocol and Measures

The purpose of this quantitative correlational study was to determine whether a relationship exists between the pastors' perceptions of transformational leadership, the pastors' organizational change commitment, and their organization's readiness for change. The study used the Pastors' Perceptions Survey administered on the SurveyMonkey platform. The Pastors' Perceptions Survey combined the TL survey adapted from the LS leadership Model by Rafferty and Griffin's (2004), the OCC survey adapted from the OCS by Madsen, John, et al. (2005), and the ORC survey adapted from the RFCS by Madsen, John, et al. (2005). The surveys were adapted to study lead pastors who self-evaluated. Internal consistency on the adapted instruments using Cronbach's alpha reported reliability for TL (.80), OCC (.70), and ORC (.95). Guiding the focus of this study was three research questions: (1) What relationship, if any, exists between pastors' perceptions of transformational leadership and their organizational change commitment? (2) What relationship, if any, exists between pastors' perceptions of transformational leadership and their organization's readiness for change? (3) To what degree do pastors' perceive that a relationship exists between transformational leadership, the pastors' organizational change commitment, and their organization's readiness for change? The chapter describes the demographic and sample data, data analysis, findings, and an evaluation of the research design.

Demographic and Sample Data

The researcher collected data for the study from August 29, 2019, to September 30, 2019. One thousand six hundred and sixty available pastors from the SCBC web pages received the recruitment letter, an attached consent form, including a link to the Pastor's Perceptions survey on SurveyMonkey.com. Respondents completed an unsigned consent document, an anonymous

40-question survey, and five demographic questions. A total of 183 emails were undelivered

with incorrect email addresses, pastors opted out, or lead pastor with less than three years tenure,

providing a total of 1477 useful emails. After about two weeks, the 1477 useful emails that

remained in the sample received a second survey request. A sample of 104 participants agreed to

the informed consent and completed the two eligibility screening questions returning a response

rate of 7.04%. Three participants did not qualify for inclusion because one participant was not

eighteen years of age, and two participants did not have pastor tenure of three years, allotting 101

eligible participants. Of the 101 eligible participants, nine participants answered the two

qualifying questions, and seven participants completed the first 15 survey questions. Eighty-five

participants completed the entire survey with a response rate of 5.75%.

Descriptive statistics showed the demographics (age, gender, tenure, education, and SC

geographical locations). All respondents are male lead pastors in the SCBC, with 46 pastors in

the 45 to 64 (54.12%) age range. No females responded to the survey. Fifty-seven participants

(67.06%) have 15 or more years tenure as a pastor, and 62 (72.94%) participants have graduate

degrees. Thirty-five (41.18%) participants are from the Upstate region of South Carolina. Table 1

summarizes the demographic analysis for the number (N) and the percentage of participants.

Table 1

Participants' Demographic Data

Demographic	Classification	N	% of Participants
Sample	Pastors	85	100%
Age Range	(1) 18-24	0	0.00%
	(2) 25-34	1	1.18%
	(3) 35-44	19	22.35%
	(4) 45-54	23	27.06%
	(5) 55-64	23	27.06%
	(6) 65 +	19	22.35%
Gender	(1) Male	85	100.0%
	(2) Female	0	000.0%

Tenure	(1) 3-6 years	8	9.41%
	(2) 7-15 years	20	23.53%
	(3) 15 or more years	57	67.06%
Highest educational level	(1) High school degree	1	1.18%
	(2) Some college but no degree	3	3.53%
	(3) Associate degree	2	2.35%
	(4) Bachelor's degree	17	20.00%
	(5) Graduate degree	62	72.94%
The geographical locations in South Carolina	(1) Upstate	35	41.18%
	(2) (Midlands	23	27.06%
	(3) Lowcountry	27	31.76%
	(*Home—SC.gov*, 2019)		

Data Analysis and Findings

The SPSS, Version 26 software, was utilized to perform statistical calculations and

generate graphs for analyzing the data. The researcher calculated descriptive statistics to analyze

pastors' perceptions of the independent variables (organizational commitment to change, and the

organization's readiness for change), and the dependent variable (transformational leadership).

Table 2 represents descriptive statistics with the minimum scores, maximum scores, mean, and

standard deviation. The lowest standard deviation scores (4.94 and 5.14) imply that TL and OCC

are closer to the mean with constant data in a normal distribution (see Table 2). The standard

deviation 13.70 for the ORC variable was noteworthy, meaning there was a broader distribution

of data in the ORC variable (see Table 2). The lowest score in the TL survey is 54, while the

lowest score in OCC is 37, revealing skewness in the OCC histogram (see Table 2).

The OCC variable has four scores in quartile one, a mean of 56.62, the standard deviation of

5.14, and the ORC variable has six scores in quartile one with a mean of 76.21 and the standard

deviation of 13.70 (see Table 2).

Table 2

Descriptive Statistics

	N	Range	Minimum	Maximum	Mean	Std. Deviation
TL Scores	85	21.00	54.00	75.00	65.28	4.94
OCC Scores	85	26.00	37.00	63.00	56.62	5.14
ORC Scores	85	72.00	26.00	98.00	76.21	13.70
Valid N (listwise)	85					

The researcher implemented assumption tests to check normality, linearity, bivariate outliers, and homoscedasticity using scatterplots, boxplots, and histograms to analyze the variables. The Histogram's normality test of symmetric distribution must appear on either side of the curve showing the distribution of data that cluster near the middle of the range (Leedy & Ormrod, 2016). Scatterplots are dots plotted on a graph that represents the visual data sets, and boxplots show the visual quantiles (Jacoby, 1997). Linearity assumptions follow a straight line through the dots on the graph (Leedy & Ormrod, 2016). Outliers are extreme data that differ from the data set and can distort statistical analysis by skewing scores or reducing the power of the statistical tests (Kovach & Ke, 2016). The outliers for OCC (respondents 43, 54, 61, and 74) and ORC (respondents 3, 20, 25, 44, 56, and 68) are legitimate participants in the sample population, and the researcher retained them in the study. Homoscedasticity is present when the relationship between the variables is similar (Leedy & Ormrod, 2016).

Because OCC and ORC have legitimate outliers that lack normality, the researcher used the Spearman rank correlation coefficient to summarize the strength and direction of the relationship between the independent and dependent variables. The Spearman rank correlation coefficient measures the monotonicity of variables, which is less restrictive than a linear relationship by the Pearson product moment correlation (Hauke & Kossowski, 2011). The

pastors' survey data were ordinal involving rakings; therefore, the Spearman rank coefficient is appropriate. Ordinal data is rarely a normal distribution (Leedy & Ormrod, 2016).

Research Question One: What relationship, if any, exists between pastors' perceptions of transformational leadership and their organizational change commitment? This question was measured using the TL survey adapted from the Leadership Survey by Rafferty and Griffin's (2004) and the OCC survey adapted from the Organizational Commitment Survey by Madsen, John, et al. (2005). The Pastors in the study perceived themselves as transformational leaders with a statistical mean of 65.28 (see Table 3). The pastors' OCC statistical mean is 56.62 (see Table 3).

Table 3.

