

LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

A CORRELATIONAL STUDY OF TRANSFORMATIONAL LEADERSHIP BEHAVIOR
AND THE SPIRITUAL GROWTH OF CONGREGANTS' FROM
MULTICULTURAL CHURCHES OF CHRIST
IN THE UNITED STATES

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

James Phillip Chaisson

Liberty University, Lynchburg, VA

2021

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ABSTRACT

The world in the twenty-first century is becoming more integrated and interconnected which is affecting not only how one conducts business and education, but also how the church adapts to the fact that over the coming years it seems likely that one will find fewer and fewer monocultural congregations. The need to understand issues related to diversity and cultural sensitivity while at the same time remaining faithful to the Gospel and its promotion is vital. For those reasons, this study aimed to identify if transformational leadership behaviors contribute to the spiritual growth and maturity of members of multicultural Churches of Christ in the United States. The design utilized for this study was a quantitative correlational approach, which is used to measure the degree of relationship between two or more variables (Creswell, 2014, p. 50). The primary independent variable was transformational leadership behavior as measured by the Multifactor Leadership Questionnaire (MLQ) and the primary dependent variable was spiritual maturity of congregants as measured by the Faith Maturity Scale (FMS). The data analysis used for this research was the Pearson Product-moment Correlation Coefficient (Pearson's r). The results of this research and the data analysis yielded no statistically significant correlation between transformational leadership behaviors of church leaders and congregants' spiritual maturity, but there was value for both the research literature and practical application.

Keywords: *Leadership, Multicultural, Transformational Leadership Behavior, Spiritual Growth, Spiritual Maturity*

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Dedication

To my wife, Shannon, and to our four children Marques, Ethan, Angel, and Laylani who have been such a blessing from God and have supported me throughout my academic adventures. This work is also dedicated to the memory of Mr. Steve “Barnabas” Jeck, who was a noble and loving guide and mentor to me.

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Thanks and praise belong first and foremost to my great God and Savior, Jesus Christ who gave his life to set humanity free and has blessed my life abundantly beyond all I can comprehend.

Secondly, I am indebted to Dr. Brian Pinzer my Dissertation Supervisor for his inspirational guidance during the research and writing process and to the entire Liberty University Online faculty. Classmates likewise contributed greatly to my dissertation journey through their encouragement, insights, and prayers.

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List of Abbreviations

Liberty University Institutional Review Board (IRB)

Multifactor Leadership Questionnaires (MLQ 5X-Short)

Faith Maturity Scale (FMS)

CHAPTER ONE: RESEARCH CONCERN

Introduction

This researcher was faced with a clash of cultures when he moved his family from the Northeast state of Massachusetts to the Midwest state of Missouri. While not a different country the fact remains, that people speak differently and sometimes use different words to identify the same thing. For example, in the Northeast one would use the word “bubbler” to describe what people in Missouri call a “water fountain”. There were several differences in words as well as accents and ways of thinking and doing things. This clash of cultures was the impetus for this researcher’s desire to study multicultural Churches of Christ and transformational leadership behaviors. The reality is that beyond simple differences between accents and definitions of words, various people groups have more diverse and sometimes more important differences in how they live and interact with the world and those around them.

People from various cultural, social, and ethnic backgrounds are now found in almost every town and city within the United States (Cohn & Caumont, 2016, paragraph 2; Strategic Foresight Initiative, 2011, pp. 2-3). This phenomenon is sometimes called globalization, which means that borders that were at one time closed are now open and people from different backgrounds and cultures are living in close proximity to one another (Gibb, 2006, p. 3; Giddens, 2011, pp. 33-40; Kinnamon, 2011, p. 5; Northouse, 2019, locations 16527-16533; Tombing, 2014, p. 97). Because there is currently an increase in humankind’s interconnectedness there are certain changes taking place that must be recognized and addressed. Gibb states, “This global interconnectedness, which presents both opportunities and challenges, results in effects in one part of the world having increasing effects on peoples and societies in other parts of the world” (p. 3).

The rationale for why one might examine transformational leadership within a multicultural church environment is found in areas related to both biblical foundations and the current twenty-first century milieu. First, God's purpose for sending the Messiah into the world and for the church was to bless all nations, families, tribes, and people groups (Genesis 12:3, 18:18, 26:4; Acts 1:8, etc.). The reality is that the church was always meant to be multicultural (Matthew 28:18-20; Romans 1:5; Galatians 3:8, etc.) and is multicultural, at least as it relates to the church universal. Second, transformational leadership is a biblical concept even though the Scriptures never use that terminology. For example, transformational leadership in the social sciences is defined as:

... a leadership approach that causes change in individuals and social systems. In its ideal form, it creates valuable and positive change in the followers with the end goal of developing followers into leaders. Enacted in its authentic form, transformational leadership enhances the motivation, morale and performance of followers through a variety of mechanisms. These include connecting the follower's sense of identity and self to the mission and the collective identity of the organization; being a role model for followers that inspires them; challenging followers to take greater ownership for their work, and understanding the strengths and weaknesses of followers, so the leader can align followers with tasks that optimize their performance (Psynso.com, n.d., paragraph 1).

Jesus, for example, exemplified this type of leadership as he not only cast a vision for his disciples (Matthew 5:1–7:29; Luke 6:20–49) but also transformed their values by stating several times “you have heard it said... but I say...”, which directly challenged and refocused their thoughts, assumptions, and beliefs (Matthew 5:27–48). Jesus also modeled this kind of leadership and mentored them (John 13:1–20), and charged them to change the world by making other disciples who would do the same (Matthew 28:18-20; Luke 24:45–49; Acts 1:8). Third, the globalized and interconnected world of the twenty-first century has created an environment where diverse people groups are living close to one another (Gibb, 2006, p. 3; Kinnamon, 2011, p. 5; Northouse, 2019, locations 16527-16533; Tombing, 2014, p. 97) and congregations that

were at one time homogeneous, are finding themselves either becoming more diverse or at least finding themselves in a geographical location which is becoming more diverse (Cohn & Caumont, 2016, paragraph 2; Strategic Foresight Initiative, 2011, pp. 2-3). It is for these reasons that this study was proposed and conducted.

Related to church leadership is the issue of Christian spiritual growth. Those whom God has placed in positions of leadership have a responsibility to foster maturity within the congregation and to equip the saints for the work they are called to do. Take as an example Ephesians 4:11-16 where the apostle Paul states:

And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love (English Standard Version, 2016, Ephesians 4:11–16).

Wood (1981) commenting on the above text from Ephesians, makes the point that the goal of those in positions of leadership was to equip Christians for the work of ministry and to promote spiritual growth and maturity (pp. 58–59).

The current situation and the very mandate given to the church and those who are to lead it, therefore, should make multicultural leadership and spiritual growth a priority for all church leaders in the Western part of the world. It is clear that, in general, one can no longer assume that one's local church will be or remain homogeneous. A study of leaders working with congregations that are multicultural is extremely relevant to the current generation of Christian ministers. With this in mind, this research has sought to understand the nature of leadership and how leadership behaviors impact the spiritual growth of a multicultural church, specifically

examining if a relationship exists between that which is labeled as transformational leadership and the spiritual growth of the members of a multicultural congregation.

Background and Statement of the Problem

After his resurrection, Jesus told his disciples, and by extension the church today, to go into all the world and make disciples (Matthew 28:19-20). This command given first to the Lord's disciples and then extended to the church is at once a great responsibility and a great privilege. Referring to Matthew 28:18-20, Colijn (1995), says:

The church has thus been commissioned by Christ to go into the world to make disciples, and he promises to be with us in our task. The church's authority is based on the authority given to Jesus by the Father (John 17:1-2). Just as the Father sent the Son into the world, Jesus sends his church into the world to continue his ministry (John 17:18; 20-21). God has reconciled us to himself through Christ and has given us the ministry of reconciliation (2 Cor. 5:18-20) (p. 2).

Coleman (2005) in agreement with Colijn (1995) makes the following points:

Jesus calls us to be his disciples. The word means 'learner,' as in the sense of an apprentice. By placing the emphasis here, our Lord emphasizes not only development in the disciple's character, but also involvement in his mission to the world—an expectation finally articulated in the Great Commission (Mt. 28:19, 20; Mark 16:15; Luke 24:47, 48; Acts 1:8; John 17:18; 20:21) (paragraph 1).

Because of this command, one who is involved with ministry leadership must understand how to effectively interact with and lead people from a variety of cultural, ethnic, and socio-political backgrounds. This, of course, is true even if one is not involved in foreign mission's work because, as has been mentioned above, people from various cultural backgrounds are now found in almost every town or city in the United States (Cohn & Caumont, 2016, paragraph 2; Strategic Foresight Initiative, 2011, pp. 2-3).

This phenomenon of globalization means that borders that were at one time closed are now open and people from various backgrounds and cultures are living in close proximity to one another (Gibb, 2006, p. 3). Ministers and other church leaders should view globalization in a

positive light because it can be seen as helping the spread of the gospel. After all, one aspect of the gospel has to do with evangelism or missions, as Gundersen (2012) points out:

Missions means spreading the name of Jesus Christ to every nook and cranny of every people group on the planet by crossing cultures and languages and geographical boundaries to reach them, whether they be urban socialites or desert nomads or tribal villagers (p. 87).

The spread of the gospel and evangelism is sometimes seen as relating to numerical growth alone, but it is vitally important and is biblically mandated in passages such as Matthew 28, that spiritual growth is to be sought. In fact, the Scriptures rebuke as well as encourage Christians to grow and develop spiritual maturity (1 Corinthians 3:1–4; Hebrews 5:12–14).

Due to the reality that different ethnic and social groups view life and situations from different points of view (Lingenfelter, 2008, pp. 67-73), it seems likely that different leadership behaviors might affect the spiritual growth of congregants from a multicultural environment in various ways. As an example, McLendon (2015) conducted a study of multicultural leadership in education, specifically with reference to school counselors, and found that counselors working within multicultural schools needed different skills in order to be more effective. McLendon states the following:

The changing demographics are reflected in the diverse student populations in schools and have led to a change in the role and responsibilities of school counselors. The role of school counselors now includes leadership and advocacy for equity, justice, and fairness for all students (American School Counseling Association [ASCA], 2009; Bemak & Chung, 2005; Lee, 2001). In order to provide appropriate counseling services for all students, school counselors are required to have knowledge, awareness, and an understanding of diverse cultures. They also need to possess skills that are culturally responsive (ASCA, 2009). When school counselors exhibit these skills and fulfill this role, they are exhibiting multicultural leadership behavior (2015, p. iv).

In the book *Driven by Difference: How Great Companies Fuel Innovation Through Diversity*, the author makes the point that leadership in the current global economy must not only be sensitive to the ways that people from diverse cultural, ethnic, social, and even generational

backgrounds approach life, time, business, etc. but must also change the way they lead. The author states that “Fostering good communication and building trust have always been two seminal issues in leadership, but learning how to do so among a culturally diverse team is a whole new challenge” (Livermore, 2016, location 4860).

If there are changes in the way educational professional as well as corporations function as to the ways leaders interact with those they are leading, it is not unreasonable to assume that the church would also find itself in a similar situation where ministers, elders, and preachers who lead in a multicultural context might need to have certain skills and behaviors that would foster spiritual growth. Consider the work of one researcher who stated:

Classrooms are changing rapidly in response to Canada’s linguistically and culturally diverse demographic profile. Learning in the 21st century calls for inquiry into different ways of designing curriculum, teaching, conducting assessments and educational research than is found in K-12 education today (Kapoyannis, 2018, p. ii).

This same researcher goes on to make the following comments:

The topic of literacy engagement and ELLs is a relevant inquiry in response to creating personalized learning environments to support young ELLs with the complexity of learning English through innovative practice. The research problem calls for educators to think about literacy practices beyond a monolingual and mono-cultural habitus in order to be responsive to the linguistic and cultural needs of young ELLs. Monolingual and mono-cultural habitus refers to “the beliefs, basic concepts, common-sense patterns as elements of the practical professional knowledge or the practical professional behavior of teachers” (Gogolin, 2002, p. 132) (Kapoyannis, 2018, pp. 7-8).

For these reasons, a study of leaders working with churches that are multicultural is extremely important and relevant to the current generation of Christian leaders including ministers, evangelists, preachers, and elders. Others have begun to investigate this topic, but more research is needed in this area.

Research that focuses on understanding multicultural church growth, either numerical or spiritual, and if that growth is connected in some way to certain leadership behaviors, will help to prepare current as well as future leaders to better handle the globalized world they live in. This

will also help to make an impact on this world for Christ by communicating the Gospel in a way that people can understand while also promoting the spiritual growth of Christians. Spiritually mature Christians are better suited to live out the gospel, model Christ-like behavior to others, and more effectively reach this world for Jesus (2 Thessalonians 3:7-9; Titus 2:3-5; Hebrews 7:11).

Leadership and leadership behaviors should also be understood both in general as well as in the context of ministry. Morrissette (2008) found that “leadership is much more than understanding what one wishes to accomplish, it includes how one will accomplish it with the help of other people. Leadership is an intensely relational endeavor” (p. 161). A number of other important lessons were learned from this study. Among them was the fact that leadership involves inner aspects of the leader as well as an outward dimension (Morrissette, pp. 162-163).

For example, Morrissette states that:

a number of participants discovered the extraordinary impact their outward behavior had on others. Basic coaching regarding eye-contact, body posture, or voice tone had an extraordinary impact on their interactions. The greater impact however, came as participants evaluated their inner self-concept and the assumptions they were making about their leadership context. Some participants didn't believe their circumstances could change or improve. Others were paralyzed by self-doubt. In interactions, participants would play out their inner self-concept and leadership assumptions. As their assumptions changed, their behavior changed accordingly (p. 163).

Interpersonal relationships, as well as the way a leader behaves outwardly, are affected by their internal assumptions and views. One might well ask whether or not these concepts and results transfer to the spiritual growth of those members who are within a multicultural church environment? A study done by Dodson (2018) found that leadership behaviors did have an impact on the involvement of church laity. Dodson presents the following recommendations for leaders to employ if they desire to have higher laity participation stating that:

Based on these study findings, five recommendations for action include paying attention to personal spiritual disciplines, increasing awareness, identifying spiritual gifts, paying

attention to the quality of worship services, and setting and communicating expectations. The findings of this study and recommendations for action could contribute to positive changes in the involvement of laity in local church worship services as well as other ministry and mission programs of the church (Dodson, 2018, p. 142).

Tombing (2014) conducted research on multicultural church leadership that focused in on one area, that of how various cultures view the issue of honor and respect. This is certainly a relevant area that is closely related to this researcher's topic. One of the things that Tombing found was that:

To recognize the blindness and limitations of our own cultural assumptions and biases will be a good starting point toward creating self-awareness. With awareness comes openness to challenge one's assumptions. Even the gesture as simple as a handshake between a church guest of an Asian immigrant and a western (Canadian) host can cause misunderstanding (Tombing, 2014, p. 90).

Again, while research in the area of both leadership behaviors as well as spiritual growth abounds, there still remains a need for research in the area of transformational leadership. For example, Geroy et al. (2003) conducted a survey of transformational leadership research and found that more study is still needed (p. 21). There is also the need to understand if a relationship exists between that specific leadership behavior and the spiritual growth of a multicultural congregation. Therefore, this study proposed to examine transformational leadership behavior and the spiritual growth of those from multicultural churches of Christ found in the United States.

Purpose Statement

The purpose of this quantitative correlational study was to determine if a relationship exists between multicultural church leaders exemplifying transformational leadership behaviors as assessed by the Multifactor Leadership Questionnaire MLQ (5X-Short) instrument and church members' spiritual growth as assessed by the Faith Maturity Scale (FMS) instrument. This study

was conducted by surveying leaders and congregants who make up multicultural congregations from the theological tradition of the Churches of Christ located in the United States.

Research Questions

RQ1. What is the relationship, if any, between the participating church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and how much the participating congregants' spirituality influences their inclination to serve others as measured by the Faith Maturity Scale (FMS) instrument?

RQ2. What is the relationship, if any, between the participating church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and the participating congregants' perceived closeness to God as measured by the Faith Maturity Scale (FMS) instrument?

RQ3. Is transformational leadership behavior, as measured by the MLQ (5X-Short) instrument, a significant predictor of a multicultural congregations' spiritual growth as measured by the Faith Maturity Scale (FMS) instrument?

Each question was designed to discover if a relationship exists between the independent variable, that of transformational leadership behavior as measured by the MLQ (5X-Short) instrument, and each of the dependent variables measured by the FMS instrument.

Assumptions and Delimitations

Academic research must include the assumptions of a researcher in order to orient those reading the research as to those things which are taken for granted such as the honesty of those who will participate in one's research (Leedy & Ormrod, 2016, pp. 43-44):

an assumption is a condition that is taken for granted, without which the research project would be pointless. Careful researchers—certainly those conducting research in an academic environment—set forth a statement of their assumptions as the bedrock upon which their study rests (Leedy & Ormrod, 2016, p. 2).

Along with assumptions the research must also be aware of and present the areas that are not to be researched even though they may be relevant and related to the study. Leedy and Ormrod further state:

The statement of the research problem describes what the researcher intends to do. But it is also important to know what the researcher does *not* intend to do. What the researcher

is not going to do is stated in the *delimitations*. Research problems typically emerge out of larger contexts and larger problem areas. The researcher can easily be beguiled and drawn off course by addressing questions and obtaining data that lie beyond the boundaries of the problem under investigation (p. 44)

Therefore, what follows will be a brief discussion of both the assumptions and the delimitations of this research.

Research Assumptions

In order to identify participants, this researcher utilized a tool that collects various forms of data including membership, size of Churches of Christ in the United States as well as information relating to the diversity of congregations. This researcher assumes the data found in this electronic tool, called the *Churches of Christ In The United States*, published by 21st Century Christian was accurate. It is also assumed that those who participated in this research project have done so voluntarily and provided accurate and honest answers and information.

It is assumed by this researcher that while there are a variety of leadership behaviors one type of behavior is more effective in a given situation than another. It is also assumed that multicultural churches will become increasingly more numerous over the next twenty years and that these types of churches are biblical; if a community where a church is located has a cultural, ethnical, racial, and/or social mixture of residents, that congregation ought to reflect that diversity.

Delimitations of the Research Design

This research has been limited to those congregations which are from the theological tradition of the Churches of Christ selected from within the United States that have a membership that is made up of ethnically, culturally, and/or racially diverse individuals (i.e., having at least a 25% diversified membership). In order to conduct research of a quantitative nature, there must be a benchmark for what constitutes a multicultural congregation. This

researcher has chosen a 25% level of diversity as the minimum percentage for two reasons. 1. The U.S. Census Bureau estimates that there are approximately 76.5% of United States citizens who identify as “White alone”, which means that there remains 23.5% of the U.S. population that is composed of those that identify as belonging to a different racial group (United States Census Bureau, n.d.). A congregation that has at least a 25% diversity in their membership would mean it is slightly more diverse than the United States census reports indicate the U.S. population is, giving a reasonable and helpful benchmark for identifying a church as diverse and included in this researcher’s sample of congregations defined as multicultural. 2. The *Churches of Christ in The United States* database, which is being used by this researcher, uses a 25% diversity to identify congregations that are “significantly integrated racially/ethnically” (The Churches of Christ in The United States, 2015).

This research did not investigate those churches from other theological traditions that do not self-identify as Churches of Christ or those outside of the United States. While the study of such congregations and theological traditions would certainly provide interesting and relevant research, this researcher has decided to concentrate on those churches which are defined above. Therefore, findings may not be generalizable outside of multicultural Churches of Christ in the United States.

While much of this research has been limited to only those churches that are multicultural in makeup and are located within the United States, any church finding themselves within these parameters could utilize this information and the findings could be relevant to those churches. Further research could be performed where many of the limitations presented in this research could be removed such as the theological tradition of the churches involved and the congregations being multicultural making the research potentially even more generalizable.

Research could be conducted on leadership behaviors and the numeric growth of Churches of Christ or other denominations, but this researcher has chosen not to conduct that kind of research. Another area of research that would be beneficial, but this researcher has chosen not to examine is that of multicultural churches that are experiencing numerical growth while at the same time there is also economic growth in that particular geographic location and assess if there is a relationship between the two. Other areas of research that might be examined but that this researcher has chosen not to investigate are to determine if the change in demographics or the political disposition of those individuals that make up a specific location has any effect upon the numerical growth of a multicultural church.

It should also be noted that this research did not look at leadership structures such as the single pastor model, plurality of elders, or the board of deacons and how those structures might or might not affect the spiritual and numerical growth of a multicultural congregation.

Definition of Terms

Several terms have been utilized within this study that must be properly defined.

1. *Autocratic Leadership*: a single individual who is the sole person in charge who holds all authority and responsibility. One who makes any and all decisions on their own without consulting others.
2. *Behavior(s)*: characteristics and/or methods one uses as a leader. For example, some behaviors are *Transformational leadership*, *Democratic leadership*, and *Autocratic leadership*.
3. *Democratic Leadership*: a person who shares authority and responsibility with subordinates. There is a single leader who has the final say but consults with subordinates and shares responsibilities with them.

4. *Faith Maturity Scale (FMS)*: is an instrument that was developed by Peter L. Benson, Michael J. Donahue, and Joseph A. Erickson to measure faith or spiritual maturity by looking at certain views, practices, and behaviors (Benson et al., 1993).
5. The terms *Grow*, *Growing*, and *Growth*, when being used of church members, is being defined as the spiritual growth of individual members.
6. *Leader*: one who works for and with a local church and who has authority within the church and holds one of the following titles: minister, evangelist, elder, shepherd, pastor, or preacher.
7. *Member/Membership*: one (or a group) who regularly attends the church's Sunday morning worship service and is either on a church affiliation/membership list or is recognized by the church leadership as a part of that local church.
8. *Multicultural*: a mixture of individuals who are ethnically and/or racially diverse.
9. *Multifactor Leadership Questionnaire (MLQ)*: This is an instrument developed by Bernard M. Bass and Bruce J. Avolio to assess leadership behaviors (Bass & Avolio, 2004).
10. *Transformational Leadership*: a leader who initiates change within the church as well as in the lives of the members and subordinates. This is one who motivates others to take on more responsibility and to be more involved.

