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Servant Leadership and African American Pastors

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SERVANT LEADERSHIP AND AFRICAN AMERICAN PASTORS

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Abstract

Robert Greenleaf (1977) took a follower's, rather than a leader-centric, point of view of leadership by describing a leader as one who leads by serving. He identified a leader as one who sets other people's needs above his or her own. He argued that motivation of leaders must begin with the conscious choice to serve others. Greenleaf's concept provides the basis for a theoretical model of servant leadership. This dissertation examines the extent to which African American pastors exhibit servant leadership characteristics, using the Servant Leadership Questionnaire (Barbuto & Wheeler, 2006). A sample of 358 African American pastors from 11 denominations across the United States was included in this study. This study uses a non-experimental quantitative approach to examine the behaviors and attitudes of African American pastors through Barbuto and Wheeler's (2006) Servant Leadership Questionnaire, which has five factors (altruistic calling, emotional healing, organizational stewardship, persuasive mapping, and wisdom). The results of this study showed that African American pastors sometimes see themselves as servant leaders: that is, they fall into the middle range of the scale. Among various demographic variables, including age, gender, denomination, and years in service, a statistically significant difference in SLQ score was found only in size of church. Contrary to the study's initial expectations, African American pastors reported highest subscale scores on persuasive mapping and not altruistic calling. This finding invites further qualitative research. The electronic version of this dissertation is available through the OhioLink ETD Center at http://ohiolink.edu/etd.

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Chapter I: Introduction

I am the 40th pastor of First Zion Baptist Church, a small African American Baptist Church, in Jamestown, Ohio. Prior to this position, I served as assistant pastor at First Zion Baptist Church in Jamestown, Ohio for 2 years and I served as an associate pastor of Zion Baptist Church in Xenia, Ohio for 3 years. My experience has taught me that African American pastors lead more through a top down, autocratic model of leadership and less so like the bottom up leadership of Christ. Over the years, pastors have put into operation different leader-centric even autocratic leadership styles to encourage congregants to "move towards routinization of leader-follower relationships" (Bass & Stogdill, 1990, p. 188) as they affect individual's lives, build congregations, and lead local communities.

Undoubtedly, pastoring a congregation is a challenging responsibility and I have come to respect the leadership ability of African American pastors who face these challenges. Yet, I believe that more is needed. Today, as Bryon Wallace (2005) stated, "being a pastor means more than just preaching. It [also] means leading the church" (p. 1). Tribble (2002) wrote:

> A new vision of pastoral leadership is needed at the outset of the 21st century in which many denominational black congregations are struggling to fulfill their traditionally priestly prophetic roles in communities that really need the services that these congregations provides. (p. 3)

From my experience, I believe that the bottom up leadership of Christ is more effective pastoral leadership than the top down autocratic model in the local African American Church that I have observed. My studies in leadership and change suggest that servant leadership provides the most effective model of pastoral leadership for African American pastors. It emphasizes the prophetic over the priestly role of ministry and, I believe, the new vision that Tribble calls for. I set out in this study to gather more information on the servant leader behaviors and attitudes of African American pastors.

The term of servant leadership was coined by Robert Greenleaf (1977). Greenleaf was born in 1904 in a city that was a polyglot population with German, Irish, African American, Jewish, Syrian, French, Italian, Hungarian, and other Southern Eastern European nationalities (Fraker & Spears, 1996; Frick, 2004; Spears, 1996). Greenleaf's life experiences sculpted his concept of servant-leadership.

> Five ideas seem to me to have shaped the course of my life work. They were the servant model of my father in my early years; the advice of my professor to get into a large institution, stay there, and become a meliorative force; at age 25, beginning to read E. B. White; the advice of Elmer Davis at age 65 reading Hermann Hesse's *Journey to East* and seeing the vivid dramatization of servant as leader. These ideas sustained me in my work from youth onward and have had increasing force as I have grown older. (p. 43)

Coincidently, Greenleaf conceptualized servant leadership in a time when universities across the country were in an uproar over the war, racial unrest, revolts, assassinations, and fierce idealism of youth (Couto, 2006; Frick, 2004; Spears, 2004). At the same time, as a consultant, he had begun experiencing a number of setbacks and frustration from other faculty members who were opposed to the idea of student seminars on the events around them. In an effort to confront this opposition, Greenleaf gave a series of lectures on the topic titled, "Leadership and the Individual." Through these lectures, he criticized universities for losing focus on serving students. In addition, he criticized educators for fostering anti-leadership attitudes (Spears, 2004). These events, coupled with his life experiences, crystallized when he reflected on how a leader should lead.

