LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

THE RELATIONSHIP BETWEEN SERVANT LEADERSHIP ATTRIBUTES / BEHAVIORS

AND CONGREGANT COMMITMENT AMONG UNITED PENTECOSTAL CHURCH

INTERNATIONAL CHURCHES

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

by

Corey D. Driggs

Liberty University, Lynchburg, VA

2024

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APPROVED BY:

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Name and degree, Second Reader

ABSTRACT

Research regarding servant leadership has grown and resulted in positive results supporting the potential benefits for organizations to adopt a servant leadership culture among leaders (Neubert et al., 2008; Walumbwa, Hartnell, and Oke, 2010). Most prior research has focused solely on the development of a working construct model (Barbuto and Wheeler, 2006; Dennis and Bocarnea, 2005; Ehrhart, 2004; Hunter, et al. 2013, Liden, Wayne, Zhao, and Henderson, 2008; Parolini, Patterson, and Winston, 2009; Sendjaya, Sarros, and Santor, 2008; van Dierendonck, 2011). Studies have also shown that there is a significant relationship between servant leadership attributes and behaviors with organizational commitment (Goh and Low, 2014; Hoch, Bommer, Dulebohn, and Wu, 2016; Irving and Berndt, 2017; Lapointe and Vandenberghe, 2015; Miao et al., 2014; Overstreet, Hazen, Skipper, and Hanna, 2014; Yavas, Jhu, and Babakus, 2015). However, a gap in prior literature is research concerning the relationship between servant leadership attributes among pastors and the relationship to organizational commitment applied to congregational members in a church setting. The purpose of this correlational study is to determine the relationship, if any, between servant leadership attributes and behaviors (Voluntary Subordination, Authentic Self, Covenantal Relationship, Transcendental Spirituality, Responsible Morality, Transforming Influence) and organizational commitment (Affective, Continuance, Normative) among church congregations in the United Pentecostal Churches in Tennessee.

Keywords: Servant Leadership, Voluntary Subordination, Authentic Self, Covenantal Relationship, Transcendental Spirituality, Responsible Morality, Transforming Influence, Organizational Commitment, Congregational Commitment, Pastoral Leadership.

Dedication

I dedicate this work to my wife Deborah. Without you I would have never even considered attempting college let alone a PhD. Thank you for having faith and believing in me even when I did not believe in myself. You are my everything, my air. I found favor with God when He led me to you. I am forever grateful for your encouragement and daily calls to be the man God has called me to be. To my children, thank you for your patience and understanding when I had to say no to events or requests. I recognize the sacrifice was not only mine. To Ella, my youngest. All you know is Dad in college, and you had to sacrifice your time or wait for a different weekend. I am both sorry and thankful, I pray you see the larger goal and understand the why behind the endeavor. It was a long journey, but we made it, and you were a part of it. Thank you all for your support and encouragement. To all in my life who let me know I was not college material. Thank you for a resolve and self-determination that motivation alone could not muster.

Acknowledgments

I would like to give thanks to Dr. Easterling for the motivation and pushing through the dissertation process. I am sure at times you felt like you were dragging me along, and you were. When it felt like there was no end, you always had a timely word to help realign my thoughts and put things back into the proper perspective. To all my Liberty professors, each one of you played a part in the spiritual formation and personal growth along this journey for the last 14 years in my life. Thank you for allowing God to use you in your daily lives, to minister where it counts the most and that is in your every day.

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CHAPTER ONE: RESEARCH CONCERN

Introduction

The study of leadership is mainstream and one of the fastest growing areas of behavioral study today. An identified gap in the research related to the relationship of leadership style and organizational commitment is found within the church setting. George Barna, research statistician and church expert, said that "Leadership remains one of the glaring needs of the church. People are often willing to follow God's vision, but too frequently they have no exposure to either vision or true leadership" (Maxwell and Elmore, 2007, p. 5). What then is the measurement of "good leadership" in the church? Is it congregational size, or is it the lived-out example of servant leadership exhibited through the life of Christ while on earth? In the secular world, "good leadership" is associated with the employee's willingness to stay at the organization, and the ability to "attach" to the work done, or organizational commitment (Jex and Britt, 2014). In current studies, the study of the relationship between servant leadership and organizational commitment rarely crosses over from secular organization to the church setting. This is the purpose of this study: to apply the concepts of organizational commitment to the church setting and congregant commitment and the relationship of that commitment to the perceived leadership style of the lead pastor.

Background to the Problem

Research supports the relationship between servant leadership and organizational commitment within organizations and the effect that relationship has on organizational commitment. What is missing in the research is data related to servant leadership and the relationship with organizational commitment within the church setting. Along with this relationship, organizational commitment is an indicator of turnover intention (Yousaf et al.,

2015). Organizational commitment, however, is not as well established in the church or congregational setting. In 2019, Cunningham explored Meyer's and Allen's Three Component Model of Organizational Commitment applied to congregant commitment in South Texas churches (1990). The limitations of the study left the opportunity to further research the application of organizational commitment to church environments and the relationship to pastoral and ministry leadership styles.

Theological Framework

This section provides a theological backdrop for the study. It includes the researcher's worldview and a biblical basis for the research concern. The focus centers on the importance of the topic for Christian believers.

Worldview is defined by Merriam-Webster as a comprehensive conception or apprehension of the world especially from a specific standpoint or viewpoint (2022). A Christian or Biblical worldview is the viewpoint grounded in the belief that God is the creator of the universe and the individual following of Jesus Christ as a believer in his death, burial, and resurrection. A Christian worldview of leadership is imbedded in the origin of servant leadership. The term "servant leadership" was first coined by Robert Greenleaf but was first lived out in the life of Christ and His example (1970). It is from this founding principle of servant leadership that places the importance of servant leadership in the church, especially among its leadership. King David gives us an example of servant leadership in action in 1 Samuel 30:16-20:

> And when he had brought him down, there they were, spread out over all the land, eating, and drinking and dancing, because of all the great spoil which they had taken from the land of the Philistines and from the land of Judah. [17] Then David attacked them from twilight until the evening of the next day. Not a man of them escaped, except four hundred young men who rode on camels and fled. [18] So David recovered all that the Amalekites had carried away, and David rescued his two wives. [19] And nothing of theirs was lacking, either small or great, sons or daughters, spoil, or anything which they had taken from them; David recovered all.

[20] Then David took all the flocks and herds they had driven before those other livestock, and said, "This is David's spoil."[1]

King David illustrates the attributes and behaviors of servant leadership. He made a priority of serving his team and was not concerned about his fame or the notch in his belt of conquest. Leadership within the church should emulate the shepherd motif, or shepherd leader (servant leader) model that was exhibited by many in the word of God but notably by King David and Jesus Christ Himself (Maxwell Leadership Bible, 2018).

Considering research around leadership and the different areas that are impacted by the ways leaders choose to conduct their day-to-day interactions or strategies with followers, the church stands out as an obvious area of study from a Christian worldview. Congregational numbers are often viewed as taboo to track or count, but the practicality of the practice is to measure effectiveness in each community or ministry. Understanding the why around choices made to either stay at a given church or to move on to another body would be powerful in the effort to fulfill the Great Commission. There has been a wide scope of theories and differing models of leadership ranging from transactional leadership principles to transformational leadership. Spiritual leadership (Fry, 2003), Servant leadership (Greenleaf, 1977), Transformational leadership (Burns, 1978), Full Range leadership (Bass and Avolio, 1990), Situational leadership (Hersey and Blanchard, 1977), and Trait leadership (Stogdill, 1948) are just a few of the wide representations of leadership theories. Leadership in churches is just as vital as it is in the organizations where people work, and it affects organizational commitment in a similar manner. Leadership in the church should be built upon biblical principles and the foundational teachings of Jesus Christ.

[1] Unless otherwise noted all scripture text is New King James Version (NJKV)

Historical Framework

This section provides a historical backdrop for servant leadership and organizational commitment. It will focus on the development of the relationship between servant leadership and organizational commitment and the need to continue the study of this relationship in non-traditional workspaces.

Servant Leadership

Servant leadership, as defined by Robert Greenleaf is characterized as servant first (1970). The leader must begin with the call to serve first, and the conscious choice to serve leads to the action of leadership. In his work, Greenleaf stated that, "the best test of servant leadership asks do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to be servants" (Greenleaf, 1970, pp. 27). Greenleaf and Spears developed ten attributes of servant leadership that would later be used as the foundation for further development of the model (1955). Laub (1999), Ehrhart (2004), Barbuto and Wheeler (2006), Liden, Wayne, Zhao, and Henderson (2008), Sendijaya, Sorros, and Santora (2008), and Van Dierendonck and Nuijten (2011) have all conceptualized differing models and instruments of servant leadership, with a growing recognition of value to organizational study (Cunningham, 2019).

Servant leadership does overlap with other well-known theories such as transformational leadership, charismatic leadership, and leader-member exchange, with the identifying difference being the servant first approach (Mayer, Bardes, and Piccolo, 2008). Sendjaya and Copper describe this difference as being contrary to the leaders' normal response to serve when opportunity arises, and the servant leader's behavior toward avoiding the pursuit of status or recognition through the process of servanthood in meeting the needs of the follower, regardless

of the nature of the need, person served, or temporary circumstances surrounding the scenario (Sendjaya and Cooper, 2011). Servant leadership flips the traditional leadership paradigm from top-down transactional leadership to a "serve to influence" approach of leadership.

Organizational Commitment

Organizational commitment has long been reviewed without consensus in construct definition (Griffin and Bateman, 1986; Morrow, 1983; Mowday, Porter, and Steers 1982; Reichers 1985; Salancik, 1977; Scholl 1981; Staw, 1977). The research starting with Allen and Meyer (1990) to more current studies, has shown that effective leadership increases follower organizational commitment (Jackson, Meyer, and Wang, 2012). Leadership not only increases follower commitment (Meyer and Allen, 1997; Wayne, et al., 2009); it is also shown to be an antecedent to commitment (Felfe and Franke, 2010). The attributes of servant leadership are the attributes that contribute to higher organizational commitment among followers. Commitment is increased when leaders exhibit genuine concern and encouragement toward followers' development (Allen and Meyer, 1990, 1996).

Defining Commitment

Organizational commitment has been debated back and forth from a single construct to a multi-dimensional construct. Mowday et al., defined organizational commitment as "the relative strength of an individual's identification with and involvement in a particular organization" (1979). Wiener defined organizational commitment as "the totality of normative pressures to act in a way which meets organizational goals and interests" (1982, p. 418). O'Reilly and Chatman define it this way: "the psychological attachment felt by the person for the organization; it will reflect the degree to which the individual internalizes or adopts characteristics or perspectives of the organization" (1986, p. 493). Allen and Meyer attempted to simplify the definition and

presented "a psychological state that binds the individual to the organization (i.e., makes turnover less likely)" (1990, p. 14). There is limited research related to the application of organizational commitment to non-secular, faith based, or church organizations.

Theoretical Framework

This section provides context for the relationship of the study's main variables – servant leadership and organizational commitment. Current literature supports a relationship between leadership style and organizational commitment in the workplace (Ghayas, M. M., Khan, M. M. S., Kumar, S., & Mohyuddin, S. M., 2023). It even more specifically supports the predictor of servant leadership attributes and behaviors and organizational commitment (Ghayas, M. M., Khan, M. M. S., Kumar, S., & Mohyuddin, S. M., 2023).

Establishing the church as an organization; a group of individuals organized for a particular purpose; or as an association or business, the components of organizational commitment apply to the congregant's commitment to the organization (The American Heritage Dictionary, 2022). The leadership approach of the pastor and/or the pastoral team could impact the decision of a congregant member to consider leaving the church and attending another similarly as the relationship with a manager or superior in a workplace environment (Meyer and Allen, 2001). Considering the commonalities of a church congregation that makes up a religious organization and that of a traditional workplace organization, the theories related to organizational commitment could be applied and commitment measured in relationship to the level of servant leadership attributes exhibited by the lead pastor and or pastoral staff.

Conceptualizing the congregation of a church as "voluntary" participants and using the three-component model as developed by Allen and Meyer applying affective, continuance, and normative commitment, can give insight on why congregants leave or stay at a particular church

(1991). Also in this conceptualization is the pastoral role of leader as servant, which is foundational to Christian beliefs. Affective commitment is the component of commitment that refers to the employee's emotional attachment to, identification with, and involvement in an organization (Meyer and Allen, 2001). The emotional connection a person has with the church as an organization can be related to the leadership style of the pastor and/or pastoral team, tenure associated with membership of the church, extended family that attend the same church, and social network developed within the church.

Statement of the Problem

The relationship between perceived leadership style and organizational commitment is well document through research and empirical evidence (DeGroot, Kiker, and Cross, 2000, Jackson, Meyer, and Wang, 2013; Marinova and Park, 2014; Ng and Feldman, 2015). More specifically, studies have shown a significant relationship between perceived servant leadership attributes and behaviors and organizational commitment (Hoch, Bommer, Dulebohn, and Wu, 2016; Irving and Berndt, 2017; Miao et al., 2014; Overstreet, Hazen, Skipper, and Hanna, 2014; Yavas, Jhu, and Babakus, 2015). However, the use of organizational commitment measures within the church to measure congregant commitment is not as developed.

The identified gap in the literature is research on the relationship between servant leadership and organizational commitment in a congregational setting of a church as the organization. By adapting the theories and principles established in literature related to organizational commitment and leadership style, the study of the same principles can be applied to the church as an organization.

There are six recognized and studied instruments for measuring servant leadership: Organizational Leadership Assessment (OLA; Laub, 1999); Servant leadership Scale; (SLC,

Ehrhart, 2004), Servant leadership Questionnaire (SLQ, Barbuto and Wheeler, 2006); Servant

leadership Scale (SLS, Liden, Wayne, Zhao and Henderson, 2008); Servant leadership Behavior

Scale (SLBS, Sendjaya, Sarros and Santora, 2008); and Servant leadership Survey (SLS, van

Dierendonck and Nuijten, 2011). The instrument chosen for this study is the Servant leadership

Behavior Scale (SLBS; Sendjaya, Sarros and Santora, 2008).

Over recent years, there has been a shift in some of the research around leadership. There

has been an increase in the attention given to the area of the relationship of the leader and

follower, along with the development of the follower (Hogue, 2016). While evidence has shown

a relationship between servant leadership and organizational commitment, research has leaned in

three primary directions: conceptual, measurement, and model development (Cerit, 2010; Hoch

et al., 2016; Pekarti and Sendjaya, 2010). Paris and Peachy suggest having the absence of

sufficient empirical studies exploring organizationally focused servant leadership to bring

balance to the field (2013). Most importantly, research in the area servant leadership and

organizational commitment in a religious, congregational context is lacking.

Purpose Statement

The purpose of this non-experimental quantitative correlational study is to determine the

relationship between servant leadership attributes and behaviors among pastors and congregants'

organizational commitment within the United Pentecostal Church International churches in the

Tennessee district.

Research Questions

RQ1. What relationship, if any, exists between a pastor's congregant-assessed servant
leadership attributes and behaviors and congregants' self-assessed affective component of
organizational commitment controlling for congregants' age, tenure under the pastor, and
gender?

RQ2. What relationship, if any, exists between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants' self-assessed continuance component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender?

RQ3. What relationship, if any, exists between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants' self-assessed normative component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender?

<div align="center">

Statistical Hypotheses – Null

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H_o1: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed affective component of organizational commitment.

H_o2: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed continuance component of organizational commitment.

H_o3: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed normative component of organizational commitment.

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Assumptions and Delimitations

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Research Assumptions

For this study, it is assumed that congregants will be willing to assess the lead pastor of their church. It is further assumed that congregants that voluntarily fill out the survey will complete the entire survey for all three sections: demographic, servant leadership scale, and the organizational commitment self-assessment. This study is not attempting to prove that all pastors and church leaders within the Tennessee district of the United Pentecostal Church exhibit servant leadership attributes and is assuming they adopt a Christ centered servant leadership model by nature of their calling as a church leader and Christian worldview.

Limitations of the Research Design

1. This research is limited to congregants attending churches belonging to the United Pentecostal Church International organization in the Tennessee district specifically and does not include other churches or denominations.

2. This research is limited to the pastors that willingly participate and submit their church demographic information and their tenure as pastor, for analysis and categorical sorting.

3. This research is limited to the voluntary contributions of participants that choose to complete the survey after being introduced to the survey by their pastor and reading the informational article within the Voice Journal publication of the UPCI Tennessee district.

Delimitation of the Research Design

1. This study does not include any other churches, organizations, or entities within Tennessee or anywhere else.

2. This study does not include ancillary ministries or preaching points that do not have an identified independent mailing address, pastor, and a congregation greater than ten.

Definition of Terms

This section provides definitions of terms that are pertinent to understanding this study. The descriptions clarify how this researcher understands and will use the terms to explore the topic.

1. *Servant Leadership*: Attributes and behaviors of serving as leader; leadership approach emphasizing service, follower, and moral-spiritual dimensions beyond other value-laden leadership approaches based on the following six dimensions: Voluntary Subordination, Authentic Self, Covenantal relationship, Transcendental Spirituality, Reasonable Morality, and Transforming Influence (Sendjaya et al., 2008).

2. *Voluntary Subordination*: The willingness to serve others when there is a legitimate need, regardless of the nature of the service, the person served, or the mood of the servant leader to improve the individuals' circumstances or situation (Sendjaya et al., 2008).

3. *Authentic Self*: Leading authentically, as manifested by a consistent display of humility, integrity, accountability, security, and vulnerability. Exhibiting consistent character (Sendjaya et al., 2008).

4. *Covenantal Relationship*: The behavior of engaging with and accepting others for who they are, not for how they make servant leaders feel, enabling others to experiment, develop, and be creative without fear (Sendjaya et al., 2008).

5. *Transcendental Spirituality*: The ability of a leader to be attuned to basic spiritual values and, in serving them, serve others. Responding to the needs of individuals whose lives are disconnected, compartmentalized, or disoriented, by restoring a sense of wholeness, fostering a 'holistic,' integrated life. The act of embracing the idea of 'calling' in seeking to make a difference in lives of others through service, from which one derives life's meaning and purpose (Sendjaya et al., 2008).

6. *Responsible Morality*: When leaders conduct themselves in a manner that is morally legitimized, thoughtfully reasoned, and ethically justified, and does not compromise in situational convenience (Sendjaya et al., 2008).

7. *Transforming Influence*: Follower-centered influence approach to leading that transforms followers' emotional, intellectual, social, and spiritual dimensions, and developing those served into servant leaders themselves (Sendjaya et al., 2008).

8. *UPCI, or United Pentecostal Church International*: A global fellowship of churches and ministers of the Apostolic Pentecostal Faith.

9. *Pastor*: A minister licensed by the UPCI and voted on by a local church congregation to lead that congregation as their spiritual shepherd.

10. *Congregation*: The assembly of persons gathered for worship and religious instruction of a particular church body.

11. *Congregant*: An individual voting member of a local church congregation within the UPCI fellowship.

Allen and Meyer proposed a three-component conceptualization of organizational commitment to address the prevailing three general themes in literature of affective attachment, perceived costs, and obligation (1990). Meyer, Allen, and Smith later developed the Three Component Model (TCM) of Employee Commitment defining the three domains of commitment as follows:

1. *Organizational Commitment:* An individual's psychological attachment to a given organization.

2. *Affective Commitment*: Desire-based commitment implying an emotional attachment to, identification with, and involvement in the organization (Meyer et al., 1993).

3. *Continuance Commitment*: Cost-based or loss-based commitment implying a perceived cost associated with leaving the organization (Meyer et al., 1993).

4. *Normative Commitment*: Obligation-based commitment implying a perceived obligation to remain in the organization (Meyer et al., 1993).

Significance of the Study

The significance of this study is the overall contribution to the research literature in servant leadership and its relationship to organizational commitment (Mio et al., 2014; Overstreet et al., 2014; Yavas et al., 2015). Bridging the gap between secular organizational studies and the church environment continues to build literature. Expanding on the work of Cunningham from 2019, the researcher increased the study population and removed some of the limitations identified within the study. By increasing the study size, the research ensures that there will be no overlap in personally knowing or working with most of the respondents or pastors of the church. Increasing the population will aid in contributing a more robust population representation within the church setting which will increase the statistical significance.

This study will add to the organizational behavior literature in the church and/or non-profit setting. Organizational behavior literature is limited in the church and this study reinforces the literature related to leadership styles and the corresponding commitment to an organization by the followers (Carter, 2009; Hawkins and Dulewicz, 2009). This study will add specific leadership and organizational knowledge to the current research in these areas but will focus on the setting of a religious organization.

Prior studies have shown conventional relationship, transcendental spirituality, and authentic self as significant predictors of affective commitment, while responsible morality was found to be a significant predictor of normative commitment (Cunningham, 2019). This

researcher determines if sample size, or lack of data, was a factor in the lack of relationship between the servant leadership behaviors and attributes and continuance commitment.

Summary of the Design

This study is a non-experimental quantitative correlational study, utilizing two instruments and a demographic survey. The first survey is a researcher designed demographics survey, used to collect descriptive statistics that were later used as control variables. The demographic survey asks for the participants to identify the following areas: race/ethnicity, age, gender, tenure under current pastor, and education. The second instrument is the Leadership Behavior Scale - 6 which is a 6-item survey (Sendjaya, Sarros, and Santora, 2008). This instrument will be used to measure the congregant assessed servant leadership attributes and behaviors of the lead pastor. Lastly, the Three Component Model Employee Commitment Survey, which is a self-rating commitment instrument designed to measure congregant commitment (Meyer, et al., 1993). The population of interest are the United Pentecostal Church International, churches in the Tennessee district, their congregations, and pastors. The researcher is a minister of the United Pentecostal Church International and lives in Tennessee. A similar topical study was conducted in Texas, including only three local United Pentecostal Churches, sparking the interest to expand on the research and conduct a similar study with a larger population.

CHAPTER TWO: LITERATURE REVIEW

Overview

Literature around servant leadership attributes and organizational commitment is vast in the traditional organizational setting but lacking in the church organizational setting. Attempting to add to the overall research behind servant leadership and the relationship with organizational commitment, this study involves churches as the backdrop for the data collection. Organizational commitment is the result of healthy organizational satisfaction, sense of belonging and positive perceived organizational support. All of these factors are related to the servant leader and follower relationship and are contributors to positive organizational commitment.