TL and OCC Descriptive Statistics

	N	Mean	Std. Deviation
TL Scores	85	65.28	4.94
OCC Scores	85	56.62	5.14
Valid N (listwise)	85		

The scatterplot for TL and OCC data used to analyze linearity shows that the variables are positively related since the line slants up from left to right in Figure 1. Homoscedasticity is met in the scatterplot because the observed variable data points are about the same distance from the regression line in Figure 1.
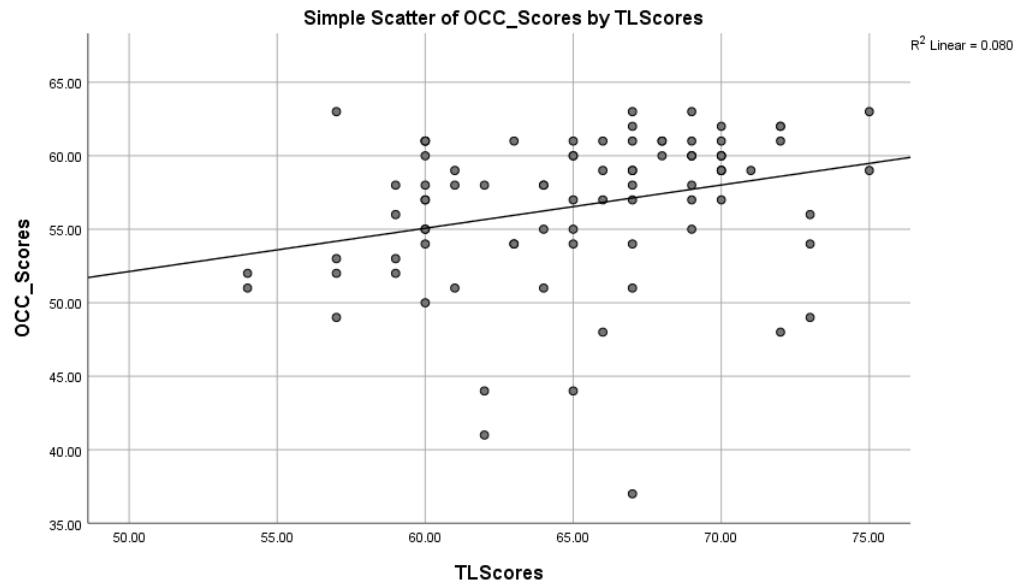
Figure 1. TL and OCC Scatterplot

The boxplot shows the spread of values and the variability in the quartiles. The boxplot

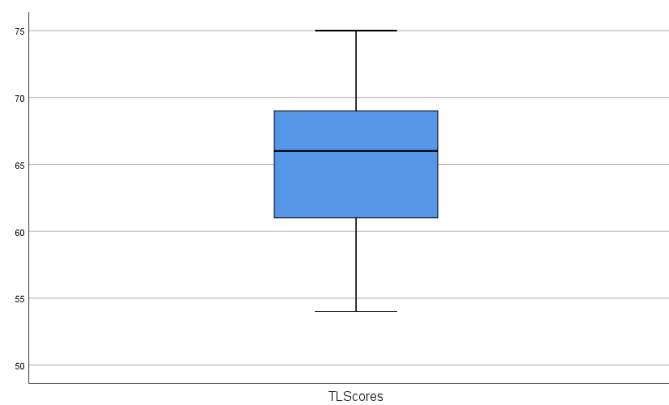for the TL data indicates a virtually normal distribution of the data in Figure 2.

Figure 2. TL Boxplot

The boxplot for the OCC data shows shorter whiskers with four outliers (see Figure 3), symbolizing respondents who scored in the first quartile (lower) range on the OCC survey; therefore, normality is not present for the OCC variable.
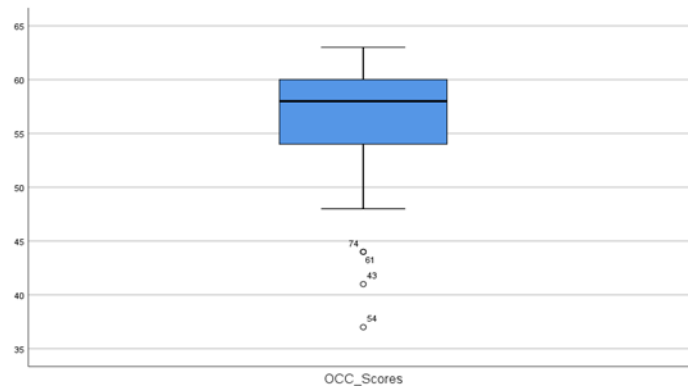

Figure 3. OCC Boxplot

The TL data have a median of 66.00 and a mean of 65.28 (see Table 4). The mode is 60 for TL and 61 for OCC, signaling the frequency of these scores in the survey (see Table 4). The OCC data have a median of 58.00 and a mean of 56.62 (see Table 4).

Table 4

TL and OCC Mean, Median, and Mode Scores

		TL Scores	OCC Scores
N	Valid	85	85
	Missing	0	0
Mean		65.28	56.62
Median		66.00	58.00
Mode		60.00	61.00

The TL histogram in Figure 4 indicates the normal distribution of data for transformational leadership, with skewness of data at -.209 and kurtosis (tail distribution) or normal distribution at -.717 (see Table 5), suggesting this leadership style is current with lead

pastors in the SCBC. In Figure 5, the moderately skewed left data in the asymmetrical histogram's distribution for OCC is at -1.43 and kurtosis at 2.40 (see Table 5).
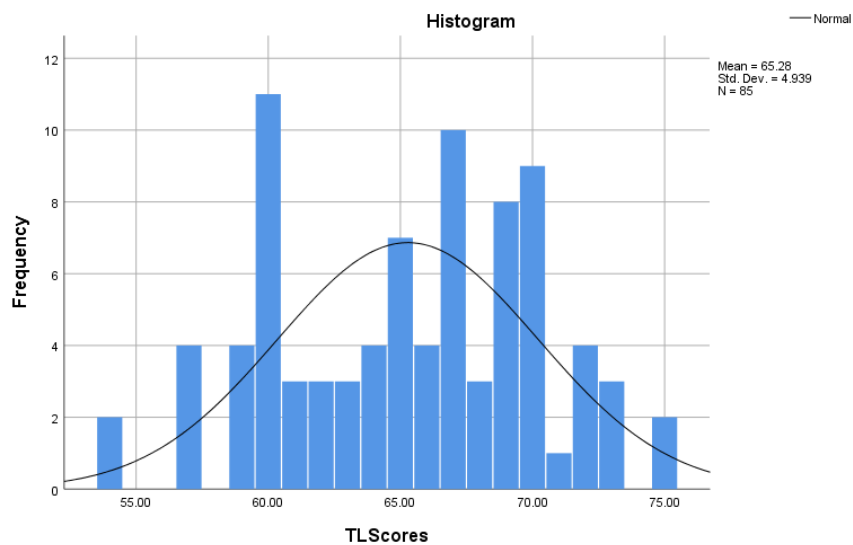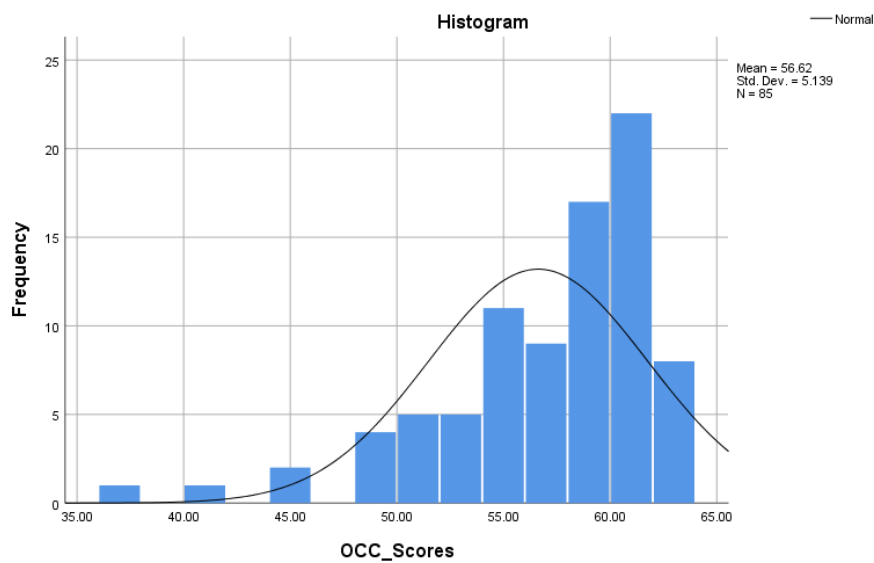

Figure 4. TL Histogram

Figure 5. OCC Histogram

Table 5.

