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THE ROLE OF TRANSFORMATIONAL LEADERSHIP

IN PREPARING YOUTH AS FUTURE CHURCH LEADERS

A DISSERTATION PROJECT SUBMITTED IN PARTIAL FULFILLMENT

OF THE REQUIREMENTS

FOR THE DOCTOR OF MINISTRY DEGREE

IN CHURCH LEADERSHIP

BY

MICHAEL KIJU PAUL

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ABSTRACT

Both small and large churches have continued to experience challenges relating to a declining number of youthful congregants. St. Peter's Episcopal Church is an example of churches facing this challenge. The researcher was interested in examining the role of transformational leadership in preparing youth as future church leaders. The leadership model was considered to be suitable since it has the potential to encourage youth to attend church and to participate in leadership roles.

A case study approach was adopted for this project. Seven pastors and seven youth were interviewed. A self-developed interview protocol was used to gather data from the participants. The project further included review of biblical passages and relevant literature concerning the topic of transformational leadership. The results revealed that transformational leadership practices, such as: empowerment, delegation, appreciation, encouragement of creativity, and articulation of clear goals have the potential to encourage more youth to take up church-related roles and to increase their church attendance.

INTRODUCTION

A majority of small and large churches are experiencing continual challenges relating to congregants.[1] Pastors and other church leaders have an important leadership role to play as they are expected to ensure high levels of satisfaction among their congregations. Leaders are also expected to motivate their followers to contribute voluntarily to church activities. The use of transformational leadership has been widely validated for non-profit and for-profit organizations.[2] The leadership model is associated with positive impacts when used by pastors. For example, transformational leadership assists pastors in motivating followers to assume active roles in the church. The approach enhances congregations' levels of satisfaction with the church leadership.[3]

One of the most challenging issues facing church leadership worldwide is the decline of church membership. The most notable decline is the decrease in the number of youth who attend church services. The current crisis is experienced across the western world. The main cause of decreased church attendance among the youth is the postmodernist view of the church.[4] People point fingers towards the youth ministry and its leaderships' inability to maintain engaged youth. Some of the church leaders lack a

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[1] Douglas Gautsch and David Mathias Setley, "Leadership and the Church: The Impact of Shifting Leadership Constructs," *International Journal of Business and Social Research* 5, no. 12 (2016): 15-17.

[2] Jens Rowold, "Effects of Transactional and Transformational Leadership of Pastors," *Pastoral Psychology* 56, no. 4 (2008): 403-404.

[3] Rowold, 403-409.

[4] Michelle C Van der Merwe, Anské F. Grobler, Arien Strasheim, and Lizré Orton, "Getting Young Adults Back to Church: A Marketing Approach." *HTS Teologiese Studies/Theological Studies* 69, no. 2 (2013): 1-2.

clear vision. As a result, the youth tend to lose interest in church-related activities, thereby causing a decline in the number of people attending the church.[5] Two questions need to be answered: Can the transformational leadership model address the issue of declining youth attendance in a local church? Can a pastor who adopts the transformational leadership model empower the youth and encourage them to take up active roles in the church?

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[5] Simon Medcalfe and Cecil Sharp, "Enthusiasm and Congregation Growth: Evidence from the United Methodist Church," *International Journal of Business and Social Science* 3, no. 9 (2012): 1-4.

CHAPTER ONE: PREPARING YOUTH AS FUTURE CHURCH LEADERS

The membership of St. Peter's Episcopal Church has been declining. The most affected congregation members are the youth. The youth ministry, which holds the future of the church, is on the verge of vanishing if something is not done about the problem. The issue has been escalating due to the fact that church leaders have failed to emphasize the need to prepare the youth as future leaders. Consequently, the number of youth attending church services has continued to dwindle over time.

The problem this project addressed is the absence of a transformational leadership model that empowers youth in the local church. In the past, church leaders have failed to appreciate the importance of transformational leadership in empowering youth. As a result, preparing the youth to be future leaders has proven challenging. In response to this problem, the researcher began by assessing the theological basis of transformational leadership. The researcher reviewed the transformational leadership exhibited by Abraham, Moses, Jesus, and Paul. The theological basis for the problem considered how well Abraham, Moses, Jesus, and Paul used transformational leadership to empower their followers. The researcher aimed to identify how their transformational leadership traits might be emulated by the local church leadership to attract more youth to the church and to retain the ones who are already attending.

The second response to the identified problem was a review of the literature on transformational leadership theory, transformational leadership among youth, and the effectiveness of transformational leadership in empowering the youth within the church setting. The insights gained from this review were deemed critical to the proposal of

transformational leadership for the local church. In essence, this response to the problem was intended to present the researcher with relevant background information about the transformational leadership model and the application of the model within a church setting.

The third response to the problem was to review how various churches have attempted to empower youth through transformational leadership. The researcher focused on finding ideal examples where this kind of leadership model has not only empowered the youth, but has brought them to active church membership. The researcher investigated how other church leaders have utilized transformational leadership. Personal interviews with seven pastors and their observations were used to gain the necessary insights.

The fourth response to the identified problem was to examine the experience of youth within the local churches. The researcher focused on youth experience concerning their role in the local church. Seven youth members aged between 18 years and 25 were involved. The researcher gathered insights from the individuals which assisted in understanding how the transformational leadership model is used. Personal interviews and observations were used to gather the required data.

The final response to the problem was to propose a transformational leadership model capable of empowering the youth in St. Peter's Episcopal Church. The researcher aimed to use relevant insights obtained from the previous activities of the project to propose an ideal leadership model. The insights were secured using personal interviews and observations, and a review of existing resources.

Clarifying the Problem

Many researchers in different disciplines have studied transformational leadership. The primary basis of transformational leadership theory is the leader's ability to stimulate followers to achieve more success.[6] To gain an understanding of the usefulness of transformational leadership within a church setting, the researcher focused on five areas.

The first scope of the research project was limited to a local Episcopal Church where the researcher is currently ministering. The limited scope presented an advantage in that the setting was familiar to the researcher. Secondly, the researcher was limited to a number of biblical passages focusing on transformational leadership. Some of the key passages are: Genesis 50:24-25, Genesis 22, Genesis 18:1-10, Genesis 18:1-10, Deuteronomy 6:10, Deut. 1:6; 2:3, Luke 10:1-16, Luke 24:46-49, John 13:1-17, Matthew 16:17-18, Acts 1:8, and 1 Corinthians 11:1. The researcher relied on the above listed biblical passages since they offered insights into Abraham, Moses, Jesus, and Paul's leadership.

Thirdly, the research project was limited to the review of existing literature in relation to transformational leadership theory used in a church setting. Fourth, the research project was limited to examining how various churches have implemented transformational leadership to empower their youth. This was informed by the problem of the local church regarding declining youth membership. The research was also limited to

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[6] Samir Ali Trmal, Abidin Zainal Mohamed, and Ummi Salwa Ahmad Bustamam, "The Process of Transformational Leadership in Achieving High Performance Workforce That Exceeds Organisational Expectations: A Phenomenological Case Study, "*International Journal of Academic Research in Business and Social Sciences.* 7, no. 3 (2017): 73-74.

exploring the experiences of the youth (18 to 25 years old). The aim was to understand how the youth experience their role in the local church. Finally, the researcher focused on proposing an ideal leadership model for the local church, where he is currently ministering, to address the identified problem of declining youth in the church and the lack of the youth in active church roles.

Assumptions of the Study

The researcher had a number of assumptions in this research project. Four assumptions were made. The first assumption of the study was that the Bible would provide examples of transformational leadership. In line with this assumption, the researcher assumed that the Bible would offer a clear picture of transformational leadership and its effectiveness.

The second assumption was that that respondents were to answer truthfully all the questions posed to them to the best of their ability. It was also assumed that the participants would have a sincere interest to take part in this project. Thirdly, the researcher assumed that the study participants would provide valuable insights into the relation to the practice of transformational leadership in a church setting.

A fourth assumption was that the targeted youth would have a sincere interest in this particular project. The researcher assumed that all the targeted youth, including the ones attending and those not attending church services, would show interest in the leadership model that encourages their active participation in the local church. The assumption was based on the notion that the interest of the youth in the project would help the local church leadership to attract and retain them.

The Setting of the Project

The setting of the project was St. Peter's Episcopal Church, a parish in the Episcopal Diocese of North Dakota located in the city of Williston. It is a small church that is predominantly Caucasian with a few young families. The current congregation consists of five children ages two to six years and few active youth members aged between 12 and 15. The percentage of church members aged above 65 years is about 16 percent. The median age of the congregation is 38.5 years.

The church has been experiencing challenges. For example, church leaders have lost the focus on their responsibility to make future leaders. As a result, the number of youth coming to church has been declining over the years. Therefore, it was important to consider transformational leadership to empower the youth. In the recent past, the traditional Episcopal Church has experienced a concerning decline of the youth attending church. When the researcher accepted the call to be the vicar of St. Peter's Episcopal Church, the parish had gone through a devastating decline. The previous priest was there for 17 years and, along the way, she took up a second job as a chaplain in a local hospital. There was serious neglect and the ministry suffered a major loss as a majority of the members left. There were only ten or twelve in church on Sunday mornings when the researcher took up the vicar role. The issue has continued to persist, especially with the number of youth declining. This warranted drastic measures, including the adoption of a leadership model that would empower the youth and encourage them to assume active roles in church-related activities.

Significance of the Project

The project was an important endeavor to the researcher since he assumed the role of a church leader with a special interest in the youth. The study served an important role

in encouraging the youth to become regular or fulltime attendees, as well as assuming different leadership roles. Through this particular research project, the researcher was able to put forward a model that can empower the youth for future leadership positions. The researcher was in a position to utilize the concept of transformational leadership to empower and prepare future leaders of the local church. The project also enabled the researcher to guide the local church in the means of handling the youth and encouraging them to take ownership of their church involvement.

The current church congregation is mostly White, with African-Americans and Hispanics constituting the minority. About 20 percent of the congregation have baccalaureate degrees or higher. The median household income is $75,500. The church has few youth and youth activities, and most youth show interest in church leadership positions. The researcher was a pastor in the local church. Hence, he had an opportunity to present the youth ministry with an opportunity to take up leadership positions. The researcher was also able to emphasize the need for transformational leadership model in the empowerment of the youth. The number of youth in the church has been declining. In general, the church congregation has been declining as the entire congregation comprises about 45 members. The research project could offer guidance concerning the issue of declining congregation.

The project played a significant role to the church as a whole. The project offers great help to various individuals within the church, especially the ones holding leadership roles. The local church leaders were able to understand how to make use of the transformational leadership model as a means of empowering the youth and encouraging them to become regular church attendees. The project was able to address the problem

that was currently facing the Episcopal Church as well as to provide information to help other churches facing a similar issue. The church was also presented with an ideal transformational leadership model that would assist in empowering the youth in various leadership positions.

Methods

The researcher broke down the problem of the research project into a number of smaller, manageable parts as well as researchable main points referred to as sub problems. The first sub problem was to explore how Abraham, Moses, Jesus, and the Apostle Paul practiced transformational leadership to empower others. Data was obtained from databases containing scholarly materials and scripture. The second sub problem was to examine the existing literature on transformational leadership theory and the effectiveness of transformational leadership in empowering the youth within the church setting. Scholarly materials and dissertations were used as key sources of information. The sub problem focused on examining how different churches have adopted the transformational leadership model to empower the youth. Data was obtained through personal interviews of seven pastors who use the transformational leadership model. The fourth sub problem involved exploring the experience of youth within the local churches. Personal interviews involved seven youth members aged between 18 and 25 years old. The final sub problem involved determination of an effective transformational leadership model fit for the Episcopal Church.

Leadership Theories

Trait Theory

Trait theory was established by Ralph Stodghill in 1974.[7] According to this theory, leaders have specific innate personality traits which enable them to lead, such as dependability, adaptability, assertiveness, and persistence. In other words, this theory represents an early assumption that any leader is born with specific beliefs, and as a result of such beliefs, those individuals with good traits and qualities are best fitted to leadership. The theory identifies behavioral features which are common in all leaders.[8] The trait theory of leadership is traced back to 1974, where Stodghill identified characteristics, skills, and talents of individuals that rose to power. This theory identifies diverse personality characteristics and traits which are related to successful leadership across numerous scenarios. The theory considers features of several leaders, both unsuccessful and successful, and then the theory is applied to assist in predicting leadership efficiency.[9] Resulting lists of personal traits are later compared to the probable leaders in examining their likelihood of success or failure. Once these traits are found, it is concluded that such natural leaders might be nurtured to be great leaders in the future.

Trait theory is a technique of studying human personalities in a way that measures and identifies specific personality traits, as well as the recurring patterns of behavior and thought, of any individual, such as: shyness, optimism, anxiety, openness, and pessimistic

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[7] Stephen Zaccaro, "Trait-Based Perspectives of Leadership," *American Psychologist* 62, no. 1 (2007): 6.

[8] Scott D. Derue, Jennifer D. Nahrgang, Ned Wellman, and Stephen E. Humphrey, "Trait and Behavioral Theories of Leadership: An Integration and Meta-Analytic Test of their Relative Validity," *Personnel Psychology* 64, no. 1 (2011): 8.

[9] Derue et al., 10.

thought that exists in varying degrees from one person to another. The trait theorist posits

that all individuals have specific attributes and characteristic ways of behaving. The

theory applies objective criteria for measuring and categorizing behavior. One probable

proof of this notion is that numerous trait theories have been developed independently

once factor analysis was used to identify a particular set of personalities.

Peter Northouse argued that this theory offers valuable information on leadership.

Individuals could use it at different levels of an organization.[10] Managers could apply the

theory in assessing their spot within the organization and in determining how their spot

could be strengthened. They could also use the theory to gain an in-depth understanding

of their identity as well as how they might influence others within the organization. The

theory also enlightens managers about their strengths and weaknesses, and therefore, they

gain a perspective on how they could develop some leadership qualities. The trait theory

of leadership gives rise to different questions, such as whether leaders are made or born,

or whether leadership is a science or an art.[11]

Trait theory is instrumental in this study since it offers a detailed understanding

and knowledge of the leader's contribution in the leadership process. Also, trait theory

assists in categorizing observable behaviors of different individuals, which is useful in

determining whether one exhibits leadership traits.

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[10] Peter G. Northouse, *Leadership: Theory and Practice* (New York, NY: Sage Publishing, 2018): 1.

[11] Derue, 1.

Contingency Theory Leadership

The Contingency Theory was developed by Frederick Fielder in the 1960s.[12] Fielder argued that efficient leadership depends on situational contingencies like the nature of a task and how uncertain and specific the task is. According to Fielder, leadership is founded on several contingent aspects: follower's anticipations and leaders' influence and power, selected goals, certainty and uncertainty of their task, and the complexity of an entity. The contingency theory of leadership is the organizational theory which claims that there is no best means in organizing an entity, leading an entity, or making decisions.[13] As per this theory, best leaders are those who clearly understand how to adapt the various formats of leadership in different settings. This theory proposes that two main factors could contribute to leaders' efficacy: the situation controlling the leader and the leader's personal leadership style.[14] In other words, contingency theory indicates that leaders' efficacy is contingent upon how their leadership skills match the situations. This implies that leaders should determine the form of their own leadership style as well as the conditions in which the style is most affective. The theory is useful in this study since it is not necessarily concerned with having leaders adapt to the situation, but instead having goals to match leadership styles with a compatible situations. Contingency Theory can be applied by creating transformational leadership which utilizes specific successful leadership styles to match the particular situation. This theory is very critical in this study

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[12] Steven Kerr, Chester A. Schriesheim, Charles J. Murphy, and Ralph M. Stogdill, "Toward a Contingency Theory of Leadership Based Upon the Consideration and Initiating Structure Literature," *Organizational Behavior and Human Performance* 12, no. 1 (1974): 62.

[13] Mark Kriger and Yvonne Seng, "Leadership with Inner Meaning: A Contingency Theory of Leadership Based On the Worldviews of Five Religions," *The Leadership Quarterly* 16, no. 5 (2005): 772..

[14] Kerr et al., 63.

since it aids in limiting what is anticipated from the leaders and instead places more emphasis on establishing the match to situations.

Great Man Theory of Leadership

The great man theory of leadership can be traced to ancient Roman and Greek times where applied leadership is related to specific physical and mental characteristics, or even a unique personality.[15] However, the Great Man Theory was developed in the 19th century by Thomas Carlyle.[16] Carlyle's theory is founded on two chief assumptions: first, great leaders are usually born possessing specific personal traits which enable them to lead and rise; secondly, great leaders could arise whenever the need for such a leader is high. The theorist argued that heroes and heroines share the history via visualization of their intelligence, beauty of their artistic power, their divine inspiration, and most significantly, the prowess of their authority and leadership.

The supporters of this theory claim that leaders are born with critical attributes that set them apart from the individuals around them, and that such traits encourage these leaders to assume responsibilities of power and authority. According to the theorist, great leaders are heroes who, against all odds, achieve great deeds for the benefit of their followers.[17] This theory illustrates that those in power lead due to traits which have been endowed to them. The theory was derived from the trait theory that leaders are considered to be born to act and lead in response to the present.

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[15] Dennis W. Organ, "Leadership: The Great Man Theory Revisited," *Business Horizons* 39, no. 3 (1996): 4.

[16] Helen L. Eckmann, "Great Man Theory: A Personal Account of Attraction," *In Paper for the IBA Conference. San Diego: National University* (2005): 2-3.

[17] Edgar F. Borgatta, Robert F. Bales and Arthur S. Couch ,"Some Findings Relevant to the Great Man Theory of Leadership," *American Sociological Review* 19, no. 6 (1954): 755.

Much of this theory was used in the nineteenth century and is mostly related to Thomas Carlyle's work which indicated that world history is the biography of great men.[18] In essence, according to Caryle, leaders are humans gifted with the best qualities to capture the imagination of the masses. In the past, leadership was viewed as the quality linked with males, and thus, this theory was referred to as the excellent man theory. However, Alan Spector Bert has pointed out the emergence of several great leaders who are women, so this theory is now considered a great person theory with the belief that the critical attributes and traits, and the assumption of the authorship and power of leadership[19] seem to apply equally to men and women. As per the theory, a leader is a hero who achieves objectives for their followers against all odds. The theory believes that there is always a need for such type of leaders to be in power due to their special talents.[20] Moreover, it contends that such traits remain relatively stable for quite a long time and across diverse individuals. Therefore, the theory suggests that all the great leaders across the globe share such features regardless of where and when they lived or what the specific historical responsibility they fulfilled.

