THE RELATIONSHIP BETWEEN TRANSFORMATIONAL LEADERSHIP AND 
BAPTIST CHURCH MEMBERS’ ACTIVENESS: A CORRELATIONAL STUDY

by

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ABSTRACT

The purpose of this quantitative correlational research study was to explore the relationship between leadership styles among Baptist church leaders and the levels of participation among their respective church members. A sample consisting of Baptist Church leaders in the State of Texas were surveyed using the Multifactor Leadership Questionnaire (MLQ) to determine their level of Transformational, Transactional, or Passive Avoidant Leadership style. Several bivariate Pearson correlations were calculated to determine if there were significant relationships among the church leaders level of transformational leadership, transactional leadership, passive avoidant leadership, number of church members, and number of active church members. The results of the study were inconclusive in determining if a positive or negative relationship existed as it pertained to leadership style and member activeness.
DEDICATION

This dissertation is dedicated to my niece, Kalice Marie Gillcrese, as a way to show her there is no limit to what you can achieve, do and complete. The whole world is open and available to offer many rewarding life lessons, if you are willing to go after it!

I want to thank my Mother, Sister, Aunt Pat, and Cousin Tony for listening over the years as I talked about a paper I had to complete edits, revisions, or just plain work on. Our family has been blessed and highly favored and it is all due to us loving and trusting in the Lord and each other.
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CHAPTER 1: INTRODUCTION

Wielhouwer posited Americans are believed to be naturally religious people and their churches are valuable social institutions (2004). Meeting Americans’ expectations for internal and external activities directly influences the level of commitment and the activeness of church members (Wielhouwer). Wilson and Musick (1999) contended people have a desire to do well, but are limited by the resources available to them. Wilson and Musick noted church members level of activeness in church organizations and church attendance fluctuate based on the leadership style of the church leader. A quantitative correlational study helped to determine whether a relationship exists between three specific leadership styles in the Baptist church and the level of activeness among church members. The leadership styles investigated were passive avoidant, transactional, and transformational.

Chapter 1 presents information on the background of the problem facing leadership in the area of motivating people to volunteer and includes a description of the purpose and significance of the research. The chapter includes an overview of the research methodology and design, as well as the research questions and hypotheses. A description of the theoretical framework upon which the research is established is presented. The final sections of chapter 1 include the definitions, assumptions, scope, limitations, and delimitations specific to the research. Chapter 1 concludes with a summary of the major points.

Background of the Problem

Hansen and Wooldridge (2002) indicated the service industry represents 38.7% of all businesses and accounts for 79% of all employment. Historically, the service industry
count has not included the church as a service provider and has omitted churches from any benefits of growth in the industry. Not identifying the church as a service provider resulted in a decline in worshipers over the past 4 decades (Hansen & Wooldridge). According to Hansen and Wooldridge, the Christian population has demonstrated the smallest growth of all religions. The low growth rate is the result of a lack of retention strategies in churches (Hansen & Wooldridge).

Wuthnow (2003) conducted research to determine if social class, race, or religious involvement increased the number of friendships that existed between members of different social classes. Fifty-eight percent of church members within a group surveyed by Wuthnow stated they had heard of sermons or lessons in church that encouraged caring for the poor. Eighty percent of a group surveyed by Wuthnow stated they would like for the church to be more active in raising awareness about racial and socioeconomic discrimination and the church should be doing more to provide for the poor (Wuthnow). As church leaders seek to meet the challenges of the community, it is apparent that a key element is the active participation of church members through volunteerism. Wuthnow believed church congregations are a significant form of social capital in the community. Church congregations are a place where people from various homes are put together with hundreds of other people within their community. The outcome of the groups congregating together is friendships being made through acquaintances and volunteering opportunities (Wuthnow).

Leadership in the church setting is the process of “motivating, mobilizing, resourcing, and directing people to passionately and strategically pursue a vision from God that a group jointly embraces” (Barna, 2002, p. 7). Barna noted the leader is
responsible for getting the people excited about God’s vision. Leaders are able to rally everyone around a compelling cause because there is strength and a lasting effect from a combined effort when everyone—members and church leaders—works together toward a common goal (Barna, 2002). Barna (2002) identified other responsibilities of leaders, such as identifying the resources needed, determining how to obtain the resources, and implementing an acquisition plan or church goals using the passion, energy, and skills of the people.

Barna (2003) contended the scandals of past years brought attention to the character of church leaders. The character clusters can be grouped into strengths and weaknesses of church leaders, which are demonstrated in the abilities of the church leaders (Barna, 2003). Barna (2003) indicated churchgoers expect church leaders to use their leadership roles appropriately to serve people with godly wisdom, love, and understanding. The members of the church expect church leaders to remember leadership is about the privilege of serving and has nothing to do with perceived power, perks, or personal gratification (Barna, 2003).

Statement of the Problem

The average rate of church membership attrition in the United States in 2005 among the general population of churches was 15%, and in larger metropolitan cities the rate was 25-30% (Batterson, 2006, para. 3). Some of the lifestyle factors that contribute to the lower level of church member participation include (a) corporate relocation, (b) marital status, (c) age, (d) gender, and (e) change in spiritual beliefs or needs. Barna (2003) noted 66% of adults believe religion is losing its influence on Americans. The specific problem addressed in the current study was the decrease in the number of active
church members and the decrease in volunteering for church ministries or auxiliary
groups. Church ministries are not able to assist with community needs if they do not have
the appropriate resources. Churches with leaders who are actively involved in the
community through outreach activities and other volunteer activities usually have limited
church members to help the leaders with the work in the community (Kahnweiler &
Langley, 2003).

The intent of the quantitative correlational research study was to explore the
relationship between leadership styles and membership participation and the relationship
between member demographics and member activeness. The quantitative method was
best suited for the research because it helped determine to what extent a relationship
exists between two or more variables while using statistical information obtained through
surveys and questionnaires (Creswell, 2005). The correlational study method was suitable
because it allowed the relationship between variables to be observed (Creswell). The
general population was the leaders and church members of Baptist churches within a
metropolitan area in the southern United States.

Purpose of the Study

The purpose of the quantitative correlational research study was to explore the
relationship between leadership styles among Baptist church leaders and the levels of
participation among their respective church members. The Multifactor Leadership
Questionnaire (MLQ) was used to gather responses from participants. The predictor
variable—leadership style—for each participating church leader was defined by the MLQ
survey tool as passive avoidant, transactional, or transformational (Bass & Avolio, 2003).
The criterion variable was the level of participation of the church members and was
measured by calculating the percentage of active members within the church against the overall number of rostered church members.

A quantitative research method was appropriate for the study because it allowed specific narrow questions to be asked while data were collected from the participants and allowed information to be analyzed using statistical analyses, thereby maintaining an unbiased and objective viewpoint (Creswell, 2005). The correlational research design was best for the quantitative study because it identified the relationships between the multiple variables of leadership style, member activeness, and membership demographics (Creswell). The specific population group of the proposed study was Baptist church leaders at the level of pastor and above. The population group included all people registered with the selected churches to determine the number of individuals considered active members of the church. The geographic location of the study was a southern metropolitan area.

Significance of the Problem

The overarching significance of the research was the determination of the extent to which leadership styles of church leaders can create an environment that motivates the members of the church congregation to become more active. Identifying which leadership styles create an environment that motivates others could be significant to church leaders, particularly if the study reveals people were more active within their respective churches when they are connected to ministers with a specific leadership style. An increase in the level of volunteerism among church members may allow a church to expand its outreach further into the community. Among the congregation of a church, there exists a diversity of skills and abilities, ages, genders, and socioeconomic levels (Wuthnow, 2003).
Individual members of the church can use their specific resources or special talents to assist the church in accomplishing its goals of supporting the community (Schwadel, 2005). An increase in volunteerism may raise the level of assistance provided to members of the community surrounding the church (Schwadel).

The quantitative research can provide assistance to church leaders by revealing whether leadership styles exist that may contribute to increased membership participation. The study also provided a clear view of the relationship between the leadership traits of transformational, transactional, and passive avoidant leadership styles and the level of participation in auxiliary groups and other volunteer opportunities among church members. The research results may improve the effectiveness of church leaders who work with groups of volunteers because the results may present opportunities for development for pastors and other church leaders.

The study is significant to the field of leadership in that it will bring attention to whether leadership styles create environments in the workplace that motivate a higher level of volunteerism. Increased volunteerism could be beneficial to nonprofit organizations other than churches. The focus of the quantitative study was identifying which leadership style attracts followers who have the dedication and drive to help others by doing. Identifying leadership traits that motivate higher levels of volunteerism could be useful to all denominations of churches, as well as to corporations wanting to increase employee volunteerism. The research may lead to further studies on leadership styles as they pertain to working within an environment where generational differences exist. Additional studies on generational differences in the work environment could help with
identifying techniques church leaders can use as a way to work with church members of all ages.

Nature of the Study

The method of study was quantitative correlational research. Creswell (2005) noted quantitative research is used to measure the relationship between variables within a study. The quantitative instrument was a survey tool that will measure, observe, or document the gathered data. A correlational design is appropriate for quantitative research in that it allows for measuring the degree of association between two or more variables using the statistical procedure of correlational analysis (Creswell). A quantitative research design allows for a clear and concise study, whereas a qualitative research design has a subjective view and is based on the perspective of the person being interviewed (Creswell). The research will focus on the relationship between transactional, transformational, and passive avoidant leadership skills and the level of participation or activeness of church members.

The characteristics of the population included leaders of Baptist churches in the Dallas, Texas, metropolitan area. Church leaders are pastors, associate pastors, deacons, bishops, or any other title that indicates the highest level of authority within the Baptist churches. The sample was chosen to keep the study focused on one denomination and within one geographical area. If there are differences in the geographical area, denomination, or church affiliation, the leadership organizational structure could fluctuate, causing invalid survey readouts. Studying multiple geographical locations or different denominations could also create a situation in which the church leadership structure is not comparable.
During the research stage of the study, a survey was distributed and analyzed to identify the leadership traits of church leaders and the level of participation of church members. The MLQ survey was distributed to leaders in the Baptist churches in the Dallas, Texas, area. The survey tool identified whether each Baptist church leader was a passive avoidant, transactional, or transformational leader. The survey also gleaned information on the number of active church members in the congregation, as well as gathered basic information on the demographics of the members. A quantitative correlational study provided information that helped determine whether a relationship exists between leadership style and church member activeness or between member demographics and member activeness.

The participants each received the same survey and remained anonymous while the information was analyzed. Any identifying elements within the survey were removed and no reference was made to the individual participants at any point. The information gathered helped to classify the leadership styles of the survey participants as transactional, transformational, or passive avoidant. Two additional questions were included in the survey letter asking church leaders the number of members registered at the church and the number of members considered active in an auxiliary or volunteer ministry within the church.

The MLQ Scoring Matrix was used to pair each question to a leadership style which in return determines the leader’s leadership style. After the leadership style was identified based on the survey answers of the participants, the data from the survey and the two additional questions were then correlated to determine whether there is a trend between a specific leadership style and a high level of active church members. The study
involved a minimal number of variables to keep the focus specifically on the dependent and the independent variables.

The results from the study are presented in chapter 4 in tables illustrating the Means and Standard deviations, Bivariate Pearson Correlations, and the Regression coefficients. A descriptive narrative accompanies the table to provide detailed explanations of data represented in the table. The results in chapter 4 include a summary identifying the specific leadership style and the mean for the percentages of active members.

Research Questions

The first research question was whether a relationship exists between a passive avoidant, transactional, or transformational leader and the level of participation among the members of the leader’s church. The research question was answered by evaluating the church leader’s identifiable leadership styles to determine whether a specific leadership style fosters an environment with a high number of church members who are active in the church.

H_{A0}: No relationship exists between the transformational, transactional, or passive avoidant church leadership style and the level of activeness of the church members.

H_{A1}: A relationship exists between the leadership style and the level of activeness of the church members.

H_{A2}: A relationship exists only between transactional leadership styles and the level of activeness of the church members.

Whether a relationship exists between the demographics of a member and the member’s level of activeness within the church is another question answered within the study.
Factors such as marital status and age helped to determine whether the factors relate to an individual’s willingness to volunteer.

\( H_{B0} \): No relationship exists between the member’s marital status and the level of activeness of the church members.

\( H_{B1} \): A relationship exists between marital status and the level of membership activeness.

\( H_{C0} \): No relationship exists between the member’s age and the level of activeness of the church members.

\( H_{C1} \): A relationship exists between age and the level of membership activeness.

Theoretical Framework

The basis of the study was the broad theoretical area of leadership. Bass (1989) noted three key behaviors that can identify how a person becomes a leader. The first behavior is the person is born a leader and already has the characteristics and personality that demonstrate leadership abilities. In the second identifiable behavior, a situation will arise and a person will take on the role of the leader to get through the situation. In such a case, the leadership skills may have been dormant in the person, but as a result of the situation, the necessary skills surfaced and became instincts within the individual character. The third behavior is evident when an individual makes a choice to become a leader and then takes time to study and learn the specific skills of leaders (Bass, pp. 38-39).

Schira (2007) defined leadership as a relationship. The relationship exists between the influencer and another individual or group. Characteristics that describe a leader, as defined by Schira, are (a) communication, the ability to communicate with others and
express ideas clearly; (b) openness, listening and accepting the ideas of others; (c) motivation, inspiring and motivating the employees to do their best; (d) vision, knowing the direction and predetermined plan and also helping others know; (e) passion, sticking with the plan until the vision is achieved; (f) risk taking, taking the initiative and action to keep the organization moving ahead; (g) environmental control, knowing the competitive analysis and external elements of the business, and (h) shares rewards, knowing the work and accomplishments of the employees is a reflection of the type of leader in place.

Throughout the quantitative study, three leadership styles that fall under the theoretical framework of leadership were reviewed: transformational, transactional, and passive avoidant. Transformational leaders are known for their ability to lead and motivate others to go beyond what is expected. The leaders have the ability to transform their followers by emphasizing the value of certain outcomes and influencing their followers to put the organization before their own self-interest. Charbonneau (2004) posited transformational leaders can change followers’ attitudes, values, and beliefs to align them with the attitudes, values, and beliefs of the organization (p. 565).

Transactional leaders have been known to lead by being an agent of change (Al-Mailam, 2004, p. 279). Transactional leaders are specific in the details they share with teams and have used the methodology of leading by telling. Transactional leaders outline and communicate the details of the work objectives so all expectations can be defined.

Passive avoidant leaders lead by avoiding involvement until a situation appears. Passive avoidant leaders work in a reactive mode demonstrated by monitoring the mistakes that have already taken place to determine the course of action to take (Avolio & Bass, 2004).
The study fits within the research field of leadership in that it identifies the leadership styles of church leaders and their interactions with church members. The study involved a search to determine whether a leadership style contributes to having active members within a church’s membership. To a church leader or a leader of a nonprofit organization, information on leadership style could be beneficial in identifying the leadership styles of leaders who have a higher volunteer base. The traits and characteristics identified through the survey could be shared with leaders in other nonprofit or profitable industries.

The research involved looking at volunteers among church members to determine how many were active in an auxiliary group within a church. The level of activeness is relevant to the theoretical framework of the leadership study. Identifying whether leadership styles contribute to a higher number of volunteers could help leaders seeking to increase a volunteer base determine which traits are needed. Areas other than leadership style could also be improved upon to increase volunteerism. The goals, strategies, and visions of company leaders have not always been communicated well to the various levels of employees (Applebaum, St. Pierre, & Glavas, 1998, p. 290). Applebaum et al. contended necessary strategic changes should take place to improve the areas of leadership development and training (p. 296). The organizational leader’s perception of the existing issues influences strategic change and goal setting, so the leader may not deem it necessary to make changes in how business is conducted within the organization (Applebaum et al., p. 291).

