

Discovering Servant Leadership in Nonprofit Organizations: An Interpretative
Phenomenological Analysis of New Followership Relations

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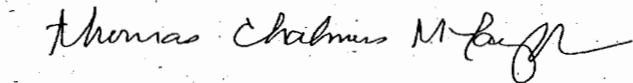
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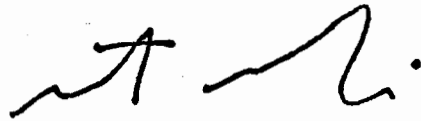
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Abstract

This study was a research project on discovering servant leadership in the nonprofit organization (NPO) of the church with a concentration on new follower relations. The investigation was conducted as an Interpretative Phenomenological Analysis (IPA) in order to be able to capture the life experiences and identifications of the servant leaders in the church clergy. Servant Leadership theory is a management model and practice for the business community including large organizations, such as Southwest Airlines, to small businesses to NPOs, including the church. The problem was that it was not clear how servant leaders in NPOs cultivate relationships with new followers and empower new followers to develop a caring community while meeting the NPO's needs. The researcher investigated the experiences of servant leaders to receive and develop new follower relations in the NPO of the Christian church. The research for this problem revealed a potential lack of clarity and specific research for new followers focused on the initial concept of servant leadership; the definition of a servant leader is a leader who serves first. The participants in this study were servant leader pastors from Christian churches in a northern State. Two research questions were developed to inquire about how the participant's actions were received when they were new followers and the second research question was to inquire about the participants' servant leader undertakings toward their new followers. The data were analyzed and superordinate themes were developed based on the interviews and the interlocking information produced thereupon. The resulting superordinate theme for research question one was "Commitment to the Growth of People." The superordinate themes for research question two were "Empowering and Developing People" and "Providing Direction." The results from the

interviews and double hermeneutic analysis by the researcher were that the servant leader participants taught new followers first and then, once the new follower attained a sufficient basic level of knowledge, was served by these servant leaders. The conclusions of this research study added to the central information on the servant leadership theory. This study can serve as a catalyst for future research regarding new followers using servant leadership.

Acknowledgements

After seeking higher education dreams of a PhD since 1994, I can shout that my God is a good and faithful God. I give honor to Jesus Christ, the first servant leader and the author and finisher of my faith as well as the Holy Spirit who has been my ultimate counselor. To the love of my life – my wife – Christel L. (Galloway) Ammons who has been a pillar of patience and love often fighting loneliness in the next room as I was studying, reading and writing for days at a time. My little woman, I love you more than you will ever know. I want to recognize my sons, John E. Ammons and Aaron D. Ammons, for making me proud, becoming fine men, and giving me four grandchildren as of this date. I want to acknowledge my departed father Roy W. Ammons, M.Ed., (whose death was 19 years ago and I still mourn at times like this) and thank my mother Mary Ellen Ammons, high school class valedictorian, who both were always rooting for me as I started this journey at 27 years old. I have been blessed with great parents! I cherish all of my brothers, sisters, and my two cousins who are like my brother and sister – Rachel, Lynn, John, Becca -MBA, Beth -MSSE, Chuck and Laura. My in-laws have also been supportive so thank you Pop (John Galloway, MBA), Mom (Barbara Galloway), David, Cheryl -M.Ed., ChanTa, and Barbie. Space is too limited to thank all of my family, friends, Christian brothers and sisters, and pastors through the years but just know I appreciate you all. Dr. Sarah Welton, PhD (my colleague and friend), my gratitude for paying it forward. I want to thank my PhD Mentors, Dr. Craig Barton, my first Chair, and Dr. Tom McLaughlin, my final Chair, both of whom aided me greatly with guidance through all of the difficulties of the dissertation. Finally, I want to thank my committee - Dr. Cynthia Loubier, SME, and Dr. Kelley Walters, MCM, for your helpful direction.

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Chapter 1: Introduction

The empowerment motivation of new followers has become an essential leadership component for managers in organizations today (Arogundade & Arogundade, 2015; Van Winkle, Allen, DeVore, & Winston, 2014). The mobility of the subordinates or followers for personal or professional reasons places an increased burden on leaders (Mullaney, 2014) to integrate and empower followers for the good of the overall vocation and individual not just the organization (Van Winkle, Allen, De Vore, & Winston, 2014). In this environment, subordinates, or followers have the confidence and knowledge to be real followers (Hoption, 2014) and are therefore empowered to make important decisions, when necessary, to support the overall organizational mission and maintain career satisfaction (Arogundade & Arogundade, 2015).

Non-profit organizations (NPO) present unique motivation and empowerment challenges to a leader (Schneider, & George, 2011) with new followers. New followers in some NPOs, like churches, may be either isolated or spectators with the potential to be ignorant of the guiding principles of the organization needed to be a true follower (Crippen, 2012). In for-profit ventures, for example entrepreneurs, motivation is largely based on financial reasons (Renko, Kroeck, & Bullough, 2012). For the organizations, either NPO or for-profit, which have paid employees, the use of hiring managers may check potential employee followers for basic organizational knowledge for a proper long-term leader-follower environment (Schwepker & Schultz, 2015). The need for a leadership technique to empower followers is critical to an organization's success (Choudhary, Akhtar, & Zaheer, 2013; Parris & Peachey, 2013b).

Servant Leadership Theory is a leadership theory where the mentor must first serve the follower and the focus of the leader is placed on the followers (Burch, Swails, & Mills, 2015; Spears, 2010; van Dierendonck, 2011). The author in the seminal research on the Servant Leadership Theory described the servant leader as someone of character and moral influence putting the needs of people first while being a good communicator, a compassionate team builder, and systems thinker with vision (Greenleaf, 1977). As the servant leader has been further studied, six characteristics of the theory and actions of a servant leader have been classified; the elements of empowerment, humbleness, genuineness, relational approval, guidance, and social responsibility (van Dierendonck, 2011). This complete list of characteristics and elements of a servant leader distinguish this leadership theory from other similar leadership theories, like transformational leadership theory (Ghasabeh, Reaiche, & Soosay, 2015). In servant leadership theory there is an emphasis on the individual follower beyond the organization and individual spiritual development, among other things (van Dierendonck, 2011).

Researchers of the servant leadership theory have discerned the empowerment characteristic of servant leadership (Greasley & Bocârnea, 2014; van Dierendonck, 2011) among several other beneficial characteristics (Greenleaf, 1977; Spears, 2010; van Dierendonck, 2011). Leaders applying the servant leadership theory have been shown to induce positive outcomes in followers and organizations (Hunter et al., 2013) and to be effective to empower followers in small businesses where the leader has legal authority (Van Winkle et al., 2014). More research is necessary to advance the understanding for servant leaders of other types of organizations, like the NPO of churches, in establishing empowering relationships with new followers (Hoption, 2014).

Background

While the subject of leadership is taught all across the country and is a subject to which many aspire, the subject of followership and being a good follower is, in many ways, as important as leadership (Leroy et al., 2015; Hoption, 2014). A leader must have followers to be considered a leader (Hoption, 2014). The process of developing and empowering followers is a key role for leaders using transformational or servant leadership (Tebian, 2012; Washington, Sutton, & Sauser, 2014). Transformational leadership and servant leadership both emphasize the follower in the leadership style (van Dierendonck, Stam, Boersma, de Wendt, & Alkema, 2013), but servant leadership focuses on the follower for the follower's sake where transformational leadership focuses on the follower for the organizational performance sake (van Dierendonck, 2011). Transactional leadership is another form of leadership that emphasizes the follower but in a give-and-take method as opposed to the empowerment of transformational leadership and servant leadership (Tebian, 2012). Both transformational leadership and servant leadership styles have been shown to be effective for empowerment with advantages in the area of empowerment for servant leadership in small businesses (Van Winkle et al., 2013), volunteer service organizations (Schneider, 2015), and some nonprofit organizations (Parris & Peachey, 2013b).

Servant leadership theory was developed by Greenleaf to address the ineffectiveness of the top-down hierarchy management and leadership approach (Greenleaf, 1977). A close collaborator with Greenleaf developed 10 elements of a servant leader, which are; listening, empathy, relationship and emotional healing, consciousness, encouragement, conception, anticipation, stewardship, private assurance

to the personal, specialized and nonphysical development of people, and building community (Spears, 2010). The elements of the servant leader notwithstanding, the operationalization of the servant leader begins with the idea that a servant leader must serve first (Parris & Peachey, 2013a; van Dierendonck, 2011). The servant leadership theory promotes strong followers through a process of empowerment, an importance accentuated on moral judgement and the emphasis on building community beyond the specific organization which produces authenticity in the leader (Leroy et al., 2015; Washington et al., 2013).

The presence of authenticity in a leader should prompt followers to become authentic followers (Leroy et al., 2015). A follower is not always a position to which one ascribes (Read III, 2014) but it can be a position where individuals start in an organization (Leroy et al., 2015). The element of followership, however, entails an involvement and caring about the success of the organization concerning the individual's success therein (Crippen, 2012; Zou, Tian, & Liu, 2015). The development of the leader-follower relationship is about the motivations and empowerment prescribed by the leader within the organization and the leadership style utilized by that leader (Arogundade et al., 2013). The follower does bring value to the leader-follower relationship, such as skills and abilities (Read III, 2014), that the manager needs to utilize to develop organizational citizenship behavior (Zhong et al., 2011).

The challenge presented to any leader is what steps, methods, and/or management theories to utilize to best motivate their followers to meet organizational goals and the standards of excellence for their organization (Lutz, Allen, Smith, & Da Silva, 2013). Leaders in organizations like NPOs, for example, do not have some key motivation

capabilities at their disposal like the motivational element of pay (Adams, 1963; Vroom, 1964), as typical NPOs often have to raise money (Parris & Peachey, 2013b). The type of leader, whether an established manager or a pastor, needs to be able to empower followers regardless of their time with the organization to effectively administer servant leadership (Watt, 2014). The position of the individual to be able to embrace followership to the level of being an authentic follower depends on the actual, ability of the leader to embrace authentic leadership (Leroy et al., 2015).

Statement of the Problem

The general problem is that it is not clear how servant leaders in nonprofit organizations (NPO) cultivate relationships with new followers and empower new followers to develop a caring community while meeting the NPO's needs (Parris & Peachey, 2013b; Schneider, & George, 2011). The specific problem may expose a potential insufficient generalizability of a fundamental assertion of servant leadership, a servant leader is a leader who serves first (Van Dierendonck, 2011), for all management settings. This study will investigate the particular problem, which is the determination of experiences of servant leaders to develop followership relations in new followers (Alvesson & Blom, 2015) in the NPO of faith organizations. Followership is an active role of the individuals being led in a group who approach their tasks and relationships with a sense of ownership and autonomy for more organizational objective inspiration (Hoption, 2014; Leroy, Anseel, Gardner, & Sels, 2015). Many researchers have found that leaders using servant leadership principles empower and inspire followers (Greenleaf, 1977; Parris & Peachey, 2013a; Spears, 2010; van Dierendonck, 2011). However, the experiences of servant leaders to establish relationships with new followers

(Hunter et al., 2013) to be empowered in the NPO of the church has not been evaluated (Carter & Baghurst, 2014; Parris & Peachey, 2013b; Van Winkle et al., 2014).

Parris and Peachey (2013b) reviewed a specific NPO and conducted a study on the benefits or detriments of servant leadership in a NPO. In the study, the authors expressed a need for servant leaders to build organizational structure and culture that shows the connections between structural methods, their social practices, the effect on members, and their desired end goal (p. 508). To build on Parris and Peachey's study, all managers will benefit from servant leader pastors' experiences in developing followership (Hunter et al., 2013) in new volunteer parishioners. Pastors embody a definition of success within the faith community (Resane, 2014; Watt, 2014). Their experiences as new followers under servant leader pastors toward community-building and empowerment may prove to be constructive in understanding the role and sequence of teaching (Boone & Makhani, 2012) for new followers in the servant leadership theory.

Purpose of the Study

The purpose of this qualitative study was to understand the experiences, relationships, and feelings of participants of how servant leaders in the NPO of churches establish rapport with new followers as leaders and how camaraderie was established when the leader was a new follower (Zou et al., 2015). The proposed participants in this study were pastors and chaplains in churches from the Christian background who were deemed to have the characteristics of a servant leadership church (Greenleaf, 1977). Additional positions, such as Elder, qualified for this study based on the job description of the individual.

An investigation of the process of servant leadership through providing instruction to develop empowerment was assessed along with six characteristics of the theory and actions of a servant leader, which are the elements of empowerment, humbleness, genuineness, relational approval, guidance, and social responsibility (van Dierendonck, 2011). These factors were evaluated in the qualitative interviews of the experiences of NPO servant leaders' empowerment of followers through the instruction. In particular, an investigation into the experiences of servant leaders toward their (a) enablement of followers to impact the church, (b) promotion of social responsibility, (c) commitment to the growth of people, (d) delivery of administration, and (e) understanding of the feelings of the parishioner or follower (Spears, 2010; van Dierendonck & Nuijten, 2011; van Dierendonck & Patterson, 2015; Van Winkle et al., 2014) was performed. The study used the Interpretative Phenomenological Analysis (IPA) as the preferred approach as this method secures and probed the meanings that participants assigned to their experiences (Convery, Soane, Dutson, & Shaw, 2010). The experiences and feelings of the participants were the main subject to be evaluated (Smith, Flowers, & Larkin, 2009).

The IPA method was used to explore the servant leaders' experiences providing empowerment to new followers in churches. Additionally, the participants were queried as to their individual experiences as new followers when dealing with their leaders at that time. This portion of questions opened the societal interchange relationship of leader and follower from the contributor (Zou et al., 2015) about the faith organizations. The participants were asked open-ended questions about their experiences of their new followers and actions needed to advance the purpose of work, proficiency, having a

choice in initiating or regulating actions, and influencing outcomes that all provided insight into the practice of empowerment (Arogundade & Arogundade, 2015). These experiences all contributed to the servant leader empowerment of new followers (Leroy et al., 2015). The participants were of the Christian faith and came from churches in a northern state that exhibited the components of a servant leader church which were evaluated by their ideas and constitution toward leader-follower equality, a pastor known to be focused on followers, and whether the church had trustees (Greenleaf, 1977).

Theoretical Framework

The theory being used as a lens for the study is the servant leadership theory. Greenleaf (1977) was the seminal author of this theory, which postulates that the leader to be truly successful must put the needs of the follower above his own and serve first and then lead (Parris & Peachey, 2013a). As a retired executive with AT&T, Greenleaf experienced a career of a top-down hierarchical approach as a lost method producing only temporary benefits for the leaders, while no one else in the organization benefited from his perspective (Greenleaf, 1977; van Dierendonck, 2011). Servant Leadership has been shown to have as many as 44 characteristics from all of the studies (van Dierendonck, 2011). Several researchers have recognized that preeminence of Spearss 10 elements of a servant leader (Parris & Peachey, 2013b; van Dierendonck & Patterson, 2015; Van Winkle et al., 2014) which are listening, empathy, relationship and emotional healing, consciousness, persuasion, conceptualization, foresight, stewardship, commitment to the personal, professional and spiritual growth of people, and building community (Spears, 2010). As the servant leader has been further studied, six characteristics of the theory and actions of a servant leader have been assimilated from all

of the other elements and characteristics of past studies and the six are encouragement, conception, anticipation, stewardship, private assurance to the personal, specialized and nonphysical empowering and developing people, humility, authenticity, interpersonal acceptance, providing direction, and social responsibility (van Dierendonck, 2011).

This study that may discover a possible new element to servant leader theory as to how servant leader pastors, in their role as managers, empower and positively motivate new followers in churches, the theoretical framework will be based on application of the Servant Leadership Theory (Greenleaf, 1977) toward empowerment with the initial handling of new followers to get to the level of active followership (Leroy et al., 2015; Zou et al., 2015). Of all of these elements and characteristics of servant leadership, empowering and developing followers was suggested as having four elements which were providing meaning, giving motivation and freedom, establishing self-determination in followers, and competence (Arogundade & Arogundade, 2015; Van Winkle et al., 2014; Zhong, Lam, & Chen, 2011). This insight of empowerment evaluated the follower component of empowerment in three areas, first as emphasized within an organizational context only (Arogundade & Arogundade, 2015; Choudhary et al., 2011) second as within the organization and third outside an organization context (Hunter et al., 2013; Parris & Peachey, 2013a; Van Winkle et al., 2014).

The aspect of servant leadership theory, which was used in the investigation, was the element of empowerment for new followers by pastors of churches in relation to the primary directive from Greenleaf that in servant leadership, the leader should first serve (Greenleaf, 1977). This characteristic was evaluated through IPA interviews of the experiences of pastors as leaders toward new followers and their experiences as new

followers. There existed a possibility that this dissertation could produce an adjustment or tweak to the moniker of the servant leadership theory that the leader should serve first. The process of empowering a new follower in the NPO of a church produced a revelatory modification with new followers in the church where all participation is voluntary, there is no screening of organizational knowledge (Schneider & George, 2011), and the entire atmosphere may be completely new to the follower. In this situation, the servant leader may possibly not serve first but might have to train the follower first to bring the follower to a state of understanding and active followership (Leroy et al., 2015) whereby the individual can then be served and empowered.

The capability and proclivity of leaders to empower their followers have been a debate in management studies since the McGregor's management theory of Theory X and Y (Arogundade & Arogundade, 2015; McGregor, 1960). Theory X theorized that workers are lazy and force from management is needed to compel productivity while Theory Y viewed workers as free and ambitious and other methods of motivation, beyond force are needed for production and productivity (Arogundade & Arogundade, 2015). Following McGregor's Theory Y explanation, other researchers investigated empowerment and motivation of followers, like the Equity Theory (Adams, 1963) and the Expectancy Theory (Vroom, 1964), to contribute a deeper understanding concerning the insight of motivation toward key elements of the empowerment. These theories provide multilayered contributions into the empowerment of the follower, which is a key construct of the servant leader (Greenleaf, 1977; Spears, 2010; van Dierendonck, 2011), and were part of the theoretical framework for this study.

The state of followership is a subject that is rarely taught and developed (Hoption, 2014). The subject of followers is important, as it is impossible for a leader to be a leader without followers (Crippen, 2012; Hoption 2015). The leader-follower interchange is an important topic in leadership studies (Leroy et al., 2015; Zou et al., 2015). New followers in any organization tend to be passive and withdrawn until the individual understands the role in which they are to assume in the organization. (Leroy et al., 2015; Read III, 2014). For NPOs in volunteer organizations, the volunteer follower needs to be handled differently than other organizations because as followership requires voluntary submission (Alvesson & Blom, 2015), an attendee must be aware of the concepts, roles, practices, and vision to be followed (Crippen, 2012). A leader may not serve or empower a follower if the follower does not understand the vision of success in the faith organization (Alvesson & Blom, 2015).

Servant leadership is defined as a servant-leader who is a servant first (Greenleaf, 1977; Liden, Wayne, Zhao, & Henderson, 2008; Parris & Peachey, 2013a). It begins with the natural feeling that one wants to serve, as Greenleaf stated “first among equals” (Greenleaf, 1977). The process engages and develops employees and emphasizes the importance of listening, appreciating, and empowering people (Carter & Baghurst, 2014; Choudhary et al., 2013; Greasley & Bocârnea, 2014).

Researchers have determined that a manager using servant leadership may possess a strong empowerment potential towards their followers in the context of larger organizations (Sendaya, 2015), in smaller businesses (Van Winkle et al., 2014), and some NPOs (Parris & Peachey, 2013b; Van Winkle et al., 2014a). The variety of NPOs and circumstances surrounding such ventures, from a temporary softball tournament

committee for a good cause to a recognized secular permanent agency like United Way to the church, require more research on how to adopt and cultivate servant leadership elements, like empowerment in a variety of environments (Parris & Peachey, 2013b). Although the connection of the servant leader to the conduct of empowerment has yet to be clearly defined, the nature of servant leadership predisposes the essence of empowerment (Schneider & George, 2011).

Several unique obstacles face a researcher attempting to evaluate churches and pastors specifically for management techniques to empower and communicate to followers (Watt, 2012). There is an attitude among some pastors and chaplains who view the church as a sacred entity that is primarily concerned with the Spiritual elements and should not be subject to the secular principles and systems of management (Pfang, 2015) like servant leadership. Another issue is that the connection of servant leadership with the person and servant-hood of Jesus Christ causes some leaders to see servant leadership as a Christian mindset of the strong believer (Bambale, Shamsudin, & Subramaniam, 2013) rather than an actual management method. Greenleaf originally referred to servant leadership as a concept (Greenleaf, 1977). Pastors and chaplains have to understand church government, theology, the spiritual formation of the followers, and, even, politics with sometimes little to no management training (Watt, 2012).

This study filled in gaps of research regarding servant leadership by specifically looking at a unique central character and setting in the experiences of servant leader pastors in churches dealing with new followers through training and applying the servant leadership element of empowerment to followers. Additionally, the pastor's experiences of engaging the four elements of empowerment of providing meaning, giving motivation

and freedom, establishing self-determination in followers, and competence (Arogundade & Arogundade, 2015; Van Winkle et al., 2014; Zhong, Lam, & Chen, 2011) were not only analyzed through servant leadership but also with other theories. Other theories as well as servant leadership cover elements of empowerment (Adams, 1963; Washington, Sutton, & Sauser, 2014). The origins and concept of social justice and the equity theory of motivation, developed by a socio-psychologist (Adams, 1963), supports the competence of empowerment and self-determination of followers, once fairness is understood, toward empowerment and provides meaning to the unique rewards of the church (Resane, 2014).

Research Questions

This study provided insight into understanding how servant leaders in churches are effective in the integration of new followers toward empowerment. Servant leaders in churches have a challenging role in overseeing a NPO with new followers who volunteer where empowerment is a facilitator of the influences of servant leadership (Schneider, & George, 2011). It is essential for NPOs to inspire involvement from followers in order to develop both financial and human capital (Parris, & Peachey, 2013b). While the church is not a company in the business/secular sense, as it is not a commercial, profit-making organization, good management practices are both pertinent and applicable to the church (Pfang, 2015). The research questions were:

Q1. How do servant leader pastors in churches of the Christian faith in a northern state make meaning of their own experiences as new followers in relation to the rapport-building they received?

Q2. How do servant leader pastors in churches of the Christian faith in a northern state make meaning of their experiences of establishing relationships with new followers as a leader toward the objective of building community, inspiration, and empowerment of their new followers?

Nature of the Study

The usage of servant leadership by pastors of Christian churches in order to enable their new followers in a new project is an analogous issue of servant leader empowerment in small businesses (Van Winkle et al., 2014), volunteer service organizations (Schneider & George, 2011), and large organizations but not the church or pastors (Parris & Peachey, 2013b; Watt, 2014). The concern with using a quantitative study is the sample size needed for such a study and the nature of reducing the broad experiences, beliefs, relationships, feelings, and values of a pastor or chaplain into closed questions (Smith et al., 2009). The research method for this dissertation was a qualitative study, specifically an Interpretative Phenomenological Analysis (IPA), which described the experiences of the pastors and chaplains as related to the empowerment of their new followers and their experiences as a new follower (Moustakas, 1994; Smith et al., 2009). Pastors represent the faith organization definition of success by moving from a new convert to a new follower to a true disciple of Christ to receiving a calling; therefore their experiences as a follower are valuable (Klaver, 2015). Pastors are trained in many aspects of the church, hold a sensitive and permanent position where the release of knowledge about past occasions is in their domain, and have experiences that would be beneficial to share (Watt, 2014). The process of IPA was appropriate for this study as the unbiased, open-ended questions allowed the participants to express their experiences and feelings

freely that produced individual and universal frames of mind, emotions and judgments (Charlick, McKellar, Fielder, & Pincombe, 2015) about empowering and being empowered as a new follower.