In October, 1968, at age 64, while driving on an Arizona highway, Greenleaf had a flash of insight about leadership from Leo, a central character from Herman Hesse's (1956) novel, *Journey to the East.* As he reflected, he remembered the role Leo played. Greenleaf (1977) described the experience this way:

> In this story, we see a band of men on a mythical journey, probably also Hesse's own journey. The central figure of the story is Leo who accompanies the party as the servant who does their menial chores, but who also sustains them with his spirit and his song. He is a person of extraordinary presence. All goes well until Leo disappears. Then the group falls into disarray and the journey is abandoned. They cannot make it without the servant Leo. The narrator, one of the party, after some years of wandering finds Leo and is taken into the Order that had sponsored the journey. There he discovers that Leo, whom he had known first as servant, was in fact the titular head of the Order, its guiding spirit, a great and noble leader. (p. 7)

From Leo's character, Greenleaf merged two conflicting words: servant-leader. These words captured what Greenleaf was trying to communicate to others: leaders should serve others (Couto, 2006; Frick, 2004).

Greenleaf (1997) stated, "if one is a servant, either leader or follower, one is always searching, listening, [and] expecting that a better wheel for these times is in the making" (Greenleaf, 1977, p. 9). Greenleaf (1977) inferred that "the [leadership] difference [of servant-leaders] manifests itself in the care taken by the servant—first to make sure that other people's highest-priority needs are being served" (pp. 13-14). Thus, the foundation of Greenleaf's concept of servant-leadership is that the leader does not love the corporation more than he loves the people that make up the corporation (Greenleaf, 1998).

Some researchers (Blanchard & Hodges, 2003; Sendjaya & Sarros, 2002; Spears, 1996) argue that the concept of servant leadership is founded in basic Biblical behavioral principles. Blanchard and Hodges (2003) argued that Jesus taught His disciples "how they were to lead."

> Jesus sent a clear message to all those who would follow Him that leadership was to be first and foremost an act of service. No Plan B was implied or offered in His word. He placed no restriction or limitations of time, place, or situation that would allow us to exempt ourselves from His command. For a follower of Jesus, servant leadership isn't just an option; it's a mandate. (p. 12)

In addition, McMinn (2001) wrote:

> A servant leader is a person who leads the way Jesus did; a servant leader is one who leads by example of service; a servant who seems to lead by example, not edict; a servant leader is an example after that of Jesus. (p. 13)

Thus, given its relationship to this leadership philosophy of Jesus, servant leadership may represent the ideal type of pastoral leadership in the Black church.

Statement of the Problem

Research has not examined the practice of servant leadership among African American pastors in 21st century Black churches. The premise of this dissertation, based on my experience and values, is that African American pastoral leadership should be like the servant leadership that Jesus modeled. The purpose of this dissertation is to see if it is: to examine extent to which African American pastors' behaviors and attitudes exhibit the characteristics of servant leadership.

This study uses the religious dimension of servant leadership. It suggests that Jesus modeled service leadership in altruistic calling, vision, sacrifice and, of course, service as Mathew 20:28 and Mark 10:45 (New International Version) stated: "even as the Son of Man came not to be served, but to serve, and to give his life a ransom for many" (Sendjaya & Sarros, 2002). Jesus modeled service leadership in humility, as Luke 22:25-26 (New International Version) stated:

> Jesus called them together and said, "the kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves.

Jesus Christ taught a servant leadership idea and modeled its characteristics for His disciples more than 2,000 years ago. Thus, his leadership example seems particularly appropriate

for those who call themselves his disciples today. This study suggests that servant leadership embodies the appropriate style of pastoral leadership for African American pastors.

Significance of the Problem

The study of the leadership styles of African American preachers remains an undeveloped area of investigation. Several authors point to a problem of church leadership in ways that suggest the significance of studying this leadership and servant leadership may be a remedy to the problem. Blackaby and Blackaby (2001), in their book, *Spiritual Leadership: Moving people onto God's Agenda*, stated that the breakdown of the church is due to pastors' mediocre leadership. Mediocrity, Greenleaf (1977) said, is the problem in the church and the world, but reducing it is difficult: "reducing mediocrity is a slow, difficult, person-by-person process" (p. 149) and "churches . . . seem troubled to find how best to do what they have set out to do" (p. 218). Nancy (2003) pointed out in *The Relationship of Pastoral Leadership Styles in the Decline of the Church* that pastoral leadership styles contribute to the decline of church growth. George Barna (1991), in his book *Turnaround Churches: the Twenty-Three Marks of a Church in Decline*, identified inadequate leadership as the second most important reason for a church in decline. Finally, Spears (1998) sees a need for a style of leadership in the church that focuses on the concern for followers rather than for self:

> What church leaders can do to really lead in our times is to use their influence to bring into being a contemporary theology of institutions that will underwrite the commitment of church members within our many institutions and support them as they become new regenerative forces: to the end that their particular institution, in which they have some power of influence, will become more serving—and continue to grow in its capacity to serve. (p. 32)

In addition, there is a significant need for quantitative research to provide empirical data on the extent to which African American pastors view themselves as exhibiting the characteristics of servant leadership. Previous studies by Barbuto and Wheeler (2006), Laub

(1999), Patterson (2003), Russell and Stone (2002), Wallace (2005), Washington (2007), Winston (2004), and Woodruft (2004) recommended empirical research on servant leadership in diverse cultures, environments, and organizations.