Brannick and Finkelstein (2007) described six motives for volunteering. One type of motivation was based on a person’s values, wanting to express altruistic and
humanitarian core values. Another motivation was to gain additional understanding. Strengthening social relationships through volunteer work was another motivation. The fourth motivation was having a sense of protective behavior to prevent negative personal feelings. Growing and developing psychologically as personal enhancements and gaining career-related experiences were also identified motivators (Brannick & Finkelstein, p. 102).

Benz (2005) reported traditional employees in nonprofit workplaces are intrinsically motivated by the desire to produce quality work or the desire to promote the ideas and vision of the organization. The Quality of Employment Survey of 1977 revealed nonprofit employees were considerably more likely than for-profit employees were to state a sense of importance in the work they do (Benz, p. 158). According to Benz, the survey revealed nonprofit workers felt they accomplished something worthwhile in the work they did compared with for-profit workers, who did not show the same enthusiasm. Theoretically, nonprofit work environments offer workers more autonomy, greater task variety, and a greater influence on the job (Benz, p. 158).

Definition of Terms

Some terms used throughout the study had specific definitions and were used accordingly. The terms leadership, leadership development, passive avoidant leader, transactional leader, transformational leader, volunteer, and church membership are defined as follows:

*Church member activeness* is the frequency of attendance at religious services, how often a person takes part in activities at the place of worship, and the number of
church clubs or organizations an individual is a member of and participates in (Wielhouwer, 2004).

**Church membership** is the people associated with public attendance at a religious service (Wielhouwer, 2004).

**Leadership** is “the process of motivating, mobilizing, resourcing, and directing people to passionately and strategically pursue” a common vision (Barna, 2002, p. 7). A leader is a person who can get people motivated and excited (Barna, 2002, p. 7). Bell and Elkins (2004) defined a leader as a person who has followers and who is highly visible and responsible (p. 12).

**Leadership development** involves capitalizing on potential, providing a protective and nurturing environment to develop potential, and helping the leader find and craft a personalized leadership style (Schira, 2007, p. 292).

**Passive avoidant leadership** involves leading by waiting for mistakes to occur before taking any action (Avolio & Bass, 2004). The passive avoidant leader works in a reactive mode to solve the issues that arise.

**Transactional leadership** is leading by working with individuals through setting up specific agreements or contracts to achieve goals or objectives (Avolio & Bass, 2004, p. 20). Transactional leaders work under the methodology of telling employees what to do and are precise in the expectations of the outcomes.

**Transformational leadership** involves leading by rewarding individuals for their efforts and behaviors, being inspirational and intellectually stimulating, and leading by challenging individuals while maintaining vision and developmental opportunities (Avolio & Bass, 2004).
Volunteerism is a set of activities performed by people who engage in them without pay. The activities are done on behalf of individuals in need (Wilson & Janoski, 1995, p. 137).

Assumptions

The first assumption was the Baptist church leaders in the Dallas, Texas, area would respond to the survey tool. The MLQ survey tool was delivered by mail and may have gone unnoticed among the daily amounts of mail the churches received. Another possible problem was the church leaders may not have felt a desire or have had the time to answer the survey. It was assumed ministers who participated in the survey would answer the questions truthfully and to the best of their knowledge. Another assumption was the church leaders would have information on church membership and on the level of activeness of the members. The person who received the survey may not have been in a position to know the membership count at the time he or she completed the survey. The church leader also needed to provide some basic information about church membership, such as the demographics of church members, such as age and gender.

It was also assumed all Baptist churches have the same leadership organizational structure and all Baptist church leaders have the same exposure to similar types of training and development. A deterrent to the study may have been that the leaders who completed the survey could have believed certain responses would generate desired or undesired outcomes. One deterrent to the study may have been some churches that received the survey may not have had a designated leader because they were in the middle of a transition or another issue. The lack of a church leader may have caused the survey tool not to be distributed to a person identified as a leader in the church, resulting
in the survey not being completed by anyone. Another deterrent may have been that the church may not have had an organizational structure that allowed for a variety of auxiliary groups and membership participation. Another assumption was there were no any special requirements in place that church members must follow before they are able to volunteer. If there were special requirements outside of attending new member seminars or classes, the extra requirements could have been deterrents to members and provided a reason for the members not to volunteer.

Scope

The scope of the study stayed within one church denomination to minimize differences in church practices, beliefs, and organizational structures. The Baptist churches within one geographical city were used to maintain a manageable study. The study focused on the pastors, associate pastors, auxiliary leaders, or anyone deemed in a leadership position of the churches. The leadership of the Baptist church at the regional or state level was not examined. Church membership included all age groups within the church and was determined by members who actively sought membership in the church and were listed on the church roster. All opportunities for volunteering and membership in any auxiliary group within the church was included in the research and counted toward determining the level of activeness.

Limitations

Limitations of the study included the ability to get information back from the churches. With the limited number of surveys returned, it appeared that many churches were hesitant to release information about their membership or ministry practices, it was hard to get complete feedback. The study also had a limitation of maintaining a focus on
a single denomination—Baptist churches—instead of including other denominations. There may be instances in which other denominations may be classified as Baptist but have practices that are not in alignment with traditional Baptist principles. None of the participating churches fell into this category and did not need to be excluded from the study. The study was limited to the geographical area of Texas since it was possible that the Baptist church experience may vary from one state to another and from one city to another.

The inability to include all variables affecting membership activeness was also a limitation of the study. Many variables—known and unknown—may affect the membership activeness of one church or a group of churches. Considering the two variables included in the study—leadership type and membership demographics—helped to construct a survey instrument that has the greatest chance of being completed and returned by the participating leaders.

Delimitations

A delimitation of the study was focusing on the leadership that governs the national level of the Southern Baptist Church organization instead of researching local level leaders. Focusing on the community-level leader allowed the research to be specific to similar communities within one geographic location. The age range of the church members was another delimitation because members under the age of 18 years old may only be members of the church because of requirements from their parents or guardians. The study assumed the level of activeness and willingness to volunteer among all individuals was by individual choice and not the result of influence of a parent or guardian.
The sample size of the study was also a delimitation. With limited time and resources, the study was restricted to 330 surveys submitted to Baptist church ministers in the Dallas, Texas, area to gain a sample return of 165. A return rate over 100 would have allowed for a valid study to be conducted and analyzed. The choice of using the MLQ survey tool was also a delimitation because the answers the participants provided may not have accurately portrayed the response the leaders wanted to give. The MLQ answers were closed ended and did not allow the participants to give additional comments.

Summary

Chapter 1 presented the overview and intended direction of the study. Chapter 1 included a description of the problem addressed in the study: the decline of active church members and how the decline in active church members presents a problem to the local community (Kahnweiler & Langley, 2003). The purpose and method of the study were addressed, along with a description of how the quantitative correlational method is best for the quantitative study. An MLQ survey tool was mailed to Baptist church leaders in a southern metropolitan area to determine their leadership style based on the following leadership traits: passive avoidant, transactional, or transformational.

Chapter 1 also identified the research questions of the study and the hypotheses of the research topic. Chapter 1 included a discussion on the theoretical framework on leadership and how the leadership traits in the church are relevant to leadership in the corporate environment. Chapter 2 details the research and literature review used to prepare for and conduct the study. Chapter 2 outlines the historical overview of the study and offers specific research as it pertains to the research questions asked in chapter 1.
CHAPTER 2: REVIEW OF THE LITERATURE

The topic of the current study was the relationship between leadership styles and Baptist church members’ activeness. The study involved an examination of whether the presence of transformational, transactional, or passive avoidant leadership styles in Baptist church leaders creates an environment that stimulates an increase in volunteerism among the membership body. Chapter 1 posed the research question regarding whether a relationship exists between transformational, transactional, or passive avoidant leadership styles in the Baptist church and the level of activeness of the church members. Chapter 1 also included a question that asked whether a relationship exists between member demographics, such as marital status and age, and the level of activeness of the members.

Chapter 2 presents research on the characteristics of transformational, passive avoidant, and transactional leaders to determine whether the characteristics and traits can be identified as the leadership styles of the Baptist church leaders who participated in the survey. Chapter 2 includes a review of the literature that demonstrates how people are motivated to volunteer and encouraged to do work beyond what is expected of them. Chapter 2 also identifies the historical perspective of leadership and leadership theories as a way to present the evolution and expansion of leadership styles from earlier styles to transformational, transactional, and passive avoidant styles. Chapter 2 also includes research on the topics of church membership, volunteerism, and membership demographics as they pertain to individuals who attend church or some type of worship service.
Title Searches, Articles, Research Documents, and Journals

A literature search was conducted on the topics within the problem statement and the research variables. Articles from scholarly books and journals and research documents obtained through the University of Phoenix Library were used to gather information pertaining to the study. Internet searches were conducted using some public Internet sites and databases. Information was retrieved from public Internet sites such as the Barna Group, USA Church, Christianity Today, and Southern Baptist Convention. Other public Internet sites included Mind Garden, which provided information on the MLQ survey tool, and the Internet Encyclopedia of Psychology, which provided information on leadership styles and traits. There were seven references to information retrieved from public Internet sites.

The University of Phoenix Library was used to access EBSCOhost, Info Trac, ProQuest, ProQuest Dissertation and Thesis, Thomson Gale Power Search, and ERIC libraries. Reviews of journals, articles, and dissertations provided information used in the study. Nineteen articles, 16 journals, and 2 dissertations were relevant to the study. Books on leadership, survey tools, and quantitative research methods were also used as resources for gathering information. Six books provided specific information relevant to the study.

The research questions were as follows:

1. Does a relationship exist between a passive avoidant, transactional or transformational leadership style and the level of participation among church members?
2. Is there a relationship that exists between the combined predictive abilities of transformation leadership, transactional leadership, and passive avoidant leadership within a minister and predicting the number of active church members?

The MLQ survey tool defined the first predictor variable, leadership styles, as passive avoidant, transactional, or transformational (Bass & Avolio, 2003). The second predictor variable, member demographics, was identified by adding a few additional questions to the survey. The criterion variable was defined as the level of participation of the church members and was measured by calculating the percentage of the total number of registered church members who are active members within the church.

Historical Perspective

Charbonneau (2004) noted transformational leadership is of great interest to businesses. Transformational leadership style was characterized as being consistent with superior performance in organizations such as businesses and the military (Charbonneau, p. 565). Transformational leaders change their followers’ beliefs to align them with the beliefs of the organization. The followers are then guided toward self-development and greater-than-expected accomplishments (Charbonneau, p. 565).

Traditional Southern Baptist churches have pastors and church leaders who are effective in gaining the participation of their church members in terms of the church membership rate. Smaller churches have been able to maintain a level of personableness and are able to hold church members responsible for a certain level of activeness within the church. Southern Baptist churches have historically been a solid foundation for their communities and the members of the churches. The churches also traditionally provided a place of solitude and hope for people while fostering a relationship between the church
leader and the membership body. Through the leadership of the clergy, the church has been a catalyst for generating social and political changes to improve the lives of the community (Kahnweiler & Langley, 2003, p. 43). Church leaders are in a position to have an effect on the lives of the community in which they reside, as well as on the actual church members.

Motivational techniques are one way church leaders can influence church members to volunteer within the church. A few motivators have been identified in volunteers, as described by Strigas and Jackson (2003). The motivators include wanting to volunteer based on personal values and a desire to help others. Understanding is a motivator that encourages volunteers to learn through hands-on experiences. Because volunteers seek to gain a sense of self-fulfillment, the desired level of motivation can be achieved by maintaining a desire to better themselves or to improve themselves in a specific area (Strigas & Jackson, p. 114). Another motivator may be the career goals of an individual. A person can seek to gain experience in a new field and will be able to do so by volunteering within the field. The motivator of social relationships allows the volunteer to have opportunities to work with others who have similar interests (Strigas & Jackson, p. 114). Motivation from protective means causes people to volunteer to forget their personal dilemmas. Protective people seek to volunteer and help others because they are able to relate to the individuals they assist (Strigas & Jackson, p. 114).

The historical overview provided details of the importance of the church to the community and the members it serves. A key area of involvement for church leadership is as a catalyst for generating changes within the community. The overview reported smaller churches have a relationship with members that is more personal than the
relationships depicted by churches that are larger in size and membership base. Also included in the historical overview was a review of the key motivators of individuals who volunteer. The research outlined the motivators for people volunteering as a desire to volunteer, a wish to gain additional understanding of something, a search for self-satisfaction, or a desire to gain new experience or work experience in an unknown field.

Leadership

Bass (1989) posited leadership is one of the oldest contemplated subjects, as people try to gain an understanding and additional knowledge of leadership. Some definitions of leadership mentioned by Bass were created as a result of the ways in which people in leadership positions managed others. The management processes were the result of a person’s personality, a person being compliant, or a person exercising his or her influence (Bass). Bass claimed leadership can also be a form of persuasion or power or an instrument to facilitate goal achievement, facilitate interactivity, or impose structure. Bass definition of leadership should be applicable to any of the leaders within a given church.

Bell and Elkins (2004) contended leadership is an influence process (p. 12). An influence process is the relationship among the leaders and followers who work toward a shared goal or vision. The leader can communicate the vision and inspire the workers. Leadership is also the change process that influences feeling and action to produce a desired result (Bell & Elkins, p. 12). The effective leader knows how to get the team to work toward the desired result by setting standards, establishing a vision, and establishing direction.
Being a leader carries a strong sense of responsibility because it requires the leader to act according to his or her values and morals (Bell & Elkins, 2004, p. 13). Leaders must assess effectiveness and set evaluation points. As it pertains to the church, assessing effectiveness and evaluation checkpoints could result in varying effects on the church membership body. The leader may be required to determine the performance evaluation systems that will be used and observed. Another role of the leader is to set the evaluation criteria regardless of the size, location, or type of business (Bell & Elkins, p. 13) while basing the evaluation on the specific goals and vision of the organization. Bell and Elkins supported the idea that church leaders also should set evaluation points and not base the evaluation criteria on the size of the church or membership base. Evaluation criteria should be set on the specific church vision (Bell & Elkins).

Management

A management team is in place to lead business workers to success (Applebaum et al., 1998, p. 289). The management team of a church includes the associate ministers and auxiliary leaders who work with the church members toward fulfilling the church’s community obligations. Management should have a strong bias toward implementing solutions. Whereas the leaders of a company determine what is to be done, the managers are in place to determine how the specific task is to be completed (Applebaum et al., p. 289). The associate ministers and auxiliary leaders of the church determine the needs of the community and communicate the needs to the membership population.

Applebaum et al. (1998) indicated successful organizations focused on a single value (p. 289). Managers keep workers within an organization focused on the single value. Managers also check the performance and evaluate the progress of employees.
Performance goals can be mutually agreed upon by managers and employees (Applebaum et al., p. 290). A gap in the research exists regarding how performance goals can be set and evaluated within a church environment. The church can determine what needs exist in the community and what the church can do to help out. How the church can determine whether it helped the community as intended is unknown.

Applebaum et al. (1998) indicated managers can also be the reason for a company’s failure (p. 290). If managers are unable to remain flexible to change within an organization or an environment, the lack of flexibility can cause the organization to fall behind in productivity or customer satisfaction (Applebaum et al., p. 290). Managers who do not deal with conflict can also cause failure because of the lack of cohesiveness that may exist among the teams. Within the church environment, the leaders of the church should be just as flexible to change as the corporate manager. Some changes that could affect the church are changes in membership base or changes within the community. Church leaders should be able to adjust accordingly. A gap exists in the research concerning how churches handle rapidly changing environments. Changes in membership affect who is able to volunteer and to help the church meet the needs of the community.

Leadership Development

As workforce leaders changed their styles from transactional to transformational in the early 1980s, a need for leadership development arose (Gaughan, 2001, para. 6). Leadership development was a tool to assist leaders through the change process and help them adapt to the new way of leading. Leadership development could be the key factor in assisting church leaders to create environments that are conducive to members volunteering and working within the church. Gaughan indicated leaders possessed
specific skills and behaviors. Existing leadership skills could provide church leaders a way to determine whether they have the appropriate skill sets. The existing research did not identify whether there is a benefit to developing church leaders in the same way corporate leaders are developed.