Significance of the Study

The research for this problem revealed a lack of clarity and specific research focused on the initial concept of servant leadership, which is a servant leader is a leader who serves first (Greenleaf, 1977; Parris & Peachey, 2013a). This idea is related to the applicability of the notion as the preamble to all servant leadership encounters with followers (Leroy et al., 2015), including actions needed for NPOs (Parris & Peachey, 2013b; Schneider & George, 2011). If in this dissertation the problem of clarity about the initial first step of the servant leadership theory is not settled and clarified for all management situations, including the NPO of the church (Parris & Peachey, 2013b), then the proper treatment of new followers (Hoption, 2014) using servant leadership may be diminished. This is in regard to the theoretical understanding of servant leader empowerment (Greasley & Bocârnea, 2014; Sun, 2013; van Dierendonck, 2011) in all settings (Schneider & George, 2011; Van Winkle et al., 2014).

Servant leadership theory application has been empirically tested in many types of organizations (van Dierendonck, 2011) to show effectiveness in numerous topics dealing with followers (Alvesson & Blom, 2015; Hoption, 2014) to include empowerment (Schneider & George, 2011; Van Winkle et al., 2014). The NPO of the Christian church could be considered an ideal laboratory and an example of the success of servant leadership. As the main thrust of servant leadership of the leaders serving first closely mirrors the words of Jesus Christ to his disciples when He instructed them that He came

not to be served but to serve and they would only be great if they were a bondservant to the other followers (Mark 10: 43-45, English Standard Version). One of those disciples, Peter, later echoed Jesus when he indicated to followers that everyone should use their gifts to serve (1 Peter 4:10, New International Version). Although Greenleaf (1977) specifically stated that servant leadership was not designed specifically for the church but for organizations (p. 93). Readers of the Bible can see that the words and actions of Jesus had a clear connection to the establishment of this theory (p. 42) from which the principles have benefitted all of the establishments and associations. Therefore, it was appropriate that the NPO of the Christian church through phenomenology (Moustakas, 1994; Smith et al., 2009) be an important contributor to whether there is a need for a potential adjustment to the “leader must serve first” mantra. This is based on the newness of the follower of interpersonal communication (Watt, 2014) and teaching first, in some instances.

Definition of Key Terms

The following definitions are designed to benefit the reader for terms used throughout this paper.

Authentic follower. Authentic followership depicts the practice through which followers undergo self-governing motivation. If followers can represent their genuine selves in the workplace, they are more likely to experience work-related activities as autonomously motivated (Leroy et al., 2015).

Authentic leader. Authentic leadership is when leaders show their true personality, values, and thoughts in the workplace such as admitting mistakes when

wrong and telling subordinates, peers, and seniors, if necessary, the truth even if the truth is not popular or may be detrimental (Leroy et al., 2015).

Congregational polity. Congregational polity is where the authority of the pastor was derived from the local congregation who had the power to vote on the pastor or remove the pastor, which mirrors a democratic form of government (Wollschleger, 2013).

Ecclesiastical polity. Ecclesiastical Polity is the identification of church government as well as guidance on the church ministry of preaching, sacramental procedures and the scope of the pastor's influence for the mainline Christian denominations and clergy (Avis, 2016).

Ecumenical. Ecumenical is an effort between all polities and churches to bring the differing groups together in one accord as Christian believers to preach the gospel of Jesus Christ (Avis, 2016).

Episcopal polity. Episcopal polity is the most structured, top-down approach to managing church government where a Bishop oversees all of the operations of the local church. This is most commonly practiced in the Roman Catholic Church. (Wollschleger, 2013).

Equity theory. The Equity theory, established by Adams (1963), stipulated that if there is justice and evenhandedness in a relational exchange then the result is contentment, which can extend to a level of self-efficacy. Self-worth is a beginning element of self-determination, a contributing factor to empowerment. The psychology connection of the equity theory is important to the business application of the leader in a workplace as eliminating inequity is the first step in reducing tension in the follower (Adams, 1963).

Expectancy theory. The Expectancy theory of motivation explains the average follower expects that the effort expended toward a certain goal should result in the benefit of a reward or something valuable (Vroom, 1964; Renko et al., 2012). A key idea about the theory is the motivational force equals expectancy, instrumentality, and valence, which means the outcome, whether positive or negative, or reward from a particular effort (Vroom, 1964).

Followership. Followership is the state and position of being in a subordinate position to others. The term entails a situation whereby the follower has a role and a position to contribute to an organization's mission. Many leaders are also followers to higher supervisors (Hoption, 2014).

Interpretative Phenomenological Analysis (IPA). IPA is a qualitative research method that examines the experiences of people in their evaluation of their own encounters in life (Smith et al., 2009).

Nonprofit organization (NPO). Nonprofit organizations (NPOs) are organizations which conduct their operational functions for the specific purpose of societal benefit of various causes whether in private industry or for the government and not for any direct profit for the organization. NPOs connect to consumers and society through causes, religion, and government creating a form of social capital as most NPOs financial resources come from individuals and other organizations. NPOs must inspire participation to develop financial capital as well as human involvement (Parris & Peachey, 2013b).

Organizational citizenship behavior (OCB). Organizational Citizenship Behavior (OCB) is the positive behavior within an organization that comes about for the

purpose of making the organization better. OCB is not, and cannot be, produced by any formal reward system, such as financial awards, but rather an effective method by leaders to promote OCB in other ways for the good of the overall organization (Zhong et al., 2011).

Phenomenology. Phenomenology is a core of human science research where the focus is on the manifestation of events from the participant. The thrust of phenomenology is to find meaning from these expressions and discover concepts and understandings through the reflection from conscious acts of experiences. The key is to capture the descriptions of experiences and not explanations or analysis of the experiences (Moustakas, 1994).

Presbyterian polity. Presbyterian polity is a church government that involves a board of elders, or presbyters, elected initially from lay members of the church who work alongside the pastor for the oversight of the local church (Mutch, 2012).

Servant leadership. Servant Leadership is based on the theory established by Greenleaf (1977) which begins with the leader feeling that one wants to serve, to serve first. The conscious choice to lead follows. The emphasis of the servant leader is to serve the followers and eventually empower the followers for the follower's sake through influence for the good of society. The needs of the organization are important but are secondary to the needs of the followers who in turn should support the organization (Parris & Peachey 2013a; van Dierendonck, 2011).

Small business. A small business is a business, whether for profit or NPO, which is considered to have less than 500 employees when dealing with most contract

situations. However, the U.S. Small Business Administration and the European Union define a small business as having 50 or fewer employees (Van Winkle et al., 2014).

Transactional leadership. Transactional leadership is defined as a leadership process where the leadership recognizes follower's needs and then exchanges the follower's needs with the leader's needs to accomplish the organizational goals. This leadership is hierarchical and deals with rewards and punishments (Washington et al., 2014).

Transformational leadership. Transformational leadership represents a multilayered leadership style where the followers are encouraged to perform at high levels for the good of the organization rather than the follower's own good. This style encourages and empowers followers similar to servant leadership but unlike servant leadership, the ultimate goal is to accomplish the mission of the organization rather than the good of society beyond the organization (van Dierendonck et al., 2014).

Summary

This qualitative study pursued how servant leader pastors in NPOs make meaning of their experiences of empowering new followers in the church and how those same pastors received empowerment from their servant leader pastors when they were new followers in the church. The process of identifying servant leader pastors was to use the descriptions of churches situated for servant leadership by Greenleaf (1977). These churches have an organization outside the church to provide guidance, equality between the leader and follower, a pastor with humility, and a pastor focused on disciples and followers (pp. 252-253). The characteristic of empowerment of subordinates, derived from utilizing servant leadership, has been shown to be effective through empirical

studies in standard organizations (Choudary et al., 2013), in small businesses (Van Winkle et al., 2014), and in various NPOs (Parris & Peachey, 2013b; Schneider & George, 2011). However, NPOs can also present unique challenges for leaders using servant leadership dealing with skilled, unskilled and volunteer followers in which the resolution can be beneficial for all organizations (Parris & Peachey, 2013b).

The nature of this study was the exploration of the empowerment of new followers by servant leaders and follower's perceptions (Schneider & George, 2011; Van Winkle et al., 2014) of servant leaders in the NPO of the church using Interpretative Phenomenological Analysis (IPA). Unlike many organizations, initial entrance into the NPO of the Christian church for a new follower only requires a heart-felt belief and commitment to Jesus Christ which often carries follower impressionability (van Dierendonck & Patterson, 2015). This research sought to learn the experiences of servant leader pastors in their role as leaders for empowering new followers in their church. Additionally, the pastors' experiences and perceptions when they were new followers as to their circumstances of empowerment were researched because, within the faith community, a sign of successful empowerment from a follower is that the individual lives a life influenced by their faith (Watt, 2014). A pastor would certainly qualify for that standard. Through the interviews, the intent of the research was to discover a real understanding of how these men and/or women of faith gave meaning to their experiences of receiving empowerment as a new follower and providing empowerment to a new follower using servant leadership. This understanding can reveal a new element to a core servant leadership principle of a servant leader is a leader who serves first (Burch et al., 2015; Greasley & Bocârnea, 2014; van Dierendonck, 2011) using IPA.

Chapter 2: Literature Review

The essence of determining and identifying empowerment for followers by any leader using servant leadership beyond the concept was challenging (Parris & Peachey, 2013a; van Dierendonck, 2011). When the servant leader was a pastor or chaplain of a Christian Church, the identification of necessary leadership carried more challenges (Pfang, 2015; Watt, 2014) as the followers may have volunteered (Parris & Peachey, 2013a) in a unique spiritual environment. A literature review of the empirical studies and related theories was important for preparing for the study through a look at the previous studies' designs, methodologies, and findings for identification of relevant ideas, analysis, and a synthesis of concepts (Moustakas, 1994). Literature and studies for the exercising of a servant leader pastor's empowerment of new followers included a synthesis and overview of servant leadership and the servant leadership theory (Greenleaf, 1977; Parris & Peachey, 2013a; van Dierendonck, 2011). These included the role of empowerment in the workplace (Arogundade & Arogundade, 2015; Zhong et al., 2011), empowerment of followers from managers who used servant leadership in small businesses (Van Winkle et al., 2014), empowerment of leaders who used servant leadership in NPOs (Parris & Peachey, 2013b; Schneider & George, 2011) and the role of pastors in churches toward leadership (Pfang, 2015; Watt, 2014) Also the response to having understood roles in order to experience empowerment by new followers (Hoption, 2014; Leroy et al., 2015; Zou et al., 2015).

A focused look at an overview of servant leadership demonstrated the understanding and base for the overall dissertation. The information consisted of articles, studies, and books from a historical perspective, literature syntheses of topics, seminal

articles for theories, and current material that supported servant leadership, the operationalization of empowerment, followership, pastors, and church polity.

Documentation

The method for the literature review originated with a concentration on the servant leadership theory. The servant leadership theory is the key research base for this dissertation so as to demonstrate the possibility of contributing to the theory that the originator of the term “servant leadership”, stating that the servant leader always serves first (Greenleaf, 1977), may be adjusted. The scope of the research will start with the online library at the Northcentral University (NCU). Each keyword that may assist the doctoral candidate with information that may be even remotely beneficial will be explored.

The process of finding articles from scholarly journals to ascertain the existence of foundational research for servant leadership while investigating leads into new areas of research to determine an area of the theory that may not have ever been investigated was an arduous task. The term of “servant leadership” and eventually all of the associated characteristics, connected theories, residual ideas, and the methods to research this theory in multiples areas and concepts was typed into the search bar along with selecting the box by the “full text” and “scholarly peer reviewed journals” boxes. The NCU Library was the primary search engine initially and as other articles were found through Google Scholar searches or through trolling other article reference sections of recent articles to receive free PDFs. Additionally, the following educational websites were used for the research and documentation of this research project: ProQuest, LexisNexis, SAGE Journals Online, Journal of Academic and Business Ethics, SAGE Research Methods,

EBSCOhost, and the Wiley Online Library. The actual number of articles read is hard to assess but suffice it to mention that three to four times the amount of articles posted in the dissertation references section were read for the foundation of knowledge for this research.

Overview of Servant Leadership

An interesting element to the servant leadership theory developed by Greenleaf was that there was no precise definition (Parris & Peachey, 2013a; van Dierendonck, 2011). Greenleaf (1977) stated that servant leadership was about individual leaders humbling themselves and placing the follower first as if the leader were a servant to the follower using the Latin phrase *primus inter pares* which means first among equals (p. 74). This reality along with a real move of researchers to move servant leadership beyond a concept or a “how-to-do-it manual” (p. 49) into a self-actuating leadership theory through empirical testing was a goal of many researchers (Parris & Peachey, 2013a; van Dierendonck, 2011). Researchers stated that the closest leadership theory to servant leadership theory was the transformational leadership theory, which shared many similarities (Parris & Peachey, 2013a; Tebeian, 2012; van Dierendonck, 2011). Contrary to the servant leadership theory, transformational leadership was defined as the process where a transformational leader inspired consideration among followers to view their work from new perspectives, engendered awareness of the vision of the organization, and cultivated followers to higher levels of potential (Bass, 1985; Choudhary et al., 2013).

The characteristics of transformational leadership and servant leadership were quite similar (Washington et al., 2014) but benefactors generally inclined toward servant leadership when it came to spiritual and moral growth, and empowerment within and

outside of the organization (Parris & Peachey, 2013a; van Dierendonck, 2011). The many different characteristics of servant leadership (Spears, 2010; van Dierendonck, 2011) had been synthesized down to six, which helped to define servant leadership (Parris & Peachey, 2013a; van Dierendonck, 2011). The six characteristics described as a synthesis of the empirical studies were empowering and developing people; humbleness; genuineness; interpersonal acceptance; providing direction; and social responsibility (van Dierendonck, 2011).

The identification of many servant leadership traits and characteristics to solve the definition issue of servant leadership notwithstanding (van Dierendonck, 2011), the operationalization process of taking servant leadership from an idea to a functioning leadership application had been shown to be challenging (Parris & Peachey, 2013a; van Dierendonck, 2011). The use of other empirically studied theories for elements of servant leadership to support the functionality of the theory provided information about leadership and specifically proved to be beneficial to demonstrate a range of operational capabilities for servant leadership (Liden et al., 2008; Parris & Peachey, 2013a; Tebeian, 2012; van Dierendonck, 2011). The answer for many researchers to study the operationalization of servant leadership was to study the effects of servant leadership by considering the characteristics of servant leadership as a guide. These characteristics would be the effects of empowerment using servant leadership (Van Winkle et al., 2014), empathy (Holt & Marques, 2012), community citizenship (Liden et al., 2008), and compassionate love and care (van Dierendonck & Patterson, 2015).

Servant leadership theory was designed by Greenleaf (1977) as a rational management counterbalance to the hierarchical system of organizations (Parris &

Peachey, 2013a). The systems of management and leadership in the traditional setting usually only helped a small few, as the structure of management was so rigid (van Dierendonck, 2011). The focus of the manager was more set on control and completing the assigned task rather than creating an atmosphere where the subordinates could flourish and even be considered for management in the future (Zhou et al., 2015). Empowerment in the old structure was practically non-existent as individuals could only get into management through management programs such as college or specific company management programs (Arogundade & Arogundade, 2015). Greenleaf started a series of essays in 1970 culminating in his seminal work in 1977 (Parris & Peachey, 2013a). Greenleaf coined the term “servant leader” for describing the character and nature of the position and status of this type of leader (Spears, 2010).

The concept of servant leadership began with the attitude of either the individual who embodied a servant leadership naturally or one who desired such a position and strategy (Boone & Makhani, 2012). The servant leadership theory was ubiquitous in churches and Christian organizations, as many would expect from such a leadership tactic, but was also interestingly used and shown to be beneficial and prevalent in many secular organizations in the world, such as Southwest Airlines (Jones, 2012). The application of servant leadership was found to be beneficial toward better customer service, an increase in customer focus and organizational employee satisfaction (p. 31).

Greasley and Bocârnea (2014) determined that the personality type of the servant leader was an important element to understanding individuals who used the leadership theory. This method was not instituted on the long-established power structure of leaders but on leading by serving people (Jones, 2012). While Duffy and Chartrand (2015)

extolled the virtues of leadership and the personality of the extrovert, research on the servant leader indicated that this leadership endeavor had a significant percentage of introverts performing the important servant leadership function of empowerment (Greasley & Bocârnea, 2014).

The attributes of a servant leader start with the unpretentious mindsets of concern for other individuals, particularly in their oversight, even if these actions make the leader vulnerable (Sun, 2013; Watt 2014). The identity of a servant leader starts with an identity of a person in charge of others who enters the organization with the idea of helping his followers, having empathy for their role and responsibility, maintaining humility regardless of position, and possessing a strong passion to serve (Sun, 2013). Other elements of the servant leader included a calling to serve and an overwhelming love for their followers (Sun, 2013; van Dierendonck & Patterson, 2015). The idea of a calling to serve, or any calling for that matter, seemed like only a spiritual development reserved for clergy but Parris and Peachey (2013a) remarked about an “altruistic calling” as part of an incorporated template of servant leadership (Parris & Peachey, 2014a). For example, Starbucks, hardly considered an example of a Christian organization, used servant leadership to enhance its organizational effectiveness through employee satisfaction and customer service (Jones, 2015).

Individual attributes of a servant leader all began with a positive self-esteem (Sun, 2013). While this quality seemed like it could be included in the attributes of many leadership types, the charismatic leader was determined to have a low self-esteem (Sendaya, 2015). Additional servant leader attributes revealed the ability of the servant leader to genuinely care for the state of others as a prerequisite (Sun, 2013; van

Dierendonck, 2011) while developing a strong aptitude to exhibit a social influence (Choudhary et al., 2013; Sun 2013). Figure 1 shows the framework for the servant identity, depicts how the identity starts with a calling to serve, and is composed of cognitive disposition and behavioral character.

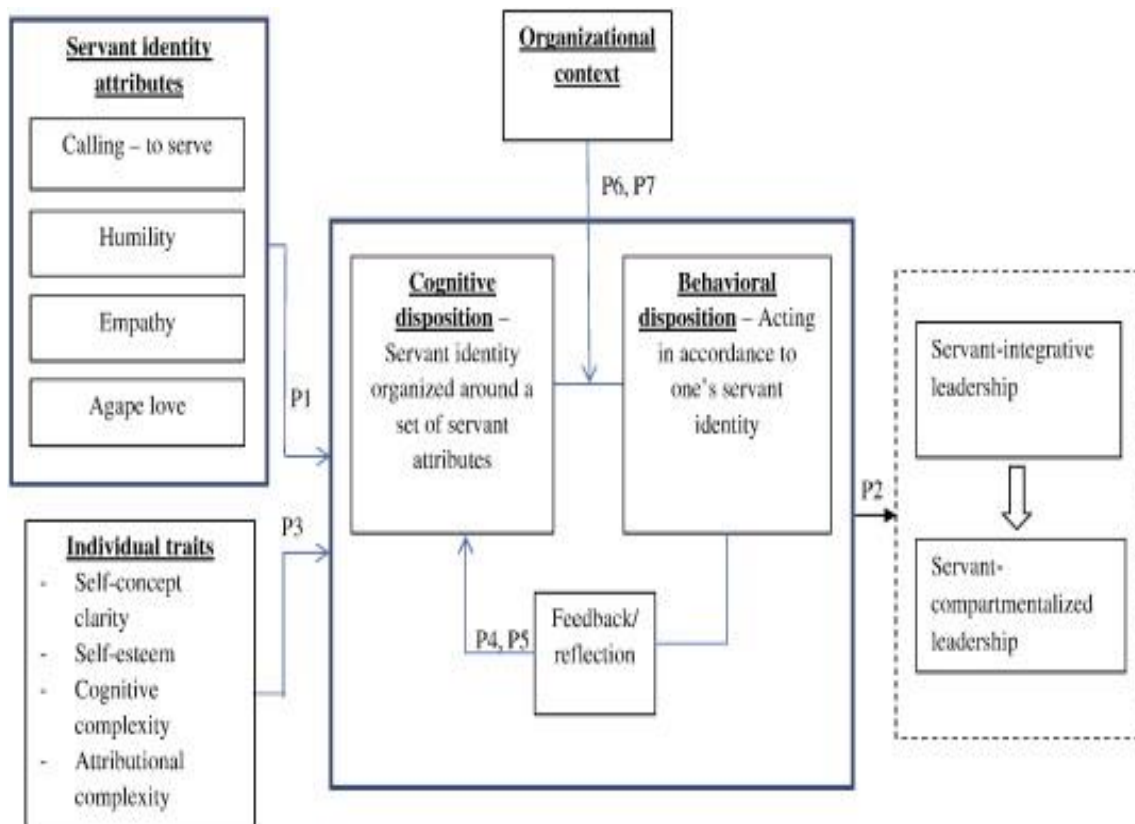


Figure 1. A framework for the servant identity. Figure 1 shows that Servant Identity attributes and individual traits feed into the individual where cognitive disposition and behavioral disposition compose the primary processing factors. Adapted from “The Servant Identity: Influences on the Cognition and Behavior of Servant Leaders,” by P. Sun, 2013, *The Leadership Quarterly*, 24, p. 546. Copyright 2013 by the Leadership Quarterly. Reprinted with permission.

The experiences of servant leadership went beyond personality and integrity at all times and instead focused on the actions of actually taking care of the subordinates above the organizational mission (Hu & Liden, 2011). This required a commitment beyond the normal understanding of leadership, which is the process of influencing others to accomplish a given mission (Akdemir, 2014). When a leader was a manager within an organization, that individual had responsibilities to plan, organize, lead, and control to effectively and efficiently manage the organization's resources (Derue, Nahrgang, Wellman, & Humphrey, 2011). The process and steps of being a true servant leader went beyond a strategy or tactic but required an absolute commitment to staying the course (Van Winkle et al., 2014). A servant leader was still a leader, but the functions and actions of completing tasks and goals came through the influence of subordinates and followers over the much quicker exercise of command or position authority by direction (Sendjaya, 2015).

Greenleaf (1977) refuted any specific motivation for developing the servant leadership theory beyond basic management and leadership by reminding the reader that his purpose was to look at the organization, which includes the church (p. 231), and not beginning from within the church. The analysis of the functions and servant leadership of Jesus is not meant to be a religious analysis but rather a look at a great man in history who gained support from followers and kept the support by serving his followers (Watt, 2014). Grandy (2012) specifically noted the benefits of church leadership with the moral and virtuous connotations of servant leadership. Greenleaf referred to Jesus and His teachings on seven different occasions in his text referencing His need to serve and passion for leading (van Dierendonck, 2011).

The primary concept of servant leadership began with the servant identity of a strong desire to serve and lead (Sun, 2013). While there were many characteristics identified for servant leadership, the essence of humility, empowerment, genuineness, acceptance of other people, imparting guidance, and care of people's concerns comprise the main ideas of the theory (van Dierendonck, 2011). The climate of a working relationship was established through servant leadership, specifically the leader-follower communication and relationship (Hunter et al., 2013; van Dierendonck, 2011) with the eventual result of organizational citizenship behavior (OCB) (van Dierendonck, 2011; Zhong et al., 2011).