The concepts of servant leadership theory provide a foundation for the theoretical support for this study (Greenleaf, 1977). Attitudes and behaviors of servant leadership represent transformational strategies implemented daily within for-profit organizations as leadership attempts to affect change on human capital. The focus of this study is on the pastors and leadership teams of non-profit, church organizations, to determine the relationship between servant leadership (SL) behaviors and attributes, and a congregant's organizational commitment (OC) to that congregation. Servant leadership would seem to be a natural choice of leadership style for church leadership. However, research shows that not all church leaders lead the same.

Theological Framework for the Study

"And Jesus entered and passed through Jericho. And behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who He was; and could not for the press, because he was little of stature. And he ran before and climbed up into a sycamore tree to see him: for He was to pass that way. And when Jesus came to the place, He looked up, and saw him, and said unto him. Zacchaeus, make haste,

and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, that he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from and man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost" (Luke 19:1-10). This passage displays perfectly the concept of servant leadership characteristics and attributes. The act of reaching out to what society deems as less than or "unworthy". Christ's words, "…to seek and to save that which was lost" is the heart and call of the servant leader, to serve and to uplift every person through Christ like servant leadership.

Servant leadership owes its beginnings to Robert Greenleaf (1977). However, the concept of servant leadership pre-dates Greenleaf. The concept of Jesus Christ as servant leader is supported by literature and the Bible (Blanchard and Hodges, 2005; Briner and Pritchard, 2001; Rinehart, 1998; Todd, 2004; Wilkes, 1998; Williams, 2002). With literature support for Jesus Christ as servant leader, it is prudent to start with the Biblical mandate.

Old Testament Survey of Servant Leadership

The attributes and behaviors of servant leadership that underpin Greenleaf's model of servant leadership can be identified in the characters and writings of the Old Testament. The names we grew up hearing about in Sunday school like, Abraham, Joseph, and David, to mention just a few, all exemplify what it means to be a servant leader. As a matter of fact, attributes and characteristics of multiple leadership styles can be identified in the patriarchs found in the Old Testament. The leaders of the Old Testament were both leaders and servants. Noah and Abraham

were traditional leaders in that they were the leaders of their families. In contrast Joshua and Moses share the characteristics and attributes of organizational leaders. Joseph's leadership rose to the point of being second in command over Egypt (Gen. 41:42-44).

The Shepherd Motif

When discussing the leadership of the Old Testament, we find a theme throughout the scriptures known as the shepherd motif. During the time period of the Old testament, and even starting with Abel in Genesis, the occupation of shepherding was very prevalent and a necessary one. Jacob, Moses, and David were all shepherds according to scripture (Gen. 4:2, Gen. 49:24, Exodus 3:1, 1Sam. 17:34). The shepherd motif is the analogy of the nature and characteristics of a good shepherd tending their flock, and the leadership qualities and characteristics of an individual, tending to the need of their people. For example, a shepherd guides their flock from pasture to pasture, and finds sources of water for their flock. Guidance is a key characteristic of a shepherd. Moses guided the Israelites out of Egypt, guiding them through the wilderness, exemplifying characteristics of a shepherd (Psalms 77:20).

Other examples of the shepherd motif include Genesis 48:15 when Jacob, while close to death, declared that God had been his "shepherd all of his life to this day" (Gen 48:15). Abraham and Isaac were both nomadic shepherds, moving around in search of green pastures for their flocks and herds (Gen. 12:16, 26:12-14). In Jeremiah 23, we find God rebuking the leaders and using the shepherd motif to express his care and concern.

> [1]"Woe to the shepherds who destroy and scatter the sheep of my pasture!" says the Lord. [2]Therefore says the Lord God of Israel against the shepherds who feed My people: "You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings," says the Lord. [3]"But I will gather the remnant of my flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. [4]I will set up shepherds over them who will feed them; and they shall

fear no more, nor be dismayed, nor shall they be lacking," says the Lord." (Jer. 23:1-4).

We also find the shepherd motif throughout the Psalms, supporting the shepherding of God's people by the leaders placed by God and God Himself. Psalms 23 starts with, "The Lord is my shepherd; I shall not want", portraying the provider or supplier characteristic of the shepherd leader (Psalms 23). The analogy of the provider communicates calm, peace, security and abundance. Later in the verse it portrays God's guidance and protection; [3]"…He leads me in paths of righteousness for His name's sake. [4]Yea, though I walk through the valley of the shadow of death, I will fear no evil; for you are with me; Your rod and Your staff, they comfort me." (Psalms 23:3-4). Psalms 100 uses the shepherd motif to describe and paint a picture of the relationship between God and his people: [3]"Know that the Lord, He is God; It is He who made us, and not we ourselves; We are His people and the sheep of His pasture." (Psalms 100:3). The use of this language reinforces the characteristic of caring and tending to the needs of God's people.

Shepherd Motif and Servant Leadership

There are significant similarities between the shepherd motif of the Old Testament and servant leadership. According to Larry Spears, CEO of Greenleaf Center, there are ten attributes that Greenleaf identified: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, commitment to the growth of people, and building community (Greenleaf and Spears, 1998). These attributes translate across both the shepherd motif found in the Bible and servant leadership. Both the shepherd and the servant leader are good listeners. The shepherd listens to the needs of the flock and tends to those needs. Likewise, the servant leader listens to the needs of their team and puts forth the effort to fulfill those needs (Genesis 48:15). Empathy and care are also complimentary to both the shepherd motif and the servant leader. David expressed the

care of God in Psalms 23. The characteristics of a servant leader includes empathy towards their

team members, showing understanding and care for situations and needs. The next similar

characteristic is healing. The shepherd would tend to the wounds or illness of his sheep, whereas

the servant leader helps team members grow through personal and professional difficulties

(Jeremiah 30:17).

Awareness is another attribute pointed out by Spears (1998) and is found in both servant

leadership and the shepherd motif. David advises the leaders to know the state of their flocks,

expressing the importance of awareness (Psalms 27:23). Likewise, servant leaders must have a

grasp of the landscape and condition and working dynamics of their teams. Stewardship is shared

with both servant leaders and the shepherds of the Old Testament. Servant leaders exhibit good

stewardship in managing team talents and organizational resources in an effective manner. The

shepherd would also manage resources by not over grazing an area, while the flock naturally

gave back to the land through fertilizing it. Often, pastures were used in rotation and were built

out with rock pens to place the herd in at night for protection, further cleaning, and caretaking of

the environment. Adam was placed in the Garden as a caretaker and steward of God's creation

(Genesis 2:15).

Attributes of Servant Leadership

Servant leaders are insightful and able to cast vision for their people. Moses, cast a vision

for the Israelites so they could see themselves free, as well as having favor with Yahweh. He also

cast a vision for the building of the temple in the wilderness (Exodus 35:1-10). Proverbs warns,

"Where there is no vision, the people perish…" (Proverbs 29:18). A picture of the importance of

vision is painted in 2 Samuel when it says:

> And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the
> land, who spoke to David, saying, you shall not come in here; but the blind and the

lame will repel you, thinking, David cannot come in here. Nevertheless, David took the stronghold of Zion (that is, the City of David). Now David said on that day, whoever climbs up by way of the water shaft and defeats the Jebusites (the lame and the blind, who are hated by David's soul), he shall be chief and captain. Therefore, they say, the blind and the lame shall not come into the house. Then David dwelt in the stronghold and called it the City of David. And David built all around from the Millo and inward. So, David went on and became great, and the Lord God of hosts was with him. Then Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters and masons. And they built David a house. So, David knew that the Lord had established him as king over Israel, and that He had exalted His kingdom for the sake of His people Israel. (2 Samuel 5:6-12) .

King David's vison inspired the Hebrew nation and exceeded anything Saul was able to do from a leadership perspective. The vision David cast accomplished much with the people. The tribes and elders all came together for the first time in a long time, as vison unites people (2 Samuel 5:1-3). King David began his reign from Hebron, but united a divided land by leading from Jerusalem, as vision provides a center point for leadership to flow from (2 Samuel 5:4,5). All people listen and entertain the "inner conversation" and negative voice. David's vision focused his men as they neared Jerusalem. Vision will quiet the inner conversation and encourage with direction (2 Samuel 5:6-8). David's dream for Jerusalem propelled the success of a goal set for him and his people, as vision inspires greatness (2 Samuel 5: 9,10). With the taking of Jerusalem, others began to join the cause. Vision attracts others to lead (2 Samuel 5:11,12).

Communication is another attribute of servant leadership. The book of Matthew explains communication of a leader with this admonition, "But let your Yes be Yes and your No, No. For whatever is more than these is from the evil one." (Matthew 5:37,) Proper communication leads to the next attribute. In 1 Samuel (10 and 12), Samuel gives a communication lesson worthy of notice:

> Then you shall go on forward from there and come to the terebinth tree of Tabor. There three men going up to God at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine (1 Samuel 10:3) .

Samuel exhibited these exact communication qualities or attributes of a servant leader. First, his words communicated from a spiritual perspective, containing divine revelation, insights the people lacked. Secondly, he was inspirational with his communication, his communication inspired Saul to overcome his fears. Third, he exhorted with his words. His communication was an encouragement and inspired the people to follow Saul as king. Fourth, he affirmed with his communication, he supported and endorsed Saul publicly. Fifth, he was informative with his communication. He was edifying, full of content and had a teaching approach. Lastly, he was declarative. His communication was clear and gave direction and hope.

Honesty and integrity are found throughout the Bible. David, the shepherd king penned, "Let integrity and uprightness preserve me; for I wait on thee" (Psalms, 25:21). The character of a leader is not only judged by the follower but eternally judged by God. How we lead our people will be held to account.

In the book of Leviticus, we find Nabad and Abihu being flippant about the commands of God when it says, "Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the Lord, which He had not commanded them" (Leviticus 10:1)[1]. And in Leviticus 12:8, it reads, "'And if she is not able to bring a lamb, then she may bring two turtledoves or two young pigeons—one as a burnt offering and the other as a sin offering. So, the priest shall make atonement for her, and she will be clean'" (Leviticus, 12:8). God takes character very seriously. In the scripture setting above, and all throughout Leviticus, God was attempting to bring a level of character to the Israelites. Aaron's son and their sin, the defining of clean and unclean foods, and the purification of the woman after childbirth, are all examples of the attention to detail that God places on character and up rightness. The scripture outlines a few items about character. First, people are blessed by God

with gifts, however they must develop character. Secondly, it is through character that individuals earn trust from others. Third, it requires good character to realize success with people otherwise known as relational success. Fourth, it is through sound character that credibility and consistency are communicated. Fifth, our gifts and talents take us much further than our character can sustain us. Sixth, it is through our character that we filter information to form our perspective. Seventh, ability may take an individual to the top, but they will only maintain that level through their character. Without substance and character, you will fall, an individual will not rise above the limitations of their character.

New Testament Survey of Servant Leadership

Servant leadership examples are numerous in the New Testament, this section will highlight a number of those examples. Esther, a Jewish woman, raised by her uncle, Mordecai, was found to be beautiful by king Ahasuerus. Esther found favor with the king and he made her his queen (Esther 2). Throughout the book of Esther, she placed the life of her people before her own by going to the king, her husband, and pleading on their behalf. In doing so, she knowingly risked death by the king in the event he became offended or put off by her family, heritage or requests (Esther).

Another example of servant leadership is Josiah. Reigning over Judah around 640 to 609 B.C, his story is found in both 2 Kings and 2 Chronicles. He is primarily known for being a young king, yet in spite of his age, he demonstrated a strong commitment to God and started a religious reformation among his people. (2 Kings 2). In 2 Chronicles 34, Josiah is recorded as continuing in his father, David's path, "doing what was right in the sight of the Lord, and walked in the ways of his father David; he did not turn aside to the right hand or to the left." (2 Chronicles 34:1-2). Other accomplishments include: rediscovering the law and setting the course

of the people back in line with God's commands (2 Kings 22:8-11), renewing the covenant

before the Lord, recognizing the past failures, seeking God's guidance (2 Chronicles 34:31-33).

Josiah showed unwavering faith and commitment to God, led his people back into right

relationship with God, exhibiting the characteristics of a servant leader.

One of the most notable examples of servant leadership is the life of Nehemiah. As a

cupbearer to King Artaxerxes, Nehemiah received news of Jerusalem's walls and city being

destroyed and not attended to. He prayed for God's guidance for the rebuilding of the city.

Nehemiah took it upon himself to make this his mission or duty. No one had to tell him, he

accepted the calling (Nehemiah 1:1-11). Nehemiah approached the process with honesty and

integrity among his people with all his communication (Nehemiah 2:9-20). Nehemiah did not try

to do everything himself, he empowered the people by delegating to elevate, spreading not only

responsibility but also ownership among the people (Nehemiah 3:1-32, 12:44-47, 13:13).

Nehemiah also exhibited integrity by treating all the people equally, ensuring fair treatment of

the poor and vulnerable (Nehemiah 5:1-13). Nehemiah was a doer. Rather than sitting idly by

expecting the people to work alone, he worked alongside them, prioritizing their welfare over his

personal gain (Nehemiah 5:14-19). Nehemiah stayed dedicated to the vision, focused on the

outcome and purpose. Despite distractions and threats, he successfully discerned false motives of

those adverse to the goal and advocated for his people as a whole to complete the rebuilding of

the city (Nehemiah 6:1-14).

Jesus Defined Servant Leadership

The book of Philippians records, "Fulfill my joy by being like-minded, having the same

love, being of one accord of one mind. Let nothing be done through selfish ambition or conceit,

but in lowliness of mind let each esteem others better than himself. Let each of you look out not

only for his own interests, but also for the interests of others" (Philippians 2:2-4)[1]. In John

chapter 13, it is found that Jesus, after supper, proceeds to gird Himself and wash the disciples'

feet. This act was a display of servant leadership, and it caught the disciples off guard. In Mark,

the disciples are found arguing over who would be the greatest in the kingdom as they traveled to

Capernaum. In Mark 9:33, Jesus asks them, "What was it you disputed…". Since none of the

disciples responded to the question, Jesus went on to teach them that "If anyone desires to be

first, he shall be last of all and servant of all" (Mark 9:35)[1]. Jesus then took a little child and sat

the child in the middle of the disciples. He instructed them that, "Anyone who receives one of

these children in My name receives Me, and whosoever receives Me, receives not Me but Him

who sent Me" (Mark 9:37)[1]. This was a lesson of humility and submission to the disciples and a

lesson about personal ambition and pride. Likewise in Matthew 20:25-28, Jesus lays out the

leadership style of Servanthood:

> But Jesus called them to Himself and said, "You know that the rulers of the
> gentiles lord it over them, and those who are great exercise authority over them.
> Yet it shall not be so among you, let him be your servant. And whoever desires
> to be first among you, let him be your slave, just as the Son of Man did not come
> to be served, but to serve, and to give His life a ransom for many" (Matthew
> 20:25-28)[1].

Jesus was instructing the principles of servant leadership in Matthew 20. It was not that position

or authority are inherently wrong, but rather it is how the individual approaches the use of the

position and authority. Jesus taught that possessive and power-hungry leadership is self-serving,

and that true servant leadership is selfless (Cramer, 2003; Greenleaf, 1977). In the teachings of

servanthood found in the Bible, Jesus set forth the principals that the higher you go in authority,

your rights as a leader decrease and your opportunities and responsibilities increase (Matthew

20:25-28) .

Jesus Modeled Servant Leadership

Servant leadership is the direct opposite of most leadership norms. Pride, prejudice, discrimination, and misuse of power are the exact opposite of servant leadership (Hannigan, 2008). Servant leadership operates in a context of selflessness and a passionate commitment to help others, with a presence of humility (Northouse, 2007). In the customs of the day and cultural norms at the time of Jesus and the disciples, the act of foot washing was reserved for the servant of the house. It was considered a lowly job or position and insulting if a person of stature was requested to wash another's feet (Ford, 1991; Swindoll, 2018). Yet, as discussed earlier, Jesus reduced Himself to a servant and washed the disciples' feet for an object lesson in servant leadership. In John 13:5-6 it says, "After that He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. Then He came to Simon Peter. And Peter said to Him, "Lord, are you washing my feet?" (John 13:5-6). After washing their feet, Jesus taught them the principals of being last in the kingdom or "to prefer thy brother" (Romans 12:10). The concept and principles of servant leadership are profoundly Christian in origin.

Throughout Jesus' life, the modeling of caring for others, lifting others up, meeting people where they are and having compassion is abundant. During His ministry, Jesus healed the sick, and performed numerous miracles to meet a need, heal an infirmity, or answer an unanswerable circumstance. Matthew 14 describes one of these miracles in the feeding of the five thousand (Matthew 14:13-21). His compassion was genuine and was witnessed through his teachings. "But when He saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto His disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of

the harvest, that he will send forth laborers into His harvest" (Matthew 9:36-38). David, in his Psalm, "The Lord is My Shepherd", describes the characteristics of God in this manner; "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters; He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalms 23:1-5). The ultimate servant leader or good shepherd provides security, resources for success and peace in the process. Christ also showed the ultimate act of servanthood through sacrificial love and the act of laying down His life for our sins (John 10:11).

Jesus Encouraged Servant Leadership

Jesus was not teaching against leadership or even advancement. He laid out the principles of servant leadership. He turned leadership upside down (Rinehart, 1998; Wilkes, 1998). Jesus not only modeled servant leadership with His own actions, but He was also able, by serving others, to develop other leaders (Brady and Woodard, 2005). It is shown in John 13:12-17[1] how Jesus accomplished this:

> After the washing of feet: So, when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them (John 13:12-17).

In the scripture setting of Mark 10, James and John want to be recognized as Jesus' right and left hand. Jesus responds with the principles of servanthood; "But so shall it not be among you: but whosoever will be great among you shall be your minister: and whosoever of you will be the chiefest, shall be servant of all" (Mark 10:43-45). The theme

of serving others and meeting the needs of others, selfless leadership and sacrifice is found throughout Jesus' ministry.

The Early Church and Book of Acts

The book of Acts explores events and actions of the early church and disciples. As the church grew, a conflict arose between the Hellenistic Jews and the Hebraic Jews, and consisted of the Hellenistic widows were being overlooked in the daily food distribution. This conflict led the disciples to calling for the appointment of "seven men of good reputation, full of the Holy Spirit and wisdom..." that would oversee the food distribution. This solution pleased the multitude and resolved the conflict (Acts 6:1-6). This is an example of delegation and empowerment by the apostles, leading by example to solve a problem of the early church. This example also highlights the importance of identifying your calling or gifting and staying in your lane as a leader. There calling was to minister the word of God to the people, teaching and preaching. By identifying this calling and prioritizing it, they were able to see the need for others to start filling in the gaps in service among the church. Delegating to your team, elevates and empowers them, creates ownership and sense of purpose.

Stephen, full of grace and power, performed many miracles among the people. Members of the Synagogue of the Freedmen, including Cyrenians, Alexandrians, and those from Cilicia and Asia attempted to argue with Stephen, but failed due to his wisdom and boldness of the Holy Spirit by which he spoke (Acts 6:8-16). The example to highlight here is the maintaining of a calm spirit, and trust among the people by Stephen, which gave further evidence of spiritual boldness. Leading with humility and wisdom through the inspiration of the Holy Spirit will result in a servant's heart and leadership style.

Simon Peter is another good example of servant leadership in the early church. After Jesus reinstates Peter in John 21, Peter emerges with renewed conviction as a shepherd of God's flock and leader to thousands of new followers in the book of Acts. Paul, self-identified as a bond-servant of Christ, was also called as an apostle. In 1 Thessalonians, Paul's servant leadership practices are outlined as an example of Christian leadership. Paul exemplified the love of God to the people, showing selfless leadership throughout his ministry. 1 Thessalonians shows the elements of servant leadership like leading with love, humility and serving while at the same time being able to exhibit authority and control.

We find in the book of Joshua, Chapter 11, an example of competence and the ability to get the job done:

> Thus, Joshua took all this land: the mountain country, all the South, all the land of Goshen, the lowland, and the Jordan plain—the mountains of Israel and its lowlands, from Mount Halak and the ascent to Seir, even as far as Baal Gad in the Valley of Lebanon below Mount Hermon. He captured all their kings and struck them down and killed them. Joshua made war for a long time with all those kings. There was not a city that made peace with the children of Israel, except the Hivites, the inhabitants of Gibeon. All the others they took in battle. For it was of the Lord to harden their hearts, that they should come against Israel in battle, that He might utterly destroy them, and that they might receive no mercy, but that He might destroy them, as the Lord had commanded Moses. And at that time Joshua came and cut off the Anakim from the mountains: from Hebron, from Debir, from Anab, from all the mountains of Judah, and from all the mountains of Israel; Joshua utterly destroyed them with their cities. None of the Anakim were left in the land of the children of Israel; they remained only in Gaza, in Gath, and in Ashdod. So, Joshua took the whole land, according to all that the Lord had said to Moses; and Joshua gave it as an inheritance to Israel according to their divisions by their tribes. Then the land rested from war (Joshua 11:16-23).

God used Joshua for two generations, and He trusted Joshua to lead the Israelites from the wilderness into Canaan. He used Joshua to spy out the promise land. He allowed Joshua to follow Moses up Mount Sinai, and eventually replaced Moses with Joshua when it was time to go into Canaan. Competence does not show up overnight. Competence is acquired through time and adversity. Being faithful and diligent will develop competency.

Theoretical Framework for the Study

Church Leaders and Congregants as Servants

The shepherd motif is the analogy of the nature and characteristics of a good shepherd tending their flock, and the leadership qualities and characteristics of an individual, tending to the need of their people. The attributes of the shepherd were eventually attributed to what a "good king" should be, the shepherd king. The attributes and characteristics of the good shepherd or shepherd king are exactly what leaders of the church should aspire to. If Christ was the epitome of what a servant leader is, then following Christ would include His modeled behavior (Philippians 2:2-4). Just as leaders in a secular organization strive to create an environment for the members to thrive, likewise a church leader should aspire to create an atmosphere where congregants feel a sense of belonging, a sense of organizational support, safety, and spiritual nurturing.