Significance of the Study

Due to the fact that the world is becoming globalized and those born in one country are living in close proximity to those from other countries, cultures, and ethnicities, and because the United States of America has become significantly more culturally diverse in the twenty-first century, a study of leadership behaviors is of utmost importance to the well-being of and continued spiritual growth of the church in all parts of the world. Because Jesus gave his

disciples a mission to reach out to all nations and peoples with the lifesaving message of his death, burial, and resurrection, and because the Scriptures make it clear that there should be a measurable growth in Christians (1 Corinthians 3:1–4; Hebrews 5:12–14), this kind of research finds not only significance within the social sciences and research in general but also has eternal consequences and value because church leaders are dealing with the souls of individuals.

While there has been much research conducted on transformational leadership, issues related to multicultural companies, educational institutes, and churches, as well as research related to spiritual growth, no research has focused on transformational leadership and the spiritual growth of congregants from multicultural Churches of Christ.

This research has been intentionally designed to gain insight into transformational leadership behavior and if a relationship exists between that type of leadership behavior and the spiritual growth of church members who are from a multicultural church environment. Although there are limits to the scope of this research, it may have ramifications for all churches regardless of size, geographical location, theological tradition, or diversity of the members. The growing diversity of the United States makes it extremely likely that church leaders will find themselves leading a diverse group of people which includes helping that diverse group of people grow spiritually mature in Christ.

Summary of the Design

There are three main methodologies for conducting research, qualitative, quantitative, and a mixed-methods approach (Creswell, 2014, pp. 3-21). Each method has its strengths and weaknesses and are designed for certain kinds or types of research and also have underlying assumptions (Creswell, 2014, pp. 12, 215; Leedy & Ormrod, 2016, p. 80; O'Dwyer & Bernauer, 2014, p. 82). What follows is a discussion of the methodological approach that was utilized in this research.

Methodological Design

The research methodology that was used is a quantitative correlational study of transformational leadership as assessed by the MLQ (5X-Short) instrument and the spiritual maturity of the members of a multicultural congregation using the FMS as an assessment instrument in order to examine if a relationship exists between the two.

Quantitative research methodology has to do with the collection of numerical data related to such things as trends, attitudes, and opinions (Creswell, 2014, p. 12):

Quantitative researchers tend to seek explanations and predictions that will generalize to other persons and places. The intent is to identify relationships among two or more variables and then, based on the results, to confirm or modify existing theories or practices (Leedy & Ormrod, 2016, p. 80).

This type of data was essential for this research topic because it has helped assess if a correlation exists between transformational leadership behavior and the spiritual growth of multicultural church members.

The mission of the local church is to go into the world and make disciples of all nations (Matthew 28:19-20). This command given by Jesus is a clear declaration that the church universal is not to be monoethnic or homogeneous, but rather is to be a diverse collection of individuals that form a united family which is, in some ways, a reflection of the triune God of Scripture; having unity within diversity (1 Corinthians 12:12–31; Galatians 3:28). Within the church, there are those appointed by Christ who serve as leaders and are meant to lead God's people and part of the role and responsibility of those leaders is to facilitate and promote spiritual growth and maturity in the members (1 Corinthians 3:1–4; Ephesians 4:11-16; Hebrews 5:12–14).

Since, therefore, salvation and membership into the church universal is open to all people regardless of social status, culture, ethnicity, or any other denominating or

demographic distinctions and because church leaders have a responsibility to help those under their authority to grow spiritually, attempting to understand the relationship between leadership behavior and the impact it has, if any, on spiritual growth is imperative. It is extremely beneficial for church leaders to know which types of leadership behaviors are the most effective in fostering spiritual growth so that they, and their congregation, might have a greater impact upon this world.

Instrumentation

Two preexistent instruments have been utilized in this research which have been tested and found to be both validated and reliable. The first instrument is the Multifactor Leadership Questionnaire MLQ (5X-Short). The Multifactor Leadership Questionnaire (MLQ) was developed by Bass and Avolio in order to measure leadership behaviors based on the Full Range of Leadership Model that looks at a continuum of leadership behaviors from transformational to transactional. It should be noted that there are two versions of the Multifactor Leadership Questionnaire, a long version (MLQ-Long) which consists of sixty-three questions and is generally recommended for training while the MLQ (5X-Short) is recommended for survey research (Bass & Avolio, 2004, p. 7).

The second instrument that was utilized in this research is the Faith Maturity Scale (FMS). The Faith Maturity Scale (FMS) was developed by Benson, Donahue, and Erickson for the reason of describing the faith of adults, adolescents, as well as church leaders and defining faith as, “the degree to which a person embodies the priorities, commitments, and perspectives characteristic of vibrant and life transforming faith, as these have been understood in 'mainline' Protestant traditions” (Benson et al., 1993, p. 3).

Research Population

The research population was limited to Churches of Christ that are identified as multicultural, that is with a membership made up of two or more ethnic, cultural, or racial groups and having at least a 25% diversity. This research population also included leaders (including elders and/or preachers, evangelists, and ministers, who are responsible for the regular preaching, teaching, and pastoral care of the members) from those multicultural Churches of Christ that are located within the United States of America, but did not include small group leaders, church office staff, lay leaders, or worship/song leaders.

Research Sampling and Sampling Technique

This researcher conducted a preliminary search for Churches of Christ in the United States to ascertain which congregations met the research criteria. The reason for conducting such preliminary work was to limit the number of congregations and to focus upon only those congregations that met the criteria and eliminate any unnecessary work of sorting through data from congregations that were not multicultural as defined in this research.

This researcher used the electronic database tool called *Churches of Christ In The United States* created and published by 21st Century Christian in order to conduct this preliminary research.

The researcher next attempted to contact the leadership of those congregations matching the research criteria by email and ascertained if that leadership was willing to participate in the research. Those leaders who responded in the affirmative were then sent an email recruitment letter (Appendix B). A link was also provided as part of the leader recruitment email where they were able to complete the MLQ (5X-Short) survey questionnaire (Appendix C). As part of the leader recruitment email, they were asked to forward an attached “congregant recruitment letter” (Appendix A) to their members to enlist participants for the research that likewise contained a

link to the Faith Maturity Scale questionnaire (Appendix D) for the members. The reason for email correspondence was to determine if the leadership of any specific congregation was willing to be involved in the current research and to determine if the membership of said congregation was willing to participate as well. Without the participation of the leadership and membership, the research would not have been able to be conducted.

No further contact was necessary or required between the researcher and either the leaders or congregants. They had all the necessary information and links needed to participate in the research. Some leaders did contact this researcher through email and phone, but this was not a necessity. Those who did contact this researcher did so to either have the research further explained to them or to let this researcher know that they were not interested in participating.

No personal information was collected that could be used to identify the participants. The survey for both the leadership and for the members was sent out by email with further information regarding the research, their participation, and instructions on how to complete the survey.

Data Analysis

The data for this research was collected and analyzed using Qualtrics, Microsoft Excel, and Social Science Statistics calculators (<https://www.socscistatistics.com/>). The specific data analysis method that was used for participating congregants was a 7-point Likert scale that measures one's vertical perception of their closeness to God and one's horizontal perception of the degree to which one's faith leads them to serve others. For participating church leaders, a 5-point behavioral scale ("Not at all" to "Frequently if not always") was used to measure transformational leadership behavior. Once the data from both surveys were collected the Pearson product-moment correlation was used, which is

calculated by taking the ratio of the sample of the two variables to the product of the two standard deviations. This method uses linear relationships between the variables.

Chapter Summary

From the data already received concerning globalization and the mixing of various cultures, it is clear that the area of research concerned with multicultural leadership and related areas will continue to be an important area of study and research for organizations as a whole and the church specifically. Church leaders must become aware, if they are not already, that they will unlikely be leading within a homogeneous church but rather will be interacting with people from all walks of life from different ethnic groups and racial backgrounds to those from different age groups.

It is the hope of this researcher that the current research study will help to foster leadership awareness and foster spiritual growth that is most beneficial in a multicultural church environment, that the gospel message might be spread with greater effectiveness, and that the church, as a whole, might grow and be strengthened both spiritually and numerically.

CHAPTER TWO: LITERATURE REVIEW

The following review of the literature lays the theoretical and theological foundation for the investigation of the relationship between the transformational leadership of church leaders of multicultural congregations and the spiritual growth of the congregants, specifically examining if a relationship exists between church leaders exemplifying transformational leadership behaviors and the spiritual growth of the congregants. This literature review opens with a review of the theological foundations for leadership and spiritual growth. Then, it transitions to a review of theoretical foundations of leadership, globalization, and multicultural leadership with an emphasis upon transformational leadership behavior. This review will conclude with an examination of the literature related to culture and spiritual growth activities.

Theological Framework

After his resurrection, Jesus told his disciples, and by extension the church, to go into all the world and make disciples (Matthew 28:19-20). Because the mission of Christ's disciples is that they go into all the world to deliver the good news concerning Jesus and to bring about conversion as well as spiritual maturity, it is of vital importance that one who is involved with ministry must understand how to effectively interact with and lead people from a variety of cultural, ethnic, and socio-political backgrounds, after all, "Scriptures affirm the multicultural, multiethnic church as a model of maturity, influence, and impact" (Strauss, 2011, pp. 299-300).

This, of course, is true even if one is not involved in foreign mission's work. The reason for this is that the world is – as a whole – becoming more and more multicultural all the time (Bolman & Deal, 2017, p. 481; Kinnamon, 2011, p. 5; Livermore, 2010, p. 3; Northouse, 2019, locations 16527-16533). One can see and experience this firsthand, especially, although not exclusively, in metropolitan areas in the West. For these reasons, it is imperative that those who will be leading in any ministry context – foreign or domestic – must understand the nature of

biblical leadership (i.e., what it is) and learn to lead in a way that recognizes and interacts with multicultural issues.

It is true that there are many helpful examples of leaders in the secular world, who are leading in diverse environments throughout the world, many can be found in corporations, political parties, and the like. For example, many good and useful books are put out by those who have no overt religious agenda or disposition like the book *Good to Great* by Jim Collins or the book *Leading with Cultural Intelligence* by David Livermore. There are also those within Christendom who regularly synthesize secular methods and models of leadership with those found in the Bible. For example, one author makes the following statement:

Yes, ministry in the twenty-first century is a complex business. New challenges to ministry require new insights for ministry. The rich diversity of biblical imagery, coupled with the best of management insight may, if the Lord blesses our work, lead us to that place where we will hear his words of praise, “Well done, thou good and faithful servant” (Matthew 25:23). God grant it (Harper, 2006, paragraph 57).

In the end, the ultimate place to find guidance for leadership in any and every realm including multicultural leadership, is in the Bible.

Leadership

When one contemplates the concept of “leadership” they must first understand that this is not something which is merely some form of manmade construct which has no spiritual or biblical basis rather, leadership has its roots deep within the biblical worldview and tradition. In fact, one can find leadership in different forms and various contexts throughout the Bible starting as far back as Genesis one and two with Adam and concluding in Revelation. The reality is that leadership is a God-given idea, concept, or theory (Zadeh, 2010, p. 54). Take as an example that before sin entering the world, God placed mankind over the created order to have dominion and, in a sense, be a manager (Genesis 1:26). Another place one finds this God-given authority is when Adam is given the right to name all the animals (Genesis 2:19).

Smith (1998) makes the point that God gave Adam a certain amount of authority when he allowed him to name all the animals (Smith, 1998, p. 26). This, of course, is connected with the concept of leadership and makes it clear that leadership is a God-given role and function, one that was instituted prior to the Fall found in Genesis 3. Because of this event taking place before the sin of Adam and Eve, it is clear that from the very beginning God has desired people to lead and to do so in a way that gives him glory and honor.

As one moves through the biblical text numerous examples are found of godly leadership, another example of this type of God-given leadership and authority is found within the sphere of the household. God appoints men to lead as heads over their wives and families for the purpose of providing protection and guidance (Genesis 3:16; 1 Corinthians 11:3; 14:34; Ephesians 5:22–24; Colossians 3:18; 1 Timothy 2:11, 12; Titus 2:5; 1 Peter 3:1, 5, 6). This thread of God-given commanded, and instituted leadership is found, as has already been noted, throughout the pages of the sacred Scriptures (Numbers 33:1; John 10:1–18; 1 Timothy 3:1–7).

Biblical Leadership

Leadership, therefore, is not only a biblical concept but one that has the very backing of God himself. One must next seek to discover what style, characteristics, or behaviors a biblical leader must-have. Certainly, context will determine the specifics, but generally speaking one can see that in every context a leader must be one who serves (2 Samuel 7:7; 1 Chronicles 17:6; Ezekiel 34:23; John 21:15–17; Philippians 2:2–11; 1 Peter 5:1–5; Anthony, 2011, p. 423).

Concerning Jesus' method of leadership training, one author makes the following statement:

The disciples and leaders in training were first to be servants. Luke 1:2 refers to them as being eyewitnesses and servants of what Jesus did in his earthly ministry. They were servants long before they became leaders in Christendom. Scripture reminds us that servants do not exalt themselves (Matthew 20:25–27; 23:11–12; Luke 14:11). Pastors/leaders are not to be modern chief executive officers who sit at the apex of a hierarchical organizational chart and bark orders or instruction to underlings. Rather, they

are to love and serve others from among them, both within and outside of the congregation (Luke 6:27–45) (Drushal, 1988, p. 50).

This does not, of course, mean that leaders always follow this pattern, and it must also be admitted that there are some who deny that servant leadership is the one unifying model found in the Bible. Dobbs (2001) makes it clear that there are other models of leadership found within the Scriptures:

Leadership in the church in the 21st century demands responsiveness to change. Situations change. Ministry opportunities change. Persons who would provide leadership in the context of change can benefit greatly from knowledge of how other leaders have dealt with change. For those of us in the religious community, we often begin with biblical leaders and then look to more contemporary models. The current model of choice seems to be Servant leadership, but I believe there are other models that are equally valid. I propose to reflect on the leadership of Moses as a different model of leadership (p. 33).

It must also be recognized that regarding biblical leaders and leadership that ministry leaders are not managing or guiding the church alone or even by their own power and strength. Biblical leaders recognize their calling, power, and equipping comes from God himself (Exodus 3:7-10; Ephesians 4:11). One writer makes the following point:

Jesus ministers to His church and builds His church through the gifts. The gifts, which are given according to the grace of Christ, are to produce growth and maturity in the church. The ministries of apostle, prophet, evangelist, pastor, and teacher express individual aspects of the life of Christ... The ministry gifts are to equip the saints for the work of service (Matthews, 1992, p. 18).

Beyond these facts one must also consider how to grow leaders spiritually, of course, as has already been mentioned, Christ calls and equips men to lead but there is the synergistic aspect of God working with and through people to accomplish his will, which includes the building up, maturing, and growing leaders. The apostle Paul knew the importance of growing and maturing young leaders. He instructs one such leader, Timothy, who he calls his “son in the faith” (1 Timothy 1:2). Finks (1983) deals with and discusses this concept of growing mature leaders in a way that is very much in-line with the New Testament. One of the areas that Finks

addresses is the concept of a servant leader (p. 27). This is especially important because Jesus, as well as the apostle Paul, were both servant leaders. Paul makes it clear that he was following Christ and encouraged others to do the same. With regard to this servant leadership model, Finks states “There are many styles and patterns of ministry, but my personal feeling is that one particular style outweighs all the rest... That style has become commonly known as the Servant-Leader” (p. 27).

Jesus is by far the greatest example of servant leadership. Even though he was the one who had the authority, was the rabbi or teacher, and was the Lord (John 13:13) he nevertheless exemplified what it means to be a leader by the way he served (John 3:16; 1 John 3:16). Servant leadership seeks not to simply demand followers to obey them but rather seeks to lead as a shepherd (John 10:1–18). The apostle Paul called believers to “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests but also to the interests of others” (Philippians 2:3–4; see also Bredfeldt, 2006, pp. 191-192).

Discussing the biblical foundations of transformational leadership, Parrott (2000), says:

As a place to begin this search for foundations, consider a familiar verse: “*Seek first the kingdom of God and his righteousness and all these things will be added unto you*” (Matthew 6:31). This is, at once, a word of great transformation... (p. 70).

The apostle Paul states the following: “Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect” (English Standard Version, 2016, Romans 12:2). Heacock (2007), says:

This writer is convinced that in the Kingdom one can find the solution to the greatest needs within Western Christianity today; namely a “new” approach to theology, a theological track for transformational leadership, a new paradigm of the Holy Spirit, and the need for a new reconfiguration of denominational cooperation for the 21st century. This writer realizes that these “new” thoughts are actually old thoughts found in Jesus’

teaching and ministry. He was a wise steward of the Kingdom who knew how to bring out old truths as well as new (Matthew 13:52) (p. 59).

One must understand that it might be wise not to put too much emphasis upon modern categories of leadership styles and behaviors and in turn attempt to fit the Bible into any one category, as helpful as those categories are. For example, Miller (2005), makes an important observation when describing transformational leadership:

The first thing that can be said about transformational leadership is that it is servant leadership. God as Trinity is love, defined as mutual knowing and being known, loving and being loved in perichoretic unity. God's being is a being for the other. As such, our being should also be a being for the other. The emphasis in transformational leadership is not the self, but the other. It is a giving of self—a knowing and loving of the other—that can only occur as we are secured and liberated by God's knowing and loving us (p. 15).

Biblical leadership then shows many similarities and overlaps with the modern secular categories of leadership behaviors and styles. In the end, biblical leadership seeks to lead others by showing members what to do and how to do the work of the church. Leaders are not meant to do all of the work of ministry alone and create followers who are mere observers or spectators. Biblical leaders are called to motivate, model, and equip members for the work. One might say to “transform them”. This is the very point of Tidwell (1985) who says:

The most effective church leadership has long been that which takes the equipping ministry approach. Even if a church could engage the services of enough persons whom they compensate, fully or partially, in order to free them to devote more time to doing the work of the church, and could charge them with the responsibility of doing all the church's work, and even if they were able to do it, it would not be right or wise to do. Leaders should lead all who will follow to share in the work of the church. This is the way to enable the members of the body to grow and develop and, at the same time, to advance the cause of Christ through the church. The adage is true that “It is better to put ten men to work *than to do the work* of ten” (pp. 36-37).

Leadership Within the Church

Leadership is an important topic in many areas of life and those who lead have lasting impacts upon those being led, as was mentioned above, but the role of those who lead the people of God has eternal consequences. “Leadership in the church of Jesus Christ is an awesome

responsibility because of that which is entrusted and the One who has bestowed it (Heb. 13:17)” (Cleave, 1999, p. 151). With this in mind, it is important to think through those aspects of leadership that are specifically Christian and those that might be considered secular. There are, of course, places where these two overlap and find common ground, as was mentioned above, but simply because some method of management or leadership seems to work in a business or the secular world, does not necessarily mean it will be effective in a ministry context, or that it is even godly.

Benware (1999) discusses the pitfalls of using secular models of leadership to guide the church stating that “Leadership that is effective and empowered understands their role and operates under the guidelines of the Word of God” (p. 5). Benware is much more interested in what the Bible says about leadership, always focusing on a biblical perspective, which can be seen from the aforementioned quote. That is to say that the author desires to explain what leadership authority is meant to be according to God by examining the New Testament and how it presents the issue (pp. 5-7).

Benware (1999) initially begins by defining important words such as *authority*, *power*, and *rule* with the intent of properly understanding what the Bible teaches and how one can lead with biblical authority and honor the God of all creation (pp. 7-9). The author points out that one must be cautious not to use their authority to lord it over others or to use their authority to promote themselves (Benware, 1999, pp. 8-9). Other areas addressed by Benware have to do with *submission* and *obedience* where he states that:

There is a need for submission to leadership authority if there is going to be order and stability. But careful definition and understanding of submission and obedience is needed. One of the telltale signs that authoritarianism may be present is when there is a distorted view of submission. This distortion of submission and authority has been characteristic of cultic groups. However, even some Christian groups that avoid the “cult” label operate with unbiblical ideas and practices (pp. 9-11).

The Christian leader must understand that their role is not one of a dictator or an authoritarian, where there is to be unquestioned obedience to the will of the minister, elders, or church staff. Proper leadership looks like biblical leadership which is exemplified in those biblical characters such as Moses, Jesus, and the apostle Paul. Drushal (1988) referring to Richards and Hoeldtke (1980) makes the point that New Testament leaders are servant-leaders who do much more than simply doling out duties and shoutout commands, they model those types of behaviors and are involved in the very activities which the rest of the church is to be involved with (p. 54):

Richards and Hoeldtke (1980) remind leaders that the New Testament sees the servant-leader as one who models and actually does the work of ministry rather than adopting a secular leadership style which tells people how to function. A leader who is a servant first exudes a unique integrity and acquires a followership that supports the ministry (Drushal, 1988, p. 54).

This does not mean that what might be labeled as “secular” leadership is of no profit or is to be dismissed as unfit for God’s leaders. In fact, Scarborough (2010) in his article titled *Defining Christian Transformational Leadership*, acknowledges that *Christian Transformational Leadership*, does, in fact, share many similarities with secular models of leadership (p. 59). The author, commenting on his theory of Christian leadership, says, “This is a theory which bears many similarities to the well-known *secular* leadership theory, *Transformational (or Transforming) Leadership*” (Scarborough, p. 59). One must carefully distinguish between biblical models of leadership and those which are secular but always with the understanding that just because a method is labeled secular does not mean that it does not conform to biblical truths and principles. For example, the ability to relate to and teach another as they are living out their daily life is at the same time biblical and a highly regarded method in the secular world of leadership training (Kouzes & Posner, 2017, p. 187; Northouse, 2019, locations 9140-9142).