As per this theory, leadership is an inherent quality. The theory asserts that great leaders are born but not made.[21] The theorist indicated that leadership calls for specific qualities such as intelligence, courage, charm, persuasiveness, aggressiveness, action alignment, a commanding character, and a high level of intuition, qualities that are of

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[18] Organ, 1.

[19] Bert Alan Spector, "Carlyle, Freud, and the Great Man Theory More Fully Considered," *Leadership* 12, no. 2 (2016): 252.

[20] Organ, 3.

[21] Borgatta et al., 757-758.

such a nature that they cannot be studied or taught in an official sense. This theory is the same as the notion of a divine right of the king to have a hereditary right to permanently rule and reign over their territory. The actions and the qualities of these great leaders are said to inspire a strong degree of respect. Farid, Tasawar, Shahid, and Abdul supported Carlyle's views about the great man theory by indicating that great leaders are God-given to humanity.[22]

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[22] Farid Ahmad, Tasawar Abbas, Shahid Latif, and Abdul Rasheed, "Impact of Transformational Leadership on Employee Motivation in Telecommunication Sector," *Journal of Management Policies and Practices* 2, no. 2 (2014): 12.

CHAPTER TWO: THEOLOGICAL REVIEW

The review focused on the transformational leadership of Abraham, Moses, Jesus, and the Apostle Paul. Transformational leaders display a number of traits. For example, they: serve as change agents, foster intrinsic motivation, present a shared vision, strive for integrity, and demonstrate an idealized influence,[23] Idealized influence is defined with respect to followers' and leaders' attributes. In terms of idealized influence, transformational leaders exhibit confidence as well as instill emotional responses, including honor, integrity, and dignity.[24] Transformational leaders also portray higher levels of personal commitment and individualized support to their followers. These leaders attract and inspire others. They are mentors and they are persistent.[25] The researcher was interested in various transformational attributes portrayed by Abraham, Moses, Jesus, and the Apostle Paul, and how they used attributes to influence their respective followers. The attributes focused on included: being a change agent, promoting a shared vision, empowering others, making sacrifices on behalf of others,

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[23] Amir Sadeghi and Zaidatol L. Akmaliah, "Transformational Leadership and its Predictive Effects on Leadership Effectiveness," *International Journal of Business and Social Science* 3, no. 7 (2012):187-188.

[24] Franklin Gyamfi Agyemang , Henry Boateng, and Michael Dzigbordi Dzandu, "Examining Intellectual Stimulation, Idealised Influence and Individualised Consideration as an Antecedent to Knowledge Sharing: Evidence from Ghana," *Knowledge Management & E-Learning: An International Journal* 9, no. 4 (2017): 484-498.

[25] Iain Hay, "Transformational Leadership: Characteristics and Criticisms," *E-Journal of Organizational Learning and Leadership* 5, no. 2 (2006): 7-8.

delegating responsibility, living with integrity, and striving to be the motivation for others.

Abraham as a Transformational Leader

The story of Abraham represents one of the earliest examples of leadership in the Bible. Abraham was a simple clan leader from Ur. As a result, he became the father of a multitude of nations (Gen. 17:4-5). Through his leadership, Abraham was able to permanently transform the world through revolutionary ideas of social justice, love of a stranger, compassion for the weak, tolerance, and brotherhood.[26]

Abraham's vision was for a new nation or the Promised Land (Gen. 50:24-25). Transformational leaders are mainly change agents who have the capability to completely alter the direction of their followers.[27] Abraham endeavored to be different. Abraham became a transformational leader through creating a vision and showing faith as well as courage. He also displayed a sense of justice and caring about other people. Abraham was willing to make sacrifices for his beliefs. For example, he was ready to sacrifice his own son Isaac. This was an indication that he was willing to make a personal sacrifice for God (Gen. 22). Transformational leaders must be ready to make sacrifices on behalf of their institutions or followers. Transformational leaders tend to encourage their followers to make sacrifices.[28]

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[26] Hershey H. Friedman, Linda W. Friedman, and Sarah Hertz, "Abrahamic Values for Ethical Leadership," *Journal of Leadership and Management* 2, no. 4 (2015): 1-2.

[27] Meera Shanker and Omer Bin Sayeed, "Role of Transformational Leaders as Change Agents: Leveraging Effects on Organizational Climate," *Indian Journal of Industrial Relations,* 47, no. 3 (2012): 471-472.

[28] Hershey H. Friedman, and Mitchell Langbert, "Abraham as a Transformational Leader, " *Journal of Leadership Studies* 7, no. 2 (2000)*:* 89-90.

Abraham possessed the critical traits of a transformational leader. He communicated his vision of finding the new nation. Abraham was able to rally 318 people to join him during the battle against four kings. This can be interpreted as an idealized influence. Being a transformational leader, Abraham consistently shared his vision with others (Gen. 18:1-10). He also had great confidence in God. As a result, he was able to considerably influence his followers to believe and follow his goals (Gen. 18:1-10).

Abraham was humble. For example, he referred to himself as dust saying, "Now that I have been so bold as to speak to the Lord though I am nothing but dust and ashes" (Gen. 18:17). [29] When his wife Sarah died, he approached the Hittites to acquire a burial site. Abraham said, "I am an alien resident and settler among you" (Gen. 23:4). Abraham was among the few transformational leaders that God shared with His people. He effectively provided biblical principles as to how Christians are supposed to lead and follow.[30]

Abraham possessed unique traits that made him a good transformational leader. He was a man of charisma and integrity. In terms of integrity, he had strong internal guiding principles that he did not try to compromise. This was evident when he was asked by God to sacrifice Isaac. Abraham was willing to make a personal sacrifice to God

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[29]Unless otherwise noted, all Scripture citations are from *The Holy Bible, New International Version* Colorado Springs, CO: International Bible Society, 1984.

[30] Tatrabian Jackson, "The Relationship Between Transformational Leadership Style and Employees' Perception of Leadership Success in Higher Education" (PhD Diss., Liberty University, 2017), 1-2.

(Gen. 22). Abraham possessed confidence, courage, and capability to make informed decisions. Abraham also cared about people and possessed a superior sense of justice.

Moses as a Transformational Leader

The Bible reveals Moses as a visionary leader who managed to grow into his leadership stature over time and through failure. During his calling, he was hesitant but managed to overcome his fears with time. Moses showed the characteristics of transformational leadership. Moses consistently reminded his people of his overall vision and tried to get them to assume their rightful identity as God's chosen people.

> When the Lord your God brings you into the land he swore to your fathers, to Abraham, Isaac, and Jacob, to give you—a land with large, flourishing cities you did not build, houses filled with all kinds of good things you did not provide, wells you did not dig, and vineyards and olive groves you did not plant—then when you eat and are satisfied, be careful that you do not forget the LORD, who brought you out of Egypt, out of the land of slavery (Deut. 6:10-12).

Moses delegated some of the responsibilities to capable individuals while the Israelites were in the wilderness. He allowed them to participate in decision-making. He assigned able men among the Israelites and gave them responsibilities as officers over thousands of people. Through this, he was able to strengthen his followers. For example, Moses delegated leadership roles to heed his father in-law's advice that he needed to delegate some responsibilities to Aaron and to capable men of Israel. He made them leaders and others judges. Moses appointed Joshua as his successor after being the leader of Israel for 40 years. In this way, he was able to cultivate Joshua as a leader.[31]

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[31] Charles J. Berendt, Andreas Christofi, Krishna M. Kasibhatla, John Malindretos, and Brian Maruffi, "Transformational Leadership: Lessons in Management for Today," *International Business Research* 5, no. 10 (2012): 230-231.

Moses practiced transformational leadership. One of the key attributes of Moses's leadership was humility. He respected the Lord who personally chose and charged him with a significant task. This attribute manifested clearly. For example, he asked, "Who am I that I should go unto Pharaoh?" (Exod. 3:11) and added that "I am not a man of words . . . I am slow of speech, and of a slow tongue" (Exod. 4:10). Moses accepted the task when Aaron was appointed as an intermediary to the people and immediately asked his father-in-law for permission to return to Egypt. This attribute enabled Moses to win followers as he endeavored to accomplish the task he was charged to accomplish.

Moses exhibited both tenacity and perseverance. Moses showed passion in assisting others to realize more for themselves. The notable example of endurance and tenacity by Moses is his repeated entreaties to Pharaoh to release the Israelites when plagues hit Egypt (Exod. 7:14). Moses also displayed an increasing self-confidence once the plagues set in; he believed that Pharaoh would release the Israelites after the plague of frogs (Exod. 8:5-6). He was determined to accomplish his mission and to lead the Israelites out of Egypt as their leader. In this way, Moses displayed strong elements of transformational leadership. The other key attribute associated with transformational leadership that Moses displayed is integrity. His loyalty is evident by the assistance he gave to his fellow Israelite who was being assaulted by an Egyptian (Exod. 2:11).

Moses encouraged his people to maintain the faith. He made them have faith that they would arrive in the Promised Land. This was in spite of their being pursued by their adversaries and after wandering in the desert for a period of 40 years. Moses managed to transform the downtrodden slaves into a more confident, as well as more cohesive community, that in the end was able to overcome a number of enemies and finally settle

in the Promised Land. He also proved to be sympathetic to other people's suffering as slaves and then when wandering in the desert. He personally interceded on behalf of the people in order to save the Israelites from God's wrath. In the case of the Golden Calf, where the Israelites turned their backs on God after a prolonged absence of Moses, he told God to kill him if He would not spare the people (Exod. 31:1-11).

Moses made attempts to persuade the Israelites to adopt and to remain committed to the ultimate goal of realizing their freedom as well as peoplehood. As a truly transformational leader, Moses' goal was to forge the masses from slavery into a free nation. He made several attempts to transform a group of dispirited individuals under the influence of Egyptian polytheism into the belief in monotheism, and Moses partially managed to eradicate the issue of idolatry from the Israelites (Exod. 19:8).

Moses can be perceived as a key example of a leader who used the transformational leadership model to influence followers. Moses possessed personal characteristics that enabled him to become an effective transformational leader and to motivate his followers to pursue a common vision. Some of his outstanding characteristics include self-confidence, tenacity, initiative, and integrity.[32] According to Charles et al., Moses exhibited qualities such as creativity, humility, and innovation, especially in his succession planning. In completing his mission, he inspired future generations. He also had the ability to elevate the awareness, interests, as well as

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[32] Paul J. Herskovitz and Esther E. Klein, "The Biblical Story of Moses: Lessons in Leadership for Business," *Journal of Leadership Studies* 6, no. 3-4 (1999): 84-86.

acceptance of his followers, and he encouraged them to look beyond their personal interest.[33]

Moses, as a transformational leader, allowed individuals around him to make decisions. Moses became a judge, and followers supported him until he was able to lead them out of Egypt. Transformational leadership, as portrayed by Moses, tends to have a sense of mission, value, vision, and purpose.[34] Besides, Moses's transformational leadership was evident in the manner in which he raised the motivation as well as the morality of the Hebrews. Moses reminded the Hebrews of their identity and, at the same time of their identity as God's chosen children and not as Pharaoh's slaves. Moses pleaded with God on behalf of the Israelites by reminding God of his covenant with His people: "Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, 'I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever'" (Exod. 32:13).

To deal with the issues, Moses deployed a decentralized system of management. He delegated judicial authority among some of his capable individuals and allowed them to take part during the decision-making process. "He picked out able men from all Israel and put them in charge of the people as officers over groups of thousands, of hundreds, of fifties, and of tens. They rendered decisions for the people in all ordinary cases. The more difficult cases they referred to Moses, but the lesser cases they settled themselves"

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[33] Berendt et al., , 227.

[34] Fellina O. Nwadike, The International Symposium on Cultural Diplomacy in the USA. (Washington DC: May 18-21, 2011), 1.

(Exodus 18:25-27). This reveals that Moses was an effective transformational leader with the capability to empower others to take charge of responsibilities.

Jesus as a Transformational Leader

Jesus offers a different concept of leadership from the Old Testament. Leadership is modeled by Jesus Christ, who sacrificed his own life in order to save humankind. Christian leaders endeavor to transform their followers through following biblical principles as well as seeking God's guidance.[35] Jesus Christ is an example of a transformational leader in the Bible. For example, Jesus Christ delegated some of the assignments to his disciples for the purpose of their own development (Luke 10:1-16). Jesus presented the disciples with detailed instructions as He assigned them tasks of preparing the way for His arrival. Jesus Christ engaged in succession planning by offering guidance on how to carry on His mission as well as his work. This shows that Jesus invested in individuals. Christ demonstrated considerable confidence in the potential of individuals and utilized them for a higher purpose.

Jesus sent individuals to spread the Gospel and believers to conduct the ministry on His behalf. Jesus Christ emerges as one of the transformational leaders. He had a well-articulated vision which was communicated via parables, symbols, and sermons which were familiar to the people. He is also known to endeavor to model His vision. He was effective, and His followers believed in His vision and believed him. Besides, Jesus directly met his followers in order to lay out His vision and answer any questions. He achieved this through meeting and interacting with disciples (Luke 24:46-49; Jon. 13:1-

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[35] Yu Connie Chuen Ying, "Christian Leadership Literature Survey," *New Horizons in Education* 55, no. 1(2007): 59-77.

17). Jesus demonstrated self-confidence as well as a commitment to God. He went to Jerusalem and was crucified on the cross. He was able to express confidence in his followers. Even after Peter betrayed Jesus, He called upon Peter to be part of the Lord's plan of salvation. "Blessed are you, Simon son of Jonah. I tell you that you are Peter, and on this rock, I will build my church, and the gates of Hades will not overcome it" (Matt. 16:17-18).

It is critical for transformational leaders to empower others to realize their vision. Jesus was able to empower His followers to realize the vision. For example, Jesus told his disciples that when the Holy Spirit came upon them, they would become powerful as well as life-changing witnesses (Acts 1:8). In addition, Jesus was able to lead by example. He personally set an example of consistently obeying God by demonstrating his love and care for others. He was able to demonstrate a perfect example of a transformational leader.

The leadership of Jesus could be effectively experienced by his disciples as well as the crowds. His leadership was also counter-cultural and forcefully engaged with the authorities and, at the same time, prepared for the transition. Jesus's leadership was transformational in that it produced followers who were motivated to achieve beyond what they thought was possible (John 1:35-50). His leadership demonstrated the primary elements of transformational leadership: being intellectually stimulating as well as inspirationally motivating for all the followers. His leadership can be described as transformational in that what he offered personalized his followers' needs and displayed the kind of leadership that inspired them to follow him (John 3: 1-21).,

Jesus was keen to intellectually engage with his followers. The first example is His conversation with Nicodemus concerning the meaning of rebirth (John 3:1-21). The next example was during an engagement with his disciples that was sparked by his interaction with the Samaritan wife (John 4:27-38). Jesus engaged with his followers in the public domain. He taught concerning the authority of the Son (John 5:16-29). The teachings were meant to prepare his disciples for life after his ascent. Jesus was portrayed as a leader who encouraged followers towards a greater cause (John 1:35-50). Early in the ministry, Jesus endeavored to inspire his followers to a bigger vision. He taught his followers on the importance of the relationship with the Father (God). Jesus inspired his disciples using an integrated message of comfort, compassion, and courage in the face of possible opposition (John 14:1-14). He effectively cast the vision among His disciples. After his resurrection, He sufficiently prepared his disciples for his departure (John 20:11-18). He was able to connect the disciples to his vision as He effectively transitioned by teaching them not to hold on to him. Instead, he prepared them for when the time came for him to ascend to his Father (John 20: 11-18). It is evident that Jesus was a strong vision-caster who was able to inspire His followers to continue spreading the Gospel in spite of the dangers. Jesus went to call His followers to be prepared to die for His vision.

Transformational leadership was clearly at the core Jesus' actions as described in the Gospel. Jesus had charisma associated with his personal style as well as with the miracles that He performed. He inspired his followers to uphold higher moral standards, a follow a vision and a purpose. He inspired trust and actively encouraged his followers to share common goals, as the Kingdom of heaven is the inheritance of His Father's

followers (Matt. 25:24). The followers were also urged to take part in and be given the Kingdom (Luke 12:32). He was able to raise the expectations of those who believed in Him as he encouraged expectation and belief (Matt. 23:13).

Jesus also demonstrated the importance of the presence of a leader in a transformational leadership model. His presence enabled Him to create teachable moments, foster strong relationships, and facilitate personalized as well as targeted interactions with His followers. As a transformational leader, he was able to focus on and attend to His followers' needs for growth. This was made possible since Jesus was readily available for two-way interactions. For example, Luke reveals Jesus's interactions with His disciples on their way to Jerusalem. He and his disciples were refused by a Samaritan village (Luke 9:51-56). This situation became an opportunity for Jesus to re-emphasize the nature of His mission as well as His interest in Jerusalem. The teaching prepared the disciples for the forthcoming rejections that they were going to experience in their various destinations. As a transformational leader would do, Jesus delegated some of the assignments to His disciples for the purpose of enhancing their personal development and announcing the Kingdom. He even gave them comprehensive instructions as he assigned them tasks to prepare for His arrival (Luke 10:1-16).

More importantly, a transformational leader is expected to prepare a succession plan. Jesus effectively offered guidance on how his followers were to continue his mission and work. In essence, the teachings of Jesus challenged his followers to move beyond his work and mission (Luke 10:17-10). Jesus also sent his followers away from Him on missions. For example, he sent believers away to spread the ministry (Luke 9:1-2; Luke 10:1-2).

In His mission, Jesus practiced a transformational leadership model that church leaders can emulate. His obedience and profuse love for his followers was clear. He said that "the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Matt. 20:28). This enabled him to lead by example. As a transformational leader, He was able to reinforce His ultimate vision through leadership behavior. He consistently set the example of obedience to God by demonstrating His love and care for others, feeding the hungry, and healing the sick. He expressed confidence in his followers. For example, He expressed confidence even after the betrayal incident. "Blessed are you, Simon son of Jonah. I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it" (Matt. 16:17-18).