As we have discussed, the example of Jesus being the model of servant leadership and how He led the disciples through a servant example, this modeling also created an atmosphere and environment of service. The longer the disciples followed Christ, the more servant minded they became. In a study conducted by Hunter, et al. (2012) the concept of servant leaders inspiring and influencing servant followers was investigated. Modeled after Linden et al. (2008), in that the study focused on both the individual-level as well as the individual-level of servant leadership, for example: community citizenship behavior, in-role performance, and organizational commitment (Hunter, et al., 2012). Just like Jesus, Christian leaders who follow the model of leader as servant, they too will create an environment of service within their congregation. A church that is irrelevant to a community is not living out the great commission. By creating a culture of service, the community will not only know about the church, but it will

also be a cornerstone of that community, reaching those in need and ministering through service and compassion.

Another benefit of creating a culture of service within a church community is the congregational well-being that is created. Work done by Krause (2006) found that congregational well-being was improved in the area of stress due to the influence of the social setting of church members. Krouse (2008) also noted in another study that the teachings of virtually all major faith traditions and disciplines praise the virtues of serving others in need along with the practice of forgiveness. Practiced servant leadership principles at the leader or pastor level of a church cultivates a safe and socially fertile environment to reproduce service, compassion, improved sense of self, confidence and ultimately discipleship of the faith, living out the commandments of Christ, loving one another.

This entire concept plays out in the setting of Mark 10. James and John are still operating with a "self" mindset and attempting to position themselves to be elevated in the kingdom of God with positional power. Of course this caused some dysfunction amongst the other disciples, and then the arguments and political jockeying for position ensued. It was here at this time Jesus used the opportunity to introduce them to the concept of servant leadership that they had been witnessing through His ministry but did not capture. "But Jesus called them to Him, and saith unto them. Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great one's exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:42-45). Servant leadership is not only

a compassionate and caring approach to leadership, it is the heart and spirit of discipleship and relationship that Christ modeled and required of His followers, then and now.

Characteristics of Servant Leadership

Servant leadership has characteristics similar to other main line styles, however there is a stark difference between servant leadership, and we will explore these differences. According to Graham (1991) and Farling (1999) servant leadership characteristics are similar to transforming leadership; specifically, in that both approaches encourage the edifying of others in motivation and morality. There are other attributes and characteristics that are similar like trust, integrity, honesty, discipline, vision, and others. However, servant leadership is set apart in its core belief in serving others. Bass (1995) argued that transformational leaders seek to empower or to transform their followers, elevating them rather than enabling dependency. Graham (1991) however argued that the increased motivation and commitment will not inherently benefit followers due to the lacking characteristic of serving followers for the good of the follower.

Authentic leadership is another style that shares similarities with servant leadership. According to Avolio and Gardner (2005) assert that authentic leadership and servant leadership both recognize the importance of positive moral perspective, self-regulation, self-awareness, authentic behavior, positive modeling, and have a focus on follower development. Even with these similarities, there are distinct differences. Servant leaders emphasize a spiritual orientation which is not present in the authentic leadership model.

Spiritual leadership as conceptualized by Fry (2003) has several areas of overlap with servant leadership. Virtuous leadership practices, intrinsic motivating factors are used to create an environment where meaning and purpose are cultivated (Sendjaya et al., 2008). Both leadership styles approach leadership from a holistic and integrated workplace to encourage

meaningful and motivating work. Both leadership styles thrive through a heart of service and cultivate a deep meaning and purpose for the leader (Sendjays et al., 2008). Still, some argue that servant leaders are driven from a core spiritual leadership with roots in altruistic love through the action of pursuing a call to serve beyond spiritual leadership.

Attributes and Behaviors

As stated earlier, the CEO of the Greenleaf Center, Larry Spears gave ten attributes that he believed the writings of Greenleaf included: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, commitment to the growth of people, and building community (Greenleaf and Spears, 1998). Spears went on to state that this list was not exhaustive (Greenleaf and Spears, 1998). Other researchers on Greenleaf's servant leadership have identified other attributes attributed to servant leaders consistent with Greenleaf's model. There are 20 identified attributes that can be listed with an overall assessment of current literature (Russell and Stone, 2002). The notable additions to the ten attributes given by Spears are vision, persuasion, and stewardship (Russell and Stone, 2002). The comprehensive list of functional attributes and the corresponding "related" attributes from current research are as follows: vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others, and empowerment (Russell and Stone, 2002).

Vision

Vision defined from a leadership perspective is "an ideal and unique image of the future" (Kouzes and Posner, 1995). Greenleaf incorporated the terms foresight and conceptualizing to describe the attribute of 'vision' (1977). The concept of vision as it applies to servant leadership is the ability to have a sense of the future or the direction in which to lead (Russell and Stone, 2002). When one thinks of leadership and the differences that true leadership brings to the table

above management or "being a boss," leaders establish a sharp vision for the future (Kotter,

1990).

Vision is also a characteristic of the shepherd king. David recorded, "The steps of a good

man are ordered by the Lord: and he delighteth him with is hand" (Psalms 37:23). A Christian

leader should walk in the wisdom of God and after his leadings.

Communication

Many researchers and writers on the topic of leadership agree that leaders must be good

communicators. That is not to necessarily say that they are well spoken, but true communication

is the ability to deliver an effective and understood message (Bennis, 1989, 1997; Bennis and

Nanus, 1997; Block, 1987; Kotter 1990; Melrose, 1997; Neuschel, 1998; Urich, 1996). Bass and

others place communication as one of the necessary attributes of effective leadership (Bass,

1990; Jackman and Johnson, 1996; Nix, 1997). The leader must be able to effectively

communicate mission, vision, and values of the organization (Block, 1987; Melrose, 1997;

Neuschel, 1998; Roberts, 1987). This level of communication is not restricted to verbal, and its

strength is in the modeling of the vision through visible behavior (Snyder et al., 1994).

The shepherd king or Christian leader would apply the admonition from Matthew 5:37,

"But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh

of evil." Being a leader of integrity requires clear, straightforward communication that is not

exaggerated, inaccurate or embellished.

Honesty and Integrity

According to Bennis and Nanus, character is the core of what leadership is, and followers

must buy into a leader through their character (1997). Credibility is established through

character, and a main component of the development of credibility is honesty (Kouzes and

Posner, 1993). According to research, honesty is at the top of the most valued qualities of a

leader, followed by forward-looking nature, ability to inspire, and competence (Kouzes and

Posner, 1993; Posner and Schmidt, 1992). Both honesty and integrity have been well established

as integral attributes of effective leadership (Batten, 1997; Covey, 1996; Fairholm, 1998; Manz,

1998; Nix, 1997; Northouse, 1997; Rinehart, 1998; Sanders, 1994; Wenderlich, 1997; Winston,

1999). Most consider honesty and integrity synonymous, but honesty in this setting is the act of

dealing with truthfulness. Integrity in this setting is the commitment of adherence to an overall

moral code (American Heritage Dictionary, 2022).

According to Bennis integrity, dedication, magnanimity, humility, openness, and

creativity are the most important qualities of a good leader (1989). He explained that the lack of

these qualities would elucidate a deficiency in leadership abilities (Bennis, 1989). The core

moral underpinning of effective leadership must include integrity, and integrity begins with four

essential attributes: truth-telling, promise-keeping, fairness, and respect for the individual

(Clawson, 1999).

Credibility

Credibility is predicated by honesty and integrity and is defined as "the quality,

capability, or power to elicit belief" (The American Heritage Dictionary, 2022). Kouzes and

Posner state that credibility is the ingredient for good leadership, it is "how leaders earn the trust

and confidence of their constituents" (1993). To harness legitimacy and establish influence, the

leader must have credibility with their followers (Hollander, 1978). The legitimizing of one's

leadership requires the gaining of credibility through trustworthiness and informativeness (Bass,

1990). The building or earning of trust is not a quick process and is achieved over time (Behr,

1998; Kouzes and Posner, 1993). Others have identified competence, trustworthiness, and dynamism as the key ingredients of credibility (Hackman and Johnson, 1996).

Trust

Trust is the foundation of any relationship, as it is at the core of all great leadership (Martin, 1998). It can be defined as "the firm belief in the integrity, ability and or character of a person or thing; confidence or reliance" (American Heritage Dictionary online, 2022). Trust can also be defined as the "willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party" (Mayer et al., 1995). One consensus that is found in leadership studies is the common thought that trust is one of the most essential attributes of effective leadership, and even more so within servant leadership (Bennis, 1989; Bennis and Nanus, 1997; Covey, 1990; De Pree, 1997; Fairholm, 1994; Ford, 1991; Greenleaf, 1997). According to John Maxwell, trust is the foundation of any relationship, and is dependent on keeping your word, showing respect, and speaking the truth in love (Maxwell, 2014). Fairholm posits that a reputation of trustworthiness increases a follower's reliance and confidence in any given decision-making situation (1997). Trust is also a key component of effective interpersonal communications (Giffin and Patton, 1971).

Shaw determined that leaders must show concern for people and operate in integrity to nurture and maintain trust (1997). Honesty and integrity are also key ingredients to building interpersonal and organizational trust (Kouzes and Posner, 1993). When trust is absent in an organization, the only replacement is fear, and fear reduces productivity (Ryan and Oestreich, 1998).

Just as the sheep trusted the leadership of the shepherd to lead them to water, provide food and shelter, the shepherd king or servant leader must achieve the same. "Every word of God is pure: He is a shield unto them that put their trust in him, (Proverbs 30:5).

Competence

Competence is the backbone of trust, integrity (follow through), and decision making within a leader (De Pree, 1997). Competence is the ability to do something well or efficiently, a range of skill or ability, or a specific skill or ability (The American Heritage Dictionary online, 2022). Leaders do not require to be the subject matter experts in the room for every issue, process, or product; however, they do need to be competent at least in their craft, and with the process of researching what they do not know. Bennis identified three attributes of leadership as the "tripod" in which a leader stands: competence, drive, and integrity (1997). Research on leadership often includes quotes relating to competence made by various leaders. John Maxwell made the case that building trust the leader must "exemplify competence, connection, character" (1998). It is also foundational that "A leader will not elicit trust unless one has confidence in their values and competence" (Greenleaf, 1977).

Service

The core attribute of servant leadership is service, and for some researchers the most important attribute for leadership in general (Baggett, 1997; Block, 1993; De Pree, 1997; Greenleaf, 1997). True leadership, especially servant leadership, is driven by a fundamental motivation to serve others, and this drive is at the heart of decision-making (Baggett, 1997; Batten, 1997; Block, 1993; Covey, 1990; Fairholm, 1997; Gaston, 1987; Greenleaf, 1977; Kouzes and Posner, 1993; Manz, 1998; Oster, 1991; Pollard, 1996; Rinehart, 1998; Senge, 1995; Snyder et al., 1994; Winston, 1999). Service in leadership comes from a character trait, a moral

compass that drives the leader to serve rather than be served, in the interest of helping the follower to achieve the desired outcome (Block, 1993; Nair, 1994). It is through the action of this service that the leader is equipping the follower with resources necessary to accomplish success (Fairholm, 1997). The action may take the form of provided information, time, given attention, material, or any other resource and higher corporate purpose that give meaning to the work and belonging to the individual (Fairholm, 1998).

After the Passover, Jesus proceeded to wash the disciples' feet. In the process of getting ready, Peter said, "Thou shalt never wash my feet…." and Jesus responded with, "….If I wash not your feet, you have no part of me" (John 13:8). The principle of leader as servant is found all through the life as Christ.

Stewardship

Stewardship is the act of managing another's property, finances, or other affairs. The steward is one who oversees the household affairs of a large estate, club, hotel, or resort (The American Heritage Dictionary, 2022). Stewardship is a foundational part of service (Nix, 1997). Stewardship requires a position of trust (emotional), and service (action), and not only with the organization for which the leader and follower work, but in mutual relationship (Gaston, 1987). Some researchers have noted stewardship among the top ten attributes of servant leadership (Spears, 1998). Stewardship is a modeled behavior approach recognizing the leader as steward to the follower through resources, information, etc., and where both individuals are stewards and agents of the organization (Block, 1993; Fairholm, 1997). The relationship between leader and follower with all the servant leadership attributes in place becomes more of a choice between partnership versus patriarchy, and the distribution of ownership with responsibility (Block, 1993).

Modeling

According to Covey, modeling is the foundational practice for the leader to obtain influence (1990). The leader is the life example model for the follower to emulate (Kouzes and Posner, 1995). This behavior draws the follower into commitment, dedication, discipline, and excellence (Briner and Pritchard, 1998). Modeling is not only a behavioral example of character, accountability, and service, but it is a communication tool to cast the organizational vision (Nanus, 1992; Snyder et al., 1994). Leaders are the rudders of the organizational ship, steering the ship with attributes and behaviors in response to organizational activities (Shein, 1992). With these same behaviors, leaders instill the level of ethical operation the organization will adopt (Bennis and Nanus, 1997; Kouzes and Posner, 1993). Bennis and Nanus go on to say that the leader sets the tone for the organization and the operational environment by demonstrating through their own behavior their commitment to the level of ethics the leader wishes to instill (1997). Leaders instill values through behavior and not through only words (Malphurs, 1996).

Visibility

It is impossible to model your mission, vision values or to model service, or stewardship if you are not present as a leader. Visibility is the tangible presence, behavior, and interaction of the leader with all their followers, and not only on special occasions. Cedar says, "The effective servant leader is highly visible in his leading, caring, and comforting of their followers" (1987). Without the action of being visible, the leader reduces the ability for influence through their behavior (Bass, 1990). Followers must see the leader doing what they said they would do and leading by example (Kouzes and Posner, 1993).

Servant leaders can establish power through visible interaction with followers. Servant leaders seem to naturally progress towards referent power, as defined by French and Raven's

(1959) power taxonomy. Referent power compliments the paradigm of servant leadership better than other power types.

Pioneering

According to American Heritage Dictionary, pioneering is the process of venturing into the unknown; to open new areas of thought, research, or development (2022). A leader must be pioneering by nature. Leaders must be willing to take risks, create new pathways or processes; be willing to be wrong in the moment (Ulrich, 1996). Blazing a new trail does not equate to not knowing where the organization is going.

Servant leaders are called to be pioneers, and they must be changing agents (Melrose, 1997; Neuschel, 1998). The concept of pioneering indicates that servant leaders must be good at making decisions, taking risk, taking on challenges, and do all with courage (Greenleaf, 1980; Kouzes and Posner, 1993; Nair, 1994; Wenderlich, 1997). Kouzes and Posner make the case that all leaders challenge the status-quo, all processes can be improved, and people are willing to step out into the unknown with a leader willing to lead (1995). Bennis warns that the quickest way to kill creativity in leadership is to "emphasize managing instead of pioneering" (1997). Kotter says it this way, "Since the function of leadership is to produce change, setting the direction of that change is fundamental to leadership" (1990). Pioneering can sometimes be avoided by leaders because of the relationship to change. Change in an organization can be costly and often comes with a level of conflict (Ford, 1991). Yukl makes the case that people naturally resist or actively avoid leaving the security of what is familiar to journey into the unknown (1998).

Influence

Influence has become the nameplate ingredient of leadership (Covey, 1990; Malphurs, 1996; Maxwell, 1998; Yukl, 1998). John Maxwell said it like this, "The true measure of

leadership is influence, nothing more, nothing less" (1998). Power has also been defined in the terms of influence, and influence, in the terms of psychological, changes according to French and Raven (1959). There are differing strategies to achieve influence including persuasion, inspiration, consultation, ingratiation, personal appeals, exchange, coalition-building, legitimization, and pressure (Yukl, 1998). Non-manipulative methods of influence are more fitting for servant leaders (Yukl and Tracey, 1992). The servant leader must remember that a follower is a follower by choice and if not, it is not leadership, it is manipulation.

Persuasion

Power can be used in one of three different ways: coercion, manipulation, or persuasion (Greenleaf, 1980). Persuasion is a key part of influence within the leadership process (Bass, 1990; Bennis and Nanus, 1997). Persuasion was identified as one of the ten defining attributes of servant leadership by Spears (1995). True servant leadership is not about control or manipulation; rather, the leader is about the sharing of ideas, wisdom, and resources seeking to develop understanding (Lopez, 1995). Covey speaks to the "principle-centered power" of persuasion within the servant leader (1990). The attributes of servant leadership combine and connect with each other, creating a code of ethics or morality where they lead from that center. Bennis makes the argument that "servant leaders are change agents" and they use "value-based power" to transmit values (1997). The use of power to a servant leader is always based on the principle of helping or serving others (Neuschel, 1998).

Related Literature

Servant Leadership

Servant leadership was first introduced by Robert Greenleaf about 50 years ago (2016). Since its introduction, servant leadership has developed a growing number of followers among

Christian leaders and organizational practitioners (Stauffer, 2019). Studies and interest have grown since its introduction, but servant leadership is not without its challenges (McShane and Von Glinow, 2014). According to servant leadership, the leader's number one priority is meeting the needs of followers and improving their wellbeing in addition to providing attention to the less fortunate in society (Greenleaf, 1977). Although introduced in 1977, Greenleaf's servant leadership is still to this day being developed and improved upon. In his book, *Reflections on Leadership: How Robert K. Greenleaf's Theory of Servant-Leadership Influenced Today's Top Management Thinkers from 1995*, Spears developed ten characteristics of servant leadership that are shown to provide happier, more creative, and more productive employees (Stauffer, 2019). Servant leadership has been studied in many organizational settings to include for-profit organizations, both public and private; military organizations, athletics, education and more (Greenleaf, 2016).

In a study conducted by Braye in 2000, servant leadership was researched, and she compared executive leadership of females and male leaders. Braye concluded that the female leaders were more naturally affiliated toward the characteristics of servant leadership (2000). Job satisfaction has been tied to servant leadership within organizations, and Drury determined job satisfaction and organizational loyalty, or commitment, were tied into this idea (Drury, 2004; Herbert, 2003).

A study conducted by Irving in 2005 found a correlation between servant leadership and team effectiveness. The interest in and study of servant leadership continues to grow. Current studies focus on the measures of perceptions of self and follower related to servant leadership (Stauffer, 2019). There is need for research around leadership itself and the organizational benefits related to it (Hannigan, 2008).

Organizational Commitment

Organizational Commitment has become one of the gold standard measurements used in the HR and organizational behavior industries, to determine how healthy an organization is or to determine a projected hiring budget for an organization. The most popular conceptualization of organizational commitment is the three-component view of commitment (Allen & Meyer, 1990; Meyer & Allen, 1991). This model explains the psychological contract between the organization and the employee in three domains of commitment (Allen & Meyer, 1996). The first domain is affective commitment, and it refers to the identification with, involvement in, and emotional attachment to the organization in which the member belongs (Allen & Meyer, 1996). This translates to employees with high affective commitment stay with the organization because they want to. Next is continuance commitment. Continuance commitment refers to the consideration of cost associated with leaving the organization. Members with high continuance commitment remain with the organization because they have ran a cost analysis weighing the pros and cons for leaving and determined that they must stay (Allen & Meyer, 1996). The last domain is normative commitment. Normative commitment is concerned with the sense of obligation to an organization. Employees with strong normative commitment remain with an organization out of a sense of obligation or feel they would let others down (Allen & Meyer, 1996).

Wiener defined organizational commitment as "the totality of normative pressures to act in a way which meets organizational goals and interests" (1982, p. 418). O'Reilly and Chatman define it this way: "the psychological attachment felt by the person for the organization; it will reflect the degree to which the individual internalizes or adopts characteristics or perspectives of the organization" (1986, p. 493). Organizational commitment is the measurement of the

likelihood of a particular person in an organization will leave the organization. In the literature presented earlier, the establishment of a relationship between leadership style and organization is well founded (Yavas, Jha, and Babakus, 2015, Meyer and Allen, 1997).

In a study conducted Dunaetz, et al., (2022), 225 church attenders were surveyed in an online study focused on value congruence and organizational commitment in churches. The researchers concluded that factors like value congruence, church size and corporate value of the church, contribute to congregational commitment. Related to the attributes of servant leadership, member commitment is predicted by leader follower trust (Muhammad, et al., 2024). Trustworthiness, an attribute of servant leadership, is the basis of all healthy relationship and speaks to the follower's ability to have confidence in and follow without concern in the leader's integrity and ethics (Martin, 1998).

Servant Leadership and Organizational Commitment

Research has linked servant leadership to numerous positive individual and organization outcomes, such as procedural justice, job satisfaction, organizational citizenship behavior, and helping behavior (Qing, et al., 2014). There is increasing support for the positive relationship between servant leadership and organizational commitment.

The relationship between servant leadership and organizational commitment has been established and is well supported in literature with studies in workplace organizations. A meta-analysis conducted by Hoch, Bommer, Dulebohn and Wu in 2016 analyzed the effect size of previous organizational commitment studies related to the top leadership styles (authentic leadership, ethical leadership, servant leadership and transformational leadership) resulting in a true score correlation (k=5, N=797, p=.48), indicating the higher leaders scored on servant leadership attributes and behaviors, the greater the follower's organizational commitment.

Independent studies have also shown that servant leadership attributes to improving team member organizational commitment (Yavas, Jha, and Babakus, 2015). In their study of 530 boundary-spanning employees, it a resulting Pearson's correlation coefficient supporting servant leadership was a predictor of high organizational commitment (r =.53, p <.05). They found this by utilizing the servant leadership measure developed by Lytle, Hom, and Mokwa in 1998 and Mowday's, Steers, and Porter's 1979 organizational commitment measure.

A study conducted by Overstreet, Hazen, Skipper, and Hanna resulted in demonstrating higher servant leadership behaviors among senior-level leaders ended in greater upper-manager organizational commitment scores (r =.75, p <.01) in the for-hire motor carrier industry (2014). Overstreet, et al., (2014) utilized Ehrhart's (2004) 14-item servant leadership scale and Jarmillo, Grisaffe, Chonko, and Roberts (2009) organizational commitment measure. In 2014, Miao, Newman, Schwarx, and Xu utilized Ehrhart's 2004, 14-item servant leadership measure and McAllister's 1995, five and six-item affect and cognition-based trust scale along with Meyer's organizational commitment scale in a study on 239 Management in Public Administration (MPA) graduates form China's Zhejang University. The Pearson correlation coefficient resulted confirming servant leadership behaviors among supervisors and increased the employees affective (r = .40, p < .01), normative (r = .40, p < .01) and continuance (r = .13, p < .05) commitment.