Gaughan (2001) noted a relationship should exist between a leader and his or her subordinates. Such relationships form when leadership behaviors are taught to the leader. Gaughan’s focus on the necessary relationships between the leader and the subordinate revealed how the leadership model created by Bass (1985) did not consider the difficulty and complexity that existed in creating relationships among the individuals within an organization (para. 10). The existing research did not identify whether, in the church environment, the relationship between the minister and the associate ministers or auxiliary leaders influences members and how active they are within the church.

Theorists of the late 1990s discussed how to determine the validity of leadership models as development tools (Gaughan, 2001, para. 17). Gaughan noted the models of leadership in the United States made major contributions toward the development of leadership (para. 16). The MLQ leadership development tool seemed successful in the United States for evaluating leadership styles among U.S. leaders, but Gaughan did not believe the MLQ could be used to develop leaders from different cultures and countries. For foreign development opportunities, Gaughan indicated the Leadership Questionnaire-Local Government Version (TLQ-LGV) model was used by government and health services because the TLQ-LGV focused on concern for others (para. 19). Gaughan contended both the MLQ and the TLQ-LGV had comparable elements (para. 19). Both models identified specific leadership factors, such as sensitivity to needs and aspirations,
level of support offered, ability to recognize the need to maintain moral standards and provide praise and job-related support, and ability to display a sense of loyalty (Gaughan, para. 21). The MLQ was used to identify the leadership types of church leaders participating in the qualitative study. The traits identified within the MLQ, such as sensitivity to needs, support level offered, and maintaining moral standards, should be found among church leaders. The historical information on the MLQ research tool was appropriate for the selected demographic group.

Transformational Leadership Theories

Smith, Montagno, and Kuzmenko (2004) posited transformational, charismatic, transactional, and servant leadership were the most popular leadership theories of the past. Smith et al. defined transformational leadership as inspiring followers to work toward a shared vision and empowering followers to achieve a predetermined vision (p. 80). Leaders provide the resources necessary for developing the personal potential of the follower (Smith et al., p. 87). Smith et al. also defined the charismatic leader as someone who inspired others while getting everyone to work on the shared vision. Transactional leaders maintain a reward-based system dependent on the performance of the followers, whereas servant leaders place the interest of the followers before self-interest (Smith et al., p. 80).

Smith et al. (2004) noted transformational, charismatic, transactional, and servant leaders demonstrated the ability to serve as role models, supported optimism, and mobilized commitment (p. 89). The traits of the aforementioned leaders should be identified in individuals holding roles as church leaders. Existing research did not identify whether church leaders with charismatic, transactional, transformational, or
servant leadership traits are more supportive or work with a higher level of commitment in their respective churches than leaders demonstrating any other leadership characteristic. Smith et al. demonstrated transformational leadership is more suitable to dynamic environments in which employees have more control and are more likely to take risks (p. 89). The servant leadership style focuses on the personal growth of the employees (Smith et al., p. 89). For a church leader, transformational characteristics could focus more on allowing associate ministers and auxiliary leaders control over their specific areas.

Walumbwa, Wang, Lawler, and Shi (2004) described how followers of transformational leaders demonstrated a high level of commitment and job satisfaction with fewer withdrawal behaviors. Transformational leaders are typically known for encouraging followers to think critically and seek new ways to approach their jobs. Motivation is a key part of the transformational leadership style. Motivation makes followers more involved in their duties, which can result in increased levels of satisfaction with their work and commitment to the organization (Walumbwa et al., pp. 516-517).

Walumbwa et al. (2004) used 402 employees from the banking and finance industries in China and India to determine whether transformational leadership was positively associated with efficacy. The Chinese and Indian cultures typically produced leaders who were paternalistic or authoritarian in nature. As part of the study, the aspects of transformational leadership traits, which were similar to the Chinese leadership natural styles, were reinforced and encouraged by the researchers. The study demonstrated an
increase in efficacy among the employees of the Chinese and Indian leaders and improved work relationships (Walumbwa et al., p. 519).

Barbuto and Burbach (2006) noted positive leadership behaviors could be exhibited through intellectual stimulations, individualized consideration, inspirational motivation, and idealized influence. Positive leadership behaviors effected greater employee performance, effort, satisfaction, and organizational effectiveness. Employees with the positive behaviors are likely to follow the leaders down a path that will help accomplish the goals set for the team (Barbuto & Burbach, p. 51).

Barbuto and Burbach (2006) adapted five emotional intelligences from the writings of Carson, Carson, and Birkenmeier (2000). The intelligences are the underlying factors transformational leaders rely on (Carson et al., p. 53). The five intelligences are (a) empathetic response, (b) mood regulation, (c) interpersonal skill, (d) internal motivation, and (e) self-awareness. Empathetic response allows leaders to understand the emotional makeup of other people. Transformational leaders must have a way of identifying the feelings and perspectives of others. Such leaders have the ability to inspire great exploration of their followers (Carson et al., p. 53). Transformational leaders who want to inspire and fully engage a team to bring about an organizational change must connect with the team members through empathetic response (Carson et al., p. 53). Mood regulation is the ability to control or redirect disruptive impulses and moods (Carson et al., p. 53). Teams with members who interact with each other on a regular basis will begin to feed off each other and mimic the mood of the leader. Leaders can increase the emotional effect they have on followers when they enable self-determination. Leaders who manage their own emotions and moods have a better chance of coping with stressful
situations. Managing personal emotions is a management technique that provides a way for teams to learn coping skills (Carson et al., p. 54).

Interpersonal skills, as defined by Barbuto and Burbach (2006), enable leaders to manage relationships (p. 54). An influence on work-related behaviors that involve (a) motivation, (b) performance appraisals, (c) employee flexibility, and (d) absenteeism can come from leaders who maintain a positive disposition. By persuading followers toward a positive disposition, transformational leaders can motivate a team to embrace positive visions and ideas. Leaders are also able to gain the trust of the team members and build loyalty (Barbuto & Burbach, p. 54). Internal motivation gives leaders the passion to work for reasons that go beyond money and position to accomplish the goal of the company. Transformational leaders who are self-motivated can feel empowered, and the sense of self-motivation can be transferred to team members. Barbuto and Burbach noted a direct relationship between the ability to maintain an inner-directed focus of control and transformational leadership behaviors (p. 54). Self-awareness is the ability of leaders to recognize and understand their own emotional levels and drivers (Barbuto & Burbach, p. 55). Leader self-awareness can affect greater management performance. The ability to have high self-awareness is rated strongly among transformational leaders and sets them apart from other types of leaders. The high self-awareness characteristic can help leaders manage the team toward accomplishing goals within a short timeline.

Barbuto and Burbach (2006) demonstrated transformational leaders have emotional intelligences that assist them with interacting with their teams. The same emotional intelligences could be characteristics identified in leaders within the church. The positive outcomes of employees who interacted with leaders exhibiting all or some
of Barbuto and Burbach’s defined emotional intelligences may be replicated in members of the church if Baptist church leaders exhibit similar emotional intelligences.

Pillai, Scandura, and Williams (1999) posited leadership research shifted from traditional transactional methods to methods of transformational leadership. Pillai et al. contended transformational leaders have the ability to motivate followers to perform above expected levels. The high level of employee performance is achieved when transformational leaders meet the personal needs of the employees (Pillai et al., p. 764). Pillai et al. reported transformational leadership also relates to procedural justice, which influences trust and job satisfaction among team members (p. 764). As a church leader, the minister’s focus should be on the needs of the community, as well as the needs of the church members. Pillai et al. contended if leaders put a focus on the individual needs of the employee, then the employee will have a higher level of job satisfaction and performance. Pillai et al. did not investigate whether the minister has an interest in meeting the needs of the church members or whether such an interest could result in a higher level of membership activeness. If transformational leaders can increase employee performance, then transformational ministers should be able to increase church member performance and activeness.

Kuhnert and Lewis (1987) identified transformational leaders as leaders who work within their beliefs, needs, and values. Transformational leaders were identified by their actions and the effect the actions had on followers (Kuhnert & Lewis, p. 648). Kuhnert and Lewis did not identify the internal processes that cause leaders to take a specific course of action. The experiences and past interactions of transformational leaders are embedded within their behavior patterns and actions. Working from past
experiences enables leaders to operate out of a deeply held personal value system (Kuhnert & Lewis, p. 653). Transformational leaders motivate followers to accept and accomplish difficult goals that normally would be challenging. Leader values that play a role in positively influencing the team include integrity, honor, and justice. When demonstrated, the above-mentioned characteristics can transform followers (Kuhnert & Lewis, p. 653). Kuhnert and Lewis noted the commitment of followers to their leader’s values causes leadership influence to cascade through the organization. The process flow is important when leaders attempt to create a specific culture within the workplace (Kuhnert & Lewis, p. 653). For the church, having ministers with solid values and principles based on integrity, honor, and justice could cause an increase in the willingness of church members to volunteer.

Feinberg, Ostroff, and Burke (2005) defined transformational leadership as leadership that motivates people to transcend their self-interest for a collective purpose, vision, or mission (p. 471). How to measure such a level of leadership has posed a problem for researchers. The primary effort of transformational leadership models has been to define what makes leaders effective. A similar style of leadership that is interchangeable with transformational leadership is charismatic leadership. Feinberg et al. noted prior studies focused on the level of behaviors exhibited by leaders (pp. 471-472). The behaviors lead to strong leaders, which result in a consensus and a similarity of perceptions among followers (Feinberg et al., p. 472). A gap exists in the research regarding finding a way to identify how the attributes of transformational leaders are formed.
Brymer and Gray (2006) posited transformational leaders are individuals who can stimulate and encourage their followers. Transformational leaders are able to get people to go above their own personal interests and work for the success of the team. Transformational leaders are able to create a vision and communicate the steps necessary to achieve the vision. The communication process is done while encouraging workers and gaining their buy-in. The leaders focus on others and also on creating developmental plans for their followers (Brymer & Gray, p. 15). Transformational leaders can enhance commitment, develop acceptance of responsibility, and increase the efforts of their team members (Brymer & Gray, p. 16).

According to Barbuto (2005), the followers of transformational leaders have a sense of trust, loyalty, and respect toward their respective leaders (p. 28). The leaders are able to inspire the followers to achieve a higher level of success and problem-solving skills. Barbuto indicated transformational leaders have three strong characteristics: intellectual stimulation, individualized consideration, and inspirational motivation (p. 28). Barbuto noted transformational leaders can provide intellectual stimulation by challenging the followers to push themselves. Individualized consideration occurs when transformational leaders are able to see each person as an individual and make certain accommodations accordingly. Inspirational motivation is seen in transformational leaders who are able to encourage the follower to work toward the goal or task assigned (Barbuto, p. 28). The trait of being inspirational motivators can be seen in the leaders of the church. Inspiring people to do good things and work toward a common belief system should be a responsibility of church leaders.
Jolson, Dubinsky, Yammarino, and Comer (1993) identified the transformational leader in the sales environment as one who identifies the seller’s current and long-term needs (para. 39). Transformational leaders can identify needs and create a feeling of admiration, trust, and respect in sales members. Leaders can also provide intellectual stimulation by creating environments in which sellers are able to take the lead role when presenting to potential clients (para. 49). Individualized consideration is also important because transformational leaders in a sales leadership role will seek to help sellers reach their maximum sales potential, which can be accomplished by setting personalized goals and objectives (Jolson et al., para. 62). The sales environment is different from an environment with a volunteer base. The research did not define whether the same sales theory can be applied for volunteers in nonsales environments. In applying the findings of Jolson et al., church leaders must gain the admiration, trust, and respect of the church body to get the members to work on the leader’s behalf in the community. The traits are key in the sales workplace and should also be important within the church.

Transactional Leadership Theories

Al-Mailam (2004) described transactional leadership as a style of leadership in which leaders act as facilitators of change and communicate with the employees in a way that results in increased productivity and constructive transactions (p. 279). Transactional leadership has been known as the traditional form of leadership (Brymer & Gray, 2006, p. 15). Following the traditional structure of leader-follower relationships, transactional leadership focuses on the exchange between followers and their leaders (Brymer & Gray). Brymer and Gray indicated the attributes of transactional leaders include an interaction between leaders and followers based on a reward system and interaction by
leaders when problems or mistakes arise (p. 15). As part of the reward system, employees or followers are rewarded when goals and objectives are achieved. Transactional leaders have the responsibility to work with the followers to determine an agreed-upon reward (p. 15). Another trait of transactional leaders is to interact with their followers at times when problems or mistakes occur. Such interaction by the transactional leader is management by exception (Brymer & Gray, p. 15). Management by exception can be either active or passive. The active person takes a hands-on approach to resolve the issue quickly, whereas the passive person waits until the follower completes the task before taking any action (Brymer & Gray, p. 15).

Barbuto (2005) noted transactional leaders demonstrate a lack of supervisory duties and a lack of guidance for their subordinates. Transactional leaders tend to provide only negative feedback because they only interact with subordinates when there is a problem (Barbuto, p. 27). Transactional leaders are heavily involved in the problem-solving aspects of the job and their subordinates are not encouraged or expected to solve problems without the assistance of leadership (Barbuto, p. 27).

Bryant (2003) reported transactional leaders use rewards and punishments to encourage performance. Bryant contended the type of relationship between leaders and followers is similar to an economic transaction (p. 37). Bryant described three primary characteristics of transactional leaders. First, leaders develop clear goals and rewards workers for achieving the goals. Second, leaders reward workers for efforts contributed toward obtaining the goal. Third, leaders are responsive to the individual needs of the workers and can take care of specific concerns before they interfere with the productivity of the workers (Bryant, p. 37). A close relationship exists between goals and rewards
under the transactional leader management style. The problem in such a work environment is workers may not feel motivated to work above what is requested if the reward in place is not something of value to them (Bryant, p. 37). Bryant noted workers with transactional leaders tend to leave the business to go into consulting work if they are not challenged and rewarded for extra efforts (p. 37).

Transactional leadership is prominent in the sales environment because the environment is supportive of rewarding employees based on performance and results (Jolson et al., 1993, para. 23). Leaders of sales teams typically have a predetermined reward system that is communicated to the group of sellers. As sellers reach their sales objectives and goals, they are rewarded (Jolson, para. 23). Jolson et al. noted such a form of leadership is impersonal rather than emotionally involving. The reward or penalty system of transactional leaders is something of a contracted arrangement between leaders and subordinates (Jolson et al., para. 26). In the church environment, transactional leaders must know the motivating factors of each member on the leadership team and also have some insight into what will be motivators for the church body. There may be instances in which church leaders are unable to offer specific reward systems as a way to get the members to be active. In cases of low-level member activeness, transactional church leaders are challenged with finding other ways to get people to work within the church.

Jolson et al. (1993) defined another characteristic of transactional leaders as managing by exception. Managing by exception occurs when leaders observe subordinate’s performances but do not become involved until there are negative deviations from the planned course of action (Jolson et al., para. 29). The exception type of management style can be perceived as unfair and not consistently applied from one
person to another. The unfair perception is a result of the individual leader’s sense of when an interaction with the subordinate is necessary and when no interaction is necessary (Jolson et al., para. 29).

Transactional leaders tend to seek out highly skilled people to hire (Jolson et al., 1993, para. 30-34). Jolson et al. indicated transactional leadership is not the best type of leadership for new hires or inexperienced workers (para. 30). Transactional leaders have a hands-off approach to leading, and new hires may feel isolated or under pressure to meet the leader’s expectations. A new person who lacks experience can be successful under a transactional leader if the person is ambitious and driven by the reward system in place (Jolson et al., para. 30). Transactional leaders in the church must work closely with the members of the church because the members could need guidance as they are tasked with doing the work of the church and are held at a high standard of morals and ethical work. There is no evidence in the literature that transactional leaders have a higher response rate for getting people to work within a reward-based goal-oriented system.