Matt noted that, for Jesus, transformational leadership was best accomplished through simple mentoring. His desired goals for his disciples were achieved through an intentional closeness to the lives of the twelve. His leadership was successful due to the close relationships that he developed with them. His plan entailed a pattern of transforming the followers in order to transform the world.[36] Roskam indicated that, though there was growing opposition to Jesus from Jewish leaders, the following steadily grew and became open to his influence. The selection of disciples demonstrates the uniqueness of Jesus' plan for a successive ministry through those twelve individuals[37].

Paul as a Transformational Leader

[36] Matt Thomas, "The Indispensable Mark of Christian Leadership: Implications from Christ's Methods of Leadership Development in Mark's Gospel*," Perichoresis* 16, no. 3 (2018): 107-108.

[37] Hendrika Nicoline Roskam, *The Purpose of the Gospel of Mark in Its Historical and Social Context* (Boston, MA: Brill Publishing, 2004), 28.

The Apostle Paul is another key example of transformational leadership. Paul is a leader who can be emulated by current church leaders.[38] He was able to exert considerable influence on the lives of many individuals. In addition, Paul possessed exceptional characteristics of Christian leadership. In fact, Paul himself called others to take the lead from him: "Follow my example, as I follow the example of Christ" (1 Cor. 11:1).

Paul was a great leader with many followers. Individuals followed and respected Paul as they saw all-around leadership characteristics entailing interpersonal relationships, functional competence, and a spiritual focus. He was able to influence his followers by demonstrating these characteristics.[39]

The Apostle Paul was the most responsible of all first-century missionaries. For example, he traveled across the Roman Empire spreading the gospel and far beyond the travels of Jesus. Paul encouraged the young church that he had founded during his earlier journey (1 Thess.1:2). He provided guidelines to young church members and individual believers for the purpose of their maturation. Paul's transformational leadership style was meant to produce other leaders who had the capability of empowering other individuals. This model was used by Paul throughout his missionary journeys to develop leaders who

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[38] Michael Cooper, "The Transformational Leadership of the Apostle Paul: A Contextual and Biblical Leadership for Contemporary Ministry," *Christian Education Journal* 2, no. 1. (2005): 49.

[39] Cooper, 48-50.

were adequately prepared to take over his work of winning as many souls as possible for Christ.[40]

Paul's leadership was unquestionably transformational. This is clearly evidenced by both change and increasing maturity in the lives of individuals he served, such as Timothy who developed from a young, timid person to a church leader. Paul expected individuals to respond to his leadership in a positive manner. He was unrelenting as he pursued the Christian life "Whether then you eat, drink or whatever you do, do all to the glory of God" (1 Cor. 10:30). Paul's passion to live a Christian life made others reconsider their faith (2 Tim. 1:15, 2:17–18, 4:1). Paul remained a visionary leader and was mainly focused on critical issues of the Christian life. Nothing was more important than his relationship with and reliance on the Lord.

Another notable element of Paul's leadership was empowerment. Paul persistently encouraged individuals to change and successfully empowered them to realize the need for change. As a transformational leader, Paul paid attention to his followers to the extent that he understood their developmental needs. Paul was perceived as a leader with the capacity to influence the people around him. Paul did not use his gifts to push a personal agenda and, instead, endeavored to equip others within the ministry. In essence, he used his gifts to effectively transform others. He also served as a key source of encouragement, longing to spend more time with his followers.[41]

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[40] Lee J. Whittington, Tricia M. Pitts, Woody V. Kageler, and Vicki L. Goodwin, "Legacy Leadership: The Leadership Wisdom of the Apostle Paul," *The Leadership Quarterly* 16, no. 5 (2005): 749-770.

[41] Cooper, 53-55.

The Apostle Paul was one of the greatest Christian leaders. He served as a change agent in a dramatic and courageous manner. Moreover, Paul as a transformational leader challenged his followers to change as well as to grow and view the world in new ways. Paul adopted an encouraging leadership style and cared about his followers. He sought to energize as well as to inspire others via vision, passion, personal values, and reciprocal commitments. In short, Paul sought to transform all his followers.

One of the attributes that qualified the Apostle Paul as a transformational leader is influence. Paul possessed numerous exceptional characteristics of a Christian leader. He invited his followers to take the lead from him (1 Cor. 11:1). A number of individuals, respected as well as followed, the Apostle Paul since he was an all-around leader. He possessed a number of characteristics including strong interpersonal relationships, functional competency, and spirituality. These characteristics set him apart from the multitude, who acknowledged him as a leader. He was in a position to influence his followers by demonstrating these characteristics.

CHAPTER THREE: REVIEW OF RELATED LITERATURE

Through a combination of contingency, trait, and behavioral approaches to leadership, transformational leadership was developed. The leadership model has gained popularity and is utilized to understand leader effectiveness. Transformational leaders are believed to engage in a specific set of behaviors meant to influence their followers. This kind of leadership is an important antecedent to constructing confidence among followers.[42] Different traits by leaders influence the followers and the organization in general. Transformational leadership offers benefits in terms of increasing efficacy and performance of followers. Transformational leadership has the potential to yield positive outcomes, such as followers' commitment, leadership effectiveness, and organizational citizenship behavior.[43, 44] To gain more understanding of transformation leadership, the researcher carried out an in-depth review of past studies concerning the topic of the transformational leadership model. The reviewer also explored transformational leadership within the church context. Reviewing the literature helped to offer insights into transformational leadership in a church setting and how the model can be applied to empower followers, particularly youth.

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[42] Sadeghi 187-188.

[43] Gholamreza Jandaghi, Hasan Zarei Matin, and Ali Farjami, "Comparing Transformational Leadership in Successful and Unsuccessful Companies." *African Journal of Business Management* 3, no. 7 (2009): 272-273.

[44] Jennifer Middleton, Sarah Harvey, and Nina Esaki, "Transformational Leadership and Organizational Change: How Do Leaders Approach Trauma-Informed Organizational Change … Twice?," *Families in Society* 96, no. 3 (2015): 155-156.

Transformational Leadership

James MacGregor Burns coined the term "transformational leadership "in 1978. Burns was primarily interested in political leadership. Later, the term was adopted in organizational management circles.[45] Farid, Tasawar, Shahid and Abdul indicated that transformational leadership is one of the most critical elements of leadership.[46] This type of leadership is associated with both individual and institution performance. Farid and his colleagues added that transformational leadership enables one to provoke his or her followers towards the realization of mutual goals. The primary dimensions of transformational leadership include inspiration motivation, intellectual stimulation, idealized influence, and individualized consideration. Inspiration motivation entails the leader's urge for the followers to realize specific goals by appealingly describing the goals. Idealized influence focuses on being a role model in front of the followers and readiness to sacrifice for the well-being of the group. Individualized consideration encompasses encouragement, attention, and support offered by the leader to the followers. Intellectual stimulation involves leaders enabling the followers to probe problems freshly and creatively.[47] According to Amir and Pihie, transformation leaders tend to encourage their followers to do more than what is required. These leaders are also proactive and assist followers in realizing unexpected goals. Transformational leaders engage in a specific set of behaviors. They are models of integrity as well as fairness,

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[45] John Humphreys, and Walter Einstein, "Nothing New Under the Sun: Transformational Leadership from An Historical Perspective," *Management Decision* 41, no. 1 (2003): 85.

[46] Ahmad et al.,12.

[47] Ahmad et al., 13.

tending to set clear goals, have high expectations, and offer support. A leader practicing transformation leadership has the potential to foster higher levels of intrinsic motivation and loyalty among followers.[48]

Gholamreza, Hasan, and Ali indicated that transformational leadership is a process through which leaders and followers promote one another to higher levels of motivation and morality. Transformational leaders have the ability to assist their followers in assessing problems from a new perspective. Moreover, these kinds of leaders stimulate followers to try higher levels than the usual ones. They are referred to as ones who attempt to show the institution new means of improving and progressing through the generation of fresh perspectives and ideas.[49] Transformational leadership has become one of the essential theories when it comes to organizational behavior. Middleton, Harvey, and Nina indicated that a transformational leader tends to emphasize an organization's outcomes as well as the mission. A transformational leader aims at raising awareness and getting the followers to transcend personal interest for the sake of the team's goal.[50]

Gholamreza, Hasan, and Ali revealed that transformational leadership is the system of leadership which could inspire positive characters in those who follow.[51] Ngoc-Hong Dao and In-Soo added that transformational leadership is the theory of governance in which a particular forerunner works with the teams in ascertaining the required transformation, generating the vision to monitor deviations over stimulus, and

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[48] Sadeghi, 187-188.

[49] Jandaghi, 273-274.

[50] Middleton et al., 156-157.

[51] Jandaghi 272.

implementing variation in a cycle with dedicated members.[52] Sang, Goh, Adam, and Tan

indicated that the concept serves as a means of enhancing job performance, morale, and

motivation of followers via a wide range of apparatus, such as linking supporters' sense

of distinctiveness from and identity with the mission of an organization, acting as role

model for followers by inspiring them and raising their interest within the venture. Other

ways include stimulating followers to take a higher level of ownership of their

undertakings as well as understanding the followers' strengths and weaknesses.[53]

Therefore, in its perfect format, transformational leadership generates constructive and

treasured variation in supporters with goal of developing followers into leaders.

 Wiltshire postulated that transformational leadership involves nurturing

mindfulness of the moral values as well as underlining important priorities.[54] Balaji and

Krishnan added that transformational leadership also entails fostering supporters' moral

development and testing ethical temperature within an organization and emphasizing

positive development and boosting supporters' self-interest. Moreover, it includes

endorsing harmony and cooperation and permitting followers' freedom of choice.

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[52] Ngoc-Hong Dao and Han In-Soo, "Transformational Leadership and Organisational Outcomes: Evidence from Vietnamese Workers," *Journal of US-China Public Administration* 10, no. 11(2013): 1072, 2013.

[53] Sang Long Choi, Chin Fei Goh, Muhammad Badrull Hisyam Adam, and Owee Kowang Tan,"Transformational Leadership, Empowerment, and Job Satisfaction: The Mediating Role of Employee Empowerment," *Human Resources for Health* 14, no. 1 (2016): 73.

[54] Eileen D. Wiltshire, "Transformational Leadership: What's your Motivation." *Leadership Advance Online* 22, no. 2 (2012): 1.

Transformational leadership entails the application of persuasive appeals based on reason as well as individually mentoring and coaching followers.[55]

Dao and Han stated that the notion of transformational leadership was first presented by a diplomatic biographer and leading professional, James MacGregor.[56] Balaji and Krishnan added that transformational leadership can be experienced when followers and leaders draw one another toward relatively higher motivational and moral levels. They stated that, through the power of their character and vision, talented transformational leaders stir their supporters to transform their views, prospects, and inspiration to working towards a common goal. Transformational leaders are usually enthusiastic, eager, and robust; not only are they themselves engaged in their course, but they are also committed to supporting everyone's success as well. A transformational leader anticipates his supporters' dedication to the cause, trusting that they will do their level best.[57] In addition, they usually stimulate their followers to raise their sights and aspirations. Transformational leaders emphasize and take into account their cohorts' development and needs.

Wiltshire indicated that transformational leaders engage with followers and focus on relatively higher-order intrinsic desires as well as raise consciousness regarding the significance of particular results and new means by which such effects might be

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[55] Mahesh Balaji, and Vekat R. Krishnan, "Impact of Transformational Leadership on Empowerment: Mediating Role of Social Identity," *International Journal of Leadership* 2, no. 1 (2014)*:* 34.

[56] Dao et al., 1076.

[57] Balaji et al., 36.

accomplished.[58] Balaji and. Krishnan stated that transformational leadership facilitates the redefinition of an individual's vision and mission, renewal of his/her primary commitment, and restructuring methods for achieving objectives. In other words, transformational leadership involves mutual elevation and stimulation of ideals and leads followers toward positions of strong leadership and even moral agency.[59]

Dao and Han indicated that ttransformational leadership varies from most other forms of governance since, instead of dealing with transaction or exchange that takes place between followers and leaders, it mostly focuses on the development and growth of both.[60] Li et al. stated that in addition to making sure that followers have some constructive work setting and are appropriately rewarded for their work, transformational leaders work toward ensuring followers feel treasured affiliates of an entity. For the transformational leader, followers are more than just mere workers; they are people. Transformational leadership mostly concentrates on the best interest of the whole group instead of only serving specific individuals.[61] Thus, there is solidarity and team spirit amongst those groups which are guided by the transformational leader. Above as well as beyond the personal accomplishment and routine, the chief objective of the transformational leader is making sure everybody is successful. There are four principal

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[58] Wiltshire 3.

[59] Balaji et al., 37.

[60] Dao et al., 1080.

[61] Hui Li, Nazir Sajjad, Qun Wang, Asadullah Muhammad Ali, Zeb Khaqan, and Shafi Amina, "Influence of Transformational Leadership on Employees' Innovative Work Behavior in Sustainable Organizations: Test of Mediation and Moderation Processes," *Sustainability* 11, no. 6 (2019): 1594.

components of transformational leadership, including intellectual stimulation, individual

consideration, idealized influence, and inspirational motivation.

Intellectual Stimulation

Balaji and Krishnan argued that intellectual stimulation entails the level to which

leaders challenge the assumptions, solicit followers' perceptions, and take risks.[62]

Mohammadnia, Mohammad, and Vali argued that leaders who utilize such style inspire

and fuel inventiveness within their followers. They usually develop and nurture

individuals who are thinking independently. For these leaders, learning is valuable, and

unanticipated scenarios are viewed as chief chances to learn. Followers get the chance to

ask various questions, figuring out better means of implementing their tasks, and thinking

deeply regarding some things.[63]

Individualized Consideration

Wiltshire argued that individualized consideration refers to the level at which

leaders attend to every follower's desires, perform as instructors or tutors to followers,

and attend to different follower's needs and concerns.[64] Leaders offer backing and

compassion, maintain communication as open as possible, and place some tests in

advance to their followers. It entails the desire for respect and celebrating influence every

follower made toward the team. The advocates have aspiration and willpower for self-

growth and have the intrinsic drive toward their contributions.

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[62] Balaji et al., 38.

[63] Yaser Mohammadnia, Mohammad Khorami, and Vali Teymourzadeh, "A Study on the Role of Transformational Leadership in Employee Empowerment," *European Online Journal of Natural and Social Sciences* 2, no. 3(2014):1854.

[64] Wiltshire, 6.

Idealized Influence

Balaji and Krishnan revealed that transformational leaders tend to act as good examples of relatively high ethical standards, instilling trust and pride, and enabling followers to gain respect.[65] Since followers have respect and trust toward transformational leaders, they emulate such leaders and internalize their ideals.

Inspirational Motivation

Gumusluoglu and Ilsev indicated that inspirational motivation refers to the level to which leaders articulate visions which are inspiring and appealing to followers. Leaders who inspire motivation attract followers with highly communicated optimism regarding future goals and standards, as well as offering meaning for work being conducted.[66] Followers should have a strong sense of growth in case they need to be motivated to work. Meaning and purpose offer the drive for the group to move forward. Transformational leaders have vibrant revelation or objectives which they are capable of articulating to their followers. Such leaders are capable of assisting the followers' involvement with similar motivation and desire to fulfill such goals.

Attributes/Traits of Transformational Leadership

Gumusluoglu and Ilsev revealed that leaders strive to generate an effective change to the followers. They also emphasize that transformational leaders enhance motivation, performance, and morale of the workers, inspire variations driven by relatively strong

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[65] Balaji et al., 39.

[66] Lale Gumusluoglu and Arzu Ilsev, "Transformational Leadership, Creativity, and Organizational Innovation," *Journal of Business Research* 62, no. 4(2009): 462.

notions, and create a culture of innovation and trust within an organization.[67] Wiltshire argued that, to accomplish this, transformational leaders must possess several traits or attributes. For example, transformational leaders can control their ego despite being in a position of high power. Besides, transformational leaders keep their ego in check and under control and do not let their ego interfere with the best interests of followers.[68] Wiltshire argued that by keeping their ego under control, such leaders are capable of placing the organization before their gain and elicit the best contributions from the others.

Gumusluoglu and Ilsev indicated that the capacity for taking calculated risks is the main feature of transformational leadership. Balaji and Krishnan highlighted that transformational leaders trust all their instincts and utilize or apply their intelligence in making well-formed decisions.[69] A transformational leader is right behind their followers and is constantly willing to carry out a study which is crucial in assessing the scenario correctly.

Zhu, Avolio, and Walumbwa reveal that transformational leaders share and value the collective consciousness of the whole organization.[70] Transformational leaders are capable of making a concise decision which spurs development and growth and also produces a shared vision for an entity of which all workers feel they are a part.

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[67] Gumusluoglu et al., 463.

[68] Wiltshire, 7.

[69] Balaji et al., 40.

[70] Weichun Zhu, Bruce J. Avolio, and Fred O. Walumbwa, "Moderating Role of Follower Characteristics with Transformational Leadership and Follower Work Engagement," *Group & Organization Management* 34, no. 5 (2009): 590.

In their study, Gumusluoglu and Ilsev noted that transformational leadership is not always easy, as one has to regularly make some tough decisions. As a transformational leader, one does not retreat from making difficult decisions.[71] Middleton, et al., posited that transformational leaders make decisions with a specific focus on the goals, vision, values, and objectives of an organization. These leaders comprehend the truth that success is mostly dependent upon exertion of the whole team, and progress takes place just in organizations with a culture of openness to completely fresh concepts.[72] They make deliberate efforts to solicit fresh concepts from members of the team and also utilize their perceptions in making comprehensive decisions.

Zhu, Avolio, and Walumbwa revealed that transformational leaders are often or frequently seen as the most stimulating individuals of all people within an organization.[73] Gumusluoglu and Ilsev indicated that transformational leaders have the capacity to motivate their followers to rise to their occasion since their form of stimulus is not only restricted to the formal credit of their contribution, but also they treat every worker as a valued person in their organization and take their time to comprehend what might motivate these workers. Transformational leaders do not require much supervision from others and are capable of managing themselves efficiently.[74] Basham indicated that transformational leaders are internally motivated and utilize such motivations in directing the organization to the precise track. Such leaders possess proactive features by handling

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[71] Gumusluoglu et al., 465.

[72] Middleton et al., 155-156.

[73] Zhu et al., 591.

[74] Gumusluoglu et al., 466.

their duties as leaders. In other words, transformational leaders are usually proactive investment decision-makers.[75] Transformational leaders take risks as well as take an active role in the development of their organization and do not just wait for the others to come up with decisions for them and later react. They are ready and very eager to risk, attempt new undertakings, and take an innovative technique to develop their organization.