The issue of the secular influence of leadership and how they impact and affect the church is certainly not a new issue. Jenkins (1996) reminds his readers that this was an issue in the early church especially within the Corinthian congregation (p. 12). Today's Christian leaders must always give precedence to the Bible and test every secular model or method in light of the Scriptures.

Multicultural Leadership

Once the church began to spread beyond the borders of predominantly Jewish influence into the larger Greco-Roman milieu it found itself in an environment that was exceedingly more multicultural (Tenney, 2004, p. 67). One of the greatest leaders in the first-century church, the apostle Paul, was himself a product of the multicultural environment having been brought up in Judaism as well as being exposed to Greek philosophers, and being a Roman citizen from the city of Tarsus (Philippians 3:5; Moreau et al., 2000, p. 131; Trever, 1979–1988, vol. 1, p. 705; Wright, 2013, vol. 4, pp. 80–90).

Within the realm of multicultural leadership, it seems that one important characteristic a leader must have is a certain amount of cultural flexibility (Livermore, 2016, location 4927). This is an area that not only biblical and theological scholars believe is important but also those within the secular realm of leadership (Livermore, 2010, p. 13). This does not mean that there are no foundational groundings and leaders will be swayed by the whims of others, just that there is an understanding that some issues are related to culture and do not, in fact, impact more important issues such as morality or the gospel (Fung, 1988, p. 43; Livermore, 2016, location 4927; Galatians 1:6-10; Colossians 2:16–23).

The apostle Paul, taken as an example of a biblical model for multicultural leadership, was flexible when it came to those issues that were cultural and which did not impact the Gospel

while being firmly uncompromising on issues that were directly related to the Gospel (Galatians 1:6-10; Colossians 2:16–23; Fung, 1988, p. 43; Lingenfelter, 2008, p. 16).

The ability to relate to and teach another as they are living out their daily life is a biblical model; one that not only the apostle Paul utilized (1 Corinthians 4:16–17, 11:1; 2 Timothy 2:1–2) but also Jesus himself (Matthew 15:32; Mark 2:23-28, 12:43).

Davis (2003) discusses the fact that Western culture is becoming more and more diverse in the ethnic, economic, and social makeup, as well as in the range of age groups (p. 115). Davis makes the point that:

In an increasingly multicultural and urban society at least four types of people do not fit into traditional homogeneous churches: interracial couples and families; ethnic people who prefer speaking English; urbanites who “appreciate living, working and ministering in the midst of ethnic diversity”; and Generation Xers who often despise racial separatism. It will take new multicultural churches to reach these groups (p. 115).

This globalization has led to many churches becoming more multicultural over time. This, in turn, has forced ministers and leaders to rethink how they lead, grow, and plant new churches. Davis’ (2003) article argues that because the world, and especially the Western world, is becoming increasingly more diverse and globalization is simply the norm, it is going to take the planting of new multicultural churches in order to reach and impact this world for Jesus Christ (pp. 115-118).

Davis (2003) examines a number of church planting models (i.e., Multicongregational, Multilanguage Satellite, etc.) in order to find which method is best for the current environment (pp. 119-125). He is not necessarily interested in presenting one and only one model that one might consider the very best in every situation, but rather to examine and explore four models and to identify their strengths and weaknesses:

This century will be a golden-opportunity era for urban and ethnic harvesting. Evangelical church planters must address the complexities of North American diversity in creative and productive ways. These four models are not meant to be exhaustive, but

illustrative of how dynamic urban churches are effectively building bridges and reaching out cross-culturally to others with the gospel (Davis, 2003, pp. 125-126).

Spiritual Growth

An examination of the Scriptures reveals that God desires not simply souls to be saved but for those who are saved to also grow and mature spiritually. As an example, one might examine the book of Proverbs where wisdom and knowledge are presented as important things that one should seek and develop in their life (Proverbs 1:7, 2:6, 10, 8:12, 9:10, 14:6, 30:3). It is not simply knowledge and wisdom in the abstract but wisdom and knowledge are directly connected to spiritual matters, this can be seen in Proverbs 9:10 which connects the fear of the Lord with wisdom, and Proverbs 1:7 which says, “The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction” (English Standard Version, 2016).

If one examines the New Testament it becomes clear that Christians are meant to be growing in spiritual maturity as well (Colossians 1:9–12; 1 Peter 2:1–3). One finds a continuous theme running through the New Testament of Christians being encouraged to imitate, grow, and mature into Christlikeness (Romans 8:29; Colossians 3:9–10; etc.). Holloman (1994) makes it clear that there is a direct connection between “Christlikeness”, which will, ultimately and completely be achieved in glory to come, and “spiritual growth” as the mechanism to help bring that about (pp. 57–85). Holloman states the following:

The first and most obvious relationship between these two concepts is that Christlikeness is the goal of spiritual growth. Biblically informed Christians generally do not dispute this point. So we may readily agree with Bouwsma that “conformity to ... Christ is the goal of human development.”... (p. 58).

Trainer (2011) agrees with Holloman’s overall definition when he states:

Spiritual growth is the developmental process of the formation of a whole person in the Lord Jesus Christ under the authority of Scripture, by the power of the Holy Spirit for ministry in the local church and the world in order to bring glory to God (pp. 107–108).

Spiritual growth/maturity, therefore, is a biblical concept and something for which all Christians are meant to pursue, not simply for the sole benefit of the individual but for the benefit of the church community as well as the wider world (Smith, 2008, p. 66; Trainer, 2011). This subject is closely related to the overall mission of the church to “Make disciples of all nations” (English Standard Version, 2016, Matthew 28:19). A spiritually growing Christian is one who has a close connection with the God of the Bible (Snelling, 2015, pp. 181-182) and is at the same time serving others or as Nicholls (1995) makes clear, “Spirituality is harmony in relationship to our Saviour God in worship, love and submission, in relationship to God’s people, in witness and servanthood in the world, and stewardship in relationship to nature” (p. 231).

God in his wisdom created a community, a family, which is often referred to as the church. Certainly, there are many reasons for God’s choice in creating a community of believers in Jesus, but one is to bring about this spiritual maturity that reaches into one’s personal life and promotes closeness to God through activities such as Bible reading and prayer (Snelling, 2015, pp. 73-78) but also reaches out to others by service to them in various ways. Snelling (2015) quoting Ellis C. Nelson, makes the following observations:

Nelson suggests that “belonging to a group empowers members to live according to the beliefs and values of the group.”¹³¹ The premise is that congregations help to shape the “image of God” simply by group socialization. Nelson offers that one of the beliefs to be taught by the congregation is that knowing about Christianity is not the same as knowing God as revealed by Jesus. Mature faith is not a stage of life or an attainment but is a relationship with Christ. Through this relationship, a person grows up into a Christian lifestyle (p. 75).

Within this community that is called the church, God has provided leaders in order to promote, nurture, and guide local members in their spiritual growth (Ephesians 4:11–12). The passage in Ephesians 4 shows a clear connection between local church leadership and the spiritual growth of the members of the church (Smith, 2008, pp. 81-82). One of the main functions of the local church leadership is to help Christians grow spiritually. Smith (2008) in his

research on Ephesians 4:11-16, makes the following points as to what contributes to the spiritual growth of a congregation: Biblical preaching of God's word (p. 228), making and multiplying disciples (i.e., discipleship, p. 229), which includes things such as small group Bible studies and corporate worship on Sunday where the preaching of the word is heard (p. 235). These church activities are promoted, conducted, and encouraged by the leadership with the goal of spiritual growth. This list of spiritual activities is certainly not exhaustive, but these have been listed to provide a small sampling of those activities which have been shown to promote spiritual growth in Christians and to provide a theological foundation for the proposed research.

Summary

Even though the twenty-first century has seen the increase in globalization and parts of the world that were at one time-homogeneous are now becoming increasingly multicultural, the Bible continues to be a source of theological foundation for church leadership and spiritual growth. The current multicultural climate is similar to that which the early church found itself a part of and therefore one can find practical theological advice that can and should be utilized today.

Theoretical Framework

When discussions of leadership arise, it must first be understood that leadership is not something that is foreign, odd, or unknown to the human experience as Brantley (2016) states:

Leadership is an understandable and universal process... Kouzes and Posner (2006) identified that leadership is not a difficult process, but rather an understandable process indicating that it provides access beyond experience levels. Leadership is accessible to adults and youth, as a universal process that is based on commitment of the individual (p. 39).

The reality is that humans continue to need good leadership in all areas of life.

Leadership is needed for several reasons such as providing direction, fostering learning and

growth, and encouragement just to name a few. It must be understood and emphasized that leaders have a direct influence upon those that they lead, whether that influence is positive or negative, which in turn affects an organization overall (Carol, 2010; Gu et al., 2012; Limsila & Ogunlana, 2008; Muthia & Krishnan, 2015; Pedraja-Rejas et al., 2006). When it comes to follower performance, this is driven, at least in part by one's commitment to their organization, and that in turn is related to how leaders act and interact with those who are under their authority (Leroy et al., 2012). It is important to note that leadership is not an issue of one's personality but rather behaviors that can be learned and/or changed (Kouzes & Posner, 2017, pp. 3-26). This means that if certain leadership behaviors have a more positive impact upon followers and organizations than another type of leadership behavior, a leader can adopt that type of behavior and potentially increase their effectiveness and the overall effectiveness of the organization in which they are a part of.

Simmons (2016) says, "Leadership is probably most pertinent and matters a great deal because of the simple fact that leadership means influence" (p. 76). Northouse (2019) agrees that leaders are those who influence those they lead (locations 1135-1136). Northouse, furthermore, utilizes the concept of influence as a major aspect of his definition stating that "Our definition suggests that leadership is reserved for those who influence a group of individuals toward a common goal" (locations 1129-1131). Leadership also contains an aspect of change, transformation, and growth. Simmons (2016) quotes Perez as saying "the task of leadership is change. Leaders inspire others to their best efforts in order to do better; to attain higher purposes" (p. 76). Of course, many varied definitions of leadership have evolved over the years (Becker, 2006; Ledbetter et al., 2016, p. 5). Rost's (1991) definition is concise while also providing a solid definition of leadership: "an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes" (p. 104).

In the end, whether or not there is an agreed-upon definition, most would concur that leadership is an important area that needs to be given proper attention; those within the religious realm as well as those in secular circles hold to the belief that leadership is an essential aspect of human life and flourishing (Becker, 2006; Ledbetter et al., 2016; Rost, 1991; Simmons, 2016; Zadeh, 2010).

While it is clear that leadership has an important role to play in the overall effectiveness of an organization, it is also interesting to note that research has shown that if one does not take into consideration any reference to the cultural context of a leader that “there is no clear definition of a best approach to leadership behavior that can be universally applied” (Dodson, 2018, p. 59). This may mean that when other factors are taken into consideration such as the environment and situation in which a leader is found, there may be various leadership behaviors that are effective depending upon the context. This then, provides, at least some of the basis and rationale for conducting multicultural leadership research.

Globalization

There is constant motion, change, and evolution within cultures and societies. The modern Western culture and the world as a whole is experiencing this change in the form of globalization, which means that borders that were once closed are now open and people from various backgrounds and cultures are living in closer proximity than in the past (Gibb, 2006, p. 3). Kinnamon states that:

The word “globalization” thus describes the “empirical process of increased economic and political connectivity”; subjectively, we are also more aware of global interdependence. For example, the ecological crisis has made us more mindful of the reliance of all on the earth. The growth of the world population and the emphasis of the global economy on consumerism push the world to the limit of its resources (p. 5).

Northouse (2019) makes the following observations concerning globalization and world connectedness:

Globalization is the increased interdependence (economic, social, technical, and political) between nations. There is more international trade, cultural exchange, and use of worldwide telecommunication systems. People are becoming more interconnected, and in the age of the Internet and apps such as Facebook, Twitter, Instagram, and Snapchat, they can communicate across cultures at the push of a button (locations 16527-16533).

Because of this, there is now an increase in humankind's interconnectedness with certain opportunities as well as challenges that must be recognized and addressed. Gibb (2006) states, "This global interconnectedness, which presents both opportunities and challenges, results in effects in one part of the world having increasing effects on peoples and societies in other parts of the world" (p. 3). While there are some who reject the notion of globalization as anything new, most seem to understand this as a relatively recent phenomenon due, in part, to the advances in communication and transportation technologies, at least in the overall effect which this interconnectedness is having (Gibb, 2006, pp. 153–154).

With globalization comes a mixture of both positive as well as negative effects, there are many good, helpful, and practical things connected to this phenomenon like the propagating of a democratic philosophy of government which seeks to give a voice to the populace as a whole as well as the development of rural areas (Gibb, 2006, p. 167; Giddens, 2011). There are, of course, side effects and problems that arise from globalization. Gibb makes the following comment:

While globalization has been a force for poverty reduction in some parts of the world, social consequences have resulted from uncontrolled market processes, which are not always benign in all their effects, and may have profound disruptive consequences. Merilee Grindle notes the inherent dangers that globalization can bring: "In worst case scenarios, globalization has the potential to cause economic dislocation, destruction of important social safety nets, accelerated environmental damage, loss of cultural identities, increased conflict, and the spread of disease and crime." Those most at risk are the poorest of society, which are those who lack power in the developing nations of the world (p. 168).

Ultimately, globalization has to do with the transportation of goods and ideas throughout the world (Wells, 2008, p. 20). This, again, can be seen as a positive or a negative depending on one's view of things as Wells points out:

From one angle, globalization means that the world *contracts* because more and more places look alike while, from a different angle, the world *expands* because now we are more and more conscious of places that are spatially and culturally remote from where we are. As is so often the case, though, globalization in these ways has also provoked its own reactions. These come most often in the form of renewed nationalisms precisely because there are people, perhaps many of them, who desire to escape the homogenizing process of world economic life or, at least, desire to tame these forces within their own cultural frameworks of understanding (p. 20).

In the twenty-first century Western context, leaders are interacting with and leading those whose cultural, ethnic, and religious backgrounds are varied (Kinnamon, 2011, p. 5).

For these reasons, multicultural leadership research is needed in order to provide empirical data and possibly better and more effective methods for leading within this globalized and multicultural environment. Livermore (2010) asserts that “Leadership today is a multicultural challenge. Few of us need to be convinced of that fact. We're competing in a global marketplace, managing a diverse workforce, and trying to keep up with rapidly shifting trends” (p. 3). One must understand as Bolman and Deal (2017) say, “Globalization increases the chance that at some point in your career you will be working in another culture that has different values and ideas about leadership. Your cultural intelligence and willingness to learn will be vital to your success” (p. 481).

Multicultural Leadership

The reality is that due to the major advances in travel and computer technologies globalization has become a major factor in how people interact and function in the twenty-first century. Globalization is no less a factor in the realm of leadership. In fact, Abu-Tineh et al. (2008) make the point that since the 1990s leadership methods and models have needed to

change and evolve due to globalization. Simmons (2016) says that “globalization has had a profound effect not only on education... but on leadership, leadership styles, and what some believe are the characteristics necessary to lead in a multicultural setting” (p. 80). Abu-Tineh et al. (2008) say that leaders who are in multicultural environments have to focus on issues related to structure, strategies, as well as vision, and the like (p. 54).

Multiculturalism. One must then ask and answer the question, what is multiculturalism?

There are several definitions given by scholars in the field of multicultural leadership. For example, Simmons (2016) provides quotes from a number of sources:

Goodenough (1976) discussed the most simplistic definition that the author found in regards to the term multiculturalism in which he noted that ordinary people are those who experience multiculturalism (Cho & Yoon, 2007). Kumar, Anjum and Sinha (2011) believe that an approach that incorporates culture is indeed multicultural. According to Fowers and Richardson (1996); “Multiculturalism is a social intellectual movement that promotes the value of diversity as a core principle and insists that all cultural groups be treated with respect and as equals” (p. 609). Another definition of multiculturalism is “a multiplicity of different cultural actors struggling to protect and to forge identities in an enlarged political space” (Watson, 2010, p. 338). True multiculturalism involves truly understanding one another (Arredondo, 2008). (pp. 62-63).

Multiculturalism requires that one seek to understand those from different cultures and backgrounds (Arredondo, 2008, p. 15).

Leadership Characteristics and Multiculturalism. Because globalization has changed the way people interact and because multiculturalism is a reality in today’s world, leadership qualities, behaviors, and characteristics have needed to change and adapt to the current situation. For example, in those organizations where multicultural leadership has been employed and practiced character qualities such as openness have been shown to contribute to that

organization's overall success (Canen & Canen, 2008; Simmons, 2016, p. 85; Van Woerkom & de Reuver, 2009).

Simmons (2016) discusses the issue of multicultural leadership and leadership characteristics in relation to schools and school leadership, stating the following:

[I]t appears that leaders who are successful within a multicultural setting tend to have certain characteristics. This is probably the case since Bordas (2009) notes the following: “Multicultural leaders are not greedy. They want the best for their employees. As a result, their employees are generous with time and concern for customers” (p. 4). If one applies Bordas’ thought within educational realms, the employer is the principal or administrator’s team and the employee is the teacher and other staff members who are trained to influence the customer who is the student. When considering the aforementioned statement and characteristics that have already been identified in regards to the transformational leader, one can see the importance of trying to concretely identify characteristics of a multicultural leader (p. 86).

If one applies the same kind of logic to church leadership one might find that the elders or the shepherds, like the principal or school administrative team, are the employer while the Bible class leaders, youth ministers, church officers, preachers, etc., are, like the school teachers, the employees, with the members of the congregation, like the students, corresponding to the customers. Of course, one cannot take these illustrations too far. It would be improper and inappropriate to think of church members as customers, but the principles of multicultural leadership are likely to be transferable to a religious context such as a local church.

This, then, is a further reason for conducting multicultural leadership research within the realm of the local congregation. If one recognizes the value of distinguishing which characteristics positively impact organizations and schools that are multicultural, then it would be just as important, if not more so, within the church context due to the eternal nature of matters relating to God, heaven, and hell.

Cultural flexibility. Within the realm of multicultural leadership, it seems that one important characteristic a leader must have is a certain amount of what might be labeled cultural

flexibility (Livermore, 2016, location 4927). This is an area that not only biblical and theological scholars believe is important but also those within the secular realm of leadership (Livermore, 2010, p. 13). This does not mean that there are no foundational groundings and leaders will be swayed by the whims of others, just that there is an understanding that some issues are related to culture and do not, in fact, impact more important issues such as morality or, in the case of Christianity, the gospel (Fung, 1988, p. 43; Livermore, 2016, location 4927; Galatians 1:6-10; Colossians 2:16–23).

The apostle Paul, taken as an example of a biblical model for multicultural leadership, was, indeed, flexible when it came to issues that were cultural and which did not impact the gospel while being firm and uncompromising on issues that were, in fact, directly related to the gospel such as salvation through the keeping of the Mosaic law and dietary restrictions (Galatians 1:6-10; Colossians 2:16–23; Fung, 1988, p. 43; Lingenfelter, 2008, p. 16).

Transformational Leadership

The modern social science understanding of transformational leadership finds its beginnings with the work of Max Weber (Edge, 2013, p. 18). After Weber (1947) several others modified and added to his working definition and understanding of transformational leadership also introducing the concept of transactional leadership (Edge, p. 18). Transformational leadership began to form through the seminal work of James MacGregor Burns in 1978 and was picked up by others. Burns (1978) says:

the transforming leader recognizes and exploits an existing need or demand of a potential follower. But beyond that, the transforming leader looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents (p. 258).

Ledbetter et al. (2016) make the following observation concerning Burns' impact on the subject of leadership: "The focus was on the behavior of the leader, but a large demarcation was drawn

between what he called transactional behavior and transformational behavior” (p. 8). They go on to state that:

As the research developed, the distinction between transactional and transformational leadership became more of a continuum rather than distinct categories. At the top of the continuum were four very specific features that have become known as the “Four I’s.” They include *idealized influence*, the power of example when leaders are respected and trusted role models whom others want to emulate; *inspirational motivation*, the behaviors that enthusiastically provide meaning and challenge to others; *intellectual stimulation*, inviting innovation, reframing problems, and encouraging creativity; and *individualized consideration*, by paying attention to each individual’s need for achievement and growth by acting as coach or mentor (p. 8).

Further developments have occurred over the years and an assessment instrument was created to measure perceived leadership behaviors. Edge (2013), states the following:

Bass and Avolio later developed the Full Range of Leadership Model. The theoretical bases for this model were found in Max Weber’s leader types (bureaucratic, charismatic, and traditional), Burns’s concept of transactional leadership, and Downton’s transforming leadership. The Full Range of Leadership Model consists of three leadership styles: transformational, transactional, and passive/avoidant (p. 19).

Transformational leadership behavior is complementary to and incorporates many of the concept’s found in what has been titled servant leadership. For example, according to Bass and Avolio (2004), transformational leadership is:

a process of influencing in which leaders change their associates’ awareness of what is important, and move them to see themselves and their opportunities and challenges of their environment in a new way. Transformational leaders are proactive: they seek to optimize individual, group, and organizational development and innovation, not just achieve performance 'at expectations.' They convince their associates to strive for higher levels of potential as well as higher levels of moral and ethical standards (p. 95).

Transformational leadership seeks to change, model, and shape those being led in a positive way which affects the individual follower's moral and ethical identities (Northouse, 2019, locations 6663-6664). “Furthermore, the authors theorize that authentic transformational leadership is positively associated with group ethical climate, decision making, and moral action” (Northouse, locations 6664-6665). This type of leadership promotes not only ethical and moral change within

those who are led, but also fosters trust and more personal and intimate relationships between the leader and followers (Hartwig & Bird, 2015, chapter 6, paragraph 10).