Attrition and Retention

Purk and Lindsay (2006) posited turnover rates over 50% are going to be problematic for any organization or company. High turnover can result in situations where there is a reduction in the work provided by the company, a low employee morale, and an increased financial burden to the company (Purk & Lindsay). The increase in financial hardship to the company would be a result of having to rehire replacement employees and conduct training to these new hires. The newer employees are also not as experienced and the company would be faced with a risk of having a higher error rate (Purk & Lindsay).
Studer (2004) posited a Five-Pillar Leadership method to retain employees in the workplace. The Five-Pillar Leadership method has a focus on (a) people, (b) service, (c) finance, (d) quality, and (e) growth (p. 52). The leadership method has the goal of supporting the organization’s path to operational excellence. By establishing metrics under each of the pillars and measuring the progress toward the goals, the leaders can obtain the best overall results for maintaining the employee base. Similar to the leadership method of Studer, Shenkel and Gardner (2004) posited five strategies to retain good staff. The strategies are (a) maintaining communication with employees, (b) recognizing good work, (c) having a personal relationship with employees, (d) helping employees succeed, and (e) keeping employees in the loop. Employees overall want a workplace they can be proud of and one that also provides a positive relationship and opportunities for growth (Shenkel & Gardner).

An organization with a focus on people encourages employees to become more engaged and has an effect of boosting employee morale and satisfaction (Studer, 2004). Studer believed the increase in employee retention had a positive effect on increasing company gains in the areas of the other pillars. Peer-recommended employee selection and 30- and 90-day orientation meetings were key areas Studer found to increase the likelihood of employees remaining within an organization. To remain consistent, organizational leaders will need to have strategic direction, communication, and accountability (Studer).

Beck and Doig (2005) conducted a survey of laboratory managers to gain a perspective of why personnel changed frequently within the clinical laboratory environment. The research revealed the top five reasons employees left their jobs as
being (a) job transfers within the same industry, (b) moving or family obligations, (c) retiring, (d) leaving the field entirely, and (e) being fired (Beck & Doig). Within the first year of employment, the reasons employees left varied from the top five lists in that the employees sought to (a) gain further education, (b) have better hours or shifts, or (c) leave the field entirely. Beck and Doig reinforced the importance of maintaining employees for longer durations of employment. Employees who had longevity within the organization tended to leave the organization due to retirement or for other promotions that may have taken them outside the industry (Beck & Doig). Beck and Doig posited current personnel shortages must be addressed by improving the retention rate of laboratory employees. Increasing the retention rate can be done by (a) increasing salaries, (b) improving recognition, (c) improving opportunities for career advancement, (d) reducing job stress, and (e) improving work hours (Beck & Doig).

Arnold (2005) posited elements for improving employee retention included implementing effective human resource management strategies, selecting the right employees, and effective communication. Strategies should be in place to establish and maintain the desired culture within the organization. Organizational leaders need to select employees who have the same values, attitudes, and beliefs as the organizational culture (Arnold). Arnold noted improving employee retention can result in positive outcomes for the organization. One positive outcome for the organization is the employees who have been with the organization over a period of time will show a higher rate of productivity and quality in their work (Arnold). Another positive outcome is the retained employees have a lower cost to the organization compared to the cost of obtaining a new hire. The managers of retained employees are able to focus on developmental opportunities instead
of administrative or interviewing tasks. The last positive benefit to organizations that maintain employees is that the workers are more experienced and can operate effectively with a broader span of control (Arnold).

Hansen and Wooldridge (2002) indicated approximately 36% of Americans attend church on a regular basis. With such a small number of church members and a high number of needs in the church and community, Hansen and Woodridge posited it is essential for all churches to recognize the importance of maintaining their existing church membership (p. 33). One way to maintain church membership is by creating retention strategies within the church. The strategies should focus on the needs of the church members and address any concerns, issues, and feedback the church members may have. Key areas of church member satisfaction include the church environment, pulpit ministry, music ministry, and congregational participation (Hansen & Wooldridge, p. 34).

According to Creps (2007), the average American changes careers and moves an average of four times in his or her lifetime. For Americans who attend church, the effect is greater than for people who do not attend church because the communities and churches the people attend are also affected. Constant movement results in a change in church membership base that can affect the congregation. One affect is on the organization as a whole: church leaders have a difficult time putting on programs because most programs require a long-term commitment, training, and willingness to serve (Creps, para. 8-11). Another affect on the congregation is the lack of relationships among members. When members move in and move out, it is difficult for members to get to know each other to form trusting and lasting relationships (Creps, para. 12). A change in the congregation sends the members left behind into a period of grief. The members feel
the loss of the member who was a close friend (Creps, para. 13). Creps noted the self-esteem of the members could be challenged. The remaining members may think something is wrong with them if they are not leaving the church (Creps, para. 17). When the church leader is trying to get members to take an active role in the church, it could be very important for the members to feel a level of commitment with each other and with the church. In an environment that consistently has members coming and going, the members who remain in the church may not feel connected to the new church members, possibly resulting in their also not feeling a connection with the church. The lack of connection between members could mean going to church is more of an action or a routine than a matter of going to be a part of a family (Creps, para. 28-30).

DeYoung (n.d.) noted church membership is important to the church as well as to the church member. Church membership demonstrates a level of commitment between the member and the church and also between the member and his or her faith. Joining a church allows the member to be accountable to the other members, something demonstrated through church attendance and also through volunteering in church auxiliary groups and ministries (DeYoung, para. 4-11).

Hansen and Wooldridge (2002) concluded church members must have a voice and a means to voice concerns and complaints. The aim of the study was to determine the methods church members use to complain when they are unhappy with something concerning the church. Hansen and Wooldridge sought to focus on the previously unexplored topic of handling complaints within the church. When worshipers are dissatisfied, their dissatisfaction has a direct bearing on the retention of the church’s members (Hansen & Wooldridge, p. 44). Hansen and Wooldridge addressed four areas
identified as relating to member’s dissatisfaction: church environment, pulpit ministry, music ministry, and congregational participation (p. 36). Hansen and Wooldridge sent a questionnaire to 300 church members, inquiring about a time when the member experienced a dissatisfying experience in church. The respondents were to identify their experience from a list of common experiences and then select how they expressed their dissatisfaction to the church. The choices offered for how a member expressed his or her dissatisfaction were take no action, take verbal action and tell someone, take private action and tell a friend, or take public action and seek a civic leader or some type of legal action (Hansen & Wooldridge, p. 35).

Hansen and Wooldridge (2002) determined the members could be grouped based on their reaction styles. One group identified from the study consisted of captivated members, who were largely satisfied within their church and had no plan to take any action about complaining. Another group was labeled as the meddlers of the church, who were likely to take private action. The third group was labeled as the inquirers of the church, people who would normally complain instantly using verbal means. The inquirers would speak with someone within the church and offer the church leaders the best opportunity for responding to any negative situation in the church. The final group identified was labeled as the irate group. The members of the irate group were likely to go public with their complaints and would also consider leaving the church before any resolutions could be implemented. The study is relevant because it demonstrated the importance of ensuring members of the church who have concerns are heard by the church leaders. Leaders must acknowledge there may be some members who will have a problem but will not take any action. When church leaders look for people to volunteer
and help the church meet the needs of the community, it could be important for the church leaders to take time to question the volunteers and make sure no hidden problems exist.

Stolzenberg, Blair-Loy, and Waite (1995) investigated how families provided children with the initial religious identity that prepared them for the formal religious training leading to their subsequent level of activeness within the church environment. Knowing the level of family influence over the child is important for church leaders who are trying to increase the level of participation and activeness among their church members. Religious participation is important for social integration and individual well-being (Stolzenberg et al., p. 85). Such interaction allows family and friends to serve together for the good of the church (Stolzenberg et al., p. 85). Church attendance increases when married couples make up the membership. When the married couples have young children the attendance rate increases further. Stolzenberg et al. assumed the increase in membership is a result of the parents having Sunday school and other church activities to send their children to (p. 86). Stolzenberg et al. also contended the increase was because religious participation helps create a coherent framework that provides individuals a foundation for handling life issues (p. 86).

Religious values and activeness in a church organization are tied to values and attitudes that encourage marriage and building a family (Stolzenberg et al., p. 86). Stolzenberg et al. noted parents who get their children involved in church activities early on will have children who are more likely to be active and participate in voluntary activities when they are older (p. 86). The family setting in the church plays a role in the number of active families represented. One way to increase the level of activeness among
church members could be for the church leaders to create an environment that supports
the family unit. Having programs that encourage all members of the family to become
active may provide a way to attract the interest of the adults in the family.

Motivating Volunteers

Volunteerism can be defined as a planned, long-term behavior that benefits
strangers and usually takes place within an organized setting (Penner, 2002). Penner
described the benefits of volunteering as providing a sense of longevity (p. 448). The
volunteer usually makes a long-term commitment. Penner noted almost 50% of
volunteers usually volunteer on a regular basis (p. 448). Volunteerism can also provide a
sense of planning because it is usually the result of a planned activity (Penner, p. 448).
People who volunteer often do so because they were asked (Penner, p. 448). Volunteers
do not have a sense of personal obligation because most of the recipients of their efforts
are strangers to the volunteer or are part of an organization (Penner, p. 449). Penner
posited most volunteer opportunities take place in a group setting or some type of
organizational context (p. 449). Volunteerism can be more beneficial when it is part of an
organizational act of kindness (Penner, p. 449).

Wilson and Janoski (1995) defined volunteerism as the set of activities in which
people engage without pay while working on behalf of others in need. There are many
reasons for volunteering and many types of help volunteers can contribute to. Wilson and
Janoski indicated volunteers tend to have a higher level of income, occupational standing,
property, and education (p. 137). Volunteering helps individuals have an improved self-
image and allows them to follow their values and belief systems (Wilson & Janoski, p.
137). Historically, religion and giving have been linked together, and usually a large
number of people who volunteer do so because of a religious tie (Wilson & Janoski, p. 138). Volunteering is highly valued among a variety of church denominations and their members. Wilson and Janoski identified a number of influences religion has on volunteering. One influence comes from a person’s parents and their beliefs in religion: people who have more religious parents are more likely to volunteer (Wilson & Janoski, p. 139). Another influence is the beliefs and teachings of the denomination the person follows: denominations that emphasize a worldly concern have a higher level of volunteerism among their members (Wilson & Janoski, p. 139). Wilson and Janoski also noted church members who are active within their respective churches are more likely to volunteer (p. 139).

Benefits that volunteers provide to organizational administrators were as follows: (a) volunteers enable administrators, (b) volunteers complement and enrich, and (c) volunteers expand the quantity and diversity of services provided (Strigas & Jackson, 2003). Strigas and Jackson believed volunteers are a core component of the services delivered by organizations. As organizations continue to rely heavily on the use of volunteers, a review of existing knowledge regarding volunteer activity should be conducted (Strigas & Jackson). The review is necessary as a way to help the organization understand the motivating factors of the volunteers. Understanding these motivators is important for many reasons: (a) the organization could use the information for recruiting methods, (b) motivated volunteers are more effective at their assigned task, (c) the ability to predict volunteer retention could help organizations with resource planning, and (d) motivated volunteers offer their services over and over (Strigas & Jackson).
Zaleski and Zech (1992) contended the members of a church usually respond to the pressure to engage in donating but do so without fully supporting the ends the donations serve. Church leaders have taken advantage of knowing the members will make a donation rather than volunteer by working on the emotions of the church members as they pertain to giving financial or tangible gifts. The leaders rely on ensuring the needs of the communities and the church are communicated to the church members. The communications are important to gain the support of the church congregation (Zaleski & Zech, pp. 460-461). According to Zaleski and Zech, church members are less active in churches that have a larger membership (p. 461) because of the belief someone else will do the work for the church and the church may have more volunteers than needed. The perception that there is not a need for volunteers has caused the church to have to ask for help from the church members on a regular basis (Zaleski & Zech, p. 461).

Other research determined volunteers have individual behavior styles that differ from their behavior styles at work. Some of the motivators and reasons identified by Teplitz (2005) regarding why people volunteer were values, understanding, social concerns, career goals, self-protection, and enhancement. The leaders of volunteer groups must understand the personal reasons. The importance of volunteers cannot go unnoticed because volunteers are a core component and play a significant role in the success of many organizations and events (Teplitz, para. 6).

Oesterle, Kirkpatrick Johnson, and Mortimer (2004) reported increased materialism and individualism among people. The increase has caused a decline in the levels of volunteerism in some areas. Volunteerism has a direct influence on individuals
Volunteerism can reduce the amount of crime, drug usage, violence, and unemployment within certain areas (Oesterle et al., p. 1124). The reduction in criminal activities is a result of individuals working positively within the specific areas and taking control before situations turn negative. The reduction in the level of volunteerism has been and will be affected over time by the disengagement of younger generations (Oesterle et al., p. 1125).

Oesterle et al. reported the younger generations are losing interest in helping others and are gaining self-interest. Little research demonstrated the motivators of the younger generations and which drivers enable them to volunteer. Most volunteer opportunities of youths are driven by their school systems and activeness within the school environment (Oesterle et al., pp. 1127-1128). Defining late adolescence as 18 and 19 years old and young adulthood as 20 to 27 years old, Oesterle et al. noted young adults are at a beginning point in their lives: they are just beginning new jobs and gaining valuable life experiences. During the young adult stage, social status is not as important as it was when the young adults were under their parents influence. Earnings typically influence a person’s reasons for volunteering, but for the young adult who has not established a solid earning potential, the basis of volunteering is not financial status (Oesterle et al., p. 1126).

Wuthnow (2003) noted many churches convey messages about caring for others and working in the community. The message is usually conveyed through sermons, classes, and the social ministries of the church. Through a national study conducted by Wuthnow, more than 90% of the individuals surveyed thought it was the responsibility of the church to encourage people to do volunteer work (Wuthnow). Wuthnow noted overall
religious involvement is one way to encourage people to act out the religious teachings they have been taught. Proactive steps should be taken by the church leadership as a way to encourage the positive behavior of the members (Wuthnow).

Horton and Sibello (1993) listed ways church leaders can shift their approach to finding volunteers within the church. Church leaders can find willing volunteers and then match the volunteers with programs that need help. The leaders can also demonstrate their passion and what is important to them as a way to gain the attention of possible volunteers. When the church members gain insight to the true feelings of the church leader, the members may be more apt to help with the vision or program the leader has identified as being important (Horton & Sibello, para. 23). Ministering to the ministers of churches is another approach to increasing the number of volunteers at the church.

Offering ministry to church leaders is a way to keep the volunteers who are focused on and involved with the church leaders. Horton and Sibello indicated church leaders who are also volunteers can get burned out or frustrated when it seem as though there is more work than there are people (para. 31). Volunteers must feel significant and have a sense of working toward a self-fulfilling goal. Horton and Sibello identified the volunteers as being thankful for what God is doing in their lives, as well as in the lives of others (para. 35). Church leaders should be patient as they seek to retain or gain volunteers. Patience can help the leader wait for the right person to fill a vacant spot or for church members to hear a request or message that sparks the desire to volunteer and to help others (Horton & Sibello, p. 40).

Oesterle et al. (2004) identified key indicators of people who volunteer and included individuals who are married with children. Social status usually reflects
someone focused on something other than self. The individuals in a family tend to look beyond their own circumstances and want to expand their vision to include the circumstances of the needy and unfortunate. Indicators of religious activeness positively affect volunteerism. The indicators include prayer, church attendance, and religious affiliation. Some indicators for volunteering are personal and benefit the individual who is partaking in the opportunity. Personal justification usually occurs when a person is seeking to gain new experiences and personal or professional development (Oesterle et al., p. 1128).