Research Questions

This study used a non-experimental quantitative approach to examine the leadership behavior and attitudes of African American pastors through Barbuto and Wheeler's (2006) five factors (altruistic calling, emotional healing, organizational stewardship, persuasive mapping, and wisdom). Data from this research should not only assist African American pastors as leaders, but also serve as a foundation for comparative research with other ethnic and cultural groups.

The question of this research subsequently was "To what extent do African American pastors' leadership behaviors and attitudes resemble the characteristics of servant leadership; and, in particular, to what extent do they perceive that they exhibit altruistic calling?" According to Barbuto and Wheeler (2006), altruistic calling describes a deep-rooted desire to make a positive difference in others' lives.

The sub questions included the following:

Q1. To what degree do African American pastors describe themselves as servant leaders? Higher scores would imply a pastor's conscious choice to serve others – to consider themselves as servants first.

Q2. To what extent, if any, are African American pastors' SL scores related to size of church?

Q3. To what extent, if any, are African American pastors' SL scores related to education level?

Q4. To what extent, if any, are African American pastors' SL scores related to age?

Q5. To what extent, if any, are African American pastors' SL scores related to years of experience?

Q6. To what extent, if any, are the African American pastors' SL scores related to denomination?

Q7. What is the relative contribution of altruistic calling score to the total servant leadership score? This question examines the extent to which altruistic calling correlates with the total SL score.

Study Population

Participants in the study were senior pastors in the African Methodist Episcopal (AME) Church; the African Methodist Episcopal Zion (AMEZ) Church; the Christian Methodist Episcopal (CME) Church; the National Baptist Convention of America (NBCA); the National Baptist Convention, U.S.A., Incorporated (NBC); American Baptist the Progressive National Baptist Convention (PNBC); and the Church of God in Christ (COGIC) Full Gospel Baptist Church Fellowship International (FGBCFI); the National Missionary Baptist Convention of American (NMBCA); Pentecostal Assemblies of the World (PAW), and Non-Denominational churches.

Description of Terms

- *African American pastor*. A pastor who is a Black senior pastor of an African American congregation.
- *African American Church.* A Christian church that ministers to predominantly African-American congregations in the United States.
- *Agápao love.* Agápao love refers to "a moral love, doing the right thing at the right time for the right reason. Agápao is a Greek word that means "to love in a social or moral

sense, embracing the judgment and the deliberate assent of the will as a matter of principle, duty, and propriety" (Winston, 2005, p. 5).

- *Altruistic calling.* A leader's deep-rooted aspiration to make positive change in the lives of others (Barbuto & Wheeler, 2006).
- *Believers.* Individuals who consider themselves followers of Jesus Christ.
- *Bible.* This is the Christian Holy Bible, which contains the translation of stories and the inspired words of God given to prophets and disciples.
- *Christian leaders.* Individuals who are a part of a church's leadership.
- *Church.* A designated building in which Christians gather to worship God.
- *Clergy.* A licensed pastor, preacher, or minister in the Christian religion.
- *Congregation*. The gathering of people into a church during the time of service.
- *Follower.* A subordinate who makes a voluntary choice to follow the leader; not a function of the hierarchy in an organization (Bugenhagen, 2006).
- *Leader.* A person leading others.
- *Leadership*. "An intentional change process through which leaders and followers, joined by a shared purpose, initiate action to pursue a common vision" (Laub, 2004, p. 5).
- *Member*. This person is officially a part of a local a Christian church.
- *Full-time pastors.* This is a person who is only employed by the church that they pastor.
- *Bi-vocational pastors*. This is a person who is employed by the church and employed by another organization.
- *Scriptures.* These are writings within the Holy Bible that relate to Biblical teachings or instruction to followers of God.

- *Servant leadership*. An individual successfully engaged as a servant leader in a change process where leaders and followers are joined by a shared purpose of servanthood—acting toward a common vision.
- *Servant leader*. One who is servant first and actively pursues opportunities to serve others by assisting them in becoming "healthier, wiser, freer, and more autonomous" (Greenleaf, 2002, p. 27).

Summary of Chapters

The organization of the remaining part of the study is outlined as follows:

Chapter II reviews literature on the following topics: The Black Church, leadership, pastoral leadership and other approaches, the concept and definition of servant-leadership, empirical research on servant-leadership, altruism and a summary.

Chapter III includes my rationale for method and framework for the quantitative research design. It also includes a description of the research design, population selection and participants, data collection, research procedures, survey instrument, and the data analysis process.