Some research found that transformational leadership was associated with higher work performance and commitment to the organization in contrast to transactional leadership (Limsila & Ogunlana, 2008). Stokes (2013) conducted research that showed a relationship between cultural intelligence, transformational leadership, and burnout among doctoral students suggesting that leaders who have a higher level of cultural intelligence are better equipped to interact with and lead those from diverse cultural backgrounds (p. 79). He states that:

The more one interacts with others who are diverse, the more likely they are to become burned out... This is consistent with the current results demonstrating a negative relationship between cultural intelligence and burnout. Those high in cultural intelligence have lower levels of burnout and vice versa. Leaders with high levels of cultural intelligence may be better equipped to handle cross cultural situations and interactions (Livermore, 2009; Patrick, 2006a); thus, less likely to experience burnout (pp. 79-80).

Simmons (2019) found that “Transformational leadership changed cultural administrative norms of the business and improved its economic development as a result” (p. 137) and Kuiper (2019) found a positive correlation between transformational leadership and organizational change, stating that:

With findings affirming the benefits that transformational leadership behaviors have on change readiness and engaging outcomes through the citizenship behaviors of those involved. As well as confirming the significance of impactful leadership within the digitally propelled marketplace, where the fabric of organizational leadership embraces technology demanding refinement of traditional methods, adopting proven models, while pursuing validation of hybrid approaches seeking to retool dynamic business leaders of tomorrow (p. 162).

Summary

The issues related to leadership in the twenty-first century are multifaceted and variegated due in large part to the impact that globalization has had on the Western world specifically as well as the world at large. With globalization comes multiculturalism and the need

for modern leaders, in every field, to cultivate certain characteristics or qualities and to implement certain kinds of leadership models in order to be as effective as possible. Three areas stand out as one examines leadership from a multicultural viewpoint. One, cultural flexibility is needed to interact with those who are from different cultures and to do so in a way that does not cause friction or offense unnecessarily. Two, today's leaders need to be transformational in their methodology, seeking to be the kinds of leaders who do more than simply deliver instructions but also positively impact the individuals they lead. Third, leaders within multicultural environments must be models and mentors to those they lead.

Related Literature

What follows is a review of literature which while related to the current research topic, is not directly being studied. Those areas which will be discussed and examined are culture and spiritual church growth activities. Understanding what culture is and how it is defined provides a helpful background for understanding what it means for one to be in a multicultural environment. Examining some of the activities which are related to the spiritual growth of a congregation is also useful as peripheral information which will help provide some points of reference as to what is meant by the spiritual growth of congregants and what that might entail.

Culture

It is imperative that one who seeks to understand multicultural leadership also understand what culture is and how it is defined (Webb et al., 2014, p. 3). Without a clear understanding of the concept of culture, understanding multiculturalism, leadership models, and characteristics within a multicultural environment would be difficult if not impossible. Misunderstandings and misconceptions would likely be the result with little to no actual understanding taking place and therefore nothing to be gained from research.

Fowers and Richardson (1996), state that “culture is a key concept in multiculturalism” (p. 610). They go on to define *culture* as “the set of shared meanings that make social life possible. These shared meanings often take the form of assumptions that are simply taken for granted as the way reality is in a particular way of life” (Fowers & Richardson, 1996, p. 610). Damen (1987) says that culture is “learned and shared human patterns or models for living” (p. 367). Culture has to do with shared patterns, beliefs, and practices of people groups (Suárez-Orozco, 2007, p. 68) which includes “everything you believe and everything you do that enables you to identify with people who are like you and that distinguishes you from people who differ from you” (Horsford et al., 2011, p. 584).

Jahoda (2012) observes that while no one standard definition can be placed on the term *culture*, nevertheless it is a part of the English language of the twenty-first century and must continue to be utilized. Although the researcher or teacher, etc., using the term would do well to communicate the definition they are utilizing to facilitate a proper understanding and so that communication can take place (p. 300):

the concept of “culture” is probably indispensable, yet there is no way of escaping Alfred Lang’s (1997, p. 389) conclusion “that attempts at defining culture in a definite way are futile”. So what, if anything, can be done? My answer would be that much of the time it is quite practicable and defensible simply to use the term without seeking to define it. However, if either for a theoretical or empirical reason clarification is essential, then the author should explain the specific manner in which she employs the term “culture” in that particular context. Similarly, students should not be presented with a rigid formula or a smorgasbord of definitions, but given some insight into the ways the concept is useful in spite of the impossibility of pinning it down (Jahoda, 2012, p. 300).

Simmons (2016), after surveying several scholars and their definitions of *culture*, states the following: “Regardless of the definition that is used, there are a number of commonalities such as a group that thinks, reacts and believes in a common core of principles that cause them to live in a certain way” (pp. 53-54). This seems to be, in this researcher’s mind, the best definition and will be what is referred to by *culture* in this research, that is, a group of individuals that

think, react, and believe in a core set of principles that enable them to live in a particular way (Simmons, 2016, pp. 53-54).

Spiritual Church Growth Activities

Church growth is connected to various activities which all in turn foster and nurture both the spiritual as well as the numerical growth of the local church. A survey of these activities reveals that there are at least five areas that contribute to church growth. These are as follows: outreach, the welcoming of visitors to the assembly, integrating new members, unity among the members, and preaching (Kim, 2008; Ross, 2017, pp. 96-107; Stewart, 1994,).

Evangelism. One aspect of the Christian faith is that of evangelism (Matthew 28:18–20; Acts 1:8). When the church does the work of evangelism and seeks to deliver the good news of Jesus Christ, the church will grow (Ross, 2017, p. 14). After all, when a person responds to the gospel and is saved, they are added to the church (Acts 2:41, 47; 5:14). Ross says:

In order to have a proper perspective about Christian mission you must experience a proper perspective about the church and the faithful practices of mission in the church. The identity of the church and the inclusion of mission have to be essential to this process of development of a healthy growing church (2017, p. 11).

Some point to Donald A. McGavran as “the father of the church growth movement” (Kim, 2008, p. 36) who makes the following statements:

True growth of the church means all the behaviors that develop the church by finding the sheep that lost their way and breeding them well in a corral so that they become good disciples of Jesus Christ and also live the life attributing honor to God in their societies... Sound growth of the church means that believers develop believers by not only living respectably in their societies but also living holy and distinctive lives attributing happiness to God while sincerely obeying God (McGavran, 1970, pp. 15-16).

Of course, a proper, biblical understanding and definition of church growth and evangelistic methodology is important, otherwise qualitative growth will be unlikely to take place, rather one might find the building up of a local group of people who have little to no resemblance to the biblical church. Cymbala (1996) makes the following statement: “Instead of

trying to bring men and women to Christ in the biblical way, we are consumed with the unbiblical concept of ‘church growth’” (p. 124). Another writer says that “In most of the big-time, sophisticated black churches, neither the preacher nor the people ever think of winning a lost soul” (Hinkle, 1978, p. 24). Mead (1993) says that:

Any human institution that does not develop an effective method of recruiting new members will die. There are no exceptions; and any local church that does not care about bringing “outsiders” into a relationship with its faith and Founder is ignoring a clear imperative of the New Testament (p. 16).

Outreach. Stewart (1994) makes the following observation: “in order to increase membership, black urban churches, in particular, must develop a mission and ministry which speaks to the vital concerns of the communities they serve” (p. 21). This is also true for any congregation regardless of the ethnic, social, political, or cultural makeup because this is simply the New Testament mandate to make disciples of all nations and care for the needs of others (Matthew 28:18-20; 1 Corinthians 12:25–26; Galatians 6:10; Titus 3:14). Outreach into the community is a vital aspect of church growth as this demonstrates the truth that the church of Christ is, in reality, a power for good and human flourishing and not simply a religious institution seeking financial gain from its members. Ross (2017) suggests that:

If there is not a focus on the community then the church will not see growth from the community. Many times, the church expects that the community should become involved in the church when the church is not concerned about being involved in the community. This practice will never yield the results for a church seeking to grow (p. 97).

A congregation cannot expect to grow numerically if there is no interaction and connection with the wider human population especially those in the surrounding community in which the church has been established and there must also be a readiness to serve those in the community, meeting the needs of both physical as well as spiritual, after all, Jesus himself took care of people’s physical needs as well as spiritual (Luke 4:17–21; John 5:1–14; 6:1-59) and his church is commanded to do the same (Acts 20:35; Ephesians 4:28; Titus 3:8).

The following from Lee and Sahlin (2005) states:

Effective evangelism and rapid growth of the church are inextricably related to our understanding of the world as the object of our mission. How could we identify with people, unless we know them and understand their needs and interests, hopes and desires? There simply is no communication without identification, as the ministry of Jesus clearly teaches us. For that reason alone, knowledge of the community to which God has sent us is of the utmost importance (Lee & Sahlin, 2005, chapter 4, paragraph 36).

Jordan (2019) discussing his research into church growth says that ministry that is powerful and effective includes outreach (p. 134). This is a shared conviction among those surveyed concerning church growth and the vital role that is played by a local congregation having an outward or others focus. Jordan goes on to say:

Biblical ministry has been defined as volitional service(s) rendered to God or to people, initiated with the intent of utilizing mentoring, edification, empowerment, and instruction to influence and motivate individuals toward corporate maturity in Christ (Eph. 4:7-16). Because church ministry is a continuance of the servant ministry demonstrated by Jesus Christ, its purpose far exceeds the boundaries of local church entities. Entrenched in the Great Commission, effective ministry is an outreach-focused expression of the spiritual gifts and natural talents that God has bestowed upon his people (2019, p. 134).

A welcoming church membership. Once the church is impacting and connecting with the community, it is natural for people from that community to visit the church's services. When visitors experience the church's worship services, it is imperative that they find members, not just leaders, who are welcoming, otherwise, those visiting will be unlikely to return (Ross, 2017, p. 97). Writing on the topic of welcoming visitors, Searcy and Henson (2012) make the point that "The more prepared a church is to receive guests, the more guests it receives" (Searcy & Henson, 2012, location 622).

Assimilation and unity. Assimilation and unity are two further important aspects of healthy and biblical church growth that researchers and writers who are experts in this field agree upon.

Ross (2017) is convinced that:

Engaging and assimilating new members is key to the church-growth process. In the successful church growth model, new members easily find their place in the fellowship. Once new members feel connected, it is easier for them to commit to church and stay connected (p. 100).

The overall goal when adding new members should be to create an atmosphere where the new member feels connected, welcomed, and a part of the larger whole with a feeling of not just belonging but also to have a role to play in the church. This is closely related to the concept of unity.

For a church to be effective and healthy it must promote a feeling of unity among its members (Ross, 2017, p. 105). A “trait of an irresistible church, a church God loves to bless, is having healthy relationships. It’s when people get along with each other. It’s when a church promotes and encourages a sense of unity in the bond of love” (Cordeiro, 2011, p. 69). Without unity, people may very well show up to a building but will never be the church that God intends and will unlikely find growth of either the spiritual kind or the numerical kind. Ross says that “When unity is an emphasis in the fellowship, the church will be a solid moving army that can tackle any obstacle and will be favored by the Lord as a community that is fit for him to add to daily” (p. 106). Similarly, Hillard (2006) makes the point that “One indicator of healthy growth is whether a church has learned the importance of a unified approach in everything it does” (p. 93).

Preaching. The reality is that a spiritually healthy church must be a church that honors and respects the Word of God, after all the Word of God is the foundation for what one knows about God, sin, Jesus, and redemption as well as how the church should function and be structured (Genesis 1-3; Romans 3:21–31; etc.). A major part of a healthy church is preaching and teaching. Take as an example what Acts 2:42 says concerning the early Christians and what

they dedicated themselves to: “And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers” (English Standard Version, 2016, Acts 2:42). The young evangelist and church planter Timothy is instructed by his mentor Paul:

I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry (English Standard Version, 2016, 2 Timothy 4:1–5).

Today the church has access to the Apostles' teaching and the instructions of God in and through the Bible, specifically the New Testament. Hillard (2006) states that the goal of preaching is twofold “to bring unbelievers into a saving knowledge of Jesus Christ as Lord and to develop believers into spiritually mature disciples of Christ” (p. 66). Ross (2017) concurs with this when he says:

Preaching and teaching are equally important to the inner-transformation of the congregation. When the Word of God comes alive in the life of the believers. It sparks a passion for Jesus and a devotion to Him... Preaching and teaching are vital to the growth of a church (p. 75).

Kim (2008) makes the point that biblical preaching is a major factor in church growth by saying:

Without the challenge and change that happens when the Word of God is preached, the growth of the church has come to a stop. But once preachers begin to properly promulgate the Word of God through biblical preaching, the health of the church will be recovered, and the church will necessarily experience the growth in numbers. There is a firm basis for the belief in the association between preaching and growth, as the study of Global Mission Church and Haddon Robinson’s biblical preaching reveal (p. 157).

It seems clear from the above that biblical preaching and teaching are key factors in the growth of a church, both spiritually and numerically. Historically one can see that where the faithful preaching of the Word of God took place, there was great growth and advancement of the church, and where the preaching of the Word of God was stifled or suppressed growth and

maturity were stifled as well (Kim, 2008, pp. 50-55). This certainly does not mean that God is hindered in his ability to reach people or that people can stand in God's way, it does mean that if one is seeking to grow the local church, faithful, biblical preaching, and teaching are key.

Summary

Several important areas are interconnected and related to the spiritual growth of a congregation. For example, the church must involve itself in outreach, evangelism, and missions work. This is connected to the invitation of those who are outside of the fellowship and making them feel welcomed when/if they happen to visit the church's worship services. Without the warm, friendly greeting of the members, people will be unlikely to return, and the church will grow neither numerically nor spiritually. Likewise, once a person becomes a Christian and begins to worship with the members, they must be assimilated into the work and worship of the church, which, of course, must have a general and cohesive unity. And finally, the preaching of the Word of God must take a central role in the spiritual growth of Christians as the Bible and history have shown.

Rationale for Study and Gap in the Literature

There have been some researchers who have addressed aspects of either leadership behaviors, spiritual church growth, and/or multicultural leadership. For example, Edge (2013) conducted research on transformational leadership, spiritual maturity, and chronological age, and found that "spiritual maturity is a significant positive predictor of transformational leadership" (p. 119). Hobbs (2019) found:

[A] moderate positive relationship exists between a coach's perception of their athletic administrator's transformational leadership behaviors and their own sense of coaching efficacy. The findings align with other studies in other disciplines that have found a correlation between transformational leadership behaviors and a variety of forms of efficacy (p. 78).

Concerning the area of multicultural leadership in the educational setting, McLendon (2015) found that multicultural competencies were essential for school counselors, explaining that “The changing demographics in today's schools has made it imperative that school counselors possess the multicultural knowledge, skills, and awareness necessary to integrate multicultural leadership practices in their daily work with students” (p. 161).

While research in these areas is voluminous and some researchers have looked at relationships between certain combinations of multicultural environment, spiritual growth, and transformational leadership, it seems clear that further research is needed, especially with a focus upon transformational leadership behavior and that of spiritual maturity within a multicultural church environment. Just because positive correlations have been found with transformational leadership and school counselors (McLendon, 2015) or within financial institutions (Kuiper, 2019) does not necessarily mean that a positive relationship exists between transformational leadership and the spiritual growth of Christians who are part of a multicultural congregation. One might theorize that a positive relationship does exist, but research is needed in order to provide evidence for this conclusion. This, then, was the rationale for the current research.

This research has focused on transformational leadership and spiritual maturity to determine if a relationship exists between the independent (transformational leadership) and dependent (spiritual growth) variables within a multicultural church environment.

Profile of the Current Study

Research that focuses on understanding multicultural church leadership and spiritual growth will help to prepare current as well as future leaders to better handle the diverse and interconnected world they live in. This will also help to make an impact on this world for Christ by communicating the Gospel in a way that people can understand while also promoting the spiritual growth of Christians.

This research has examined transformational leadership and the spiritual maturity of the members of multicultural congregations to discover if a relationship exists between the two. The current study utilized a correlational quantitative study method and employed two preexisting instruments. The two instruments are 1) the MLQ (5X-Short) and 2) the FMS, both of which have been utilized in past research and demonstrate validity and reliability.

This researcher sought and found leaders and congregants from among those Churches of Christ that are multicultural in makeup and found within the United States. Once the willing participants had been identified the researcher administered the MLQ questionnaire to the leadership via email link where they completed the questionnaire online. During the same time, this researcher provided links to the participating congregants via an email attachment which the leadership of each congregation forwarded to their membership.

Once all of the participants completed the questionnaire or the deadline for this portion of the study had come, the researcher then collected the data and analyze the findings, and has provided written descriptions of those findings in chapters four and five.

CHAPTER THREE: RESEARCH METHODOLOGY

Chapter Three will present comprehensive information concerning the quantitative research that this researcher has conducted. This section will contain detailed information concerning the purpose for conducting this research, the role that the researcher played, as well as an explanation of how research participants were chosen. Information concerning the preferred research method and design are provided along with a rationale for the chosen method and design. Information concerning the study population and sampling methods are described and there is also provided a discussion of the data collection and analysis techniques that were implemented. Finally, a summary of the data and information are presented in this chapter.

Research Design Synopsis

The Problem

Multicultural leadership as it relates to the local congregation and/or ministry context is an increasingly important and relevant issue for the twenty-first century church. The reason this is relevant is that people from various cultural, social, and ethnic backgrounds are now found in almost every town and city within the United States and local churches are finding themselves becoming more diverse and less homogeneous (Gibb, 2006, p. 3; Kinnamon, 2011, p. 5; Northouse, 2019, locations 16527-16533; Tombing, 2014, p. 97).

Church leaders can no longer assume that their ministry context will remain homogeneous. That being the case, this researcher proposed a research topic that examines leaders working with congregations that are currently multicultural (having at least a 25% diversity). This research has sought to understand if transformational leadership behavior has any impact on or has any relationship to the spiritual maturity of multicultural church members.

This researcher is hopeful that this study will aid churches within the United States by providing helpful information concerning leadership behaviors and the possible impact leadership has on the spiritual growth of a multicultural congregation.

Purpose Statement

The purpose of this quantitative correlational study is to determine if a relationship exists between leaders exemplifying transformational leadership behaviors as assessed by the Multifactor Leadership Questionnaire MLQ (5X-Short) instrument and church members' spiritual growth as assessed by the Faith Maturity Scale (FMS) instrument. This study was conducted by surveying leaders and congregants who make up multicultural congregations from the theological tradition of the Churches of Christ located in the United States.

Research Questions and Hypotheses

Research Questions

RQ1. What is the relationship, if any, between the participating church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and how much the participating congregants' spirituality influences their inclination to serve others as measured by the Faith Maturity Scale (FMS) instrument?

RQ2. What is the relationship, if any, between the participating church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and the participating congregants' perceived closeness to God as measured by the Faith Maturity Scale (FMS) instrument?

RQ3. Is transformational leadership behavior, as measured by the MLQ (5X-Short) instrument, a significant predictor of a multicultural congregations' spiritual growth as measured by the Faith Maturity Scale (FMS) instrument?

Research Hypotheses

H01: There is no statistical correlation between church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and how much the participating congregants' spirituality influences their inclination to serve others as measured by the Faith Maturity Scale (FMS) instrument.

H02: There is no statistical correlation between church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and the participating

congregants' perceived closeness to God as measured by the Faith Maturity Scale (FMS) instrument.

H03: Transformational leadership behavior, as measured by the MLQ (5X-Short) instrument, is not a significant predictor of a multicultural congregations' spiritual growth as measured by the Faith Maturity Scale (FMS) instrument.

Each question was designed to discover if a relationship exists between the independent variable, that of transformational leadership behavior as measured by the MLQ (5X-Short) instrument, and each of the dependent variables measured by the FMS instrument.

Research Design Methodology

The research methodology used was a quantitative correlational study of transformational leadership as assessed by the MLQ (5X-Short) instrument and the spiritual maturity of the members of a multicultural congregation using the FMS as an assessment instrument in order to examine if a relationship exists between the two.

Quantitative research methodology has to do with the collection of numerical data related to such things as trends, attitudes, and opinions (Creswell, 2014, p. 12):

Quantitative researchers tend to seek explanations and predictions that will generalize to other persons and places. The intent is to identify relationships among two or more variables and then, based on the results, to confirm or modify existing theories or practices (Leedy & Ormrod, 2016, p. 80).

This current research utilized a correlational quantitative methodology which is a nonexperimental design that seeks to determine if a linear relationship exists between two or more variables (Cohen et al., 2003, p. 191; Seeram, 2019, p. 176). Cohen et al. (2003) describe the value in conducting correlational research when they state the following:

One approach to a fuller understanding of human behaviour is to begin by teasing out simple relationships between those factors and elements deemed to have some bearing on the phenomena in question. The value of correlational research is that it is able to achieve this end (p. 191).

While literature related to correlational study is limited (Seeram, 2019, p. 176) there have been some who have identified three kinds of correlational studies which are “descriptive or explanatory, predictive, and model testing” (Seeram, 2019, p. 176). Using the Pearson product moment to calculate the linear relationship between two variables, Seeram says, “The Pearson product moment correlational coefficient, r , shows a linear relationship between 2 variables. If variables are continuous, then r can range from -1 to +1” (pp. 177).

The overall purpose of a correlational study has to do with answering questions that are directly related to the variables one is studying:

Correlational techniques are generally intended to answer three questions about two variables or two sets of data. First, ‘Is there a relationship between the two variables (or sets of data)?’ If the answer to this question is ‘yes’, then two other questions follow: ‘What is the direction of the relationship?’ and ‘What is the magnitude?’ (Cohen et al., 2003, p. 193).