The Barna Group (n.d.) reported church volunteers mostly consist of women. Thirty percent of women are likely to volunteer their time compared with 24% of men (The Barna Group, para. 1). Thirty-one percent of the residents in the Midwest make a commitment to volunteer in a church, and the number slightly drops to 30% for residents in the South (The Barna Group, para. 8). The number of residents making a commitment to volunteer in church is greatly reduced in the Northeast and West. Education was a factor in determining the likelihood of someone volunteering in a church environment. The Barna Group indicated individuals who graduated from college are more likely to volunteer than are individuals who have no or some college education. Senior citizens are more likely to volunteer compared with those the Barna Group identified as Busters (ages 19-37) and Mosaics (ages younger than 19). The age group identified as Boomers (ages 38-61) has a high propensity for volunteering (The Barna Group, para. 7). Information on the types of people who volunteer is important in identifying whether the same demographics exist within the churches included in the study. If the same demographics
exist, they may indicate the church has more active members as a result of the actual members instead of the leadership styles of the church minister.

**Church Membership**

Wielhouwer (2004) defined the role of the church as providing training to prepare church members for “knowing and defending their faith” (p. 771). The church also has a responsibility to build strong marriages and family values while reaching out to individuals in physical and spiritual need (Wielhouwer, p. 771). The key roles of the church, as identified by Wielhouwer, are evangelism and discipleship (p. 772). Evangelism is spreading the word about a specific faith (Wielhouwer, p. 772). Church members learn specific doctrines of their faith and then share them with nonbelievers. The sharing behavior is a way to recruit new members to the church. Wielhouwer defined discipleship as training and equipping believers to blend their faith’s teachings into their daily lives (p. 772). Church members go through a process of maturity by learning more about their spiritual beliefs and how the beliefs should be followed during daily living. Discipleship consists of educating church members through formal and informal socialization regarding the expectations set for the church members (Wielhouwer, p. 772).

According to Roff et al. (2006), religious participation and activities provide positive resources for many older adults who are seeking help with solving problems and dealing with difficult situations. Roff et al. conducted a study of 1,000 adults 65 and older to examine the association between functional limitations and church attendance. Out of the 1,000 adults surveyed, 987 submitted a response. The results of the survey showed positive associations, such as better health, were linked to religious service attendance.
(Roff et al.). The increase in better health pointed to the spiritual and emotional support the members of the church received. Service attendance also contributes to good health as it promotes a positive lifestyle and optimistic viewpoint of the church members (Roff et al.). As a result of the survey conducted by Roff et al., it was deemed that other factors such as marital status, income, and perceived availability of help did not result in an increase in church service attendance. Contradicting the belief by Roff et al. that church service attendance of married people was not higher, Reyes-Ortiz, Ayele, Mulligan, Espino, and Berges (2005) believed religious involvement is associated with quality of life, marital stability, and a sense of life purpose.

Reyes-Ortiz et al. (2005) conducted a study to estimate the association between church attendance and the fear of falling among Mexican Americans within a five-state southwestern territory. The study surveyed 3,050 Mexican Americans ages 65 and older. The survey results led Reyes-Ortiz et al. to believe church members showed a lower rate of anxiety, depression, and substance abuse. As a result of the survey, Reyes-Ortiz et al. summarized the benefits of church attendance as (a) an important coping resource for members, (b) providing a reduction in cardiovascular risk factors and an increase in psychological well-being, and (c) providing a healthier lifestyle and members were less likely to smoke or drink heavily (Reyes-Ortiz et al.).

DeYoung (n.d.) presented five reasons church membership is important to church attendees. The first reason is church membership allows people to show their commitment to Christ. Joining a church makes a visual statement a person has joined the local body (DeYoung, para. 4). Second, membership makes a statement about the level of commitment a person has made. DeYoung contended demonstrating membership is
important when a low-commitment culture exists (para. 7). Third, church membership holds people accountable to each other. DeYoung posited joining a church indicates a person is committed to all aspects of the church such as attendance, giving, prayer, and attending church service (para. 11). Fourth, church membership helps the pastor and the elders to make a commitment. Church leaders should watch for members in need that the church or church leaders can provide assistance to (DeYoung, para. 13). Finally, membership gives a person an opportunity to make promises. The promises are not to any individual person within the church, but are self-satisfying and can be to pray regularly, remain obedient, follow the teachings of the church, and live according to the spiritual practices learned in the church (DeYoung, para. 15).

Churches offer an opportunity to create a more heterogeneous network of people by encouraging members to participate in extra church activities, sharing information on opportunities for activities outside of the church, and encouraging members to participate in civic activity (Schwadel, 2005, p. 159). Schwadel noted churches organizational context and teachings influence church members level of activeness in civic activities and the members’ views on social action outside of the church (p. 160). The members will be more or less active in civic volunteer opportunities based on the teachings they get from the church leaders (Schwadel, p. 160). A key aspect that influences civic activity among church members is church participation increases civic activity by enhancing social capital. The church is the training ground and is responsible for providing the resources needed for the network of volunteers (Schwadel, p. 160). According to Schwadel, people learn about secular volunteering opportunities from the church and there is a certain amount of pressure to volunteer that comes from friends, family, and church leaders (p.
Schwadel contended when church leaders offer an opportunity for the congregation to volunteer to work within the church, the members would be inclined to participate by taking an active role.

Some denominations promote or encourage volunteering in civic activities more than other denominations. Some denominations believe Christians should devote their energy to saving the souls of others (Schwadel, 2005, p. 161). The clergy and other church members can affect the thoughts and opinions of the congregational members, and congregational affiliation can strongly correlate with social and political outcomes (Schwadel, p. 161). Because auxiliary groups and internal organizations compete for members and resources, it is more likely the church will find active members within the church. Members who take on a higher level of commitment and activeness tend to dedicate more time and resources to the church (Schwadel, p. 161). Church participation can be measured through church attendance and the number of church organization memberships (Schwadel, p. 161). The activities and skills learned in the church environment through involvement in church participation can translate into nonchurch organizational involvement (Schwadel, p. 161).

Lummis (2004) indicated there are more women than men in the congregations of churches in the United States and some church leaders view the excess of women over men as a crisis that must be addressed (p. 404). Some researchers tried to determine whether the gap in attendance is a result of churches catering their service toward women’s issues or other identifiable gender reasons (Lummis, pp. 404-405). Church officials identified their own set of reasons for the overabundance of women in the church. One key reason given is the increase in women in leadership roles within the
church. With women taking on more of a leadership role in the church and also being the majority leaders, church officials believe the church will take on feminine characteristics (Lummis, p. 405). Lummis claimed getting more men involved in the church will require churches to create more male-centric programs and increase encouragement from the church leaders (p. 405). Lummis identified men and women taking on an active role in the church activities and also being a part of a growing church as important in how women and men perceive their sense of being appreciated in the church (p. 405). For the current quantitative study, the demographics of the church did not identify a high number of women, who Lummis defined as being more active, the research could be inconclusive in demonstrating increased activeness as a result of the leadership style of the pastor.

Leadership Development

Bernthal and Wellins (2006) believed key skills and support are not addressed within organizations. A survey conducted by Bernthal and Wellins revealed only 53% of the leaders participating in the survey were satisfied with the developmental opportunities available to them. Of the survey participants, less than half believed their organization provided everything the leaders needed in order to be developed (Bernthal & Wellins). Continued learning and development of company leaders is essential to the success of a company (Bernthal & Wellins).

Hartman, Conklin, and Smith (2007) suggested leaders have specific personality characteristics. The personality characteristics include (a) self-confidence, (b) achievement, (c) communication skills, and (d) interpersonal competence (Hartman et al.). A general leadership development model would include training in knowledge content as well as task skills, emotional skills, and social skills. Hartman et al. believed
the additional skills reflect the emerging trends in leadership and leadership research. Hartman et al. reported a level of importance in leadership research surrounds emotional intelligence. Emotional intelligence is a leader’s ability to know his or her emotions, strengths, and weaknesses as it pertains to leading others (Hartman et al.). Part of a leader’s job is instilling feelings of confidence in employees and setting up an environment that creates a positive mood among the employees (Hartman et al.).

Leadership research, as defined by Kahnweiler and Langley (2003), is a complex social phenomenon that identifies attributes, characteristics, styles, and qualities of leadership. Churches have been catalysts for generating social and political changes to improve the lives of their members (Kahnweiler & Langley, para. 1). The effects of leadership development have been most directly felt in the social setting of an organization in which leaders and followers attempt to work together to attain a common goal (Kaagan, 1998, para. 6). Church leaders must maintain developmental opportunities so the leaders can remain consistent with the ever-changing church needs.

Altman, Kelly-Radford, Reinelt, and Meeham (2004) identified several factors that should be kept in mind when considering leadership development. The first factor is the importance for leaders to identify the specific outcomes that are valuable to a company and a team (Altman et al., p. 13). Second, the leaders must have a clear expectation about the timeline given for such development to become beneficial (Altman et al., p. 13). Third, outside forces must be considered because they have an effect on leadership development (Altman et al., p. 13). Fourth, a conceptual model must be created with the path the leaders will take to accomplish the goals of the company (Altman et al., p. 13). Finally, the tool for evaluating must be identified and must measure
what was predetermined as needing to be measured (Altman et al., p. 13). Such leadership development could have an effect on the membership activeness of a church. Altman et al. noted leaders should focus on certain factors as a tool to gain followers and dedicated members.

Challenges exist when evaluating leadership development. One challenge entails being able to evaluate and build a knowledge base for a leadership development program. Another challenge is being methodological when engaging stakeholders or the people who must support the leadership development program within an organization. Identifying change is valuable so organizational leaders know how to fully understand the affect of the leadership program. An organization should use multiple methods and knowledge bases. There is no indication in the research pertaining to leadership development that the development of church leaders will have an effect on the level of activeness of the members. The existing research demonstrated leadership development is essential to maintaining productive and effective leaders.

Another methodological challenge is being able to investigate longitudinal evaluation, which is a way to evaluate and monitor leadership outcomes. An organization must develop a theory of change to create new insight that can be used as a guiding framework for the evaluation of a leadership development program. Participating in cross-program learning provides the ability to learn about the efficacy of program strategies within a leadership development program (Altman et al., 2004, p. 14).

Identifying the traits of successful leaders can benefit churches as they work to increase the level of activeness among the church congregation. The increase in activeness can help the church by providing additional resources and a means to
accomplish the goals that are set. Leadership development allows church leaders to improve in any identifiable area that prevents church leaders from influencing the creation of motivating environments.

Buus (2005) reported no single path exists to managing leadership development effectively, but there are a few best practices (p. 185). Some of the best practices identified include the ability of an organization’s leaders to identify the importance of leadership development and maintain support of senior leadership. The leaders of an organization must have a compelling vision, form an advisory board, and demonstrate the value of development in business terms (Buus, p. 186). Another best practice is for an organization to continue investing in leadership development. Companies plan to leverage their internal resources more frequently when developing and delivering leadership development. The senior leaders of a company can take an active role in the development of a leadership development program (Buus, p. 186). Monitoring the return on investment and the use of technology is another identifiable best practice (Buus, p. 186). Assessing training effectiveness is an ongoing qualitative process. The training evaluation should focus on the outcomes of the organization and the overall goals predetermined by the company leaders (Buus, p. 186). Demonstrating a return on investment for leadership development is also an important part of the church leader’s responsibility. The investment could be expanded to include training and development of all auxiliary and church leaders who interact with the members.

Identifying who receives leadership development is usually geared toward the individual within an organization and the organization itself. The organization is tasked with reinforcing the development of individuals. Organizational leaders must take an
active role in such development by initiating a leadership development program (Melum, 2002, p. 56). Melum noted assessment, challenge, and support are the tools that make an approach successful (p. 56). Another element of leadership development is the scope of the developmental program. Organizational leaders must establish realistic timelines for executing a solid program and also must ensure the evaluation tools are in place and consist of a variety of methods. For example, some methods involve participants, whereas others involve observation or the demonstration of abilities (Melum, p. 67).

Conclusion

Bass’ original definitions for leadership still exist within more recent theorists’ leadership definitions. Leadership has been defined as a form of persuasion (Bass, 1989) or a way to influence others (Bell & Elkins, 2004). Applebaum et al. (1998) clearly defined the role of the manager and how it differs from the role of the leader by stating the leader determines the company vision while the manager puts the vision into motion. Managers are in a role that could lead a company to failure if they demonstrate a lack of conflict resolution skills or lack the ability to remain flexible in a changing environment (Applebaum et al.).

The MLQ leadership development tool identifies leadership traits through a self-administered survey. The development tool is able to identify leadership factors such as sensitivity to needs, level of support offered, and the ability to recognize the need to maintain moral standards (Gaughan, 2001). Questions pertaining to the leader’s self-evaluation of their individual leadership styles are listed on the survey.

Past leadership theorists have identified transformational leadership as the ability to empower followers to achieve a goal (Smith et al., 2004). The behaviors of leaders can
have an effect on the effectiveness of employees. Positive behavior would encourage employees to increase performance, have a sense of loyalty to the organization, and also maintain a higher work ethic (Walumbwa et al., 2004). In contrast to transactional leaders, transformational leaders rely on personal morals and values to lead (Kuhnert & Lewis, 1987). Al-Mailam (2004) believed transactional leaders act as facilitators of change. Transactional leaders only become involved at times of disagreement or if employees are not performing at the agreed upon standard (Brymer & Gray, 2006).

There is a need within church organizations to have retention-based methods created to reduce the high number of members who leave on a regular basis (Hansen & Wooldridge, 2002). According to Creps (2007), member turnover is due to changes in job locations, lack of established relationships between members and church leaders, and a decline in the church members feeling as a united group. Some ways to reduce the attrition rate in a church environment is to ensure each member has a means to voice concerns and opinions (Hansen & Wooldridge, 2002), establish opportunities for the church population to work within auxiliary groups (Reyes-Ortiz et al., 2006), and allow members to get personal (Shenkel & Gardner, 2004) and build friendships with each other (Wuthnow, 2003).

The reasons people choose to volunteer surround their (a) values, (b) understanding, (c) social, (d) career, (e) protective and (f) enhancement (Strigas & Jackson, 2003). Some people feel volunteering creates a “better society” (Strigas & Jackson, p. 117). Other people feel it is the responsibility of the church to encourage their members to volunteer to help out the people in the community (Wuthnow, 2003).
Leadership development is a way to recreate the positives traits in leaders and leadership principles and pass them onto others. Schira (2007) believed leadership development capitalizes on potential and created a nurturing environment for learners. The characteristics of some leaders can be taught, whereas other traits such as self-confidence, communication skills, and interpersonal competence are inherent (Hartman et al., 2007).

Summary
Chapter 2 included a review of literature on the topic of transformational and transactional leadership and the traits demonstrated by such leaders. Chapter 2 also included a review of the research on church member attrition and its relationship to church members’ level of participation. Within chapter 2, the research identified motivating elements that increase volunteerism (Wilson & Janoski, 1995) and identified concerns addressing church membership and the level of volunteerism in church congregations (The Barna Group, n.d). The literature reported individuals who take part in some form of church activeness are also more likely to volunteer within their communities (DeYoung, n.d). Chapter 2 revealed gaps in the existing research and corporate topics that can be extended to the church environment, especially as the gaps relate to the leaders of the church. Chapter 3 contains a description of how the quantitative research was conducted. Chapter 3 also contains an explanation of the survey tool used to gather the data on Baptist church leaders and of how the information was sorted and analyzed.
CHAPTER 3: METHOD

Chapter 1 defined the purpose of the quantitative correlational research study was to determine whether a relationship exists between leadership styles among Baptist church leaders and participation among their respective church members. The predictor variable of leadership styles was determined by the MLQ survey tool as passive avoidant, transactional, or transformational (Bass & Avolio, 2003). Chapter 2 reviewed literature regarding leadership styles, attrition and retention, volunteerism, and motivation. Chapter 2 reviewed the historical and current issues pertaining to the topic of study as a way to provide answers to the research questions.

Chapter 3 includes a discussion of the methodology for the selected dissertation topic. Within chapter 3, an outline defining the design appropriateness of the selected methodology is presented and the units of analysis and the population under investigation are discussed. Details on the sample criteria and how the data were collected and analyzed are also discussed.