Gumusluoglu and Ilsev argued that transformational leaders understand that it is crucial to continuously adapt to varying market situations to continue moving forward with ease.[76] Zhu, Avolio, and Walumbwa added that they are continuously willing to adapt to the current settings and look for creative means in order to respond to a dynamic business setting. A transformational leader leads with a high level of vision. He usually sets an achievable and realistic view for the organization. Later on, he communicate such vision proficiently to most of their followers and inspires the sense of purpose and commitment to them.[77] Gumusluoglu and Ilsev postulated that transformational leaders get every person to contribute to their mutual dream and are capable of intensely providing guidelines to lead the organization in the direction they desire. These types of leaders are mostly concerned with ethics, long-term goals, ideas, feelings, and criteria, and entail examining followers' motives, treating them fairly as ordinary people and satisfying their needs. Transformational leaders usually exhibit influence in the

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[75] Lloyd Moman Basham, "Transformational Leadership Characteristics Necessary for Today's Leaders in Higher Education," *Journal of International Education Research* 8, no. 4 (2012): 343.

[76] Gumusluoglu et al., 469.

[77] Zhu et al., 592.

organization, which motivates their followers to perform more aggressively than is anticipated of them.[78] Such leaders improve morale, dedication, motivation, and performance of both the leaders and their followers.

Role of Transformational Leadership in Empowering Followers

Choi, Goh, Adam, and Tan posited that transformational leadership is used as a mechanism to empower others. Transformational leaders are persuasive and have the capability to instill positive perceptions among followers. Leaders of this type are able to intensify followers' empowerment by offering a sense of ownership and shared vision.[79] Barroso Castro, Perinan, and Bueno postulated that leaders using transformational leadership normally encourage their followers to continuously develop leadership skills as well as knowledge. This in return influences followers' sense of responsibility and helps them to gain self-confidence. Transformational leaders utilize intellectual stimulation to empower their followers. Sharing particular decision-making powers with followers is an effective means of promoting intellectual stimulation. Whenever followers are granted decision-making power, they mostly repay trust accorded by their leaders by realizing organizational goals.[80]

Balaji and Krishnan stressed that the effect of transformational leadership behavior on followers' performance tends to stem from empowerment.[81] Empowerment

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[78] Gumusluoglu et al., 470.

[79] Choi et al., 78-79.

[80] Carmen Barroso Castro, Ma Mar Villegas Perinan, and Jose Carlos Casillas Bueno,"Transformational Leadership and Followers' Attitudes: The Mediating Role of Psychological Empowerment," *The International Journal of Human Resource Management,* 19, no. 10 (2008): 1855-1856.

[81] Balaji et al., 37.

increases both followers' motivation and ability. In essence, transformational leadership

features acting via empowerment to influence work outcomes within the given

organization. Through idealized influence, transformational leaders present

meaningfulness to their followers. In addition, transformational leadership practices

enhance the individual identity of followers and is, hence, likely to empower a group or

individual follower. Personal identity acts as a mediating effect between transformational

leadership and empowerment.[82] Jandaghi et al. emphasized that leaders who normally

adopt transformational leadership manage to change and at the same time empower their

followers. Through idealized consideration, leaders allocate time for their followers, thus

boosting empowerment.[83] Ismail et al. argued that leaders who adequately implement

transformational leadership dimensions such as individualized consideration, intellectual

stimulation, and individualized influence behavior are able to realize increased

empowerment of their followers.[84]

Dust, Resick, and Mawritz revealed that transformational leaders are known to

develop the certainty of followers, create their abilities, and empower followers to

assume more challenging roles. Intellectual stimulation entails empowering the behavior

of followers to become innovative. A leader is also able to challenge his or her followers

to take up more responsibilities. The role of the transformational leadership model is to

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[82] Balaji, 38.

[83] Jandaghi et al., 358-359.

[84] Azman Ismail, Hasan Al-Banna Mohamed, Ahmad Zaidi Sulaiman, Mohd Hamran Mohamad, and Munirah Hanim Yusuf, "An Empirical Study of the Relationship between Transformational Leadership, Empowerment and Organizational Commitment," *Business and Economics Research Journal* 2, no. 1 (2001): 91-92.

engage and empower followers through the promotion of identification with the organization's values and goals.[85] Dust et al. added that the leadership model facilitates the activation of intrinsic concerns with regard to fulfillment, self-development, and achievement. By offering individual support, mentoring, and developing followers' strengths, transformational leaders assist their followers in becoming aware of their full potential. Leaders encourage followers to believe in their individual abilities. In return, followers gain positive perceptions of their overall competence and feel capable of performing various tasks.[86] Moynihan, Pandey, and Wright stated that transformational leaders focus on empowering their followers in order to realize varying benefits, such as improved involvement and commitment of their followers. Empowerment helps followers to develop a feeling of self-efficacy and presents a climate for them to have autonomy. As a result, followers have an opportunity to enhance their capabilities and skills. The transformational leadership model is also linked with a sense of having an option. This means that followers have the right to choose their individual tasks. A sense of trust in others is also impacted by transformational leadership where empowered followers feel that they are being treated fairly.[87]

In their study, Shah and Nisar stressed that transformational leaders delegate some of their power to their followers for the purpose of operationalizing their vision and

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[85] Scott B. Dust, Christian J. Resick, and Mary Bardes Mawritz, "Transformational Leadership, Psychological Empowerment, and the Moderating Role of Mechanistic- Organic Contexts," *Journal of Organizational Behavior* 35, no. 3 (2014): 413-414.

[86] Dust et al., 415-416.

[87] Donald P. Moynihan, Sanjay K. Pandey, and Bradley E. Wright, "Setting the Table: How Transformational Leadership Fosters Performance Information use," *Journal of Public Administration Research and Theory* 22, no. 1(2011): 145-146.

instilling confidence to their respective followers. These leaders also use empowerment as a tool for motivating followers and make them more accountable for their given responsibilities. Through empowerment transformational leaders develop a sense of shared values and values that positively impact psychological inspiration for followers. Empowerment mediates the link between transformational leadership and followers' commitment. More importantly, transformational leaders offer a learning setting for their followers by supporting them and exposing them to opportunities. Leaders tend to be interested in developing the needed expertise, knowledge, and skills among their followers.[88] Özaralli indicated that transformational leaders empower for the purpose of translating their vision into reality as well as sustaining it in the long run. Leaders with transformational behaviors energize and thus empower their followers to act through the provision of an exciting vision for the future instead of for rewards. Transformational leaders tend to engage in inspirational behaviors which reinforce followers' self-confidence in relation to goal realization.[89]

In their study, Stone, Russell, and Patterson argued that transformational leaders have the capability to influence their followers. They develop followers through delegation of tasks and at the same time monitoring to examine if additional support or direction is required. The intent of the leader is to empower followers as a means of encouraging them to take responsibilities. To achieve this, transformational leaders serve

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[88] Tazeem Ali Shah, and Muhammad Nisar, "Influence of Transformational Leadership on Employees Outcomes: Mediating Role of Empowerment," *African Journal of Business Management* 5, no. 21 (2011): 8559-8560.

[89] Nurdan Özaralli, "Effects of Transformational Leadership on Empowerment and Team Effectiveness," *Leadership & Organization Development Journal* 24, no. 6 (2003): 336-337.

as coach or mentor, hence developing their followers within a supportive environment.[90]

Moreover, Afzaal postulated that transformational leaders tend to go beyond inducements

and exchanges for desired outcomes. Such leaders also utilize various means to empower

and motivate followers to perform beyond what they envisage. Transformational leaders

empower followers to realize key objectives of the organization by facilitating the

development of followers' capacity as well as their commitment.[91] Chhotray, Sivertsson,

and Tell added that transformational leaders inspires their followers to share a mutual

vision and empowers them to realize the shared vision. Leaders offer resources necessary

for the purpose of developing their followers' individual potential. In addition,

transformational leaders act as role models and focus on their followers' growth. This

particular model of leadership fosters a shared vision and mutual goals. Empowerment

via a transformation leader can be realized through sharing of information and creation of

fresh structures that utilize, and at the same time develop, fresh talents.[92]

Transformational Leadership in a Church Setting

Carman argued that despite the increased interest in spiritual matters in America,

church attendance has been on the decline. Leaders in churches are more interested in the

spiritual development of their followers and end up neglecting monitoring attendance.

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[90] Gregory A. Stone, Robert F. Russell, and Kathleen Patterson, "Transformational Versus Servant Leadership: A Difference in Leader Focus," *Leadership & Organization Development Journal* 25, no. 4 (2004): 352-353.

[91] Seyal Afzaal, "Examining the Role of Transformational Leadership in Technology Adoption: Evidence from Bruneian Technical & Vocational Establishments (TVE)," *Journal of Education and Practice* 6, no. 8 (2015): 34-35.

[92] Soma Chhotray, Olof Sivertsson, and Joakim Tell, "The Roles of Leadership, Vision, and Empowerment in Born Global Companies," *Journal of International Entrepreneurship* 16, no. 1(2018): 44-45.

Therefore, it becomes challenging for church leaders to track leader effectiveness as well as overall church health.[93] Brubaker postulated that transformational leadership has been primarily adopted to influence church followers. The leadership model fits well with the concepts of discipleship and biblical faith. The model has been positioned as an optimal paradigm for developing a group of followers with the capability to exceed self-interest and realize more than what was initially thought to be possible. As a result, the model has gained significant popularity within different fields and practice, including Christianity. For example, the model has found its way into theological education, local church leadership, and mega churches. The influence of the transformational leadership model tends to be reflected in the church vision statement with the aim of producing ideal Christian leaders.[94]

Jens stressed that over the past years, practitioners and researchers have continuously demonstrated a vested interest in a transformational leadership paradigm. Nevertheless, only a few studies have examined the impact of pastors trained this way. Jens's study involved a total of 240 pastors from 74 Evangelical Protestant congregations within Western Germany, who reviewed the effectiveness of transformational leadership. The findings revealed transformational leadership being effective within a church setting. Pastors demonstrated the capability to articulate their vision and to empower and mobilize followers. It was revealed that transformational leadership was positively linked

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[93] Stephen Carman, "Leadership Style and Church Attendance: An Ex Post Facto Study of Churches of Christ in Texas" (PhD Diss., School of Business and Technology Capella University, 2013), 1-2.

[94] Timothy Brubaker, "Spirit-Led Followers: Rethinking Transformational Leadership Theory," *Evangelical Missions Quarterly* 49 (2013)138-45.

with followers' satisfaction. It was found that the pastor's transformational leadership

encouraged others to become more committed.[95] Canales stated that transformation

leadership is critical within the church setting in that church leaders can empower and

motivate followers through guidance. Transformational leadership is among the ideal

approaches to successful leadership within the church context. Transformational pastors

lead by empowering and guiding their followers with motivation and inspirations.[96]

       According to Carman, Christian communities require pastors who possess both

capabilities and skills of transformation. Seminary training education has the potential to

equip pastors with necessary transformational leadership skills. A key element of

transformational leadership is to understand and, at the same time, endure the loss that

occurs during change as change is normally resisted. Coaching was also found to be vital

in transformational leadership in the church context. Church leadership has long utilized

membership and attendance as primary indicators of leaders' effectiveness and church

health. Nevertheless, church attendance has continued to decline.[97] A total of 131 senior

ministries from mainline Churches of Christ across Texas took part in a study. The aim

was to explore the link between leadership styles of senior ministers. The leadership

models of focus included transformation and transactional leadership styles. The findings

demonstrated that all of these leadership styles were in decline. Senior ministers utilized

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[95] Rowold 403-405.

[96] Arthur David Canales,"Models of Christian Leadership in Youth Ministry," *Religious Education* 109, no. 1 (2014): 28-29.

[97] Carman, 2-3.

transformational leadership behaviors, but even that leadership style might not be influencing the growth of the church.[98]

Lewa, Lewa, and Mutuku indicated that transformational leaders in the church tend to motivate followers by raising values, taking risks, and transcending self-interest. Ideal leaders are the ones who model attributes of courage, selfless dedication, persuasiveness, decisiveness, and compassion. A transformational leader in the church is mainly concerned with finding God's will and, at the same time, moving people towards it.[99] Williams indicated that leaders search for God's will in their personal life and of those they lead. The transformational leadership model tends to capture the critical aspect of motivating followers towards a Christ-centered goal. The leader also raises awareness of various values, encourages the congregation to do more than required, and looks beyond his or her self-interest.[100]

One of the notable examples of adoption of transformation leadership in a church setting is by Pastor Mark Canipe of Heights Church in Beech Island, South Carolina. Shanlian found that this pastor was rated by a total of 39 raters using an online survey. The survey entailed the Multifactor Leadership Questionnaire (MLQ) by Bruce J. Avolio and Bernard M. Bass. The raters viewed Pastor Mark as possessing several transformational traits. He was rated high in terms of idealized influence attributes, inspirational motivation, idealized influence behaviors, and inspirational consideration as

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[98] Carman, 25-26.

[99] Peter M. Lewa, Susan K. Lewa, and Sarah M. Mutuku, "Leading from the Heart: Lessons from Christian Leadership, " *Engaged Leadership*, 1 no.1 (2018): 137-138.

[100] Kenisha Williams, "A Comparison of Pastor Leadership Behavior in Churches of 1,000 or More Members. Behavior as Identified in the Transformational Leadership Skills Inventory" (Diss., Brandman University, 2014), 1-2.

well as inspirational stimulation.[101] Another example of transformational leadership is within Southern Baptist churches in the United States. Researcher Henry H. Luckel, Jr., conducted a sample of 88 pastors who were interviewed. The results indicated that pastors from growing churches led their churches to be active and scored high in terms of inspiring a shared vision, challenging the process, enabling others to act, and encouraging their followers.[102]

In American churches, Henry found that transformational leaders impact their followers positively. Followers tend to become more engaged due to a strong sense of mission. The idealized influence of church leaders is associated with affective commitment and normative commitment among followers. The transformational leader has been found to influence followers' psychological empowerment. Transformational leadership traits have the potential to transform followers and enable them to accomplish more than they initially expected. Using individualized considerations, church leaders operate as coaches or mentors of their respective followers, hence giving them personal attention, which in return tends to encourage followers' commitment to the church. Church followers are likely to view their commitment or allegiance as belonging to the Christian faith. Followers who received personal mentoring or coaching from transformational pastors in church settings boosted their loyalty or commitment to their church.[103]

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[101] Michael John, Shanlian, "Transformational Leadership in Church Revitalization: A Study of Heights Church in Beech Island, South Carolina" (PhD Diss., Tennessee Temple University, 2013), 1-2.

[102] Henry H. Luckel, "Pastoral Leadership Styles: Their Effect on the Growth of Southern Baptist Churches in the Western United States" (Diss. Colorado State University, 2013), 3-4.

[103] Luckel, 3-4.

Sharon posited that transformational leadership has considerable appeal among church leaders who are aiming to empower their followers. Church leaders and pastors consider the church a place of both corporate and personal communication. They hope to develop other skilled leaders and to multiply the good effects of ministry. Within the church context, transformational leadership usually promotes leadership processes through empowerment. To achieve their goals, church leaders cast high expectations for their followers and make emotional appeals. Church leaders using this kind of leadership model equip their followers to think outside the box. They develop individuals through individualized attention. Church leaders employing this model begin with each follower's gifts, abilities, passion, personality, and experience.[104] Pierce found that transformational leadership has also been found to appeal to Baptist pastors in the United States who regard themselves as vision-casters in the business of transforming followers. Pastors challenge their followers to come up with innovative means of solving problems in the church context.[105]

As discussed by Elbert, Maranatha Community Church in Kempton Park, South Africa, is another example of transformational leadership effectively employed. The church was founded in 1907 and has grown to become a multifaceted ministry. Under former senior pastor Deryck Stone's leadership of about forty years, the church has managed to undergo numerous transformations, which have considerably improved the church's ministry and stimulated its growth. In addition to large Sunday service

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[104] Sharon Drury, Handbook of Leadership Theory for Church Leaders (Regent University, 2003), 2-3

[105] Stephen B. Pierce, "Exchange Relationships between Leaders and Followers in Baptist Churches" (PhD Diss., University of Pretoria, 2007), 59-60.

attendance, the church leadership has established a total of 175 groups that meet weekly. There are also informal gatherings of mentoring, fellowship, mutual edification, and accountability. Through embracing the call of Jesus to make disciples, Maranatha Community Church focuses on developing followers. Followers are encouraged to participate in church activities. Pastors tend to cast the vision of the church to followers. More importantly, the church has a well-defined development path for new leaders that emerge from small-group ministry. Potential leaders with a desire to lead are identified and invited for a mentoring process. Emerging leaders are then encouraged to take part in various church roles.[106]

Elbert Elliott Watson stated that transformational leadership has also been successfully implemented in Little Falls Christian Centre, a church in South Africa. The overall leadership of the local church places a high priority on equipping gifted leaders. To realize this, the church offers training programs for new leaders. To address a leadership gap, the church came up with a discipleship-equipping track referred to as Equipping Steps Leadership Development Course. The course is mainly used to develop new church leaders who are spiritually mature and adequately equipped for the ministry. Leaders who sense a call to the ministry are encouraged to enroll in a Discipleship Training Center, a program designed to equip emerging leaders for the full-time ministry.[107]

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[106] Elbert Elliott Watson, "Toward Transformational Leadership Development in the Local Church" (PhD Diss., South African Theological Seminary, 2012), 373-375.

[107] Watson, 380-382.

CHAPTER FOUR: PROJECT DESCRIPTION AND RESEARCH METHODS

Methodology

The chapter presents the methodology adopted for this project. The project researcher employed a qualitative research design. Qualitative case studies have been broadly used in social sciences and have proven to be valuable in practice-oriented fields.[108] The design is considered to be suitable as it presents researchers with an opportunity to study given phenomena within their contexts using different data sources. In return, the researcher is able to explore the phenomenon through several lenses.[109] The data-collection tools included interviews and observations.

Project Overview

A number of steps was followed to facilitate the realization of the study's goal. Steps were carried out linearly without necessarily having any overlaps. Each step served as a critical milestone towards the provision of relevant information concerning the use of transformational leadership within a church context. Additionally, the steps focused on providing vital insights for addressing the research problem.