The type of data that has been collected utilizing this quantitative descriptive correlational study, was essential for this research topic because it has helped to assess if a relationship exists between transformational leadership behavior and the spiritual growth of multicultural church members.

Since the mission of the local church is to make disciples of all nations (Matthew 28:19-20) and to mature those members (1 Corinthians 3:1–4; Ephesians 11:4-16; Hebrews 5:12–14) attempting to understand the relationship between leadership behavior and the impact it has, if any, on spiritual growth is imperative for the church in the twenty-first century.

Population

The population studied was both church/ministry leaders as well as congregants from multicultural congregations who identify as Churches of Christ and are located within the United States. Leaders, for this study, were defined as those who hold one of the following

titles: minister, evangelist, elder, shepherd, pastor, or preacher; who are responsible for the regular preaching, teaching, and pastoral care of the members, but has not included small group leaders, church office staff, lay leaders, or worship/song leaders. Congregants are defined as members of a multicultural congregation.

For the purposes of this research, a multicultural congregation is being defined as having at least a 25% diversified membership which consists of at least two ethnic, cultural, or racial groups. The rationale for choosing 25% as the minimum level of diversity is twofold. First, the United States Census Bureau has estimated that approximately 76.5% of United States citizens identify as “White alone”, which means that there remains 23.5% of the population that is composed of those that identify as belonging to a different racial group (United States Census Bureau, n.d.). Therefore, a church that consists of at least a 25% diversity in their membership would be slightly more diverse than the United States Census Bureau indicates the U.S. population is. The second reason a 25% diversified membership was chosen had to do with the database being utilized in this research. The *Churches of Christ in The United States* database, which was used by this researcher, uses a 25% diversity to identify congregations that are “significantly integrated racially/ethnically” (The Churches of Christ in The United States, 2015).

Sampling Procedures

The sampling procedure for this research was a non-probability criterion sampling method because this researcher was seeking to study a certain group of church leaders and members who meet a certain set of criteria and not simply seeking to study all church leaders and members from any or even every conceivable theological tradition or demographic (O'Dwyer & Bernauer, 2014, p. 82).

Describing and defining this type of sampling methodology, O'Dwyer and Bernauer state the following:

A purposive sample is made up of elements that possess a particular characteristic or attribute that the researcher is interested in studying... The distinguishing characteristic of purposive sampling is that the individuals or clusters are not systematically selected from the population; instead, they are selected to be in the study because they possess an attribute or characteristic that the researcher is interested in (pp. 83-84).

This researcher conducted a preliminary search for Churches of Christ in the United States to ascertain which congregations met the research criteria. The reason for conducting such preliminary work was to limit the number of congregations and to focus upon only those congregations that met the criteria and eliminate any unnecessary work of sorting through data from congregations that were not multicultural as defined in this study.

This researcher used the electronic database tool called *Churches of Christ In The United States* created and published by 21st Century Christian in order to conduct this preliminary research.

The researcher next attempted to contact the leadership of those congregations matching the research criteria by email and ascertain if that leadership was willing to participate in this research. Those leaders who responded in the affirmative were then sent an email recruitment letter (Appendix B). A link was also provided as part of the leader recruitment email where they were able to complete the MLQ (5X-Short) survey questionnaire (Appendix C). As part of the leader recruitment email, they were also asked to forward an attached "congregant recruitment letter" (Appendix A) to their members to enlist participants for the research that likewise contained a link to the Faith Maturity Scale questionnaire (Appendix D) for the members. The reason for email correspondence was to determine if the leadership of any specific congregation was willing to be involved in the current research and to determine if the membership of said

congregation was willing to participate as well. Without the participation of the leadership and membership, this study would not have been able to be conducted.

No additional communication was necessary between the researcher and either the leaders or the church members. All the participants had everything required to participate in the research. There were, however, some leaders who did contact this researcher by email and/or phone, but this was not a necessity. Those who did contact this researcher did so to either have the study further clarified to them or to let this researcher know that they were not interested in participating.

No personal information was collected that could be used to identify the participants. The survey for both the leadership and for the members was sent out by email with further information regarding the research, their participation, and instructions on how to complete the survey.

The population size of congregants who are members of multicultural Churches of Christ in the United States was determined to be approximately 2,000. To reach a 95% level of confidence, 323 respondents were necessary. A total of 37 leaders from 31 Churches were also involved with this research.

Limitations of Generalization

This research was limited to those congregations which are from the theological tradition of the Churches of Christ selected from within the United States that have a membership that is made up of ethnically, culturally, and/or racially diverse individuals (i.e., having at least a 25% diversified membership). This study is therefore not directly applicable to leaders from other theological traditions, congregations that are not multicultural or are found outside the United States.

Ethical Considerations

Prior to beginning this study, this researcher completed the Collaborative Institutional Training Initiative (CITI) and approval to conduct the proposed research from Liberty University's Institutional Review Board (IRB) ensuring that the current research complies with ethical standards of research.

This researcher utilized personal email communications as well as the online survey software Qualtrics, to form and distribute the research questionnaires. While there is the possibility of personal information being exposed through email correspondence and the potential for cyber theft when utilizing online instruments, there are security measures that are utilized such as passwords and inscription tools that help keep participants' information safe. No research data was collected through personal email correspondence. Email was only used to elicit participants for this study. Once the research was conducted all personal email correspondence was deleted from the researcher's email account and no record was kept of participation.

The data was kept safe by utilizing Qualtrics online survey and data analysis software as well as a separate password-protected hard drive which only this researcher has access to. No personal identifying information was collected, and each participating congregation was assigned a randomly generated number which was used for both leaders and members from each participating church. This was the only thing used to identify one participating congregation from another thus assuring anonymity.

Leedy and Ormrod (2016) make it clear that when conducting research, one must strive to eliminate any bias on the part of the researcher (p. 255). This is certainly something to be aware of and to strive for, but one must acknowledge that the researcher might impede or in some other way affect the research by personal bias or mishandling of the data collected. This researcher does not know of any personal bias in regard to the proposed research topic or the

outcome of the research. To minimize and/or eliminate this possibility, the use of third-party instruments and tools was utilized (i.e., Qualtrics, MLQ (5X-Short), and the Faith Maturity Scale). The use of third-party tools and instruments helped to ensure that the data was free from researcher bias and also add a layer of security to the data collected.

Proposed Instrumentation

Two preexistent instruments were used in this research. The first was the MLQ (5X-Short) and the second was the Faith Maturity Scale (FMS). These types of instruments helped measure both transformational leadership behavior and the spiritual growth of congregants. The MLQ (5X-Short) helped measure one's perceived leadership behavior regarding specifically transformational leadership. It must also be clearly understood:

“The MLQ is not designed to encourage the labeling of a leader as Transformational or Transactional. Rather, it is more appropriate to identify a leader or group of leaders as (for example) 'more transformational than the norm' or 'less transformational than the norm'” (Bass & Avolio, 2004, p. 109).

There are two different types of Multifactor Leadership Questionnaires that have different uses, MLQ (5X-Short) & MLQ (5X-Long). The MLQ (5X-Short) consists of forty-five survey questions and is designed for conducting survey research, whereas the MLQ (5X-Long) is used for teaching and/or training purposes. The MLQ (5X-Short) was the proposed instrument for this research and was used to ascertain the transformational leadership behaviors of those church leaders from multicultural congregations.

The MLQ (5X-Short) is designed to measure the leader's perception of the rate of use of leadership behaviors. The MLQ (5X-Short) questionnaire utilizes a 5-point Likert scale providing participants with the following possible responses: 0 = not at all; 1 = once in a while; 2 = sometimes; 3 = fairly often; and 4 = frequently, if not always. The range of values for each question is 0 to 4. The MLQ (5X-Short) was used to ascertain each church leader's leadership

behavior. Church leaders were then classified either into transformational or transactional, based on the results of the questionnaire. A total of 20 questions from five categories each category containing four questions made up the “5I’s” of transformational leadership behavior as designated by the MLQ instrument. Two subsections of the MLQ were utilized to assess if leaders exemplified transactional leadership behaviors. The first is labeled Contingent Reward (CR) and is composed of four questions. The second is Management By Exception (Active) (MBE-A) and is composed of four questions. The highest mean score taken from the 5I’s, and the totals from CR and MBE-A were used to identify the dominant leadership behavior.

The Faith Maturity Scale is scored using a 7-point Likert scale and consists of thirty-eight questions where participants can select one appropriate answer from the following possible replies: 1 = never true; 2 = rarely true; 3 = true once in a while; 4 = sometimes true; 5 = often true; 6 = almost always true; and 7 = always true (Benson et al., 1993, p. 12).

Combining the data collected from the MLQ (5X-Short) with the data collected from the Faith Maturity Scale (FMS) worked together to provide a more complete understanding of whether or not transformational leadership behavior has a relationship to the spiritual growth of congregants.

This researcher has chosen to utilize an online survey tool called Qualtrics in order to deliver the MLQ (5X-Short) and Faith Maturity Scale instruments. The use of surveys within the realm of quantitative research is viewed as a suitable and valuable method for measuring and statistically analyzing an individual’s opinion and beliefs (Newton & Rudestam, 2013).

Validity and Reliability of the MLQ and FMS

Reliability is essential when conducting research and utilizing an instrument. Instruments need to be consistently reliable yielding the same results when tests are repeated (Creswell, 2014; Leedy & Ormrod, 2016; Roberts, 2010). Both reliability and validity will be important in

order to demonstrate that the instrument can measure those things it is meant to measure and to do it consistently and accurately (Lakshmi & Mohideen, 2013; Zohrabi, 2013).

The MLQ has been tested and shown to be reliably by a number of researchers and studies. Tejada et al. (2001) conducted a study where they examined 1,467 employees from a health care provider and found the internal consistency was sustained throughout all samples and had a range of .69 to .94 (pp. 31-52). Edge (2013) states the following in regard to reliability:

Bass and Avolio used Confirmatory Factor Analysis (CFA) on the global database of MLQ (5X-) results. Four measures were performed on the samples of MLQ (5X--Short) Leaders Forms and revealed the following results: Goodness of Fit Index (GFI) = 0.93, Adjusted Goodness of Fit Index (AGFI) = 0.91, Comparative Fit Index (CFI) = 0.89, and Root Mean Squared Error of Approximation (RMSEA) = 0.05. The construct validity of the MLQ (5X-) extends across rater levels and regions (p. 79).

Researchers must make sure that they test the validity of their proposed instruments in order to maintain a high probability that their research is valid and valuable (Creswell, 2014; Leedy & Ormrod, 2016; Roberts, 2010).

The validity of the instrument has been assessed and found to be consistent. For example, Edge (2013), referring to Antonankis, Avolio, and Sivasubramaniam (2003) states:

the construct validity and predictive validity of the MLQ and concluded that the instrument adequately measures the Full Range of Leadership Model. Goodness-of-fit for the MLQ nine-factor leadership measurement was consistent across all data sets, rater data sets, normal business conditions, normal academic conditions, high risk conditions, high bureaucratic conditions, majority male leaders, majority female leaders, low-level leaders, and mid-level leaders (p. 80).

With regard to the Faith Maturity Scale, the reliability has been noted in the work conducted by Benson et al. (1993) and mentioned by other researchers such as Edge (2013). In fact, Edge, states the following:

Reliability (Chronbach's coefficient alpha) for the FMS is maintained across age, gender, denomination, and participant categories. Reliabilities for females across ages (20 years old to 69+ years old) ranged from .84 to .89. The Faith Maturity Index reliability is .88 for adults, .84 for pastors, and .89 for Christian education directors. Finally, reliability among denominations (Christian Church, Disciples of Christ, Evangelical Lutheran,

Presbyterian [U.S.A.], United Methodist Church, and the United Church of Christ) ranged from .87 to .89 (p. 83).

Both face validity, as well as construct validity, have been noted by researchers providing evidence for this instrument's overall ability to measure the spiritual maturity of those taking the questionnaire (Edge, 2013, p. 84). Benson et al. (1993) assert that the Faith Maturity Scale is suitable for other denominations that were not part of the original participating traditions that developed the FMS because FMS has been utilized by various other theological traditions (p. 12-3).

Research Procedures

Prior to beginning this research, approval was received from Liberty University's Institutional Review Board (IRB). After approval was received from the IRB the next step was to conduct a preliminary search for multicultural Churches of Christ in the United States to determine which congregations were to be approached by email to participate in this research based on sampling criteria noted above. Once this had been accomplished the researcher then needed to send out email letters to the leaders of those congregations which met the research criteria in order to determine if they were willing to participate.

Once this researcher received affirmative responses, he then followed up with another email providing further information as to the nature of the research, the leader(s) participation, and the congregations' participation. Included in this second email was information describing anonymity and the right of participants to leave the study at any time. They were also provided an email attachment (Appendix A) to forward to their congregants that contained a link to an electronic consent form (Appendix E) and the online survey (Appendix D) so that willing participants were able to begin the survey process.

Those leaders who agreed to participate were provided a link to an electronic consent form (Appendix E) and the online survey where they were able to complete the MLQ (5X-Short) questionnaire (Appendix C). Those participants who volunteer to be part of this research were provided information concerning the proposed research, a confidentiality letter, instructions for taking the online survey, and their right to leave the study at any time prior to taking the survey.

After the survey had ended the next phase was to collect the data and analyze it using Qualtrics, Microsoft Excel analysis tools, and Social Science Statistics calculators found at <https://www.socscistatistics.com/>. These tools were helpful in their automation of some complex issues related to data analysis.

Data Analysis and Statistical Procedures

Once the data collection period ended the data collected was analyzed using Qualtrics, Microsoft Excel, Social Science Statistics calculators, and Pearson's r . The following steps were used to analyze the data:

1. The initial step was to report the number of participants who were contacted and invited to be part of the study and to report how many completed the surveys as well as how many did not.
2. The next step was to analyze the results in order to determine the number of leaders who were identified as exhibiting transformational leadership behavior.
3. The next step was to analyze the collected data from the congregants who participated in the research and analyze their score as to the eight areas measured by the Faith Maturity Scale which uses a 7-point Likert scale of measure.
4. The next step in the process was to determine if a relationship exists between leaders exemplifying transformational leadership behaviors and congregants' spiritual maturity using the Pearson product-moment correlation which is

calculated by taking the ratio of the sample of the two variables to the product of the two standard deviations. This method measures linear correlation between two variables and has a value between +1 and -1, where 1 is total positive linear correlation, 0 is no linear correlation, and -1 is total negative linear correlation (Chee, 2015, p. 2). Correlation coefficient 'r' is calculated through the following

formula:
$$r = \frac{n \sum xy - \sum x \sum y}{\sqrt{(n \sum x^2 - (\sum x)^2)(n \sum y^2 - (\sum y)^2)}}$$

5. After the data was analyzed the next phase was to present the research findings in such a way so as to answer the research questions.
6. Finally, the possible practical implications are discussed as it relates to current leaders serving within multicultural congregations and what future research might take place based upon the findings.

Chapter Summary

This section has discussed the proposed research study on multicultural leadership and the spiritual growth of congregants from a correlational quantitative approach. The overall purpose of this quantitative research was to understand if transformational leadership behavior is related to the spiritual growth of a multicultural church member by collecting quantitative data from two existing instruments. This chapter has addressed issues relating to the role of the researcher in conducting the research, the methodology to be utilized (i.e., quantitative correlational), participant sampling and selection, the setting in which the research was to take place, along with other important and key issues relating to the research.

It is believed that this research will provide valuable data concerning twenty-first century church leadership and the spiritual growth of congregants as it relates to multicultural churches.

CHAPTER FOUR: ANALYSIS OF FINDINGS

Overview

The purpose of this research was to determine if a relationship exists between transformational leadership behaviors and the spiritual maturity of members from multicultural Churches of Christ in the United States. This chapter provides the data, analysis, and results of this research.

Research Questions

RQ1. What is the relationship, if any, between the participating church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and how much the participating congregants' spirituality influences their inclination to serve others as measured by the Faith Maturity Scale (FMS) instrument?

RQ2. What is the relationship, if any, between the participating church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and the participating congregants' perceived closeness to God as measured by the Faith Maturity Scale (FMS) instrument?

RQ3. Is transformational leadership behavior, as measured by the MLQ (5X-Short) instrument, a significant predictor of a multicultural congregations' spiritual growth as measured by the Faith Maturity Scale (FMS) instrument?

Research Hypotheses

H01: There is no statistical correlation between church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and how much the participating congregants' spirituality influences their inclination to serve others as measured by the Faith Maturity Scale (FMS) instrument.

H02: There is no statistical correlation between church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and the participating congregants' perceived closeness to God as measured by the Faith Maturity Scale (FMS) instrument.

H03: Transformational leadership behavior, as measured by the MLQ (5X-Short) instrument, is not a significant predictor of a multicultural congregations' spiritual growth as measured by the Faith Maturity Scale (FMS) instrument.

Compilation Protocol and Measures

The method of statistical analysis chosen for this research was Pearson's r which is not only suitable for determining if a linear relationship exists between two variables having continuous data and has a value between $+1$ and -1 , where 1 is total positive linear correlation, 0 is no linear correlation, and -1 is total negative linear correlation (Chee, 2015, p. 2) but also because it is one of the most widely utilized and well-known methods of conducting correlational analysis (Leedy & Ormrod, 2016).

Data Collection Process

The data collection phase of this research began in August 2020 and ended in October 2020. Three tools were utilized in this study. The first was the *Churches of Christ in The United States 2020* electronic database. This provided the pool from which potential participating churches were drawn from. The second was the MLQ (5X-Short) instrument which was developed in order to measure one's perceived transformational leadership behavior (Bass & Avolio, 2004). The third was the *Faith Maturity Scale* (FMS) which measures one's perceived faith as it relates to their closeness to God and how their faith leads them to act in the world (Benson et al., 1993). The two surveys were administered online using Qualtrics and distributed through email.

The first step in the research process was to compile a list of Churches of Christ that fit the research criteria. This was done by using the search function within the *Churches of Christ in the United States 2020* electronic database which allowed for searching and sorting of only those churches which were designated as racially and/or ethnically diverse. Because this study was to be conducted electronically online and distributed through email, only those churches which had contact emails were selected as potential candidates for participation.

This initial step found a total of 180 congregations that were labeled as multicultural and had contact emails listed. The next step was to make initial contact with the 180 churches to determine if these churches were still in existence and interested in receiving information concerning this research. After emailing all 180 congregations there were 25 undeliverable emails. There may have been several reasons for this. For example, some of the email addresses may have changed, and the database was not informed and/or updated to reflect these changes. It may also have been that the church was no longer in existence and functioning as a church.

Beyond the 25 returned undeliverable emails there were also a number of leaders from various congregations who replied stating that they did not want to participate in or receive further information concerning this research. While some leaders gave no reason for their refusal to participate the majority gave two primary reasons. The first reason given was worries concerning the COVID-19 virus pandemic. The second major reason for congregations choosing not to be involved had to do with racial tensions. This research was being conducted during a time in the United States where the country was struggling in various ways from political, economic (Bauer et al., 2020), and health issues due to the COVID-19 virus pandemic (Center for Disease Control and Prevention, 2020). Furthermore, not only was there a viral outbreak which was causing, according to the leaders who declined to participate, stress upon Church members, but there had been a series of incidents in the United States which caused social unrest and had racial components (Dezenski, 2020). Due to this distressing situation leaders were unwilling to be involved with research that simply utilized language such as “multicultural, racially diverse, or ethnically diverse”, which were key words in this researcher’s study.

This researcher, additionally, was unable to confirm that a significant number of the potential Churches were still in existence and currently multicultural in their membership. Several email responses and phone calls from leaders of congregations indicated that their

congregation had either been mislabeled as multicultural in the database that was being used or that they no longer had an ethnically/racially diverse membership. These findings drastically reduced the initial estimated population size from 180 churches with an unknown membership to 40 churches. Out of those forty churches, thirty-six stated their willingness to participate. This set the total approximate population of congregants to 2,000.

After sending out the initial contact and recruitment emails starting the week of August 10, 2020, and waiting for four-weeks a reminder email was sent out on September 7, 2020, to all those congregations which initially stated their willingness to participate. This email was the same recruitment email sent out the first time with the only difference being in the email subject heading, which stated, “A friendly Reminder” (Appendix B). What resulted from this follow-up email was a few more leaders contacting this researcher and informing him that they were no longer interested in being part of this research. Those who gave a reason for opting out mentioned the global pandemic and racial tensions, the same reasons which others had given for not being willing to participate in the first place. The results were that thirty-one churches participated in this research consisting of a total approximate membership of 2,000. The surveys were closed on October 9, 2020, giving a total of eight weeks and four days for the collection of surveys.

With a population of 2,000 the sample size of members needed was determined to be 323. A total of 341 member surveys were completed providing a 95% level of confidence with a 4.83% margin of error. The sample size, as well as the margin of error, were calculated using an online program called *Sample Size Calculator* from Calculator.net (<https://www.calculator.net/sample-size-calculator.html>).

In addition to the 341 members who participated there was also a total of 37 leaders who completed the MLQ survey. Of the 31 churches that participated, four had two leaders complete

surveys. The result was to combine the scores from those churches which had two leaders complete the survey and analyze them for the average. This average was then used in the correlation analysis. There were also two leaders from two different congregations who completed the MLQ survey but none of the members from those two congregations completed the FMS survey. The result was that those two MLQ surveys were not added to the data because there were no member surveys to correlate. In the end, there were a total of 31 congregations who participated in this research consisting of 341 members and 35 leaders.

Demographic and Sample Data

The requirements for one to participate in the FMS survey were that participants had to be 18 years of age or older and be members of a multicultural Church of Christ in the United States. The requirements for one to participate in the MLQ survey was the participant had to be 18 years of age or older and be a leader (i.e., holding the title of minister, preacher, evangelist, pastor, shepherd, or elder) in a multicultural Church of Christ in the United States.