Skewness for TL, and OCC

		TL Scores	OCC Scores
N	Valid	85	85
	Missing	0	0
Mean		65.28	56.62
Median		66.00	58.00
Skewness		-.209	-1.43
Std. Error of Skewness		.261	.261
Kurtosis		-.717	2.40
Std. Error of Kurtosis		.517	.517

The researcher conducted goodness of fit tests for normality of the sample using the

Kolmogorov-Smirnov test and the Shapiro-Wilk tests (see Table 6). The tests in Table 6 indicate

that TL follows an average distribution D (85) = .051 with statistical significance p < .05 on the

Shapiro-Wilk's test. The OCC data is $p < .000$ on both Kolmogorov-Smirnov and Shapiro-Wilk

(see Table 6), meaning the assumption of distribution data are significantly different from

normal.

Table 6

Kolmogorov-Smirnov and Shapiro-Wilk Test of Normality

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
TL Scores	.107	85	.018	.971	85	.051
OCC Scores	.164	85	.000	.879	85	.000

a. Lilliefors Significance Correction

A Spearman rank correlation coefficient summarizes the strength and direction of a

monotonic relationship between the independent (OCC) and dependent (TL) variables. In a

monotonic relationship, the value of one variable increases, and the value of another variable

increase, or the value of one variable increases while the value of another variable decreases

(Laerd, 2018). A Spearman rank correlation coefficient (Spearman's rho) is a nonparametric

statistics (Leedy & Ormrod, 2016). Nonparametric statistics does not require data to be

categorized in a normal distribution, to suggest an interval or ratio scale, or to maintain a

horizontal symmetry (Leedy & Ormrod, 2016). The researcher used the Spearman rank

correlation coefficient because the study variables lacked normalcy, contain outliers, and are

moderately skewed. The study implies that organizational change commitment is statistically a

positive correlation with the perceptions of a transformational leader at .354**. The correlational

significance is at the $p < .01$, a 2-tailed level suggesting that the two variables tested are greater

than chance at less than 1% (see Table 7). The OCC and tenure variables are statistically

correlated at .235* significant at the $p < .05$ suggesting that the two variables tested are greater

than chance at less than 5% (see Table 7). OCC is statistically correlated with ORC at .338**,

age at .021, education at .048, and SC geographic location at -122.

Table 7

TL and OCC Spearman's rho Correlation

Variable	TL	OCC
1. TL	-----	
2. OCC	.354**	-----
3. ORC	.294**	.338**
4. Age	.177	.021
5. Tenure	.023	.235*
6. Education	.018	.048
7. SC Geographic Location	-,065	-.122

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

Research Question Two: What relationship, if any, exists between pastors' perceptions of transformational leadership and their organization's readiness for change? This question was measured using the TL survey adapted from the Leadership Survey by Rafferty and Griffin's (2004), and the ORC survey adapted from the Readiness for Change Scale by Madsen, John, et al. (2005). The scatterplot for TL and ORC data analyzing linearity shows that the variables are positively related since the line slants up from left to right in Figure 6. The linear relationship shows that as the TL variable increases, the ORC variable increases. Homoscedasticity used to measure the relationship in the distribution of variables is met in the scatterplot because the observed variable data points are about the same distance from the regression line in Figure 6.
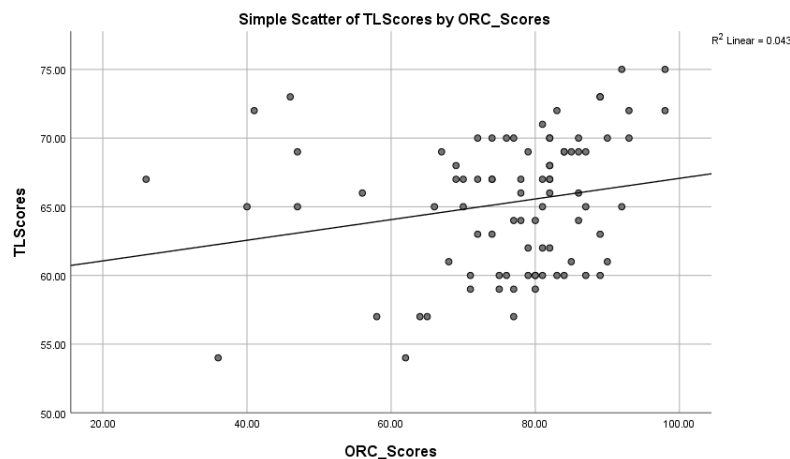

Figure 6. TL and ORC Scatterplot

The TL mean of 65.28, the median of 66.00, and mode of 60 in Table 8 indicate a normal distribution of data. The ORC data shows a smaller mean (76.21) than the median (80.00), indicating skewed data (see Table 8).

Table 8.

ORC Mean, Median, and Mode scores

		TL Scores	ORC Scores
N	Valid	85	85
	Missing	0	0
Mean		65.28	76.21
Median		66.00	80.00
Mode		60.00	82.00

The boxplot in Figure 7 shows shorter whiskers, with six outliers representing respondents who scored in the first quartile range on the ORC data because their survey scores were ranked low; therefore, normality is not present for the ORC variable.
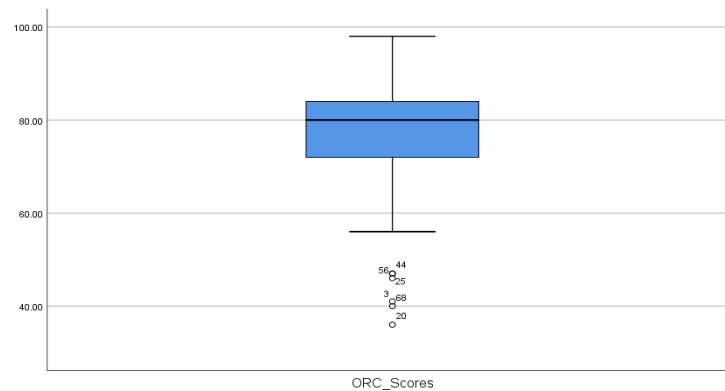

Figure 7. ORC Boxplot

The ORC histogram in Figure 8 has a left skew indicating an asymmetrical distribution of the data, in which the mean is smaller than the median. The ORC data has a skewness of -1.52 and kurtosis of 2.67 in Table 9, with the bulk of the data to the left of the mean indicating the data is not normally distributed.
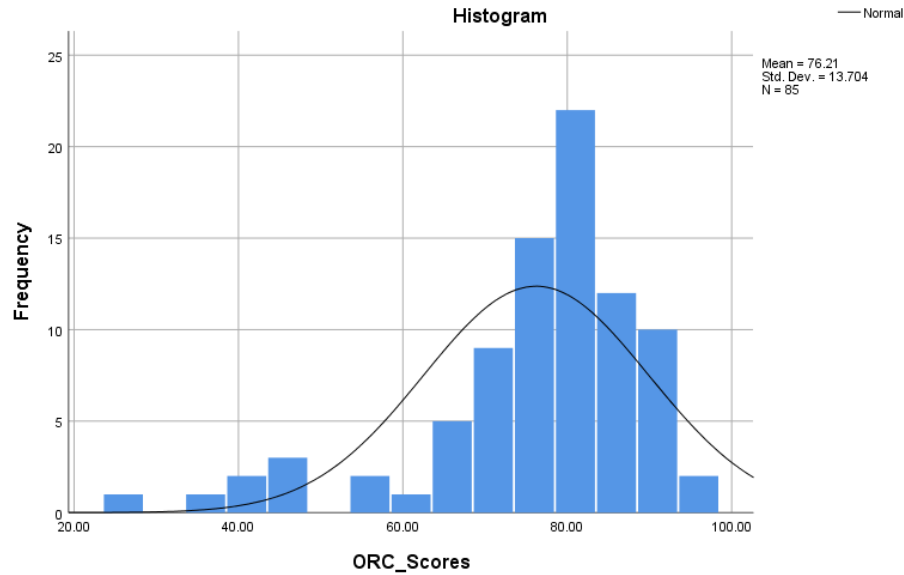
Figure 8. ORC Histogram

Table 9

ORC Skewness

		ORC Scores
N	Valid	85
	Missing	0
Mean		76.21
Median		80.00
Skewness		-1.52
Std. Error of Skewness		.261
Kurtosis		2.67
Std. Error of Kurtosis		.517

The researcher conducted goodness of fit tests for normality of the sample using the

Kolmogorov-Smirnov test and the Shapiro-Wilk tests. The ORC is at the $p < .000$ in both the

Kolmogorov-Smirnov test and the Shapiro-Wilk test (see Table 10), meaning the assumption of

distribution data is not normal.