Scripture Framework

The first step entailed a review of related biblical literature regarding the use of the transformational leadership model to empower followers. The scriptures were vital as they allowed the researcher to develop a framework that could be used to empower the youth as future leaders in the local church. The researcher carried out an intensive search

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[108] Adrijana Biba Starman, "The Case Study as a Type of Qualitative Research," *Journal of Contemporary Educational Studies/Sodobna Pedagogika* 64, no. 1(2013): 29.

[109] Pamela Baxter and Susan Jack, "Qualitative Case Study Methodology: Study Design and Implementation for Novice Researchers," *The qualitative Report* 13, no. 4 (2008): 544-545.

of relevant scriptures on transformational leadership. The researcher started broadly and then narrowed down to specific scriptures concerning Abraham, Moses, Jesus, and the Apostle Paul. Some of the key passages that the researcher was interested in included; Genesis 22, Genesis 18:1-10, Exodus 7:14, Luke 10:1-16, and 1 Corinthians 11:1.

The researcher carefully examined the above-outlined passages to ascertain their usefulness in the realization of the research project's goal. The readings were assessed for their capability to address questions such as: What transformational leadership traits are important? How does transformational leadership contribute to the empowerment of followers? All the scriptures were obtained from the New International Version (NIV) Bible. Different passages highlighted the transformational leadership exhibited by Abraham, Moses, Jesus, and Apostle Paul. For example, Genesis 22 talked about Abraham's willingness to make personal sacrifices. Exodus 7:14 shows Moses having the tenacity and perseverance traits vital for any transformational leader. Luke 10:1-16 indicates Jesus as a leader who delegated critical roles to His followers. 1 Corinthians 11:1 demonstrates Paul as a transformational leader who required his followers to lead by following his example.

Literature Framework

The second step encompassed a review of relevant and current literature on the use of the transformational leadership model in the church environment. The ultimate goal in this specific step was to identify real examples where the leadership model has been applied and successfully helped pastors and other church leaders. The review of the literature relating to the use of transformational leadership within contemporary churches allowed the researcher to obtain insights that can be applied in the local church to address the research problem.

Identification of Pastors

In the third step, the researcher was interested in identifying pastors to interview in the study. The recruitment of study participants for the qualitative study is challenging as well as resource-intensive. The recruitment of participants is vital for the success of the given project.[110] The researcher endeavored to identify and recruit participants to realize the ultimate goal of this particular research project. Specifically, the researcher aimed to identify pastors practicing a transformational leadership model to empower youth in their respective churches. The researcher applied several approaches to identify pastors effectively. First, an online search was conducted to seek useful information that could be used to locate some of the pastors. Though the strategy did not yield much, the researcher was able to identify one pastor and gather insights on how to locate the other needed pastors. The second approach entailed asking personal friends, family members, and fellow pastors if they knew any pastors who practice transformational leadership within the locality and beyond. This technique gave the researcher relevant leads as additional two pastors were identified.

The third approach entailed a snowballing approach where the already-identified participants suggested other pastors practicing transformational leadership. This was achieved by contacting the three identified pastors and asking them to provide the researcher with referrals of other pastors they knew who practiced the same leadership model. The approach made it easier for the pastor to locate four additional pastors practicing transformational leadership. A snowballing approach is where research

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[110] Newington Lisa and Metcalfe Alison, "Factors Influencing Recruitment to Research: A Qualitative Study of the Experiences and Perceptions of Research Teams," *BMC Medical Research Methodology* 14, no. 1 (2014): 10.

participants are used to recruit more participants.[111] Additionally, the approach is mainly

utilized whenever potential participants are challenging to locate. Further, the technique

is applicable in situations where certain characteristics of targeted participants are not

easily accessible to the researcher.[112] The approach was found to be useful during the

identification process of pastors of interest in the current study.

The researcher then proceeded to contact all the seven participants to invite them

to take part in the study. Additionally, the researcher took that opportunity to inform the

pastors about the purpose of the project and the problem that the research was aiming to

address within the local church. In any research, the researcher must inform the target

participants of the purpose of the study. The researcher should focus on succinctly

describing the ultimate goal of the study. Additionally, the description, as well as the

purpose of the study, should be straightforward, simple, and easy for target participants to

understand.[113]

After the seven identified pastors agreed to be interviewed, the researcher set

different dates to conduct the personal interviews. The researcher notified the participants

about the specific time and venue of personal interviews. The in-person interviews were

scheduled to take place within the churches of the identified pastors, with each taking

about 45-60 minutes.

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[111] Mahin Naderifar, Hamideh Goli, and Fereshteh Ghaljaie, "Snowball Sampling: A Purposeful Method of Sampling in Qualitative Research," *SDMEJ* 14, no. 3 (2017): 1.

[112] Julian Kirchherr and Katrina Charles, "Enhancing the Sample Diversity of Snowball Samples: Recommendations from a Research Project on Anti-Dam Movements in Southeast Asia," *PloS One* 13, no. 8 (2018): 2-3.

[113] Rodney P. Joseph, Colleen Keller, and Barbara E. Ainsworth, "Recruiting Participants into Pilot Trials: Techniques for Researchers with Shoestring Budgets," *Californian Journal of Health Promotion* 14, no. 2 (2016): 81.

Organizing Personal Interviews with Pastors

The fourth step involved organizing face-to-face interviews with the seven pastors earlier identified who were practicing the transformational leadership model to engage youth. To facilitate personal interviews, the researcher began by developing an interview protocol to guide the interview process. The self-developed interview protocol included open-ended questions to allow the participants to express their opinions and experiences. The use of open-ended questions is essential when conducting face-to-face interviews as it allows the interviewer to elicit the interviewee's in-depth responses.[114] The open-ended questions were used to acquire detailed insights into the pastors' experiences when using transformation leadership to empower the youth in their respective congregations.

The researcher traveled to the church premises of the identified pastors on the different dates scheduled earlier. The researcher first contacted the pastors to confirm if they were still available for the interview sessions. The researcher arrived at each pastor's respective church before the agreed time. The purpose of arriving early was to enable the researcher to prepare adequately and familiarize himself with the environment. All the interviews started on time and the researcher asked the questions developed in the interview protocol. The researcher took short notes as the interview sessions continued. Additionally, the researcher informed the pastors that their responses were being recorded using a digital device for future reference. The personal interviews lasted between 45 to 60 minutes. After each session, the researcher thanked each pastor for his/her

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[114] Susan C. Weller, Ben Vickers, H. Russell Bernard, Alyssa M. Blackburn, Stephen Borgatti, Clarence C. Gravlee, and Jeffrey C. Johnson, "Open-Ended Interview Questions and Saturation," *PloS One* 13, no. 6 (2018): 1.

participation in the study. The researcher informed the pastors he may contact them again in case additional information or clarifications were needed.

Finally, the researcher made observations on how the leadership model is executed within church settings of the interviewed pastors. The researcher attended Sunday church services to make the necessary observations and took a few notes when making observations, for later use. The exercise presented the researcher with real exposure to how transformational leadership was being practiced within these church settings.

Organizing Interview with Youth Members

The aim of the fifth step was to organize interview sessions with a minimum of seven youth members. Interviewing is one of the standard data collection methods used in research. Interviews allow interactions between the interviewer and the participant to gather information.[115] The interview focused on asking the youth what they thought about their participation in leadership roles. First, the researcher identified potential youth in the local church that could be interviewed. The researcher targeted youth who regularly attended Sunday services and, to some extent, were active in church-related activities. The researcher targeted youth who had some connection with the local church of interest to this particular study. A purposive approach was used to identify and recruit youth members. The purposive technique is primarily used to identify and select participants of interest. The method further allowed the researcher to choose persons or a group of

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[115] Costa Hofisi, Miriam Hofisi, and Stephen Mago, "Critiquing Interviewing as a Data Collection Method," *Mediterranean Journal of Social Sciences* 5, no. 16 (2014): 60.

people who were knowledgeable concerning a given phenomenon under investigation.[116]

Secondly, the researcher approached the seven youth members separately and asked them

for an interview at a later date. The approached individuals were then informed about the

purpose of the interviews and the objective of this research project.

Thirdly, the researcher prepared an interview guide consisting of a series of

questions to be used during the actual interviews. Open-ended questions were included to

enable the researcher to obtain detailed information from the recruited youth. The use of

open-ended questions is beneficial in that the approach facilitates faster interviews and

provides essential insights. Additionally, the use of open-ended questions allows

participants to provide more information such as attitude, feelings, and understanding of

the topic of interest.[117] As a result, the researcher was presented with ideal access to

youth members' true attitudes and feelings concerning leadership roles within the church

setting.

The actual interview sessions were carried out within the local church premises on

different days. Three of the recruited youth members were interviewed in one afternoon

while the other four were each interviewed on separate days based on their availability.

The questions developed in the interview protocol were used during the interview

sessions. Each participant was interviewed for 45 minutes to 60 minutes. The duration of

the separate sessions allowed the researcher to obtain adequate and relevant details. The

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[116] Palinkas A. Lawrence, Horwitz M. Sarah , Carla A. Green, Jennifer P. Wisdom, Naihua Duan, and Kimberly Hoagwood, "Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research." *Administration and Policy in Mental Health and Mental Health Services Research* 42, no. 5, (2015): 535.

[117] Amanda Bolderston. "Conducting a Research Interview." *Journal of Medical Imaging and Radiation Sciences* 43, no. 1 (2012): 68.

researcher took a few notes and recorded the sessions using a digital device for further analysis. The interviewed youth members were thanked at the end of each interview session and were informed that they might be contacted later to offer clarifications or additional information.

Organizing, Analyzing, and Synthesizing the Obtained Data

The sixth step involved organizing, analyzing, and synthesizing all the obtained data. The data were mainly obtained through a review of biblical passages, the literature review, personal interview with pastors, and interview with youth members. Biblical passages and the review of the literature information were summarized to offer insights into the leadership model of interest. The data obtained through interviews were transcribed, screened, and open-coded. A thematic analysis technique was explicitly used to analyze the primary data. Thematic analysis is a process of identifying themes or patterns in qualitative data. The approach is considered to be flexible as it allows the researcher to summarize the data and make sense of it.[118] Additionally, thematic analysis can be used to analyze large sets of data using a step-by-step approach.[119] Therefore, the approach was useful when analyzing the qualitative data obtained through interviews with pastors and youth members. Besides, the researcher was able to identify key themes and present them. The analyzed data is presented in chapter five. More importantly, the

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[118] Moira Maguire, and Brid Delahunt, "Doing a Thematic Analysis: A Practical, Step-by-Step Guide for Learning and Teaching Scholars, " *AISHE-J: The All Ireland Journal of Teaching and Learning in Higher Education* 9, no. 3 (2017): 3352.

[119] Lorelli S. Nowell, Jill M. Norris, Deborah E. White, and Nancy J. Moules, "Thematic Analysis: Striving to Meet the Trustworthiness Criteria." *International Journal of Qualitative Methods* 16, no. 1 (2017): 1

obtained insights from the data were used to make suggestions concerning an ideal

transformational leadership model to empower the youth in the local church.

CHAPTER FIVE: DATA ANALYSIS

The chapter presents an analysis of primary data obtained using a self-developed interview protocol. The interviews are divided into two sections, one with pastors and one with the youth. First, the researcher thoroughly went through the interview transcripts and categorized the common information into identifiable themes. The researcher then employed a thematic analysis to successfully make sense of the obtained data. Manual coding was carried out to enable labeling of the collected data. The next steps entailed searching for common themes, reviewing identified themes, and writing up a report.

Interview with Pastors

A total of seven (7) pastors was successfully interviewed. The response rate enabled the researcher to obtain critical insights from the pastors. The interviewed pastors had served an average of 22 years, with the highest having served for 36 years and the lowest six (6) years.

Transformational Leadership

Six out of seven participants identified their leadership approach as transformational. Six participants described their leadership as entailing the casting of a clear mission and vision for the congregation to follow. Four participants stated that the leadership was multi-faceted, entailing listening, collaborative visioning, and trust restoration. Participant 4 stated, "My leadership style has varied according to the congregational context. In my current setting it is multi-faceted including: listening and trust restoration; vision- casting, and collaborative visioning."

Four participants also noted that their leadership is rooted in their relationship with God, and this spiritual vitality assists followers in deepening their connection with God. Five respondents also indicated that their leadership is characterized by team-

building via shared responsibilities. Participants indicated that their leadership aims to be

with followers in order to give birth to the life that God is calling them to lead. In

addition, the leadership approach also involved defining desired goals, engaging of

individuals in the implementation of various church goals, and team building through

shared responsibilities.

Six out of seven pastors indicated that they have been practicing transformational

leadership within their respective churches. One of the pastors revealed that he had even

received transformational leadership training and, since then, has been practicing the

leadership approach. Another pastor revealed that his transformational leadership

approach begins with a leadership development exercise. Participant 1 noted,

> Transformational leadership is my core model, and I have practiced this model
> since my ordination 33 years ago. The church has to move with the times and
> therefore as I grew in spiritual and academic maturity, I moved away from a
> command and control model of leadership to a more cultivated and coordinated
> model which is by and large a transformational model.

Participant 5 was not really sure about the meaning of transformational leadership

but asserted that God is transforming all of us as we take a journey with Christ.

Participant 5 roughly quoted St. Paul's words in Romans 12: "Don't let the world

squeeze you into its mold, but be transformed."

Table 5.1. Themes related to transformational leadership

Theme	Pastors mentioning theme
Casting clear mission and vision	6
Multi-faceted leadership	4
Shared responsibilities	5
Spiritual vitality	4

Inspiring Followers

Six out of seven participants indicated that they used various approaches to inspire their followers to realize church goals and to develop as future leaders. For example, five out of seven participants mainly stated that they inspired their followers through the casting of vision, listening to their followers, calling, as well as equipping them with leadership skills.

Four out of seven participants revealed that a vision needs to have benchmarks that serve as a guide towards desired goals, which are realized through accountability structures. Five out of seven participants also noted that prayer plays a significant role when trying to inspire followers. Four participants revealed that they inspired followers by identifying where each fit and assigning the roles that are within their gifting.

Five out of seven participants indicated that they inspired followers through the process of discernment that entails prayer, discussion questions, and ensuring goals are well understood and clearly defined. Leading by example, motivating, and inspiring followers were also expressed as key means of inspiring individuals by a total of four participants. Participant 1 stated,

> I lead by example and my life always reflected the person of Christ and because I am his servant, 'an alter-Christus,' I inspired followers by motivation and inspiration. By motivation, I mean helping them to act in a way that achieves a specific and immediate goal.

Table 5.2. Themes related to inspiring followers

Theme	Pastors mentioning theme
Casting of vision and vision	5
Listening and calling followers	5
Equipping followers with leadership skills	5
Prayer	5
Assigning roles	4
Leading by example	4

Encouraging Creativity

Creativity was another critical aspect of leadership that the participants seemed to value. Six participants indicated that they encourage creativity by presenting individuals with space, giving them time to solve problems, holding brainstorm sessions, gathering insights, and allowing them to undertake what they need to do to be creative. Participants also stressed that they would enable individuals to try things out and execute changes where necessary. Four participants indicated that they encouraged creativity within the church setting by holding genuine conversation characterized by truth. Participant 2 said, "A genuine brotherly and sisterly conversation that put the truth at the very center of all interaction. This enables trial and error risk-taking. The work is about Jesus, not the promotion of any particular leader." Four out of seven participants also revealed that they encourage creativity among their followers by first trying to identify creative behaviors. Participants noted that when an individual comes with an idea, they try to find a reason to say yes. Four respondents further noted that they encourage creativity among followers through instilling discipleship and basing ideas on reality and practicality. Participants noted that even if the idea seems ridiculous, that they are always willing to listen and understand proposals by the followers. Five participants further stated that they inspire creativity among followers by encouraging them to be part of the church and to

feel free to share God-given talents and by avoiding negativity. Participant 1 said, "I encourage everyone to be part of the church's life and share their God-given talents. No one is wrong in what they do. No negativity is encouraged, but only enabling members to share their God given talents."

Table 5.3. Themes related to creativity

Theme	Pastors mentioning theme
Providing space and time	6
Brainstorm sessions and gathering insights	6
Conversation	4
Instilling discipleship	4
Basing ideas on reality and practicality	4
Freedom to share ideas	5

Challenging Potential Leaders

Six out of the seven participants expressed their enthusiasm to challenge individuals under their care who portray leadership traits. Five respondents stated that they challenge potential leaders by inviting them to step out of their comfort zone and entrusting them with responsibilities. Four participants further indicated that they challenge potential leaders through observing, listening, and engaging in meaningful conversation with them. Three participants stated that they teach and recommend books and workshops to individuals. Participants also indicated that they use on-the-job training and teachings to challenge potential leaders.

Participants also acknowledged that it is indeed challenging to effectively identify followers under their care to develop. They indicated that it is important to let potential leaders learn and, if they make mistakes along the way, treat those mistakes as a learning

curve. Six participants indicated that they achieve this solely through inviting the potential leader to serve in the church. Participant 3 stated that:

> All I can do is extend the Invitation to the Greatest Feast, Luke 14:23 when the Master tells the servant to go out and 'make them come in' is most certainly the recipe for failure. How can anyone compel anyone to come to church, to worship... s Such an insult to the Holy Spirit? The Invitation must be the sole approach. Within this ... all of Christ is seen and lived.

Table 5.4. Themes related to challenging potential leaders

Theme	Pastors mentioning theme
Inviting and entrusting responsibilities	5
Observing	4
Listening	4
Engaging in meaningful conversation	4
Recommending books and workshops	3

Followers Empowerment

Six out of seven participants indicated that they endeavored to empower their followers to make decisions within the church setting. For example, five out of seven participants expressed that they were ready to delegate and, at the same time, trust their followers. Empowerment was further revealed as a means of training and retaining followers. Participant 7 said, "Yes. Trust and respect. I freely delegate, knowing and being willing to accept that people will make mistakes. They will make more when they are given a new responsibility. That presents an opportunity to train and retrain them, again and again if necessary."

Five participants indicated that they empower followers by inviting them to undertake roles in the church. The pastors revealed that, currently, successful churches acknowledge that leadership is more than the individual at the top. As leaders of the church they encourage everyone to take up leadership roles.

Six participants also asserted that they empower followers to lead and make decisions which sometimes emerge to be better. Nevertheless, one of the participants noted that followers of Jesus who have matured in the work of God do not need to be empowered to make decisions. He further indicated that the only role of the pastor is to encourage and pray with them, and to guide them to a God-given potential.