In 2014, Sokoll administered the Fields and Winston's New Parsimonious Measure of Servant Leadership (2010), Becker, Billings, Eveleth, and Gilbert's Supervisor-Related Commitment Instrument from 1996, and Stogdill's1963 Leader Behavior Description Questionnaire Subscale – Initiation of Structure to 118 full-time employees of a United States university. The results of the Pearson correlation coefficient found that the more servant

leadership behavior supervisors demonstrated, the greater the employee's commitment to supervisor (r = .72, p < .001). Also, it found that the greater the supervisor's initiation of structure, the greater the employee's commitment to supervisor (r = .55, p < .001). In 2015, Lapointe and Vandenberghe administered a slightly modified, globally focused version of Liden's seven-item servant leadership measure, shortened from Liden's 28-item multidimensional measure in 2008, as well as Bentein's 2005 version of Meyer's1993 organizational commitment component scale, to 261 customer service employees from a cross-section of Canadian companies representing a variety of industries including telecommunications, insurance, electricity, and marketing services. The results of a Pearson correlation coefficient found that servant leadership was positively related to affective commitment (r = .26, p < .01) and normative commitment (r = .29, p < .01). In 2010, Walumbwa, Hartnell, and Oke, administered Ehrhart's 14-item Servant Leadership Scale from 2004 and Meyer, Allen, and Smith's1993 Affective Commitment Scale to 815 full-time employees collected from seven multinational companies operating in Kenya. Hierarchical linear modeling results revealed that servant leadership was significantly related to affective commitment to supervisor (r = .19, p < .01).

In 2012, Bobbio, van Dierendonck, and Manganelli administered the Italian version of the 30-item Servant Leadership Survey (SLS) (van Dierendonck and Nuijten, 2011) and 15 items from the Italian version of the Three-Component Model (TCM) of commitment (Meyer and Allen, 1991) developed by Pierro and others in 1992 to 814 workers across both profit and non-profit organizations in Northeastern Italy. The results of a Pearson correlation coefficient found that the more servant leadership sub-factors demonstrated by the direct supervisor, the more the workers experienced affective commitment with all 8 servant leadership factors: empowerment

(r = .51, p < .01), accountability ((r = .36, p < .01), standing back (r = .36, p < .01), humility (r = .34, p < .01), authenticity (r = .28, p < .01), courage (r = .26, p < .01), forgiveness (r = .15, p < .01), and stewardship (r = .39, p < .01). Similarly, the more servant leadership sub-factors demonstrated by the direct supervisor, the more the workers experienced normative commitment with seven out of eight servant leadership factors: empowerment (r = .40, p < .01), accountability ((r = .25, p < .01), standing back (r = .30, p < .01), humility (r = .23, p < .01), authenticity (r = .22, p < .01), courage (r = .26, p < .01), and stewardship (r = .32, p < .01). Finally, the more servant leadership sub-factors demonstrated by the direct supervisor, the more the workers experienced continuance commitment with five of eight servant leadership factors: empowerment (r = -.18, p < .01), accountability ((r = -.10, p < .01), standing back (r = .10, p < .01), humility (r = -.11, p < .01), and forgiveness (r = -.09, p < .01).

In 2014, Goh and Low administered the 14-item Servant Leadership Scale developed by Ehrhart in 2004 and the 15-item Organizational Commitment Questionnaire developed by Mowday, Steers, and Porter in 1979 to 177 participants from various market research firms in Malaysia. The results of a Pearson's correlation coefficient found that the higher the servant leadership scores of the leader, the higher the follower's organizational commitment (r = .61, p < .01).

Leadership Styles and Organizational Commitment

Hoch, Bommer, Dulebohn, and Wu conducted a meta-analysis on previous studies for organizational commitment and the emerging leadership forms of authentic leadership, ethical leadership, servant leadership, and transformational leadership (2016). The true score correlation (k = 5, N = 797, ρ = .48) demonstrated that the higher leaders scored on authentic leadership, the greater the follower's organizational commitment. Another true score correlation (k = 5, N =

1,182, ρ = .53) found that the higher the leaders scored on authentic leadership, the greater the followers' affective commitment. Authentic leadership explained 10% incremental variance of affective commitment beyond transformational leadership. The true score correlation (k = 14, N = 3,835, ρ = .44) found that the higher leaders scored on ethical leadership, the greater the follower's organizational commitment. Also, the true score correlation (k = 24, N = 4,873, ρ = .48) found the higher leaders scored on ethical leadership, the greater the follower's affective commitment. Further, the true score correlation (k = 6, N = 858, ρ = .08) found the higher leaders scored on ethical leadership, the greater the followers' continuance commitment. Finally, the true score correlation (k = 43, N = 12,583, ρ = .43) found that the higher the leaders scored on transformational leadership, the greater the followers' organizational commitment. Also, the true score correlation (k = 30, N = 11,835, ρ = .42) found the higher the leaders scored on transformational leadership, the greater the follower's affective commitment.

Dirks and Ferrin in 2002 analyzed 40 effect sizes that had been calculated in previous studies for outcomes of trust in leadership and commitment. The weighted mean correlation (k = 40, N = 9,676, rc = .59) found the higher the trust in leadership, the higher the followers' organizational commitment. They performed a second analysis of 18 effect sizes for referents of trust in leadership. The weighted mean correlation (k = 18, N = 5,592, rc = .44) found the higher the trust in the direct leader, the higher the followers' organizational commitment; and another weighted mean correlation (k = 20, N = 3,831, rc = .57) found the higher the trust in organizational leadership the higher the followers' organizational commitment.

In 2014, Marinova and Park conducted an analysis of 78 effect sizes of prior studies for follower perceptions of behaviors of other-oriented leadership (e.g. servant leadership, self-sacrifice, ethical leadership, and humility) on individual outcomes. The weighted mean

correlation (k = 78, N = 36,843, rc = .50) found that the higher the scores on other-oriented leadership the greater the follower's organizational commitment. In 2015, Ng and Feldman conducted a meta-analysis on 17 effect sizes of prior studies for commitment and ethical leadership. The weighted mean correlation (k = 17, N = 4,656, rc = .40) found that the higher scores for ethical leadership the greater the worker's affective commitment. Another study mete-analyzed three effect sizes and the weighted mean correlation (k = 3, N = 539, rc = .52) found the higher the scores for ethical leadership of the leader, the greater the worker's normative commitment. A meta-analysis of 116 effect sizes of previous studies for leadership and employee commitment, was conducted by Jackson, Meyer, and Wang in 2013. The true score correlation (k = 116, N = 39,211, ρ = .45) found the higher the leader's transformational/charismatic leadership scores, the greater the employee's affective commitment. A second study of 30 effect sizes where the true score correlation (k = 30, N = 9,944, ρ = .38) found the higher the leader's transformational/charismatic leadership scores, the greater the employee's normative commitment. Lastly, they studied 28 effect sizes where the true score correlation (k = 28, N = 10,774, ρ = -.02) found the higher the leader's transformational/charismatic leadership scores, the lessor the employee's continuance commitment. DeGroot, Kiker, and Cross conducted a meta-analysis of three effect sizes of prior studies for charismatic leadership and organizational outcomes in 2000. The weighted mean correlation (k = 3, N = 2,040, rc = .43) found that the greater the leader's scores on charismatic leadership, the greater the subordinate's affective commitment.

In 2017, Irving and Berndt administered multiple instruments including: Irving's (2014) Purpose in Leadership Inventory (PLI), Cammann, Fichman, Jenkins, and Klesh's (1983) overall job satisfaction assessment, Balfour and Wechsler's (1996) organizational commitment measure,

Cable and Judge's (1996) perceived person-organization fit measure, and Ehrhart and Klein's (2001) leadership effectiveness measure to 1713 employees of a United States faith-based healthcare system organization. The results of Pearson correlation coefficients showed that the higher the leader's scores on servant leadership overall, the greater the employee's organizational commitment ($r = 60$, $p < .001$); the higher the leader's scores on follower focus, the greater the employee's organizational commitment ($r = 58$, $p < .001$); the higher the leader's scores on goal-orientation, the greater the employee's organizational commitment ($r = 54$, $p < .001$); and finally, the higher the leader's scores on leader purposefulness, the greater the employee's organizational commitment ($r = 58$, $p < .001$).

Demographic Control Variables and Organizational Commitment

Congregation Size and Organizational Commitment

A study conducted by Peyrot and Sweeney in 2000 consisted of a demographic survey, attitude scales of parish life, and a single question on satisfaction. It was conducted with 8,448 parishioners from 28 parishes in Baltimore City with the resulting Pearson correlation coefficient ($r = -.03$, $p < .01$) finding that the larger the parish size, the less satisfied the parishioners.

Age and Organizational Commitment

A meta-analysis conducted by Meyer, Stanley, Herscovitch, and Topolnytsky in 2002 looked at 53 effect sizes calculated from prior studies for age and affective commitment. The true score correlation ($k = 53$, $N = 21,446$, $p = .15$) determined that the older the employee, the greater the employee's affective commitment. Further studies of 24 effect sizes calculated from prior studies for age and normative commitment showed a score correlation ($k = 24$, $N = 9,480$, $p = .12$), suggesting that the older the employee, the greater the normative commitment. Lastly a

meta-analysis on 36 studies focused on continuance commitment showed a correlation between age and greater continuance commitment, (k = 36, N = 14,057, p = .14).

Ghorpade, Lackritz, and Moore conducted a study in 2011 utilizing an adapted version of Meyer and Allen affective commitment scale from 1997 to investigate 382 adult congregants from three denominal congregations. The Pearson's correlation showed that the older the congregant, the greater the affective commitment (r = .25, p < .05). Contrary to this finding, Lapointe and Vandenberghe conducted a study in 2015 utilizing a modified version of Liden's 2015, 7-item servant leadership measure along with Bentein's 2005 version of Meyer's organizational commitment component scale from 1993 to 261 customer service employees in various industries. No relationship was found between the age of the employees and the scores from the organizational commitment scale (p >.05).

Tenure and Organizational Commitment

A relationship has been established in literature between employee's tenure (time with the organization) and affective commitment (Herscovitch and Topolnytsky, 2002). In their 2002 meta-analysis of 51studies on organizational tenure and affective commitment, it was found that there was a correlation result indicating that the greater the employee tenure, the greater the affective commitment score (k = 51, N = 18,630, p = .16). Similarly, an analysis of 22 studies of organizational tenure and normative commitment showed the longer an employee stayed with an organization, the greater the normative commitment score (k = 22, N = 7,905, p = .17). Lastly, the same remained true with their analysis of 39 studies on organizational tenure and continuance commitment with a correlation score (k = 39, N = 13,347, p = .21), with results showing that the longer the employee is with an organization, the greater the continuance commitment of the employee.

Cohen meta-analyzed 80 effect sizes that had been calculated in previous studies for tenure and organizational commitment in 1993. The weighted mean correlation (k = 80, N = 36,877, rt = .10) found that the longer the employee tenure the greater the employee's organizational commitment. In an independent study in 2015, Lapointe and Vandenberghe administered a modified focused version of Linden's 2015, 7-item servant leadership measure, along with Bentein's 2005 version of Meyer's 1993 organizational commitment scale among 261 customer service employees among various industry. The Pearson's correlation resulted in scores showing the greater the employee tenure the greater the normative (r = .18, p < .05) and few alternatives commitment (r = .23, p < .01).

Education Level and Organizational Commitment

Meyer, Stanley, Herscovitch, and Topolnytsky meta-analyzed 20 effect sizes that had been calculated in previous studies for employee education level and continuance commitment in 2002. The true score correlation (k = 20, N = 6,043, ρ = -.11) found that the higher the employee education level, the lessor the employees' continuance commitment. Contrary to the 2002 Meyer, Stanley, Herscovitch, and Topolynsky meta-analysis, an independent study in 1990 by Alnajjar focused on education level and organizational commitment using the Organizational Commitment Scale (OCS) with 479 government and corporate employees in the United Arab Emirates. The Pearson correlation coefficient found the higher the employees education level the greater the employees' overall commitment (r = .16, p <.001).

Gender and Organizational Commitment

A meta-analysis conducted by Meyer, Stanley, Herscovitch, and Topolnytsky in 2002 on 20 prior studies revealed that male employees scored higher on continuance commitment than women (k = 3, N = 1,000, p = .13). Likewise, Menon and Kotze administered a six-item

modified version of the Allen and Meyer affective commitment scale to members of the South African military (1990). A multiple regression analysis was conducted for the predictor variables of age, education, gender, and race. Gender was a significant predictor of scores on the organizational commitment scale, where women were found to be significantly lower on the organizational commitment than men (R^2= -.06, $p < .01$).

Ethnicity and Organizational Commitment

In 2007, Menon and Kotze administered a six-item modified version of the Allen and Meyer 1990 affective commitment scale to 2,232 members of the South African military. A multiple regression analysis was conducted for the predictor variables of age, education, gender, and race. Race was not found to be a significant predictor of scores on the affective commitment scale.

Demographic Control Variables and Servant Leadership

Congregation Size and Servant Leadership

In 2013, Hunter, Neubert, Perry, Witt, Penney, and Weinberger administered Ehrhart's 2004, 14-item servant leadership scale to 425 employees, 110 store managers, and 40 regional managers of a United States retail organization. The results of a Pearson correlation coefficient found that the larger the number of employees per store, the lessor the servant leader the mangers were rated ($r = -.12$, $p < .05$).

Age and Servant Leadership

A study conducted by Lapointe and Vandenberghe from 2015 issued a modified version of Liden's 2015, seven-item leadership measure, along with Bentein's 2005 version of Meyer's 1993 organizational commitment scale. The population was 261 customer service employees in various industries. No relationship was found between the age of the employee and the score on

the servant leadership measure (p > .05). A similar study conducted by Koyuncu, Burke, Astakhova, Eren, and Cetin from 2014 using the full Liden's 2008, 28-item servant leadership measure among 221 employees from 14 four and five start hotels in Turkey. No relationship was found between age of the employee and scores on the servant leadership measure (p > .05).

Tenure and Servant Leadership

Koyuncu, Burke, Astakhova, Eren, and Cetin in 2014 administered the Liden et al. 2008, 28-item servant leadership measure to 221 employees from 14 four-and-five-star hotels in Nevsehir, Turkey. The results of Pearson correlation coefficient found that the higher the employees' tenure, the lower the supervisor was scored on servant leadership score (r = -.18, p < .05). A study conducted by Lapointe and Vandenberghe in 2015 issued a modified version of Liden et al.'s 2015, seven-item leadership measure, along with Bentein's 2005 version of Meyer's 1993 organizational commitment scale. The population was 261 customer service employees in various industries. No relationship was found between the tenure of the employees and scores on the servant leadership measure (p > .05).

Education Level and Servant Leadership

Koyuncu, Burke, Astakhova, Eren, and Cetin administered the Liden et al. 2008, 28-item servant leadership measure to 221 employees from 14 four-and-five-star hotels in Nevsehir, Turkey, in 2014. No relationship was found between the education level of employees and scores on the servant leadership measure, p > .05.

Gender and Servant Leadership

A study conducted by Hogue in 2016 using an eight-item servant and authoritarian leadership measure, based on discussions of leader types by Bass and Bass from 2008, as well as the Ambivalent Sexism Inventory to 201 undergraduate students from a Midwest university in

the United States (ASI; Glick and Fiske, 1996). The resulting Multiple Analysis of Variance (MANOVA) concluded in a significant main effect for gender of the participants, $F(1, 196) = 9.56$, $p = .002$. Female participants (M=4.21) were rated higher on servant leader behavior than male participants (M = 3.95).

Ethnicity and Servant Leadership

Yoshida, Sendjaya, Hirst, and Cooper administered the Servant Leadership Behavior Scale (Sendjaya et al., 2008) to 154 teams (avg. 3 members per team) from working in Indonesia and Chinese firms across various industries in 2014. No relationship was found between employee nationality and score on the servant leadership scale, $p > .05$.

Rationale for Study and Gap in the Literature

Established in earlier sections, there is a gap in research literature related to the use of organizational commitment in church congregational settings. Furthermore, research related to church membership and commitment and belonging is beneficial in the broader scope of ministry and effective leadership among church leaders. This dual purpose of both contribution to the conversation regarding servant leadership and its relationship to church congregational commitment, and church leadership, is both significant to the literature and to ministry. From a practical approach, improving the understanding around long term congregants and short-term congregants, at least through the lens of leadership, will contribute to efforts within the church to increase congregant retention, for the purpose of effectively striving to fulfill the Great Commission. According to a study on congregational health, well-being and congregational commitment, (Zwijze-Koning, De Roest, Hendrik, 2023), high congregational commitment in an ideal church; members feeling at home, they like going to services, feel at home as a member of the congregation, and have no intention of leaving the congregation in the next five years.

Congregational commitment is key to understanding congregational turn-over and overall church health.

Profile of the Current Study

The researcher conducted a survey-based questionnaire that explores the relationship, if any, between servant leadership attributes and behaviors among lead pastors and their congregant's organizational commitment. A demographic survey was conducted to gather age, race, gender, membership tenure, education level and race. The instruments used were the Servant Leadership Behavior Scale (SLBS) (Sendjaya, Sorros, and Santora, 2008) and congregants' organizational commitment as measured by the Three-Component Model (TCM) Employee Commitment Survey (revised edition, Meyer, Allen, and Smith, 1993). The surveys were managed through a web-based service provider, Survey Monkey.

CHAPTER THREE: RESEARCH METHODOLOGY

The purpose of this study was to determine the relationship, if any, between servant leadership attributes and behaviors among pastors and congregant commitment. The goal was to determine if a high or low servant leadership score corresponded with a high or low congregant commitment score. This chapter provides the research design, population, sampling procedures, limitations of the study, ethical considerations, instrumentation, research procedures, data analysis strategy and procedures and a summary.

Research Design Synopsis

This study was a non-experimental, quantitative correlational research design. Correlational designs describe and measure the relationship between variables or data sets (Croswell and Croswell, 2018). This section provides an overview of the problem statement, purpose statement, research questions and hypotheses, and the research design and methodology.

The Problem

Research in servant leadership has grown and resulted in positive results supporting the potential benefits for organizations to adopt (Neubert et al., 2008; Walumbwa, Hartnell, and Oke, 2010). A lot of the research has focused solely on the development of a working construct model (Barbuto and Wheeler, 2006; Dennis and Bocarnea, 2005; Ehrhart, 2004; Liden, Wayne, Zhao, and Henderson, 2008; Parolini, Patterson, and Winston, 2009; Sendjaya, Sarros, and Santor, 2008; van Dierendonck, 2011; Hunter, et al., 2013). Studies have also shown a significant relationship between servant leadership attributes and behaviors and organizational commitment (Irving and Berndt, 2017; Hoch, Bommer, Dulebohn, and Wu, 2016; Yavas, Jhu, and Babakus, 2015; Overstreet, Hazen, Skipper, and Hanna, 2014; Miao et al., 2014; Lapointe and Vandenberghe, 2015; Goh and Low, 2014). What is missing from literature is research

concerning the relationship between servant leadership attributes among pastors and the relationship to organizational commitment applied to congregational members.

There is a need for further study on servant leadership (Farling, Stone, and Winston, 1999). There is growing empirical evidence indicating a relationship between servant leadership and organizational commitment, and the research leans in three primary directions: conceptual, measurement, and model development (Hoch et al., 2016; Cerit, 2010; Pekarti and Sendjaya, 2010). Also missing is sufficient empirical studies exploring organizationally-focused servant leadership, especially beyond secular for profit organizations, to bring balance to the field (Parris and Peachey, 2013). The highlight of this study is the missing research relating to servant leadership and organizational commitment in a religious, congregational.

Purpose Statement

The purpose of this non-experimental quantitative correlational study is to determine the relationship between servant leadership attributes and behaviors among pastors and congregants' organizational commitment within the United Pentecostal Church International churches in the Tennessee district.

Research Questions and Hypotheses

This study addressed three research questions exploring the relationship between servant leadership behaviors among pastors as rated by their congregation, and congregants' self-rating of organizational commitment. Controlled variables of the study will be congregants' age, tenure under pastor, and gender. The three research questions are as follows.

RQ1. What relationship, if any, exists between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants' self-assessed affective component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender?

RQ2. What relationship, if any, exists between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants' self-assessed continuance component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender?

RQ3. What relationship, if any, exists between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants' self-assessed normative component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender?

Research Hypotheses

The following null hypotheses are represented in the study.

Ho1: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed affective component of organizational commitment.

Ho2: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed continuance component of organizational commitment.

Ho3: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed normative component of organizational commitment.

Research Design and Methodology

This study utilized a correlational design approach, to analyze the relationship, if any,

between servant leadership attributes and behaviors among pastors and congregant

organizational commitment. A correlational study examines the relativeness of two variables and

to what degree that relationship exists (Leedy and Ormrod, 2016). Descriptive statistics were

also collected for the purpose of analyzing congregant demographics to determine any

correlational relationship between subgroups within the population. Further analysis was

performed using both bivariate correlations of all continuous variables and multiple regressions

to examine whether servant leadership behaviors (voluntary subordination, authentic self,

covenantal relationship, transcendental spirituality, responsible morality, transforming

influence), account for any additional variance in the criterion variables (affective commitment, continuance commitment, normative commitment), after controlling for the demographics.

Population(s)

The population for this study is specific to churches within the Tennessee district of the United Pentecostal Church International, with total churches at approximately 138, representing about 25,000 congregants. The sample for this study was n=105. This population is specific to the study due to the relationship the research has with the organization as a congregant within the organization. There were 31 respondents that reported to be male representing 29% and 74 females making up the remaining 70%. The majority of respondents were 42 to 47 years of age and had attended their current church between 8 to 11 years.