Table 10

Kolmogorov-Smirnov and Shapiro-Wilk Test of Normality for ORC

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
ORC Scores	.154	85	.000	.872	85	.000

a. Lilliefors Significance Correction

The study implies that the pastors' perceptions of their organization's readiness for change are statistically a positive correlation with the perceptions of a transformational leader at .294**. The correlation significance is at the $p < .01$, a 2-tailed level suggesting that the two variables tested are more significant than chance at less than 1% (see Table 11). Table 11 shows that the ORC variable is statistically positively correlated with OCC at .338**, and the tenure variable is at .268*. The statistical significance for ORC and tenure is at the $p < .05$, a 2-tailed level implying that the two variables tested are greater than chance at less than .05%. ORC is positively correlated with age at .133, education at .021, and SC geographic location at -.106.

Table 11

Spearman's rho Correlation

Variable	TL	OCC	ORC	Age	Tenure	Education	SC Geographic Location
1. TL	-----						
2. OCC	.354**	-----					
3. ORC	.294**	.338**	-----				
4. Age	.177	.021	.133	-----			
5. Tenure	.023	.235*	.268*	.403**	-----		
6. Education	.018	.048	.021	-.106	.107	-----	
7. SC Geographic Location	-,065	-.122	-.106	-.005	-.067	-.036	-----

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

Research Question Three: To what degree do pastors perceive that a relationship exists between transformational leadership, the pastors' organizational change commitment, and their organization's readiness for change? The TL survey adapted from the Leadership Survey by Rafferty and Griffin's (2004), the OCC survey adapted from the Organizational Commitment Survey by Madsen, John, et al. (2005), and the ORC scale adapted from the Readiness for Change Scale by Madsen, John, et al. (2005) were used to test question three. Since the independent and dependent variables are linearly related, the researcher prepared a multiple linear regression analysis to determine the variance of TL in OCC and ORC. The researcher predicted the value of the dependent variable (TL) against the independent variables (OCC and ORC) in a combination relationship called multiple correlations (Leedy & Ormrod, 2016). Table 12 shows that $r = .296$; therefore, .087 or 9% of the variance in TL is accounted for by the combination of the OCC and ORC data. This model indicates that the SCBC lead pastors perceive that a small percentage of transformational leadership is necessary for organizational change commitment and the organization's readiness for change; therefore, over 90% of their examined perceptions for a transformational leader is prompted by something else. There are no issues with the overall fit in the linear regression of the variance in the data sets.

Table 12

Multiple Correlation

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.296a	.087	.065	4.77538

a. Predictors: (Constant), ORC Scores, OCC Scores

b. Dependent Variable: TL Scores

The standardized beta coefficients in Table 13 for OCC is .275 and .116 for ORC. The OCC variable has a stronger relationship with TL at .275 (see Table 13) than the ORC variable.

The OCC variable has a statistical significance level at $p = .024$ in Table 13, which significantly predicts a relationship with the TL variable at $p < .05$. However, the ORC variable makes a less significant contribution to the prediction of outcome in the TL variable at $p = .348$. The OCC variable does the best job of explaining the variance in the TL variable. The demographics tenure and age are statistically significant with TL at .045 and .064 in Table 13.

Table 13

Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	49.210	7.776		6.329	.000
	OCC Scores	.265	.115	.275	2.308	.024
	ORC Scores	.042	.044	.116	.943	.348
	Age	1.043	.511	.234	2.041	.045
	Tenure	-1.685	.897	-.226	-1.878	.064
	Education	-.406	.657	-.066	-.618	.539
	SC geographic area	-.073	.612	-.013	-.120	.905

a. Dependent Variable: TL Scores

The scatterplot in Figure 9 shows a week combined linearity with TL, OCC, and ORC at 9%. Figure 9 multiple correlation points are nearer to the regression line. The majority of the points follow the regression line, with the bulk of the scores around the 66 to 70 lines. The low quartile scores on the OCC and ORC data sets are causing some expected deviations in variables.
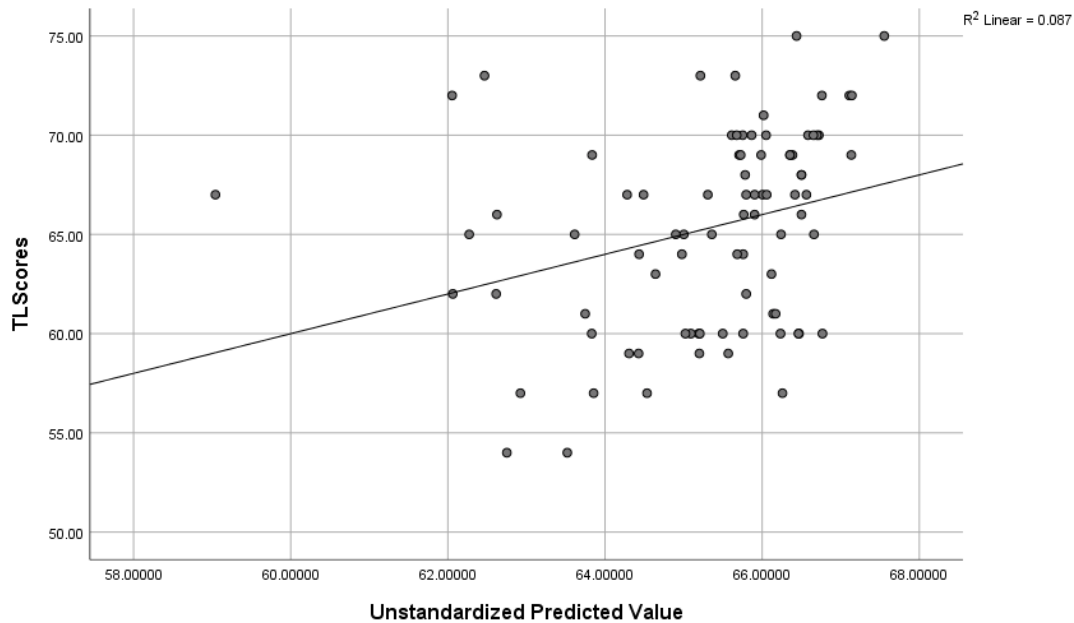
Figure 9. TL, OCC, and ORC Scatterplot

Evaluation of the Research Design

The non-experimental correlational design is most appropriate for the study because it examines the relationships of variables since different variables are assessed to determine how they are interrelated (Leedy & Ormrod, 2016). The independent variables (OCC and ORC) were tested against the dependent variable (TL) to assess the strength and direction of the relationship between the independent and dependent variables. The convenience and the capability to reach more participants online is an asset for the design. The downside of the design is that email addresses must undergo maintenance, and low survey completion rates are challenging to make assumptions about a large population.