Table 5.5. Themes related to followers' empowerment

Theme	Pastors mentioning theme
Delegation	5
Inviting to assume roles	5
Engaging in decision making	6

Mentoring/Coaching Followers

The participants revealed that they were more than happy to mentor or coach their followers. Five participants emphasized the need for a church leader to be one who is a competent coach. Six participants indicated coaching is vital as it makes followers put their God-given natural leadership capabilities into practice. Participant 1 said:

> I coach followers because coaching provides the inspiration and motivation behind amazing performance. Coaching makes followers take their God-given natural leadership abilities to the next level. I coach to increase confidence, develop followers' skill, and develop their strategic thinking.

Though one of the participants indicated that she mentors and coaches followers, she acknowledged that some individuals remain excellent followers and do not wish to become leaders. Two participants also revealed that gifted followers do not necessarily need coaching or mentoring. Participant 3 said, "Mentoring? Again, usually Mentors are not imposed ... otherwise called "Discipleship" wherein Barnabas walks with the early Saul/Paul as he emerges into his new walk and life in Christ.

Table 5.6. Themes related to mentoring/coaching followers

Theme	Pastors mentioning theme
Competent coach	6
Leadership capabilities into practice	6
Coaching unnecessary	2

Followers' Motivation

Participants indicated that their ability to motivate followers had, to some extent, led to the growth of the church in terms of the congregation. Four pastors acknowledged that indeed their ability to motivate followers has to some extent directly led to the numeric growth of followers. Participants revealed that it is the goal of every church leader to achieve growth of followers. Participant 1 noted t:

> Absolutely. Naturally, every pastor has one simple thing in common: growth and success. The importance of motivation cannot be over-estimated. Motivation is all about growth and success. Church members must be motivated to reach their purpose, minister under the values they hold dear, and do everything in their power to exceed expectations.

In spite of one participant indicating that motivation of followers has led to the growth of the congregation in the church and success, others believed that the growth of the church is not necessarily a goal they would consider. Participant 3 stated, "In other words, a personal charisma and an extroverted personality lead to growth? Jesus was not about big numbers... there is a narrow door."

Table 5.7. Themes related to followers' motivation

Theme	Pastors mentioning theme
Growth of congregation	4
Success of the church	4

Identification, Development, and Deployment of Potential Leaders

Participants also revealed that they used various approaches to effectively identify, develop, and deploy potential leaders in their respective churches. Five participants indicated that they achieved this through watching and listening, and on some occasions, through spiritual gifts inventories. To emphasize this, Participant 4 stated. "I seek to follow the maxim: where your gifts and passions meet the needs of the world, there is where ministry happens."

Four participants further expressed that recognition of potential leaders is critical towards the church's long-term success. Participants emphasized the need for a structure to be established to ensure leadership continuity. To realize this, the participants indicated that they concentrate on individuals who have leadership potential. Participant 1 stated, "Leaders have to be found from within the church because they are well-versed with the processes, systems, church's structure, and work culture of a church. Identify members who know the strengths, and more importantly, weaknesses of the church."

Five out of seven participants stated that they realize potential leaders through knowing their followers and working alongside them, as well by asking questions and listening thoughtfully. Four participants indicated that they used tools such as: discerning spiritual gifts, praying, teaching/encouraging daily spiritual practices, including Bible study, and regular worship, among others. Four participants indicated that they encourage good relationships and leading by example. Participant 2 noted that "It starts with good relationships. Once people feel comfortable with the new community of faith, they are taught the cost of discipleship. It begins with leading by example.

Table 5.8. Themes related to identification, development, and deployment of potential leaders

Theme	Pastors mentioning theme
Watching and listening	5
Spiritual inventories	5
Leadership continuity	4
Engaging followers	5
Bible study and regular worship	4
Leading by example	4

Appreciating and Supporting Followers

Participants indicated that they indeed appreciated and supported followers for their contributions. Five participants indicated that they publicly affirmed individual efforts, gave verbal and written affirmations and simple thank-yous, and encouraged others to express gratitude. According to six participants, another way to show appreciation is through church dinners in the presence of fellow church members. Participant 5 stated:

> When I see strong leadership and beautiful accomplishments, I try always to say something, to express gratitude. And I know this is very old-fashioned. But I know in my own life how much I have appreciated hand-written notes of encouragement and thanks. So I write notes and letters of thanks, even, sometimes, to be published in Letters to the Editor in the newspaper if the accomplishment is one of a public nature.

Table 5.9. Themes related to followers' appreciation and support

Theme	Pastors mentioning theme
Publicly affirming individual efforts	5
Verbal and written affirmations	5
Simple thank-you	5
Dinner in church	6

Interviews with Youth

Youth Empowerment

A total of seven youth members were successfully interviewed. The participants were asked whether their respective pastors empowered them. Six out of seven respondents believed that their pastors effectively empowered them, primarily through youth activities. Six youth felt that their pastors encouraged them to contribute to the church positively. The participants indicated that they were empowered as leaders and encouraged to part take in mission-community activities. Participant 7 stated:

> Previous rectors have lead me to take on various ministries that were suited to my spiritual gifts or talents. I have young children and work with children as part of my employment, so one of the rectors approached me about teaching Sunday school, which then lead to leading the Youth Group. Another rector clearly organized ministries and leadership roles/authority within those ministries, making it easy for others to know who to approach if there were a question, concern, or issue that needed to be resolved.

Nevertheless, one of the participants indicated that she had not been empowered as a leader by her pastor. The participant revealed that she did not feel the presence of pastoral leadership. The participant was not empowered in any way. Participant 2 stated

> I have been involved in youth activities in our church for a long time and have worked under the same pastor. Unfortunately, I cannot say with pride that my pastor used his time and skills to help boost my interest in the youth ministry. I, and together with all eight of us felt we were left to run our youth activities without the presence of a pastoral leadership.

Table 5.10. Themes related to youth empowerment

Theme	Youth mentioning theme
Youth activities	6
Involvement in mission-community activities	6
Making contributions	6

Vision Articulation

The youth were further asked if their pastors articulated a vision that was appealing and one that inspires or motivates them to perform beyond expectations. Five out of seven youth indicated that their pastors clearly articulated their vision. Participants indicated that pastors articulated their visions by ensuring that the goals were appealing to the youth, thus inspiring them to play a part in realizing the set goals. Four participants noted that their pastor articulated his vision through the provision of necessary resources and information for analyzing challenges. Participant 1 noted, "In most cases my pastor articulates and provides me with the information and resources necessary for analyzing issues that affect my life." However, one of the participants expressed contrary sentiments in that she felt that the pastor was not readily available to present his vision to the youth and the church at large. Participant 2 stated,

> A vision must be built and presented to an existing and lead body. For me and the youth group that I belonged to, my pastor was not available to present his and the vision of the church to us. I do not want to speak as a representative of my youth group but I am in a safe place to suggest that we all felt the same most of the time, i.e., a group of kids left to run around without parental guidance, with no mentoring to say the least.

Table 5.11. Themes related to vision articulation

Theme	Youth mentioning theme
Appealing goals	5
Provision of necessary resources	4
Availing of information	4

Youth Mentoring/Coaching

The participants were further asked if they were coached or mentored by their respective pastors. Five of the youth revealed that their pastors adequately mentored them. The participants revealed that their priests started small-group discipleship study to enable them to train other youth in the church. Six respondents further indicated that their pastors mentored and coached by sharing ideas and by being a good example. Four participants indicated that the pastors were readily available when the youth needed assistance or had any questions concerning faith or general life. Participant 7 noted that:

> Our previous rector met with us regularly when we were involved with the Missional Community ministry. He would do book studies, and give lessons, and talk specifically about how to go about establishing a missional community, and some of the fundamental things necessary for our team members.

> One of the participants was of a contrary opinion. The respondent felt that his

pastor was not available to mentor or coach the youth of the church. Participant 2 said:

> Not at all, my pastor was out of the picture of the youth ministry, although he knew he was expected to make disciples for the church of tomorrow let alone of today. I together with our youth members simply continued our youth activities without looking to my pastor for mentoring or coaching. While we had the commitment and enthusiasm, a lot of our dreams and projects would fall by the wayside.

Table 5.12. Themes related to youth mentoring/coaching

Theme	Youth mentioning theme
Small group discipleship	5
Sharing ideas	6
Setting good example	6
Readily available	4

Creativity in the Church

The participants were asked if their pastors gave them room to practice creativity within church settings. Six participants believed that the pastors allowed creativity in their churches. One respondent revealed that his pastor did let him know that failing sometimes is okay and needing to know what went wrong in order to make improvements can be an advantage. Four participants noted that pastors allowed creativity through hearing their ideas and allowing the ideas to be validated by others. Five participants also noted that creativity was enhanced by their pastors within the church setting when youth were allowed to practice their talents. Participant 4 noted, "Yes, creativity is allowed and encouraged, and I did this by playing my musical instruments in church or giving my ideas about new events or activities."

However, one of the participants felt that creativity was not allowed at the individual or at the group level. Despite the lack of support from the pastor, the youth still took part in the parish. Participant 2 said,

> I feel I was not supported as an individual or as a group! However, in spite of the lack of support from my pastor, the youth from my church continued to participate in our parish because I and all the youth members love our church and would not be deterred or discouraged by the lack of pastoral leadership support.

Table 5.13. Themes related to creativity in the church

Theme	Youth mentioning theme
Listening to the ideas	4
Allowing idea validation	4
Talent practicing	5

Leadership Development Approaches

The youth indicated that their pastors used various leadership development approaches to prepare them for possible future roles. Six participants stated that they were encouraged to take part in varying capacities by their pastors. Four youth revealed that they participated in numerous leadership-centered operations in youth group, such as leadership ice-breakers. Additionally, six participants revealed that pastors employed empowerment as a leadership development approach. The respondents noted that through empowerment their pastors help them understand that their voices make considerable difference. Five participants also cited leadership development approaches, entailing training and workshop/ retreat. Participant 7 noted that:

> We went to trainings provided by the Diocese in relation to Missionary Communities. I did not really get a lot of training for youth or as a Sunday school teacher. However, when I served on vestry, the rector at that time provided a workshop/retreat that touched on how we were to function and treat each other for the better of the group- there was a big spiritual element to that ministry.

Nonetheless, one of the participants felt that their pastor did not practice any leadership development approach to prepare youth for future leadership roles within the church setting. The participant responded, "None that I know of."

Table 5.14. Themes related to leadership development approaches

Theme	Youth mentioning theme
Taking part in church roles	6
Leadership centered operations	4
Empowerment approach	6
Training and workshop/ retreat	5

Setting a Personal Example

The participants agreed that their pastors set a personal example of what they expected of their followers. Six participants agreed that their respective pastors did set good examples. The participants revealed that their pastors believed that good conduct produces sustainable leaders. Four participants also indicated their pastors are always out in the community welcoming and inviting those around them. Respondents further noted that their pastors talk to new members and go out in the community to be a good leader as well as to get new individuals to visit our church.

Five participants indicated that pastors set excellent examples through having prayer time, Sunday morning worship, and Bible studies. Four youth noted that the pastors are readily available to offer advice concerning how to handle different situations. Six participants further noted that their pastors set examples via their communication styles and how they organized themselves. Participant 7 responded,

> Yes. I often went to them for advice on how to handle situations, and would often observe their interactions with fellow parishioners and the community- mostly I saw this in their communication style (e.g. being direct, but compassionate), or the way that they organized themselves as they set a goal, and they would hold other people accountable in the same way.

Nonetheless, one of the participants was of a contrary opinion and stated, "I think if my pastor thinks that he is setting an example by the way he runs business, then I want none of it because his exclusive character or lifestyle is not worth following."

Table 5.15. Themes related to setting personal example

Theme	Youth mentioning theme
Welcoming	4
Inviting	4

Prayer time, Sunday morning worship, and Bible studies	5
Communication styles and self-organization	6

Talent Appreciation

Most of the participants revealed that their pastors, to a large extent, appreciated the unique talents that the youth brought to the church. Six participants revealed that their pastors supported their effort to implement projects in their churches. Four participants indicated that the pastor encouraged them to use their unique talents in the church setting. Five respondents revealed that their pastor appreciates unique talents by acknowledging individuals who share their talents. Participants indicated that the pastors appreciated their talents by thanking individuals for their services as well as for being part of the church. Participant 5 emphasized, "The pastor acknowledges people who share their talents on the vestry, as well as other labors such as cooking, cleaning, visiting shut-ins, doing yardwork, shoveling snow, quilting, making music, giving time, and generosity."

Nonetheless, two of the participants felt that their pastors did not in any way appreciate the unique talents brought by youth into the church. One of the participants stated, "I don't know that there has been specific discussion around specific talents or encouragement to use those. He is simply an introvert kind of person and I think that is a huge difficulty he needs to overcome."

Table 5.16. Themes related talent appreciation

Theme	Youth mentioning theme
Encourage use of talent	4
Support talents	6
Acknowledging individuals	5

Celebration of Personal Accomplishments

The majority of the participants believed that their pastors celebrated their accomplishments. Five participants indicated that their pastors called upon the entire church to celebrate their achievement after successful project implementation. Four participants also revealed that their pastors celebrated their accomplishment through encouragement. Five participants indicated that celebration by their pastors was in the form of acknowledgment at church or during annual parish meetings when presenting a report concerning different ministries. Four participants revealed that their pastors had celebrated personal accomplishments by being present in events such as graduations and holding special events for the youth. Participant 6 revealed, "Yes. He was a part of many milestones in not only my life, but each of my family members as well. He attended my high school graduation and held a special event for graduates after church".

Nevertheless, two of the participants were not aware of any celebration of accomplishments by their respective pastors. Participant 3 indicated, "There hasn't been a lot of discussion around personal accomplishments".

Table 5.17. Themes related to celebration of personal accomplishments

Theme	Youth mentioning theme
Encouragement	4
Church-wide celebration	5
Acknowledgement at church	5
Pastor's presence in individual special events	4

Setting of Clear Goals

The interviewees revealed that their pastors were clear when setting goals for the ministry and future growth of youth. Five participants stated that their pastors believe that establishing a clear goal is vital towards the accomplishment of a long-term vision. Four participants further revealed that their pastors presented a clear picture of goals through goal presentation and plans for how to achieve them. Five participants indicated that their pastors verbalized goals from the pulpit and informally.

Five respondents indicated that their pastors set clear goals for the ministry founded on the long-term vision. The pastors realized this through development of an outline indicating what should be achieved within the specified timeframe. Participant 1 noted that:

> Yes, my pastor is clear in setting goals for my ministry that help pave the future for youth programs and provide a source of motivation. He believes goal-setting can help you concentrate the efforts and offers a ministry a long-term vision to guide how you budget your time and resources. He creates an outline of what he wants to do with the ministry over the next three years and identifies goals that he wants to achieve.

However, three participants felt that their pastors did not communicate their intentions. Participant 3 revealed that "No. Previous priest didn't communicate his goals nor vision."

Table 5.18. Themes related to setting of clear goals

Theme	Youth mentioning theme
Presentation of goals and plans	4
Verbalization of goals	5
Development of an outline	5

Supporting Individual Goals

Finally, the participants were asked whether their pastors support the decisions they made on their own. Six youth indicated their pastors supported their choices in the church. Four participants stated that their pastors have been guiding them to make use of their passions and creativity to share positive messages and bring attention to issues affecting the church. Participants felt that their pastor supported and encouraged the decisions they made. Five participants indicated that their pastor showed support of their decision by providing feedback. Participant 7 stated, "Often, the pastor let me make decisions on my own, if I was leading the ministry, he let me lead (with reasonable accountability and check-ins). If there was something that needed to be addressed, he would intervene if necessary."

Nevertheless, two participants noted that their pastors did not verbalize support or appreciation of decisions made by the youth. Participant 2 stated, "Again, my pastor has not verbalized his appreciation of what I did for our church"

Table 5.19. Themes related to supporting individual goals

Theme	Youth mentioning theme
Supporting choices	4
Offering guidance	4
Feedback	5

CHAPTER SIX: EVALUATION AND DISCUSSION

Evaluation of the Project Design and Implementation

Successfully evaluating both the project design and implementation necessitated reviewing the five sub problems. Various steps were adopted to facilitate the review of the five sub problems. The first phase involved an in-depth review of various scriptural passages to form a theological foundation for the project. The review provided a robust framework for the current project. The step proved to be beneficial in the sense that the researcher was able to obtain insights on how Abraham, Moses, Jesus, and Paul practiced transformational leadership. The researcher was presented with real examples of how these biblical figures prepared their followers to become future ministry leaders. The information provided details of how St. Peter's Episcopal Church leaders can adopt a transformational leadership model to develop youth as future church leaders.

The subsequent phase entailed the review of related literature. In this phase, the researcher was interested in more details concerning the transformational leadership model in general, as well as in the church. Since the transformational leadership model is not a new discipline, the researcher managed to review many studies related to the topic of interest. The researcher was able to explore information concerning the main dimensions of this particular leadership approach, including inspiration, motivation, intellectual stimulation, idealized influence, and individualized consideration. There were also adequate studies that indicated the success of transformational leadership in empowering followers. Additionally, the researcher obtained several examples of how the transformational leadership model has been successfully implemented across different churches. In general, the information collected in this phase provided an excellent framework for this project.

During the next phase of the current project, the researcher focused on how various pastors were practicing transformation leadership and experiences of youth. A self-developed interview protocol was used to gather insights from the participants. The protocol contained open-ended questions that allowed the participants to express their opinions freely. The data provided a means to evaluate whether the church leaders have been effectively practicing the transformational leadership model as a means of empowering youth to become future church leaders.

Strengths of the Project Design

The project had several strengths. The researcher serves as a pastor in the local church. Having served in the local church for several years, the researcher had a much clearer picture of the decline of church members, especially the youth. The researcher was in touch with the happenings within the ministry, making it possible to identify the problem. As a result, it became possible for the researcher to formulate the problem of focus and narrow down the solutions needed to address the issue. The researcher also had access to relevant documents showing the number of church members over the years. The materials helped the researcher study the declining trend of congregants. With this information in hand, the researcher was able to get a head start with the current project.

The project gained insights from similar projects in other churches. The examples of the transformational leadership model in other churches provided the researcher with an understanding of how the approach works. Also, the cases in different church settings presented the researcher with information concerning whether the approach has the potential to address the issue of declining youth members and, at the same time, encourage them to assume future leadership roles. Further, it became clear to the

researcher that a transformational church leader needs to practice all dimensions of the model to be effective.