Chapter IV presents the results and analysis of data collected from the questionnaire.

Chapter V includes the summary of this research study on servant leadership, conclusions of this research study, and recommendations for further research.

Chapter II: Review of Literature

This chapter's review will cover literature on the Black church, pastoral leadership and other approaches to leadership, the concept and definition of servant-leadership, existing research on servant-leadership, the effects of altruism, and a summary.

The Black Church

Although the Christianization of African Americans began around 1705 (Woodson, 1921), the Black church began between 1750 and 1777 as a result of segregation (Scott, 1997). During the 1960s Civil rights Movement, the term "Black Church" became the replacement of the older term, "Negro Church" (Lincoln & Mamiya, 1990).

The African American church has stood as a center for social and educational support and survival for African- Americans. Dwayne K. Pickett (2011), in his research on *Pastoral and Staff Leadership Training on the Growth of The South African American Church*, wrote:

> The African American Church (the "Church" or the "Black Church") stands today as the focal point of black community in the south as it has for more than a century. When blacks suffered the oppression of a systematically segregated society and of voting requirements intent on sustaining that oppression, the Church provided a place of hope and refuge otherwise absent in the Jim Crow south. The Church became, in fact, one of the first forces for positive change within the then "Negro" society. The escape from oppression that the church provided served as a source of empowerment within the black community. (Pickett, 2011, p. 1)

For African Americans, the church has served as a refuge that instilled respect, dignity, and inspiration to fulfill social need (Pickett, 2011).

Scott (1997) defined the Black church as "those independent, historic, and totally Black controlled denominations which constituted the core of black Christians" (p. 10). Historically, there are seven major independent, historic, and totally black controlled denominations, which constitute the core of black Christians founded after the Free African Society of 1787: the

African American Episcopal (AME), the African American Episcopal Zion (AMEZ), the Christian Methodist Episcopal (CME) Church; the National Baptist Convention of America (NBCA); the National Baptist Convention, U.S.A. (NBCUSA); the Progressive National Baptist Convention (PNBC); and the Church of God in Christ (COGIC) (Lincoln & Mamiya, 1990; Pickett, 2011). Eighty percent of all Black Christians are in these seven denominations. According to research conducted by Pickett (2011), the number of members reported within each denomination is as follows:

Church	Membership (millions)
AME	3.5
AMEZ	1.2
CME	0.72
COGIC	5.5
NBC-USA	8.2
NBCA	3.5
PNBC	2.5

Since the 18 century, the Black church as an institution has been a part of the life of African Americans. The Black church integrative system of culture, community, church, family, and African-American Clergy of Black church makes it an "indisputable epicenter of cultural development" (Simms, 2000, p. 1) in the African-American community (Lincoln & Mamiya, 1990). Pickett (2011) posits that the Black church was the most prominent foundation in the African-American community between the Civil War and the 1950's and 1960's Civil Rights movement. Religion has been found to play a major role in the culture and experience of African-Americans (Lincoln & Mamiya, 1990). Stewart (1999) argued:

> Out of the suffering and chaos of blacks' life, the African-American church became not only a refuge and hospitality center for the oppressed, but the creative and cultural life center that empowered black people to translate that suffering into creative acts of positive change. (p. 107)

In the 21st century, the Black church has changed. Although there is no reachable data on the age of members and church location and size to validate, changes in the church. The census of members and churches show that changes varies from denomination to denomination. In previous years, there was a steady growth of churches and members in some denominations. For instance, the COGIC grew from 9,982 churches and 3,709,661 members in 1982 to 15,300 churches and 5,499,875 members in 1991. The same year AME, PNBC, NBCUSA, and CME reported an increase in membership. However, in the 21st Century, many denominations have reported a decline in churches and membership. For example, the NBCUSA went from 30,000 churches and 7,800,000 members in 1991 to 9,000 churches and 5,000,000 in 2004. This downward trend has also been reported for PNBC, NBCA, and AME. (See Appendix I.)

Despite these changes, the Black church still remains as the only Black institution that continues to be formed and developed by African-Americans. This is mainly because as Du Bois (1895) believed the African-American church had six specific functions. The first function is to raise the annual budget; the second function is to keep and increase its members; the third function is to create a social interaction and intercourse; the fourth function is to establish moral standards; the fifth function is to promote the general intelligence to the masses; and the sixth function of the African American church is to create a social betterment (p. 13).

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The Black church functions as a formidable and supportive social institution in the African American community. Lincoln and Mamiya (2003) introduced six dialectical models for understanding the social role of the Black church: (a) the dialectic between priestly and prophetic function (p. 12); (b) the dialectic between other-worldly versus this-worldly (p. 12); (c) the dialectic between universalism and particularism; (d) the dialectic between the communal and

privativistic (p. 12); (e) the dialectic between charismatic versus bureaucratic (p. 12); and (f) the dialectic between resistance versus accommodation (p.12).