The sampling procedure for the research was non-probability criterion sampling method because this researcher was seeking to study a specific group of church leaders and members who meet a certain set of criteria and not simply seeking to study all church leaders and members from any or even every conceivable theological tradition or demographic (O'Dwyer & Bernauer, 2014, pp. 82-84).

Data Analysis and Findings

Before analysis of the data was conducted each participating congregation was assigned a randomly generated number. This aided in the sorting process and aligning members' responses with leadership responses. This also added another layer of anonymity to those who participated. Once this was accomplished the analysis of the data was conducted.

MLQ (5X-Short)

The independent variable for this research was transformational leadership behavior. The participating leaders' level of perceived transformational behavior was assessed by the MLQ (5X-Short) which is designed to measure the leader's perception of the rate of use of leadership behaviors. The MLQ (5X-Short) questionnaire utilizes a 5-point Likert scale providing participants with the following possible responses: 0 = not at all; 1 = once in a while; 2 = sometimes; 3 = fairly often; and 4 = frequently, if not always. The range of values for each question is 0 to 4. The research only analyzed questions that pertained to transformational behaviors and transactional behaviors. The questions which correspond to transformational leadership behaviors are identified as the "5I's" and assess one's level of transformational leadership. The higher the score the more transformational one is determined to be in their behaviors and the lower their score the less transformational one is determined to be.

A total of 20 questions from five categories each category containing four questions made up the "5I's" of transformational leadership behavior as designated by the MLQ instrument. Scores were calculated by taking the total from 0-4 for each category and dividing that number by 4. After the totals for each of the five categories were found the next step was to add the totals up. The higher one's score, the more transformational one is in their behaviors and the lower the score the less transformational one is in terms of their perceived behaviors.

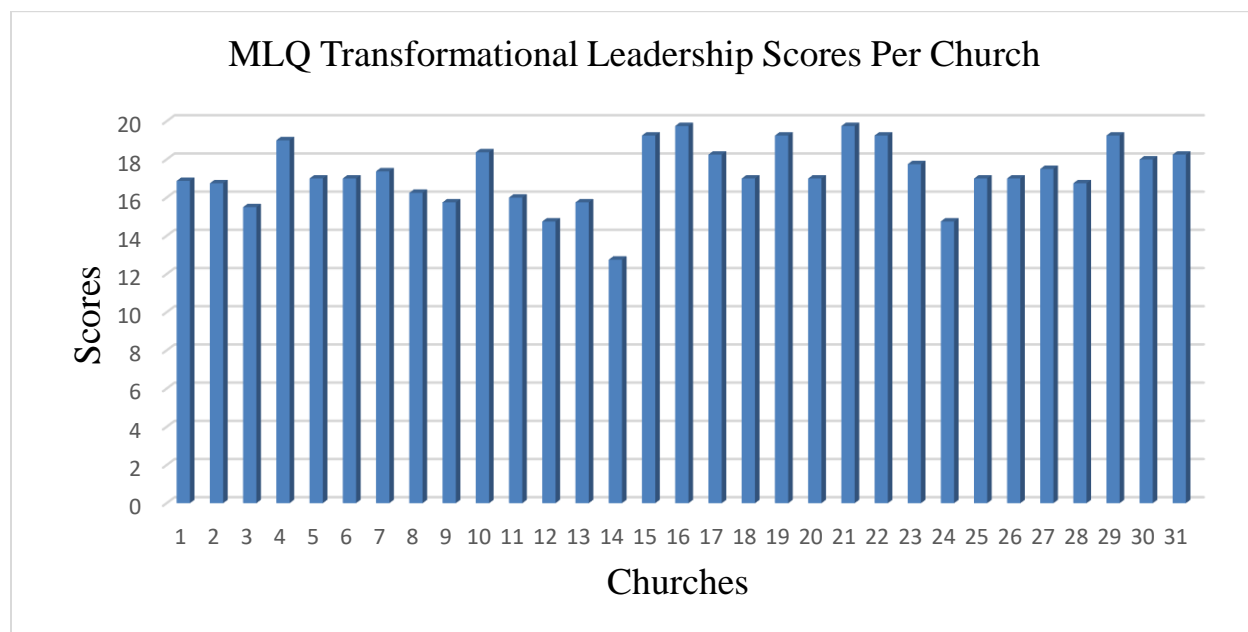
Figure 1 visualizes the data related to each leader's transformational behavior score.

Figure 1



A total possible score for the MLQ transformational leadership behaviors portion is 20 with 0 being the lowest and 10 the middle. All the participants scored higher than the middle with most of the participants scoring in the high end.

In figure 2 the scores for the four churches that had two leaders complete the survey have been combined and averaged in order to determine the mean which was then used as the independent variable. Table 2 visualizes that data.

Figure 2

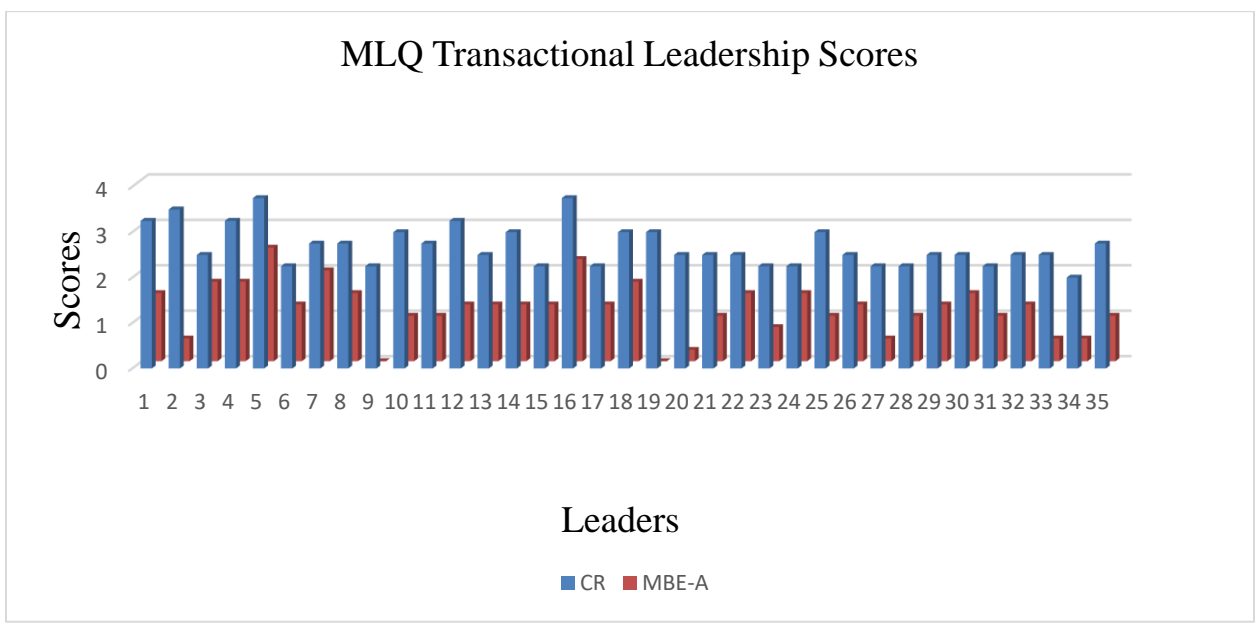
The total possible score for the MLQ transformational leadership behavior portion of the survey is 20, the lowest is 0, and the middle is 10. Every participant scored above the middle with the average being 17.15.

Two other portions of the MLQ were analyzed, CR and MBE-A which are both markers of transactional leadership behaviors. Scores were calculated by taking the total from 0-4 for each category and dividing that number by 4. After the totals for each of these two categories were found the next step was to add the totals up. The higher the score the more transactional one is in their behaviors and the lower the score the less transactional.

Two of the leaders who participated in this research scored high on both the transactional and the transformational leadership behavior scale. All the other participants had scores that were lower than the baseline scores for transactional leadership and thus would not be categorized as transactional. The average for the MLQ subscale CR was 2.68 and the average subscale MBE-A being 1.16.

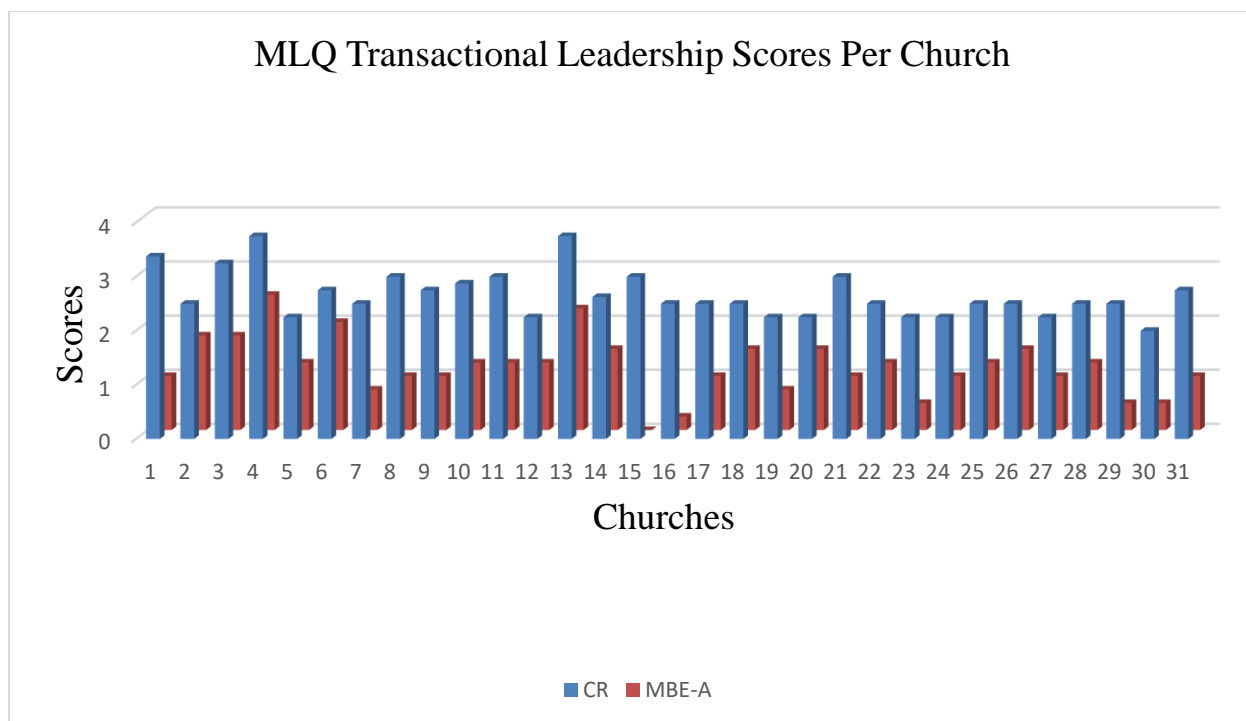
Figure 3 visualizes the data from each leader's transactional leadership behavior scores.

Figure 3



For the MLQ transactional subscale CR, the highest possible score is 4 with 0 being the lowest and 2 being the middle. For the MLQ transactional subscale MBE-A, the highest possible score is 4 with 0 being the lowest and 2 being the middle.

Figure 4 visualizes each church leadership’s average total scores in the area of transactional leadership behaviors. All except four churches had only one leader complete the MLQ survey meaning that four churches had two leaders each complete the survey and those leaders’ scores were combined and averaged to determine the mean. The rest of the churches simply utilized the single leader’s total transactional leadership behavior score.

Figure 4

In the end, it was clear that all the leaders who participated showed high levels of transformational leadership behaviors and thus were all categorized as such. Therefore, the scores from each churches' transformational leadership behavior portion of the MLQ were used to compare against the membership's overall FMS scores to assess what, if any relationship exists between transformational leadership behaviors and spiritual maturity. If a church had more than one leader participate (four churches had two leaders complete the MLQ survey) the total scores were analyzed for the mean and that score was used to determine if a correlation exists between leadership behavior and members' spiritual maturity.

Faith Maturity Scale (FMS)

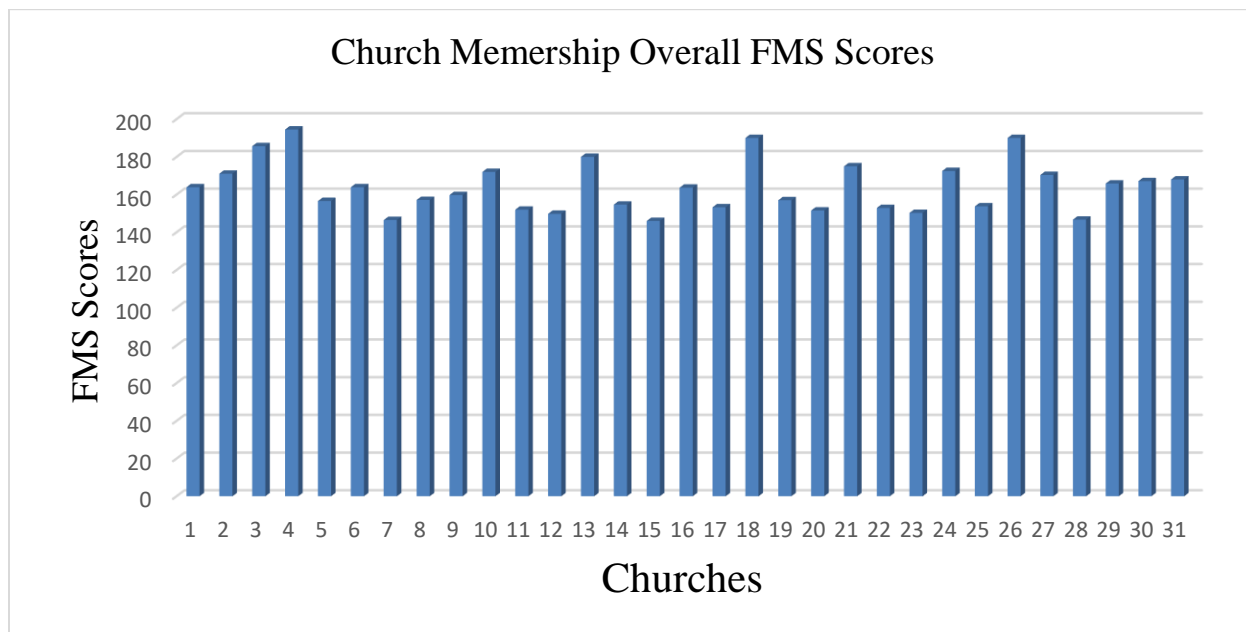
The dependent variable utilized in this research was the Faith Maturity Scale (FMS) which is a 38-question survey that measures one's spiritual maturity as it relates to two areas, 1) a person's faith as it relates to their perceived closeness to God (Vertical Faith) and 2) how one's

faith prompts them to live and interact with those around them (Horizontal Faith) (Benson et al., 1993). The Faith Maturity Scale is scored using a 7-point Likert scale and consists of thirty-eight questions where participants can select one appropriate answer from the following possible replies: 1 = never true; 2 = rarely true; 3 = true once in a while; 4 = sometimes true; 5 = often true; 6 = almost always true; and 7 = always true (Benson et al., 1993, p. 12).

For this research, scoring was done by taking the answers 1 = never true and assigning a point value of 0; 2 = rarely true, was assigned a value of 1; 3 = true once in a while, was assigned a point value of 2; 4 = sometimes true, was given a point value of 3; 5 = often true, was given a point value of 4; 6 = almost always true, was given a point value of 5; and 7 = always true, was given a point value of 6. A score of 0 being the lowest possible score and 228 being the highest possible score with the mean being 114.

Scoring members' FMS surveys consisted of adding up the points for each question to find the total. There are four exceptions to this general scoring process. Questions 5, 10, 25, and 26 were reverse scored meaning that 7=always true was given a point value of 0 and so on with 1=never true, having a point value of 6.

The totals from each congregation were then analyzed to determine the mean. This score was then used to calculate if any correlation existed between the membership's faith maturity and how transformational each churches' leadership is in their behaviors. Below is a chart with the results.

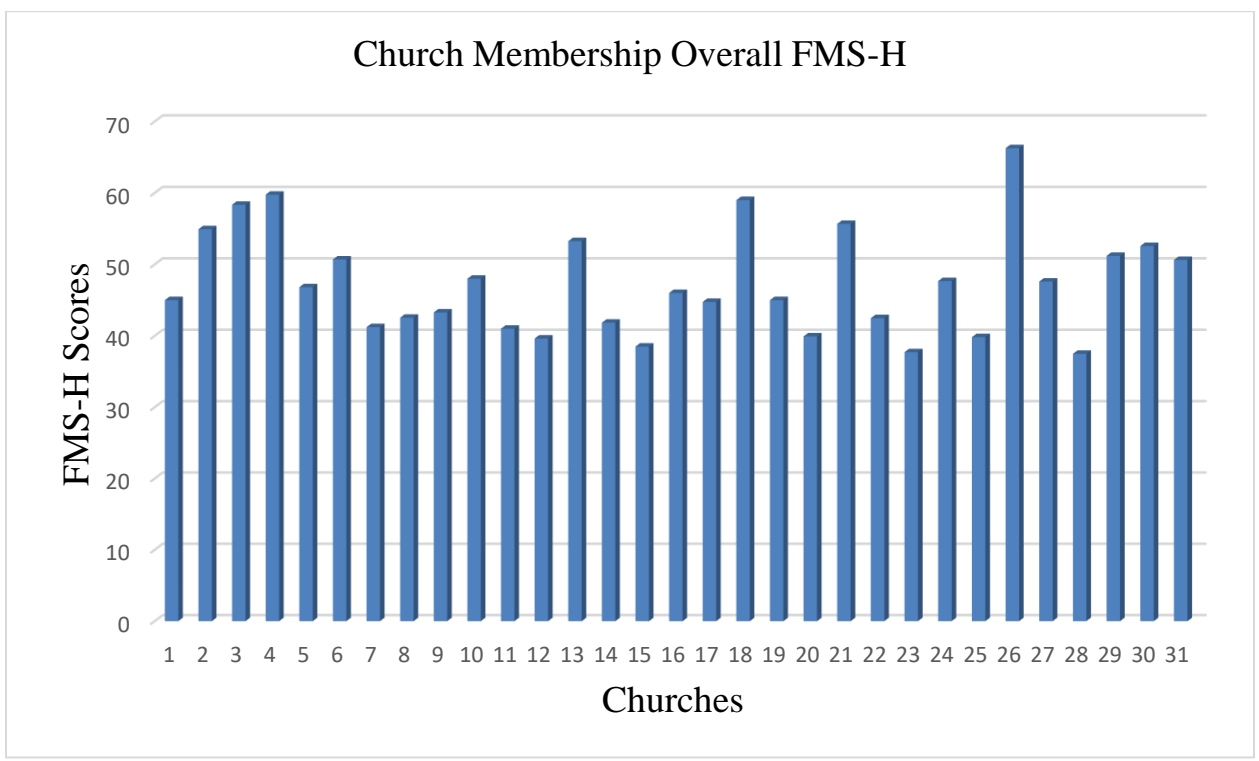
Figure 5

Two other analyses were conducted as well. The FMS is designed to measure one's perceived vertical faith and horizontal faith. The horizontal faith measurement has to do with how one's faith prompts them to act with the world around them and other people. The vertical aspect measures one's perceived closeness to God.

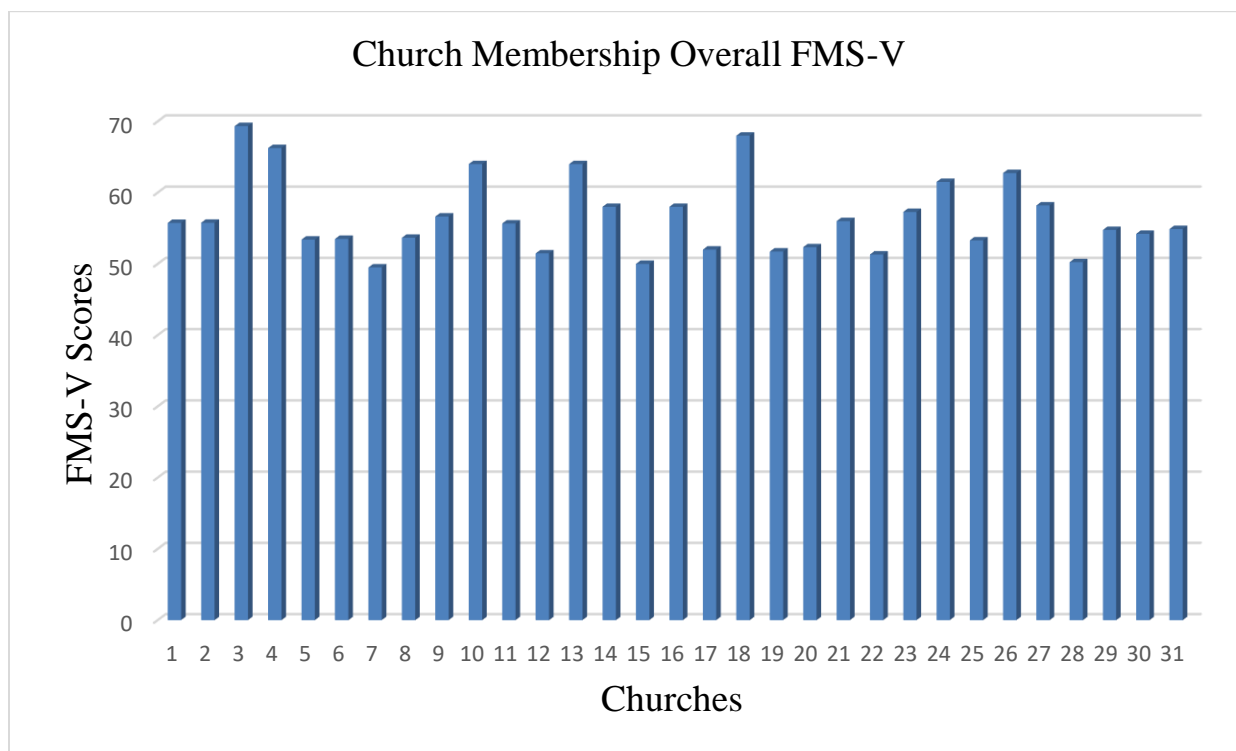
In order to analyze the data, each FMS survey from each participating church was scored individually and then averaged to find the mean for each congregation. This total mean score was then used as the dependent variable. This process was followed for the FMS-H scores, FMS-V scores, and the total FMS scores.