The other strength of the study was associated with the inclusion of various pastors who had been in church leadership for some time. Participation of the seven pastors served an essential role in an attempt to understand how transformational leadership can be practiced in the church setting. The pastors' input was considered to be valuable in the sense that they presented the researcher with details of how they practiced this particular leadership approach, for example how they empowered followers to become future leaders. Additionally, the involvement of youth in the project served an important role. The researcher was able to assess whether transformational leadership was effective in empowering youth as future church leaders. The insights obtained from both pastors and youth could be considered in light of the case of St. Peter's Episcopal Church.

The next strength of the project was the interviews that were conducted. The respondents in each category, the pastors and youth, were asked a variety of related questions. The use of related questions for each group allowed the researcher to identify main themes concerning the topic of interest. The researcher was able to leverage the insights that every group provided. Moreover, open-ended questions were included in the interview protocols for the two groups. The use of open-ended questions enabled the researcher to ask questions that were not leading, thus encouraging participants to express their opinions in a free manner.

The subsequent strength of the study was used in the theological framework. The use of scriptures presented the researcher with ideal examples of different approaches that

can be used to empower followers as future leaders. The use of these examples allowed the researcher to understand why an approach that empowers is essential and how to prepare followers for future roles within the ministry. For instance, the researcher was able to understand that it is vital for a ministry leader to invite followers to lead as a means of equipping them with experience for future roles.

The adoption of purposive sampling was also considered to be a source of strength for this project. The use of this particular approach emerged to be beneficial in this project in that the researcher was able to recruit individuals with adequate knowledge about the topic of interest. The method further allowed the researcher to recruit a manageable sample given that time for this project was limited.

Weaknesses of Project Design

The project also had some weaknesses. First, though the researcher being a pastor at the church of interest was earlier identified as strength, it could also be considered as a weakness to the project design. Since the researcher was a pastor at the local church, there might have been some bias when identifying the magnitude of the problem. Nonetheless, the researcher endeavored to make sure that possible bias was addressed by attempting to remain objective throughout the project. Also, the researcher could have involved other experts outside the church to pinpoint the cause of the decline of congregants, particularly the youth members.

The selected sample of the study was small. The study only recruited seven pastors and seven youth to take part in the project. Therefore, it is not possible to generalize the findings of this project. In other words, the results of the project might not be applicable in different church settings. It would have been possible to generalize the outcomes of this study in other church settings if a larger sample size was considered.

Additionally, participants were purposively recruited to take part in the study. The use of this particular sampling approach might have lowered reliability levels, might have led to high levels of personal bias, and might have influenced the researcher's judgment. To address this, a random sampling strategy can be adopted. Furthermore, large sample size can be considered to enable the generalization of the study findings in other churches facing similar problems. A survey design could also be considered as a means of facilitating the participation of more respondents as well as being able to generalize the research findings.

Time was a key limitation in the project design. Though various deliverables and goals of the project were met, evaluating the effectiveness of the transformational leadership model in St. Peter's Episcopal Church was not possible. To observe the efficacy of the model would require about three to five years of actual practice. The ultimate goal was to examine the role of a transformational leader in preparing youth as future church leaders of the local church. To conclude that the model is useful in encouraging youth to go back to church and assume leadership roles, would require several years. It would be necessary to allocate more time for a project of this nature in order to allow full-implementation. A period of three to five years can be assigned to enable the researcher to assess the role of the transformational model in preparing youth as future church leaders. Also, due to time limitations, the researcher did not manage to formally observe how other church leaders practiced transformational leadership in their respective churches. More time needs to be allocated to facilitate observations of how this kind of leadership model actually works in the church setting.

Research Findings and Discussion

The current project contributed to various findings. The results affirmed the importance of the employment of the transformational leadership model within a church setting. The findings were in line with theological research as well as a literature review. In essence, the findings of the project confirmed both theological literature and the results of past scholars concerning the topic of interest.

Empowerment of Youth

The results of the study revealed that the use of transformation leadership is an effective means of empowering youth to become future leaders. The results indicated that the empowerment of youth could be mainly achieved through different mechanisms. First, it was found that empowerment within a church setting can be realized through delegation of responsibilities and entrusting youth with various roles within the church. Similarly, Tazeem and Nisar, in their study, emphasized that transformational leaders tend to delegate their roles and power to their followers to develop them as future leaders.[120] The same was true of Jesus who delegated some of the tasks to His 12 disciples as a way of preparing them to continue with the ministry after his departure (Luke 10:1-16).

Secondly, the results indicated that empowering youth in the church environment is achievable by inviting them to participate in various roles. The findings demonstrate that church leaders have an opportunity to empower the youth by encouraging them to be part of the church. Similarly, Paul invited his followers and asked them to lead him (1 Cor. 11:1). Watson found out that the pastor of Maranatha Community Church set a

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[120] Shah et al., 8559.

similar example as he would invite followers with the desire to lead to take part in different church-related roles.[121]

It was further revealed that the empowerment of the youth was also be realized by allowing them to lead and make decisions. Similarly, from the theological framework, it was evident that Moses used a similar approach where he allowed individuals around him to make decisions.[122] The findings show the importance of engaging youth when making decisions, especially decisions that affect them directly. A pastoral leadership founded on empowerment serves as a means of boosting youth's interest in church-related roles.

The interviewed youth were generally in agreement with their pastors in that there was empowerment in various churches the participants were drawn from. The youth revealed that their pastors endeavored to empower them as future church leaders. The results showed that the youth felt that their pastors continuously encouraged them to positively contribute to the success and growth of the church. Gumusluoglu and Ilsev stressed that leaders ought to help each follower to contribute towards a mutual goal.[123] The youth further revealed that their respective pastors empowered them as leaders, and at the same time, encouraged them to be involved in mission-community operations. The findings demonstrated that the youth were allowed to take part in various ministries that suited their talents or spiritual gifts. Stone, Russell, and Patterson emphasized that the transformational leader endeavors to empower followers as a way of encouraging them to

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[121] Watson, 380.

[122] Herskovitz et al., 85.

[123] Gumusluoglu et al., 469.

take different responsibilities.[124] Moreover, Watson found out that potential leaders can be encouraged to take part in different church roles as a means of empowering them as future leaders.[125]

However, one youth member revealed that she had not experienced any form of empowerment from her pastor. This aligned with the view of her pastor, who expressed the view that individuals who have matured in Christ do not need empowerment. The results demonstrated that the presence of a pastor might not be felt among the youth if the pastor fails to empower them. Additionally, a pastor who fails to empower youth is not likely to boost the youth interest in the ministry, thus hampering the development of future church leaders.

<div align="center">*Inspiring Youth*</div>

The findings of the study indicated that the transformational leadership model is ideal in inspiring youth to take part in church roles. Church leaders can inspire their followers through casting a clear vision, listening to the followers, and equipping followers with relevant leadership skills. From the theological perspective, Jesus inspired His followers through casting a shared vision (John 14:1-14). Similarly, the Apostle Paul encouraged his followers via vision. Paul further aimed to equip others with leadership skills to take charge of the ministry.[126] Watson also found out that the adoption of a

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[124] Stone et al., 352-353.

[125] Watson, 374.

[126] Cooper, 54.

transformational leadership model among church leaders provides an opportunity for equipping gifted followers as future leaders in the ministry.[127]

The results further showed that praying with youth, as well as assigning youth to the roles that fit their gifts could be inspiring. The findings demonstrate that it is vital to pray together with the youth and at the same time, assign them various roles within the church setting. Similarly, Moses assigned able men to manage the Israelite's responsibilities. The action allowed Moses to strengthen his followers as future leaders.[128] Jesus also assigned His disciples some roles to prepare for his arrival (Luke 10:1-3).

The findings revealed that the pastors inspired the youth through leading by example and motivation. Similarly, Jesus practiced transformational leadership by leading by example. For instance, He was able to reinforce His overall vision via good leadership conduct. He also set the case of the need to remain obedient to God through exhibiting love as well as care for others (Matt. 16:17-18). The results demonstrate that a transformational leader must lead by example to influence the followers within a church setting.

Promoting Creativity among Youth

The findings of the project revealed the interviewed church leaders valued creativity. The results showed that creativity within the church environment could be achieved by providing followers with space and giving followers time to address problems affecting the church. Similarly, Farid Ahmad and colleagues indicated that

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[127] Watson, 380.

[128] Berendt, et al. 231.

transformational leadership through intellectual stimulation enables his or her followers to probe issues and become creative.[129] Zhu and colleagues also emphasized the need for the transformational leader to encourage creativity among the followers to respond to issues affecting them.[130]

The results of the study further demonstrated that creativity among the youth could be realized through holding brainstorm sessions, gathering insights from followers, as well as enabling youth to undertake different actions needed for them to be creative. The findings show that there is a need for the church leaders to engage the youth and to gather their opinions on what should be implemented within the church to facilitate growth.

The project further revealed that creativity in the church could be achieved by engaging the youth in genuine conversation. A truthful conversation interaction process can occur, even though engaging in such conversation involves risk-taking via trial and error. Similarly, Jesus intellectually engaged disciples in a conversation as a means of preparing them for a more significant cause (John 1:35-50). The results demonstrate that a church leader who adopts transformational leadership needs to engage the youth in conversations to encourage them to participate in creative activities for the benefit of the church in terms of growth and a sustained future.

The results further indicated that church leaders could inspire creativity through instilling discipleship, freedom to share ideas, and basing opinions on both reality and practicality. Pastors should always try to yes to the ideas shared by the youth, even if the

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[129] Ahmad., 12.

[130] Zhu et al., 592.

ideas sometimes seem ridiculous. It is essential for the church leader to show a

willingness to listen and to understand proposals made by the youth. Similarly,

Gholamreza, Hasan, and Ali emphasized the need for a transformational leader to be

open to the generation of new perspectives as well as ideas.[131] It was further found out

that the church leaders must identify creative behaviors among the followers and

encourage the youth to use God-given talents within the church setting. Soma Chhotray,

Olof Sivertsson, and Joakim Tell also emphasized that the need for a leader in creating

structures that allow followers to use and develop new talents.[132]

The interviewed youth members agreed with their leaders that creativity was

indeed encouraged within the respective church settings. The results revealed that the

youth felt that their pastors inspired creativity by letting youth know that sometimes

failing is okay. The findings also showed it is essential when the youth is unsuccessful

that they understand what went wrong and possible ways to make improvements.

Additionally, the youth revealed that their pastors encouraged creativity by hearing their

ideas and allowing the validation of ideas by others. Another way that the leaders

encouraged creativity among the interviewed youth members was by allowing them to

practice their talents in the church setting.

In spite of a majority of the youth members feeling that creativity was facilitated

in their church, one of them was of a contrary opinion. Nevertheless, her pastor believed

that he had done enough to encourage creativity among youth members. The

contradiction demonstrates that there could be a disconnection between the church leader

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[131] Jandaghi et al., 273-274.

[132] Chhotray et al., 44.

and the youth members in this particular church due to a very different perception of events.

<center>*Stimulating Potential Leaders*</center>

The findings of the research study showed that the challenging of potential leaders within the church setting is a priority among the pastors. Stimulation of potential leaders among youthful followers is critical in ensuring the continuity of the ministry. The findings revealed that potential leaders could be successfully stimulated by urging them to come out of their comfort zone, entrusting them with various responsibilities within the church. Similarly, Elbert Elliott Watson found out that potential leaders exhibiting desire to lead can be encouraged to participate in different church-related roles. The same was evident in Maranatha Community Church, where there was a well-designed leader development plan for the ministry.[133]

The research study showed that potential leaders could be stimulated by engaging in a meaningful conversation and listening to them. Additionally, the results revealed that church leaders could employ workshops as well as job training to challenge youthful potential leaders. Carman emphasized that training has the potential to equip potential leaders with the necessary skills to take up leadership positions.[134] Furthermore, Watson found out that Little Falls Christian Centre, a local church in South Africa has a well-established training program meant for equipping potential leaders to take up leadership roles in the local church.[135] The results demonstrate that it is necessary to challenge

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[133] Watson, 374.

[134] Carman, 25-26.

[135] Watson, 380-382

prospective leaders by equipping them with the right leadership skills. Nevertheless, the results indicated that it is not always easy to challenge potential leaders in a church setting.

Mentoring/Coaching Youth

The findings revealed that the pastors were willing to mentor/coach youth in their respective churches. The results demonstrated that it is vital for a church leader to be a competent coach. Mentoring/coaching was found to be an effective means of encouraging youth to exercise their God-given leadership abilities. Balaji and Krishnan emphasized that transformational leaders can offer individual mentoring and coaching for their followers as a means of nurturing them.[136] Moreover, Dust and colleagues stressed that transformational leaders could offer individual mentoring to help followers became aware of their full potential.[137] A similar approach was evident from the case of Maranatha Community Church in Kempton Park, South Africa, where the church leadership had established informal mentoring gatherings. The results show that mentoring/coaching is a necessity in a church that wishes to achieve continuous growth. However, the findings revealed that mentoring does not always yield future leaders, and not all gifted followers require mentoring/coaching.

A majority of the interviewed youth members felt that their respective church leaders mentored them effectively. The results indicated that the youth were mentored through small group discipleship study to equip a few youth to later train the rest of the youth members in the church. According to Watson, a similar approach was used at Little

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[136] Balaji et al., 37.

[137] Dust et al., 415-416.

Falls Christian Center, South Africa, where the church leadership came up with a discipleship program meant to mentor and equip new church leaders for the continuity of the ministry. It was further found out that the pastors were readily accessible to the youth whenever they need assistance and to answer their questions concerning general life and faith. The findings demonstrated that the accessibility of a pastor played an essential role in mentoring/coaching the youth.

If it was revealed that the pastor was not available for mentoring or coaching, the youth carried their church-related activities without looking to their pastor for mentoring/coaching. The findings aligned with the interviews with pastors, where the pastor to a particular youth member asserted that mentoring was not necessary as long the youth members were gifted.

Motivation of Youth Members

The findings further revealed the importance of the efforts to empower the followers, particularly the youth. The results indicated that the motivation of youth has the potential to promote the growth of the church in terms of the increased number of congregants. The significance of motivation within a church setting cannot be underestimated as followers need to be motivated to realize their purpose. The pastors believed that the growth of the church is a critical goal that every church leader should endeavor to achieve. Farid Ahmad, Tasawar Abbas, Shahid Latif, and Abdul Rasheed noted that through motivation leaders have opportunities to encourage their followers to realize specific goals.[138] Lloyd Moman Basham also revealed that transformational

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[138] Ahmad et al., 12.

leaders use motivation to direct followers towards a given direction. The results demonstrated that it is vital for church leaders to consider the motivation of youth to ensure continuity of the ministry. However, as indicated by one of the pastors', growth of the church is not necessarily a goal.

Identifying, Developing, and Deploying Youth as Leaders

The findings showed that the identification, the development, and the deployment of youth as a potential leaders is an important endeavor. The results revealed that the exercise of identifying, developing, and deploying could be achieved through various means. First, the interview data indicated that church leaders could realize this through observing and listening, as well as through the use of spiritual inventories. The results demonstrated that the church leader could use simple means, together with spiritual gifts, in their endeavor to identify, develop, and deploy the interviewed youth members as youth leaders in the church. Similarly, the Apostle Paul used his gifts to develop others to assume leadership roles in the ministry.[139]

The results further showed that it is essential to recognize potential youthful leaders for the continuity of the church. The church leaders revealed that there is a need to have a leadership continuity structure in the church. Barroso Castro, Perinan, and Bueno emphasized that continual development of potential leaders is critical towards the realization of organizational success.[140] The plan of leadership continuity can be achieved through church leaders concentrating on the youth who shows leadership traits or even leadership potential. The findings demonstrated that church leaders could find leaders

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[139] Cooper, 54.

[140] Castro et al., 1855-1856.

within the church as they are likely to be well-versed with the processes and work culture of the church.

The research findings further revealed that pastors could realize the identification, development, and deployment of potential leaders by working alongside them and asking questions. It was also evident that church leaders can establish good relationships with potential leaders. Similarly, Jesus fostered a strong relationship with His followers as a means of identifying their needs for growth as leaders (Luke 9:51-56). It was further revealed that pastors could achieve this by leading by example, engaging followers, and organizing bible study and regular worship. Dust, Resick, and Mawritz affirmed that it is the role of a transformational leader to engage his or her followers to encourage individual development.[141]

The results revealed that a majority of the interviewed youth felt that there were efforts by the church leaders to develop youth as future church leaders. As a means of developing them, the youth indicated that their church leaders encouraged them to participate in different capacities. Similarly, Moses encouraged capable individuals, such as Aaron, to take up responsibilities as a means of strengthening them as leaders.[142] The results further indicated the youth members were developed as future leaders through leadership centered activities in youth groups, such as leadership ice breakers. Other approaches revealed from the interviews with the youth were training, workshop, and a retreat. The findings of the project demonstrated that different approaches could be used to prepare youth as future church leaders.

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[141] Dust et al., 415-416.

[142] Berendt et al., 231.

However, one of the interviewed youth revealed that the pastor did not practice leadership development. The results showed that this particular pastor was not able to prepare youth in the church as future leaders, hence threatening the continuity of the ministry.

Support, Appreciation, and Celebration of Individual Accomplishments

The results also revealed that church leaders must focus on appreciation and offer youth support in their respective churches. Church leaders revealed that they recognize and support their followers through various means. Publicly affirming individual efforts was identified as a critical means of affirming the importance of followers. Additionally, the pastors revealed that they acknowledged the efforts of different followers within the church through both verbal and written affirmations. Sometimes pastors appreciated their followers through a simple thank you, an invitation of youth to a church dinner, or showing appreciation in the presence of other church members. The findings of the research study demonstrated that a church leader could use different means to recognize and support youth members.

Similarly, the interviewed youth members revealed that their pastors valued and celebrated their accomplishments. For example, it was revealed that church leaders called upon the whole church to celebrate youth achievement, particularly after a successful implementation of a church-related project. Encouragement was also shown as an approach that church leaders used to celebrate the accomplishments among the youth. Additionally, the results indicated that the youth were appreciated and celebrated through acknowledgment during either church or annual parish meetings when reports regarding various ministries are being presented. The youth further revealed that their pastors went to the extent of attending their occasions, such as graduations as means of appreciating

them for their efforts in the church. The interview data from both groups, that is, pastors and youth, demonstrated that there were efforts to affirm and celebrate the accomplishments of youth members in various churches. Nevertheless, one of the youth was of a contrary opinion and felt that the pastor was not present to appreciate their accomplishments. In contrast, the pastor's perception was that he was present.