In summary, the historical context, the sociological significance, the integrated dynamics surrounding church, community, and people, and the function and dialectic model of the Black church suggests the unique leadership that it requires. Lincoln and Mamiya (1990) indicated that churches still play their important roles as the African American community addresses social issues related to crime, racism, health care, etc. This simply underscores the continued need of unique leadership for the African American church. As Edwards (2000) stated, "Clergy must understand and utilize appropriate leadership styles to be effective pastors, since the Black church continues to be agent of social change in the African American community" (p. 59).

Leadership

Although servant leadership behaviors and qualities are central to the focus of this dissertation, some general conceptual background on leadership theories is useful to help understand the leadership of pastors. Initially, in the 19th century, the military theory emerged (Faris, McMahon, & Outcalt, 2000; Gat, 1992). This theory advanced out of the "intellectual gospel of Enlightenment" (Gat, 1992, p. 1) for order and, much like autocratic leadership, it espoused a top-down and hierarchical leadership approach (Faris et al., 2000).

In the 20th century several theories evolved in the leadership literature. The great man theory or (the great person theory) re-emerged in the 1930s and 1940s. This theory embodied the belief that leaders were born, not made (Faris et al., 2000; Gat, 1992; McCall, Lombardo, & Morrison, 1988). In the 1940s and the 1950s, the trait theory emerged (Borkoski, 2005; Conger & Kanungo, 1998; Northouse, 2007; Sashkin, 2003). This theory shifted focus to the personality characteristics of leaders, specifically, traits and what made great leaders (Faris et al., 2000).

The fourth leadership theory was the behavioral theory. It emerged in the 1950s and the 1960s because researchers wanted to identify key leadership behaviors, and explain what leaders do in order to influence others (Northouse, 2007; Parks, Quarterman, & Thibault, 2006). In the 1960s and 1970s, the contingency theory emerged. This theory emerged because of the discontent with the trait and behavioral theories (Borkowski, 2005; Chemers, 1997) and the growing opposition to the idea that there was only one way to lead (Grant & Hoover, 1994). Then, in the 1970s and 1980s, the contemporary leadership theory emerged because theorists believed that effective leadership depended on other variables like the environment, the culture, the work, the followers, and the values of the leader (Marquis, 2005). This theory focused on the influential process of leadership in organizations and cultures. As a result of these theories, scholars like James MacGregor Burns (1978); John Gardner (1995); Messick & Kramer (2004); Robert Northouse (2007); Rost (1991); Thomas Wren (1995); and Gary A. Yukl (2002), to name a few, wrote extensively and further defined and expanded the concept and the field of leadership studies. Consequently, the historical context of leadership, especially the traditional leadership approaches (military, great man, trait, behavioral, and contingency) represents the pervasive leader-centric even autocratic approaches that may have influenced some African American pastors.

Approaches to Pastoral Leadership

In a recent development of leadership theory, some research has looked into pastoral leadership effectiveness (Carter, 2009). For example, Carol P. Jeunnette (2010), in her essay, *A Pastoral theology of Congregational Care and Leadership: Nurturing Emergence*, pointed out that the business world's leadership theories and metaphors could be reformulated for application to congregations within the church.

> The term pastoral leadership refers specifically to that leadership which is especially pastoral. Pastoral leadership is unique to the church. There are principles and practices of leadership that apply equally to both sacred and secular settings. However, pastoral leadership is understood to apply specifically to pastoral ministry that is distinct to the church. Further, while pastoral leadership may be informed by secular sources, its primary source is rooted in the Word of God. (Carney, 2010, p. 13)

The language of pastoral leadership began in the early church with the New Testament titles of apostle, prophet, and bishop. According to Jeunnette (2010), "pastoral leadership is a function of the pastoral office" (p. 76). The titles pastor, elder, or bishop refers to the roles within the church (Corely, 2005). In the New Testament, there are three Greek words that identify the position of pastor. The first word is *presbyteros*. It is translated as "elder." In the New Testament, the word refers to an officer of the church as well as someone who is old. The Bible said:

> The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. (1Peter 5:13, King James Version)

The second word is *episkopos*. This word is translated as bishop, an overseer of the church. The scripture said:

> For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. (Timothy 3:1-2, King James Version)

The third word that identifies pastor is *poimane*. It is translated as "shepherd." This word indicates the responsibility as oversight of followers of God. The Apostle Paul wrote:

> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (Ephesians 4:11-16, King James Version)

Jeunnette (2010) wrote that after the Reformation the word pastoral brought about two implications: (a) a functional expansion to call all things done by the pastor as pastoral; and, (b) a connection of "pastoral" to the biblical metaphor of shepherding.