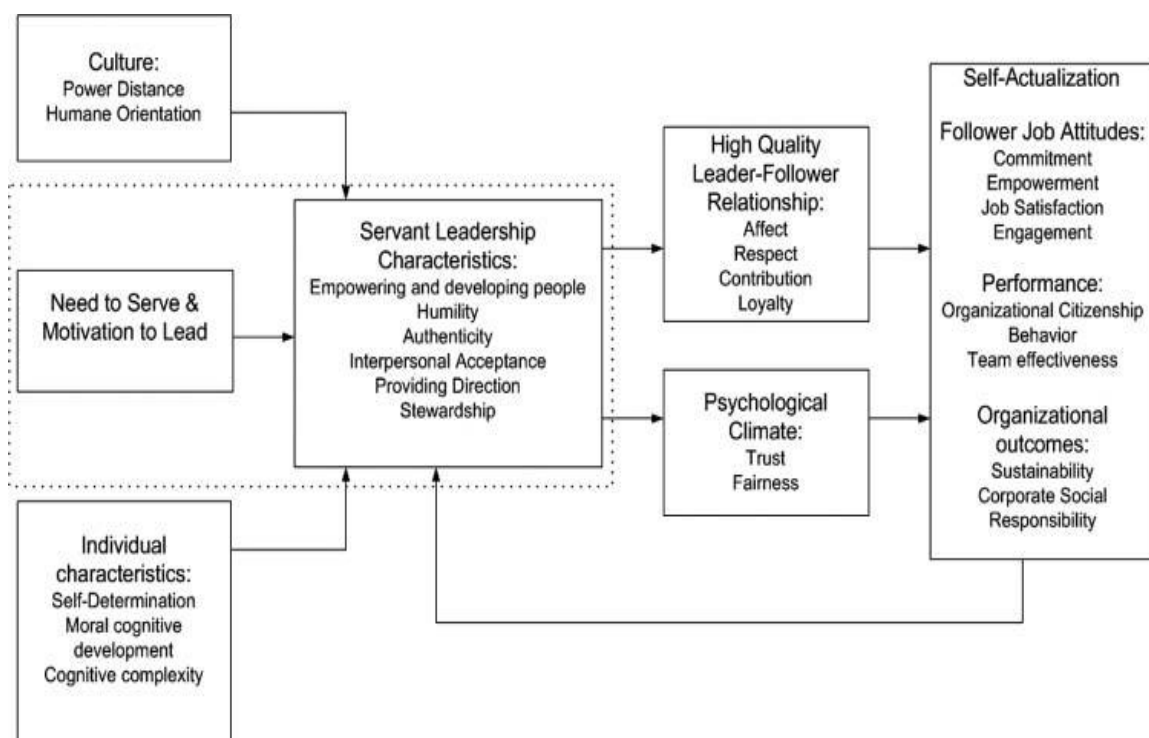


Figure 2. A conceptual model of servant leadership. Figure 2 established the model for servant leadership which starts with a call to serve with a desire to lead which was displayed in the six characteristics. Solid leader-follower relationships and conviction

produced a state of the realization which produced empowerment, OCB, and perseverance at the individual and organizational level. Adapted from “Servant Leadership: A Review and Synthesis,” by D. van Dierendonck, 2011, *Journal of Management*, 37(4), p. 1233. Copyright 2011 by Journal of Management. Reprinted with permission.

The purpose of Figure 1 and Figure 2 was to show the identity of the servant leader (Sun, 2013) and the concept of the servant leadership theory (van Dierendonck, 2011), which embodies the core of the servant leader to be investigated in the servant leader pastors of the research project to be presented in this proposal. Each figure displays two of the most important elements of the servant leader and the servant leadership theory which are the identity of the servant leader (Boone & Makhani, 2012; Sun 2013) and the concept of the servant leadership theory (Sendaya, 2015; van Dierendonck). Sendaya (2015) noted that the concept of the servant leader exceeded the idea of the transformational leader in the areas of the focus on follower’s needs for the sake of the follower and the emphasis on community and corporate social responsibility (Sendaya, 2015). Figure 1 and Figure 2 show the charts of the traditional concept and servant leader identity which can be used as a guide, or standard for servant leadership, when mapping the emergent themes from the IPA interviews (Wagstaff & Williams, 2014).

The servant leader was programmed to serve the follower first and then effectively utilized the synthesized characteristics of empathy, humility, and moral integrity to empower their followers to accomplish the state of OCB and ethical behavior for society as a whole (Mittal & Dorfman, 2012; van Dierendonck, 2011). Cultures within organizations, types of organizations, and countries and regions varied in the

application of servant leadership (Mittal & Dorfman, 2012). The equal treatment of the servant leader coupled with the empowerment was seen as more desirable characteristics for other cultures in Europe whereas the servant leader results of empathy and humility were more desirable in Asian cultures in general (p. 568). The usefulness of the elements and results of servant leadership can be adjusted by how the elements were applied with the understanding and sensibleness of the follower (Rachmawati & Lantu, 2014). This developed the possibility that a follower in a unique culture of a Christian church may be completely immature to the revolutionary ways and lifestyle of such an organization and may need to deal with conflict and emotions before being served (Watt, 2014). The applicability of this study of NPOs of the church and leaders will be valuable for all businesses because the church leaders had to balance strong traditions with an ability to innovate to move the organization (Grandy, 2013). The leader who engaged in servant leadership must possess or be willing to possess these attitudes: believing that an organization's vision is not the end line but the starting line; the ability to listen is an active challenge to be met; the leader's job is all about the team's success; delegating power is productive and positive and building communities is the ultimate task beyond the organization at hand (Boone & Makhani, 2012).

Other Leadership and Motivation Theories

The servant leadership theory and characteristic of empowerment of new followers in the NPO of the church was chosen as the dissertation topic as the servant leadership theory and characteristics to be evaluated respectively based on several studies showed the advantages specifically in the NPOs (Parris & Peachey, 2013b; Schneider & George, 2011; van Dierendonck et al., 2014). Although there are many leadership

theories, the leadership theories that have much more empirical research and resembling servant leadership were transformational leadership and transactional leadership (van Dierendonck et al., 2014; Washington et al., 2014). Laissez-faire leadership was the absence of leadership and therefore was not considered (Derue et al., 2011) in this review.

The primary motivational theory relating to servant leadership was the process of empowerment, which is an essential characteristic of servant leadership to be analyzed in this dissertation (Parris & Peachey, 2013a). There are multitudes of motivation theories which generally flow back to McGregor's (1960) Theory X and Theory Y motivation of workers which allowed for theory X to state workers are not free thinkers. Theory X workers must be kept in line while Theory Y stated workers are free thinkers and should be encouraged and motivated to think for the best of the organization (Arogundade & Arogundade, 2015). The author favored Theory Y and this article allowed for the concept of worker empowerment (p. 29). This concept was accentuated by Adams (1963), who wrote in the development of the Equity theory that workers are motivated by the sense that the machinations of their workplace or another organization are fair and equitable (Tseng & Kuo, 2014). The concept of egalitarianism within servant leadership tied into the equity motivation of positional fairness between the leader and the follower (Mittal & Dorfman, 2012). The expectancy motivation of the worker's self-confidant expectation for performance and the corresponding reward, contributed to competency and empowerment (Renko, Kroeck, & Bullough, 2012).

The Equity Theory was established by Adams (1963) to explain the socio-psychological motivation in relational terms primarily in the workplace regarding fairness

and equity (Burrai, Font, & Cochrane, 2015). The theory stipulates that if there is justice and evenhandedness in a relational exchange then the result is contentment, which can extend to a level of self-efficacy (Burrai et al., 2015). Self-worth is a beginning element of self-determination, a contributing factor to empowerment (Arogundade & Arogundade, 2015). The psychology connection to the equity theory is important to the business application of the leader in a workplace as eliminating inequity is the first step in reducing tension in the follower (Adams, 1963). The elimination of inequities or perceived inequities by a manager is necessary for a long-term healthy leader-follower relationship (Burrai et al., 2015; Cosier & Dalton, 1983).

The base element of the idea of equity within workers at any level was the concept that a certain quality of input of contribution required an acceptable level of output about others (Ryan, 2015). The idea of the equity theory was that equity was seen as fairness concerning other entities whether the fairness is real or imagined (Kwon & Jang, 2012). Some researchers stated that the equity theory held a wider explanation of individual impulse than any theory of motivation (Ryan, 2015). The idea of the perceived or imagined equity, although not always based in reality was the genuine element of equity because when the perception of equity was not met, the individuals wanted remedial action to correct the inequity (Burrai et al., 2015). Adams (1963) stated that when no information about the organization was shared with expectations, past rewards, and the current organization system of awards, people created their own system of equitable remuneration for services rendered (Ryan, 2015). This motivational theory of equity related to servant leadership in conflicts as well as actual occasions as the

influence of the servant leader caused the parties involved in the encounter to believe the resolution will be unbiased (Watt, 2014).

The Expectancy Theory was defined by Vroom (1964) as an individual's performance or motivation is predicated on their expectation of a reward for their action (Renko et al., 2012). The other elements of the Expectancy Theory are that a greater reward will follow completion of expectations and the reward, or meaning, needs to be considered valuable by the recipient (Vroom, 1964). This theory originated from a management perspective with the primary focus of business leaders and employees in mind but has been shown to have further organizational and entrepreneur applications (Renko et al., 2012). The elements of expectancy according to Vroom (1964) by name were expectancy, instrumentality, and valence (p. 669).

Several researchers criticized the expectancy theory as too simplistic by not counting other factors of motivation beyond the expectation of the reward for the effort (Nimri, Bdair, & Al Bitar, 2015). One example a researcher provided that dispelled the Vroom expectancy theory (1964) was when an individual received a promotion for hard work but didn't want the extra hours required for the promotion (p. 73). The psychological factors of expectancy implied that a positive environment was necessary for the stakeholder of the organization to establish opportunities for rewards for hard work (Purvis, Zagenczyk, & McCray, 2014). The rewards, however, were not always of a base hierarchy of money or promotion but were sometimes an internal sense of pride and service grounded on the type of organization and the interpretation of organization or societal reward system, like in the public sector (Nimri et al., 2015). Internal expectancy of the sense of achievement was closely related to active followership (Purvis et al.,

2014) and the servant leadership element of empowerment and self-worth (Nimri et al., 2015). The perceived value of the reward, or valence, was the component of expectancy where the pastor may have needed to teach the new follower the value of the spiritual rewards of their efforts over physical rewards (Watt, 2014).

Transactional leadership was a system of leadership where the leader oversees the followers in a series of transactions of rewards for excellent performance and punishment for poor behavior (Epitropaki & Martin, 2013). Whenever the subordinate is performing just to standard or good, the transactional leader did not interfere with the worker, utilizing a hands-off style although there were some active transactional leaders (Washington et al., 2014). Transactional leaders treated the workers fairly within the scope of their duties and, in some ways, served as an extension and reinforcement of impartiality and expectancy through rewards (Deichmann & Stam, 2015) and clearly could have been the next step to actuate the equity motivation and expectancy motivation.

Transactional leaders did not develop connections to their followers so teamwork under transactional leadership often suffered (Vito, Higgins, & Denney, 2014). The development of individualism was a hallmark of subordinates under a transactional leader as a superior performance was recognized on an individual basis or poor performance was blamed on the team (Washington et al., 2014). The transactional leader either focused only on the individual or concentrated all efforts on the collective team and as a result, the receivers strove for individual glory and avoided teams for the possibility of mass punishment (Hamstra, Van Yperen, Wisse, & Sassenberg, 2014). Transactional leaders did not learn about subordinates to understand strengths, teamwork, and practice empowerment as the transactional approach was dependent on authoritarian, hierarchical

power to execute the controls effectively (Washington et al., 2014). The development of temporary organizations for projects benefitted from the result-oriented nature of transactional leadership where there is often little time to connect with workers (Tyssen, Wald, & Spieth, 2014). Transactional leaders were more widespread than transformational leaders or servant leaders but did not inspire a strong devotion from followers most of the time (Washington et al., 2014). Transactional leadership did figure in a robust and positive view of workplace climate (McMurray, Islam, Sarros, & Pirola-Merlo, 2012).

Transformational leadership was considered a continuation of transactional leadership and developed a better connection to the organization workers (Hamstra et al., 2014). The transformational theory was originally developed by Burns in 1978 and expanded upon by Bass in 1985 to develop a method to increase collective productivity in an organization by emphasizing the individual (Ghasabeh, Reaiche, & Soosay, 2015). Transformational leaders motivate followers to operate in a first-rate manner for the good of the organization (van Dierendonck, Stam, Boersma, de Windt, & Alkema, 2014). The functional emphasis of transformational leadership was that the focus on each individual within a company strengthens the group through empowerment, caring and commitment (McMurray et al., 2012). A weakness of transactional leadership, when the manager is not fully committed, was that while the individual employee was monitored, no genuine effort took place by the manager to go beyond the work performance which, in turn, weakened subordinate commitment to the overall organization (Deichmann & Stam, 2015).

The transformational leader, on the other hand, established entire functions focusing on the subordinate with the overall emphasis on their productivity and development of the organization (van Dierendonck et al., 2014). The transformational leader represents a charismatic leader who commonly has the personality type of an extrovert (Greasley & Bocârnea, 2014). The use of compassion and charisma figure to be key elements in this style and an outgoing personality fit for this style was important in reaching out to colleagues and followers, along with truthfulness and care (Zopiatis & Constanti, 2012). The personality type of extroversion from the follower in a transformational leadership organization had been shown to aid the leader-member exchange (van der Kam, van der Vegt, Janssen, & Stoker, 2015).

The elements of transformational leadership are vision, influence, encouragement to followers to be creative intellectually, empowerment, and personal care (van Dierendonck et al., 2014). This leadership style has been shown to greatly decrease harassment in the workplace (Dussault & Frenette, 2015) largely due to the element of personal care. The transformational leader begins the association with followers by investing time into their personal lives (Deichmann & Stam, 2015). The effort of personal concern toward subordinates and the other elements of transformational leadership figure in the promotion of solid workgroup performance (McMurray et al., 2012). The transformational leader employs emotion to inspire the followers and involvement to motivate the subordinates (Mathew & Gupta, 2015). The effort to practice transformational leadership on behalf of the manager consisted of a determination to go behind the followers and support them. This support promotes empowerment and influence as opposed to the traditional hierarchical leader who used authority to pull the

workers through mission completion for the organization through a series of directives and commands (Barnes, Humphreys, Oyler, Haden, & Novicevic, 2013).

Transformational leadership has shown to have many constructive outcomes on workplace operations in for-profit and nonprofit organizations to include inspiration, loyalty, contentment, and innovation (van Dierendonck et al., 2014).

Servant Leadership Theory versus Transformational Leadership Theory

Of the seven leadership theories that most overlap with servant leadership, transformational leadership theory represents the closest theory (van Dierendonck, 2011). In many ways, servant leadership and transformational leadership mirror one another (Tebeian, 2012; van Dierendonck et al., 2014). Both servant leadership theory and transformational leadership theory were developed in the same time frame, as servant leadership was shaped by Greenleaf (1977) and Transformational leadership theory was first mentioned by Burns in 1978 and fully developed by Bass in 1985 (van Dierendonck et al., 2014). Transformational leadership had many more empirical studies performed on the theory and application than servant leadership (Washington et al., 2014). Many similarities between the two theories had been suggested such as foresight, integrity, encouragement, empowerment and vision (Tebian, 2012).

The unique focus of these two leadership theories was not preeminently on the dependence and mission but the connection and empowerment with the subordinates (Washington et al., 2014). The delegation was a basic management process that advocates for a leader handing down authority to a carefully chosen subordinate supervisor to develop and mentor that supervisor but also as a way to accomplish more elements of the organization's mission in a faster time (p. 13). The emphasis of this

action was really to accomplish the mission through empowerment of training (van Dierendonck et al., 2014). The transformational leader and the servant leader went beyond the subordinate leader who may be one hierarchical level below that leader. These leaders interfaced with the lowest level worker or new follower and provided encouragement and inspiration for them to assume their work or voluntary role in the organization (Schneider & George, 2011).

The desire of a transformational leader or a servant leader was to connect to the worker (Tebiean, 2012). The process for these leadership theory applications was to provide as much attention to the lowest worker as to anyone on the team (Washington et al., 2014). The leader-member exchange developed by this attention built the entire team from the ground up (van Dierendonck et al., 2014). The method of providing direction was done by influence and relationships as opposed to command and direction (McMurray et al., 2012). The transformational leader and servant leader were still leaders and decisions were made but once the team was developed and empowered, the need for a directive practically ceased as key persons on the team could discuss the decision, and therefore the influence of the leader took hold (van Dierendonck et al., 2014). Transformational leaders and servant leaders shared similar characteristics in relation to the connection, care, and empathy toward the subordinate follower to prompt the completion of tasks; however, transformational leaders placed the focus of these efforts on the success of the organizational mission whereas servant leaders moved beyond the organization to the community and the follower as a person (p. 546).

The personality traits, of a servant leader dealing with people, ranged from an extrovert to an introvert with the key element of focus on the desire to serve the followers

over the particular personality of the servant leader (Greasley & Bocârnea, 2014). The transformational leader, on the other hand, was by and large an extrovert, who used persuasion born out the charisma of the leader (van Knippenberg & Sitkin, 2013). This comparison did not serve to relegate transformational leadership to just a leadership method born out of charisma but did demonstrate a clear distinction between the servant leader and the transformational leader (van Dierendonck et al., 2014).

Empowerment in the Workplace

The elements of empowerment continued to expand the job satisfaction and job performance of the subordinates (Ölçer, 2015; Zhong et al., 2011). The concepts relating to empowerment applied to a wide array of organizations where there was a clear leader-follower relationship and affected the subordinate's relationships with co-workers (Arogundade & Arogundade, 2015; Zhong et al., 2011). Ultimately, the empowerment ushered in a beneficial behavior from the subordinate toward the organization called Organizational Citizenship Behavior (Ölçer, 2015; Zhong et al., 2011).

The elements of empowerment were important to the overall long-term success of servant leadership (van Dierendonck, 2011). Empowerment started with motivation as performed by the leader to allow for the long-term viability of an organization (van Winkle et al., 2014). In many cultures, particularly in Asia, empowerment was not always viewed as being as important for the success of servant leadership as other servant leadership outcomes like compassion (van Dierendonck & Patterson, 2015). Nevertheless, any organization had to have a level of empowerment for commitment and loyalty, if for nothing else (Parris & Peachey, 2013a). In NPOs, commitment to the cause of the organization was the major motivational component for the servant leader as salary

and benefits were often limited (Schneider & George, 2012). The use of empowerment was to encourage the followers to become leaders for an organization eventually and ultimately the business community at-large, but also encouraged buy-in to groups where the leader would only be supplanted if there were health concerns or retirement (Van Winkle et al., 2014).

Pastors and Leadership

Many churches and pastors used the Bible as their primary organizational and leadership manual (Boggs & Fields, 2010), so an exegesis of several applicable Bible sections and verses related to servant leadership and pastors were applied in this section. Pastors in the churches needed the abilities, techniques, and desire to lead the followers to stand up to the rigors of the 21st Century issues and time (Ghasabeh et al., 2015; Watt, 2014). Pastors and chaplains often did not receive the leadership training in seminary or as part of other organization pastoral training necessary to provide the encouragement, guidance, and empowerment to followers (Watt, 2014). Many pastors and pastoral trainers in the ministry believed that using secular management techniques belied the spiritual emplacement of their position (Avis, 2016; Pfang, 2015). The irony of the servant leadership theory as related to Christian pastors was that although the original author, Greenleaf, was not necessarily a spiritual man and viewed religion as non-theological (Greenleaf, 1977), the tenets of service and love of servant leadership contradicted the idea of an exclusively secular management technique.

The precedent for the development of the servant leadership theory was a specific kind of compassionate love, which in the Greek language is called *agape* (van Dierendonck, & Patterson, 2015). *Agape* love was the same Greek word used to describe

the love of God in the Bible (1 John 4:16 New International Version). Additionally, the person of Jesus Christ and His servant-hood (Bambale et al., 2013) commanded His disciples to love one another and other people just as He had loved them (John 13:34). While love was the underpinning of servant leadership, it was important to note that the Greek language has many words for love and the foundational type of love needed for servant leadership (van Dierendonck & Patterson, 2015). Agape love is a compassionate love which is considered a sacrificial or godly love used in servant leadership toward followers (van Dierendonck & Patterson, 2015; Watt, 2014). This aspect of the management practice of servant leadership emphasis on love was a solid option for pastors (Resane, 2014; Watt, 2014).

The government of certain Christian churches was not suited for servant leadership as Greenleaf stated that a servant-leadership church should have trustees or an organization outside the church to provide guidance, a genuine leader-follower equality, a pastor known as a humble leader, and a pastor focused on followers (Greenleaf, 1977). These steps set the stage for the operation of servant leadership in the church through relationships (Greenleaf, 1977; Watt, 2014). The literature for pastors as leaders denoted an ability to humble themselves, forgive, and empower (Watt, 2014). As the term Christian meant Christ-like, pastors were obligated to find the method to serve and lead with fairness and equity (Resane, 2014; Watt, 2014; Wollschleger, 2013). Furthermore, the connection of equity to the church and actions of a pastor was clear in the Bible where the scripture revealed the way of a right path was to understand righteousness and equity (Proverbs 2:9, New International Version).

As pastors were analyzed in studies for any discernable leadership style, the use of transformational leadership was discovered (Grandy, 2013), as well as relational leadership or servant leadership as effective for their mission (Watt, 2014). The humility and the apparent connection to the leadership of Jesus Christ connected pastors to the practice of servant leadership (Kenel, 2012). There were other leadership styles utilizing the charisma of the leader, like transformational leadership that when practiced effectively, were well received by followers (Grandy, 2013). The pastors using servant leadership in churches aligned closer with the considerations and purpose of the Christian church (p. 620). Problems with past church leaders, such as the sexual scandal with priests in the Catholic Church, revealed clergy who commanded rather than persuaded followers and who did not practice the humility that is a hallmark of servant leadership (Kenel, 2012). The position title of the pastor was from the Latin word which meant “shepherd” which emphasized a gentle guide who cares for followers (Resane, 2014).

Servant leadership took on several characteristics from the servant leader pastor who can speak to and act on these principles many of which have a connection to the Bible (Watt, 2014). Therefore, the exploration of the source of positions in the church, like minister and deacon as related to servanthood and the most important concept of love was vital to understanding the deep connection of the church to servant leadership (Sendaya, 2015; van Dierendonck & Patterson, 2015). The Bible was written in the language of that time, Hebrew for the Old Testament and Greek for the New Testament (Sendaya, 2015). The New Testament chronicles one of the first servant leaders, Jesus of Nazareth, and His teachings which can best be understood through an analysis of the Greek language for love (van Dierendonck & Patterson, 2015) and servant (Sendaya,

2015). The New Testament used seven different Greek words for servant but the two words for servant which most closely related to servant leadership was *diakonos* and *duolos* (Sendaya, 2015). The first level of specified formal church leadership for the New Testament Christian church was mentioned in 1 Timothy 3:8-13 where the Apostle Paul advises his understudy Timothy to choose men who are reverent and not new in the faith to serve as deacons (1 Timothy 3:8-13, New International Version). The word “deacon” comes from the Greek word *diakonos* for which the intent of the instruction was to start the clergy as a servant leader (Sendaya, 2015). *Duolos* was the most frequent Greek word for servant used in the New Testament and implied a servant due to the unconditional *agape* love. *Agape* love was the foundation of servant leadership and for God’s people as shown to the sinner, even the servant leader (p. 19).