The responses to the interview question were further evidence that the choices of the youth within the church setting were being valued. The youth felt that their pastors offered support, especially in decisions that the youth made. The results showed that pastors endeavored to guide the youth members to use their creativity and to focus on issues affecting their churches. Pastors were offering support by providing feedback to the youth. This type of support also served as a means of encouraging youth members to continue participating in church-related activities. On the other hand, one of the interviewed participants indicated their pastor did not verbalize support of decisions made by the youth, a view that contradicts the assertion made by her pastor that he supported and appreciated decisions made by youth members concerning the church.

Articulation of the Vision

The findings revealed that the articulation of the church vision by church leaders is vital in terms of appealing to and inspiring youth members. The interviewed youth revealed that their pastors articulated their visions by making sure that the goals were appealing to all youth members in the church. Additionally, the results of the study indicated that the pastors were able to articulate their vision by providing both resources and needed information. Similarly, Abraham expertly communicated and shared his vision with followers as a means of influencing them to believe in his goals (Gen. 18:1-10). Moreover, Zhu, Avolio, and Walumbwa also emphasized that transformational

leaders communicate their vision to followers as means of inspiring a sense of commitment.[143]

However, one of the interviewed youth reveled that their church leader, the pastor, was not readily available to present his vision to the members of the youth ministry or to the church at large. The findings could be explained by the fact that the pastor in question revealed that he was not quite sure about the meaning of transformational leadership. This could explain why the church leader was not interested in articulating his vision to the church members in general. The results demonstrate that the lack of transformational leadership traits has the potential to impede the growth and continuity of the ministry.

Setting Example

The findings revealed that church leaders endeavored to set a personal example of what they expect of the youth members in their churches. For example, the results showed that the youth believed that their pastors set an example of a welcoming and inviting ministry. The findings demonstrated that being welcoming to the community at large and getting new individuals to visit the church is a crucial means of setting an example to the youth members. It was further found out that church leaders set an example to youth members through organizing prayers and Sunday morning worship, as well as Bible studies. The interviewed youth also revealed that their pastors set an excellent example through their communication styles.

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[143] Zhu et al., 592.

Nonetheless, one of the participants felt that their pastor was not setting an example of what he expects of the youth members. It was revealed that the interviewee felt that their pastor was exclusive and hence, not a good example to follow. This was contrary to the opinion of her pastor, who believed that he was setting an example for his followers in general. The contradiction demonstrates that it is likely that the pastor never worked close enough with the youth members.

Goal Setting

From the interviews with the youth, it was revealed that the pastors were setting clear goals for the ministry, particularly the growth of youth as future leaders. The results indicated that having clear goals enables pastors to realize the long-term vision of the ministry. The findings demonstrated that having clear goals can allow a pastor to encourage youth to take part in church activities, hence guaranteeing continuity of the church. The youth members further indicated that their pastors verbalized their goals both from the pulpit and through informal means. It was also found that the pastors set their goal for their respective ministries through creating an outline of key deliverables, such as youth development programs and a timeframe to achieve them. However, it was found that one of the youth felt that their pastor failed to communicate his goals to the congregants. This can be tied back to the pastor's response that he did not have a clear definition of transformational leadership. The results demonstrate that the pastor might have been practicing a different kind of leadership as opposed to the rest of the interviewed pastors.

Table 6.1. Summary of key themes

Themes	Summary
Empowerment of youth	Transformation leadership is an effective means of empowering youth to become future leaders.
Inspiring Youth	Church leaders can inspire youth through casting a clear vision, listening to the followers, and equipping followers with relevant leadership skills.
Promoting Creativity among Youth	Creativity in the church environment can be realized by providing youth with space and giving them time to address problems affecting the church.
Stimulating Potential Leaders	Stimulation of potential leaders among youthful followers is critical in ensuring the continuity of the ministry.
Mentoring/Coaching Youth	Mentoring/coaching was found to be an effective means of encouraging youth to exercise their God-given leadership abilities.
Motivation of Youth Members	Motivation of youth was found to the potential to promote the growth of the church in terms of the increased number of congregants.
Identifying, Developing, and Deploying Youth as Leaders.	Identification, the development, and the deployment of youth as potential leaders is an important endeavor.
Support, Appreciation, and Celebration of Individual Accomplishments.	Church leaders must focus on appreciation and offer youth support in their respective churches. Youth cane be appreciated and celebrated through acknowledgment during either church.
Articulation of the Vision	Articulation of the church vision by church leaders is vital in terms of appealing to and inspiring youth members.
Setting example	Setting a personal example of what pastors expect of the youth members in their churches is critical.
Goal setting	Having clear goals enables pastors to realize the long-term vision of the ministry.

Research Project Conclusions

The ultimate problem that the current project needed to address was the decline of church members at St. Peter's Episcopal Church, with the most affected being the youth ministry. The problem was mainly associated with the failure of the church leadership to prepare youth as future leaders. The youth may have felt neglected due to the lack of an active role in the church, hence their dwindling attendance. To address the above problem, the researcher evaluated both the theological basis and the literature on transformational leadership. The aim was to assess some of the transformational leadership traits that can be applied in the context of St. Peter's Episcopal Church. The researcher further aimed to address the problem by reviewing how past studies have adopted the transformational leadership model to empower youth as future church leaders. Also, personal interviews with seven pastors and seven youth were organized to gather additional insights regarding this leadership model in a church setting.

Main Transformational Leadership Traits

The review of the theological perspective of the project presented insights regarding some of the critical traits exhibited by biblical leaders, including: Abraham, Moses, Jesus, and the Apostle Paul. Some of the transformational leadership traits identified include: having an idealized influence, serving as change agents, being personally committed, providing individual support, having the capacity to attract and inspire followers, and engaging in mentoring followers. Other primary traits entailed confidence, courage, integrity, and the willingness to delegate responsibility.

Abraham was an excellent example of leaders in the Bible who employed transformational leadership. For instance, he communicated and spread his vision among

his followers. Also, he influenced his followers, he had confidence, and he was a man of integrity and charisma. Through idealized influence, Abraham was able to rally individuals during a fight against a total of four kings. Through his influence, Abraham was able to influence his followers to believe and follow his goals, as evidenced in Genesis 18:1-10.

Moses portrayed transformational leadership traits such as empowering followers through his self-confidence and integrity (Gen. 18:1-10). It is also evident that, while he was leading the Israelites through the wilderness, Moses endeavored to delegate some of the responsibilities to Aaron as well as to other capable men. Additionally, it was clear that Moses had a succession plan where he appointed Joshua to take leadership after his departure. This demonstrates that Moses endeavored to cultivate Joshua, a future leader of the Israelites. As evidenced in Deuteronomy 6:10-12, Moses consistently exhibited traits of a transformational leader through constantly reminding the Israelites about his vision. As a transformational leader, Moses allowed people around him to make decisions.

Jesus also portrayed traits of transformational leaders. In the case of Jesus, He delegated some of the assignments to his different disciples as a means of developing them as leaders (Luke 10:1-16). Moreover, Jesus focused on a succession plan by guiding His followers to carry on his mission. It was clear that Jesus invested in His followers and had confidence in their abilities. It was also evident from Luke 24:46-49 and John 13:1-17 that Jesus had a well-articulated vision, which was communicated to the followers through parables and sermons, as well as symbols.

Jesus used to meet His followers to lay out His vision and, at the same time, respond to their questions. As a transformational leader, He empowered followers to realize his vision. This was evident from Acts 1:8, where Jesus told His followers that they would become powerful once the Holy Spirit came upon them. He was further able to lead by example by unfailingly obeying God. His leadership was also considered transformational since He was able to stimulate and motivate the followers intellectually. He was further able to offer personalized considerations to His disciples as well as idealized inspiration, as evidenced by John 3:1-21.

The theological framework further revealed that the Apostle Paul also practiced transformational leadership that can be emulated in the local church. As evidenced in 1 Cor. 11:1, Paul requested his followers to take the lead from him. His leadership is further said to be transformational in that he endeavored to produce leaders with the ability to empower others. The model of leadership practiced by Paul throughout his mission aimed to develop leaders with the ability to continue his work. Paul further enabled his followers to realize the needed changes in their lives, and he designed a means to equip followers to adequately continue the ministry.

The literature framework also revealed that transformational leadership is often utilized within church settings, with this particular leadership model having gained considerable popularity as a means for leaders to influence others. Transformational leaders tend to exhibit various traits and are likely to influence positive outcomes among their followers, with the potential to truly inspire their followers towards the accomplishment of common institutional goals.

The literature reveals that there are four consistent dimensions to transformational leadership: intellectual stimulation, idealized influence, individualized consideration, and inspired motivation. Idealized influence encompasses leaders acting as role models in the eyes of the followers, as well as leaders exhibiting the willingness to sacrifice for the well-being of others. Inspiration motivation involves leaders urging their followers to accomplish given goals by clearly describing the targets to their followers. Individualized consideration means leaders encouraging, supporting, and attending to the needs of individual followers. The last dimension, intellectual stimulation, is focused on leaders' abilities to enable followers to effectively and creatively approach issues from a fresh point of view.

Further, the literature provides evidence that the transformational leadership model is useful when it comes to the empowerment of followers. It can be concluded that transformational leadership is a critical mechanism that leaders can use to empower their followers as future leaders. Leaders can achieve this through creating a shared vision and encouraging a sense of ownership among followers. Leaders who adopt transformational leadership are likely to encourage their followers to continue developing their own leadership skills and knowledge. As a result, followers will have an enhanced sense of responsibility and self-confidence. Leaders who employ transformational leadership tend to use intellectual stimulation as a means of empowering followers. Intellectual stimulation can be generated by promoting the involvement of followers in the decision-making process. The participation of followers in the process is likely to positively influence the realization of institutional goals.

Implementation of Transformational Leadership in Church Setting

The review of the literature revealed that transformational leadership has been successfully implemented in various churches in an attempt to influence congregants. For instance, the review indicated that pastors from a total of 74 Protestant Congregations across Western Germany adopted transformational leadership. The pastors were able to empower followers and share the pastor's vision for the ministry. Another example where this kind of leadership was found to be useful in preparing future church leaders is Maranatha Community Church in Kempton Park, South Africa. Some of the approaches this church used to develop future leaders included mentoring and small group ministry, where emerging leaders were encouraged to take part in church activities.

CHAPTER SEVEN: REFLECTION

Recommendations for Future Study

The project aimed to examine the role of a transformational leadership model in preparing youth as future leaders at St. Peter's Episcopal Church. Though the researcher conducted a comprehensive research project, various areas warranted further study. The project was limited to St. Peter's Episcopal Church, with the primary focus being the youth members. Due to time constraints, the conclusions made at the conclusion of the study were to some extent limited. Considering these limitations as well as challenges, the researcher would recommend a total of three areas that require further study. Further study could fill the gaps in the current project and validate various outcomes of the transformational leadership model within church settings.

Transformational Leadership Model for Adults

The first area that would require further study is the role of the transformational leadership model in preparing adults aged 35 to 45 years for various assignments in the church setting. Thus, another possible area of study would be to determine whether a transformational leadership model has the same effect on adults between the ages of 35 and 45 years as the use of the model does with youth. Focusing on adults in this age bracket would not only provide information about the efficacy of a transformational leadership model for this group, but could also explore the role of this model in adults' willingness to assume responsibilities in the church setting, potentially revealing both the strengths and the weaknesses of the model. The focus on adults in this particular age bracket would be a strength for the church. The adults led by a transformational leader

are likely to set ideal examples to the rest of the congregants, especially the children and youth. The adults would understand how to encourage and motivate other church members in ways that the church leaders might not.

Preparation of adults as future church leaders would help the church leader to create an effective succession plan, ensuring that more congregants are mentored and coached to assume future roles as church leaders. Also, the already prepared adults would likely prepare younger members of the congregation to become future leaders of the church. With this kind of succession plan in place, the local church would likely attract and retain more members than in previous years. More church members would also be prepared to assume varying roles within the church community, allowing senior church leaders to more readily manage all of the other responsibilities related to the ministry.

Evaluation of Long-Term Effect of Transformational Leadership Model

The second area that would necessitate further study is an evaluation of the long-term effect of a transformational leadership model at St. Peter's Episcopal Church, or any other church setting. Through transformational leadership, leaders have the potential to inspire positive characteristics among followers, but it is critical to assess the overall effectiveness of this type of leadership model within the local church setting. The evaluation should be carried out on a long term basis; for example, five to ten years to measure if the leadership approach developed youth as future church leaders. Such research would also make it possible to assess which transformational leadership practices are most effective in preparing youth as future church leaders. In return, this would inform church leaders concerning which practices to improve or discard and which ones to maintain.

It would also be useful to evaluate how, or whether, youth engaged with transformational leaders changed their opinions regarding the assumption of church-related roles. It would be insightful to examine in what ways transformational church leaders encourage and prepare youth. A follow-up could reveal if youth, being led by church leaders practicing transformational leadership, reflect positive effects in the long term.

Varying Church Settings

The third area that might require further investigation is to ascertain whether there are common outcomes, or even similar effects, of the use of the transformational leadership model across varying church settings. Future researchers may evaluate the effects of a transformational model in both local and urban churches to establish if the model is applicable across all church settings. Considering various churches would enable future researchers to interview or conduct a large survey involving more pastors and youth. Thus, it would be possible to acquire various perspectives concerning the effectiveness of the transformational leadership in preparing congregants, especially youth members as future church leaders.

The implementation and evaluation of the model in varying church settings would enable researchers to determine whether transformational leadership actually presents church leaders with an opportunity to practice the model and to prepare youth for future leadership roles after their departure from active ministry activities. Additionally, transformational leadership practices, including empowering, mentoring, and coaching, would be evaluated to see the effects in churches with distinct demographics.

Personal Reflections

The chapter marks both an ending of the project as well as a beginning of new journey. The project has been a journey that has not only shaped and challenged me, but also shaped the youth ministry at St. Peter's Episcopal Church. First, God challenged me to continue doing more towards the growth of the church in general. More importantly, God has given me a desire to work on the growth of the local church through focusing on youth members and preparing them as future church leaders. God has been the starting point throughout the project. He directed me from one chapter to the other. God called me to address the problem of declining youth at the St. Peter's Episcopal Church as this problem threatened the future of the local church in the long run. As the church leader, God called me to practice a transformational leadership that could empower youth, encourage them, and motivate them to take up various church-related responsibilities. Further, God called me to practice a leadership that facilitates mentoring and coaching of youth and one that allows delegation of responsibilities to them.

The research process brought me closer to God. The in-depth review of various biblical passages concerning practice of transformational leadership by biblical figures, including Abraham, Moses, Jesus, and the Apostle Paul, presented a solid foundation together with encouragement needed to implement and practice transformational leadership. Additionally, a comprehensive review of biblical passages and journal articles revealed that indeed transformational leadership is an important initiative in the church context. With a considerable support of the transformational leadership model at the ministry level mainly from biblical passages, I felt that God was seeking me to practice the model within the local church. As a result, as a church leader I was encouraged to invite pastors and youth members to learn more about the leadership model in terms

of how it works and different practices that can be adopted.

The individual responses obtained from pastors and youth through personal interviews were both inspiring and affirming. The responses presented me with an exceptional opportunity to learn more about different aspects of transformational leadership that were being practiced in church settings and the impact of these practices on the youth. This was also an opportunity for me to assess if this was the kind of leadership that the local church required to attract and retain more youthful congregants for the continuity of the ministry. The responses gathered from the participants indicated that transformational leadership was being practiced widely in church settings. The majority of the interviewed pastors embraced different practices of this particular model, including delegation and empowerment as a means of encouraging youth to own up to the mission and vision of their ministries. This was, in return, encouraging for me to pursue more information concerning deployment of a transformational leadership approach in St. Peter's Episcopal Church.

Throughout the doctoral program I had a number of experiences. For example, I realized that God was indeed accomplishing a number of significant things through the ministry. Through the will and listening to God's voice I was able to accomplish the project. Nevertheless, there were circumstances where I felt frustrated along the research process, circumstances that lay outside my prior academic and preaching experience. On one occasion, it reached to a point where I felt like giving up. This also made the entire research process feel like it was irrelevant. In the beginning, I had the impression that the research on the role of transformational leadership in preparing youth as future leaders was of minimal interest to other people. It was through willpower and discipline that I

was able to carry on with the research process. The willpower was mainly activated by my belief that the research process was a project God wanted to use to help in ensuring the continuity of the local ministry.

The project has come to a completion but to me this marks a new chapter. There will be implementation and practice of transformational leadership at the St. Peter's Episcopal Church. Other church leaders will be empowered to help in the implementation of this leadership model. I will seek to deepen my faith and those of followers as they continue to seek God. The youth will be empowered and celebrated as way of encouraging creativity.

APPENDIX A

Interview Protocol for Pastors

1.How many years have you served as a Pastor? And how do you describe your

leadership approach?

2. For how long have you been practicing transformational leadership in church setting?

3. How do you inspire followers to achieve church goals and become future leaders?

4. How do you encourage creativity among the followers?

5. How do you challenge potential leaders under your care to develop?

6. Do you empower followers to make decisions? How?

7. Do you mentor or coach followers to become leaders in your church?

8. Does your ability to motivate followers led to growth of church in terms of

congregation?

9. How do you identify, develop, and deploy potential leaders?

10. Do you appreciate and support followers for their contributions? How?

APPENDIX B

Interview Protocol for Youth Members

1. Does your pastor empower you as a leader?

2. Does your pastor clearly articulate an appealing vision that inspires and motivates you to perform beyond expectations?

3. . Does your pastor mentor or coach you? How?

4. Are you allowed to practice your creativity in the church setting and in what ways?

5. What are some of the leadership development approaches does your pastor use to prepare you for future roles?

6. Does your pastor set a personal example of what s/he expects of others? How?

7. Does your pastor appreciate unique talents that you bring to the church? Explain how.

8. Does your pastor celebrate your accomplishments? How?

9. Does your pastor present a clear picture of goals s/he aspires to accomplish? How?

10. Does your pastor support the decisions you make on your own?

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