The word pastoral identifies an individual who accepts a role to be responsible for the congregation (Jeunnette, 2010; McEachin, 2011). From a pastoral perspective, the position of pastor is divinely ordained to lead a congregation in a godly direction. He or she represents the positional ministerial head of the church (McEachin, 2011). This position is designed to help followers follow God and the teachings of Jesus Christ.

Given these points and earlier definitional perspectives of leadership, Jeunnette (2010) defined pastoral leadership as "A process whereby a congregational pastor (theotokos) influences a congregation to be theotokos, bearer of God to each other, neighbor, and the world" (p. 77).

Pastoral leadership, as traditionally defined and practiced, is congruent with the belief that pastors have the power to influence others because they are under the direction of God. This may contrast with the ordinary, more secular, meaning of; servant leadership and its belief of influence through service to others, but not under the direction of God. Greenleaf (1998) implied that a leader's responsibility is to serve others first, which include service above his or hers own ambition and the organization. Likewise, serving others is also one of the main responsibilities of pastoring, but it has a focus of service to God. Although both provide service to others, pastoral leadership is a Biblical centered ideology, whereas servant leadership is an *omni-secular* centered ideology. I define omni-secular as a term to describe a belief that the idea is not bound to a certain context or religious influence, but a belief that it is a person's conscious choice to serve.

Mattia (1991) draws a connection between secular leadership and pastoral leadership (p. 16). They both describe desirable leadership styles, traits, and behavior by leaders, and they both have traditional views of leadership that are based on the idea of having a person out front leading. However, while there are definitional resemblances between secular leadership and pastoral leadership, there are still slight variations in the characteristics. For instance, Beeley (2012) stated that Gregory of Nazianzus and Augustine of Hippo, early theologians, suggested that choosing a pastor began by determining if the individual possessed ideal characteristics that reflect qualities of Jesus. Joseph F. Carney (2010) described six essential characteristics for competent pastoral leadership. He said that competent pastoral leadership encompasses (a) serving the people with passionate love, (b) a called and appointed by God, (c) walking in spiritual harmony as a leader with Jesus, (d) a visionary to see God's future plan, (e) a culturally relevant community outreach, and (f) a diverse congregational structure to build and united members for kingdom purpose. In addition, Beeley (2012) identified three qualities of an ideal pastor: (a) an example of leadership for the church, (b) representative for the Kingdom of God, and (c) the theological authority of the church. These characteristics of pastoral leadership conceptually resemble characteristics of servant leadership. The following section contrasts them with three other leadership styles before discussing servant leadership.

Autocratic Leaders

Autocratic leadership is perhaps the most recognized style of leadership in military organizations (Smither, 1991). This style of leadership is interchangeable with authoritarian leadership. According to La Monica (1998), "autocratic leaders are often described as authoritarian, firm leaders who make unilateral decisions" (p. 63). That is, leadership in this style is about a top-down approach, which gives the leader hierarchical control over groups and

members (Faris et al., 2000). Those who have written about autocratic leadership (Bass, Bass, & Bass, 2008; Bass & Stogdill, 1990; Yammarino & Dansereau, 2009) have noted that it is often preferred by leaders because it gives them complete decision-making power over others.

Although Carroll and McMillan (2006) reported that the application of the autocratic leadership style by African American pastors has been declining in churches, there is no empirical evidence to support that autocratic leadership is being replaced with servant leadership. Some believe that the decline from autocratic leadership has been because:

> The level of education of laity and clergy has risen and a preference for greater shared leadership has evolved. As one leader of a historic Black church commented, the rising education level of African American laity has made them increasingly insistent on having an active role in decision-making. (Carroll & McMillan, 2006, p. 132)

This assumption is supported by Smither's (1991) findings that autocratic leadership is successful in social organizations where followers are poorly educated or uninterested in responsibility. However, autocratic leadership is inconsistent with pastoral leadership when it is defined as a pastor's ability to influence a congregation to be a bearer of God to everyone (Jeunnette, 2010). In times of crisis or goal setting, autocratic leadership is often preferred over other leadership styles, for it symbolizes control and offers reassurance that someone is in charge (Michele, 1995). Finally, authoritarian leadership is very successful in social organizations, especially where people are poorly educated (Smither, 1991).

Charismatic Leadership

In the 1900s, Max Weber used the word *charismatic* to describe a form of influence based on followers' perceptions. Charisma is a Greek word that means divinely inspired. It is a leadership approach that influences followers beyond their normal capability (Draft & Lane, 2008). Charismatic leadership has been called a fire that ignites a follower's energy and commitment, producing results above and beyond the call of duty (Draft & Lane, 2008). The

ability of charismatic leadership to inspire a congregation is an essential component of transformational leadership, but by itself it is not sufficient to account for the transformational process (Bass as cited in Kusluvan, 2003). Basically, charismatic leadership inspires followers (Draft & Lane, 2008) because it has an emotional impact on them.