Eighty-five lead pastors from SCBC completed the Pastors' Perceptions Survey responding to their perceptions of transformational leadership, their organization's commitment to change, and their organization's readiness for change. Carter (2009) implied that transformational leadership is ideal among pastors, while Gartner (2014) believed that the

transformational pastor leader thinks theologically in ways that create actions for change. The average score for the three scales was 84% or 213 points out of 254 points. The percentages for the Pastors' Perceptions Survey are in Table 14.

Table 14

Statistics from Pastors' Perceptions Survey

Lowest Score	Median	Highest Score	Mean	Standard Deviation
57%	85%	99%	84%	7%

A single survey during a single time of the year may yield what the pastors are dealing with at the time and may not disclose the complete story of pastors' perceptions of their organizations. The Pastors' Perceptions Survey's lowest score was from the ORC data set, which revealed six respondents who indicated that their organization was not willing or open to supporting change. Unreadiness for change in religious constructs is expected based on Lutz Allen et al. (2013), who noted that churches have not kept up with organizational change leadership due to an absence of vision or fearful of change.

There is caution concerning implying or making causation in correlational studies (Leedy & Ormrod, 2016). Correlational studies cannot decide that a cause from the other variable influences related variables. Many factors (studied or not studied) may cause a relationship between variables. However, Leedy and Ormrod (2016) suggested that rigorous or experimental studies may reveal better conclusions for research.

The research design indicated that four variables (TL, OCC, ORC, and tenure) were significant at the 0.01 level (2-tailed). The .01 level is consistent with Morrow (2011), who asserted that in empirical research on affective organizational change, the relationship between

the independent and dependent variables should be greater than chance. The positive relationship between the study variables is consistent with the literature from research studies that successfully linked transformational leadership with organizational change (Brenner & Holten, 2015; Eisenbach et al., 1999).

The results of this study will help to advance the literature concerning transformational leadership, organizational change commitment, and the organization's readiness for change in religious institutions. The literature on transformation leadership, organizational change commitment, and the organization's readiness for change are prevalent in the private and public sectors. The findings are useful for lead pastors who are transformational leaders seeking to incorporate change commitment and change readiness in their organizations. They will find that transformational leadership is related to organizational change commitment and the organization's readiness for change. Lead pastors will find that a pastor's tenure and age are significantly related to organizational change.

The following chapter presents a discussion of the results from the findings founded on the three research questions. It presents a review of the research implications of the findings and their connection to the existing literature. Ultimately, the following chapter considers research limitations and insights on potential future research.

CHAPTER FIVE: CONCLUSIONS

Research Purpose

The purpose of this non-experimental correlational study was to determine whether a relationship exists between pastors' perceptions of transformational leadership, pastors' organizational change commitment, and their organization's readiness for change, controlling for age, gender, job tenure, education, and geographical locations of lead pastors in SCBC churches. The subsequent sections discuss the research questions, research conclusions, implications and applications, research limitations, and further research.

Research Questions

RQ1. What relationship, if any, exists between pastors' perceptions of transformational leadership and their organizational change commitment?

RQ2. What relationship, if any, exists between pastors' perceptions of transformational leadership and their organization's readiness for change?

RQ3. To what degree do pastors' perceive that a relationship exists between transformational leadership, the pastors' organizational change commitment, and their organization's readiness for change?

Research Conclusions, Implications, and Applications

In conclusion, the purpose of this non-experimental correlational study was to determine whether a relationship exists between pastors' perceptions of transformational leadership, the pastors' organizational change commitment, and their organization's readiness for change. A slightly altered version of Rafferty and Griffin's (2004) transformational leadership measurement, the Leadership Model (LS), was developed into the Transformational Leadership (TL) survey. This researcher surveyed Organizational change commitment and the

organization's readiness for change using the Readiness for Change Scale (RFCS) and the

Organizational Commitment Survey (OCS) by Madsen, John, et al. (2005) with minor alterations

referred to in this study as the ORC and OCC surveys. The alterations were necessary to survey

lead pastors. The three surveys, including demographics, were combined and administered on the

Survey Monkey online platform. Eighty-five SCBC lead pastors answered the Pastors'

Perceptions Survey.

The study's findings show that a statistically positive relationship exists between the

SCBC lead pastors' perceptions of transformational leadership, the pastors' organizational

change commitment, and their organization's readiness for change. Transformational leadership

has a significant predictive effect on organizational change commitment and the organization's

readiness for change. The SCBC lead pastors scored high on the TL survey indicating mature

leaders, with 54.12% ages 45 to 64 years old. Fifty-seven lead pastors in the SCBC have tenure

of 15 plus years as a pastor. No female pastors responded to the survey's demographics. The

average score for eleven respondents on the email survey was 84%, with 213 points out of 254

possible points. Fifty-two respondents scored between 206 and 229 points out of a possible 254

points.

The study contributes to the literature by further understanding transformational

leadership in a religious context; therefore, the grounding of the study is in transformational

leadership theory. Antonakis et al. (2003) asserted that transformational leaders are hands-on,

helping followers accomplish goals instituted by three concepts: perfect encouragement

(associated with behavior, values, and beliefs), knowledge stimulus (urges followers to think

critically), and inspired incentive (tactics for stimulating followers). Judge & Piccolo (2004)

added a new concept called personalized attention (focusing on the needs of followers).

Research question one discussed if any relationship exists between pastors' perceptions of transformational leadership and their organizational change commitment. The authors implied that religious congregations must experience a transformation that is dynamic with leadership that implements spiritual goals (Branson & Martinez, 2011; Weems, 2010). The TL survey questions underscored Hersey, Blanchard, and Johnson's (2013) assertion that effective leaders are confident and focused on people's strengths, goals, and needs while making organizational changes. Organizational commitment is the choice and approval of alliances between workers and the organization; thus, committed individuals are likely to back organizational commitment as a multi-target construct (Seggewiss et al., 2019). Committed workers are desirable for decreased absenteeism, job satisfaction, and job retention (Morrow, 2011).

Transformational leadership has a positive linear correlation with organizational change commitment (OCC). A scatterplot and homoscedasticity from the present study showed a positive linear relationship with transformational leadership and the organizational change commitment perceptions of pastors. The correlational significance between transformational leadership and OCC is $p < .01$, implying that the two variables are linearly correlated. The results of this study suggest that transformational lead pastors are positive organizational leaders who are proud of their followers and organization. The findings are consistent with Kouzes and Posner (2017) and Northouse (2016), who believed that transformational leaders are strong role models who influence followers to accept the organization's goals. Yukl (1999) emphasized that transformational leadership theories consider the mutual influence methods that cause a shared relationship between leaders and committed followers.

Research question two discussed if any relationship exists between pastors' perceptions of transformational leadership and their organization's readiness for change. The literature shows

that readiness for change has undergone limited research (Weiner, 2009). Organizational

readiness is related to the organization members' loyalty to support and implement

organizational change (Weiner, 2009). Transformational change leads to innovation, and the

leader has the responsibility to lead change efforts that support organizational change readiness

(Gilley et al., 2008; Lutz Allen et al., 2013). The fourth question on the TL survey stated, "I have

a clear sense of where I want our organization to be in 5 years." The lead pastors in the SCBC

answered 44.71% strongly agree, 47.06% agree, 4.71 neither agreed nor disagreed, and 3.53%

disagreed. Zero percent strongly disagreed. The results of this study suggest that transformational

lead pastors are ready to implement organizational change. At least 79 lead pastors are ready for

change, while six lead pastors expressed a lack of readiness for change in their organizations.