Research Method and Design Appropriateness

Research Method

The selected research method best suited for the study was quantitative correlational using the MLQ survey tool. The survey tool was distributed to 595 Baptist church leaders and coded upon return so the information obtained could be analyzed anonymously. A qualitative design method was not suitable for the study because the data gathered were not from personal interviews with the participants. Qualitative research is conducted using inquiry approaches such as personal interviews, conversations, and explanations of personal experiences. Berrios and Lucca (2006) described three elements
incorporated in qualitative field research: phenomenological, naturalistic-ethnographic, and cybernetic studies (p. 174). A phenomenological study consists of an emphasis on defining what human expressions mean (Berrios & Lucca, p. 174). A naturalistic-ethnographic study is conducted in a natural setting (Berrios & Lucca, p. 174). A cybernetic study focuses on the understanding of social aspects and the process of change within a system (Berrios & Lucca, p. 174). Berrios and Lucas noted narratives were the main form in which experiences took on meaning in their study (p. 174).

Design Appropriateness

The method of study used for the current research was quantitative correlational. The quantitative research method was appropriate for the study because the method allowed for a survey to be used for gathering responses. The correlational research design is best for a quantitative study because the design helps to identify the relationships among multiple variables. Hara (1995) referred to quantitative research as using mathematical statistical analyses to reduce ambiguities and contradictions that may exist in the research (para. 5). The quantitative correlational research method was selected over other methods, such as experimental or comparative, to allow for analyzing relationships and determining the effects relationships have on influencing behaviors. The MLQ survey tool contains 12 full ranges of leadership styles as part of the assessment and allowed the learner to identify the leadership styles of participating church leaders.

Population

The population identified included churches affiliated with the Southern Baptist Church and church leaders in selected Texas Metropolitan cities. Church congregation members were a subpopulation because some survey questions pertain to church
membership demographics. The specific population group of the study was 595 Baptist church leaders from churches in the Texas cities of Dallas, San Antonio, Austin and Houston. A leader of a church was identified as the pastor, associate pastor, deacon, bishop, or any other person in a leadership role identified within the church. The subpopulation group included all people registered with the selected churches and considered active members of the church. The geographic location of the study was the metropolitan area of Texas.

Sample Criteria

A sample population of 380 Baptist church leaders in Dallas Texas was taken from the overall participating 595 Baptist church leaders in the selected Texas metropolitan cities. The sample population of 380 Baptist church leaders was selected from a list of Baptist churches in the Dallas, Texas area that were registered under the Southern Baptist Church Association. The sample population was sent the MLQ survey to determine each Baptist church leader’s characteristics. For the survey to count as a qualified sample, the survey must be answered completely and returned. Not all churches completed the survey even after follow-up calls were made, resulting in an initial low response rate of completed surveys. The survey consisted of two parts: one part asked questions pertaining to the leadership style of the church leader and was specific to the MLQ survey tool. The focus of the second part of the questionnaire was the church membership demographics and their level of activeness. Two churches returned the leadership survey but did not offer additional information on the demographics of their congregation. For the research sample to be valid, both the leadership questions and the demographic questions were to be completed and received. Three hundred thirty was
selected as the number of churches needed to participate in the survey because power analysis indicated 165 responses would be needed to achieve a power level of 0.8. Assuming the response rate would be 50%, 380 churches would have been enough to achieve the minimum required sample size. With less than 50% of the surveys returned, the geographic location was expanded to include Baptist churches in other metropolitan cities in Texas. To compensate for the small number of surveys returned from the sample group, 215 additional surveys were sent to Baptist Church leaders in Austin, Houston, and San Antonio.

Data Collection Procedures

The MLQ survey, with additional questions on church membership demographics, was mailed to the entire 595 Baptist church leaders in the metropolitan cities of Austin, Houston, San Antonio and Dallas within Texas. The survey focused on the relationship between identified leadership skills and the level of participation among church members. During the research stage of the study, a MLQ survey was mailed with an introductory cover letter describing the purpose of the survey and requesting assistance and participation in the study. The returned surveys were analyzed to identify the leadership traits of the church leaders and the level of participation of the church members.

The participants each received the same survey and remained anonymous during the analysis of gathered information. Any identifying elements within the survey were removed, and individual participants were not referenced at any point during the study. The only part of the study that identified specific church leaders was a checklist indicating survey packets were mailed to and received back from specific leaders. After
the survey packet was logged into the database as received and completed, the materials
were numerically coded and tracked by the newly assigned number.

The research gathered was used to evaluate leadership styles within Baptist
churches and to evaluate the ability of leadership styles to create environments that
promote participation within the church. Once the church leader completed the MLQ
survey statements and provided an accurate ranking, the leader also provided the number
of registered church members and the number of members considered active.
Demographic data, such as the number of registered members and the number of active
members within the respective was also collected from the respondents. The responses
were returned to the researcher through the mail Postal Service or sent electronically over
e-mail. Once received, the surveys were numerically coded and the responses were
inserted into a master database.

Raw data were entered into a database to determine the number of responses for
each descriptive statement and the type of leadership style revealed. The raw data was
inserted in to the master database which correlated to the MLQ scoring key which further
identified the leadership styles of each survey participant. To identify the leadership
styles using the MLQ scoring key, the scores were averaged based on the category of
leadership they fell within. The highest average category determined the leadership style,
which was labeled transactional, transformational, or passive avoidant.

After all surveys were identified by their leadership styles, they were grouped
according to style. The percentage of active members was calculated and averaged for
each set of leadership styles to provide a comparison of leadership style and overall
percentage of activeness. After the membership and member activeness information was
calculated and averaged to provide a comparison of leadership and activeness. The comparison provided the data necessary to determine the results of the study.

Survey Instrument

The survey instrument used for the study was the MLQ, with additional questions pertaining to the demographics of the church congregation surrounding membership and level of activeness of the registered members. The MLQ survey tool contained 45 descriptive statements and each participating church leader judged how frequently each statement fit him or her. The 45 descriptive statements categorized into three sections that identify the leadership styles as transactional, transformational, or passive avoidant. The behaviors evaluated under the category of transformational leadership were the level of influence, idealized behaviors, inspirational motivation, intellectual stimulation, and individual consideration. For transactional leadership, the behaviors evaluated were the level of contingent reward and whether the leader managed by exception. For passive avoidant leadership, the behaviors identified were managing by exception and the level of laissez-faire behavior.

The MLQ survey response scale for a participant to answer each of the 45 descriptive statements was on a ranking which ranged from 0 to 4, with 0 being not at all and 4 being frequently, if not always. To determine the leadership style for each minister, a calculation was performed to calculate the mean of the items associated with each of the 3 leadership styles. The leadership style with the highest mean determined the respective minister’s leadership category.

The second part of the survey instrument involved asking specific questions pertaining to the church congregation. One question asked the church leader to provide
the number of members on the church registrar or membership list. A follow-up question asked for the number of members considered active in a church auxiliary or ministry. Membership demographic questions were also asked to determine how many church members fall within the predefined age ranges and how many members fall within the predefined marital status.

The MLQ survey tool helped identify whether the participating Baptist church leaders were passive avoidant, transactional, or transformational leaders and which leadership style had a higher level of participation among church members. The additional demographic questions helped identify the number of church members and the number of active church members within the respective church. The information gathered from the survey tool allowed testing to be completed to determine whether a specific leadership style has a higher number of active members or whether a certain member demographic has a higher propensity toward being active.

Bass and Avolio (2004) noted the MLQ assesses a variety of leadership styles and also captures the perception of the leadership behavior (p. 4). The MLQ used the perception of the leader’s effectiveness as held by the individual leaders. Data were gathered through a self-analysis in which the church leaders answered 45 descriptive questions based on their perspective of their leadership abilities. The survey measures the leader’s effect on personal and intellectual development. As a developmental tool, the MLQ is able to assist a leader with identifying his level of performance for each of the leadership styles (Bass & Avolio, p. 4). Revealing the level of performance for each of the 45 descriptive questions could offer developmental opportunities if the surveyed
minister feels the level of performance for any of the descriptive questions should be different than how he responded.

_Informed Consent and Confidentiality_

Specific names of church leaders were not included with the survey instrument. The informed consent document with the church leader’s signature received the same numeric code as the survey and all consent forms were kept in a different folder than the completed surveys. The numeric code was obtained by a spreadsheet numbering the 595 participating church leaders, along with the name of their church. The master coding sheet was kept separate from each survey and also from the informed consent forms. The informed consent documents and the survey tools had the same numbering system as the spreadsheet so a record could be kept for each survey mailed and returned. The documentation allowed for follow-up calls to assist with surveys and note which surveys were accepted, completed, and returned.

Informed consent was obtained from the church leaders signing the informed consent document as their agreement to complete the survey. Within the signature section, there was an option for the participant to give or not give consent for the researcher to use the data collected. The informed consent document clearly stated confidentiality was a part of the research study. Also included in the informed consent letter was the direction for the participant to return the survey using the included addressed and stamped envelope.

The data gathered from the surveys will be stored in a locked file cabinet within the researcher’s home office for 3 years after the completion of the study. The saved completed surveys and informed consent documents will be used only by the researcher.
if a question or justifiable reason arises. Neither the original data nor the identity of the survey participants will be provided to anyone at any time. After storing the original surveys for 3 years in a locked file cabinet, all data and surveys will be disposed of by depositing them into a shredder. All electronic documentation gathered for the study will be password protected on a memory card and will be secured in the locked file cabinet with the hard copies of the surveys. After the 3-year holding period, the memory card content will be electronically erased by reformatting the memory card.

Validity

*Internal*

To gain validation for the early versions of the MLQ survey tool, the survey was presented to industry leaders. Sample assessments were presented to groups of leaders as a way to determine the standard for the assessment. Earlier versions of the assessment were reviewed for effectiveness and validity among the assessment’s components. Bass and Avolio (2004) noted the MLQ revisions define the association between leadership style and behavior. Fourteen samples were used to validate and cross-validate the MLQ survey tool.

Leaders in various industries were some of the external groups who validated the early versions of the MLQ assessment. The individuals reviewed the content to ensure it determined leader types according to the intent of the assessment. The assessment was distributed to leaders in multiple countries, as well as to various senior levels of leadership. Many industry leaders were part of the survey evaluation team to test the assessment for a sense of functionality in cross-industry environments and to determine whether the same level of leadership abilities exists.
External

Factors other than the predictor variables of leadership style and member demographics could have affected the criterion variable of level of activeness among church members. The factors included the experience level of the minister surveyed, the length of time the minister had led the church, and the length of time the members had been at the church. The survey tool helped determine the leadership style of the minister and did not focus on any other potentially influencing factors. The MLQ survey tool is reliable for use with different populations.

Data Analysis

The data were analyzed and reviewed and then sorted based on the survey results. The information was sorted by specific leadership type (passive avoidant, transactional, and transformational), as well as by the percentage of active members. The raw data were then sorted by leadership style and percentage of active members. After the groups of information were sorted and categorized, a comparison between the leadership styles and the percentage of active members was completed. An assessment of the minister’s responses to the 45 descriptive questions was conducted to determine the mean for each leadership style. The mean for each leadership style was used to categorize the type of leader a minister could be grouped within. The mean calculation for each leadership style was derived from the scoring responses of each minister ranging from 0 to 4, with 0 being not at all and 4 being frequently, if not always. The level of member activeness for each church was computed as the proportion of overall church members and those church members registered in auxiliary groups or areas of ministry.
To assess the degree a relationship existed between the numbers of active members across different minister leadership styles, a multiple linear regression analysis was initially proposed but later changed to a Bivariate Pearson correlation. Multiple linear regression analysis would have been selected over other standard statistical tests for mean comparison (such as analysis of variance, ANOVA) because it is better suited in cases where the dependent variable might be affected by some other factor that must be taken into account. If an ANOVA had been carried out using leadership style as the grouping variable, it might have been possible to confound the effect of leadership style with the effect of other variables that could affect membership activeness, such as age and marital status of church attendants. If a multiple linear regression analysis was used it would have been possible to include the factors in the model jointly and determine the net effect of leadership style on the level of activeness after controlling for the factors. The change to a Bivariate Pearson correlation was necessary since the test allows for a measure of the relationship between the two variables, leadership style and number of active church members. The Bivariate Pearson correlation was set up with the dependent variable being the number of member activeness of the church and the independent variable being leadership styles of the minister as being either transformational leadership, transactional leadership, or passive avoidant leadership.

Power Analysis

The power of a test refers to its ability to reject the null hypothesis when the null hypothesis is false. The power of a test depends mainly on two factors, effect size and sample size. Effect size is a measure of the magnitude of the treatment effect. The larger the effect size, the more powerful the test is because it becomes easier to detect
deviations from the null hypothesis. The larger the sample size, the more powerful the test is.

For multiple linear regression, power depends on effect size and sample size and also on the number of independent variables included in the regression. The multiple linear regression proposed in the study would have included eight independent variables: two dummy variables for leadership style, one dummy variable for the proportion of married church members, and five dummy variables for the proportion of church members in the various age brackets. Reducing the variables from eight to two required supported the use of a Bivariate Pearson correlation test. Assuming a desired power level of 80% and a moderate effect size of the independent variables on the dependent variable, a sample size of 165 observations was needed.

Summary

Chapter 3 contained a discussion of the method for conducting the research study. The current quantitative correlational research was conducted using the MLQ assessment of behaviors. Chapter 3 also included a discussion of the deciding factors regarding why the MLQ assessment was chosen (Bass & Avolio, 2003), as well as detailed information describing the specifics of the survey. Also outlined in chapter 3 was the process of how the information was gathered and analyzed, as well as how the survey size was calculated. Chapter 4 provides answers to the research questions. The results of the surveys were analyzed and entered into the database used to perform the statistical test. Chapter 4 details the results of the multiple linear regression analysis and identifies any relationships that exist between leadership style and church member activeness and member demographics and member activeness.
CHAPTER 4: RESULTS

The purpose of the current quantitative correlational research study was to explore the relationship between leadership styles among Baptist church leaders and the levels of participation among the leaders respective church members. Chapter 3 contained a discussion of the methodology and research design used to complete the study. Chapter 4 presents the data and related analysis that resulted from the surveys sent to the desired population. The MLQ survey was used and distributed to 595 Baptist church leaders in Texas, metropolitan cities.

Data Collection

The study was accomplished by gathering quantitative data from 35 selected Baptist church ministers in major Texas metropolitan cities. The participants were initially selected by obtaining addresses of Baptist churches from the Southern Baptist Church Affiliation directory located on the Internet at http://www.usachurch.com/texas. The data pull resulted in 580 Baptist churches within the Dallas, Texas, geographic area. Of the 580 Baptist Churches pulled from the Southern Baptist Church Affiliation directory, 380 churches were selected based on the locations closest to downtown Dallas. The 380 churches were sent a survey packet with a deadline date for the packet to be returned two weeks from the date the survey was mailed. The survey packet contained an introduction letter explaining the survey and the letter of consent, a copy of the MLQ survey, and an envelope with return postage. The initial distribution of 380 surveys resulted in 305 surveys delivered but not returned, 46 surveys were returned undeliverable due to the wrong address, and 29 surveys were returned completed.
In an attempt to obtain more surveys for analysis, another list of Baptist churches was pulled using the original data pull from the Southern Baptist Church Affiliation directory. One hundred additional surveys were distributed to Baptist churches on the list. The additional surveys were distributed to churches in the Dallas metropolitan area located further from downtown Dallas in comparison to the first group of churches to which surveys were distributed. The additional 100 surveys mailed resulted in 94 surveys delivered but not returned, 4 surveys were returned undeliverable due to the wrong address, and 2 surveys were returned completed.