Sampling Procedures

Sampling for this study included a non-probability convenience sample achieved through the discrimination of a voluntary survey. An online survey was made available with a paper version available upon request and was distributed via email to the head pastor of the churches with an attached invitation letter to be distributed or made available to the congregation. There was a QR code for pastors to use to access their version of the survey, which was a part of their welcome letter. The pastoral survey only asked two questions; first, what is the tenure of the lead pastor and second, what is the congregant size of the church. A QR code for congregants to access their version of the survey was provided to the church for ease of access to the survey. There was an email address provided for questions and for the paper version of the survey. Letters were sent to the lead pastors of all 138 Tennessee District UPCI churches, explaining the purpose of the study and providing instructions on how to complete the surveys.

Limits of Generalization

This study seeks to analyze the relationship between congregant assessed pastoral leadership and congregant commitment in churches belonging to the United Pentecostal Church International and the attending congregants of these churches, within the Tennessee district of the United States. The randomization of the survey is accomplished by the voluntary nature of responding to the survey request letter and taking the survey. Those individuals that prefer a paper copy were given the option to opt out due to added steps in requesting a survey. The UPCI was chosen due to the relationship of the researcher, being a member of a UPCI church, and for no other reason or bias. Due to the study being limited to participants of UPCI only, results do not generalize to other denominational congregants. The demographic make-up of the population is non-probable and not stratified, meaning that it represents true characteristics of the general population in the areas of education level, male-female ratio, race, ethnicity, tenure, and location.

Ethical Considerations

There are no known ethical concerns regarding the study. This researcher had no known conflicts of interests and sought no financial gain from the research effort. Participants were told the research purpose and were asked to consent to participate (Appendix E). Participants were not blind to any research intent.

The study does not collect identifiable information about participants. This researcher uses the Survey Monkey survey platform and does not collect email addresses along with survey responses. Completed responses are kept in the Survey Monkey system until 2027, or five years after study completion. Computer files, such as spreadsheets, are password-protected and kept by the researcher for the same retention period. Physical reports and related documents are kept in a file cabinet only accessible by the researcher and are destroyed five years after study completion.

Instrumentation

Two instruments were used to collect the necessary data for this study: the Servant

leadership Behavior Scale (SLBS-6, Sendjaya et al., 2008) and the Three Component Model

(TCM) Employee Commitment Survey (revised, Meyer et al., 1993). There was also a

congregant demographic survey designed by the researcher, used to establish control variables as

part of the study. These questions include age, tenure under the head pastor, educational level,

gender, and ethnicity of the congregant. The size and age of the church congregation was

collected through the pastoral questionnaire.

Servant Leadership Behaviors Scale

Congregants are asked to complete the digital or paper version of the Servant leadership

Behavior Scale - 6 (SLBS; Sendjaya et al., 2008) regarding the leadership style of their lead

pastor. The SLBS measures servant leadership behaviors across six subsets of servant leadership

as follows: voluntary subordination, authentic self, covenantal relationship, transcendental

spirituality, responsible morality, and transforming influence. The congregant assessed servant

leadership attributes of the lead pastor were determined through this instrument utilizing a 5-

point Likert scale where 1=strongly disagree and 5=strongly agree. Each statement was asked in

the context of the lead pastor, and the participant was asked to state if they agreed or disagreed.

For example, "Uses power in service to others, not for his ambition."

Three Component Model Employee Commitment Survey

Congregants were also asked to complete the revised Three Component Model (TCM)

Employee Commitment Survey (Meyer et al., 1993). The TCM measures organizational

commitment in three domain scales: Affective Commitment scale (ACS), Continuance

Commitment scale (CCS), and normative Commitment scale (NCS) (Meyer et al., 1993). This

instrument was used for the congregant to self-report their commitment to the church. This

instrument utilizes a 7-point Likert scale with 1=strongly disagree and 7=strongly agree. In each

domain of organizational commitment, the participants were asked to state whether they agreed

with the statement or disagreed with the statement. For example, under affective commitment

question 1 is, "I would be very happy to spend the rest of my life with this church."

Demographic Survey

The demographic survey was designed by the researcher and used to collect demographic

statistics that were later used as control variables. The demographic survey asks for the

participants to identify the following areas: race/ethnicity, age, gender, tenure under current

pastor, and education. Age and tenure were asked as a fill in the blank for a specific age in years

and tenure in years. Race and gender both included a "prefer not to answer" option.

Validity

The SLBS-6 is a shortened version of the full 35-item Servant Leadership Behavioral

Scale (Sendjaya et al., 2017), targeting one question from each of the six attributes of servant

leadership. Sendjaya et al. (2017) conducted validity and reliability testing of the SLBS-6

shortened version comparing seven studies. Confirmatory factor analysis supported the one-

factor structure of the SLBS-6. The reliability, criterion-related validity, and the construct

validity of the SLBS-6 were demonstrated across seven independent samples and found to

demonstrate an internal consistency to be adequate with coefficient alphas ranging from .80 to

.93. The findings of this study demonstrate SLBS-6 to be the shortest psychometrically valid

measure of servant leadership to date (Sendjaya et al., 2017).

Literature on the Allen and Meyers 1990 Three Component Model goes back and forth

on the validity testing and internal consistency, namely regarding the continuance commitment

construct (Allen and Meyer, 1996). Original testing showed an internal consistency (alpha coefficients) on the three scales ranged from .74 to .89 for Affective Commitment, .69 to .84 for Normative Commitment, and .69 to .79 for Continuance Commitment (Allen and Meyer, 1990; Allen and Smith, 1987; Bobocel, Meyer, and Allen, 1988; McGee and Ford 1987; Meyer and Allen 1984, 1986; Meyer et al., 1989; Withey, 1988). The test and retest conducted by Allen and Meyer in 1993 along with the correlational study of other measures resulted in the measure validity to be sound, but further study would be beneficial.

Reliability

The reliability of the TCM instrument is supported in work conducted by Allen and Meyer (1990). In their study of 603 registered nurses having membership in the College of Nursing of Ontario, Allen and Meyer demonstrated a reliability of their revised, six-item scale for ACS = .82, CCS = .74, and NCS = .83. In 1993, Meyer et al., conducted a test-retest to report longitudinal reliability, surveying 296 nursing students in each year of their four-year program. The results of the longitudinal study were consistent with the study of the registered nurses (Meyer et al., 1993).

Sendjaya et al. conducted an internal reliability study in 2017 of the SLBS-6, studying 573 full-time employees in eight large-scale firms in Indonesia. They were instructed to evaluate the extent to which their direct supervisors exemplified servant leadership behaviors using the SLBS-35. As the SLBS-6 is a subset of the SLBS-35, correlation scores could be observed. Using the maximum-likelihood method, the SLBS-6 provided excellent fit to the data (x^2 = 21.68; df = 9; p < .010; RMSEA = .050, TLI = .980, CFI = .988; SRMR = .023). The researchers also conducted a bivariant correlation with a high correlation between the SLBS-35 and the

SLBS-6 (r = .94), indicating the convergent validity of the shortened measure (Sendjaya et al., 2017).

Research Procedures

An introduction email was sent to all lead pastors from a mailing list obtained from the Tennessee United Pentecostal Church International Headquarters office, and consisted of an invitation to participate, a summary of the study, and instructions for both pastoral and congregant participation. This email included two attachments, one for the pastor and one for congregants. The attachment letters included a summary background for the study, instructions for accessing the survey, and instructions for obtaining a paper version of the survey. The pastor was the one to provide church and congregation data (age of congregation, average attendance, tenure of the pastor, and number of leaders on pastoral staff). The pastors were also asked to make available the letter for the congregation for access to the survey, and to distribute it over the course of two weeks (two Sundays and two Wednesdays) to maximize the opportunity to participate.

The first section of the congregant survey is the demographic questionnaire, designed by the researcher. The second portion of the survey is the request the congregant to evaluate their current lead pastor using the Servant leadership Behavior Scale instrument (Sendjaya, Sarros, and Santora, 2008). The final portion of the survey is the Three Component Model (TCM) Employee Commitment Survey self-assessment of their commitment to their church organization (Meyer, et al., 1993).

Data Analysis and Statistical Procedures

This section describes how the data was analyzed and how research questions were answered. The purpose of this quantitative correlational study is to evaluate if a relationship

exists between servant leadership attributes and behaviors among pastors as measured by the

Servant leadership Behavior Scale (SLBS, Sendjaya, Sorros, and Santora, 2008) and

congregants' organizational commitment as measured by the Three-Component Model (TCM)

Employee Commitment Survey (revised edition, Meyer, Allen, and Smith, 1993). Collected data

is transferred from excel to the Statistical Package for Social Sciences (SPSS, version 26

software) wherein statistical procedures and analysis is then performed.

Data Analysis

This study is non-experimental and required no manipulation of the independent variable

nor any random assignment of conditions. The study used descriptive statistics to analyze

congregant demographics for categorical relationship analysis.

Statistical Procedure

Analysis is conducted using both bivariant correlations of all continuous variables and

multiple regressions to examine whether servant leadership traits and behaviors (voluntary

subordination, authentic self, covenantal relationship, transcendental spirituality, responsible

morality, transforming influence) account for any additional variance in the criterion variables of

organizational commitment, affective commitment, continuance commitment, and normative

commitment. The analysis was conducted, controlling for demographics.

<div align="center">Chapter Summary</div>

This study as outlined contributes to the area of Servant leadership and Organizational

Commitment. This study also contributes to the theoretical use of organizational commitment as

defined by Meyer et al., and the Three Component Model in the setting of a religious or non-

profit, non-secular workplace. Churches are constantly looking for ways to keep congregations

engaged and connected to reduce stagnation or spiritual decline. Spiritual formation is dependent

upon the fellowship of the saints and the hearing of the word. Leadership, as modeled by lead

pastors and pastoral teams, plays a significant role in the culture and commitment of the body of

Christ.

CHAPTER FOUR: FINDINGS

Overview

Research Questions

This study addressed three research questions exploring the relationship between servant leadership behaviors among pastors as rated by their congregation, and congregants' self-rating of organizational commitment. Controlled variables of the study will be congregants' age, tenure under pastor, and gender. The three research questions are as follows.

RQ1. What relationship, if any, exists between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants' self-assessed affective component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender?

RQ2. What relationship, if any, exists between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants' self-assessed continuance component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender?

RQ3. What relationship, if any, exists between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants' self-assessed normative component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender?

Hypotheses

The following null hypothesis are represented in the study.

Ho1: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed affective component of organizational commitment.

Ho2: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed continuance component of organizational commitment.

Ho3: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed normative component of organizational commitment.

Compilation Protocol and Measures

One hundred and five individuals completed the survey; incomplete surveys were removed. This data were analyzed using a Hierarchal Multiple Regression (HMR) analysis to answer the research questions. The Hierarchical Multiple Regression (HMR) analysis enables the researcher to add independent variables into the regression equation in two blocks or models. In addition to reporting the level of significance for each block, the HMR analysis provides opportunity for the researcher to look at the R^2 change and F-statistic change between two models. In contrast, in a standard multiple regression analysis, all the variables are entered into the regression equation at the same time and the amount of variance is explained in a dependent variable by more than one predictor variable.

For this study, the control variables (i.e., congregation size, congregants' age, tenure under the pastor, education level, gender and ethnicity/race) were entered. Next, the three components of organizational commitment (i.e., affective commitment, continuance commitment, and normative commitment) were entered (Model 2). Finally, prior to conducting the analysis, descriptive statistics were calculated and assumption testing was completed. Hierarchical Multiple Regression (HMR) analysis allowed the researcher to predict the congregants' assessment of their pastor's servant leadership attributes based on the multiple predictor variables.

Demographic and Sample Data

The population sample, n=105 with two age brackets tying majority; age 42 to 47 = 18.58% and 60 and above also resulting in 18.58%. The population sample based on age breakdown is represented in Table 1.

Table 1

Population Age Breakdown

Age	Responses	% Population
18 to 23	3	2.65%
24 to 29	12	10.62%
30 to 35	17	15.04%
36 to 41	15	13.27%
42 to 47	21	18.58%
48 to 53	17	15.04%
54 to 59	7	6.19%
60 and above	21	18.58%

The population reported as 95% white with .88% reporting as Asian, 1.77% reporting as African American and 3.54% preferring not to answer. The population was represented by 29% male and 79% female. The population sample based on education level is represented in Table 2.

Table 2

Population Education Level

Category	Responses	% Population
High School or GED	49	43.36%
Associate, 2 years of college	24	21.24%
Bachelors, 4 years of college	25	22.12%
Masters, 7 to 8 years of college	12	10.62%
Doctorate, Post Graduate work, 10 to 12 years of college	3	2.65%

Data Analysis and Findings

Descriptive Statistics

Provided in Table 3 are the descriptive statistics for all of the variables analyzed. Also included in the table is the level of measurement and coding used in the analysis for each variable. For the instruments used, including the subscales, Cronbach's alpha, a common measure of internal consistency (a measure of reliability) is reported. Cronback's alpha is used to determine how much the items on a scale are measuring the same underlying dimension and how consistently participants' answered each item. It is most used with Likert-type scale questions in a survey/questionnaire such as the ones used for this study. For the Servant Leadership scale, Cronbach's alpha (α) is 0.89, which indicates a high level of internal consistency for the scale. Higher values of Cronbach's alpha are often better and indicate a good level of internal consistency.

Different authors provide different recommendation of the ideal value; however, most recommend values of 0.7 or higher (DeVillis, 2003; Kline, 2005). Given the low Cronbach's alpha coefficient values for the three commitment subscales, the results of this analyses using this scale should be interpreted with caution. To provide necessary descriptive statistics for the regression analysis, pairwise correlation coefficients, Pearson's *r.* Spearman rho, point-serial bivariate correlations were calculated. The results of the regression analysis are reported in Table 4. The pairwise associations that are statistically significant are denoted with asterisks, with the effect size of one criterion variable being low to moderately associated with the criterion variable, considering Cohen's (1992) conventions. The association was positive. As congregants' normative commitment scores increased, their perceptions of their pastors' servant leadership attributes increased.

Table 3

Descriptive Statistics (N=105)

Variable	M	SD	N
Criterion Variable Congregant Assessed Servant Leadership	4.8413	1.30302	105
Predictor Variable Affective	3.8413	1.22853	105
Predictor Variable Continuance Commitment	3.5397	1.15667	105
Predictor Variable Normative	3.8048	.89677	105
Control, Years in Congregation	3.43	1.891	105

Variable	Mdn	SD
Age	4	2.055
Education	1	1.134

Variable	n	SD
Race (White/Non-Minority)	102	95.3
Gender (Male)	31	29

Reliability Testing

Cronbach's alpha is a common measure of internal consistency (a measure of reliability). It is used to determine how much the items on a scale are measuring the same underlying dimension and how consistently participants answered each item. It is most used when you have multiple Likert questions in a survey/questionnaire that form a scale or subscale. Reliability analyses were calculated for each scale used.

For the Servant Leader assessment, Reliability Statistics Cronbach's Alpha is presented in Table 5 under the "Cronbach's Alpha" column. Here Cronbach's alpha (α) is 0.899, which indicates a high level of internal consistency for the scale. Higher values of Cronbach's alpha are better and indicate a good level of internal consistency. Different authors provide different

recommendations of the ideal value; however most recommend values of 0.7 or higher (DeVillis, 2003; Kline, 2005).

Table 4

Correlation Matrix
(N=105)

Variable		Servant Leadership	Age	Race	Sex	Education	Years in Congregation	Affective	Continuance	Normative
Servant Leadership	Correlation Coefficient	1.000	-.014	.084	.027	-.062	-.165	.108	-.167	.276**
Age	Correlation Coefficient	-.014	1.000	.135	-.001	.012	.131	.042	.078	-.080
Race	Correlation Coefficient	.084	.135	1.000	-.151	-.110	.059	-.143	.113	-.035
Sex	Correlation Coefficient	.027	-.001	-.151	1.000	-.002	.093	.065	.004	2.15*
Education	Correlation Coefficient	-.062	.012	-.110	-.002	1.000	-.004	.008	-.006	.054
Years in Congregation	Correlation Coefficient	-.165	.131	.059	.093	-.0014	1.000	-.060	.147	.028
Affective	Correlation Coefficient	.108	.042	-.143	.065	.008	-.060	1	-.163	-.100
Continuance	Correlation Coefficient	-.167	.078	.113	.004	-.006	.147	-.163	1	.191
Normative	Correlation Coefficient	.276**	-.080	-.035	.215*	.054	.028	-.100	.191	1

For the Organizational Commitment (TCM) assessment, Reliability Statistics Cronbach's Alpha is presented in Tables 6-9 under the "Cronbach's Alpha" column. Here Cronbach's alpha (α) is as follows for each subset: Affective α=.467, Continuance α=.669, Normative α=.579, Entire Scale α=.451. which indicates a low level of internal consistency for the scale. Higher

values of Cronbach's alpha are better and indicate a good level of internal consistency. Different authors provide different recommendations of the ideal value; however most recommend values of 0.7 or higher (DeVillis, 2003; Kline, 2005).

Table 5

Reliability Statistics, Cronbach's Alpha

Cronbach's Alpha	Standardized d Items	N of Items
0.889	.896	6

Given Cronbach's alpha coefficient values for the three commitment subscales, the results of this analyses using this scale should be interpreted with caution. Note that the entire scale had poor reliability as well. In looking at answers, it seems that the wording of some to the questions, especially negative wording confused some people, thus their answers were inconsistent across scales.

Table 6

Reliability Statistics, Cronbach's Alpha for Affective Commitment

Cronbach's Alpha	Standardized d Items	N of Items
.467	.253	6

Table 7

Reliability Statistics, Cronbach's Alpha for Continuance Commitment

Cronbach's Alpha	Standardized d Items	N of Items
.467	.253	6

Table 8

Reliability Statistics, Cronbach's Alpha for Normative Commitment

Cronbach's Alpha	Standardized d Items	N of Items
.699	.670	6

Table 9

Reliability Statistics, Cronbach's Alpha for Entire Scale, Three Component Model

Cronbach's Alpha	Standardized d Items	N of Items
.579	.592	6

Cronbach, L. J. (1951). Coefficient alpha and the internal structure of the tests. *Psychometrika*, *16*, 297-334.
Kline, R. B. (2005). *Principles and practice of structural equation modelling* (2nd ed.). New York: Guildford.
DeVellis, R. F. (2003). *Scale development: Theory and applications* (2nd ed.). Thousand Oaks, CA: Sage Publications.

Assumption Testing

There are six assumptions that need to be tested prior to conducting any type of multiple regression (Tabachnick and Fidell, 2007).

- **Assumption #1** Independence of observations (Durbin-Watson statistic)

- **Assumption #2** Linearity- (scatterplot of the studentized residuals (SRE_1) against the (unstandardized) predicted values (PRE_1) and partial regression plots.)

- **Assumption #3** Homoscedasticity- (scatterplot of the studentized residuals (SRE_1) against the (unstandardized) predicted values (PRE_1)

- **Assumption #4** Multicollinearity- (Tolerance values/ VIF values)

- **Assumption #5** No Significant Outliers- (case wise diagnostics and studentized deleted residuals)

- **Assumption #6** Normality - (histogram with superimposed normal curve and a P-P Plot)

Assumption Testing Results

Assumption #1: Independence of Observation

A Durbin-Watson statistic was used to check for independence of residuals, which is part of the regression analysis ran and is reported in model summary Table 10.

Table 10

Durbin Watson Model Summary

Model	Durbin Watson
1	-
2	2.57

The Durbin-Watson statistic was 2.57. The Durbin-Watson statistic can range from 0 to 4, but you are looking for a value of approximately 2, ideally no higher, to indicate that there is no correlation between residuals. A Durbin-Watson of 2.57 can be accepted that there is independence of errors (residuals). It can also be argued that based on design, each variable was measured independently.

Figure 1

Scatterplot results of assumption of linearity test: studentized residuals and unstandardized predicted values
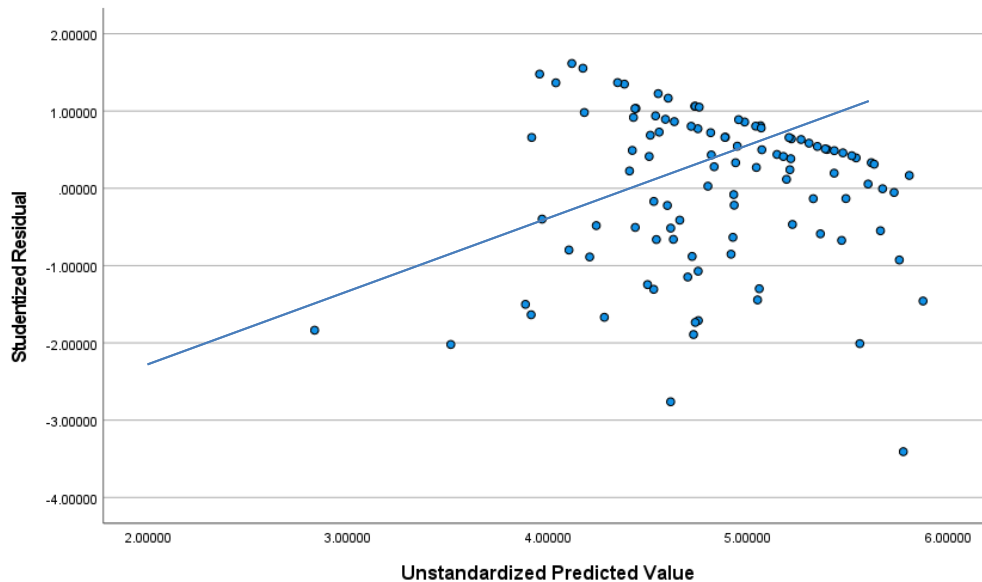
Assumption #2: Linearity

An assumption of multiple regression is that a linear relationship exists between the criterion variable and the predictor and control variables collectively. To assess this assumption, we create a scatterplot of the studentized residuals (SRE_1) against the unstandardized predicted values (PRE_1). Figures 1 reflects the scatterplot for the studentized residuals (SRE_1) against the unstandardized predicted values (PRE_1) the collective. It is also necessary to establish that a linear relationship exists between the criterion variables and each of your predictor variables, which can be achieved using partial regression plots between each predictor and the criterion.

Figure 2

Scatterplot results of assumption of linearity test: congregant assessed servant leadership and age.