Nordin's (2012) study found that there was a positive relationship between readiness for

change and transformational leadership ($r = 0.433$). Weiner (2009) admits that previous

instruments for organizational readiness for change have not exhibited evidence of reliability and

validity. This study used Madsen, Miller, et al. (2005), research which has an overall reliability

coefficient of alpha = .81, which the authors consider reliable. The present study changed the

Madsen, John, et al. (2005) study's word business to the organization for use with pastors'

perceptions. The Cronbach alpha, used to measure internal consistency or reliability after

changes to the instrument (ORC), was alpha = .95 for the present study.

Transformational leadership has a positive linear correlation with the organization's

readiness for change. The scatterplot and homoscedasticity from the present study showed a

positive linear relationship. The correlational significance between transformational leadership

and ORC is at $p < .01$, implying that the two variables are linearly correlated.

Research question three discussed to what degree do pastors perceive that a relationship exists between transformational leadership, the pastors' organizational change commitment, and their organization's readiness for change. Researchers executed many studies on transformational leadership and its influence on change leadership in for-profit organizations (Herold et al., 2008). Grandy (2013) posited that leadership theories applied in profit, and public sector organizations are appropriate and practical for nonprofit organizations. She proposed that church leaders need empirical research to link social science leadership theories with nonprofit organizations (Grandy, 2013). Several authors proposed that scholarly studies are insufficient for religious organizational change leadership, which must incorporate theology, God's word, and the spiritual formation of Christians (Askeland & Schmidt, 2016; Grandy, 2013; Stewart, 2008).

Nordin (2012) asserted that organizational commitment theories enhance organizational change success efforts by establishing organizational readiness for change. His study found that there was a positive relationship between readiness for change and transformational leadership ($r = 0.433$), and the relationship between organizational readiness for change and organizational commitment was positive at $r = 0.526$ (Nordin, 2012). Madsen, Miller, et al. (2005) study demonstrated that the organizational commitment to change supported the organization's readiness to change at $r = .45$ and $p = .001$.

The findings of the current study agreed with the preceding authors that the pastors' perceptions of transformational leadership have a positive correlation with organizational change commitment and the organization's readiness for change. While not as strong as previous research, the current research shows a statistically positive relationship between transformational leadership, organizational change commitment, and the organization's readiness for change at .296. (Table 12). Scores were the lowest in the commitment and readiness surveys (four low

scores in the commitment data and six low scores in the readiness data), but these scores represent legitimate lead pastors who perceive unreadiness and lack of commitment in their organizations.

Nevertheless, the current study confirms that 9% of the variance in the pastors' perceptions of transformational leadership is accounted for by the combination of their perceptions of organizational change commitment and their organization's readiness for change. The current study revealed that the perceptions of transformational lead pastors are vital to changing the organization's culture and empowering followers to assume leadership roles that foster organizational change commitment and readiness.

Madsen, Miller, et al. (2005) research found a correlation between the employee's age and organizational commitment believing older employees are more committed than younger employees. The current study found a significant correlation between tenure and age at $\rho = .403$ (see Table 11), which implies that older pastors have maintained their pastoral employment for fifteen years or more. Tenure is statistically correlated with organizational change commitment and the organization's readiness for change at $\rho = .235$ and $\rho = .268$ (see Table 11), respectively. Tenure's statistical correlation implies that organizational change commitment and the organization's readiness for change are interlinked with a duration of service in the organization, implying that a committed and ready workforce remains with the organization. Since no respondent scored low on both the commitment and readiness data, this study revealed that six transformational pastors perceived that their organizational change committed was current. However, their organization was not ready to change. Four transformational pastors perceived that their organization was ready to change, but their organizational change commitment was not present.

The current study's findings presented several implications. SCBC lead pastors' perceptions of transformational leadership are vital in churches that must attract the awareness of people to Christ. This study will benefit pastors who perceive themselves as transformational leaders evangelizing and discipling their members, providing moral and spiritual value to parishioners, the community, and the world. Transformational pastors change the culture through job satisfaction while empowering others to assume leadership roles that exceed expectations in loyalty, efficiency, and innovation.

Another implication is that pastoral leadership is vital and must be studied as organizational leadership because pastors and church leaders set the direction and vision of the church. There are countless theoretical studies on leadership; however, empirical leadership studies are scarce in the theology context (Ayers, 2006), especially regarding pastoral leadership styles and organizational change in the church. Furthermore, scholars believe that Church leadership must travel a different path from nonspiritual leadership because pastors receive their leadership from theology since Christ is the head of the Church (Beeley & Britton, 2009). Moreover, theology is the method of leadership that is essential for Christian leaders. Pastoral leadership must incorporate empirical studies since leadership is essential for influencing people living in a world of societal changes and cultural diversity (Branson & Martinez, 2011).

Lutz Allen et al. (2013) research observed that when church members perceive that the pastor exhibits transformational leadership that inspires, motivates, and supports people, the more they feel the church is ready to make changes in the organization. New ideas, generated by innovation champions, can encourage and engage intellectually stimulated followers, which are traits of the transformational leader (Howell & Boies, 2004). The majority (72.94%) of lead pastors in the SCBC have graduate degrees and are equipped educationally to perform dynamic

leadership in their organizations. Lutz Allen et al. (2013) findings indicated that parishioners have positive attitudes towards their pastor's transformational leadership style and organizational climate for change readiness and creativity.

The current study confirmed that there is a positive correlation between transformational leadership, organizational change commitment, and the organization's readiness for change. Thus, the results supported pastors as transformational leaders who seize solutions for the decline or success of church life. The organizational changes necessary for Christian growth must incorporate new technologies, creative methods, and spirituality in the Christian community. This researcher believes that pastors, who have the perceptions for transformational leadership, organizational change commitment, and their organization's readiness for change, will lead their congregations to productive, innovative organizational change.

An additional implication is the literature affirmed that lead pastors, who are seeking to increase transformational leadership through innovation, are leaders who empower followers to exceed expectations in faith, productivity, and innovation that welcomes organizational change leadership (Carter, 2009). Several authors acknowledged that innovation in religion is contextual (Molokotos-Liederman & Stauning Willert, 2012). In other words, what is innovation in one congregation is not innovation to another group. Religious innovation is moving toward house churches, missional communities, prayer clusters, religious investigations of the Bible or Torah, flexible and efficient support groups (Zscheile, 2015). Lead pastors must have transformational leadership traits as innovation champions that encourage and engage Christian followers. New ideas are ensued, communicated, and implemented by innovation champions found in every sector of life. Thus, this study revealed that transformational leaders are committed to organizational change and readiness for change that allows innovation. ORC survey question 23

asked, "My organization's willingness or openness to doing things in a new or creative way is," and the SCBC lead pastors responded 20.00% very likely, 36.47% likely, 27.06% somewhat likely, 8.24% neither likely nor unlikely, 2.35% somewhat unlikely, 4.71% unlikely, and 1.18% very unlikely. Transformational change leads to innovation, and the leader must lead change efforts that reinforce organizational change readiness (Gilley et al., 2008; Lutz Allen et al., 2013).

The applications for the present study are significant. This non-experimental correlational research adds to the limited body of knowledge by increasing the awareness of lead pastors' perceptions of transformational leadership, the pastors' organizational change commitment, and their organization's readiness for change. Literature from research studies has successfully linked transformational leadership with organizational change (Brenner & Holten, 2015; Eisenbach et al., 1999).

The pastors' leadership skills are related to their mission and their ability to lead. This study indicated that the lead pastors from the SCBC are more than qualified to lead. The pastors possessing graduate degrees are 72.94%, and the experienced and informed pastors with 15 plus years are 67.06%. Pastors must relate to others by mobilizing followers to become leaders (Kouzes & Posner, 2017). Pastors must use their training to relate to people, organizing followers who will lead. Transformational pastors are visionaries, idealists, encouragers, and servants who must incorporate innovation and organizational change as they lead followers. Pastors are organizers (Barna, 1998), providing an environment for knowledge (Kouzes & Posner, 2017).