Assuming a desired power level of 80% and a moderate effect size of the independent variables on the dependent variable, a sample size of 165 observations was needed to perform the desired multiple linear regression test. After two attempts to gain the needed 165 surveys, an additional list of 115 Baptist churches was retrieved from various Internet search engines that included Baptist churches in all major metropolitan cities within the State of Texas. The additional list of Baptist churches expanded the original demographic to include churches from cities such as Houston, San Antonio, Austin, Lubbock, and areas surrounding these cities. The method of distributing the survey to the additional churches was also changed from mailing a hard copy of the survey packet using the postal service to sending an electronic version using e-mail with the survey and letter of consent as an attachment. The 115 electronic surveys distributed resulted in 88 surveys delivered but not returned, 23 surveys were returned undeliverable due to the e-mail address being wrong or the e-mail box being full and unable to accept additional e-mails. Four surveys were returned completed and 2 additional surveys were returned after the analysis for the study was completed and were therefore not used in the
study. After all points of distribution were exhausted, 35 usable surveys were returned and analyzed.

Data Analysis

The returned surveys were reviewed for completeness and then inserted into a master database identifying the churches by an assigned number. The survey responses were logged into the database and then a percentage was calculated to determine the level of each leadership type of each minister (passive avoidant, transactional, or transformational). The number of members and active members was also logged to determine a calculation for the percentage of active members. An additional demographic was recorded based on whether the minister who completed the survey was from the city of Dallas or from outside of Dallas. Each assessment of the leader’s behavior was coded, allowing specific traits to be evaluated independently. The information was charted based on the MLQ assessment of leadership behaviors.

The MLQ questionnaire uses the perception of the leader’s effectiveness as held by the individual leader being evaluated. The feedback provided to complete the survey was provided by the ministers by a self-analysis in which the ministers answered questions based on their perspective of their leadership behaviors. As a developmental tool, the MLQ is able to determine a leader’s performance on a variety of leadership styles and also the areas that can be improved upon for developmental opportunities (Bass & Avolio, 2000, p. 4).

The MLQ survey instrument contains 45 descriptive statements categorized into three sections that identify the transactional, transformational, or passive avoidant leadership styles. The behaviors evaluated under the category of transformational
leadership are the level of influence, idealized behaviors, inspirational motivation, intellectual stimulation, and individual consideration. For transactional leadership, the behaviors evaluated are the level of contingent reward and whether the leader manages by exception. For passive avoidant leadership, the behaviors identified are managing by exception and the level of laissez-faire behavior.

Presentation of Findings

The study was based on the broad theoretical area of leadership. Bass (1989) noted three key behaviors that can identify how a person becomes a leader. The first behavior is a person is born a leader, the second behavior is the result of a situation arising and a person takes on a leadership role, and in the third situation an individual makes a choice to become a leader (Bass, pp. 38-39). Leadership is a relationship that exists between the influencer and another individual or group (Schira, 2007). Characteristics that describe a leader, as defined by Schira, are (a) communication, (b) openness, (c) motivation, (d) vision, (e) passion, (f) risk taking, (g) environmental control, and (h) shares rewards.

Throughout the quantitative study, the three leadership styles that fall under the theoretical framework of leadership were reviewed. Charbonneau (2004) posited transformational leaders can change follower’s attitudes, values, and beliefs to align them with the attitudes, values, and beliefs of the organization (p. 565). Transactional leaders lead by being an agent of change (Al-Mailam, 2004, p. 279). The passive avoidant leader works in a reactive mode demonstrated by monitoring the mistakes that have already taken place to determine the course of action to take (Avolio & Bass, 2004).
The study involved a search to determine whether a leadership style contributes to having active members within a church’s membership. To a church leader or a leader of a nonprofit organization, information on leadership style could be beneficial in identifying styles that lead to a higher volunteer base. The level of activeness was relevant to the theoretical framework of the leadership study. Identifying whether leadership styles contribute to a higher number of volunteers could help leaders seeking to increase a volunteer base determine what traits are necessary.

The first research question was whether a relationship exists between a passive avoidant, transactional, or transformational leader and the level of participation among the members of the leader’s church. The research question was to determine if any of the leadership styles showed a propensity towards having a higher number of active members in the church as a result of the church leader being a specific leadership type. The research question was answered by evaluating the church leader’s identifiable leadership styles. Once the leadership style was identified it was correlated to the number of active members in the church. The results were analyzed to determine whether a specific leadership style fostered an environment with a higher number of active members.

H_{A0}: No relationship exists between the transformational, transactional, or passive avoidant church leadership style and the number of active church members.

H_{A1}: A relationship exists between the leadership style and the number of active church members.

H_{A2}: A relationship will exist only between transactional leadership styles and the number of active church members.
The second research question was modified from the original question of determining the relationship between the church member’s demographics and their willingness to be active in church. The revised research question determined if the combined predictive ability of transformational leadership, transactional leadership, and passive avoidant leadership that a minister identified himself as being, was a significant predictor of the number of active church members within the specific minister’s church. The second research question was modified as a result of the MLQ survey’s 45 descriptive statements being from the perspective of the minister and how the minister ranked his ability to perform each descriptive statement. The ability to categorize each minister’s leadership style as being Transformational, Transactional, or Passive Avoidant did not pertain to the demographics of the church members. The information captured and analyzed from each minister provided leadership style information and member activeness for each of their respective church members. The leadership survey analysis was correlated to determine the combined predictive abilities of the leadership styles and a relationship that existed with predicting the number of active members. The modification of the research question resulted in the following revised hypothesis:

\( H_{B0} \): No relationship exists between the combined predictive abilities of transformation leadership, transactional leadership, and passive avoidant leadership within a minister and predicting the number of active church members.

\( H_{B1} \): A relationship exists between the combined predictive abilities of transformation leadership, transactional leadership, and passive avoidant leadership within a minister and predicting the number of active church members.
Data Analysis Procedures

An analysis was conducted on the completed survey packets collected from the ministers \((n = 35)\) who returned the letter of consent and the completed MLQ survey tool. The surveys returned by the specified deadline or before the analysis was conducted were included in the research study. Ministers from within the Dallas metropolitan area were analyzed the same as those ministers who returned survey packets from outside of the Dallas metropolitan area.

Data Accuracy

The survey packets were all numbered and recorded anonymously to keep the each minister’s name and church from being identified and linked to specific survey responses. All data manually inputted were checked twice to ensure results were accurately. The raw data were inputted into Excel so calculations were formulated electronically and then transferred into SPSS for further analysis. There were no errors identified in the data analysis process.

Regression Analysis for Hypotheses Testing

Research Question 1 asked if a relationship existed between a passive avoidant, transactional, or transformational leader and the level of participation among the members of the leader’s church. To test the hypothesis for the first research question, descriptive analysis was conducted on the minister’s responses to compute the mean, calculate the standard deviation, and list the number of participants for each variable. The number of church members ranged from 25 – 10,000 members while the number of active members ranged from 18 – 2,800 members. The means and standard deviations for each variable are listed in Table 1.
Table 1

Means and Standard Deviations for Research Question 1

<table>
<thead>
<tr>
<th>Variable</th>
<th>$M$</th>
<th>$SD$</th>
<th>$n$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church members</td>
<td>1,328.07</td>
<td>2,466.97</td>
<td>30</td>
</tr>
<tr>
<td>Active members</td>
<td>336.67</td>
<td>648.6</td>
<td>30</td>
</tr>
<tr>
<td>Transformational leadership</td>
<td>3.31</td>
<td>0.46</td>
<td>35</td>
</tr>
<tr>
<td>Transactional leadership</td>
<td>2.33</td>
<td>0.55</td>
<td>35</td>
</tr>
<tr>
<td>Passive avoidant leadership</td>
<td>1.00</td>
<td>0.56</td>
<td>35</td>
</tr>
</tbody>
</table>

Several bivariate Pearson correlations were calculated to determine if there was a significant relationship among the church leader’s level of transformational leadership, transactional leadership, passive avoidant leadership, number of church members, and number of active church members. The correlation matrix is presented in Table 2. There was a significant positive relationship between transformational leadership and transactional leadership, $r = 0.43$, $p < .01$, which indicates that transformational leadership increased with increasing levels of transactional leadership. There was a significant negative relationship between transformational leadership and passive avoidant leadership, $r = -.36$, $p < .05$, which indicates that transformational leadership increased with decreasing levels of passive avoidant leadership.
Table 2

*Bivariate Pearson Correlations for Research Question 1*

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Church members</td>
<td>—</td>
<td>0.14</td>
<td>0.27</td>
<td>0.09</td>
<td>-0.13</td>
</tr>
<tr>
<td>2. Active members</td>
<td>—</td>
<td>0.31</td>
<td>0.14</td>
<td>—</td>
<td>-0.3</td>
</tr>
<tr>
<td>3. Transformational leadership</td>
<td>—</td>
<td>—</td>
<td>.43**</td>
<td>-.36*</td>
<td>—</td>
</tr>
<tr>
<td>4. Transactional leadership</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>5. Passive avoidant leadership</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

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

Research Question 2 sought to determine if the levels of transformational leadership, transactional leadership, and passive avoidant leadership were significant predictors of the number of active church members. To test the hypotheses for the second research question, a multiple regression was conducted to determine if the levels of transformational leadership, transactional leadership, and passive avoidant leadership were significant predictors of the number of active church members. The standardized residuals indicated there was one outlier in the data. Review of the variance inflation factors and tolerance levels did not reveal evidence of multicollinearity, and a plot of standardized residuals did not reveal heteroscedasticity. The omnibus model was not significant predictor of the number of active church members, $F (3, 26) = 1.30, p > .05$, $R^2 = .13$. The results indicated that together the predictors did not account for a significant amount of variation in the criterion. The regression coefficients are listed in Table 3. The coefficients indicated none of the predictors were significant within the model.
Table 3

**Regression Coefficients for Research Question 2**

<table>
<thead>
<tr>
<th>Predictor</th>
<th>$B$</th>
<th>$SE$</th>
<th>$β$</th>
<th>$t$</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transformational leadership</td>
<td>308.33</td>
<td>298.59</td>
<td>0.22</td>
<td>1.03</td>
<td>0.311</td>
</tr>
<tr>
<td>Transactional leadership</td>
<td>-3</td>
<td>244.25</td>
<td>0</td>
<td>-0.01</td>
<td>0.99</td>
</tr>
<tr>
<td>Passive avoidant leadership</td>
<td>-233.21</td>
<td>229.98</td>
<td>-0.21</td>
<td>-1.01</td>
<td>0.32</td>
</tr>
</tbody>
</table>

**Summary**

Chapter 4 outlined the process for collecting the research data and the method used to analyze the data. The descriptive statistics and the related analysis of the research were presented in chapter 4 along with a review of the research questions and the hypothesis generated by each question. Chapter 4 described the MLQ survey tool and how the raw data gathered from the participants was inputted into Excel and then transferred into an SPSS database for a complete analysis.

The results of the analysis revealed a significant negative relationship between transformational leadership and passive avoidant leadership and a significant positive relationship between transformational leadership and transactional leadership. Overall, there was no significant relationship to leadership style and the ability for leadership style to be a predictor of the number of active church members. Chapter 5 contains an explanation of the analysis of the data presented in chapter 4. Chapter 5 also contains a discussion of the recommendations for future studies and implications to the study of leadership within the Baptist church.
CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS

The purpose of the current quantitative correlational research study was to explore the relationship between leadership styles among Baptist church leaders and the levels of participation among their respective church members. The study was based on the broad theoretical area of leadership. Bass (1989) noted three key behaviors that can identify how a person becomes a leader: (a) leaders can be born leaders, (b) a situation will arise and a person will take on the role of a leader, (c) or an individual makes a choice to become a leader (Bass, 2000, pp. 38-39). Schira (2007) defined leadership as a relationship that exists between the influencer and another individual or group. Throughout the quantitative study, three leadership styles that fall under the theoretical framework of leadership were reviewed: transformational, transactional, and passive avoidant. The study fits within the research field of leadership in that it identifies the leadership styles of church leaders and their interactions with church members. The study sought to determine whether a leadership style contributes to having active members within the church membership. To a church leader or a leader of a nonprofit organization, information on leadership style could be beneficial in identifying styles that have a higher volunteer base. The traits and characteristics identified within the MLQ survey as being transformational or transactional could be shared with leaders in other nonprofit or for profit industries as a way to make the leaders aware of leadership characteristics that could motivate people to volunteer.

The research questions were as follows:
1. Is there a relationship that exists between a passive avoidant, transactional, or transformational leader and the level of participation among the members of the leader’s church?

2. Is the combined predictive ability of transformational leadership, transactional leadership, and passive avoidant leadership style a significant predictor of the number of active church members?

The hypotheses for the research questions were as follows:

H_{A0}: No relationship exists between the transformational, transactional, or passive avoidant church leadership style and the level of activeness of the church members.

H_{A1}: A relationship exists between the leadership style and the level of activeness of the church member.

H_{A2}: A relationship exists only between transactional leadership styles and the level of activeness of the church members.

H_{B0}: No relationship exists between the combined predictive abilities of transformation leadership, transactional leadership, and passive avoidant leadership within a minister and predicting the number of active church members.

H_{B1}: A relationship exists between the combined predictive abilities of transformation leadership, transactional leadership, and passive avoidant leadership within a minister and predicting the number of active church members.

Chapter 1 presented the background and problem statement that led to the purpose of the research study. Chapter 2 contained an in-depth discussion and review of the literature pertaining to the topics under study. Chapter 3 included a discussion of the methodology and the research design selected for the study, and chapter 4 presented the
details of the data analysis. Finally, chapter 5 (a) addresses the interpretation of the data, (b) discusses the important findings, (c) discusses implications to leadership, and (d) presents recommendations to leaders in the field of leadership and to future researchers.

Presentation of Findings

The correlational approach was used for the study due to the intent to conduct an investigation of the relationship between multiple characteristics. The study included a review of the transformational, transactional, and passive avoidant leadership styles along with a review of the percentage of church member’s activeness to predict the relationship between leadership style and level of activeness. Bivariate Pearson correlations were calculated to determine if there was a significant relationship among the church leader’s level of each leadership style and the number of active church members.

The MLQ survey instrument contained 45 descriptive statements with a 5-point Likert-type scale ranking ministers based on a self-analysis of how much each descriptive statement was applicable to the minister’s leadership style. The points on the Likert-type scale ranged from 0 (not at all) to 4 (frequently, if not always). Statistical data were obtained using a descriptive analysis of the minister’s survey responses. A description of central tendency was recorded to identify the mean and standard deviations for each leadership style and was then calculated for each minister based on the three categories identifying the leadership styles as transactional, transformational, or passive avoidant. Inferential statistics were conducted to determine what analysis could be made to determine if leadership style was a predictor of the level of member activeness.
Research Questions

The first research question was to determine if a relationship existed between a transformational, transactional, or passive avoidant leader and the level of participation among the members of the minister’s church. As supported by past research, transformational leaders inspire followers to work toward a shared vision and empower followers to achieve a predetermined vision (Smith et al., 2004, p. 80). The transformational leader provides the resources necessary to develop the personal potential of the follower (Smith et al., p. 87). Al-Mailam supported transactional leadership as a style of leadership in which the leader acts as a facilitator who communicates with the employees in a way that result in increased productivity and constructive transactions (2004). The passive avoidant leader works in a reactive mode monitoring the mistakes that have already taken place to determine the course of action to take (Avolio & Bass, 2004). Past research rejected the null hypothesis that stated no relationship exists between the leadership style and the level of activeness of the church members. Past researched showed there were leadership traits within transformational and transactional leaders that could motivate individuals to work towards a common goal.