Partial Regression Plot
Dependent Variable: Criterion_congregant_assessed_servant_leadership
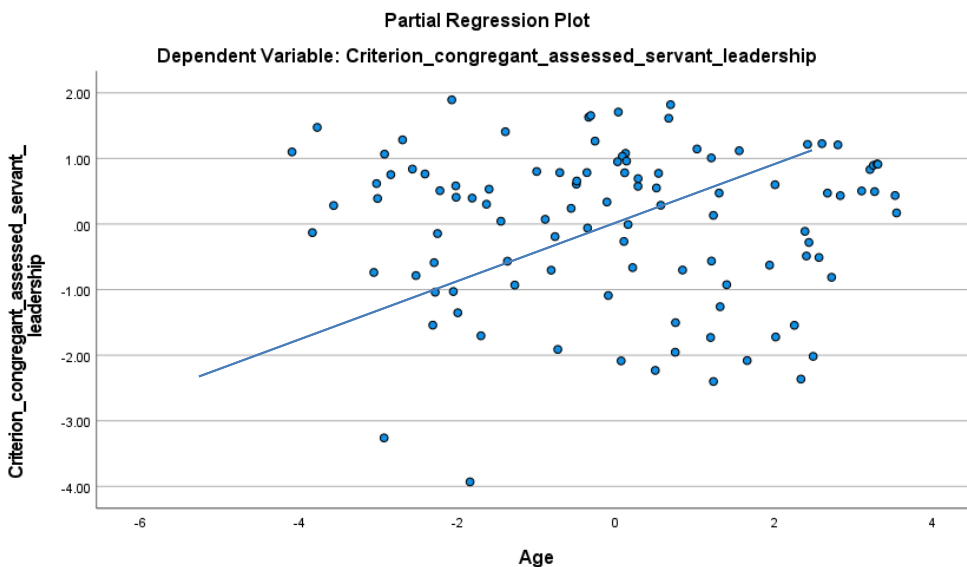
Figures 2-9 reflect the scatterplot results of assumption 2 of linearity test related to congregant assessed servant leadership and controlled variables.

Figure 3

Scatterplot results of assumption of linearity test: congregant assessed servant leadership and race.

Partial Regression Plot
Dependent Variable: Criterion_congregant_assessed_servant_leadership
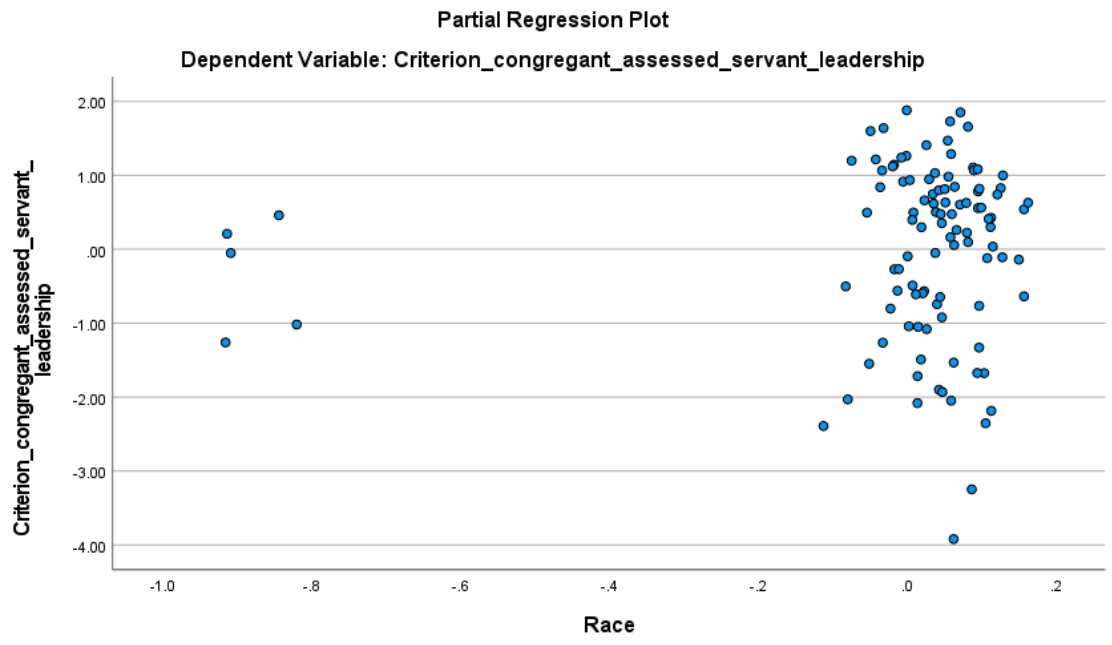
Figure 4

Scatterplot results of assumption of linearity test: congregant assessed servant leadership and sex

Partial Regression Plot
Dependent Variable: Criterion_congregant_assessed_servant_leadership
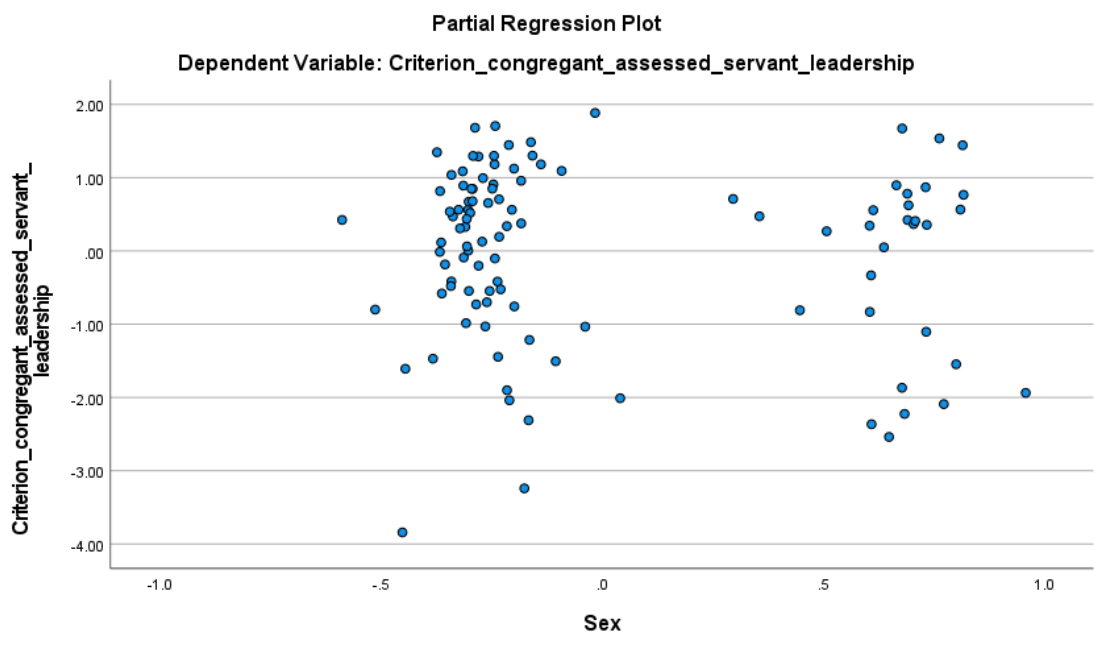
Figure 5

Scatterplot results of assumption of linearity test: congregant assessed servant leadership and education.

Partial Regression Plot

Dependent Variable: Criterion_congregant_assessed_servant_leadership

Figure 6

Scatterplot results of assumption of linearity test: congregant assessed servant leadership and years in congregation.

Partial Regression Plot

Dependent Variable: Criterion_congregant_assessed_servant_leadership
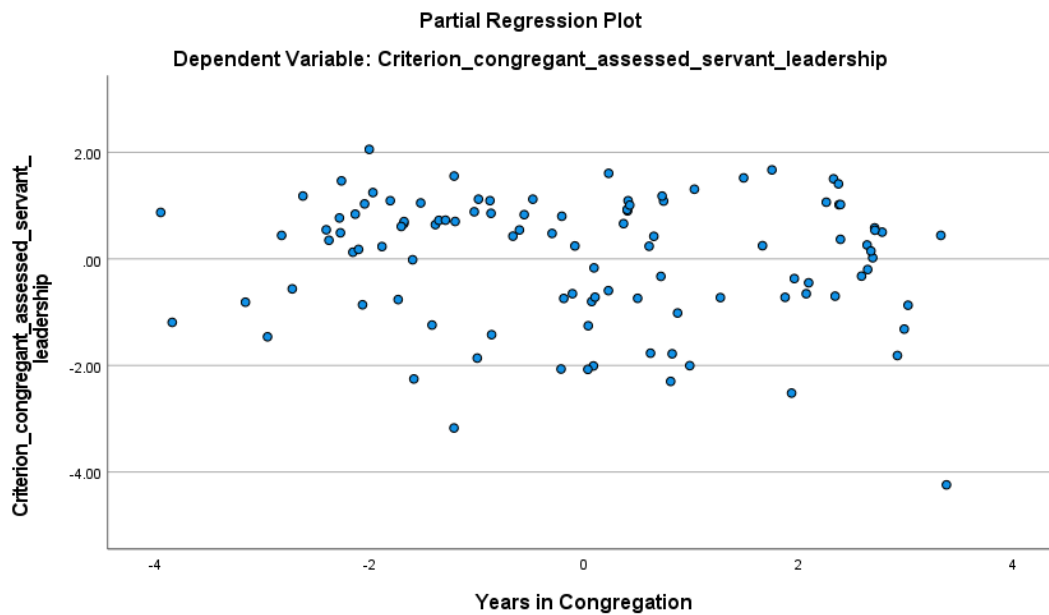
Figure 7

Scatterplot results of assumption of linearity test: congregant assessed servant leadership and affective commitment.

Partial Regression Plot

Dependent Variable: Criterion_congregant_assessed_servant_leadership
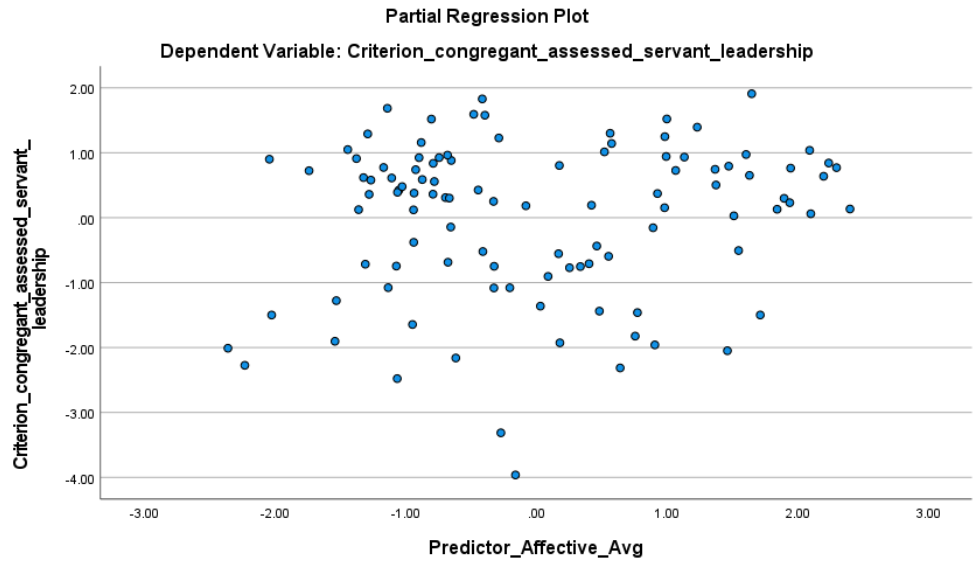
Figure 8

Scatterplot results of assumption of linearity test: congregant assessed servant leadership and continuance commitment.

Partial Regression Plot

Dependent Variable: Criterion_congregant_assessed_servant_leadership
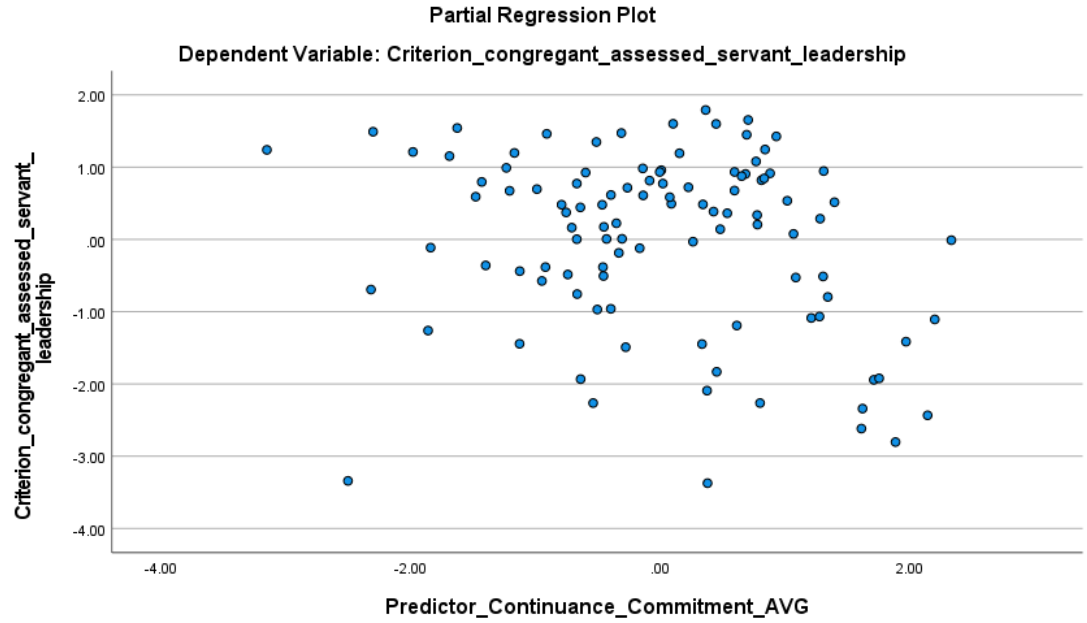
Figure 9

Scatterplot results of assumption of linearity test: congregant assessed servant leadership and normative commitment.

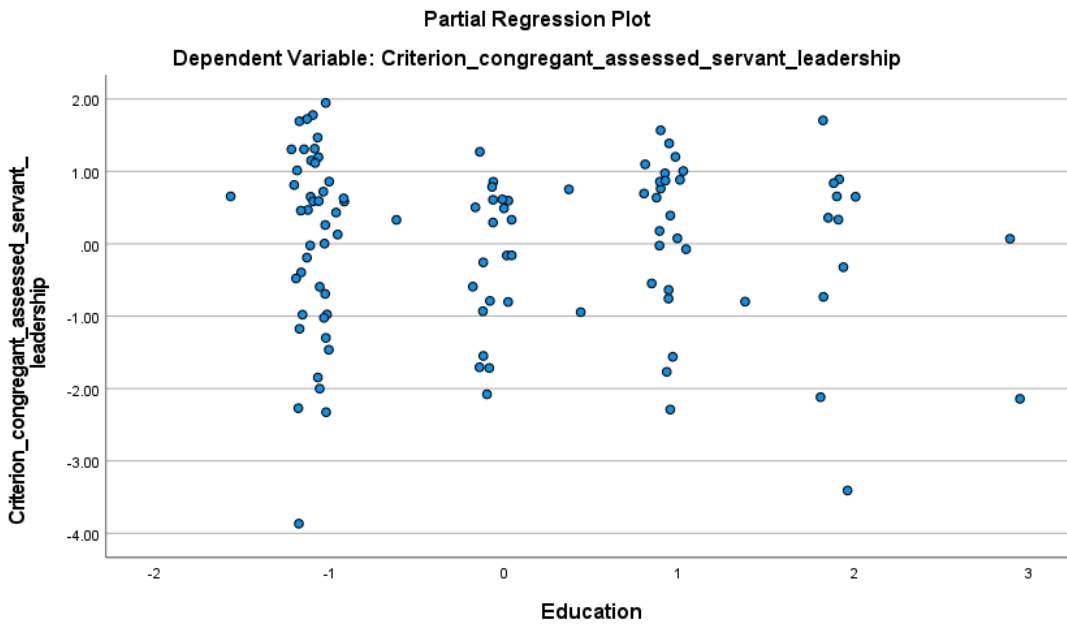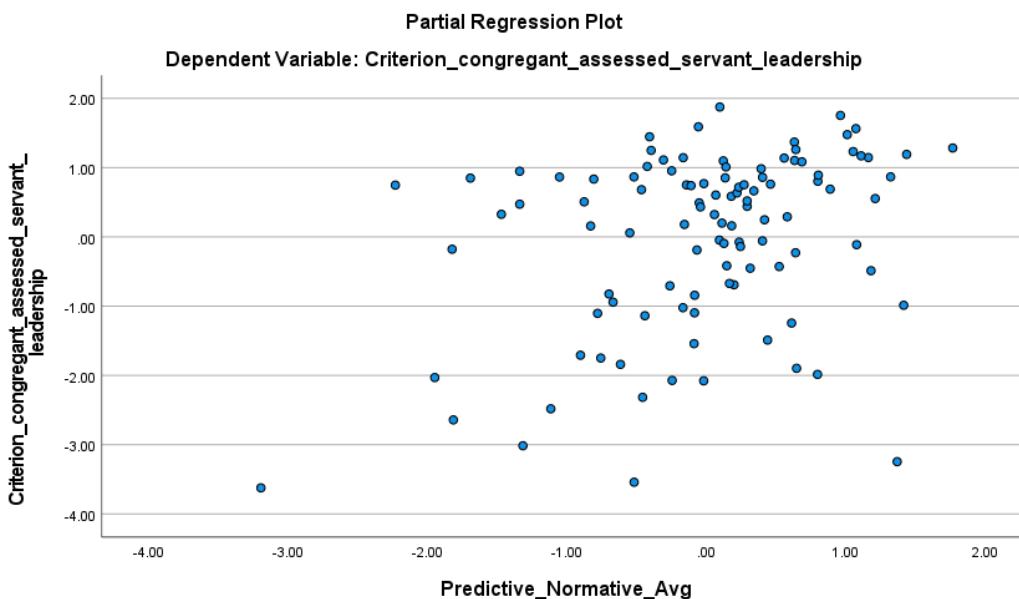
The inspection of the studentized residuals (SRE_1) against the unstandardized predicted values (PRE_1) and partial regression plots demonstrate no gross violation of the assumption of linearity.

Assumption #3: Homoscedasticity

Homoscedasticity assumes the variability in scores across variables should be similar. A single scatterplot of the studentized residuals (SRE_1) against the unstandardized predicted values (PRE_1), same figure or graph used to assess linearity is used to check for homoscedasticity. If the residuals are not equally spread over the predicted values of the criterion variable, the result is a violated assumption. If there is homoscedasticity, the spread of the residuals will not increase or decrease as you move across the predicted values. The scatterplot below demonstrates no gross violation of the assumption of homoscedasticity.

Figure 10

Scatterplot results for test of homoscedasticity, studentized residual against unstandardized predicted values.
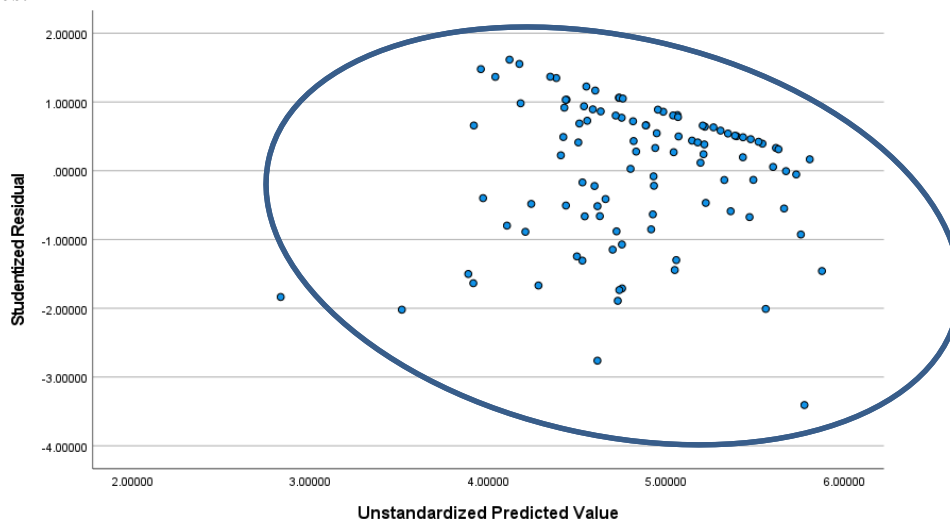
Assumption #4: Multicollinearity

Multicollinearity occurs when you have two or more predictors and/or control variables that are highly correlated with each other. Represented in Table 11, you can examine this assumption using correlation coefficients and Tolerance/VIF values. If the Tolerance value is less than 0.1 or a VIF of greater than 10, then multicollinearity is a problem. If not, the assumption is not violated.

In reviewing Table 11, representing the values generated from SPSS, we find the tolerance values are greater than 0.1 (the lowest is 0.912) and the VIF values are less than 10 (highest is 1.097), allowing the conclusion that there is not a problem with multicollinearity.

Table 11

Collinearity Statistics

_____

Tolerance	VIF
.968	1.033
.947	1.056
.968	1.033
.988	1.012
.952	1.050
.924	1.083
.937	1.068
.987	1.013
.956	1.046
.942	1.062
.913	1.095
.912	1.097

Assumption #5: No Extreme Outliers

Casewise diagnostics, studentized deleted residuals, leverage values and Cook's Distance can all be checked to examine the assumption of no significant outliers as well as high leverage and influential points. An outlier is an observation (data point) that does not follow the usual pattern of points or is farther away from their predicted value (more or less than 3 SD). There are different types of residuals that can be used to detect outliers: standardized residuals, studentized residuals or studentized deleted residuals.

As part of the regression analysis, the Casewise Diagnostics table is generated and highlights any cases (e.g. participants) where that case's standardized residual is greater than ±3 standard deviations, which we have instructed SPSS to treat as an outlier when running the analysis. A value of greater than ±3 is a common cut-off criterion used to define whether a particular residual might be representative of an outlier or not. If there is no Casewise

Diagnostics table in the data, then you have no outlier cases. Utilizing this method we find one outlier, case 4, in Table 12.