The current study confirmed that the lead pastors' perceptions of transformational leadership, organizational change commitment, and their organization's readiness for change had

a statistically positive correlation. The organizational change commitment variable had a

significant level at p = .024 (see Table 8), which significantly predicts a relationship with the

transformational leadership variable. Previous research studies have positively linked

transformational leadership with organizational change (Brenner & Holten, 2015; Eisenbach et

al., 1999)**.** The literature reveals that transformational leadership is successful in change

leadership amid quantitative and qualitative studies (Eisenbach et al., 1999).

The applications for change leadership in theology is possible among lead pastors. Ayers

(2006) believed that theology and leadership are practical and pragmatic for Christians who

desire to institute leadership principles. The scatterplots revealed that transformational pastors

are committed and ready for the change that empowers followers to exceed expectations in faith,

productivity, and innovation. Transformational pastors are ready for organizational change that

fosters inclusion, cultivates rewards, promotes collaboration, and nurtures feedback.

The study has applications for Social Network Theory, which implies that well-organized

people form enormous cooperation behaviors (Apicella et al., 2012). Networks adopt different

individual concentrations of results, indicating that cooperation occurs when similar individuals

work together (Apicella et al., 2012). The SCBC lead pastors are involved in the Baptist social

network structure, which illuminates differences in cooperative behavior by taking into

consideration individuals' similarity in geography and societal formations (Apicella et al., 2012).

Apicella et al. (2012) commented that while people require physical closeness for cooperation,

the genetic factor should predict likeness in cooperation; subsequently, the social aspect of

closeness is also essential in cooperation. The authors are suggesting that people who are

categorized as cooperators establish relationships with other cooperators creating effortless social

networks in a supportive environment (Apicella et al., 2012). The SCBC lead pastors have

opportunities to exchange and share ideas because of their proximity and affiliation. Through their associations, these pastors may disrupt social bonds revising networks, forming superior networks involving followers in innovations that include their communities and the world in the Great Commission. The attitudes of committed and ready pastors could help pastors who are uncommitted. The transformational lead pastors must work in unreadiness environments ensuring that other SCBC association pastors receive help in improving their organizational change structures.

There are applications for social change theory which discloses that people, who are in shared relations of multi-targets, place importance on the desires of the other person (Seggewiss et al., 2019). Committed pastors are noticeable, and they promote change. Commitment to organizational change means that participants are willing to support and implement organizational change (Herold et al., 2008). Commitment to the growth of people and building community are characteristics of a servant leader that places others first (Northouse, 2016).

The transformational leadership style is exceptionally favorable toward change in the SCBC based on scatterplots, boxplots, and histograms displaying a mean of 65.28. The current study revealed that lead pastors in the SCBC are committed to organizational change commitment with a mean of 56.62. People who are involved in the organization, report greater readiness, and they accept change (Burnes et al., 2016). Lead pastors that support organizational changes must incorporate applications for new technologies, innovations, and spirituality in the Christian community. Transformational pastors support innovation encouraging and creating opportunities for followers to endorse mobile websites and social media that connect the church to worship in the community. Transformational leaders will find that readiness for change and the commitment to change are interlaced (Madsen, Miller, et al., 2005). Seggewiss et al. (2019)

research showed that organizational commitment and change readiness have practical implications and applications for organizational change leadership since pastors who encourage change, gain supporters who see pastors as commitment objects.

Research Limitations

Several research limitations are significant for this study. The correlational design eliminates causality since causality or experimental research answers questions beyond relationship variables. Experimental designs could study the effects of transformational leadership on organizational change commitment and the organization's readiness for change, providing awareness into why some pastors are more committed to organizational change than other pastors. Case studies would give insight into why pastors perceive that their organizations are not ready for change.

The sample size was smaller than the researcher was expecting. The research used an email survey to sample lead pastors from the SCBC population. The low return rate may not accurately reflect pastors' perceptions of transformational leadership, organizational change commitment, and their organization's readiness for change among Baptist pastors causing generalizability of the findings limited to a small number of pastors. Larger sample sizes would have significantly added to the body of knowledge. Leedy and Ormrod (2016) advised that people receiving email questionnaires may not respond and return the surveys creating a low return rate.

Another research limitation that is of concern is self-rating. Some authors deemed that respondents' self-rating is subject to overconfidence and modesty (Bradley et al., 2006). The respondents from the current study reported information concerning self in a positive or favorable viewpoint. When self-reporting, all respondents stated that they are transformational

leaders, but some scores decreased when pastors evaluated perceptions of their organizational change commitment and their organization's readiness for change. The lower scores influenced the overall OCC and ORC results rendering a weak but positive correlation among the variables. The low scores are legitimate and represent how the lead pastors perceive their organizations. The study was anonymous to minimize bias reporting.

The survey may have research limitations because it was short, with 38 questions and five demographic questions. Construction of the adapted surveys was from those used in businesses with minor changes to reflect the religious construct. The questions asked may not have addressed the relevant perceptions of transformational leaders as lead pastors. Leading change in the church involves focusing on trends, demographics, and relationships in religious contexts (Branson & Martinez, 2011). There are many views concerning pastoral leadership, limited surveys, and empirical research on pastors' perceptions of transformational leadership. Huizing (2011) is critical of social science leadership for churches. He proposed that leadership research has studied directional behavioral, interpersonal relationships, creativity, and teamwork, which influences Christian leadership, but Christian leaders should trust the advice that is Christ-like (Huizing, 2011). Transformational leadership research is limited in the area of organizational change (Eisenbach et al., 1999). The limitation is even more significant for transformational leadership and organizational change in non-profit organizations such as churches (Lutz Allen et al., 2013).

Further Research

The body of knowledge on the perceptions of lead pastors must be advanced through proven research that will achieve new conclusions through systematic inquiry. Additional research must study organizational change commitment and the organization's readiness for

change of lead pastors that support the diffusion of innovations in churches. New ideas that encourage worship and supply the demands of the congregation and community would give lead pastors additional information on serving their population. Diffusion generates new ideas and supports pastors in exchanging knowledge that will contribute to achieving their organizational commitment and readiness goals.

Additional qualitative and mixed method designs must explore the topics of organizational change commitment and the organization's readiness for change in religious constructs. A qualitative study that explores the thoughts and reasons behind the perceptions of lead pastors would develop the theory for pastoral leadership. Theory can be grounded in the data that investigates grounded theory research using information from the present statistics to derive new theory (Creswell, 2014). Mixed methods designs are capable of exploring the culture of religious organizations that are experiencing uncertainty in readiness and commitment to acquire information associated with the phenomenon of interest. A more in-depth discussion concerning organizational change commitment and the organization's readiness for change will support pastors alerting them to the importance of needed transformation in their organizations.

The literature would benefit from the refinement in instruments that address the religious needs and duties of pastors. Development of surveys that are responsive to theology and Christian beliefs would improve the study of lead pastors' perceptions of their organizations. Furthermore, instruments developed on religious constructs could guide lead pastors into an in-depth exploration of organizational change.

A larger sample, including male and female pastors, would increase the scope of existing findings generalizing to new populations in other geographic settings since the problem of declining church attendance is not limited to South Carolina. A larger sample could explore the

study of tenure as a variable. In the present study, tenure was statistically significant with age, organizational change commitment, and the organization's readiness for change.

The current study revealed that a statistically positive relationship exists between pastors' perceptions of transformational leadership, the pastors' organizational change commitment, and their organization's readiness for change. The study filled a gap in pastors' perceptions of organizational change research. The study contributed to the literature by examining the theological and theoretical framework of organizational change leadership using Christian constructs.