This all related to teachings and actions of Jesus Christ who performed acts like washing his disciples’ feet (John 13: 4-5, New International Version), a custom of that day performed by servants. It will be interesting to discover whether pastors will adjust to serving only, if they serve at all, as suggested by the apostle to the Gentile church, Paul. Paul wrote that new followers need to be taught in order to be brought into the understanding as a mature follower into the presence and service of the ultimate servant leader of the Christian church, Jesus Christ (Colossians 1: 28, New International Version). The uniqueness of Jesus of Nazareth was that he clearly shepherded his followers and cared for them through influence while consistently serving them at the same time (Resane, 2014). The followers of Jesus expected that he would lead and teach them. Moreover, the element of expectancy was considered an important ingredient to answered prayer for pastors and followers in a church as the Bible stated that prayers

were made to God and the believers waited expectantly (Psalms 5:3, New International Version). Pastors who led with servant leadership did well to remind themselves of this truth about Jesus (Watt, 2014).

Servant Leadership Empowerment in Small Business

The subject of servant leadership in the NPO of the church required an analysis of empirically studied research on servant leadership in small businesses because the average weekly attendance in all of the potential churches represented by pastors in this study is less than 500 parishioners on a given Sunday. The management of small to medium-sized churches is not dissimilar to running a small business in scope (Boggs & Fields, 2010). The process of empowerment in small businesses through servant leadership was most effective when relationships were established, and empowerment of followers was developed because there was little management presence in these types of organizations (Van Winkle et al., 2014). Small businesses are composed of 500 employees or less, but many officials worldwide considered a small business to be 50 employees or less. In these organizations, leadership was not the issue as much as the need for the leaders to take action empowering individuals (Greasley & Bocârnea, 2014).

Large organizations have been researched for empowerment using servant leadership as a guide (Choudhary et al., 2013; Van Winkle et al., 2014). The organizational structure and the number of managers allowed for a good quantitative study with multiple managers having used servant leadership because of the potential sample size (Choudhary et al., 2013; Liden et al., 2008; van Dierendonck & Nuijten, 2011). The process of having determined the same type of information on a small business was challenging (Van Winkle et al., 2014). The importance of an effective

leadership style that was inclusive and empowered the followers was just as important in a small business for organizational success and effectiveness. Servant leadership had been shown to have a strong correlation with the empowerment elements for followers in small businesses (Hoption, 2014).

Small businesses had a unique setup and leadership chain as compared to larger organizations (Holloway & Schaefer, 2014). The design of a small business typically placed the day-to-day control of the business in the hands of the CEO or at least the configuration of internal and external decisions was all routed through that main leader (p. 28). The significance of this setup in some larger small businesses where the founder did not oversee daily operations was the manager's ability to control the environment necessary for servant leadership (Van Winkle et al., 2014). Servant leadership required time and commitment to build an effective system of caring, humility, and empowerment (Sendaya, 2015). In this study, the servant leader was recognized as someone who cared for subordinates, actively listened, persuaded rather than commanded, and empowered the workers (van Winkle et al., 2014). Small businesses rarely focused on the large profits and money-making formulas in their establishment of operations but rather focused on building a good place to work for their employees and focused on good customer service (van Dierendonck, 2011). Consequently, the small business organization with very few layers of management exercised servant leadership and reaped the benefits of loyal followers who were empowered to handle some basic operations of the business (Van Winkle et al., 2014). While the church does not mirror a business organization in culture, the pastor often has a few paid staff to manage the functions of the organization like a business (Boggs & Fields, 2010).

Servant Leadership Empowerment in NPOs

Voluntary service organizations and other NPOs had a natural inclination towards a leadership style like servant leadership because the servant leader serves his followers with their best interest in mind (Parris & Peachey, 2013b; Schneider & George, 2011). The element of empowerment necessitated investigation in an NPO, however, because the elements involved proficiency and choice which required some influence by the leader with volunteers (Schneider & George, 2011). In a sporting event to raise money for an NPO, the presence of servant leadership from the event organizers empowered the teams to inspire cooperation and teamwork (Parris & Peachey, 2013b). In other NPOs, the development of competence as an unpaid volunteer may have been achieved as the presence of caring, empowering servant leadership was capable of impacting the follower to a greater degree (Schneider & George, 2011). This empowerment resulted in a greater commitment of the member to the organization which for a volunteer organization is critical (p. 64).

Servant leadership had been shown to be more effective than transformational leadership for the empowerment of followers in volunteer organizations (Schneider & George, 2011). The volunteer organizations in these studies were secular and involved people from all areas of life who were spiritual and non-spiritual (Parris & Peachey, 2013b; Schneider & George, 2011). The elements of empowerment of choice, significance, proficiency, and competence (Arogundade & Arogundade, 2015; Parris & Peachey, 2013b; Schneider & George, 2011; Zhong et al., 2011) which were a derivative of servant leadership, provided a researcher the ability to measure the parts of

empowerment to determine the empowerment result (Schneider & George, 2011; Zhong et al., 2011).

NPOs presented unique challenges for a manager to overcome about the adherence to a contract, or some tradition of the NPO while needing to continue with innovation to survive as a business (Grandy, 2013). Funding was often an issue as the organization would be supported by some donations and some, or most, of the workers were volunteers (Grandy, 2013; Parris & Peachey, 2013b). The focus on followership in certain NPOs, like churches, where qualitative experiences, such as values, was often more important than quantitative measurements, like money, and was a key to understanding experiences from servant leadership specifically and Christian leadership overall (Kessler & Kretzschmar, 2015; Schneider & George, 2011).

Followership

Very few people ever grew up thinking about how they can be a good follower (Alvesson & Blom, 2015). The subject of being a good follower was understudied as compared to being a leader because few people desired followership as a life goal (Crippen, 2012). Without followers, there were no leaders (Zou et al., 2015). Leadership had many definitions, but the general idea was that a leader was an individual who influenced others to accomplish a purpose, mission, or goal (Hoption, 2014; Leroy et al., 2015). The essence of the definition was that a leader had to have followers to influence to be a leader (Crippen, 2012). In the NPO of the Christian church every person, whether in a leadership role or as a follower, strived to become a true disciple of Jesus Christ or, in other words, a disciplined follower of Christ (Resane, 2014; Watt 2012).

The presence of equity, or fairness, in an organization was paramount to the success of the leader-follower relationship in the long term (Adams, 1963; Zou et al., 2015). Ultimately if there was a perception of justice in the exchange relationship there was equity (Adams, 1963; Burrai et al., 2015). However, a new follower in a church understood the expectations and roles for current and future responsibilities, which was taught by the shepherd or pastor (Resane, 2014). Once equity was achieved through understanding what constituted equity then the member obliged the leader to a satisfied contribution with long-term commitment (Burrai et al., 2015). The elements of empowerment produced by servant leadership of significance, choice, competence and member control over some circumstances (Arogundade & Arogundade, 2015; Van Winkle et al., 2014; Zhong et al., 2011) had some of the same elements needed to meet the standards of equity (Adams, 1963; Burrai et al., 2015). The practice and enforcement of the equity theory closely linked to elements of empowerment like choice, competence, and member control that like an equitable situation, resulted in contentment (Burrai et al., 2015).

The term “active follower” was defined as an individual who was engaged in activities, sought self-improvement, competed for higher positions of authority and displayed an overall good OCB (van Dierendonck et al., 2014; Zou et al., 2015). While it was true that this individual could have been self-motivated on their own to display good followership skills, the self-starter generally rose to the limit of individual efficiency, sacrificing group identification, without effective servant leadership (Chen, Zhu, & Zhou, 2015). While the transformational leader along with the servant leader promoted positive self-identity, the effective administration of servant leadership also promoted positive

group identification (p. 517). Ultimately, the role of follower completed leadership as some had stated that a leader was only a leader when there were voluntary followers (Kessler & Kretzschmar, 2015). The overall effectiveness of the leader and methods was defined by the production and efficiency of the followers individually and as a team (Rahn, Jawahar, Scrimshire, & Stone, 2016).

Followers have been labeled in the past with negative stereotypes such as being dependent on the leader for guidance (Hoption, 2014). Transformational leadership created influence to the follower through the leader's effectiveness while servant leadership was effective when the follower had needs met (van Dierendonck et al., 2014). Overcoming the idea that a follower just receives benevolent leadership from the kind leader, Crippen (2012) stated that one of the most important characteristics for a good follower was independent thinking (p. 196). Once a follower became engaged in the leader-member exchange, the follower's helping behavior toward the leader and other followers demonstrated the success of the servant leaders in an organization (Zou et al., 2015).

The ideal situation for a productive organization was to have a synergy between the leader and follower where the follower was as important as the leader but when a final decision had to be made, the leader was clearly identified and made decisions with the follower in mind (Alvesson & Blom, 2015). Whenever an organization, committee, or group appointed a leader or leaders based on a calling or specialized education, a conflict was minimized as the follower understood that the position did not meet the follower's valence or was not attainable at that time (Leroy et al., 2015). In the Christian church, the position of overseer was respected, not unlike many other general managers with a

specialized workforce, but not necessarily a position to which every follower aspires as practically every parishioner had a different career path than full-time clergy (Alvesson & Blom, 2015).

The servant leader promotes relationships which strengthen leader-follower relations but for new followers in the church, the standard order of servant leadership to “serve first” was ineffective (Resane, 2014). A good pastor desired for new believers, referred to as “lambs” in Jesus’s teaching (John 21:15, New International Version), to be taught the basics of the Gospel, the fundamental teachings of Jesus and the understanding of the position of the pastor as a care-taker and an under-shepherd to Jesus Christ, so they could become stable (Resane, 2014). The established follower of Christ, referred to as “sheep” were to be served and taken care of (John 21:16) through the serve-first principles of servant leadership and could then receive the subjection from the servant leader pastor with the correct understanding and perspective (Resane, 2014).

Christian Ecumenical Organization and Ecclesiastical Polity

The determination for identifying Christian Church pastors who are servant leaders had to do with the individual clergy’s attitude toward an effective management plan with his church, particularly dealing with worshippers both new and seasoned (Boggs & Fields, 2010). Individual attitudes notwithstanding the church polity, or government, had an additional influence on the overseer’s ability to effectively provide support to congregants (Wollschleger, 2013) or provide empowerment through servant leadership. The structural range of the various church governments within the NPO of the different church denominations was not so different from other organizations with a strict

hierarchical management view to more flat tiered and participatory organizations (Boggs & Fields, 2010).

Polity was the identification of church government as well as guidance on the church ministry of preaching, sacramental procedures and the scope of the pastor's influence (Avis, 2016). While many studies were conducted about the connection between culture and performance in business and government, not much notice had been afforded toward culture and performance in church circumstances (Boggs & Fields, 2010). There had been a positive correlation noted between growth and culture when the church embraced quality management techniques (p. 306) such as servant leadership theory. While church growth in the size of a congregation was important for the survival of the organization as a whole, even to the point of prospering as a group, the culture of the organization of a Christian church was based on each individual committing to a proper exegesis of the commands of Jesus Christ (Resane, 2014).

Within the major mainline denominations of the Christian community, there are three separate forms of church government and organization, otherwise known as Ecclesiastical polity (Avis, 2016). Each type of polity represents different structure, guidance, and covers different denominations (Wollschleger, 2013). The three types of polities are the episcopal polity, the Presbyterian polity, and the congregational polity (Avis, 2016)

Episcopal polity. The episcopal polity was the most structured, top-down approach to managing church government where a Bishop oversees all of the operations of the local church (Wollschleger, 2013). This polity was used by the Catholic Church and the Episcopal Church (Avis, 2016). The Catholic Church is one of the oldest and

largest organizations in the world tracing its history more than 2000 years ago and having over 17 percent of the world's population (Pfang, 2015). The term "catholic" means one Church, which clearly established the society for the world to join and therefore needed a governing model of consistency and order (Avis, 2016). The Church's Code of Canon Law established the configuration for bishops to watch over and supervise their district (Pfang, 2015). The bishop had oversight and depending on the size of the area of responsibility reported to an Archbishop (Wollschleger, 2013). The idea of the bishop was that this individual can supposedly connect his authority straight to an Apostle of Jesus and was, therefore, endowed with a higher calling into the position of authority (Pfang, 2015). As a way to compare this polity to other forms of government, it had been said that episcopal polity is similar to a monarchy where the rule of the Bishop leader was rarely questioned (Wollschleger, 2013). This is a definite top-down approach to guiding and leading parishioners (Pfang, 2015). The episcopal polity interpreted some of its biblical authority for the form of governance from the Book of Acts where it stated that the apostles appointed elders in the churches they founded (Acts 14:23, New International Version).

The pastor, often referred to as a priest, of this kind of church had definite challenges to the ability to focus efforts on the congregants and followers (Wollschleger, 2013). The strength of this system was the stability and order of the services and sacraments (Avis, 2016). However, the overseer was challenged to place all, or most, of their effort and focus on the follower as was one of the first tenets of servant leadership (Sendaya, 2015). The humility and strength of the leader can overcome these obstacles; however, the Bishop had the ability to remove the Priest if the Bishop's demands and

rules were not met. The function of serving congregants is a true calling of a biblical leader (Resane, 2014).

Every leader was faced with competing agencies to some degree with whom the leader's energy, effectiveness, and efforts were often split (Wollschleger, 2013). In the episcopal polity, the leader should take care of his people and congregants but also needed to attend to the wishes of the Bishop who oversees that local church (Pfang, 2015). The servant leader should focus on his followers for spiritual development, empowerment, and listening but they also have to respond to their Bishop and represented their church to the higher bishops and, in the case of the Catholic Church, the Vatican (Wollschleger, 2013). The clerics could develop the followers but refrained from going against the wishes of the Bishop for fear of frustrating their upward mobility (Avis, 2015). It was possible that while the servant leader desired to practice all of the elements of the servant leadership theory, like listening and empowerment, toward their congregation the Bishop could thwart that effort if the Bishop did not believe in the use of secular methods within the church (Pfang, 2015). The growth of the churches using this polity was often slow due to the surmised lack of empathy from clergy (Grandy, 2015).

One church setup within episcopal Polity that seemed to be growing in large numbers was the nondenominational, Pentecostal megachurch (Klaver, 2015). The Pentecostal megachurch may not be a church one would expect to be in the same polity category as the Catholic Church based on the style of worship. The megachurch is defined as a church that had 2000 or more in attendance weekly (Bopp & Webb, 2013) and was most often from a non-denominational Pentecostal church worship style (Klaver,

2015). As a measure for comparison, the average church attendance in America from traditional churches was a median of 75 people (Bopp & Webb, 2013).

Ultimately within the Catholic Church decisions and directions came from one man, the Pope, and were pushed down to even the newest follower (Pfang, 2015). The nondenominational megachurch that was started by one man or one couple, referred to as a “pastorpreneur,” actually shared the general authoritarian one-person rule as Catholicism (Klaver, 2015). The pastor persuaded new followers and visitors with a genuine marketing setup of big music, large screen auditoriums, and friendly connections (p. 149). The church kept followers, who tended to be single and younger than other Protestant congregations (Bopp & Webb, 2013), engaged because of the upbeat and casual methods with sincere yet smooth methods to capture churchgoers’ imagination and obfuscate the boundary between production and the Christian faith (Klaver, 2015; Sanders, 2016). With all of the excitement and innovative worship techniques applied in these churches, the authority still came from one man or one couple (Klaver, 2015), like in the episcopal polity. While there was no agency relationship conflict within these churches above the pastor, the ability for the servant leader pastor in this type of church must overcome the temptations that come with unencumbered authority (Sanders, 2015). Additionally, there are low expectations to work in the community in these churches (p. 80) which tested the ability for a pastor from this church to practice the principles of servant leadership, in general.

Presbyterian polity. The Presbyterian polity established a different government from the Episcopal organization as a board of elders, or presbyters, were responsible for the oversight of the local church (Mutch, 2012). The primary difference between this

polity and episcopal polity were the group of elders, which were elected lay members. The elected elders were to assist the local church elder (teacher) in running the church along with denominational elders, who started as congregational elders (Wollschleger, 2013). The form of government most closely associated with this polity was aristocracy (p. 473).

The servant leader pastor in this arrangement still had some conflict when working to effectuate the servant leadership if there was a conflict or association relationship that the pastor would need to attend to in response to the elder board (Grandy, 2015). The arrangement of the relationship between the pastor and the Board versus the local overseer's drive to establish relationships with the congregation was not as diverged (Mutch, 2012) as the episcopal polity. The elders were closer to the local church and, in many ways, demonstrated a sideways approach to enforcement of bylaws rather than the traditional top-down hierarchy (Avis, 2016). The pastor did have to make sure not to offend the elders, as this action could stunt the professional growth of that pastor (Wollschleger, 2013). The Presbyterian polity derives its authority for some of its design from the Apostle Paul in the Book of Acts which stated that the elders would come from the church congregation but would also be confirmed by a present group of elders (Acts 6:5-6, New International Version).

The Presbyterian polity originators derived the philosophy of church organization and laws from their interpretation of scripture, namely the use of elders to make decisions for the group (Wollschleger, 2013). This idea created trustees to guide the local pastor from not exceeding the authority needed to preach the Bible, and empower followers to do more sacrifices and missions for Christ (p. 473). The pastor had a strong voice in this

scenario but had to convince a board of elders before final decisions could be made for the church (Kenel, 2012). The check on the authority of the pastor by the elders kept the pastor from developing a God-like complex positively limiting the possible dangers of charisma (Wollschleger, 2013). The process of receiving guidance from colleague elders in conjunction with higher ranked elders established a better path for the pastor to focus on the congregants with servant leadership techniques (Kenel, 2012)

Congregational polity. The congregational polity recognized the authority of the congregants of the local church (Avis, 2016; Wollschleger, 2013). The authority of the pastor was derived from the local congregation who had the power to vote on the pastor or remove the pastor, which mirrors a democratic form of government (Wollschleger, 2013). Consequently, the entire focus of the minister was to focus on the congregation as there were no other agency relationships. Wollschleger (2013) researched the three major forms of ecclesiastical church governments in America and determined that congregations who are a part of a church using congregational polity had a higher participation rate than episcopal or Presbyterian polity (p. 483).

The congregational polity proponent derived their authority from the Scripture written by the Apostle Peter that referred to the believer as a royal priesthood (1 Peter 2:9, King James Version). The denomination of Baptists and some nondenominational churches fall under this group, and some mentioned the Assemblies of God as churches that practiced congregational polity (Wollschleger, 2013). The pastor of a church using this polity was in a good position to practice servant leadership to followers. In congregational polity there are no other obligations for the leader than the parishioners so

intrapersonal and interpersonal facets of proficiency for servant leadership can be performed (Watt, 2014).

The ecumenical endeavor. The ecumenical endeavor between all polities and churches was a goal to bring the differing groups together in one accord as Christian believers to preach the gospel of Jesus Christ (Avis, 2016). The term “Protestant” which covers all mainline Christian churches except Catholic came about as a protest to the Catholic Church governance of the day and often coming down to a physical battle. Large efforts had been made collectively to overlook the variance in church governing philosophy as each polity had biblical interpretations justifying their particular choice (Aoanan, 2015). There were four steps that Crossin (2015) mentioned as proposals to continue to bridge the divide between denominations and beliefs that the groups should take the time to study the bible together and come together over disagreement as opposed to avoidance. These groups should also practice humility understanding that other people can have legitimate disagreements about the exegesis of the Bible, and avoid trying to upset another from a different perspective.

Summary

The literature review provided an overview of the main tenets of the literature affecting the servant leadership and of pastors’ empowerment of followers. The literature on servant leadership detailed a potential issue with the operationalization of servant leadership components, such as empowerment (van Dierendonck, 2011). The element of inquiry leading to empowerment was how to teach followership to individuals who may not know anything about the organization (Read III, 2014) or the NPO’s vision. Once the follower was in the mind frame to be able to receive empowerment (Hoption, 2014), the

concept of empowerment was broken down to four elements of significance, options, choice, proficiency, and the worker's view of their impact (Arogundade & Arogundade, 2015). The elements of experiences bringing followers to a state of an active and engaged followership role (Leroy et al., 2015) was used to inform and actuate the empowerment of the study. The polity of the church where the pastor served could affect the ability the servant leader may have had in empowering the follower (Wollschleger, 2013). The attitude of the servant leader was one of the most critical elements to operating in servant leadership, regardless of the church setting (Boone & Makhani, 2012) as well as a true love for the follower (van Dierendonck & Patterson, 2015).

The closest leadership theory to servant leadership theory was the transformational leadership theory (van Dierendonck et al., 2014). Transformational leadership theory had many more empirical studies than servant leadership and had been shown to have many common elements with servant leadership such as care for the follower and a desire for empowerment (Washington et al., 2014). The main differences with the transformational leader and the servant leader were the transformational leader used charisma and an extroverted personality to persuade the followers (van Knippenberg & Sitkin, 2013) to support the organization that the transformational leader was engaged in. The servant leader, whether an introvert or extrovert, sought to create the atmosphere of listening to and serving the associates with love, empowerment, empathy, and humility to produce beyond the organization and into the community (Greasley & Bocârnea, 2014).

The thrust of servant leadership was to create the environment to empower and equip the followers to move beyond, even their abilities to a place of respect and love for

their fellow man (Sendaya, 2014; van Dierendonck, 2011). Empowerment in the workplace using the principles of servant leadership had to grow into a state of authenticity where the follower could truly trust the servant leader as a leader who cared (Arogundade & Arogundade, 2015; Van Winkle et al., 2014). The motivation elements of equity (Burrai et al., 2015) and expectancy (Renko et al., 2012) could be used to build into transactional leadership, where positive rewards were equitably given for positive performance and negative consequences were conferred for negative performance, as would have been expected (Vito et al., 2014). The servant leader triggered the faith from the subordinates through performance, listening, serving, and persuasion to empower them for success in life (van Dierendonck, 2011).

Many servant leadership theory researchers, including Greenleaf (1977), had identified Jesus Christ as an original servant leader. Many pastors did not distinguish the servant leadership theory as a spiritual endeavor because it had been used effectively in the business world, was developed by a retired business executive, and was therefore considered a secular foray (Pfang, 2015). Servant leader pastors may have to teach new followers first before serving them as a new convert as the new convert may not understand their position in Christ (1 Peter 2:9, King James Version), the role of the pastor in that church (Pfang, 2015; Resane, 2014; Wollschleger, 2013) and in the Christian faith (Watt, 2014).

Servant leadership empowerment in small businesses was quite effective in building a strong organization by equipping workers to overcome the lack of managers common in these organizations (Van Winkle et al., 2014). The effective use of empowerment using servant leadership principles aided NPOs by inspiring followers to

strengthen their commitment to the organization as NPOs are unique organizations with many volunteer followers (Parris & Peachey, 2013b; Schneider & George, 2011). NPOs maintained a balance between vision, tradition, and innovation in management, particularly in churches, more so than many other organizations. Loyalty from followers and volunteers developed from the application of servant leadership (Boggs & Fields, 2010; Schneider & George, 2011).