Table 12

Casewise Diagnostics Statistics

Casewise Diagnostics[a]

Case Number	Std. Residual	Criterion congegant assessed servant leadership	Predicted Value	Residual
4	-3.199	1.83	5.7760	-3.94262

a. Dependent Variable: Criterion congregant assessed servant leadership

The above method identifies one outlier. There are, however, a few other methods that may be more robust. By using Cook's option in the Linear Regression: Save dialogue box in the regression analysis, SPSS creates the variable COO_1 in your data file, which stores Cook's Distance values for each case. Cook's Distance is a measure of influence, commonly used estimate of the influence of a data point. Data points with large residuals (outliers) and/or high leverage may distort the outcome and accuracy of a regression. Points with a large Cook's distance are considered to merit closer examination in the analysis. Note that there are different opinions regarding what cut-off values to use for spotting highly influential points. As a rule of thumb, if there are Cook's Distance values above **1**, they should be investigated (Cook and Weisberg, 1982). Others have indicated that $D_i > 4/n$, where n is the number of observations, might be used (Bollen and Jackman,1990). For this study, the use of 1 as the standard, and there are no values over 1. In sum, examination of casewise diagnostics indicated one extreme outlier. However, Cook's distance for the cases were also evaluated, and none of the cases had values that exceeded 1 (Cook, and Weisberg, 1982). The assumption of extreme outliers was not violated.

Assumption #6: Normality

To be able to run a parametric analysis to determine statistical significance, the errors in the residuals (prediction) should be normally distributed also. To check for the assumption of normality of the residuals, we use a histogram with superimposed normal curve and a P-P Plot.

Figure 11

Regression P-Pot, Congregant Assessed Servant Leadership

Normal P-P Plot of Regression Standardized Residual
Dependent Variable: Criterion_congregant_assessed_servant_leadership
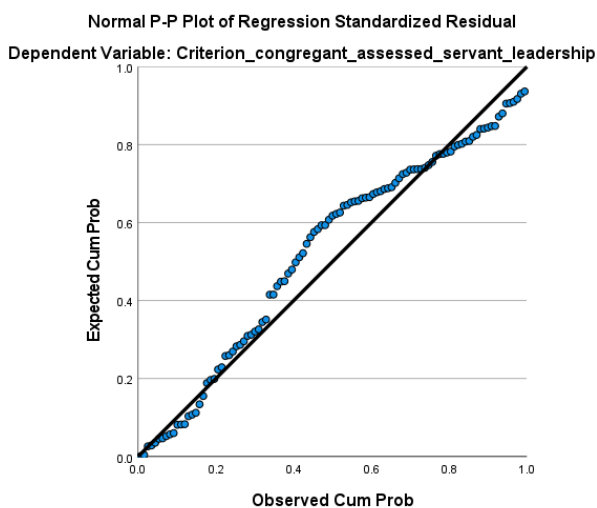
The histogram in Figure 12 reveals that the standardized residuals demonstrate a slight positive screw; and the PP plot shows that the assumption is close to the line and not grossly violated.

The next step is to look at a P-P Plot. If the residuals are normally distributed, the points will be aligned along the diagonal line. The points will never be perfectly aligned along the diagonal line. Moreover, we only need the residuals to be approximately normally distributed because the regression analysis is somewhat robust to deviations from normality. You can see from the P-P Plot that the points are not aligned along the diagonal line (the distribution is somewhat peaked in a few areas), but they are close enough to indicate that the residuals are normal.

Figure 12

Regression Histogram, Congregant Assessed Servant Leadership
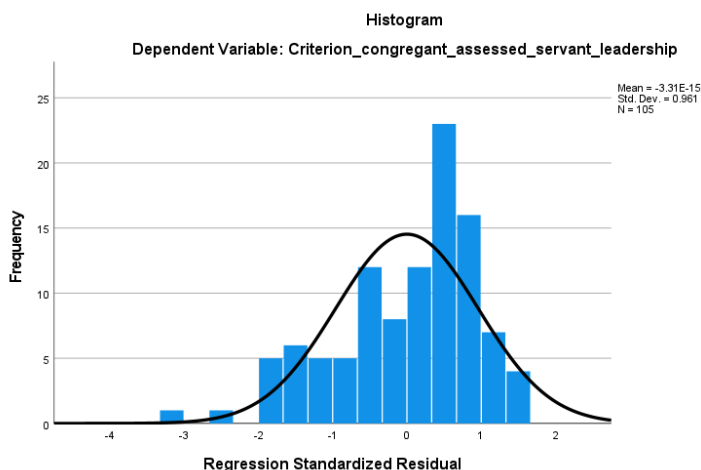
Hierarchal Multiple Regression Results

The results demonstrated that Model 1, which contained the control variables (i.e., congregation size, congregants' age, tenure under the pastor, education level, gender, and ethnicity) did not statistically significant predict the criterion variable, $R^2 = .031$, $F(5,99) = .630$, $p = .677$. There was no evidence to reject the null hypothesis. The variables did not significantly contribute to explanation of the variance of the congregants' assessment of the pastor's servant leadership attributes.

The addition of the three predictor variables (i.e., the three subscales of organizational commitment; affective, continuance, and normative) to the predictive model for the congregants' assessment of the pastor's servant leadership attributes did lead to a statistically significant increase, R^2 change of .143, $F(3.96) = 5.546$, $p = .001$. The variance explained in the congregants' assessment of the pastor's servant leadership attributed increased significantly with the addition of the 3 organizational commitment variables. Moreover, Model 2, inclusive of the control variables (i.e., congregation size, congregants' age, tenure under the pastor, education

level, gender, and ethnicity) along with the predictor variables (i.e., the three subscales of organizational commitment; affective, continuance, and normative), does statistically significantly predict congregants' assessment of the pastor's servant leadership attributes, $R^2 =$ .174 (adjusted $R^2 =$ .105), F (8.96) = 2.528, $p =$.015. There is evidence to reject the null hypothesis. The congregants' organizational commitment, along with the control variables, significantly explain the variance in the congregants' assessment of the pastor's servant leadership attributes. Given the effect size value of 0.174 in Model 2, the combination of predictor and control variables explain 17.4 % (.174 X 100) of the variability in criterion variable, congregants' perception of pastors' servant leadership attributes.

Table 13

Contributions of Predictor Variables in Model 2(N=105)

Variable	Zero-Order *r*	Partial *r*	b	SE B	β	t	*p*
(Constant)			3.396	1.024		3.315	
Age	-.056	-.011	-.007	.060	-.011	-.111	.912
Race	.007	.065	.376	.588	.062	.641	.523
Sex	-.026	-.083	-.225	.275	-.078	-.818	.415
Education	-.067	-.062	-.065	.107	-.057	-.608	.545
Years in Congregation	-.160	-.136	-.088	.065	-.128	-1.345	.182
Affective Commitment	.108	.122	.122	.101	.115	1.208	.230
Continuance Commitment	-.176	-.220	-.241	.109	-.214	-2.205	.030*
Normative Commitment	.276	.345	.508	.141	.350	3.602	<.001**

*Note. *p* < .05, **p* < .01

Table 13 shows each variable examined to determine if any made an individual significant contribution to the prediction of congregants' perception of their pastor's servant leadership attributes. After setting a significance threshold of .0167 based on Bonferroni's adjustment to address family wise error when multiple comparisons are used (.05/ 3= .0167), only one variable was found significant, normative commitment.

According to the results of the regression results, model 2 supports the rejection of the null hypothesis of each research question with the results of R^2 = .174 (adjusted R^2 = .105), F (8.96) = 2.528, p =.015 as a modeled variable group. The addition of the control variables (affective, continuance and normative commitment) with an R^2 = .174, contributed 17.4% of the variability of our criterion variable, congregants' perception of pastors' servant leadership attributes.

Unstandardized coefficients indicate how much the criterion / dependent variable varies with a control or predictor / independent variable when all other variables are held constant within the model. Referring to table 13, the Sig. score (p value) allows us to determine which variables make a unique significant contribution in explaining the variance of the criterion / dependent variable, congregants' assessment of the pastors' servant leadership attributes. Normative commitment was the only variable found significant, and continuance was <.50.

Research Question One

RQ1. What relationship, if any, exists between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants' self-assessed affective component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender?
Ho1: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed affective component of organizational commitment.

Based on the above regression results, R^2 = .174 (adjusted R^2 = .105), F (8.96) = 2.528, p =.015 we reject the null hypothesis **Ho1** and find that there is a statistically significant relationship between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants self-assessed affective component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender.

Research Question Two

RQ2. What relationship, if any, exists between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants' self-assessed continuance component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender?

Ho2: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed continuance component of organizational commitment.

Based on the above regression results, $R^2 = .174$ (adjusted $R^2 = .105$), F (8.96) = 2.528, p =.015 we reject the null hypothesis **Ho2** and find that there is a statistically significant relationship between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants self-assessed continuance component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender.

Research Question Three

RQ3. What relationship, if any, exists between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants' self-assessed normative component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender?
Ho3: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed normative component of organizational commitment.

Based on the above regression results, $R^2 = .174$ (adjusted $R^2 = .105$), F (8.96) = 2.528, p =.015 we reject the null hypothesis **Ho3** and find that there is a statistically significant relationship between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants self-assessed normative component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender.

Based on these results, of the regression and the rejection of the null hypothesis for each research question, the following assessment can be made. In the affective commitment domain, the congregant will experience higher emotional attachment to the congregation and church. A higher affective commitment will also improve the congregant's identification with and involvement in the local church (Meyer et al., 2002). Likewise, a higher continuance commitment will increase the loss and decrease any reward associated with he risk and reward equation of leaving the local church. This is accomplished due to investment created through the behaviors associated with affective commitment. A higher continuance commitment also improves congregant well-being (Meyer et al., 2002). The normative commitment associated with the congregant will increase a sense of obligation to the local church. Increase

involvement, increased reward to staying, and increased well-being will increase a sense of duty to the local congregation (Meyer et al., 2002).

Evaluation of the Research Design

A Hierarchal Multiple Regression (HMR) analysis was used to answer the research questions. Like standard multiple regression, hierarchical multiple allows you to predict a dependent [or criterion] variables based on multiple independent variables. However, in standard multiple regression, all the independent variables are entered into the regression equation at the same time. In the hierarchical multiple regression, you enter the independent variables into the regression equation in an order of your choosing. First, the control variables (age, tenure under the pastor, education level, gender, and ethnicity/race) (Model 1), then the three predictor variables (3 subscale of organizational commitment (i.e., affective commitment, continuance commitment, and normative commitment) (Model 2). This has a few advantages, such as allowing you to consider how each set of variables predicts the dependent / criterion variable, congregants' perception of pasters' servant leadership. It also allows you to answer- how much extra variation in the dependent/criterion variable can be explained by all the independent [or predictor] variables (3 subscales of organizational commitment) above the control variables.

Review of the Model

As each variable or set of variables is added to the HMR, a model is created. Models examined in HMR analyses are not just the added variables; they are the previous model plus the added variable(s).

Model 1 control variables include congregants' age, tenure under the pastor, education level, gender, and ethnicity] = congregants' assessment of pastors' servant leadership attributes. Model 2: control variables include [congregants' age, tenure under the pastor, education level,

gender, and ethnicity] + Predictor variables [three self-assessed components of organizational commitment] = congregants' assessment of pastors' servant leadership attributes.

As each model is simply a standard multiple regression with the specific variables that have been entered into the model, each model can be evaluated as to whether it statistically significantly predicts the criterion/dependent variable, congregants' perception of pastors' servant leadership attributes. This information is contained in Table 14 ANOVA Results. It is customary to report the final model (i.e., Model 2). Some researchers also suggest reporting the significance of each model. We have chosen to display the significance of each model.

Model 1

First, the examination of the model with the control variables that have been entered into model 1, examining the information contained in the ANOVA Table 14.

Table 14

ANOVA Results

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	5.446	5	1.089	.630	.677[b]
	Residual	171.131	99	1.729		
	Total	176.577	104			
2	Regression	30.724	8	3.841	2.528	.015[c]
	Residual	145.853	96	1.519		
	Total	176.577	104			

a. Dependent Variable: Criterion_congregant_assessed_servant_leadership
b. Predictors: (Constant), Years in Congregation, Education, Sex, Age, Race
c. Predictors: (Constant), Years in Congregation, Education, Sex, Age, Race, Predictor_Continuance_Commitment_AVG, Predictor_Affective_Avg, Predictive_Normative_Avg

To determine if the null is rejected (and the model is significant), we look at the Sig. column and if it is below .05, we reject the null hypothesis. If not, the null hypothesis is rejected and conclude that the variables in the model, control variables, do not significantly predict the

criterion / dependent variable, pastors' servant leadership. The p-value is **.**677, which is above .05. According to model 1, with control variables only (years in congregation, education, sex age, race) we conclude that we fail to reject the null hypothesis.

The results demonstrated that Model 1, which contained the control variables (i.e., congregation size, congregants' age, tenure under the pastor, education level, gender, and ethnicity) did not statistically significant predict the criterion variable, $R^2 = .031, F (5,99) = .630, p =.677$. There was no evidence to reject the null hypothesis. The variables did not significantly contribute to explanation of the variance of congregants' perceptions of pastor's servant leadership attributes.

Table 15

Model Summary^c

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	Change Statistic df1	Change Statistic df2	Sig. f Change	Durbin-Watson
1	.176ª	.031	-.018	1.31476	.031	.630	5	99	.677	
2	.471ᵇ	.174	.105	1.23260	.143	5.546	3	96	.001	.357

Model 2

For Model 2, we also use the information in the ANOVA and Model Summary table to report the results, just like with Model 1. Model 2 includes the addition of the 3 predictor variables (i.e., the three subscales of organizational commitment; affective, continuance, and normative) to the predictive model for the congregants' assessment of the pastor's servant leadership attributes. Again, if it is below .05, we reject the null hypothesis. If not, we fail to reject the null hypothesis and conclude that the variables in the model do not significantly predict

the criterion/ dependent variable, congregants'' perceptions of pastor's servant leadership

attributes. The p-value is below .05. so, we conclude that we reject the null hypothesis.

Model 2, inclusive of the control variables (i.e., congregation size, congregants' age,

tenure under the pastor, education level, gender, and ethnicity) along with the predictor variables

(i.e., the three subscales of organizational commitment; affective, continuance, and normative)

does statistically significantly predicted congregants' assessment of the pastor's servant

leadership attributes, R^2 = .174 (adjusted R^2 = .105), F (8.96) = 2.528, p =.015. There is

evidence to reject the null hypothesis. The congregants' organizational commitment, along with

the control variables, significantly explain the variance in the congregants' assessment of the

pastor's servant leadership attributes.

Discussion of the Models

One of the important measures for the interpretation of hierarchical multiple regression is

R^2 ("R S change" column), which represents the variation in the criterion/dependent variable

explained by the predictor variables added (i.e., the three subscales of organizational

commitment). You can see from these results that from "1" to "2", a greater amount of the

variation in the criterion/dependent variable as the variable is added (i.e., R^2 = .031 to .174

respectively). Essentially, the models get a little better at predicting the criterion/dependent

variable, congregants' assessment of the pastor's servant leadership attributes.

However, the essence/purpose of hierarchical multiple regression is to determine whether

the variable(s) added with each model are statistically significant. So, for example, when the

three subscales of organizational leadership were added in Model 2, did it improve the

explanatory power (i.e., R^2) of the model? That is, was going from R^2 =. 031 to .174 respectively

add a statistically significant improvement in the variance explained? The change in the R^2 value

is recorded in the "R Square Change" column, along with whether this change is statistically significant in the corresponding "Sig. F Change" column, which contains the *p*-value. These columns are found in the Model Summary Table. As p is less than. 05 (.001) the change was significant.

The addition of the three predictor variables (i.e., the three subscales of organizational commitment; affective, continuance, and normative) to the predictive model for the congregants' assessment of the pastor's servant leadership attributes did lead to a statistically significant increase, R^2 *change of .143, F (3.96) = 5.546, p =.001*. The variance explained in the congregants' assessment of the pastor's servant leadership attributed increased significantly with the addition of the three organizational commitment variables.

Correlation Coefficients

Pearson's r is used to determine the strength and direction of a linear relationship between two continuous variables. The analysis generates a coefficient, the Pearson correlation coefficient, denoted as *r*, which measures the strength and direction of a linear relationship between two continuous variables. Its value can range from -1 for a perfect negative linear relationship to +1 for a perfect positive linear relationship. A value of 0 (zero) would have indicated no relationship between the two variables.

Spearman's correlation also helps you investigate the association between two variables that are measured on a continuous and/or ordinal scale; that is, you can have: (a) two continuous variables; (b) two ordinal variables; or (c) one continuous and one ordinal variable, which are paired observations. It is also the non-parametric to the Pearson correlation analysis and used when assumption violations occur.

The point-biserial correlation coefficient, r_{pb}, often just called point-biserial correlation, is used to determine the strength of a linear relationship between one continuous variable and one nominal variable with two categories (i.e., a dichotomous variable). Its value can range from -1 to +1. Stronger relationships are indicated by larger absolute values of the coefficient (i.e., the relationship is stronger as values approach ±1). A coefficient value of 0 (zero) indicates no linear relationship between the two variables. The point-biserial correlation is a special case of Pearson's correlation, which is typically used when both variables are measured on a continuous scale, the use of the Pearson's value form SPSS for this. Here the researcher used this for gender and race. The statistical significance (*p*-value) of the correlation coefficient of the criterion, assessment of pastor's servant leadership and each independent / predictor appear to vary, with one being significant. Normative commitment is low to moderately positively associated, with the criterion variable, assessment of pastor's servant leadership. Pearsons' r = .276. As congregants' normative commitment scores increased, their perceptions of their pastors' servant leadership attributes increased.

Unstandardized coefficients indicate how much the criterion/ dependent variable varies with a control or predictor/independent variable when all other variables are held constant within the model. In otherwise, the values tell us about each variable individually contributes to the model or explaining the variability in the criterion/ dependent variable. To determine how well each of the variables contributes to the final equation, we need to examine the coefficients table.

The Sig. (or *p*) column will determine which variables make a unique significant contribution in explaining the variance of the criterion/dependent variable, congregants' assessment of the pastor's servant leadership attributes.

Table 16

Coefficients Table

		Coefficients*						
		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
Model		B	Std. Error	Beta	T	Sig.	Lower Bound	Upper Bound
1	(Constant)	5.310	.682		7.787	<.001	3.957	6.663
	Age	-.024	.064	-.038	-.377	.707	-.151	.103
	Race	.075	.619	.012	.122	.903	-1.153	1.304
	Sex	-.031	.289	-.011	-.107	.915	-.604	.542
	Education	-.068	.114	-.059	-.592	.555	-.295	.159
	Years in Congregation	-.105	.069	-.153	-1.521	.131	-2.42	.032
2	(Constant)	3.396	1.024		3.315	.001	1.362	5.429
	Age	-.007	.060	-.011	-.111	.912	-.126	.113

If *p* < .05 or .0167 (.05/3- *number of predictor variables)* in this case considering Bonferroni to control for family wise errors- running multiple analyses (.05/3), it can conclude that no variable makes an individual statistically significantly contribution. In Model 2, no variable made a significant contribution.

Table 17

Contributions of Predictor Variables
Contributions of Predictor Variables (N= X)

Variable	Zero-Order *r*	Partial *r*	b	SE B	β	t	p
(Constant)			3.396	1.024		3.315	
Age	-.056	-.011	-.007	.060	-.011	-.111	.912
Race	.007	.065	.376	.588	.062	.641	.523
Sex	-.026	-.083	-.225	.275	-.078	-.818	.415
Education	-.067	-.062	-.065	.107	-.057	-.608	.545
Years in Congregation	.	.069			.131	-	.182
Affective Commitment	-.160	-.136	-.088	.065	-.128		
Continuance Commitment	.108	.122	.122	.101	.115	1.208	.230
Normative Commitment	-.176	-.220	-.241	.109	-.214	-2.205	.030*
Commitment	.276	.345	.508	.141	.350	3.602	<.001**

*Note. * p <.05, **p <.01*

Table 16 shows that after setting a significance threshold of .0167 based on Bonferroni's adjustment to address family wise error when multiple comparisons are used (.05/ 3= .0167), only one variable was found significant, normative commitment, although two were significant at .05 level.

CHAPTER FIVE: CONCLUSIONS

Overview

The goal of this study was to determine the relationship if any between servant leadership attributes and behaviors of a lead pastor and congregational commitment of the members. As discussed further in this chapter, the research supports the existence of a relationship between the two variables. An identified gap in the research related to the relationship of leadership style and organizational commitment is found within the church setting. George Barna, research statistician and church expert, said that "leadership remains one of the glaring needs of the church. People are often willing to follow God's vision, but too frequently they have no exposure to either vision or true leadership" (Maxwell and Elmore, 2007, p. 5). What then is the measurement of "good leadership" in the church? Is it congregational size, or is it the lived-out example of Servant leadership exhibited through the life of Christ while on earth? In the secular world, "good leadership" is associated with the employee's willingness to, and the ability to "attach" to the work done, or organizational commitment (Jex and Britt, 2014).

In current studies, the study of the relationship between servant leadership and organizational commitment rarely crosses over from secular organization to the church setting. This is the purpose of this study- to migrate the concepts of organizational commitment to the church setting and congregant commitment and the relationship of that commitment to the perceived leadership style of the lead pastor. Chapter one discusses the background and concepts of servant leadership and organizational commitment, along with theological implications related to the topics.

Research Purpose

This study applied the concepts of organizational commitment to the church setting for the purpose of considering the relationship, if any, between a pastors servant leadership attributes and behaviors and congregant commitment. The goal was to determine if a high or low servant leadership score corresponded with a high or low congregant commitment score. More specifically, the target population included pastors in the UPCI Tennessee district and congregants of their local church. This study contributes to the research considering the impact attributes and behaviors of church leadership may have on congregant commitment.