Regarding the FMS-H data, the highest score recorded was 66.25, the lowest was 37.48, the mean was 47.37, and the median was 46. Below is a chart showing each churches' average score in the area of Horizontal Faith.

Figure 6



Concerning the FMS-V data the highest score recorded was 69.33, the lowest was 49.5, and the mean was 56.56. Below is a chart showing each churches' average score in the area of Vertical Faith.

Figure 7

Correlational Analysis

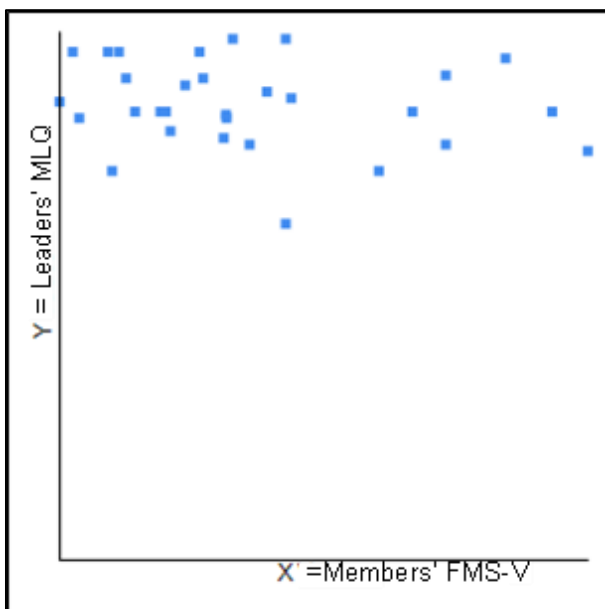
For this study, Pearson's r was chosen to determine if any relationship existed between spiritual maturity and transformational leadership within Churches of Christ in the United States. The reason Pearson's r was chosen was that this method is the most widely utilized correlational method (Leedy & Ormrod, 2016). Pearson's r looks for linear relationships between two variables to determine if a relationship exists. The correlation coefficient is between -1, a strong negative correlation, and +1, a strong positive correlation (Leedy & Ormrod, 2016). The correlational analysis was conducted utilizing Pearson's r and examining the dependent variable (MLQ) and the independent variables (FMS-T, FMS-H, and FMS-V) to answer RQs 1-3.

Research Question One

RQ1. What is the relationship, if any, between the participating church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and how much the participating congregants' spirituality influences their inclination to serve others as measured by the Faith Maturity Scale (FMS) instrument? The results obtained from Pearson's r correlation suggests that there is no statistically significant relationship between leaders categorized as transformational and church members' perceived closeness to God as measured by the FMS-V subscale.

The first analysis conducted was with the MLQ survey scores and the members' FMS-V (vertical faith scores) to determine what, if any, relationship exists. The results of this analysis showed no statistically significant correlation exists. The results are as follows: X Values = Members' FMS-V mean scores ($\Sigma = 1753.45$, Mean = 56.563, $\Sigma(X - M_x)^2 = SS_x = 869.262$). Y Values = Leaders' MLQ mean scores ($\Sigma = 534.875$, Mean = 17.254, $\Sigma(Y - M_y)^2 = SS_y = 79.609$). X and Y Combined ($N = 31$, $\Sigma(X - M_x)(Y - M_y) = -50.296$). R Calculation ($r = \frac{\Sigma((X - M_y)(Y - M_x))}{\sqrt{((SS_x)(SS_y))}}$, $r = -50.296 / \sqrt{((869.262)(79.609))} = -0.1912$). Meta Numerics (cross-check) $r = -0.1912$. The value of R is -0.1912.

Although technically there is a negative correlation, the relationship between the two variables is only weak (nb. the nearer the value is to zero, the weaker the relationship) which means that there is no statistically significant relationship (The value of R^2 , the coefficient of determination, was 0.0366.). Below is a scatter plot chart showing the result.

Figure 8**Research Question Two**

RQ2. What is the relationship, if any, between the participating church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and the participating congregants' perceived closeness to God as measured by the Faith Maturity Scale (FMS) instrument? The results of Pearson's r correlation suggests that there is no statistically significant relationship between leaders categorized as transformational and church members' love for neighbor as measured by the FMS-H subscale.

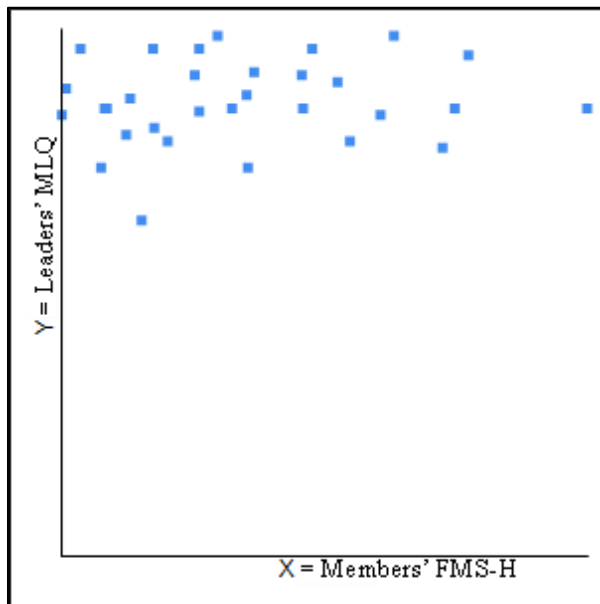
Next, the scores from MLQ surveys were correlated against those of the members' FMS-H (horizontal faith scores) to determine what, if any, relationship exists. The results of this analysis showed no statistically significant correlation exists. The results are as follows: X Values = Members' FMS-H mean scores ($\sum = 1468.46$, Mean = 47.37, $\sum(X - M_x)^2 = SS_x = 1624.706$). Y Values = Leaders' mean scores ($\sum = 534.875$, Mean = 17.254, $\sum(Y - M_y)^2 = SS_y = 79.609$). X and Y Combined ($N = 31$, $\sum(X - M_x)(Y - M_y) = 45.959$). R Calculation ($r = \frac{\sum((X - M_x)(Y - M_y))}{\sqrt{SS_x \cdot SS_y}}$)

$My(Y - Mx) / \sqrt{((SSx)(SSy))}$, $r = 45.959 / \sqrt{((1624.706)(79.609))} = 0.1278$). Meta Numerics (cross-check) $r = 0.1278$.

Although technically a positive correlation was detected, the relationship between the two variables is weak (nb. the nearer the value is to zero, the weaker the relationship) meaning that there is no statistically significant correlation (The value of R², the coefficient was 0.0163).

Below is a scatter plot chart showing the result.

Figure 9



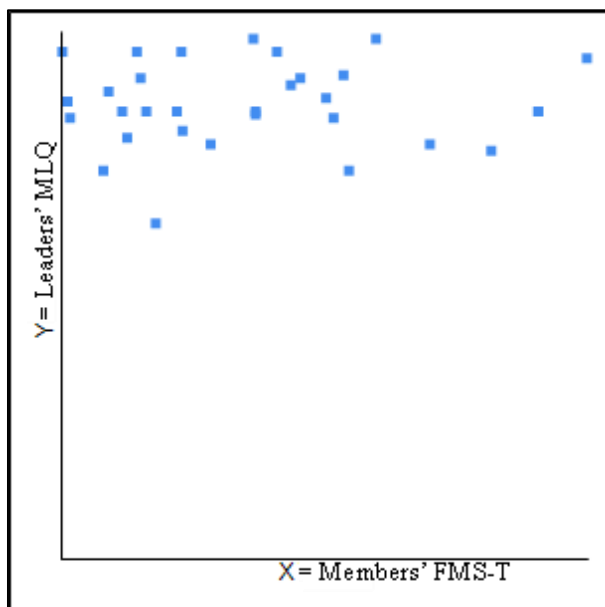
Research Question Three

RQ3. Is transformational leadership behavior, as measured by the MLQ (5X-Short) instrument, a significant predictor of a multicultural congregations' spiritual growth as measured by the Faith Maturity Scale (FMS) instrument? The results of Pearson's r correlation suggests that there is no statistically significant relationship between leaders categorized as transformational and church members' spiritual maturity as measured by the FMS instrument.

Finally, the total mean scores from the members' FMS were compared and analyzed against the leaderships' MLQ scores to determine if a relationship exists. The results of this analysis showed no statistically significant correlation exists. The results are as follows: X Values = Members' total FMS mean scores ($\Sigma = 5081.392$, Mean = 163.916, $\Sigma(X - M_x)^2 = SS_x = 5603.983$). Y Values = Leaders' MLQ mean scores ($\Sigma = 534.875$, Mean = 17.254, $\Sigma(Y - M_y)^2 = SS_y = 79.609$). X and Y Combined ($N = 31$, $\Sigma(X - M_x)(Y - M_y) = 31.178$). R Calculation ($r = \Sigma((X - M_x)(Y - M_y)) / \sqrt{((SS_x)(SS_y))}$, $r = 31.178 / \sqrt{((5603.983)(79.609))} = 0.0467$). Meta Numerics (cross-check) $r = 0.0467$. The value of R is 0.0467.

Although technically there is a positive correlation, the relationship between the two variables is weak (nb. the nearer the value is to zero, the weaker the relationship) which means that there is no statistically significant relationship (The value of R^2 , the coefficient of determination, was 0.0022). Below is a scatter plot chart showing the result.

Figure 10



Null Hypothesis Analysis

The Null Hypothesis analysis between the results of the leaders categorized as transformational according to the MLQ (5X-Short) and members' spiritual maturity as measured by the FMS surveys was as follows.

H01: There is no statistical correlation between church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and how much the participating congregants' spirituality influences their inclination to serve others as measured by the Faith Maturity Scale (FMS) instrument. The results of Pearson's r correlation suggest that there is no statistically significant relationship between leaders categorized as transformational and church members' love for neighbor as measured by the FMS-H subscale. The null hypothesis that there is no relationship between leaders categorized as transformational and member's horizontal faith is accepted.

H02: There is no statistical correlation between church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and the participating congregants' perceived closeness to God as measured by the Faith Maturity Scale (FMS) instrument. The results of Pearson's r correlation suggest that there is no statistically significant relationship between leaders categorized as transformational and church members' perceived closeness to God as measured by the FMS-V subscale. The null hypothesis that there is no relationship between leaders categorized as transformational and member's vertical faith is accepted.

H03: Transformational leadership behavior, as measured by the MLQ (5X-Short) instrument, is not a significant predictor of a multicultural congregations' spiritual growth as measured by the Faith Maturity Scale (FMS) instrument. The results of Pearson's r correlation suggest that there is no statistically significant relationship between leaders categorized as

transformational and church members' spiritual maturity as measured by the FMS instrument.

The null hypothesis that there is no relationship between leaders categorized as transformational and member's spiritual maturity as measured by the FMS instrument is accepted.

In the final analysis, there was no statistically significant correlation between a leader's level of transformational behavior and members' spiritual maturity.

Evaluation of the Research Design

This study used a nonexperimental quantitative correlational design, which seeks to determine if a linear relationship exists between two or more variables (Cohen et al., 2003, p. 191; Seeram, 2019, p. 176). The quantitative data collected for this study was concerning church leaders identified as transformational in their behaviors and congregant's spiritual maturity with the primary independent variable being transformational leadership behaviors and the dependent variable being spiritual maturity.

The independent variable for this research was transformational leadership behavior. Qualtrics was used to house the survey and collect the response with email being the method of distribution. The participating leaders' level of perceived transformational behavior was assessed by the MLQ (5X-Short) which is designed to measure the leader's perception of the rate of use of leadership behaviors. The MLQ (5X-Short) questionnaire utilizes a 5-point Likert scale (Bass & Avolio, 1995).

The dependent variable utilized in this research was the Faith Maturity Scale (FMS) which is a 38-question survey that measures one's spiritual maturity (Benson et al., 1993). Qualtrics was used to house the survey and collect the response with email being the method of distribution.

The MLQ and the FMS instruments are both highly regarded, were easy to administer, and supplied comprehensive data. That being the case there are drawbacks to using these types of

surveys. Self-perception is subjective and may not provide accurate results therefore these instruments with the resulting data have limited usefulness. Participants who fill out self-assessment surveys may be inclined to rate themselves higher than they are (Valdes, 2009). It should also be noted that even though both the MLQ and the FMS are highly regarded instruments, having been tested for validity and reliability, it may be helpful for them to be reevaluated within the cultural context outlined in this research, that is in a multicultural Church of Christ environment to assure fidelity within this population.

The population from this study were leaders and members from multicultural Churches of Christ in the United States with a total of 31 churches participating consisting of 341 members and 35 leaders.

The method of statistical analysis chosen for this research was Pearson's r which is suitable for determining if a linear relationship exists between two variables having continuous data and has a value between $+1$ and -1 , where 1 is total positive linear correlation, 0 is no linear correlation, and -1 is total negative linear correlation (Chee, 2015, p. 2; Leedy & Ormrod, 2016).

Chapter Summary

Chapter four presents the data, analysis, and results of this correlational research. Although initial assumptions were that a positive correlation would be found between the independent and dependent variables, no such correlation was discovered. It was however found that all the participating leaders scored high on transformational leadership behaviors and only two out of the thirty-five surveyed scored high in both transformational as well as transactional leadership behaviors.

While this research method did uncover some interesting findings, it may not have been the most effective method to use for discovering the correlation between leadership behaviors

and the spiritual maturity of members. Perhaps a qualitative case study of one or a few multicultural Churches of Christ in the United States would provide more insight into this important subject.

CHAPTER FIVE: CONCLUSIONS

Overview

Chapter four discussed the data, analysis, and results of this correlational study and the possible relationship between transformational leadership behavior and the spiritual growth of members of multicultural Churches of Christ in the United States. Chapter five will present the conclusions, implications, and the application of these results. This chapter begins with a review of the research purpose, questions, and the research conclusion. Implications of this research will then be discussed in light of the literature review as found in Chapter 2. This will be followed by the applications of these findings for multicultural church leaders. Finally, limitations will be discussed followed by recommendations for future research.

Research Purpose

The purpose of this proposed quantitative correlational study was to determine if a relationship exists between leaders exemplifying transformational leadership behaviors as assessed by the Multifactor Leadership Questionnaire MLQ (5X-Short) instrument and church members' spiritual growth as assessed by the Faith Maturity Scale (FMS) instrument. This study was conducted by surveying leaders and congregants who make up multicultural congregations from the theological tradition of the Churches of Christ located in the United States.

Research Questions

RQ1. What is the relationship, if any, between the participating church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and how much the participating congregants' spirituality influences their inclination to serve others as measured by the Faith Maturity Scale (FMS) instrument?

RQ2. What is the relationship, if any, between the participating church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and the participating congregants' perceived closeness to God as measured by the Faith Maturity Scale (FMS) instrument?

RQ3. Is transformational leadership behavior, as measured by the MLQ (5X-Short) instrument, a significant predictor of a multicultural congregations' spiritual growth as measured by the Faith Maturity Scale (FMS) instrument?

Research Hypotheses

H01: There is no statistical correlation between church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and how much the participating congregants' spirituality influences their inclination to serve others as measured by the Faith Maturity Scale (FMS) instrument.

H02: There is no statistical correlation between church leaders categorized as transformational leaders according to the MLQ (5X-Short) instrument and the participating congregants' perceived closeness to God as measured by the Faith Maturity Scale (FMS) instrument.

H03: Transformational leadership behavior, as measured by the MLQ (5X-Short) instrument, is not a significant predictor of a multicultural congregations' spiritual growth as measured by the Faith Maturity Scale (FMS) instrument.

Research Conclusions, Implications, and Applications

There have been numerous studies conducted on the topic of transformational leadership and leadership behaviors in general. There have also been several significant studies done on spiritual growth, maturity, and related fields, but there have been few studies that have looked at transformational leadership and the spiritual growth of church members, and, as far as this researcher knows, there have been no studies examining transformational leadership behaviors and the spiritual growth of multicultural Churches of Christ. Therefore, this research will provide implications and applications which center on the relationship between transformational leadership and spiritual growth of multicultural Churches of Christ in the United States.

Research Conclusions

This research suggests that no correlation exists between transformational leadership behavior and the spiritual maturity of the members of multicultural Churches of Christ in the United States. Using the MLQ (5-X Short) instrument to analyze leaders' behaviors it was

discovered that all of the participating leaders were categorized as transformational with all except two scoring under the benchmark for transactional leadership behaviors, but even the two outliers scored high on the transformational sections leading to their inclusion as transformational in their overall behaviors.

It was also discovered that the members who participated all scored high in both the vertical and horizontal aspects of the FMS and the total score of all the participants was high. This suggests that those who participated had a high degree of faith maturity and would be, according to Benson et al. (1993), integrated into their overall faith as it relates to how they interact in the world around them and how they view their closeness to God or in other words, their love for God and others is integrated.

Pearson's r correlational testing was utilized to determine if any relationship exists between the independent variable (i.e., a leader's transformational behavior) and the dependent variable (i.e., a church memberships' faith maturity). Testing showed that there is no statistically significant correlation between transformational leadership behavior and the spiritual maturity of members. In addition, the Null Hypothesis produced an acceptance of all three hypotheses. These results highly suggest that there is no relationship between transformational leadership behavior and congregants' spiritual maturity.

Implications

The results of this study show that leaders of multicultural Churches of Christ largely perceive themselves as being transformational in their behaviors. This may not be too surprising seeing that one study found a connection between transformational leadership, burnout, and cultural intelligence (Stokes, 2013). Simmons (2019) found that "Transformational leadership changed cultural administrative norms of the business and improved its economic development as a result" (p. 137) and Kuiper (2019) found a positive correlation between transformational

leadership and organizational change. It may be that those who are leaders within multicultural Churches of Christ are those who tend to be more culturally intelligent and exhibit higher levels of transformational leadership behaviors. Simmons (2016) makes the point that “leaders who are successful within a multicultural setting tend to have certain characteristics” (p. 86).

This study likewise showed that a large number of the members perceived themselves as spiritually mature as assessed by the FMS. This again may be an expected result because other studies that examined issues relating to multicultural environments and transformational leadership have shown that in organizations where multicultural leadership has been practiced character qualities have been shown to contribute to that organization's overall success (Canen & Canen, 2008; Simmons, 2016, p. 85; Van Woerkom & de Reuver, 2009). The very makeup and culture created in a multicultural congregation might be a major factor in why members viewed themselves, on average, high in the area of overall faith maturity. Snelling (2015) quoting Ellis C. Nelson, says, “Nelson suggests that ‘belonging to a group empowers members to live according to the beliefs and values of the group.’¹³¹ The premise is that congregations help to shape the ‘image of God’ simply by group socialization.” (p. 75). Simply being a member of a multicultural congregation seems to lead to a higher level of perceived spiritual maturity.

The results of this study showed that both groups (leaders and members) scored high in the two surveys, but, of course, one must ask the question “are these results accurate?” One of the weaknesses of a self-assessment survey is that participants may be inclined to rate themselves higher than they are. This has been noted in other studies that use similar self-assessing surveys (Valdes, 2009).

This study utilized a correlational approach to research which, as Seeram (2019) has noted, is a method that has limited literature (p. 176). Also, this researcher is unaware of any studies which utilize both the MLQ (5X-Short) and the FMS to determine if a relationship exists

between church leaders and members. There have been some studies conducted utilizing the MLQ (5X-Short), but these have largely been outside the realm of religious institutes and organizations (e.g., Kuiper, 2019; Stokes, 2013). There have also been several studies that have utilized the FMS to measure participant's faith maturity levels (Sironen, 2020; Thompson, 2009). There have even been some studies that have looked at either a leader's behaviors using the MLQ and the same leader's faith maturity level utilizing the FMS (Edge, 2013) or other instruments that measure behaviors (Hobbs, 2019). One study examined servant leadership and members' faith maturity, but that study used the SASL survey and the FMS survey (Sironen, 2020). Although the results of this correlational study showed no statistically significant relationship between leaders identified as transformational according to the MLQ (5X-Short) and congregants' spiritual maturity as assessed by the FMS, this research does contribute to the literature and is a foundational study where others could come along and add to it in order to gain a deeper and fuller understanding of what, if any, relationship exists between leadership behaviors and spiritual growth of members from multicultural churches.

The implications of this study are a good foundation from which to begin adding more research to better and more properly understand what, if any role a leader's behaviors or style has on or impacts the spiritual growth and maturity of church members. The reality is that little has been done in this area, especially within the Churches of Christ. The relatively sparse literature related to these issues drives and provokes the need for further research. A single study is not enough to either prove or disprove, conclusively a relationship between the two variables discussed in this study (i.e., Faith maturity and transformational leadership).

Certainly, it must be admitted that other variables may impact and/or be correlated to the maturity of Christians and leadership. This then shows a large gap in the literature that other researchers could begin to fill-in and contribute to, creating a richer and fuller picture of the

numerous variables which impact Christian maturity and which leadership behaviors have a positive impact on that growth.