Followership was not just a position within a hierarchy but an important cog of any organization, particularly when the follower embraces their role (Crippen, 2012; Zou et al., 2015). True leadership is about those who follow voluntarily and those who choose to lead (Watt, 2014) because without a voluntary follower there is no leadership (Greenleaf, 1977). Authentic followership described a person who not only accepted their role but embraced the importance of their understanding and cooperation to the organization (Crippen, 2012; Hopton, 2014).

The American Christian mainline churches were broken up into three distinct church governments, or ecclesiastical polities, of the Episcopal polity, the Presbyterian polity, and the Congregational polity (Avis, 2016; Wollschleger, 2013). The Episcopal polity encompassed the Catholic Church (Pfang, 2015), the Episcopal Church, Lutherans, the Orthodox Church and most nondenominational churches (Wollschleger, 2013). This form of government for the local church or parish was established as a sole proprietorship establishment of a church as a business in the case of the nondenominational church (Klaver, 2015; Sanders 2016), or as an edict passed down to a Bishop who can trace appointment to original apostles (Pfang, 2015). The Presbyterian polity covered the Presbyterian Church and the Methodist Church and was a system whereby there is a

pastor appointed by elders who are elected by the congregation at a congregational level (Mutch, 2012; Wollschleger, 2013). The congregational polity was a democratic form of government where the Congregation elects or dismisses the pastor (Avis, 2016; Wollschleger, 2013). The congregational polity was the form of church government used in Baptist and Assemblies of God churches (Wolleschleger, 2013).

Chapter 3: Research Method

This study investigated a specific problem, which was the determination of the experiences of servant leaders to develop followership relations in new followers (Alvesson & Blom, 2015) in the NPO of faith organizations. It was not clear how servant leaders in NPOs cultivate relationships with new followers and empower new followers to develop a caring community all while meeting the organizational needs (Parris & Peachey, 2013b; Schneider & George, 2011). This research project examined the activities and actions of pastors in their role of managers of nonprofit organizations and how these pastors use servant leadership to engage their new followers. The methodology for this investigation was IPA interviews and interpretations that captured the experience from the individual perspective of the pastor (Roberts, 2013). Additionally, to gain more information about the subject, the pastor-participants were asked about their experiences when they were new followers in the church. Followership is an active role of the individuals being led in an organization who approach their tasks and relationships with a sense of ownership and autonomy for more organizational objective inspiration (Hoption, 2014; Leroy, Anseel, Gardner, & Sels, 2015). Many researchers have found that leaders using servant leadership principles empower and inspire followers (Greenleaf, 1977; Parris & Peachey, 2013a; Spears, 2010; van Dierendonck, 2011). However, the experiences of servant leaders to establish relationships with new followers (Hunter et al., 2013) in order to be empowered in the NPO of the church has not been evaluated (Carter & Baghurst, 2014; Parris & Peachey, 2013b; Van Winkle et al., 2014). This research study investigated the leadership methods applied by servant leader pastors for new followers and whether the pastor-participants established the leader-member servant

leader exchange approach to the new follower by serving them first, as prescribed by the servant leadership theory (Parris & Peachey, 2013a; Sun, 2013; van Dierendonck, 2011) or taught the new follower first then served them once the new follower was established. The serve-first or teach-first approach for new followers was studied through IPA interviews and analysis of pastors and the meaning they apply to their experience as servant leaders as well as their experiences as new followers when they first converted to the faith.

Parris and Peachey (2013b) reviewed a specific NPO and conducted a study on the benefits or detriments of servant leadership in an NPO. In the study, the authors expressed a need for servant leaders to build organizational structure and culture that shows the connections between structural methods, their social practices, the effect on members, and their desired end goal (p. 508). To build on Parris and Peachey's study, all managers, whether from for-profit organizations or NPOs, will benefit from servant leader pastors' experiences in developing followership (Hunter et al., 2013) in new volunteer parishioners and being empowered as new followers toward community-building and the achievement of the NPO's definition of success within the faith community (Resane, 2014; Watt, 2014).

The purpose of this qualitative study was to understand the experiences, relationships, and feelings of participants of how servant leaders in the NPO of churches establish rapport with new followers as leaders and how camaraderie was established when the leader was a new follower (Zou, Tian, & Liu, 2015). The proposed participants in this study were pastors and chaplains in churches from the Christian background who were deemed to have the characteristics of a servant leadership church (Greenleaf, 1977).

The research for this problem revealed a lack of clarity and specific research focused on the initial concept of servant leadership, defined as a servant leader is a leader who serves first (p. 7), relating to the applicability of that notion as the preamble to all servant leadership encounters with followers (Leroy et al., 2015), including actions needed for NPOs (Parris & Peachey, 2013b; Schneider & George, 2011).

An investigation of the process of servant leadership through analysis of the instruction provided to develop empowerment was assessed along with six characteristics of the theory and actions of a servant leader, which are the elements of empowerment, humbleness, genuineness, relational approval, guidance, and social responsibility (van Dierendonck, 2011). These elements were evaluated in the qualitative interviews of the experiences of NPO servant leaders' empowerment of followers through the instructive coaching. In particular, an investigation into the experiences of servant leaders toward their (a) enablement of followers and new followers to impact the church locally and as a whole, (b) promotion of social responsibility, (c) commitment to the growth of people, (d) delivery of administration, and (e) understanding of the feelings of the parishioner or follower will be implemented (Spears, 2010; van Dierendonck & Nuijten, 2011; van Dierendonck & Patterson, 2015; Van Winkle et al., 2014). The study used Interpretative Phenomenological Analysis (IPA) as the appropriate technique as this method secured and probed the meanings that participants assign to their experiences (Convery, Soane, Dutson, & Shaw, 2010). The experiences and feelings of the participants were the main subject to be evaluated (Smith, Flowers, & Larkin, 2009).

The IPA method was used to explore the servant leaders' experiences providing empowerment to new followers in churches. Additionally, the participants were queried

as to their individual experiences as new followers when dealing with their leaders at that time. This portion of questions opened the societal interchange relationship of leader and follower from the contributor (Zou et al., 2015) about the faith organizations. The participants were asked open-ended questions about their experiences of their new followers and actions needed to advance the purpose of work, proficiency, having a choice in initiating or regulating actions and influencing outcomes that all provide insight into the practice of empowerment (Arogundade & Arogundade, 2015). These experiences all contribute to the servant leader empowerment of new followers (Leroy et al., 2015). The participants came from churches in a northern state of the Christian faith that exhibited the components of a servant leader church which were evaluated by their ideas and constitution toward leader-follower equality, a pastor known to be focused on followers, and whether the church has trustees (Greenleaf, 1977). If the problem of clarity addressed in this dissertation about the initial first step of the servant leadership theory was not settled and clarified for all management situations, including the NPO of the church (Parris & Peachey, 2013b), then the proper treatment of new followers (Hoption, 2014) using servant leadership may be diminished. In particular with regard to the theoretical understanding of servant leader empowerment (Greasley & Bocârnea, 2014; Sun, 2013; van Dierendonck, 2011) in all settings (Schneider & George, 2011; Van Winkle et al., 2014).

The use of servant leadership by pastors of Christian churches to empower their new followers is a new design to a similar issue of servant leader empowerment in small businesses (Van Winkle et al., 2014), volunteer service organizations (Schneider & George, 2011), and large organizations but not the church or pastors (Parris & Peachey,

2013b; Watt, 2014). The issue with using a quantitative study was the sample size needed for such a study. More importantly, a quantitative study does not explore the nature of the broad experiences, beliefs, relationships, feelings, and values of a pastor or associate pastor with closed questions (Smith et al., 2009). The research method for this dissertation was a qualitative study, specifically an Interpretative Phenomenological Analysis (IPA), to describe the experiences of the pastors and associate pastors as related to the empowerment of their new followers and their experiences as a new follower (Moustakas, 1994; Smith et al., 2009). Pastors represent the faith organization definition of success by moving from a new convert to a new follower to a true disciple of Christ to receiving a calling, so their experiences as a follower are valuable (Klaver, 2015). Pastors are trained in many aspects of the church, hold a sensitive and permanent position where the release of knowledge about past occasions is in their domain, and have experiences that would be beneficial to share (Watt, 2014).

Within the area of qualitative models, there are many different types and approaches from which to choose (Smith et al., 2009). The effort of this research through IPA was to discover the participants' interpretations and view (p. 46) of empowerment from a servant-leader pastor. The participants served as a follower-leader under a pastor before becoming a pastor, which afforded them the ability to elaborate on both elements of the relationship of the servant-leader pastor and as the follower-leader in the church (Watt, 2014). Researchers have not clearly attributed the ability of leaders to empower new followers using servant leadership through empirical studies (Schneider & George, 2011). Therefore the experiences of a leader who was a follower in the same field of the church may inform questions to the subjects about elements and the sequence of

empowerment. The born-again encounter with Christ, as referred to in John 3: 3-8 (New International Version), starts the Christian journey and was a key component to the lived experiences of the interviews as a follower and then a pastor (Resane, 2014).

The sample size for IPA was not designed to be representative of the entire population of churches in the Northern State but was intended to represent an expertise on the experiences of the subject studied (Convery et al., 2010). The research about the nature of empowerment of new followers led and included the perspectives of experiences of empowerment of the research participants (Convery et al., 2010; Smith et al., 2009). The sample size was six respondents as a reasonable design for this IPA study (Smith et al., 2009). The experiences and beliefs of the participants produced the experiences needed to make determinations about the principle subject matter of the dissertation.

Research Method and Design

The IPA consisted of semi-structured questions to respondents to ultimately explore the meaning that the subjects assigned to their experiences (Convery et al., 2010). A thorough coding and theme development was conducted after the questions were asked by reading comments, noting comments, developing emergent themes from the comments and notes, and searching for connections across emerging themes of the participants and environments (Charlick et al., 2015). Pastors who have been follower-leaders prior to becoming pastors were interviewed in this study, as these individuals had the experiences of the follower empowerment and the experiences of the servant-leader. The study was about the phenomenon of significance assigned to experiences (Barr & van Nieuwerburgh, 2015) related to the servant leader pastors in new follower relations.

Population

The process of performing this IPA study consisted of thorough research into the subject matter of servant leadership, pastors, follower-leaders and churches, as relationships are the key ingredient of this management (Watt, 2014). The interviews were recorded, placed in a transcript and the researcher, from the respondent, (Smith et al., 2009) developed exploratory comments. An effort was made to include pastors from churches in all three ecclesiastical polities (Wollschleger, 2013) of the Christian church.

The open-ended answers were extrapolated in relation to the experiences of servant leaders that reflected teaching or motivating people to learn and from their experiences learning and when learning entered their growth process. Deducing answers was related to aspects of servant leadership related to teaching like following a plan with outcomes, using educational materials, classes or studies. The facets of instilling followership as a servant leader to new followers, as well as receiving aspects when the participants were new followers were cyphered from the answers. The aspects of being a teacher and all elements of being a teacher were coded from the interviews and when in the process of handling new followers, was introduced.

Sample

The sample for this investigation was individuals in the role of an overseer, pastor or associate pastor in a Christian mainline Protestant, evangelical, and/or charismatic church in a northwestern state in the United States of America. The church was from a denomination or nondenominational church as long as the King James Version Bible or accepted translations, not including New World Translation, was the only holy book used. The church had an outside system of elders or trustees assigned to the church who

could intercede and correct the pastor, if necessary, as part of the church bylaws. The sample sizes for Interpretative Phenomenological Analysis (IPA) were small consistent sample sizes with six subjects (Charlick et al., 2015).

Individuals in the position of a church pastor represented a spiritual leader and a strategic leader who must deal with the amalgamation of financial and spiritual reality along with innovation of theories like servant leadership to advance their organization and faith (Grandy, 2013). The pastor and associate pastor also represented a model of success for the Christian faith community as a person who converted to the faith of Jesus Christ as a new follower and eventually became a religious leader or key assistant running a nonprofit church organization. Based on this understanding of these positions, the selected pastors and/or associate pastors representing churches of the three ecclesiastical polities of the Episcopal polity, the Presbyterian polity, and the Congregational polity were selected to be interviewed about their experiences of being a new follower and their experiences of practicing servant leadership towards new followers.

Materials/Instruments

Participants in the IPA for the empowerment of new follower relations using servant leadership study were being asked and afforded the ability to recite a deep consideration of their experiences (Charlick et al., 2015) relating to empowering followers and new followers and being empowered as a new follower. The interview session was transcribed and recorded to include non-verbal body language and paraverbal voice inflection (Barr & van Nieuwerburgh, 2015). Cues were being provided so as to aid the participant in recalling the incidents and experiences (Roberts, 2013) and once the

entire session was captured, the interviewee was asked to return to be provided their copy of the details of the questions and responses. The questions found in Appendix A were developed with the rationale of the study which is discovering servant leadership development of new relationships with new followers.

Data Collection, Processing, and Analysis

The potential participants were contacted by email identifying the researcher, the research project and the purpose of the dissertation. Once the required number of subjects were identified, a suitable place which is quiet and comfortable for the interviewee was selected (Barr & van Nieuwerburgh, 2015) as the interviews were expected to be a minimum of 60 minutes. The initial questions were rapport-establishing questions like “can you tell me about yourself?” and similar types of questions. Once the initial questions were completed the open-ended question will be asked like “what did you expect when you became a Christian?” with additional prompting questions if verbal expression was slight like “can you tell me more about that?” to increase the words and data flow (Charlick et al., 2015).

The methodology of this study was IPA, and the sample size was small. In relation to this study, six individuals were being chosen based on the potential for data permeation with more than six participants (Smith et al., 2009). An essential element to an IPA study was that while the sample size itself was not designed to be representative of a population, the sample expertise of the interviewees encompassed a broad swath of the population as the assigned meaning to their experiences developed the understandings and discoveries toward the study understandings and conclusions (Convery et al., 2010). IPA allowed for double hermeneutics within the questions where the subject can state

their experiences in response to the open-ended questions while the researcher can interpret the words and log additional meaning (Barr & van Nieuwerburgh, 2015).

The processing of the interviews, once completed, was to combine the notes from the researcher with the transcript of the recording so as to have a complete documentation of the event. The notes and journal were read and reread until themes emerged (Symeonides & Childs, 2015). Journals were used to consolidate themes as part of the data analysis phase (Smith et al., 2009).

The data analysis followed the seven steps of data analysis which are reading and rereading, logging, developing budding themes, probing for constructions on themes, moving to next item, looking for patterns across items, and looking for deeper meaning in interpretations to hyperbole and metaphor (Charlick et al., 2015). The purpose of the analysis was to explicate the way in which people make sense of their experiences as well as their experiences respectively (Symeonides & Childs, 2015). The exploratory comments from the researcher, which is as important to the IPA as the specific data from the respondents (Barr & van Nieuwerburgh, 2015) was added for the three levels of descriptive comments, linguistic comments, and conceptual coding which was often interrogative (Smith et al., 2009). All of the words and phrases related to being a new follower and teaching such as teach, train, coach, mentor, guide, advise, and explain to name a few were part of the emerging themes process carried forward from the first participant (Pringle, Drummond, McLafferty, & Hendry, 2011).

As some specific questions are listed in Appendix A, the approach of the interview was to allow the interviewee to speak as much as possible and use questions to prompt memories of experiences as a new follower and with new followers. Each

question had a follow-up prompt question which was used only if the participant did not answer a question robustly. The interview questions were semi-structured. A base question was asked, but the anticipation was that not all questions were needed to be asked as the researcher and interviewee engaged in a dialogue (Roberts, 2013). The issue with asking too many questions was that it was likely that the participant may limit their responses and become less informative with answers (Pringle et al., 2011).

Assumptions

The qualitative IPA study was the preferred method for this dissertation research project because the phenomenon of experiences and perceptions are best captured by the IPA process (Smith et al., 2009). Empowerment was a key element to this study along with the process of empowerment, followership, and care (Arogundade & Arogundade, 2015). In the church, how one is empowered and how they perceive that empowerment by that leader is as important as reality (Watt, 2014). The church deals with many non-tangible areas such as the spiritual maturity (Boggs & Fields, 2010). Experiences and perceptions are non-tangible data, yet real, and was captured using this method (Symeonides & Childs, 2015).

The expectation of the subject of this study, who were clergy, was that they were honest and forthright in answering all question posed to them. The subjects who responded to the request to participate in this study had at least a modicum of interest to try their best in the arrangement of the interview, the interview process, and the follow-up to the interview. The collection and analysis of the interviews from the six participants, based on their expertise, produced enough data to meet data saturation and allow for themes to come to the fore (Smith et al., 2009).

The researcher had the ability to interpret the findings and find themes that were relevant to the proposed dissertation and statement of the problem. While the results were unknown, the study was conclusive and produced enough data to either confirm the status quo for servant leadership of the leader always serves first or reveal a possible new development for the servant leadership theory in relation to new followers in NPOs. The researcher reminded the interviewee of the contents of the NCU Informed Consent form. The investigator specifically reminded the individual that any question perceived as uncomfortable could have been passed, and follow-up questions could have followed the answered questions for the purpose of clarity and exploration. There was no wrong answer, so it was assumed that the participant said everything they wanted to say about the question. The researcher had the ability to generate data from the codes and use the IPA method of double hermeneutics (Smith et al., 2009).

Limitations

The limitations of this study were related to the clear responses of the interviewees and their thorough answers to questions. The answers were expected to be truthful and comprehensive but also pure in that the participants just responded to the questions and not predicted the reason for the questions or psychoanalyze the overall thought process of the researcher. Much of the information on pastors was derived from the study with more defined criteria for leadership types (van Dierendonck, 2011), church organization (Boggs & Fields, 2010), and church government (Wollschleger, 2013). Participants were of a church or belief system that shares characteristics from multiple church organizations. This belief system was a limitation because the results of

interviews can be weakened through the inconsistency of church organization representation as the outcome may not be generalizable (Sallis & Birkin, 2014).

Another possible limitation was the difficulty of pastors who often counseled and interviewed people to be interviewed themselves. Efforts were made to allow the subjects to relax and know that their contribution to this project was beneficial to their industry. The interview questions are listed in Appendix A. This study suggested that a new follower in a church should be taught first which presents the human side of the story (Jacob & Furgerson, 2012) of management in many fields.

Delimitations

The delimitations for the study were that the sample had to be pastors from area churches with specific criteria of mainline Christian denominations or Christian organization having trustees. The effort to select at least one pastor or chaplain representing each ecclesiastical polity was daunting. The church where the pastor serves did not use any other written authority considered holy other than the standard King James Version Bible or accepted translations. While this effort was to find participants from a particular viewpoint, this narrowed the scope of the experiences of participants to limit the study to churches who can exercise ecumenism within the churches so the results can benefit a broader swath of parishioners directly as well as outside management.

Ethical Assurances

The ethical assurances for this study were that the participants were interviewed in a place of their choosing which was away from any activity. The results of the interview were kept confidential until placed in the Dissertation Manuscript. Anonymity

was maintained for the participants, and their churches pseudonyms were assigned for each participant. No research was conducted until the approval process from the Institutional Review Board (IRB) at Northcentral University (NCU) was completed and certified. Each participant was provided an NCU IRB approved Informed Consent document as seen in Appendix C.

The participants were informed in writing that the interview would be recorded and signed the recorded conversation consent form before conducting the interview. The subjects were informed of the purpose and disposition of the recording and documents which will be stored at the home of the researcher in a locked box for seven years. All information was kept confidential. All information stored on a computer was locked, and password protected.

Summary

The research method was IPA, and the measurement came from the interviews about servant leadership empowerment of new followers (Moustakas, 1994; Smith et al., 2009). The overall aim of this study of the servant-leader pastor empowerment experiences of new followers in churches, as leaders and as new followers, was to provide an application for developing new followers for empowerment using servant leadership. The elements of servant leadership, empowerment, followership, pastors, churches, nonprofit organizations and some for-profit organizations were all potentially affected by this study.

The practical application of empowerment through servant leadership was bolstered by including the elements of followership as advising elements to the IPA research questions for servant-leader pastors. By using the method of IPA, which is

normally used in fields such as psychology (Smith et al., 2009), this servant-leadership study fortified the field of business and management by examining this issue from a social science perspective (Gay & Weaver, 2011) through the experiences of the individuals affected by this leadership theory. The church has new followers who, unlike any other organization, may have absolutely no idea of the expectations of the organizational norms, culture and values of the organization to which they became a follower. The uniqueness of the nonprofit organization of the church with the strong ties to tradition while needing innovation to move forward (Boggs & Fields, 2010) made this topic with this experimental subject ideal for discovery.

Chapter 4: Findings

The purpose of this qualitative study was to understand the experiences, relationships, and feelings of participants of how servant leaders in the NPO of churches establish rapport with new followers as leaders and how camaraderie was established when the leader was a new follower (Zou et al., 2015). The proposed participants in this study were pastors and chaplains in churches from the Christian background who were deemed to have the characteristics of a servant leadership church (Greenleaf, 1977).

An investigation of the process of servant leadership through providing instruction to develop empowerment was assessed along with six characteristics of the theory and actions of a servant leader, which are the elements of empowerment, humbleness, genuineness, relational approval, guidance, and social responsibility (van Dierendonck, 2011). These elements were evaluated in the qualitative interviews of the experiences of NPO servant leaders' empowerment of followers through the inceptive instruction. In particular, an investigation into the experiences of servant leaders toward their (a) enablement of followers to impact the church, (b) promotion of social responsibility, (c) commitment to the growth of people, (d) delivery of administration, and (e) understanding of the feelings of the parishioner or follower (Spears, 2010; van Dierendonck & Nuijten, 2011; van Dierendonck & Patterson, 2015; Van Winkle et al., 2014) was performed.

The collection of data and the analysis is documented using the Interpretative Phenomenological Analysis (IPA) as the preferred approach. This method secured and probed the meanings that participants assigned to their experiences (Convery, Soane, Dutson, & Shaw, 2010). The experiences and feelings of the participants were the main

subject that was evaluated (Smith, Flowers, & Larkin, 2009). The results section will reveal the demographic information of the subjects based on the following research questions:

Q1. How do servant leader pastors in churches of the Christian faith in a northern state make meaning of their own experiences as new followers in relation to the rapport-building they received?

Q2. How do servant leader pastors in churches of the Christian faith in a northern state make meaning of their experiences of establishing relationships with new followers as a leader toward the objective of building community, inspiration, and empowerment of their new followers?

The participants are introduced, using non-gender specific pseudonyms with alternating gender pronouns for obscurity. Then, an assessment of the findings of the investigation is portrayed by the researcher showing main themes and subordinate themes. Items in brackets are used to show an adjustment in wording to secure anonymity of the participant. Finally, a summary of the findings will conclude this chapter.

Results

The participants from this study were pastors, former chaplains, current chaplains and former pastors who agreed to take part in the interview portion of this study. The demographic information from the participants in this study demonstrates a broad perspective of experience, a variation of churches and polities, and age which showed a depth of perspectives. The information in Table 1 shows the variety of demographic background information from the participants learned from the interviews.

Table 1

Demographic Information from Participants

Church Represented	Polity	Age	Marital Status	Ethnicity	Education Level
Baptist (n=1)	Combined ^a (n=1)	45-66 ^b (M=58)	Married (n=5)	Caucasian (n=5)	Bachelor's (n=1)
Disciples of Christ (n=1)	Congregational (n=3)		Single (n=1)	Other ^c (n=1)	Master's (n=5)
Episcopalian (n=1)	Episcopal (n=1)				
Lutheran (n=1)	Presbyterian (n=1)				
Non-Denominational (n=1)					
Presbyterian (n=1)					

Note: ^a The “Combined” polity is a mixture of Congregational and Presbyterian polity.