An analysis of the data collected did not lead to a rejection of the null hypothesis. The null hypothesis is: no relationship exists between the transformational, transactional, and passive avoidant leader and the level of member’s activeness. The correlation matrix revealed a significant positive relationship between the transformational and transactional leadership styles. A positive relationship is when one trait is present the other trait is also present to some degree. In the study, the positive correlation was between transformational leadership traits and transactional leadership traits. The relationship
between transformational and transactional leadership is significant in that as a minister
demonstrates traits of being transformational he also demonstrated a level of traits
representing transactional leadership. At the same time, the analysis showed a significant
negative relationship between the transformational and passive avoidant leadership styles.
A negative relationship within the study is when the traits are opposite of each other; as
one leadership style is demonstrated, another style is shown less. The results of the study
showed ministers who demonstrated traits of being transactional showed less traits of
being passive avoidant. The outcome of the statistical test showed ministers who are
transformational did not have a self-analysis that showed many traits of a passive
avoidant leader. In determining the relationship between the leadership style and the level
of activeness of church members, the statistical test were inconclusive and did not reveal
if a relationship existed between either transformational, transactional or passive avoidant
leadership styles. The level of a relationship could not be confirmed due to the small
sample provided for the test. The limited number of survey results returned did not allow
for a trend to be fully analyzed. To determine how much of a negative or positive
relationship existed between leadership style and member activeness, additional survey
results needed to be turned in and evaluated.

The second research question was to determine if the level of transformational
leadership, transactional leadership, and passive avoidant leadership style was a
significant predictor of the number of active church members. The results of the data
analysis were not significance so the null hypothesis failed to be rejected. The null
hypothesis is: no relationship exists between the levels of transformation, transactional
and passive avoidant leadership as a predictor in the number of active church members.
The research by Wilson and Janoski supported the belief that volunteering helps individuals have an improved self-image and allows them to follow their values and belief systems (Wilson & Janoski, 1995, p. 137). The traits of transformational leaders are supportive and encouraging to followers. Past research revealed reasons people choose to volunteer as being a part of their (a) values, (b) understanding, (c) social, (d) career, (e) protective and (f) personal enhancement (Strigas & Jackson, 2003). As it pertains to the research study, Strigas and Jackson supported the idea that people volunteer for personal reasons and may not always be motivated by the traits of the leader they are working for. Additional research could show if there is a limit when personal reasons are no longer the motivator and other elements become the reason a person would want to volunteer. Although the results of the present study do not support past research, there may be extenuating circumstances, such as a small sample size, which made generalizing of the findings tenuous. The unsubstantial findings could not depict with certainty any negative or positive relationships between leadership style and member activeness.

The data analysis revealed the level of one leadership style, transformational leadership, could have a negative effect on the level of another leadership style, passive avoidant. The data analysis test concluded an insignificant level in determining the predictability of transformational leadership, transactional leadership, or passive avoidant leadership on the level of activeness of the church members. The null hypothesis was accepted by the data analysis.

Both research questions were statistically analyzed and it was determined that both tests failed to reject the null hypotheses due to the limited number of surveys.
returned. Additional known and unknown variables could have had an effect on the test results, potentially reversing the test to reject the null hypotheses for both questions. The number of completed surveys returned by participants was a limitation of the study and resulted in the data analysis providing inconclusive information. The number of participants could have affected the significance of the relationships between transformational leadership, transactional leadership, and passive avoidant leadership and church member’s level of activeness.

**Significant Findings**

The significant findings from the research revealed no strong statistical relationship exists between transformational leadership, transactional leadership, or passive avoidant leadership as it pertains to the level of activeness of church members. The research revealed there are ministers who have a higher level of transformational leadership styles while maintaining a low level of identifiable passive avoidant leadership styles. Some ministers were identified equally as being transformational and transactional leaders, demonstrating combined traits that were shown to have a higher level of member activeness. Further analysis of the combined leadership traits and the relationship to member activeness may have been supported if more surveys were returned and analyzed.

Additional survey responses may have revealed other significant findings. The small sample size did not result in strong relationships between transformational leadership, transactional leadership, and passive avoidant leadership and the affect of leadership style on members being motivated to volunteer. The sample did show significance between the combination of transformational leadership and transactional
leadership styles, as compared to having just one style of leadership, and motivating members to be active within the church.

Implications for Leadership Research

Zaleski and Zech noted nonprofit organizational leaders may be interested to discover there exists a perception of not having a need for volunteers (1992). Individuals believe the work will be completed by someone else or that there are paid staffers to take care of the bulk of the workload. In some instances, past research has shown people would rather give money than volunteer time (Zaleski & Zech). Penner (2002) posited volunteers do not have a sense of personal obligation because most of the recipients of their efforts are strangers or part of an outside organization that is different from the volunteer’s organization. Organizational leaders may be interested in identifying the reasons people volunteer as a way to target specific groups of individuals with the same values or purposes. Wilson and Janoski (1995) identified the following reasons people volunteer: (a) to improve self-image, (b) religious beliefs, and (c) being influenced by parents. Wilson and Janoski (1995) described the importance of organizational leaders having clear objectives and purposes for the work that needs to be conducted by volunteer groups.

Organizational leaders who are a part of for-profit organizations may gain insight into the leadership styles that encourage workers to be dedicated to achieving the goals of the organization. Past research identified leadership styles where the leader motivates workers by working alongside the team. Remaining fair and equal with all team members has been identified as one way to encourage people to stretch their abilities and level of commitment. In some instances such as sales environments, the leader’s reward system is
the key motivator for employees. The study revealed a potential trend between transformational and transactional leadership styles and the ability to have the propensity to motivate people to volunteer or work towards a common goal. As a result of the study leaders could identify and develop traits revealed in transformational or transactional leaders from the MLQ Leadership Questionnaire. For leaders who have identified themselves as wanting to motivate people, knowing traits of transformational and transactional leaders could help them by providing these leaders with specific action items they can mimic and learn to do.

Implications for Baptist Church Ministers

The implications to Baptist church ministers and other church leaders regarding leadership style and member activeness could be of interest to church leaders looking to expand their involvement within the community in which the church operates. Leadership styles that have been shown to have a higher follower count could be replicated and the traits and skills developed within church leaders looking to grow a church base of active church members. The increase in volunteers and active church members will help churches meet the needs of the community by having a group of committed workers offering support.

The limited results of the study and past research indicate a trend towards leaders demonstrating transformational styles having a higher level of followers who are willing to work toward a leader’s common goal. Transformational leaders work within a strong belief and value system in which they work by showing and demonstrating the right actions or decisions to make. Transformational leaders are able to motivate followers to accept and accomplish difficult goals by having a positive influence while demonstrating
integrity, honor, and justice (Kuhnert & Lewis, 1987). Transactional leaders were identified as having a focus on relating goals to reward systems as they interact with followers. The followers of transactional leaders could be motivated to work harder toward difficult goals if transactional leaders have clear and precise goals that are tied to reward incentives (Bryant, 2003). Baptist church leaders having problems getting church members motivated to volunteer or work within the church could learn to adapt their leadership characteristics to portray those traits that fall within the transformational or transactional leader style.

Limitations of Study

Limitations existed within the study. One limitation was the demographic selected to participate in the study. Selecting Baptist church leaders in the Dallas metropolitan area and then expanding to other major cities in Texas was a limitation based on the number of churches available who met the criteria of being a part of the Baptist Church denomination. Expanding outside of Texas could have potentially altered the study since the geographical demographics would have added additional known and unknown variables that would have needed to be accounted for within the survey.

Another limitation of the survey was the final number of surveys returned and analyzed. The final responses totaled 6% of the overall surveys mailed to the church distribution list. The small number of participants resulted in showing some significant relationships. Further analysis could have shown to what extent the relationships were negatively or positively significant. The small sample did not allow for the analysis to show the extent of any correlations that existed between each of the leadership styles. The distribution methods could also have had a negative effect on the level of
participation. Using the postal mail service required knowing the physical church address. The distribution list used did not provide all current addresses for the churches listed, which resulted in surveys being returned as undeliverable.

The lack of knowing additional demographic information on the ministers or church members was also a limitation of the survey. Bringing in an additional variable could have provided additional insight into further clarifying how the ministers self-analyzed and ranked the descriptive questions on the MLQ survey. The assumption was made that all Baptist Church member demographics were the same for all participating ministers, as they were all within the same geographical location of the State of Texas.

Recommendations for Future Research

A recommendation for future research that examines the correlation between leadership style and member activeness is to expand the demographics of the ministers participating in the survey to include churches across the nation instead of in one geographic location. Expanding the geographical scope could reveal traits of the minister’s leadership styles that are based on environmental factors. The addition of an environmental element could help in determining if a direct statistical relationship exists between leadership style and member activeness or if surroundings have an effect on the church member’s activeness. Expanding the geographical scope could also reveal if leadership styles are more prominent in one area of the nation.

Another recommendation for future research is to expand the research to include more demographics of church members. Past research identified various reasons people volunteer, which included economic status, marital status, and age of the volunteer. Future research could be expanded to determine if specific demographics result in a
higher level of volunteerism instead of the leadership style of the minister who resides over the volunteer’s church.

Future research could also include a study of the leadership styles of ministers in all religious denominations, including nondenominational practices, to determine if a specific denomination results in more ministers being transformational, transactional, or passive avoidant leaders. Researching all denominations could also help to determine if the size of a church has a positive or negative relationship on the number of active members. Penner (2002) posited people volunteer less in larger churches. The decrease in activeness is due to the perception that someone else is available to do the work.

Another recommendation for future study is to increase the sample size of the study. A larger sample size may have provided stronger statistical tests, which could have revealed a stronger negative or positive relationship on the correlation between leadership style and member activeness. One way to increase the sample size would be to distribute the survey multiple times to each minister. The survey should also be distributed in a variety of methods, including distribution through church or personal e-mails, U.S. Postal Service, and also in person when possible. All communications with the ministers should begin with a phone call to gain a level of commitment from the minister as it pertains to completing the survey. Another recommendation to increase the sample size would be to offer some type of incentive. Including a financial gift offering to the church as a means of thanking the church minister or leader for the time spent completing the survey is also recommended.
Summary

The current quantitative correlational research study involved an exploration of the relationship between leadership styles among Baptist church leaders and the levels of activeness among the members at each respective church. Chapter 1 presented the overview and intended direction of the study. The problem and purpose statements were also identified within chapter 1. Chapter 2 presented a review of the literature on the topic of transformational, transactional, and passive avoidant leadership styles. Chapter 2 also reviewed literature on motivating volunteers and the role of the church in motivating people to volunteer. Chapter 3 included a discussion on the statistical method used for the study and on the method of data collection. The detailed results of the study were displayed and analyzed in chapter 4. Chapter 5 concludes the quantitative correlational research study with a description of the affect to leaders within nonprofit organizations as well as leadership in general and the affect to Baptist church leaders. Chapter 5 also included the recommendations for future research.

Conclusion

The attrition rate of some churches during 2005 was between 15 and 30% depending on the geographical location of the church (Batterson, 2006). One reason for the increase in attrition was changes in the lives of the church members. The communities where the churches are located are affected the most by the decrease in activeness of church members. The purpose of the current quantitative correlational research study was to explore the relationship between leadership styles among Baptist church leaders and the levels of participation among their respective church members.
The study did not reveal a significant relationship between ministers demonstrating transformational leadership, transactional leadership, or passive avoidant leadership and a high number of active members within that church. The study did reveal the minister’s leadership styles had various ranges of being transformational, transactional, and passive avoidant. Recommendations included expanding the geographical area of the survey participants, the demographics of the church members, and the survey sample size. In conclusion, the overall affect of the research study to the study of leadership is the identification of leadership styles that can be imitated to create effective leaders within any type of organizational environment.
REFERENCES


Gaughan, A. (2001). Effective leadership behavior: Leading “the third way” from a primary care group perspective—A study of leadership constructs elicited from members of primary care group management boards. *Journal of Management in Medicine, 15*, 67-82.


Dear Church Leader,

I am a student at the University of Phoenix working on a Doctorate of Management. I am conducting a research study entitled *The Relationship Between Transformational Leadership and Baptist Church Members Activeness: A Correlational Study*. The purpose of the quantitative, correlational research study is to explore the relationship between leadership styles among Baptist church leaders and the levels of participation among their respective church members.

I am asking Baptist church leaders in the Dallas metropolitan area to participate in my research by completing a 45 question survey about their leadership style. In addition to the questions on leadership style, there are 2 additional questions at the end of this consent form for you to answer on your church membership. Upon your completion of the attached survey, please return the survey and this Informed Consent letter in the stamped and addressed envelope included in your packet.

The attached survey is an anonymous questionnaire. Your name and church name will only be used to determine if you have completed and returned the survey or not. Upon receipt of your survey, you will be given a numeric identifier that will be used to compile your data and will be used to make reference to your responses there out.

In this research there are no foreseeable risks to you and it is a voluntary participation. By completing the survey and allowing me to include your responses in my study, there may be an indirect benefit to you or other church leaders. The study could help the participant identify his or her leadership style based on descriptive characteristics. At the end of fulfilling my university requirements, I can provide a copy of the dissertation to any of the participants as a way to provide an overall perspective of leadership styles and church membership.
If you choose not to participate or to withdraw from the study at any time, you can do so without penalty or loss of benefit to yourself. The results of the research study may be published but your name will not be used and your results will be maintained in confidence. Returned surveys and Informed Consent forms will be kept in a locked file cabinet for a period of 3 years and kept in the home office of the researcher. At the end of the 3 year holding period all surveys will be shredded and discarded. During the 3 year period, only the researcher will have access to the surveys and will not provide details of participants or actual survey results to anyone.

Please answer two questions concerning the number of members and member activeness to supplement the attached survey.

1. **How many people are documented or registered members of your church?**
   
   __________________

2. **How many people are documented or registered members of an auxiliary group or organization within your church?**
   
   __________________
   Please note, auxiliary groups or organization examples would be usher board, choir, Sunday school, missionary, youth ministry, etc.

**Informed Consent:**

*By signing this form I acknowledge that I understand the nature of the study, the potential risks to me as a participant, and the means by which my identity will be kept confidential. My signature on this form also indicates that I am 18 years old or older and that I give my permission to voluntarily serve as a participant in the study described.*

Please check one of the circles below to provide consent to use your information in the study:

O I understand the above statements and give consent for my information to be used in the study
O I understand the above statements and do NOT give consent for my information to be used in the study

**Participant Signature:** ________________________________

**Date:** ________________________________

Would you like to receive a copy of the research study upon my completion of the University requirements? ________________

**Researcher Signature:** ________________________________

**Date:** ________________________________

Thank you for your time and participation. If you have any questions concerning this research study, please feel free to contact me.

Tracey Parrish
University of Phoenix Online
(XXX) XXX-XXXX
Leader Form, Rater Form, and Scoring Key

MLQ
Multifactor Leadership Questionnaire
Leader Form, Rater Form and Scoring Key
(Form 5X-Short)

Bruce Avolio and Bernard Bass

Distributed by Mind Garden, Inc.
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Multifactor Leadership Questionnaire
Leader Form

My Name: ___________________________ Date: __________

Organization ID #: __________________ Leader ID #: __________

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

Forty-five descriptive statements are listed on the following pages. Judge how frequently each statement fits you. The word others may mean your peers, clients, direct reports, supervisors, and/or all of these individuals.

Use the following rating scale:

<table>
<thead>
<tr>
<th>Not at all</th>
<th>Once in a while</th>
<th>Sometimes</th>
<th>Fairly often</th>
<th>Frequently, if not always</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

1. I provide others with assistance in exchange for their efforts
2. I re-examine critical assumptions to question whether they are appropriate
3. I fail to interfere until problems become serious
4. I focus attention on irregularities, mistakes, exceptions, and deviations from standards
5. I avoid getting involved when important issues arise

APPENDIX C: PERMISSION TO USE EXISTING SURVEY

For use by Tracey Parrish only. Received from Mind Garden, Inc. on February 24, 2008

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To whom it may concern,

This letter is to grant permission for the above named person to use the following copyright material,

Instrument: Multifactor Leadership Questionnaire

Authors: Bruce Avolio and Bernard Bass

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for his/her thesis research.

Five sample items from this instrument may be reproduced for inclusion in a proposal, thesis, or dissertation.

The entire instrument may not be included or reproduced at any time in any other published material.

Sincerely,

[Signature]

Vicki Jaimez
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