Application

While this current study has shown no statistically significant relationship between leaders identified as transformational and the spiritual maturity of the members, it must be understood that what social-sciences call transformational leadership has a large amount of overlap with what one finds in the Bible as to leadership behaviors, and other studies have shown the usefulness of this type of leadership behavior (Bass & Avolio, 2004; Dobbs, 2001; Hartwig & Bird, 2015; Northouse, 2019; Tidwell, 1985; Exodus 3:7-10; Ephesians 4:11). Take as an example Scarborough (2010) in his article titled *Defining Christian Transformational Leadership*, where he acknowledges that *Christian Transformational Leadership*, does, in fact, share many similarities with secular models of leadership (p. 59). He states that Christian leadership “is a theory which bears many similarities to the well-known *secular* leadership theory, *Transformational (or Transforming) Leadership*” (Scarborough, p. 59).

There are, however, multifactor variables that are related to leadership, and the environment in which a leader finds himself may require the implementation of different behaviors. Within multicultural environments, it has been observed that transformational leadership improves performance and outcomes within corporations and businesses (Kuiper, 2019; Simmons, 2019). This research has shown that leaders from multicultural Churches of Christ typically exemplify transformational leadership behaviors. While this study could not show a correlation between that type of leadership behavior and spiritual growth, it did show that this was a dominant type of behavior in these multicultural churches. And because this type of leadership is closely aligned with what the Bible presents as a biblical form of leadership (Miller, 2005; Parrott, 2000; Scarborough, 2010), it may very well be viewed as, at least one kind of

leadership behavior that is beneficial for leading in multicultural environments, especially in multicultural Church of Christ in the United States.

Spiritual growth and maturity are foundational to the Christian life as is evident from what the Bible says. Proverbs 1:7 says, “The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction” (English Standard Version, 2016). Other biblical passages likewise describe the way that God’s people are meant to grow in knowledge and wisdom which are rooted in the fear or and admiration of God and is expressed in the way God’s people interact with others and the world around them (Proverbs 1:7, 2:6, 10, 8:12, 9:10, 14:6, 30:3; Colossians 1:9–12; 1 Peter 2:1–3). While unable to provide a positive correlation between leadership behaviors and spiritual maturity, this study did show that members of multicultural churches do in fact exhibit, overall, a high level of spiritual maturity. A spiritually growing Christian is one who has a close connection with the God of the Bible (Snelling, 2015, pp. 181-182) and is at the same time serving others or as Nicholls (1995) makes clear, “Spirituality is harmony in relationship to our Savior God in worship, love and submission, in relationship to God’s people, in witness and servanthood in the world, and stewardship in relationship to nature” (p. 231).

Church leaders are God’s servants and are mandated by him to help members grow into the image of Christ therefore with everything that has been mentioned and learned in this study it seems advisable for leaders within multicultural Churches of Christ to begin implementing transformational leadership behaviors if they are not already doing so. Church leaders could implement this suggestion by taking the MLQ (5X-Short) or another transformational leadership survey and asking the members of their congregation to take an anonymous online survey that assesses how the members perceive the leader’s behaviors. An anonymous online survey would be beneficial because it would help foster a more open and honest assessment of the leadership. Combining feedback from members can provide the advantage of producing a more complete

evaluation and assessment where a leader's personal perceptions can be mediated. This adds validity and reliability to the feedback. Another option would be to hire an outside agency to come in and conduct an assessment of the leadership and provide action steps for growing in this area.

Furthermore, missionary boards/alliances, as well as religious schools of higher education, should implement courses and training in transformational leadership behaviors to better equip missionaries, church planters, and future church leaders to more effectively communicate the gospel to various people groups and to help alleviate or eliminate burnout as well as to promote a healthy environment, one which supports spiritual growth and interconnectedness (Canen & Canen, 2008; Simmons, 2016, p. 85; Stokes, 2013; Van Woerkom & de Reuver, 2009).

Missionary and church planting committees could utilize the transformational leadership behavior surveys as part of their recruitment application process. Along with this step, it would be helpful to have someone from the missionary board review the results with the candidate to provide helpful feedback and further recommendations on how to grow in transformational leadership behaviors. Finally, mentoring from leaders and missionaries who are transformational in their behaviors and have had success in the field would greatly benefit the candidate.

Bible colleges, preaching schools, and seminaries could implement courses in transformational leadership and pastoral care for multicultural church members. Because the United States is continuing to shift in its demographics and thus becoming more multicultural in makeup, religious educational institutes need to train their students in transformational leadership thus equipping them for work among diverse people groups. The use of self-assessment instruments like the MLQ and others would help orient students and provide helpful feedback on areas that are lacking as well as those areas in which the student excels in. As part of the

curriculum, students could be required to create a personal inventory of behaviors that listed their strengths and weaknesses. Class collaboration and discussion time would follow as a way of helping students to see blind spots and possible ways to strengthen weak areas. In addition, students could be required to read books on transformational leadership behaviors and at the end of their class or program take the survey again. This would provide helpful insights for the students and measure growth in their transformational behaviors.

Research Limitations

This research study and its findings are limited to multicultural Churches of Christ in the United States. Churches outside of this tradition and country were excluded and were not examined. This study was tied directly to a specific religious tradition and thus limits the results to those within that narrow field.

Furthermore, this study was limited in that it only examined one aspect of leadership behavior, that of transformational. Utilizing the MLQ (5X-Short) as an instrument and utilizing a self-assessment format which was not specifically designed to measure biblical aspects of leadership, but rather to examine leadership behaviors from a social-sciences perspective (e.g., corporate, business, or educational environments). Although, there have been other researchers who have utilized the MLQ instrument for conducting studies within the field of religion.

Additionally, the only instrument utilized to determine the spiritual maturity of the congregants was the Faith Maturity Scale (FMS). This instrument was likewise a self-assessment instrument where participants were asked their perception of their faith maturity level. This results in only limited validity.

It should also be noted that this study was limited with regard to the sampling procedure. As opposed to random sampling this research was designed with a specific population in view

and thus utilized a non-probability criterion sampling method (O'Dwyer & Bernauer, 2014, p. 82).

The final limitation of this study has to do with the methodology utilized, specifically that of a quantitative correlational study. The reality is that proving a relationship between two variables utilizing quantitative methodology is difficult to do (Creswell, 2014). In the end, this research was not designed to prove causation but rather to determine if any relationship exists between the variables studied. Correlation, even when present, nevertheless does not prove causation. To determine causation other methods must be employed. Thus, a study such as the one conducted by this researcher has limited application because other variables may very well impact and interact with the dependent variable. For example, church leaders may not be the only variable that impacts the spiritual growth and maturity of church members, it may be that the very makeup and culture of multicultural congregations have a positive impact on the membership, or that it could be that the current social, political, and economic milieu which the current citizens of the United States are experiencing has a positive or negative impact on the faith maturity of members. Children who were raised in Christian homes or those who attended Christian schools and colleges could have a positive impact on spiritual maturity.

Further Research

This study has demonstrated the need for further research to validate, invalidate, or in some other way contribute to the current literature. For that reason, several recommendations will be presented for further research.

The first recommendation would be to conduct an identical study using the same criteria and methodology. The rationale for this is that when this study was conducted the United States was reacting to the COVID-19 virus pandemic which affected not only the health of a large segment of the population but also impacted U.S. economics. Many people lost their jobs or had

to close their businesses. There were also high levels of racial tensions during the research period with several minorities being killed, some by police, riots, and protests which were also related to issues of race and ethnicity. Added to these things was the fact that this research took place during a presidential election cycle. Many reasons given by church leaders for their unwillingness to participate in the current study had to do with these social, political, and racial issues. Because of this, a study that simply replicated this research during a later time in history when these external factors are low might yield a different result. One cannot underestimate the impact which environment has on research.

A second recommendation would be to utilize different instruments that have been designed to measure leadership behaviors or leadership styles and use the FMS to measure member's spiritual maturity. Two other instruments have been validated to use to assess leadership behaviors/styles, the Leadership Practices Inventory, and the Self-Assessment of Servant Leadership. Another option would be to use the MLQ (5X-Sort) instrument for leaders and use a different instrument to assess membership growth and maturity. For example, one might choose to use the Spiritual Assessment Inventory or the Furnishing the Soul Inventory instruments which have both been validated to assess spiritual growth.

A third recommendation would be to do a qualitative case study where a researcher examined a specific multicultural Church of Christ or a small group of churches where in-depth interviews along with the use of survey instruments could be utilized to better understand the impact and relationship between leaders, their behaviors/styles, and members spiritual maturity. This type of study might also utilize surveys where congregants identify which behaviors, they believe their leaders exemplify. Because, as has been mentioned above, self-perception surveys can sometimes find participants scoring themselves higher than is the reality, a survey where members assess their leaders could provide different results leading to different findings.

Finally, a fourth recommendation would be to conduct research where the limitation of a church being multicultural was removed. Still utilizing the Churches of Christ in the United States one could replicate the exact study which has already been conducted with the only modification being to include all Churches of Christ regardless of the composition of the membership. A larger population and sample size may yield a different result.

Summary

This study examined the relationship between the leadership behaviors of leaders and the spiritual maturity of congregants from multicultural Churches of Christ found in the United States. Church leadership is a vital aspect of the health of a local congregation and leaders impact their members in both positive and negative ways. Ultimately leaders are meant to help promote and facilitate the growth and maturity of their members so that they might all reach maturity in Christ (Ephesians 4:11–16).

While the results of this study have not shown a positive relationship between transformational leadership and the spiritual growth of members it has set a solid foundation for further research and has contributed to the literature and overall knowledge on this subject. Not every study yields the desired or assumed results, which is why research is so important and it is no more important than in the area of Christianity due to the eternal nature and consequences of how leaders lead in the church.

Further research might result in the discovery of leadership behaviors or styles that are more suited for the spiritual growth of multicultural churches. In the current milieu where globalization and technological advances have drawn various people groups together and in closer contact, these types of issues and studies are imperative. The likelihood is that churches will continue to become more and more multicultural and less and less homogeneous and leaders

will need to be equipped to meet those challenges to fulfill their God-given mission to minister to the flock.

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APPENDICES**Appendix A - Congregant Consent Form: Faith Maturity Scale**

[Date]

Dear [Recipient]:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of my research is to see if there is a relationship between Transformational Leadership Behavior and the spiritual growth of church members who are a part of an ethnically and/or culturally diverse congregation. I am writing to invite eligible participants to join my study.

Participants must be 18 years of age or older and be a member of the Church of Christ. Participants, if willing, will be asked to complete an online survey. It should take approximately 15 minutes to complete. Participants will be asked to provide the name of their congregation and town/city on the survey in order to link responses from congregants to their leadership's responses. Participation will be completely anonymous, and no personal, identifying information will be collected.

In order to participate, please click here (hyperlink to online survey).

Once you complete the screening questions that will be used to determine your eligibility for this study, a consent document will be provided. The consent document contains additional information about my research. After you have read the consent form, please click the button to proceed to the survey. Doing so will indicate that you have read the consent information and would like to take part in the survey.

Sincerely,

James Chaisson
Minister
Farmington, MO. 63640
Phone: 774-200-0542
jchaisson@liberty.edu

Appendix B - Church Leader(s)'s Consent Form: MLQ (5X-Short)

[Date]

Dear [Recipient]:

As a graduate student in the School of Divinity at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of my research is to see if there is a relationship between Transformational Leadership Behavior and the spiritual growth of church members who are a part of an ethnically and/or culturally diverse congregation. I am writing to invite eligible participants to join my study.

Participants must be 18 years of age or older and hold at least one of the following titles in the Church of Christ: elder, evangelist, pastor, minister, preacher, or shepherd. Participants, if willing, will be asked to complete an online survey. It should take approximately 15 minutes to complete. Participants will be asked to provide the name of their congregation and town/city on the survey in order to link responses from congregants to their leadership's responses. Participation will be completely anonymous, and no personal, identifying information will be collected.

In order to participate, please click here ([hyperlink to online survey](#)).

Once you complete the screening questions used to determine your eligibility for this study, a consent document will be provided. The consent document contains additional information about my research. After you have read the consent form, please click the button to proceed to the survey. Doing so will indicate that you have read the consent information and would like to take part in the survey.

If you plan on participating in this research study, please forward the attached email to your congregants inviting them to participate.

Sincerely,

James Chaisson
Minister
Farmington, MO. 63640
Phone: 774-200-0542
jchaisson@liberty.edu

Appendix C - Sample of the Multifactor Leadership Questionnaire (MLQ)

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Instructions: The purpose of this questionnaire is to describe your leadership style as you perceive it. Please answer all items on the answer sheet. If an item is irrelevant, or you are unsure or do not know the answer, leave the answer blank.

Use the following rating scale:

not at all	once in a while	sometimes	fairly often	frequently, if not always true
0	1	2	3	4

1	I talk optimistically about the future.	0 1 2 3 4
2	I spend time teaching and coaching.	0 1 2 3 4
3	I avoid making decisions.	0 1 2 3 4

Note: The three sample items only from this instrument as specified below may be included in your thesis or dissertation. Any other use must receive prior written permission from Mind Garden. The entire instrument may not be included or reproduced at any time in any other published material. Please understand that disclosing more than we have authorized will compromise the integrity and value of the test.

Appendix D - Faith Maturity Scale

by Peter L. Benson, Michael J. Donahue, and Joseph A. Erikson, 1993.

Instructions: Mark one answer for each. Be as honest as possible, describing how true it really is and not how true you would like it to be.

Choose from these responses:

Never true	Rarely true	True once in a while	Sometimes true	Often true	Almost always true	Always true
1	2	3	4	5	6	7

1	I am concerned that our country is not doing enough to help the poor	1 2 3 4 5 6 7
2	I know that Jesus Christ is the Son of God who died on a cross and rose again	1 2 3 4 5 6 7
3	My faith shapes how I think and act each and every day	1 2 3 4 5 6 7
4	I help others with their religious questions and struggles	1 2 3 4 5 6 7
5	<i>I tend to be critical of other people</i>	1 2 3 4 5 6 7
6	In my free time, I help people who have problems or needs	1 2 3 4 5 6 7
7	My faith helps me know right from wrong	1 2 3 4 5 6 7
8	I do things to help protect the environment	1 2 3 4 5 6 7
9	I devote time to reading and studying the Bible	1 2 3 4 5 6 7
10	<i>I have a hard time accepting myself</i>	1 2 3 4 5 6 7
11	Every day I see evidence that God is active in the world	1 2 3 4 5 6 7
12	I take excellent care of my physical health	1 2 3 4 5 6 7
13	I am active in efforts to promote social justice	1 2 3 4 5 6 7
14	I seek out opportunities to help me grow spiritually	1 2 3 4 5 6 7
15	I take time for periods of prayer or meditation	1 2 3 4 5 6 7
16	I am active in efforts to promote world peace	1 2 3 4 5 6 7
17	I accept people whose religious beliefs are different from mine	1 2 3 4 5 6 7
18	I feel a deep sense of responsibility for reducing pain and suffering in the world	1 2 3 4 5 6 7
19	As I grow older, my understanding of God changes	1 2 3 4 5 6 7
20	I feel overwhelmed by all the responsibilities and obligations I have	1 2 3 4 5 6 7
21	I give significant portions of my time and money to help other people	1 2 3 4 5 6 7
22	I speak out for equality for women and minorities	1 2 3 4 5 6 7
23	I feel God's presence in my relationships with other people	1 2 3 4 5 6 7
24	My life is filled with meaning and purpose	1 2 3 4 5 6 7
25	<i>I do not understand how a loving God can allow so much pain and suffering in the world</i>	1 2 3 4 5 6 7
26	<i>I believe that I must obey God's rules and commandments in order to be saved</i>	1 2 3 4 5 6 7
27	I am confident that I can overcome any problem or crisis no matter	1 2 3 4 5 6 7

	how serious	
28	I care a great deal about reducing poverty in the United States and throughout the world	1 2 3 4 5 6 7
29	I try to apply my faith to political and social issues	1 2 3 4 5 6 7
30	My life is committed to Jesus Christ	1 2 3 4 5 6 7
31	I talk with other people about my faith	1 2 3 4 5 6 7
32	My life is filled with stress and anxiety	1 2 3 4 5 6 7
33	I go out of my way to show love to people I meet	1 2 3 4 5 6 7
34	I have a real sense that God is guiding me	1 2 3 4 5 6 7
35	I do not want the churches of this nation getting involved in political issues	1 2 3 4 5 6 7
36	I like to worship and pray with others	1 2 3 4 5 6 7
37	I think Christians must be about the business of creating international understanding and harmony	1 2 3 4 5 6 7
38	I am spiritually moved by the beauty of God's creation enough to help the poor	1 2 3 4 5 6 7

Note: Items in italics are reverse-scored.

Appendix E - Electronic Consent Form

Title of the Project: A Correlational Study of Transformational Leadership Behavior and the Spiritual Growth of Congregants' From Multicultural Churches of Christ in the United States

Principal Investigator: James P. Chaisson, doctoral student in the School of Divinity at Liberty University.

Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be 18 years of age or older and either a member of the Church of Christ or a pastor, evangelist, preacher, minister, elder or shepherd in the Church of Christ. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of the study is to see if there is a relationship between Transformational Leadership Behavior and the spiritual growth of church members who are a part of an ethnically and/or culturally diverse congregation.

What will happen if you take part in this study?

If you agree to be in this study, I would ask you to do the following:

1. Complete the online survey by clicking the link at the bottom of this page. This should take approximately 15 minutes to complete. Participants will be asked to provide the name of their congregation and town/city on the survey in order to link responses from congregants to their leadership's responses.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society include possibly establishing a positive relationship between Transformational Leadership and spiritual growth. Churches could then benefit from implementing transformational leadership behaviors.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher and dissertation advisors will have access to the records.

- Participant responses will be anonymous.
- 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.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time prior to submitting the survey without affecting those relationships.

What should you do if you decide 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.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is James P. Chaisson. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at jchaisson@liberty.edu. You may also contact the researcher's faculty sponsor, Dr. Brian Pinzer, at bpinzer@liberty.edu.

Whom do you contact if you have questions about your rights as a research participant?

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.

Your Consent

Before agreeing to be part of the research, please be sure that you understand what the study is about. You can print a copy of the document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above.

Click the hyperlink to consent to the study and begin the survey:

Appendix F - Permission to Use Multifactor Leadership Questionnaire

For use by James Chaisson only. Received from Mind Garden, Inc. on June 17, 2020



www.mindgarden.com

To Whom It May Concern,

The above-named person has made a license purchase from Mind Garden, Inc. and has permission to administer the following copyrighted instrument up to that quantity purchased:

Multifactor Leadership Questionnaire

The three sample items only from this instrument as specified below may be included in your thesis or dissertation. Any other use must receive prior written permission from Mind Garden. The entire instrument may not be included or reproduced at any time in any other published material. Please understand that disclosing more than we have authorized will compromise the integrity and value of the test.

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

As a leader

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

The person I am rating....

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

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Sincerely,

Robert Most
Mind Garden, Inc.
www.mindgarden.com

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Appendix G - Permission to Use Faith Maturity Scale

by Peter L. Benson, Michael J. Donahue, and Joseph A. Erikson, 1993.

For use by James Chaisson. Received from Search Institute on June 22, 2020

Hello James,

Thank you for your request. Permission is granted to reference the article and use the scale in your research and dissertation.

Following is the citation:

Benson, P. L., Donahue, M. J., & Erickson, J. A. (1993). The Faith Maturity Scale: Conceptualization, measurement, and empirical validation. *Research in the social scientific study of religion*, 5, 126.

There is no fee for this permission.

--

Bill McCabe
Permissions Department
Search Institute
3001 Broadway Street NE, Suite 310
Minneapolis, MN 55413

Appendix H - Email Requesting Permission to Use The Faith Maturity Scale

Name	James Chaisson
Nonprofit or For Profit?	Nonprofit
Organization	Liberty University
Organization's Purpose	Religious and Educational
Address	396 Treeline Dr. Farmington, MO 63640 United States
Email	jpcsmcmjc@yahoo.com
Phone	(774) 200-0542
Billing Address	United States
The information I am requesting to use is from	Search Institute Publication
Title	Faith Maturity Scale
Publication Date	06/25/1993
Author(s)	Peter L. Benson, Michael J. Donahue, and Joseph A. Erikson
From page	Request to use the entirety of the survey
Total number of pages	Request to use the entirety of the survey
Project Name	A CORRELATIONAL STUDY OF TRANSFORMATIONAL LEADERSHIP BEHAVIOR AND THE SPIRITUAL GROWTH OF CONGREGANTS' FROM MULTICULTURAL CHURCHES OF CHRIST IN THE UNITED STATES
Purpose of publication	The purpose of this quantitative correlational study is to determine if a relationship exists between leaders exemplifying transformational leadership behaviors as assessed by the Multifactor Leadership Questionnaire MLQ (5X-Short) instrument and church members' spiritual growth as assessed by the Faith Maturity Scale (FMS) instrument. This study will be conducted by surveying leaders and congregants who make up multicultural congregations from the theological tradition of the Churches of Christ located in the United States.
Electronic/Digital uses (e.g., Web)	Yes
Electronic Format (e.g., Web, DVD, CD)	Online survey
Project will be sold	No
Estimated Publication Date	06/25/2022
Is this a request to reprint a publication for which Search Institute has already granted permission?	No
Why/How is the material being used? (Additional details will help facilitate processing your request)	This will be used in a research dissertation: The purpose of this quantitative correlational study is to determine if a relationship exists between leaders exemplifying transformational leadership behaviors as assessed by the Multifactor Leadership Questionnaire MLQ (5X-Short) instrument and church members' spiritual growth as assessed by the Faith Maturity Scale (FMS) instrument. This study will be conducted by surveying leaders and congregants who make up multicultural congregations from the theological tradition of the Churches of Christ located in the United States.