^b The “M” equals Mean of the represented age range.

^c Specific identification of ethnicity may identify the participant.

More information from the participants revealed that three of the ministers held majors for their Bachelor's degree in areas other than Religious Studies or similar majors, such as Business Administration, Physical Education, and Art Education. All five of the Master's degrees referred to in Table 1 were a Master of Divinity degree. In relation to the application of their degree, two individuals were public school teachers before heeding the call to ministry. In relation to their other previous employment, four of the six participants were or are currently serving in the United States Military.

All of the participants were familiar with the Servant Leadership theory. Many of them learned about servant leadership in their higher education studies. Most, however, never learned about the application of servant leadership until they started working in a leadership position within the nonprofit organization of the church. After learning the applications of servant leadership, they were able to look back to their past as a new follower and identify actions of early leaders in their life. In all interviews, the participants greatly emphasized the element of providing direction, in some form, of servant leadership when speaking of new followers. This included themselves when the participant was a new follower, as opposed to the more diverse application of servant leadership tactics when they addressed the application of servant leadership methods when referencing their overall staff and more seasoned congregational members.

Chris. Chris was the first participant in the study and was given the first alphabetical non-gender specific name of Chris. Chris is from a State that is a considerable distance away the Northwestern State of this study on the East Coast. As a child, he attended a different type of church than the one he is ordained under now. She remembers attending a camp as a young person that provided strong guidance and spiritual influence, particularly naming one counselor as quite influential. Chris described his youth as pleasant, and he really liked the camp that he attended every summer in a nearby State. She was always active and became a teacher and coach. He chose the church in his area because he was initially “attracted to the physical structure of that church.” His first serious connection to taking a leadership role in the church with whom he is affiliated today was an encounter in a sports game from the opposing coach. The opposing coach was in the clergy and recommended her to the clergy. He left that

State and came to this Northwestern State and eventually joined the clergy. Her experience with Servant Leadership is both developed through working in the ministry and some college classes on the subject.

Jordan. Jordan is from a State from the south but not the Deep South. He is the son of a pastor affectionately known as a “preacher’s kid” or “PK.” Jordan said while there were “issues with his parents and they occasionally argued,” Jordan, however, “never fell away from the church.” She is married with two children and met her spouse, who is also a “PK”, while in high school. Jordan was influenced by his experiences with summer camp to become more serious with the faith while a young teenager. He went to college and while there started to work in the ministry of a very similar church organization as the one in which he was raised. Jordan gradually assumed the role of pastor, is now pastoring her second church and, along with his spouse and two children, considers himself fortunate to be in her position. His connection to servant leadership came from seminary training and from leaders in camp and his campus pastor during his undergraduate studies.

Lynn. Lynn’s background is that he was the son of college professors and began his upbringing in a different church than he would eventually serve as a minister working in the clergy. She was from a West Coast State originally and generally sought to follow in her parent’s footsteps in education. His parents were pioneers in higher education for the area. Lynn came to this north western state after college to look for work. There were special projects ongoing at that time. Separated from her family, she experienced the love and care attributable to servant leadership at a mission church in the relatively remote location. That church also had an individual from the opposite sex who was quite

attractive. Lynn said humorously that “romance is a great evangelism tool.” The church was from the denomination with which Lynn would eventually connect, and he associated that connection with the pastor of that church and some church families. He would go on to work with the military in an official religious capacity but never forgot that love and home feeling he experienced from that homestead church. She has four children and serves as a minister in a local church.

Pat. Pat hails from a Mid-Western State. She was not raised as going to church because of a situation that occurred between her father and the local pastor when she was young. Consequently, he was not raised in the church. When she was around 16, she started to go to church primarily because of a person of romantic interest. However, after several visits, he was convinced that the leadership and serving in the church was a direction for him. Pat consulted the pastor of that church and went to a Christian college even though he did not know there was such a thing before the consultation. Pat said her knowledge of the Bible was so minuscule then that all she knew was “generations to revolutions” referring to the beginning of the Bible with lists of names and families and the end of the Bible concluding with wars. This statement was a play on words as the Bible starts with the book of Genesis and ends with the book of Revelations. At the Christian College, he learned some attributes of servanthood but also some negative aspects often associated with religion, such as legalism. She left and joined the military, which allowed her to open up to other church ideas and a real connection to servanthood. Pat left the military many years later to become a pastor in the church grouping that he started.

Riley. Riley is actively serving in the United States Military. He is originally from a mid-western State and was a pastor for many years in a certain type of church in that state. Her influence within church started when she was a young teenager, but she did not know how to proceed with her calling. He was invited by a minister from a different group of churches to go to a special conference with a well-known religious speaker. A counselor at that conference provided Riley with the information she needed to act effectively on the calling she received many years earlier. He connected with servant leadership through a strong desire to serve and many years of reading. He said that servant leadership is “the way I am wired because I appreciate harmony.” Riley comes from a large family and has an even larger family with her spouse.

Terry. Terry is originally from a State in the Deep South. He served in the military for a considerable length of time which brought him and his spouse to the northern State of this study. Her experience with the church began with an encounter with a Chaplain at a hospital. Terry and his spouse just lost a baby, and that Chaplain was there to comfort both of them. This Chaplain was not assigned to the hospital and later stated that he did not know why he felt pressed to be at that hospital on that day. Her appreciation to that Chaplain led her and her spouse to attend chapel services and six months later decided to become serious in her faith. Terry said that the chaplain showed “a love that I have never experienced and so real that I wanted to be like him.” This process started his effort to embrace servant leadership. She and her spouse eventually left the military. Terry, later, left that chapel to join a small church in the town as a way to serve those who needed the kind of love he was shown by that Chaplain. Eventually,

Terry became a pastor and credits the discipleship from her founding pastor and that Chaplain for embracing servant leadership in her church today.

Themes. The themes as developed using IPA are central to the understanding of how the subject matter can be interpreted and developed into properly evaluating the findings (Cope, 2011). All of the participants spoke of servant leadership as the preeminent process for the church and referred to other similar theories, such as Shepherd Leadership (Resane, 2014), as derivatives of servant leadership. The characteristics of servant leadership which were uncovered were empowering and developing people, humility, authenticity, interpersonal acceptance, providing direction, and stewardship (van Dierendonck, 2011) as seen in Figure 2. Additionally, the individual characteristics of moral cognitive development and cognitive complexity were included as important to the core servant leadership characteristics because the focus on psychological needs and moral development of followers is significantly heightened for servant leadership as compared to transformational leadership (van Dierendonck et al., 2014). Servant identity attributes of calling to serve, humility, empathy and agape love, as seen in Figure 1 (Sun, 2013), were also included as factors for the themes evaluated from the participants. Van Dierendonck adds a specific element to the servant leader characteristic of humility that produces a strong leader-follower relationship which is a servant leader actively seeks contributions of others (2011).

The themes developed in this study were from two research questions which are listed again in this section. The first issue was about the participants' memory of the actions taken when they were new followers. The results reflect the phenomenological exploration of the following research questions for research question one.

Q1. How do servant leader Pastors in churches of the Christian faith in a northern state make meaning of their own experiences as new followers in relation to the rapport-building they received?

As servant leadership was discussed in terms of new followers, the clergy first discussed their treatment when they were new disciples from research question one. Each of the participants revealed, often emotionally, a connection to the agape love of God as important to their way of life and life choice. Servant leadership literature has shown this type of love as a foundation to servant identity (van Dierendonck, & Patterson, 2015). This connection propelled them to reflect on their calling to serve as a core aspect of their position in the clergy and their individual persona. The calling to serve was fundamental to the beginning elements of the connection to followers using servant leadership (Noland & Richards, 2015; Sun, 2013) and not just for religious leaders.

The interviewees revealed in their testimonies of becoming a Christian a connection to key individuals in their life. Those key individuals, whether clergy or camp counselors or lay leaders, were recognized as being authentic about their respective faith and empathetic to the participant's decision to follow Christ. Additionally, all of them spoke of their clergy and lay leaders, as good stewards of their local and faith community – a trait that they inferred as important that also aligns with servant leadership concepts (Parris & Peachey, 2013a; Sun, 2013; van Dierendonck, 2011). After summarizing the themes which came from the six participants as connected to the literature, a synthetization and integration process from the IPA methods produced superordinate and subordinate themes (sub-themes) as developed by the primary investigator (Wagstaff & Williams, 2014).

The evaluation of the answers for the first research question of how do servant leader pastors in churches of the Christian faith in a northern state make meaning of their own experiences as new followers in relation to the rapport-building they received showed that all of the participants replied with answers related to the issue that they were provided direction. In their experience, all of them spoke of someone or several people who talked to them, demonstrated a new kind of love to them, and welcomed them into their group. This process preceded their commitment decision which made them a new follower. After the decision, guidance and direction immediately followed. The way in which they were provided direction differentiated to some degree; however, the guidance and direction were the next step after entry into the place of a new follower.

The superordinate theme for the first research question of the pastors' experiences from their servant leaders as new followers themselves revealed a commitment to the growth of people (Spears, 2010; van Dierendonck, 2011) as the superordinate theme. The sub-themes as mentioned by the participants were reading and study, ability to ask questions, steering and guidance.

Reading and study. The following quotes are from the participants regarding the sub-theme of reading and study:

- Chris: The Bible. Starting with the Gospel of John. I was given a manual for a lay witness team.
- Jordan: My conversion story is one of the small steps. I had Bible study books and classes.
- Lynn: His teaching was very academic. He gave me a huge book and said 'here read this.'

- Pat: I received a pamphlet-book called “God has a Direction for Your Life.” I was given a Bible.
- Riley: They gave us a “30-Day Maturity Plan.” I got some (guidance) from some of the books I purchased along the way.
- Terry: This is my book *Survival Kit for Christians*. They took me through steps of Faith.

The element of provided books was interpreted as a sub-theme of commitment to the growth of people because the success of the individual Christian, including new Christians, depends on reading books, especially the Bible, and developing the discipline of reading in order to mature in the Faith. Chris’s and Jordan’s response referred to either being given a Bible or a method to read their already purchased Bible with direction for places to read to move forward in context. They did not specifically refer to a separate book for growth but alluded to the guidance for the main book of the faith.

Ability to Ask Questions. The following quotes are from the participants regarding the sub-theme of ability to ask questions:

- Chris: I asked why I missed my friend at the summer Bible camp.
- Jordan: I asked my parents and church people. I asked at summer camp.
- Lynn: I got involved in a Bible study called Word and Witness. This is where you can ask about the Bible and put it into practice.
- Pat: I volunteered to do things with him (Pastor). I asked him questions, and he would try to answer my questions. I didn’t know enough to ask good questions.
- Riley: Getting to ask the counselor at the crusade. I befriended a young minister. I could ask him questions, and we hung out.

- Terry: I read the book and asked questions. I asked how I can serve.

The ability to ask questions develops the mind of the new follower to look at their goals and desires (Boone & Makhani, 2012) to develop specialized growth. The main comments in reference to this sub-theme from the participants came in response to Appendix A, question number 8. That question was about the techniques used by their key leader when they were new followers. Chris's comments were referring to a conversation with a lay leader about the spiritual nature of connection for new believers.

Steering and Guidance. The following quotes are from the participants regarding the sub-theme of steering and guidance:

- Chris: I would give credit to the ... who were close at the camp by giving me guidance. Steering me into balance.
- Jordan: I received guidance from my parents.
- Lynn: This church was showing me a way of living a life of faith, and it wasn't just the Pastor.
- Pat: We talked about different things. He gave me guidance to go to a Christian College. I did not even know there was such a thing.
- Riley: One of the older men in church –one of the Elders- drew me in to help serve communion. It was different ways to help me learn to serve.
- Terry: They steered us through a systematic approach.

The use of guidance as a sub-theme develops the followers' commitment and helps them grow into a stronger organizational commitment (Liden et al., 2008) which for a Christian is a stronger spiritual commitment. Jordan's parents were a pastor and a church leader. The reference was to guidance from a spiritual leader.

The second research question was in reference to the servant leader pastors and how they effectively used servant leadership methods for their new followers. The superordinate themes were empowering and developing people and providing direction. The subthemes for the superordinate theme of empowering and developing people were from the participants and were unity, the need to be seen and esteem, teamwork, and providing a place to serve. The subthemes for the superordinate theme of providing direction were to always be available to help, teaching, and set the example. Participants responded to research question two about how they as servant leaders dealt with their new followers and the research interpreted in relation to the literature.

Q2. How do servant leader pastors in churches of the Christian faith in a northern state make meaning of their experiences of establishing relationships with new followers as a leader toward the objective of building community, inspiration, and empowerment of their new followers?

Chris spoke of the need to just show up and to be available to help. The researcher interpreted this as interpersonal acceptance based on the literature review which stated that individuals like Chris created an atmosphere of trust and allows for empathy of feelings of others (van Dierendonck, 2011). Jordan talked about the overwhelming desire for unity and the corresponding need to teach, and be taught, unity among other important core basics. The researcher interpreted Jordan's thoughts as providing direction. Providing direction was connected to teaching and unity through the harmony and connection to the community of believers in addition to the reinforcement through enlightenment by the servant leader (Mittal & Dorfman, 2012). Lynn proclaimed the need to be seen and to be available for all of the people, to include new people was

important to show care and teach in an incognito way. The interpreted sub-theme of that thought was deduced as cognitive complexity as the connection to a personal attribute through a cognitive strategy uncovers a potential servant identity (Sun, 2013). Pat insisted that the key element and keystone to the entire development was for the church leader to set the example, specifically referring to a military model of crawl-walk-run but with a moral variant. This thought was interpreted as moral cognitive development as servant leaders work in a variety of methods to uplift and motivate followers through a moral approach (Washington et al., 2014). Riley emphatically stated that the first and overarching mode of ministry is to accentuate teamwork. With the understanding that a strong team requires equal input and participation from all teammates, which would require developmental work for new supporters, this response from Riley was interpreted as the theme of empowering and developing people. Empowerment supports teams and facilitates followers to connect liberally with others in order to accomplish a goal more quickly (Greasley & Bocârnea, 2014). Terry immediately seized upon the emphasis of humility as a key attribute to develop in the clergy. Upon further clarification of remarks, Terry emphasized the humility of providing a place to serve for others. The researcher interpreted these remarks as the theme humility and contribution as understood from literature (van Dierendonck, 2011).

Empowering and Developing People. The superordinate themes for the second research question about servant leadership for a new follower as applied by the participants for their new followers. The first theme which appeared was the theme of empowering and developing people (Boone & Makhani, 2012; van Dierendonck, 2011). The sub-themes as spoken by the participants were unity, the need to be seen, esteem,

teamwork, and demonstrating meekness by providing a place to serve. The second theme was the idea of providing direction (van Dierendonck, 2011). The sub-themes received from participant's comments were to always be available to help and teach, teaching, and setting the example.

Unity and Teamwork. The following quotes are from the participants regarding the sub-theme of unity and teamwork:

- Chris: There is a fellowship and a collegiality that goes along with it.
- Jordan: I do think that I can work with a variety of people –young, old, conservative, and liberal. I value unity and sticking together.
- Lynn: Empowerment is that you have no power in the church until you give it away.
- Pat: Most of our congregation's main families are involved in some sort of ministry.
- Riley: I think we should spend a lot of time trying to build consensus. Teamwork is a big value for me.
- Terry: To summarize a main theme in Paul's writings was unity of the faith.

Working together as a team can help new followers to be part of a team effort for a greater common purpose and will build up their sense of purpose (Crippen, 2012). Most people want to have a sense of accomplishment and authenticity when taking part of any group exercise (Leroy et al., 2015) to include church.

Need to be Seen and Esteem. The following quotes are from the participants regarding the sub-theme of need to be seen and esteem:

- Chris: With new believers, you build on prior experiences and strengths.
- Jordan: The use of a small group is a group where you can be there on your best day and you can be there on your worst day.

- Lynn: You have to be seen. To be a good leader, you have to be seen by your people where they are. And your people is a loose term. It could be a general population in the city where you are called or it could be your congregational people. But they need to see you because then they know you care.
- Pat: I emphasize encouragement. There is not a week that goes by that I don't tell the church that they need to encourage one another. We tell them to turn around and tell each other to tell someone that it is good to see them here.
- Riley: The same passage that talks about the way we are to esteem one another. This works if I focus on esteeming one another and they practice on esteeming me then you can see how this will work well. So not thinking that the world revolves around me and my agenda.
- Terry: My heart for people. My enthusiasm for the things of God. I feel like I am a genuine person, a real person very transparent.

The need to be seen and to esteem new followers fit into the empowerment and people development superordinate theme because being seen was meant to esteem or encourage. Encouragement builds self-confidence in followers (Liden et al., 2008).

Providing a Place to Serve. The following quotes are from the participants regarding the sub-theme of providing a place to serve:

- Chris: You help them discover the gifts they received.
- Jordan: For our membership questions we ask – do you believe in Jesus Christ as your personal Lord and Savior? Will you strive to be a disciple of Jesus Christ? Will you do that with us?

- Lynn: If a leader in any organization doesn't bring a vision, they become a technocrat, and you might as well put up a bus station. Here is a goal we are searching for and isn't this goal going to be fun or isn't this goal that is something that needs to be done. Then, there is that buy-in and they can start putting in their part.
- Pat: We should approach others as equals, but with a "let me serve you" attitude.
- Riley: The focus should not go on you but those you serve.
- Terry: If we're going to call ourselves Christians as a way to define it as being Christ-like, I always try to help a new Christian and finding a place to serve. I use serving as a discipleship tool.

Providing a place to serve was important to all of the participants. In relation to serving, Jordan's comment of the question of being a disciple of Jesus Christ was represented by Terry's comment about discipleship as a serving tool. The process used to nurture a commitment to serve often produced a conscious choice to serve (Parris & Peachey, 2013b).

Providing Direction. The sub-themes of this superordinate theme were always be available to help and teach, teaching, and setting the example. The differences between the uses of the word "teach" in the first sub-theme as compared to the second sub-theme of "teaching" mostly had to do with the formality of the way the information was provided by the servant leader. During the action of helping as related to the first sub-theme, the new follower could inquire about the action and then teaching would ensue by the servant leader in an informal setting. This type of teaching would be more closely associated with coaching.

Always be Available to Help and Teach. For the sub-theme of always be available to help, this set of quotes and paraphrased answers from participants was specifically in reference to Appendix A, Questions 12 and 13. The questions posed to the interviewees followed a scripture reading from John 21: 15-17 from the New King James Version of the Holy Bible. The questions were really one two-part question where the primary investigator asked for their interpretation of the scripture as a whole which was as follows: (15) “So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love me more than these?” He said to Him, “Yes, Lord; you know that I love you.” He said to him, “Feed My lambs.” (16) He said to him again a second time, “Simon, son of Jonah, do you love me?” He said to Him, “Yes, Lord; you know that I love you.” He said to him, “Tend My sheep.” (17) He said to him the third time, “Simon, son of Jonah, do you love me?” Peter was grieved because He said to him the third time, “Do you love me?” And he said to Him, “Lord, You know all things; you know that I love you.” Jesus said to him, “Feed My sheep. The second part of the question alluded to an interpretation of what Jesus specifically meant by “feed my lambs...tend my sheep...feed my sheep” (John 21:15-17 New King James Version). The following quotes are from the participants regarding the sub-theme of always be available to help:

- Chris: The importance of feeding others not just in food in pantry but feeding the Word. Lambs is not just children but people who are young in Christ. You introduce ideas and you nurture those ideas. The nurture goes to tending of matured Lambs, taking these matured lambs continue feeding those ideas, concepts, experiences.

- Jordan: One of my jobs is the feed the sheep. One of my jobs is to pass on some of the great traditions to people. They help us get to know the love of Christ.
- Lynn: Tending sheep is different from feeding sheep. Tending is watching and corralling and protecting. Feeding is actually getting your hands dirty by putting the food in front of their mouth.
- Pat: The fact is, is that He is saying here “Tend my Lambs” because there are a lot of young believers. Feeding is teaching, yes. That is taking the Word of God and by reading - it becomes spiritual food for us.
- Riley: Those two ideas of feeding and tending are not synonymous and they're not mutually exclusive. I'm going to feed. I'm going to nurture. I'm going to provide things as a servant leader for the benefit of others. Help them to grow and help them to be healthy.
- Terry: I think of a progression – lamb, sheep, and sheep. I look at it from a point of what is God’s Focus and what is Jesus's purpose. And that's to lead his disciples to a point of what their original purpose was and letting Peter know that he had an important piece of that Jesus.

The direction provided by the availability to help went beyond teaching to nurturing, taking care of, and feeding the “lambs,” or new followers and then sheep (Resane, 2014). The type of the word “help” referred to in the sub-theme availability to help was gently teaching and coaching without the follower being made aware that there is a lesson ongoing.

Teaching. The following quotes are from the participants regarding the sub-theme of teaching:

- Chris: With new believers ... you help them discover the gifts they received.
- Jordan: I think I am a good teacher. I can communicate the aspects of a book. I think I do that well. I think I am a good Bible teacher. With new people, the first thing you do is teach them. There is some teaching that goes on. It is exploratory in nature. It is biblically based.
- Lynn: You are stating what the vision is and you are clarifying the vision. Clarifying is a form of teaching. Most of the time, you are teaching them without them knowing it. It is listening and setting a vision. Out of that, comes your teaching.
- Pat: My calling is to equip the church and that's what I try to do. I teach, I have taught. I tell people that I can answer any question you ask with one caveat - that you take "I don't know" for an answer.
- Riley: When I did the motivational form of learning, I always thought I was an encourager but the results was that I was a teacher. I was surprised.
- Terry: There is a progression here where you find your place in the world where we teach you and then we challenge you so you can find a sense of purpose or your place in God.

The sub-theme of teaching was a key element to building relationships (Crippen, 2012) as new followers learn their roles and guidelines to function in their organization. A simple query of the word "teach" produces 50 synonyms such as coach, guide, and direct.

Set the Example. The following quotes are from the participants regarding the sub-theme of set the example:

- Chris: "Make a friend, be a friend and bring a friend to Christ." Ministry is being there for people to give them a hand up not a handout.

- Jordan: The truth is that you learn how to do it by doing it and then talking about it and reflecting on it.
- Lynn: It all about leading by example. The only way you can search with somebody and their search, and be part of that walk is if you are being seen.
- Pat: I think Servant leadership is being able to set the example. When it comes to giving, we should set the example in giving, when it comes to working with people, you set the example. A leader needs to set the example. You are showing them how it is to be done, you are playing it with them, but you are not doing it all by yourself. This is what needs to be done, and this is how you do it. We do this in the military – you explain it to them, you walk it through with them, and you have them walk it through. You have to teach it to them, and then they need to see it done, and then they need to do it with supervision, and then they get it to do it on their own. Some call it crawl – walk – run.
- Riley: Care and protection like sound doctrine, hopefully, the witness of my life and a Christ-like example is my ministry.
- Terry: That is real servant leadership, and Jesus gave us the perfect example. He came, He trained, He died, and He resurrected to empower the church. You don't see Jesus, but you see His church.

Setting the example was differentiated from teaching because the sub-theme of setting the example involved action. In reference to situations where teaching could provide valuable information, setting the example can propel someone to act (van Dierendonck, 2011).