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Appendix A

IRB Approval Letter

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

August 26, 2019

Jerusha Drummond
IRB Exemption 3917.082619: The Correlation between Pastors' Leadership Style, Their Organizational Change Commitment, and Their Organization's Readiness for Change

Dear Jerusha Drummond,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

> (2) Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:
>
>> (i) The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects;

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

APPENDIX B

PERMISSION LETTER

July 9, 2019

Rectangular Snip

Dear Jerusha Drummond:

After careful review of your research proposal entitled The Correlation Between Pastors' Leadership Style, their Organizational Change Commitment and their Organization's Readiness for Change, I/we have decided to grant you permission to receive and utilize the Readiness for Change scale and Organizational Commitment Scale for your research study.

Check the following boxes, as applicable:

☐ The requested data WILL BE STRIPPED of all identifying information before it is provided to the researcher.

☐ The requested data WILL NOT BE STRIPPED of identifying information before it is provided to the researcher.

☐ I/We are requesting a copy of the results upon study completion and/or publication.

Sincerely,

Dr. Susan R. Madsen
Orin R. Woodbury Professor of Leadership and Ethics
Founding Director, Utah Women & leadership Project
Utah Valley University, Woodbury School of Business

APPENDIX C

ACKNOWLEDGMENT LETTER

Reply all | ∨   🗑 Delete   ⊘ Junk   Block   ⋯

Re: permission to use your leadership survey

ⓘ   You replied on Fri 7/19/2019 3:50 PM

AR   Alannah Rafferty ██████████████
Sun 7/14/2019 7:07 PM
Drummond, Jerusha ⌄   👍 ↩ ⤺ → ⋯

Hi Jerusha

the scale you refer to is published and thus you are free to use this without seeking my permission as long as you appropriately cite the paper that it was taken from.

All the best.

Alannah

Alannah Rafferty, BA(Hons) (MPsych, Org) PhD
Associate Professor
Research Director
Department of Employment Relations and Human Resources
Griffith University Business School
Griffith University
██████████████████
Location: Nathan Campus, N50 Room 2.10

APPENDIX D

SURVEY QUESTIONS

PASTOR'S PERCEPTIONS SURVEY

Part 1: Transformational Leadership (TL)

Read each statement and select the answer that best describes you as a transformational leader. You may choose your answer on a scale from one (1) to five (5). One (1) means that you strongly disagree and five (5) means that you strongly agree.

	Disagree	Agree

Vision

Inspirational Communication

SURVEY QUESTIONS REMOVED TO COMPLY WITH COPYRIGHT LAWS.

Part 2: Organization's Readiness for Change (ORC)

Assume that your organization has proposed a change for innovation. Please answer how you perceive that your organization will respond to readiness for change. There is no right or wrong answer. You may choose your answer on a scale from one (1) to seven (7). One means that you perceive that your organization is very unlikely or unwilling to accept readiness for change to seven, which is very likely or willing to accept readiness for change.

SURVEY QUESTIONS REMOVED TO COMPLY WITH COPYRIGHT LAWS.

Part 3: Organizational Change Commitment (OCC)
Read each statement and select the answer that best represents your agreement or disagreement.
One (1) represent strongly disagree, and seven (7) equals strongly agree.

SURVEY QUESTIONS REMOVED TO COMPLY WITH COPYRIGHT LAWS.

Part 4: **Demographics**
Check the appropriate box that applies to you. The survey is anonymous; therefore, no identifiable information is linked to you. Information is for research purposes only.

1. Gender:
__(1) Male
__(2) Female

2. Age Range:
__(1) 18-30
__(2) 31-40
__(3) 41-50
__(4) 60 +

3. Tenure
__(1) 0-2 years
__(2) 3-6 years
__(3) 7-15 years
__(4) 15 or more years

4. Highest Educational Level:
__(1) High school
__(2) Associate degree
__(3) Bachelor's degree
__(4) Master's degree
__(5) Doctoral degree

5. Geographical Locations in South Carolina
__(1) Upstate
__(2) Midlands
__(3) Lowcountry

Appendix E

SCBC Permission Letter

Hollingsworth, Gary ███████████████████
Wed 8/21/2019 3:10 PM
Drummond, Jerusha ⌄

Dear Jerusha,

I have checked with our IT and Data team and the list of "active churches" that is on our website will be perfectly fine for you to use to contact them. We do not give out specific pastor's contact information but hopefully you can get the information you need via their website or the church email address listed on our site.

Blessings and happy researching!!

DR. GARY HOLLINGSWORTH
Executive Director-Treasurer

South Carolina Baptist Convention
190 Stoneridge Drive, Columbia, SC 29210
███████████████████

www.scbaptist.org   HELPING CHURCHES FULFILL THE GREAT COMMISSION

Appendix F

Recruitment Letter

Dear Pastor:

As a graduate student in the Christian Leadership Program/Rawlings Divinity School at Liberty University, I am conducting research as part of the requirements for a doctorate in education (EdD) degree. The purpose of my study is to ascertain what relationship, if any, exists between a pastors' perceptions of transformational leadership, their organizational change commitment, and their organization's readiness for change. I am writing to invite you to participate in my study.

This study will benefit pastors, who perceive themselves as transformational leaders evangelizing and discipling their members, as they provide moral and spiritual significance to parishioners and the community. Transformational pastors change the culture through job satisfaction while empowering others to assume leadership roles that exceed expectations in loyalty, efficiency, and innovation. Commitment is associated with attitudes; therefore, transformational pastors are equipped to pursue spiritual and educational support and become change agents with dynamic leadership in the management of church life.

If you are 18 years of age or older with at least three years of tenure as pastor, and are willing to participate, you will be asked to complete a 38-question survey along with five demographic questions. It should take approximately 10 minutes to complete the survey. Your participation will be completely anonymous, and no personal, identifying information will be collected.

A consent document is attached to this email. The consent document contains additional information about my research. Please click on the survey link below to indicate that you have read the consent information and would like to take part in the survey.

To participate, click here, and complete the survey.

Sincerely,
Jerusha Drummond
Doctor of Education Candidate

Appendix G

CONSENT FORM

The Correlation Between Pastors' Leadership Style, their Organizational Change Commitment
and their Organization's Readiness for Change

Jerusha Drummond

Liberty University
Christian Leadership/Rawlings School of Divinity

You are invited to be in a research study on pastors' perceptions. The study will determine if a relationship exists between a pastors' perceptions of transformational leadership and the pastors' organizational change commitment and their organization's readiness for change. Pastors possess a leadership style that moves the church toward organizational change that keeps parishioners in attendance. You were selected as a possible participant because you serve in a South Carolina Baptist Convention church, and you are at least 18 years of age with a minimum of three years' tenure as a pastor. Please read this form and ask any questions you may have before agreeing to be in the study.

Jerusha Drummond, a doctoral candidate in the Christian Leadership/Rawlings School of Divinity at Liberty University, is conducting this study.

Background Information: The purpose of this study is to determine whether a relationship exists between a pastors' perceptions of transformational leadership and the pastors' organizational change commitment and their organization's readiness for change.

Procedures: If you agree to be in this study, I would ask you to do the following: Complete a survey totaling 38 questions plus five demographic questions for approximately 10 minutes of your time.

Risks: The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

Benefits:
Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society include furthering the literature in pastors' perceptions of transformational leadership because transformational pastors are equipped to pursue spiritual and educational support and become change agents with dynamic leadership in the management of church life.

Compensation: Participants will not be compensated for participating in this study.

Confidentiality: The records of this anonymous study will be kept private; however, the researcher will not be able to link your data to the specific participants associated with the data. Research records will be stored securely, and only the researcher will have access to the records. Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free not to answer any question or withdraw at any time before submitting the survey without affecting those relationships.

How to Withdraw from the Study: If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Contacts and Questions: The researcher conducting this study is Jerusha Drummond. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at ████████████████. You may also contact the researcher's faculty chair, Dr. Stephen Lowe, at ████████████.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information for your records.

Statement of Consent: I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.