Research has long established the relationship between servant leadership style and organizational commitment, job satisfaction, and engagement (Adiguzel et al., 2020, Albalawi et al., 2019, Barbuto and Hayden, 2011, Bennett, 2021). In a study conducted by Braye in 2000, servant leadership was researched, and she compared executive leadership of females and male leaders. Braye concluded that the female leaders were more naturally affiliated toward the characteristics of servant leadership (2000). Job satisfaction has been tied to servant leadership within organizations, and Drury determined job satisfaction and organizational loyalty, or commitment, were tied into this idea (Drury, 2004; Herbert, 2003). A study conducted by Irving in 2005 found a correlation between servant leadership and team effectiveness (Irving, 2005). A meta-analysis conducted by Hoch, Bommer, Dulebohn and Wu in 2016 analyzed the effect size of previous organizational commitment studies related to the top leadership styles (authentic leadership, ethical leadership, servant leadership and transformational leadership) resulting in a true score correlation (k=5, N=797, p=.48), indicating the higher leaders scored on servant leadership attributes and behaviors, the greater the follower's organizational commitment.

The basis for further study has been well established within organizations, and this current study set out to determine the consistency across organizational types, specifically the relationship of servant leadership attributes and behaviors effect on congregational commitment within the church setting.

Research Questions

RQ1. What relationship, if any, exists between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants' self-assessed affective component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender?

Ho1: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed affective component of organizational commitment.

RQ2: What relationship, if any, exists between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants' self-assessed continuance component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender?

Ho2: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed continuance component of organizational commitment**.**

RQ3. What relationship, if any, exists between a pastor's congregant-assessed servant leadership attributes and behaviors and congregants' self-assessed normative component of organizational commitment controlling for congregants' age, tenure under the pastor, and gender?

Ho3: There is no correlation between a pastors' congregant-assessed servant leader attributes and behaviors and congregants' self-assessed normative component of organizational commitment.

Research Conclusions, Implications, and Applications

The current findings supported the relationship between servant leadership attributes of pastors and behaviors with congregational commitment controlling for race, gender, tenure with church, education. In the review of our Hierarchal Multiple Regression (HMR) analysis, the control variables (age, tenure under the pastor, education level, gender, and ethnicity/race) were tested as (Model 1), then the three predictor variables (three subscale of organizational

commitment (i.e., affective commitment, continuance commitment, and normative commitment) were tested as (Model 2).

Model 1 results that race, gender, tenure under pastor, education level and ethnicity/race does not statistically significantly predict congregants' assessment of the pastor's servant leadership attributes $R^2 = .031, F (5,99) = .630, p =.677$. Based only on model 1, the null hypothesis is not rejected.

Model 2 we add the subscales of organizational commitment (affective commitment, continuance commitment, and normative commitment) the regression results show that organizational commitment does statistically significantly predict congregants' assessment of the pastor's servant leadership attributes, $R^2 = .174 (adjusted R^2 = .105), F (8.96) = 2.528, p =.015$. There is evidence to reject the null hypothesis. The congregants' organizational commitment, along with the control variables, significantly explain the variance in the congregants' assessment of the pastor's servant leadership attributes.

The results are significant in that it shows that the congregant assessed servant leadership attributes and behaviors of the pastor is predicted by the three-component model of organizational commitment (affective commitment, continuance commitment, and normative commitment) and not driven by the underlying control variables (age, tenure under the pastor, education level, gender, and ethnicity/race). This also supports previous research. Bobbio, van Dierendonck, and Manganelli (2012) administered the Italian version of the 30-item Servant Leadership Survey (SLS) and the 15 items from the Italian version of the Three-Component Model (TCM) of commitment (Meyer and Allen, 1991) developed by Pierro and others in 1992 to 814 workers across both profit and non-profit organizations in Northeast Italy. The results of a Pearson correlation coefficient found that the more servant leadership sub-factors demonstrated

by the direct supervisor, the more the workers experienced affective commitment.

With the consideration of Model 1 of our HMR analysis, findings from this study do deviate from others research currently available. This can possibly be contributed to the difference in a workplace secular environment versus a church setting and taking into consideration the concept of spiritual devotion. For example, a meta-analysis conducted by Meyer, Stanley, Herscovitch, and Topolnytsky in 2002 looked at 53 effect sizes calculated from prior studies for age and affective commitment. The true score correlation (k = 53, N = 21,446, p = .15) determined that the older the employee, the greater the employee's affective commitment. Another example is Ghorpade, Lackritz, and Moore conducted a study in 2011 utilizing an adapted version of Meyer and Allen affective commitment scale from 1997 to investigate 382 adult congregants from three denominal congregations. The Pearson's correlation showed that the older the congregant, the greater the affective commitment (r = .25, p < .05). A relationship has been established in literature between employee's tenure (time with the organization) and affective commitment (Herscovitch and Topolnytsky, 2002). In their 2002 meta-analysis of 51studies on organizational tenure and affective commitment, it was found that there was a correlation result indicating that the greater the employee tenure, the greater the affective commitment score (k = 51, N = 18,630, p = .16). Similarly, an analysis of 22 studies of organizational tenure and normative commitment showed the longer an employee stayed with an organization, the greater the normative commitment score (k = 22, N = 7,905, p = .17). Lastly, the same remained true with their analysis of 39 studies on organizational tenure and continuance commitment with a correlation score (k = 39, N = 13,347, p = .21), with results showing that the longer the employee is with an organization, the greater the continuance commitment of the employee. These results differ from our Model 1 results and give space for a reevaluation of the

study.

Theoretical Implications

The results from this study further support the relationship between Servant Leadership attributes and behaviors and organizational commitment. It further establishes the theoretical use of organizational commitment within a church or worship center as an organization. This is also supported in current research when Irving and Berndt used a commitment scale to measure commitment among 1713 employees of a United States Faith Based healthcare organization (Irving and Berndt, 2017). Revisions to the questionnaire to better reflect the congregational setting versus the organizational setting, and to be standardized would be a benefit for further research.

Empirical Implications

This study supports the need for further research on servant leadership (Farling, Stone, and Winston, 1999) into the non-profit or religious organization and the use of organizational commitment within a congregation. There is growing empirical evidence indicating a relationship between servant leadership and organizational commitment, and the research leans in three primary directions: conceptual, measurement, and model development (Hoch et al., 2016; Cerit, 2010; Pekarti and Sendjaya, 2010). The need for this study is further reinforced by the need for sufficient empirical studies exploring organizationally focused servant leadership, especially beyond secular for profit organizations, to better understand the full scope of servant leadership (Parris and Peachey, 2013).

Practical Implications

Establishing the church as an organization--a group of individuals organized for a particular purpose--or as an association or business, the components of organizational

commitment apply to the congregant's commitment to the organization (The American Heritage Dictionary, online, 2022). The leadership approach of the pastor and/or the pastoral team does impact the decision of a congregant member to consider leaving the church and attending another church, similarly as the relationship with a manager or superior in a workplace environment (Meyer and Allen, 2001). Considering the commonalities of a church congregation that makes up a religious organization and that of a traditional workplace organization, the theories related to organizational commitment could be applied and commitment measured in relationship to the level of servant leadership attributes exhibited by the lead pastor and/or the pastoral team.

Conceptualizing the congregation of a church as "voluntary" participants and using the three-component model as developed by Allen and Meyer applying affective, continuance, and normative commitment, can give insight on why congregants leave or stay at a particular church (1991). Affective commitment is the component of commitment that refers to the employee's emotional attachment to, identification with, and involvement in an organization (Meyer and Allen, 2001). The emotional connection a person has with the church as an organization can be related to the leadership style of the pastor and/or pastoral team, tenure associated with membership of the church, extended family that attend the same church, and social network developed within the church.

Research Limitations

There are several areas of limitations for this study. The first limitation to discuss is the limited population of study. By only choosing to study Pentecostal Churches within the United Pentecostal International Organization within the Tennessee district, the research is restricted to the traditions, community, and relational norms of that specific organization. This has the potential to skew results. This also reduced the potential response with a sample of only 105

participants qualifying for the study. Using a 90% confidence level, with a margin of error of 5% and population proportion of 50%, the sample size needed to be 270 participants. This study is significantly lower with only 105 participants. The study should be conducted with an open congregational approach (cross denominational) for richer results.

Another area of limitation in this study is two assumption testing results. First, Assumption #3, Homoscedasticity assumes the variability in scores across variables should be similar. A single scatterplot of the studentized residuals (SRE_1) against the unstandardized predicted values (PRE_1) (same figure or graph used to assess linearity) is used to check for homoscedasticity. If the residuals are not equally spread over the predicted values of the criterion variable, you have violated the assumption. If there is homoscedasticity, the spread of the residuals will not increase or decrease as you move across the predicted values. The scatterplot below demonstrates no gross violation of the assumption of homoscedasticity; however, the plot does show some congregating and is not as spread out as we would like to see.

The second assumption test is Assumption #5, no extreme outliers. Casewise diagnostics, studentized deleted residuals, leverage values and Cook's Distance can all be checked to examine the assumption of no significant outliers as well as high leverage and influential points. An outlier is an observation (data point) that does not follow the usual pattern of points or is farther away from their predicted value (more or less than 3 SD). There are different types of residuals that can be used to detect outliers: standardized residuals, studentized residuals or studentized deleted residuals.

As part of the regression analysis, the Casewise Diagnostics table is generated and highlights any cases (e.g. participants) where that case's standardized residual is greater than ±3 standard deviations, which we have instructed SPSS to treat as an outlier when running the

analysis. A value of greater than ±3 is a common cut-off criterion used to define whether a particular residual might be representative of an outlier or not. If there is not Casewise Diagnostics table in the data, then you have no outlier cases. Utilizing this method we find one outlier, case four.

Finally, the Organizational Commitment (TCM) assessment of Cronbach's alpha is presented in the Reliability Statistics table, under the "Cronbach's Alpha" column, as highlighted. Here Cronbach's alpha (α) is as follows for each subset: Affective α=.467, Continuance α=.669, Normative α=.579, Entire Scale α=.451. which indicates a low level of internal consistency for the scale. Higher values of Cronbach's alpha are better and indicate a good level of internal consistency. Different authors provide different recommendations of the ideal value; however most recommend values of 0.7 or higher (DeVillis, 2003; Kline, 2005).

Given Cronbach's alpha coefficient values for the three commitment subscales, the results of this analyses using this scale should be interpreted with caution. Note that the entire scale had poor reliability as well. In looking at answers, it seems that the wording of some to the questions, especially negative wording confused some people, thus their answers were inconsistent across scales.

Further Research

As a result of this study, several opportunities have presented themselves for consideration for further study.

1. A broader study to include churches in general and not limited to a specific denomination.

a. By applying the study across denominations, the researcher will; improve population response, deliver a more robust data set for deeper analysis, and remove any denominational influence related to culture, traditions and structure.

2. Increase research regarding the Three Component Model of organizational commitment application to a church congregational environment.

a. Conducting a study across denominational groups administering the Three Component Model of organization commitment (Meyer et al., 1993).

b. Utilize split groups out of the population and administer two other commitment instruments and the TCM for comparative data.

3. Further study on pastoral leadership as assessed by congregation and self-assessed by the pastor.

a. Determine what style of leadership most pastors self-identify.

b. Determine what variables affect the self-assessed style. (i.e. congregational size, leadership team size, tenure in current role of pastor, age, education, gender, ethnicity/race, denomination, etc.)

4. Study affective, continuance and normative commitment in a church or place of worship setting.

a. Utilizing the antecedents developed in the work of Meyer et al., (2002) and add spiritual wellbeing, self-assessed spirituality, strongly held beliefs, commitment to God versus commitment to the organization, to determine any new antecedents to consider, or issues with the model being applied in a religious organizational setting.

Summary

This study's contribution to the overall research of servant leadership and organizational commitment highlights areas of needed research. The results are significant in that it shows congregant assessed servant leadership attributes and behaviors of the pastor is predicted by the three-component model of organizational commitment (affective commitment, continuance commitment, and normative commitment) and not driven by the underlying control variables (age, tenure under the pastor, education level, gender, and ethnicity/race). The use of Hierarchal Multiple Regression (HMR) analysis allowed us to determine any residual effect of age, tenure under the pastor, education level, gender, and ethnicity/race. Each variable was examined to determine if any made an individual significant contribution to the prediction of congregants' perception of their pastor's servant leadership attributes. After setting a significance threshold of .0167 based on Bonferroni's adjustment to address family wise error when multiple comparisons are used (.05/ 3= .0167), only one variable was found significant, normative commitment. This component of TCM deals with the obligation side of commitment. This is interesting when considering the faith-based organization and the question around strongly held beliefs. The implication would be that the congregant's commitment to God and the level of their spiritual formation would need to be factored into further studies.

Leadership in the church is critical to the development and nurturing of God's people. Servant leadership is not the only option for lead pastors and support teams, but it does make sense in that Christ was the living definition of a servant leader. The study supports what the Bible has already informed us. The discipleship of God's people is best accomplished through a servant leader model (shepherd leader), and staying true to John 13:34-35. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also

love one another. By this shall all men know that ye are my disciples, if ye have love one to

another."

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APPENDIX A

LEAD PASTOR / CHURCH INVITAION

Greetings in Jesus' Name,

As a member of CenterPointe Church in Murfreesboro, TN, I would like to introduce myself and the purpose of this email. My name is Corey Driggs, and I am a PhD candidate with the John W. Rawlings School of Divinity, Liberty University in Lynchburg Virginia. My area of study is Christian Organizational Leadership, and Leadership Development.

I am preparing to start research on servant leadership attributes and behaviors (pastor as leader) and the relationship with congregant commitment (church as organization). My goal is to understand further to what degree the relationship exists and to help better understand the considerations and thought patterns that go into a congregant leaving a local church.

What I am asking from you as pastor is for the support of the survey and your willingness to have it announced at launch and a reminder announcement, and made available to your congregation, via the attached flyer and instructions. The next thing I would request is some information from you. Attached is a link to a short pastoral questionnaire which asks for tenure, and congregant size. You will not be asked your name or the church name, and all surveys are anonymous including the congregant surveys.

As mentioned, there is an attached flyer that can be printed and made available to congregants at your welcome desk or information table or passed out to 18-year-olds and above at the door. There will be three parts to this survey and the entire survey should take under 20 minutes to complete. The first portion of the survey is demographics; age, gender, education level, ethnicity, and tenure under the pastor. The second portion of the survey will be questions (18) concerning the commitment of the congregant and is based on the Three Component Model of Organizational Commitment (Allen and Meyer, 1990) the revised version. Lastly, they will answer questions (6) regarding the servant leadership attributes and traits of the lead pastor. This portion is based on the Servant Leadership Behavior Scale (SLBS-6) (Sendjaya, et al., 2017). The questions are; **1** – *My pastor uses power in service to others, not for his own ambition*, **2** – *My pastor gives me the right to question his actions and decisions*, **3** – *My pastor respects me for who I am, not how I make him feel*, **4** – *My pastor enhances my capacity for moral actions*, **5** – *My pastor helps me to generate a sense of meaning out of everyday life*, **6** – *My pastor contributes to my personal and spiritual growth*?

As the participation is completely voluntary, each participant will receive a description of the study and an informed consent form assuring that their participation is completely voluntary and anonymous; all responses will be confidential with no identifying information, and that they may opt out at any time.

I appreciate in advance your support in this study and your willingness to make it available to your congregation.

> Respectfully,
> Corey Driggs, PhD Candidate
> Liberty University

APPENDIX B
DEMOGRAPHIC QUESTIONNAIRE

1.   What is your current age, in number of years? (Must be 18 years or older to participate.)
_____(age)

2.   Select one or more of the following that best describes you: (Mark all that apply)
a.   American Indian or Alaskan Native
b.   Asian
c.   Black or African American
d.   Hispanic or Latino
e.   Native Hawaiian or Other Pacific Islander
f.   White
g.   Prefer not to answer

3.   What is your sex?
a.   Female
b.   Male
c.   Prefer not to answer

4.   What is your education level?
a.   High School / GED
b.   Undergraduate
c.   Graduate
d.   Post-graduate
e.   Other

5.   How long, in number of years, have you attended as a member of this congregation under the current Pastoral leadership? _____ (tenure)

APPENDIX C
SERVANT LEADERSHIP BEHAVIOR SCALE – 6 (SLBS-6)

Listed below is a series of statements related to the perceived pastoral leadership style of the lead pastor of your church. With respect to your own opinion, please indicate to what degree of agreement or disagreement you experience with each statement.
1 = Strongly Disagree, 2 = Disagree, 3 = Neutral (Neither Agree or Disagree), 4 = Agree, 5 = Strongly Agree

1.   Uses power in service to others, not for his ambition.
1 2 3 4 5
2.   Gives me the right to questions his actions and decisions.
1 2 3 4 5
3.   Respects me for who I am, not how I make him feel.
1 2 3 4 5
4.   Enhances my capacity for moral actions.
1 2 3 4 5
5.   Helps me generate a sense of meaning out of everyday life.
1 2 3 4 5
6.   Contributes to my personal and spiritual growth.
1 2 3 4 5

APPENDIX D
THREE COMPONENT MODEL EMPLOYEE COMMITMENT SURVEY

Listed below is a series of statements that represent feelings that individuals might have about the church you currently attend. With respect to your own
feelings about the particular church for which you are now attending please indicate the degree of your agreement or disagreement with each statement by circling a number from 1 to 7 using the scale below.

1 = strongly disagree, 2 = disagree, 3 = slightly disagree, 4= undecided, 5 = slightly agree, 6 = agree, 7 = strongly agree

Affective Commitment Scale

1. I would be very happy to spend the rest of my life with this church.
2. I really feel as if this church's problems are my own.
3. I do not feel a strong sense of "belonging" to my church. (R)
4. I do not feel "emotionally attached" to this church. (R)
5. I do not feel like "part of the family" at my church. (R)
6. This church has a great deal of personal meaning for me.

Continuance Commitment Scale

1. Right now, staying with my church is a matter of necessity as much as desire.
2. It would be very hard for me to leave my church right now, even if I wanted to.
3. Too much of my life would be disrupted if I decided I wanted to leave my church now.
4. I feel that I have too few options to consider leaving this church.
5. If I had not already put so much of myself into this church, I might consider attending elsewhere.
6. One of the few negative consequences of leaving this church would be the scarcity of available alternatives.

Normative Commitment Scale

1. I do not feel any obligation to remain with my current church. (R)
2. Even if it were to my advantage, I do not feel it would be right to leave my church now.
3. I would feel guilty if I left my church now.
4. This church deserves my loyalty.
5. I would not leave my church right now because I have a sense of obligation to the people in it.
6. I owe a great deal to my church.

APPENDIX E
PARTICIPANT GENERAL CONSENT FORM
(1 OF 3 PAGES)

General Consent

Title of the Project: Study of Servant Leadership and it's relationship / impact on congregant commitment.
Principal Investigator: Corey D. Driggs, PhD Candidate, IOP

Invitation to be Part of a Research Study
You are invited to participate in a research study. To participate, you must be 18 years of age or older. 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.

What is the study about and why is it being done?
The purpose of the study is to determine if and to what degree servant leadership attributes and behaviors of the lead pastors in the UPCI Tennessee district is related to the congregant's commitment to the local church. This study expands the research that is lacking in the church leadership area of study, especially specific to the UPCI.

What will happen if you take part in this study?
If you agree to be in this study, I will ask you to do the following things:
1.   You will be asked to complete an online survey that includes 3 parts: demographic background, leadership scale, and an organizational commitment scale. The entire survey should take less than 20 minutes and is a total of 28 items.

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 improved understanding of the relationship of pastoral leadership and its impact on congregational commitment. A direct benefit to the UPCI Tennessee district in the area of leadership studies and the health of our church community.

APPENDIX E
PARTICIPANT GENERAL CONSENT FORM
(2 OF 3 PAGES)

What risks might you experience from being in this study?
There are no foreseen risks in participating in this study. The survey is anonymous and there will not be any identifying information collected. The study is neutral and non-controversial. There is no risk associated with the actions of taking an online survey beyond that of everyday risk.

How will personal information be protected?
The records of this study will be kept private. The survey itself is anonymous and no identifiable information will be collected. Research records will be stored securely, and only the researcher will have access to the records.
•   Participant responses are anonymous
•   The survey is district wide and the participant's church membership is unknown
•   The data will be collected through the online survey platform Qualtrics, and the operation of the platform is licensed to the researcher for the sole purpose of this study. The data will be stored in this platform for the period of 1 year, and the only access to this date is that of the researcher only.

Does the researcher have any conflicts of interest?

There are no conflicts of interest for this study.

Is study participation voluntary?
Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University or the UPCI Tennessee District and affiliated churches.

What should you do if you decide to withdraw from the study?
If you choose to withdraw from the study, simply do not continue to complete the survey. If the survey is completed, there will be no way to eliminate it from the data due to the anonymity of the survey structure.

Whom do you contact if you have questions or concerns about the study?
The researcher conducting this study Corey D. Driggs, PhD candidate, IOP. If you have questions later, you are encouraged to email him at ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮. You may also contact the researcher's faculty sponsor, Dr. Easterling, at ▮▮▮▮▮▮▮▮▮▮▮▮▮▮

APPENDIX E
PARTICIPANT GENERAL CONSENT FORM
(3 OF 3 PAGES)

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, ████ ██ or email at ████████████████

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

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

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

_____
Printed Subject Name

_____
Signature and Date

APENDIX F
RECRUITMENT FLYER

Research Participants Needed

The Relationship Between Servant Leadership Attributes and Behaviors and Congregant Commitment Among UPCI Churches, Tennessee District

- Must be 18 years or older to participate in the study

The purpose of this research study is to determine if, and to what degree, there is a relationship between servant leadership attributes and behaviors exhibited by a pastor as leader to the commitment level of an attending congregant. This study will measure servant leadership traits of the lead pastor, perceived by congregants, and the congregant's commitment scale.

Participants will be asked to complete a short survey that will take less than 20 minutes to complete. The survey will include a section of questions about demographics, a section about leadership traits and lastly a section about organizational commitment. The survey is 100% anonymous and no identifying information will be collected.

If you would like to participate, please click here to scan this QR code [to be added] and complete the survey.

A consent document is provided as the first page of the survey and will need to be signed prior to participating.

Corey D. Driggs, a doctoral candidate in the John W. Rawlings School of Divinity at Liberty University, is conducting this study.
Please contact Corey Driggs at ████████████████ **for more information.**