Table 2

Themes from the Participants when Questioned about Their New Followers

Participant	Superordinate Theme	Sub-Theme
Chris	Providing Direction; Empowering and Developing People; Interpersonal Acceptance; Agape Love; Empathy	Show up; Always be available to help and teach
Jordan	Providing Direction; Empowering and Developing People; Agape love; Contribution	Unity and Teaching; Set the Example
Lynn	Empowering and Developing People; Providing Direction; Cognitive Complexity	Need to be seen; Always be available to demonstrate and teach; Providing a Place to Serve
Pat	Providing Direction; Empowering and Developing People; Moral Cognitive Development	Set the example; Esteem; Unity
Riley	Empowering and Developing People; Providing Direction; Contribution;	Teamwork; Teaching; Set the Example; Esteem and Encouragement
Terry	Empowering and Developing people; Providing Direction; Humility; Contribution; Authenticity	Humbleness by providing a place to Serve; Teaching; Need to be seen

To start the process of answering the research questions of how do servant leader pastors in churches of the Christian faith in a northern state make meaning of their experiences as new followers in relation to the rapport-building they received, qualitative

interviews were conducted. The second research question was researched by examining how these pastors made meaning of their experiences of establishing relationships with new followers as a leader toward the objective of building community, inspiration, and empowerment of their new followers through additional semi-structured question in the same interview. An analysis of each of the answers of the participants and how their answers blended with the identified themes was conducted. Furthermore, an exploration of the areas of answers where the participants were generally unanimous was also conducted.

The assessment of the answers to the second research question of how do servant leader pastors in churches of the Christian faith in a northern state make meaning of their experiences of establishing relationships with new followers as a leader toward the objective of building community, inspiration, and empowerment of their new followers produced two superordinate themes. Both of these themes appear and connect to a majority of the participants' responses. The selection of empowering and developing people as the superordinate theme was performed by the researcher as a demonstration of the development of the double hermeneutic of the IPA for the researcher to make sense of the interviewees trying to relay their experience (Cope, 2011; Wagstaff & Williams, 2014).

Evaluation of Findings

This IPA study was designed to examine how leaders in a nonprofit organization conduct servant leadership with new followers and how those same individuals were treated when they were new followers. The leaders who were chosen were pastors, the nonprofit organization was the Christian church, and the specific design of the church

they represented in addition to the church they started in as a new follower was factored in the selection process to match the standards of a servant leadership in a church as set forth by Greenleaf (Grandy, 2013).

Table 3 below lists the complete structure of the results of research question one and research question two. Research question one posed the question to the participants about the servant leader techniques used by their leader towards them when they were new followers. The results of this research question produced the superordinate theme of Commitment to the Growth of People. Research question two asked the interviewees to reply with their techniques used with their new followers. This research question prompted two superordinate themes of Empowering and Developing People and Providing Direction.

Each sub-theme was accompanied by the literature support of the sub-theme and how the finding was evaluated with the extant research and literature on that topic. A key quote from a participant specifically confirming the sub-theme was included to bring together the sub-theme with the literature support within this specific research project. There were several quotes from different participants that could have been used as each superordinate theme and sub-theme required a supermajority, and often unanimity, of participant comments related to a sub-theme for this researcher to include that sub-theme within the analysis. The analysis of the researcher's interpretation of the participant's answers yielded additional information about the structure of the interview and the clear understanding that new followers were handled differently. The inclusion of this table was to provide an overview of the elements involved in the evaluation of the findings of this research project.

Table 3

Superordinate Themes, Sub-Themes, Literature Support and Key Quote

Superordinate Theme	Sub-Themes	Literature Support of Theme	Key Quote from a Participant
Commitment to the Growth of People (RQ1)	1. Reading and Study	Individual Growth	Lynn: His teaching was very academic. He gave me a huge book and said “here read this”.
	2. Ability to Ask Questions	Specialized Growth	Pat: I asked him questions and he would try to answer my questions. I didn’t know enough to ask good questions.
	3. Steering and Guidance	Spiritual Growth	Chris: I would give credit to the ... the camp by giving me guidance. Steering me into balance.
Empowering and Developing People (RQ2)	1. Unity and Teamwork	Inclusion and Learning	Jordan: I do think that I can work with a variety of people. I value unity and sticking together.
	2. Need to be Seen and Esteem	Grow and Progress	Lynn: You have to be seen. To be a good leader, you have to be seen by your people where they are. But they need to see you because then they know you care.
	3. Providing a Place to Serve	Purpose	Terry: I always try to help a new Christian and finding a place to serve. I use serving as a discipleship tool.
Providing Direction (RQ2)	1. Always be Available to Help	Accountability	Pat: The fact is, is that He is saying here “Tend my Lambs” because there are a lot of young believers. Feeding is teaching.
	2. Teaching	Expectation	Riley: I always thought I was an encourager but the results was that I was a teacher.
	3. Set the Example	New Approaches	Pat: I think Servant Leadership is being able to set the example. When it comes to giving, we should set the example in giving, when it comes to working with people, you set the example. A leader needs to set the example.

Commitment to the Growth of People. The superordinate theme for the first research question about the application of servant leadership for new followers was in reference to the pastors when they were new followers. The theme which was developed through the comments and answers from participants was a commitment to the growth of people. This superordinate theme was the overall idea that provided an overall look at the results of participant answers and researcher's interpretation of these answers.

Commitment to the Growth of People represents the act of providing instruction through a specific lens of nurturing combined with the teaching of the individual, specialized and spiritual growth of others (Parris & Peachey, 2013a). The sub-themes of this theme as stated by participants was for individual growth of reading and study, which fits the scholarly nature of the calling, specialized growth for clergy by having the ability to ask questions, and spiritual growth by providing steering and guidance.

Reading and study. The profession of the ministry is an academically intensive profession as the work relates to reading, study and knowledge (Watt, 2014). The literature support for this sub-theme is that of individual growth where each follower independently needed the skill of study. Individual growth was emphasized and nurtured in servant leadership (Parris & Peachey, 2013a) to develop the critical tools necessary for success. While individual growth in servant leadership was not emphasized only for the success of the organization, direct involvement of the servant leader to promote the growth of the individual was not fostered as much as creating the atmosphere for growth (van Dierendonck, 2011). This study showed that the participants aggressively pursued individual growth in reading and study for their new followers.

Ability to Ask Questions. The ability for clergy to educate and be educated in the specific elements of the faith is essential for success in the ministry and in the Church, in general (Watt, 2014). The sub-theme of the ability to ask questions connected with the literature support of specialized growth as a contribution, loyalty and professional respect (van Dierendonck, 2011). The application from the participants of this study toward their new followers differed in the manner in which the participants were encouraged directly to ask questions.

Steering and Guidance. Many of the participants stated that when they were new followers, they reported early to their servant leaders of their desire to enter the ministry. This response may have adjusted the response by their servant leaders from new followers of the faith to new followers of the faith with ministry career aspirations. The literature support for this sub-theme was spiritual growth which is a key element for all involved with servant leadership (van Dierendonck, 2011). The steering and guidance element connected to this sub-theme focused more on a specific potential role in the ministry as opposed to a generalized spiritual connect to which van Dierendonck (2011) referred.

Empowering and Developing People. Empowering and developing people was the first superordinate theme for the second research question developed by the researcher through analysis of experiences of participants. This servant leader element was identified because the action of empowerment allowed workers or followers access to the structural resources needed to accomplish goals (Van Winkle et al., 2014). Empowerment also enhances a follower's satisfaction (Arogundade & Arogundade, 2015), which participants saw as important to maintain commitment. According to Pat,

“every believer is really excited right at first – it usually lasts six weeks to six months.”

The sub-themes for empowering and developing people were unity and teamwork, need to be seen and esteem/encourage, and providing a place to serve.

Unity and Teamwork. The effort to build unity and teamwork from the participants’ desire to teach the effectiveness to new followers of bonds with other in the community of faith was paramount for the participants. This literature support comes from inclusion and learning which falls under the humility characteristic of servant leadership. The emphasis on community and unity beyond any individual organization enhances learning and togetherness (Sun, 2013). The one contrast in the application of this sub-theme was that the participants emphasized togetherness but also taught unity or sticking together for perseverance of new believers.

Need to be Seen and Esteem. The need to be seen and esteem or encourage sub-theme covers the availability of the servant leader participant to respond to their new follower for listening and encouragement. The literature support for this sub-theme is to grow and progress as the activities like listening to some guidance was determined to be indispensable for growth (Spears, 2010). The distinction of the actions of the participants was that the encouragement and availability was designed to impart inspiration and the value of encouragement to their new followers.

Providing a Place to Serve. The genesis of the sub-theme of providing a place to serve for the participants was their desire to instill a sense of dedication in their new followers. The literature support for this sub-theme was the purpose where the establishment of a sense of community was determined to provide a sense of satisfaction and purpose (van Dierendonck & Patterson, 2015). The modification performed by the

clergy from this project was the effort to use the act of serving as a training tool for the new follower beyond just experiencing satisfaction.

Providing Direction. Providing direction is the second superordinate theme for the second research question about the servant leader's approach to their new followers. The principle of providing direction helps people under the servant leader's care and oversight to know what is expected from them (van Dierendonck, 2011). This theme was an overarching concern and aspect of all of the participants toward new followers. The sub-themes for providing direction were always be available to help and teach, teaching, and setting the example.

Always be Available to Help and Teach. The sub-theme of always be available to help and teach was developed out of many comments about being present with the intent to help new followers. The literature support for this theme is accountability which covers receiving concerns of people while making sure that those same individuals are responsible for their outcomes (de Sousa & van Dierendonck, 2014). The contrast and uniqueness of this particular approach of these participants were their effort to assist the new follower while providing counsel about the principles of accountability.

Teaching. Teaching was the sub-theme that connected many other sub-themes. Teaching in formal and semi-formal occasions about elements of the faith promoted the issues and knowledge which would empower new followers in the faith. The literature support for teaching was expectations as teaching touches many areas such as teaching unity (Resane, 2014), coaching empowerment through performance (van Dierendonck, 2011), and clarifying methods to reading and study for future leadership (Watt, 2014). The difference shown within this study was the emphasis on teaching new followers

immediately in the basics of the faith as opposed to later in the process of servant leadership.

Setting the Example. The actions involved in the sub-theme of setting the example incorporates other sub-themes of teaching and be available to help within this method and expands the reach of guidance. The literature support element for this sub-theme is new approaches as the establishment of relations creates new behaviors to establish a reliance on values (van Dierendonck, 2011). Like teaching, the actions of the sub-theme of setting the example differs from the established methods of literature by using the hands-on training steps very early on for new followers. For example, applying the setting the example methodology to the need to be seen sub-theme would prompt the servant leader to be seen picking up trash and cleaning then mentioning the value of cleanliness to new followers. Finally, the servant leader would clean with the new followers and step aside to allow the new followers to finish cleaning. This basic example occurred early with new followers according to the participants, to get them involved in the community.

Servant Leadership with New Followers. The results obtained in this research were not unexpected after reviewing all of the literature involving the subject. The first research question had the superordinate theme of commitment to the growth of people. That section was a little different as it reflected a combined caring and teaching role that was not expected. These results were represented by the servant leader clergy participants as they recalled their experiences as new followers under a servant leader. However, upon reflection, a solid explanation of this small difference of themes was that

four of the clergy participants immediately inquired to their servant leaders about taking steps to enter the clergy when they were new followers.

The superordinate themes for the second research question which referenced how the participants employed servant leadership steps for new followers were empowering and developing people and providing direction. The themes of the second research question followed the expected path as presented in the research document. The other elements of servant leadership not uncovered through the interviews, which were agape love, humility, authenticity, interpersonal acceptance, and stewardship (van Dierendonck, 2011), were present as the participants recounted their stories. However, the three superordinate themes were shown to be present after the subjects of the questions became followers. *Agape* love, for example is a foundation for servant leadership (van Dierendonck & Patterson, 2015) but the evidence of this characteristic was displayed as a type of magnet to the individual to become a new follower and was not the first element employed immediately following the decision to become a follower.

Summary

This chapter presented the findings of the IPA study on discovering servant leadership in nonprofit organizations in a northern state in reference to new follower relations. The information on the participants and analysis of their words were extracted from qualitative interviews with the participants. The early part of the chapter detailed the participants' diverse demographic information along with a brief introduction of each participant. Next, an analysis and evaluation were presented extracting the words from the interviewees and obtaining themes of the information from the interview and the servant leadership research. The double hermeneutic effect was created as the individual

made meaning of their experiences and then the researcher made meaning of the interviewees' meanings. This effort produced the superordinate themes of commitment to the growth of people, empowering and developing people, and providing direction. The superordinate theme of commitment to the growth of people was aligned with research question one, which was servant leader pastors in a northern state receiving servant leadership when they were new followers. This theme had three sub-themes which were provided books, ability to ask questions, and steering and guidance. All of the sub-themes were supported by the actual words from the interviews. The superordinate theme of empowerment and developing people was aligned with research question two which asked about the servant leader pastors applying servant leadership to their new followers. The sub-themes for this superordinate theme were unity and teamwork, need to be seen and esteemed, and providing a place to serve. The second superordinate theme aligned with research question two was providing direction. The sub-themes were always be available to help, teaching, and setting the example. Each superordinate theme and sub-theme were multifaceted and interconnected as is the standard for the IPA study (Convery et al., 2010).

Chapter 5: Implications, Recommendations, and Conclusions

Servant leadership was used in all types of organizations, such as large businesses (Hunter et al., 2013; van Dierendonck & Nuijten, 2011), small businesses (Van Winkle et al., 2014), public establishments (Bambale et al., 2013), and nonprofit organizations (Parris & Peachey, 2013b; Schneider & George, 2011), as a method to empower and develop a long-term character in subordinates or followers to succeed within and beyond the individual organization needs (Liden et al., 2008; Parris & Peachey, 2013a; Sun, 2013). One main assertion of the servant leadership theory developed by Greenleaf (1977) was a servant leader is a leader who serves or tends first (Parris & Peachey, 2013a; Sendaya, 2015; van Dierendonck, 2011). The problem was that past studies may not have been clear how servant leaders in nonprofit organizations (NPO) cultivate relationships with new followers and empower new followers to develop a caring community while meeting the NPO's needs (Parris & Peachey, 2013b; Schneider, & George, 2011). This may have exposed a potential insufficient generalizability of this fundamental assertion of servant leadership for all management settings with new followers.

This study investigated the specific problem, which was the determination of experiences of servant leaders to develop followership relations in new followers (Alvesson & Blom, 2015) in the NPO of faith organizations. Followership was an active role of the individuals being led in an organization who approach their tasks and relationships with a sense of ownership and autonomy for more organizational objective inspiration (Hoption, 2014; Leroy, Anseel, Gardner, & Sels, 2015). Many researchers have found that leaders using servant leadership principles empower and inspire

followers (Greenleaf, 1977; Parris & Peachey, 2013a; Spears, 2010; van Dierendonck, 2011). However, the experiences of servant leaders to establish relationships with new followers (Hunter et al., 2013) in order to be empowered in the NPO of the church has not been evaluated (Carter & Baghurst, 2014; Parris & Peachey, 2013b; Van Winkle et al., 2014).

The purpose of this qualitative study was to understand the experiences, relationships, and feelings of participants to determine how servant leaders in the NPO of churches establish rapport with new followers as leaders and how camaraderie was established when the leader was a new follower (Zou et al., 2015). The proposed participants in this study were pastors in churches from the Christian background who were deemed to have the characteristics of a servant leadership church (Greenleaf, 1977). The pastors discussed their understanding of receiving support as a new follower and proving servant leadership as a leader to their new followers. Pastors embodied a definition of success within the faith community (Resane, 2014; Watt, 2014). Their experiences as new followers who eventually found success under servant leader pastors through community-building and empowerment proved to be constructive in understanding the role and sequence of teaching (Boone & Makhani, 2012) for new followers in the servant leadership theory.

The method of research was the IPA qualitative study. This method secures and probed the meanings that participants dispensed to their encounters suited to multilayered and interrelated subjects (Convery, Soane, Dutson, & Shaw, 2010). The qualitative illumination and discussion from the six participants produced insightful interrelated data themes partially due to ministry experience as well as a diversity of thought and

experience as the participants came from all church ecclesiastical polities covered in this paper (Wollschleger, 2013). All six of the participants came from different denominations or church groups and the combined years of experience in the ministry exceeded 100 years.

The ethical dimensions of this research started with the requirements for the application for the Institutional Review Board (IRB) at Northcentral University. The process began with the primary investigator completing 27 online modules in Ethics in Human Research with the Collaborative Institutional Training Initiative (CITI). All elements of this study comported with the IRB guidelines and guidance and no activity was conducted until the IRB approved the research concepts and steps. This research project was approved by the IRB.

As a foreword, this chapter examines research conclusions supported by data examination as related to the research questions. The chapter began with a review of the problem statement and issues surrounding the research study to include ethical considerations. The next area to be discussed will be the implications of the research complete with conclusions. Recommendations for application of this study along with recommendations for future research will then be discussed. Finally, the chapter will close with a summary of the chapter as a whole.

Implications

Theory. This section describes the implications of this study interpreted by the researcher. The greater meaning of the results of this study to the servant leadership theory was the introduction to the possibility that a servant leader may not always serve first. The new follower relationship in a specific type of organization where the new

followers experience little to no screening opened a prospect of teaching before serving. The research was conducted through the overall application of two research questions related to the practices, interactions, and approaches of participants. This was in relation to how the theory applies to servant leaders in the NPO of churches who establish a bond with new followers as leaders and how fellowship was instituted when that same leader was a new follower (Zou et al., 2015). The procedures of the IPA study were used through the development of semi-structured questions with a double hermeneutic interpretation of participant meaning of experiences along with researcher interpretation of participant expression of meaning (Cope, 2011). The research questions will be presented and will be followed with the superordinate and sub-themes which surfaced from the analysis.

The first research question for this study using IPA techniques was:

Q1. How do servant leader pastors in churches of the Christian faith in a northern state make meaning of their own experiences as new followers in relation to the rapport-building they received?

The superordinate theme that was uncovered through interpretation of the information was Commitment to the Growth of People. This theme displayed the aspect of close coaching with intertwined compassion toward the application of servant leadership. In this theme, the elements of instruction were the core delivered information but elements of consideration for care, and long-term growth surrounded the education. Commitment to the growth of people develops the individual providing specialized and spiritual growth of individuals (van Dierendonck, 2011). The sub-themes that emerged

from the comments from the participants were in correlation with the superordinate theme and were reading and study, ability to ask questions, steering and guidance.

The first sub-theme of reading and study refer to the intellectual nature of the clergy profession (Klaver, 2015). The participants responded that the initial reactions of their servant leader when they were new followers was to provide and assign information to read and study. The connection to servant leadership through being provided material to read in connection with the mission is an association with other servant leadership identity elements on the intellectual level such as cognitive complexity (Burch et al., 2015; Sun, 2013). The findings of this sub-theme were that although each participant was in a different situation at the time of becoming a new follower, their servant leader provided books or pamphlets or referred to key sections of their “management manual,” the Bible. The implication from the servant leaders of the pastors was that learning needed to come first and that education would include reading and study as a primary method of instruction.

The second interpretation by the researcher as a subset theme under commitment to the growth of people was the ability to ask questions which related to specialized growth for the new follower. This attribute related to specialized growth with the faith organization as opposed to the element of individual growth. Some of the participants mentioned that they often were able to ask questions even though they did not know what to ask. One participant referred to the relationship like that of “an older brother.” The relationship allowed for an understanding of a future position as clergy and represented coaching and organization citizenship behavior (van Dierendonck, 2011). The findings of this sub-theme were that each participant was either told, or the implications were

clear that they could ask questions about actions which could bring them success in their new endeavor of followership. The implications of this method of reinforcement were to promote the specialized growth about specific traditions, rules and actions of their new position.

The last sub-theme, supporting the superordinate theme of commitment to the growth of people and research question one, was steering and guidance. This sub-theme connected to the spiritual growth element connected to intentions (Yoshida, Sendjaya, Hirst, & Cooper, 2014) of the commitment to the growth of people superordinate theme. One participant specifically referenced an early mentor as “steering me into balance” as a way to demonstrate levels and degrees of guidance the participant received as a new follower. The findings of this sub-theme was that the next step to reading, and asking questions was for the servant leaders of the participants to guide them as they took fledgling steps and actions toward confirmation of their follower decision. The implication of this sub-theme was that a concerted effort toward spiritual growth could only be confirmed when the action was taken toward the decision to follow, learning and answered questions.

The sub-theme of steering and guidance element combined with the other sub-themes of reading and study and the ability to ask questions supported the superordinate theme of commitment to the growth of people. The elements demonstrated a sustained nurturing-type of instruction to the new follower research participants from their original servant leaders (Greasley & Bocârnea, 2014). Effective and efficient guidance is a cornerstone to any organization’s success (Parris & Peachey, 2013a). Within the application of servant leadership and the focus on the followers beyond the organization

goals, the element of guidance can engender loyalty toward the servant leader (Yoshida et al., 2014). The initial inference showed that a compassionate fostering of instructional concepts was provided to these new followers as the initial contact from their servant leaders. This was developed by the researcher in reference to research question one theme development together with the interconnection of the analysis of data from participants. Participants mentioned other key servant leader techniques afforded to them such as compassionate love as a cornerstone (van Dierendonck & Patterson, 2015). However, the elements of commitment to growth were the initial actions taken toward the participants after they publicly accepted the faith and were therefore considered new followers as opposed to potential believers.

Q2. How do servant leader pastors in churches of the Christian faith in a northern state make meaning of their experiences of establishing relationships with new followers as a leader toward the objective of building community, inspiration, and empowerment of their new followers?

There were two superordinate themes uncovered through the application of research question two in the IPA interviews which were empowering and developing people, and providing direction. The researcher analyzed the data provided through the interviews and connected these themes with the servant leadership theory elements of the servant leadership characteristics and servant leader identity. The themes connected the participant responses with the higher order themes related to moral cognitive development and cognitive complexity (Sun, 2013) to impart servant leadership to their new followers and showed a higher connotation toward the initial actions of managers with new followers.

The first superordinate theme uncovered in reference to research question two was empowering and developing people. Empowering followers was a consistent factor in the application of servant leadership. (Van Winkle et al., 2014). The empowerment of this theme by these participants resembled psychological empowerment where the motivation was freedom and support (Arogundade & Arogundade, 2015). The sub-themes which supported the superordinate theme supported key elements of empowering and developing people of inclusion and learning, grow and progress, and purpose (Van Winkle et al., 2014).

The sub-theme of unity and teamwork was connected to the empowering element of inclusion and learning. One participant referred to the overall theme, in this individual's view, in the New Testament of the Bible was unity. Another participant mentioned that teamwork connected several important elements of servant leadership by stating that the value of teams, the teaching, the encouraging and loving to share are values that are important. The application of servant leadership delivered team unity for the sake of the followers as opposed to the leader (Yoshida et al., 2014). The findings of the sub-theme were that all participants mentioned either unity or teamwork as a key first step with a new follower. Four of the six participants mentioned both unity and teamwork and all six mentioned unity or teamwork to show the value of forming an initial learning group for the new follower. The implications of these responses and the subsequent analysis were that an initial foray into compassionate love was combined with instruction through unity and teamwork to provide new followers with the sense of belonging while teaching the value of togetherness.

The need to be seen and esteem sub-theme correlated to the “grow and progress” element of developing people. The participants collectively described the necessity of encouragement in order to promote a new follower to move forward in their understanding of servant leadership. Encouragement was a key element to promote community building and stewardship (Parris & Peachey, 2013b). Teaching, through encouragement and just being seen, afforded participants the ability to communicate caring to the new followers to be successful in the organization. The findings from this sub-theme were that the participants referred to different phrases that were connected to being seen, esteeming or encouraging to provide, as one participant put it, a stealth way to show care while one is really receiving training. This effort of encouragement was different from other encouraging words mentioned by the participant because the focus was to teach the new follower how to encourage. The implications of the sub-theme were the appearance of a multi-faceted approach to a basic servant leadership effort of encouragement by using it to train the new follower.

The establishment of setting a purpose as an empowering element was reflected in the sub-theme of providing a place to serve. The act of serving was a foundational construct of Jesus Christ as He told His disciples that in order to lead one should serve (Watt, 2014). In order to initiate a new follower toward a church organizational goal, which was to serve, the establishment of areas where a new follower could serve themselves was critical to empowering that individual toward the organizational success. The findings for this sub-theme were that each participant focused their actions toward their new followers by opening a place where they can serve whether it was a formal role or greeting people for service. The implications of this step showed an emphasis on

empowering the individuals to realize that serving is part of being a disciple by having the follower actually perform the act and then receive critique. The act itself empowered the follower to move forward to serve.

The second superordinate theme produced through analysis from the researcher was providing direction. This superordinate theme had three sub-themes extracted from interview data which were always be available to help, teaching, and setting the example. Providing direction as a superordinate theme has three key components for this action to be effective within servant leadership which were accountability, new approaches, and expectations (van Dierendonck, 2011).

The sub-theme of always be available to help was linked to the providing direction aspect of accountability. For a servant leader to encourage motivation within the followers, the leader provided proper delegation which involved the leader being available to help and offer ideas for success which produced accountability (van Dierendonck, 2011). One participant stated that a main goal when dealing with new followers was to help them grow and help them succeed. An interesting condition to the type of help expected in this instance of helping to succeed came from another participant. This participant stated that the effort for aiding new followers was to impart the foundational goal of the organization, which for churches using servant leadership is compassionate love (van Dierendonck & Patterson, 2015), through the training of the great traditions of the church. The findings for this sub-theme were that the participants presented themselves as available to help with the emphasis on either teaching a new follower or presenting confirmation to a new follower that they were on the right path. The implications of this sub-theme were that the participants showed compassion with an

emphasis on teaching and providing direction by demonstrating service and engaging parishioners in less formal occasions to establish cohesiveness through help and assistance.

The teaching sub-theme relates to the new approaches element of providing direction. The participants conducted their teaching responsibility toward their new followers in a servant teacher manner which was aimed at training and building a relationship versus an authoritarian exercise (Noland & Richards, 2015). All participants referred to the importance of teaching their parishioners as the first step that had to be made when receiving a new follower. The findings of this sub-theme of teaching showed more than a formal atmosphere of teaching to provide direction, but many participants noted informal occasions like church picnics as valuable times to impart wisdom. The implications of this sub-theme were that participants consistently looked for avenues to provide direction to new followers. Most believed that the “off the beaten path” occasions, as one interviewee stated, was more effective when dealing with new followers. The element of teaching was necessary to properly guide the new follower so they could understand the service they could receive and how to receive it.

Servant leadership created expectations for this unique approach to leadership. The impartation and demonstration of the expectations of the element of providing direction were represented by the setting the example sub-theme. The setting the example element allows the servant leader to allow the followers the ability to act in a common interest and for the community (van Dierendonck, 2011). The findings of this sub-theme showed a progression of teaching through demonstration with new followers which supported the premise of providing direction. The implications of this sub-theme

were that participants went beyond talking to new followers but established a stage whereby the follower could be shown, take part in the act in a supervised setting and then be allowed to perform the action unsupervised.

Implications for Practice. Within this study of the discovery of servant leaders in NPOs when dealing with new followers, the leading application of the results of this research is in the conception that the primary adage of the servant leadership theory as stated by Greenleaf (1977) that a servant leader is a servant first (Greasley & Bocârnea, 2014; Liden, 2014; van Dierendonck, 2011) may not apply to all management settings. The greater meaning of this study as related to practice was that a new follower might have to be taught and trained to the level where they can be served. The IPA study of servant leadership with new followers in the NPO of the church revealed that the first step for a servant leader with new followers was to teach the new follower the basics of the faith to get them to the point where they could be served. The new follower within a church was unique as compared to other organizations' new followers because there was no screening (Resane, 2014). Little to no screening was not exclusive to new followers in the church as voluntary service organizations and some businesses in a hiring need could provide little to no screening before incorporating new followers (Van Winkle et al., 2014; Zou et al., 2015). The focus of the study was on the church as a NPO and the pastor as a servant leader manager over that organization (Wollschleger, 2013).

There were illuminating statements from the founder of the Christian church, Jesus Christ, investigated as a philosopher as opposed to a religious leader. Scholars highly regard the teachings of Jesus to his disciples as prime examples of servant leadership (Parris & Peachey, 2013a). During a conversation between Jesus and his

disciple, Peter, in the book of John, Jesus detailed three mandates to Peter which were for Peter to “feed my lambs, tend my sheep, and feed my sheep” (John 21: 15-17, New King James Version). Every participant in this study interpreted lambs as new followers. Additionally, each servant leader in this study interpreted the word “feed” as teach and the word “tend” as serve or take care of. In reference to this portion of the scripture, Resane (2014) added that the servant leader, in the example of the term lambs, should teach basic information of the faith first. Then, when the follower progresses in knowledge enough to become sheep or a follower capable of exhibiting a base knowledge, the servant leader should take care of the sheep before teaching or feeding the sheep (Resane, 2014). The application to these monumental statements was to determine to experience level of the follower.

The other key statement by Jesus Christ about servant leadership was in an instructional period to all his disciples about the way to lead and the way He was going to lead. Jesus told His disciples that a He came not to be served but to serve (Mark 10:45, New King James Version). Interestingly, Jesus did not say that He would serve first since he was teaching the disciples, or new followers, first about how to lead and serve before He served them. As many academics use the teachings of Jesus as a reference for servant leadership (Parris & Peachey, 2013a), the researcher of this study may have demonstrated through these teachings, the business use for the order of servant leadership. This exposition of servant leadership may have shown that teaching – not serving - should come first for new followers in order to bring a new, lightly screened or unscreened subordinate to the knowledge level where then they can be served.

The study reinforced the application of servant leadership in other instances not related to new followers as a leader who serves first. The participants mentioned many areas of the servant leader identity such as esteem, humility, agape love and calling (Sun, 2013) as well as empowerment, genuineness, acceptance, direction and building community of the servant leader characteristics (van Dierendonck, 2011). The study produced a small yet significant possible adjustment to servant leadership in certain management circumstances.

The limitations of this study involved the nature of the qualitative study and direct involvement through interviews with the subjects of the study. The IPA study relies on a double hermeneutic where the participant tried to make meaning of their circumstance, and the interviewer made sense of the interviewee, who was trying to make meaning of their condition (Cope, 2011). Some of the interview questions of the interview related to research question one, which required the participants to recall their initial conversion and how their leaders responded to them at that time. For all participants, this occurrence happened at least 20 years prior to this interview so the recollection of the clergy could be called into question. Additionally, the questions surrounding research question one required the experienced clergy member to set aside their interpretation now and to put themselves in the mindset that they held then. The moderating effect to this issue was that in the life of a Christian, the initial conversion to Christianity is seen as a significant emotional event (Klaver, 2015) that was remembered by the participants with detail.

The bias of the researcher was a limitation because he served in some of the same Christian circles as some of the participants. The objective answers from the participants could have been tilted by the participants to support the research. The nature of

qualitative studies has been called into question in general because the data produced by the study requires objective and honest answers from participants and proper analysis without prejudice of the researcher to develop interrelated themes (Cope, 2011). The generalizability of this study and the knowledge extracted from the results could be considered minimized due to the narrow framework of the study.

Recommendations

The research results clearly showed that there could be a connection between the function of servant leadership in the NPO of the church with new followers with teaching first then serving. These experiences, which were described through the qualitative interviews from six different servant leader pastors with many years of experience, were clearly interrelated with the issues related to behavior when teaching new followers and so aligned with the research (Resane, 2014). Other comments from the participants about love, encouragement, and authenticity coming early were important to consider, but these actions clearly came before any decisions were made to become a follower.

The interrelated responses were particularly significant because these pastors led six different church groups governed by three different polities. The application to businesses was that each polity represented a different approach to leadership which applies to business management. The Episcopal polity represented the top-down hierarchical approach; the Presbyterian polity represented a flatter yet hierarchical approach to management and the Congregational polity represented a flat leadership approach (Wollschleger, 2013). Therefore, there exists some potential to apply comments from the NPO servant leader clergy to their secular counterparts.

The results of the interviews confirmed the preference of servant leadership as the leadership method in many churches overall. The fact that the participants came from the three different polities of the overall ecclesiastical polity of church government (Wollschleger, 2013) and all came from different denominations, with one non-denominational, from within the polities was noteworthy. Accordingly, each participant represented a different legitimate interpretation, and biblical exegesis of scripture yet all agreed on fundamentals of servant leadership techniques. Furthermore, most of the pastors interviewed had previous occupations before becoming a pastor, such as teaching and the military, and each of them clearly articulated the value of servant leadership in their former profession. These comments supported servant leadership everywhere because of their past beneficial experiences of effective application of the servant leadership management style or by the conspicuous absence of servant leadership and the consequential negative effects.

The NPO of the Christian church and the servant leader pastors were specifically targeted for this study because new followers who come to church have absolutely no screening whatsoever. While many follow Jesus Christ as a spiritual and religious endeavor, He is also seen today as a great philosopher and His dealings with His disciples as the embodiment of servant leadership (Parris & Peachey, 2013a; Sendaya, 2015). The focus of this study referenced themes from Jesus Christ and His teachings as a practical, secular analysis of a key historical figure for the servant leadership management style (Bambale et al., 2013; Boone & Makhani, 2012). The participants and the NPO type were chosen because of the unique nature of the new followers in that type of organization as opposed to any preference to religious organizations in relationship to

servant leadership. Servant leadership is used by all types of businesses and NPOs for its focus on followers, building community and Corporate Social Responsibility (Boone & Makhani, 2012). Jesus Christ was recognized by many scholars as a distinguished servant leader (Parris & Peachey, 2013a; Sendaya, 2015; Sun, 2013). The results of the comments from the participant pastors and interpretation by the researcher about the first actions for new followers were closely aligned. Additionally, the interpretations from the clergy participants in this study about two key servant leader teachings of a historical servant-leader, Jesus Christ, were consistent. Therefore, the researcher determined that the results of this study are worthy of further examination toward the application of servant leadership with new followers. There is a possibility that this study linked to servant leadership in new follower relations combined with future research connected to this topic could alter a statement of servant leadership of “a servant leader is a leader who serves first” (Boone & Makhani, 2012; Parris & Peachey, 2013a). This statement could be changed to “a servant leader is a leader who generally serves first” partially due to the participants of this study identifying teaching first before serving in relation to new followers in their specific setting.

Implications for Future Research

For future research of this subject, a longitudinal qualitative case study may prove to be a strong possibility as the researcher can follow new followers in the NPO of the church over the extended period of one year (Parris & Peachey, 2013b) to understand their experiences as strengthened or not strengthened by servant leadership. In this study, the researcher can attempt to analyze the experiences of the new follower when they were new followers and the effects of how servant leadership was applied toward them. The

possible conclusions of this study could be considered along with future results of other studies. This potential research could open up the conversation about the application of servant leadership at the very beginning for the participants and how it changed if it changed.

The Servant Leader Survey (SLS) quantitative study (van Dierendonck & Nuijten, 2011) can be another productive survey or surveys to follow-up this research investigation. A series of particular servant leadership questions developed by van Dierendonck and Nuijten (2011) could be applied to a large number of new followers who have very little to no pre-screening across NPOs like the church and some voluntary service organizations. Likewise, some new followers in for-profit businesses in specific large hiring situations for certain jobs where job screening was minimal can be questioned. There could be multiple studies in this same line as a study can be isolated to the NPO of the church, another on other NPOs, and a third study on certain for-profit business new followers. There can also be a fourth study performed by taking participants from each sector mentioned and perform one combined study. The value of this study presents hard data found in a quantitative study which could support experiential data found in this and other qualitative studies about new follower relations from servant leadership.

Conclusions

The results and recommendations of this research study were presented as a significant yet possible minor change to servant leadership interactions when covering relations with new followers. Based preliminarily on this research study it could possibly be stated that a servant may teach first, instead of serve first, with new followers in

specific situations. The future research recommendations comprised of two main ideas which can also be multiplied into many other associated subject matters by future clever researchers. First, a longitudinal qualitative case study, similar to the Parris and Peachey study (2013b), on new followers in the NPO of the church was suggested to see the progress and growth through servant leadership of the new followers. Finally, a quantitative Servant Leadership Survey (SLS) study, originally developed by van Dierendonck and Nuijten (2011), was suggested to analyze new followers using the strengths of quantitative studies with large sample sizes. There were a plethora of possible quantitative SLS studies that could spring from the first quantitative study. The possibilities of working with a combined mix of various NPOs and some specific for profit business situations or performing studies on new followers in each NPO and business were all offered in this chapter.

Summary

This chapter covered the implications related to the application of servant leaders with new followers in the NPO of the church. The study was conducted with the methods from the IPA research style (Cope, 2011). The study discovered through semi-structured interviews of the experiences of the participants along with the double hermeneutic interpretation of themes from the researcher that there could be a correlation to teaching or training new followers first before serving the individuals. The applications of this research analysis were depicted as material to be understood about servant leadership theory in reference to new followers as well as the interpretations of key, scholarly-recognized servant leader biblical texts applied to the research project. There were specific statements provided to assure the reader that references to Jesus

Christ and the Bible throughout this study were not religious but applicable to all areas of business and management. This is due to the fact that many scholars acknowledge Jesus Christ as a great servant leader and the specific areas of the Bible that show the servant leader teachings of Jesus Christ. The small sample size called for when using the IPA method was also determined to be a limitation of the study. Similarly, the objectivity concerns which can arise from performing any qualitative study with any connection to the interviewee or the subject matter were addressed as a potential limitation. The implication of a small modification to servant leadership with new followers to teach first then serve, as potentially demonstrated from this research, may have provided a conceivable opening to clarify the servant leadership theory further in different and unique settings.

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Appendix

Appendix A: Interview Questions - Study of Servant Leader and New Follower Relations

Before starting the interview, the researcher will remind the interviewee of the contents of the NCU Informed Consent form, specifically reminding the individual that any question perceived as uncomfortable can be passed and follow-up question will follow the answered questions for the purpose of clarity and exploration. There is no wrong answer so the participant will be advised to say everything they want to say about the question. The examiner will clearly show the contributor the recording device and ask a few demographic questions needed for the study while explaining these questions will also serve as a sound test. The statements or questions in parenthesis are some possible probing questions. The term “Pastor” is used but can be substituted for Priest, Elder, Chaplain, Youth Pastor, Overseer, Reverend, Clergy, Minister, and Bishop depending on denomination.

The demographic questions will be as follows:

- What is your age?
- What is your marital status?
- What is your race and ethnicity?
- What is your clergy profession title?
- What church do you represent?
- What is your educational level?
- Do you have specific Seminary or ministerial training?

1. Tell me more about yourself.

(If not mentioned – where originally from, church experience as a youth?)

2. What leadership/training skills are important to you?
3. What do you consider your strengths personally and professionally?

(Why do you consider...?)

The first set of question relate to the participants experience in becoming a Christian, his corresponding actions and the reactions of others.

4. What feelings or thoughts about God or your relationship with Him did you have when you experienced a conversion or realized that you wanted to choose to be a Christian?

(When did you get the “call? What happened that made you feel the Lord was calling you?)

(How did your pastor or a leader contribute to your understanding what happened?)

5. What actually is ministry for you?

(What does it mean? How is it manifested?)

6. What feelings or thoughts about your faith community or your relationship with it did you have following your decision to live for God?

(Please discuss the ways in which others helped you and ways that former friends or even, others in church hindered you?)

7. When you decided to become consistent, even serious, about your actions of faith what was the reaction of your pastor?

(What did he/she say? Was his or her reaction based on training or general support/care?)

8. Understanding now that you experienced a calling to serve God back then, what techniques of spiritual guidance or pastoral care did you experience when you first committed?)

(In your experience, can you discuss any orderly, or not orderly, process of discipleship that you experienced?)

Break, if needed

9. What does it mean to you to be part of the clergy?

(Can you expand on?)

10. Can you describe any aspects of servant leadership as the concept relates to your identity?

(Provide key servant identity aspects of calling to serve, humility, empathy, empowerment, *agape* love, providing direction, stewardship and re-ask the question)

11. What are your feelings about the characteristics of servant leadership for a new believer?

(Were there any of characteristics more important to you? Discuss.)

Biblical Interpretation – In the New King James Version (NKJV) of the Gospel according to St. John 21: 15-17 Jesus has an instructive conversation with Peter and says the

following: (15) “So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love Me more than these?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Feed My lambs.” (16) He said to him again a second time, “Simon, son of Jonah, do you love Me?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Tend My sheep.” (17) He said to him the third time, “Simon, son of Jonah, do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all things; You know that I love You.” Jesus said to him, “Feed My sheep.

12. How do you interpret that section of scripture?

(What are your thoughts, feelings, or applications to that set of verses?)

13. Anything significant about the order of specifically the words of Jesus when He said “Feed my Lambs”. Then “Tend my sheep”, and then “Feed my sheep” – Discuss

(How can that apply to your church or from your experience?)

Biblical Interpretation – In the New King James Version (NKJV) of the Gospel according to St. Mark 10: 42-45 Jesus speaking to all 12 original disciples after James and John had asked Jesus if each of them could sit on the right and left seat of Jesus in Glory. (42) “But Jesus called them to Himself and said to them, “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. (43) Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. (44) And whoever of you desires to be first shall be slave of all. (45) For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

14. How do you interpret that section of scripture?

(Do you have any feelings or applications about this dealing with new believers or with young subordinate clergy – if so how did you handle this? If not how would you handle this?)

15. The King James Version (KJV) of Mark 10:43 states “But so shall it not be among you: but whosoever will be great among you, shall be your minister” – Question, How does replacing the word “servant” as the last word in NKJV with “minister in KJV affect your view of the verse and passage?

(Does this affect your view of the clergy?)

Biblical Interpretation – In the New International Version (NIV) of the Book of Romans 12:6-7, the Apostle Paul states (6) “We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; (7) if it is serving, then serve; if it is teaching, then teach”

16. How do you interpret that section of scripture?

(Give thoughts on serving and teaching in your ministry)

17. If you were to write an evaluation on your performance as member of the profession of Clergy and the methods used in your church under your supervision, what would you write?

(Expand on positive, expand on negative, what would your new Christian-self write on your church now about being prepared, what was emphasized etc.)

18. Do you have any questions for me?

(Please think over interview if there is any comments you have for me...)

At this time the researcher would thank the interviewee for participating in the interview. The researcher would inform the participant that once the transcript is done, the researcher will contact them to clarify, amend, or just go over the word spoken in order to completely capture the interview.

Appendix B: Sample Email Solicitation

David N. Ammons
2521 E. Mountain Village Drive
Suite B, PMB #682
Wasilla, Alaska 99654
907-357-9329 (home)
254-624-1371 (cell)
D.Ammons7216@email.ncu.edu

Dear (insert clergy title) (Name of Clergy),

This email is a request for you to support my research project. The project is for my dissertation for Northcentral University. I am asking for Christian pastors and/or clergy pastors to be asked questions. This session is to find out about servant leadership in the church. You are eligible to participate if are a pastor of a Christian Church. You should use the King James Version Bible or something like it. This should be the only holy book. You should have a Board of Trustees, Board of Elders, Deacon Board or similar type of organization connected to or over the local church. This group should be able to speak to issues with the local pastor. You are not eligible to participate if you are not a pastor of a Christian church. You do not use the King James Version Bible or something like it. This should be the only holy book. You do not have a Board of Trustees, Board of Elders, Deacon Board or similar type of organization connected to or over the local church. .

There will be a form provided telling you about the study, the procedures and your safeguards, if you help. The interview will be 60 minutes. There will be a 30 minute meeting a few weeks later to follow up. If you are interested or have questions, please email me or call me. Thank you for your regard of my request.

Sincerely,

David N. Ammons
Doctor of Philosophy in Business and Technology Candidate – Northcentral University

Appendix C: Informed Consent Form

Introduction:

My name is David Ammons. I am a doctoral student at Northcentral University. I am conducting a research study on servant leadership for new followers in the church. I am completing this research as part of my doctoral degree. I invite you to participate.

Activities:

If you participate in this research, you will be asked to:

1. Participate in an hour-long interview about your experiences.
2. Help the interviewer to check accuracy of transcript of session.

Eligibility:

You are eligible to participate in this research if you:

1. Are a pastor of a Christian Church.
2. Use the King James Version Bible or something like it. This should be the only holy book.
3. Have a Board of Trustees, Board of Elders, Deacon Board or similar type of organization connected to or over the local church. This group should be able to speak to issues with the local pastor.

You are not eligible to participate in this research if you:

1. Are not a pastor of a Christian Church.
2. Do not use the King James Version Bible or something like it. This should be the only holy book.
3. Do not have a Board of Trustees, Board of Elders, Deacon Board or similar type of organization connected to or over the local church with the ability to speak to issues with the local pastor.

I hope to include six (6) people in this research.

Risks:

There are minimal risks in this study. A risk may be the breach of confidentiality. Another risk may be the discomfort the participant. Another risk may be the confusion over what actually transpired in the interview.

To decrease the impact of these risks, you can be aware that false names will be used in the report. You may also skip any question. You may stop involvement in the process at any time.

Benefits:

If you decide to participate, there are no direct benefits to you.

The benefits to others are a better understanding of how to improve relationships with new followers. This will also help bring management in the church to the business community at-large.

Confidentiality:

The information you provide will be kept confidential to the extent allowable by law. Some steps I will take to keep your identity confidential are: I will use a fake name to identify you. I will use a name that is not gender specific, like Pat or Chris.

The people who will have access to your information are: myself, and my dissertation chair. The Institutional Review Board may also review my research and view your information.

I will secure your information by locking it in a briefcase. I will lock the computer file with a password. I will use encryption on my computer. I will transport it in a locked case.

I will keep your data for 7 years. Then, I will delete electronic data and destroy paper data.

Contact Information

If you have questions for me, you can contact me at: d.ammons7216@email.ncu.edu. (254) 624-1371.

My dissertation chair's name is Dr. Thomas McLaughlin. He works at Northcentral University and is supervising me on the research. You can contact him at: tmclaughlin@ncu.edu. (207) 229-1242

If you have questions about your rights in the research, or if a problem has occurred, or if you are injured during your participation, please contact the Institutional Review Board at: irb@ncu.edu or 1-888-327-2877 ext. 8014.

Voluntary Participation:

Your participation is voluntary. If you decide not to participate, or if you stop participation after you start, there will be no penalty to you. You will not lose any benefit to which you are otherwise entitled.

Audiotaping:

I would like to use a voice recorder to record your responses. You can still participate if you do not wish to be recorded.

Please sign here if I can record you: _____

Signature:

A signature indicates your understanding of this consent form. You will be given a copy of the form for your information.

Participant Signature

Printed Name

Date

Researcher Signature

Printed Name

Date