Several characteristics about charismatic leaders make this leadership approach compatible to African American pastors. Draft and Lane (2008) identified six characteristics in charismatic leaders that researchers would find in African American pastors because of their belief, culture, and environment: (a) they emerge in times of trouble; (b) they create an atmosphere of change; (c) they inspire followers with abiding faith; (d) they act in unconditional ways; (e) they earn followers' trust; and (f) they influence others from personal characteristics rather than formal position of authority. Obviously, charismatic leadership has much in common with transformational leadership; that is, charismatic leadership is a part of transformational leadership (Bass & Riggio, 2006).

Transformational Leaders

Burns (1978) defined transforming leadership as "when two or more persons engage with others in such a way that the leader and followers raise one another to higher levels of motivation and morality" (p. 20). The effort of leaders to mobilize individuals to strive collectively in change brings a stronger sense of meaningfulness to self-worth and efficacy for work and life and, if inspired, people can be better (Baker, Sullivan, & Emery, 2006; Burns, 1978). According to Yukl (2002), transformational leaders inspire people to do more than they are expected to do, "transformational leaders activate follower motivation and increase follower commitment, regardless of whether the effects ultimately benefit followers" (p. 327).

Transformational leadership seems appropriate for African American pastors because it can move followers beyond self through four kinds of behaviors or characteristics: (a) idealize influence (charisma), which draws the confidence of employees; (b) inspiration, which excites employees; (c) intellectual stimulation, where close attention is paid to each employee to help them become more innovative and creative; or (d) individualized consideration, which deals with the matter of support of the developmental needs of employees (Bass, 2002; Horsford, 2010; Humphreys, 2005; Lojesk & Reilly, 2008). Carter (2009) indicated that these four characteristics are significant for effective pastoral leadership. His research suggests that pastors with these characteristics would probably work best during times of change, crisis, and church growth. As Carter (2009) reported this is because pastors who are transformational leaders "look for opportunities to develop other leaders" (p. 270) who will be inspired to assist in church ministry. Transformational leadership and servant leadership have both similarities and differences. Transformational leadership comes about as followers are inspired to share a vision and the leader empowers them and gives them resources to accomplish the vision (Smith, Montagno, & Kuzmenko, 2004). The servant leader, on the other hand, is a catalyst for followers to attain a shared vision (Greenleaf, 1977; Spears, 1998). They place followers' interests before self-interest to encourage followers' personal development and growth. We can see the similarities and competing implications of these two theories through Smith et al.'s (2004) comparative leadership model in Figure 2.1 that distinguishes them by dynamic vs. static environment. According to Smith et al. (2004), a dynamic environment is where people are empowered to be responsible, innovative, and risk takers; and a static environment is an environment where people desire healing, nurturing, and personal growth.

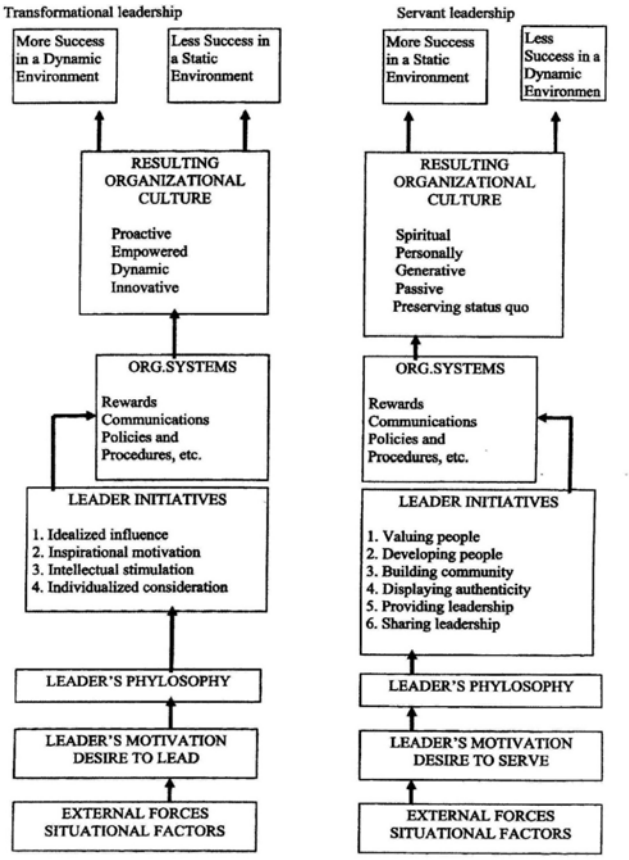

Figure 2.1 Comparative Leadership Model

Servant Leadership

When Robert Greenleaf introduced the contemporary concept of servant leadership in his 1970 essay, *Servant as Leader* (J. Anderson, 2006; Frick, 2004; Greenleaf, 1977; Joseph & Winston, 2005; Spears, 1996), he presented the notion that "the great leader is seen as servant first, and that simple fact is the key to his greatness" (Greenleaf, 1970, p. 9). Greenleaf described a servant leader's behavior as that which sets other people's needs above those of his or her own (Frick, 2004; Humphreys, 2005; Joseph & Winston, 2005; Spears, 1996). He felt that leaders should lead by serving each other (Couto, 2006; Frick, 2004) and should help those who are served to become healthier, wiser, freer, more autonomous, and more likely themselves to become servants (Farling, Stone, &Winston,1999; Hathaway, 2006). "It begins with the natural

feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead" (Greenleaf, 1977, p. 13). This suggests a style of leadership that is selfless and desires only to satisfy others' needs. This humility trait to serve-first in order to help others, ultimately, brings one to aspire to lead later (Greenleaf, 1977).

In Greenleaf's (1970) seminal work, *Servant as Leader*, he identified several attributes of a servant-leader:

1. listens
2. uses power ethically, with persuasion as the preferred mode
3. seeks consensus in group decisions
4. practices foresight
5. uses language in a way that avoids "closed verbal worlds"
6. practices the art of withdrawal
7. practices acceptance and empathy
8. is a conceptualizer
9. healing and serving

Greenleaf (2002) described his theory of servant-leadership as:

> The servant-leader is servant first. . . . He or she is sharply different from the person who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve—after leadership is established. . . . And, what is the effect on the least privileged in society; will they benefit, or, at least, will they not be further deprived? (p. 27)

Greenleaf's (1977) view of leadership which is about service to others "grew from his observation of mediocrity in social institutions, corporate, educational, government, religious foundation, and others" (Couto, 2006, p. 2). The servant leadership concept embodied a shift from the power and authority model of leadership to a transforming, service, and influencing model of leadership. Greenleaf discussed servant leadership from a follower's perspective as an idea to create a holistic approach to work, sense of community, and sharing of power in decision-making (Spears, 1996), that involves the leader's relationship to fellow workers. In other words, servant leaders strive to meet the highest priority need of others—self-actualization (Certo, Douglas, & Husted, 1987). Autocratic, transformation, and charismatic leadership are leader-

focused concepts with characteristics to help the leaders; whereas, servant leadership is more compatible with pastoral leadership because it is a follower focused concept with characteristics that help the follower.

Greenleaf talked about servant leadership in churches and other work bears out the congruence of servant leadership with pastoral leadership. In 1984, the research department of the Southern Baptist Convention reported that the characteristics of successful pastorate were a sense of divine call, love for people, sensitivity to the needs of members, ability to get along with people, and sincerity (Tharp, 1984). The best Christian leaders, Mattia (1991) said, "exemplify attributes of selfless dedication, courage, decisiveness, compassion, and persuasiveness that mark the great leader" (p. 20).

While having this congruence, there are two distinct views on the idea of servant-leadership. As identified in Bivins (2005) one strand derives from the secular ideas, which Greenleaf has proposed, while the other has developed directly out of biblical understandings of leadership (Bradley, 1999).

Secular view of servant leadership. Although the concept of servant leadership was practiced and taught more than 2,000 years ago (Sendjaya & Sarros, 2002), the secular, not Christian, world introduced the word servant-leader in our society (Wallace, 2005). Robert Greenleaf never explicitly defined servant-leadership in any of his essays: *The Institution as Servant* (1977), *Trustee as Servant* (1974), *Teacher as Servant* (1979), *Seminary as Servant* (1980), *The Servant Religious Leader* (1980), and *The Leadership Crisis* (1986) (Greenleaf, 1977; Spears, 1995). From Greenleaf's writings, many authors like Peter Block (*The Empowered Manager*, 1992); Richard Couto (*To Give Their Gifts*, 2002); Stephen Covey (*The 7 Habits of Highly Effective People*, 1989); Peter Vail (*Learning As a Way of Being*, 1996); Stacy T.

Rinehart (*Upside Down: The Paradox of Servant-Leadership*, 1998); and many others like Larry Spears, James Autry, Ken Blanchard, and Max Depree (Wallace, 2005) were influenced by Greenleaf's concept of servant leadership. This influx of interest in servant leadership caused it to grow in popularity. After Larry C. Spears, former CEO of the Greenleaf Center on Servant-Leadership, studied Greenleaf's published and unpublished work, he expanded Greenleaf's concept (Barbuto & Wheeler, 2006; Russell & Stone, 2002; Savage-Austin, 2009; Spears, 1996). From Greenleaf's (1970) *Servant as Leader* essay, Spears (1995) developed the 10 characteristics that define a servant-leader:

1. *Listening*. Servant-leaders must have a deep commitment to listening intently to others. The servant-leader seeks to identify the will of a group and helps to clarify that will. He or she listens receptively to what is being said and unsaid.
2. *Empathy*. The servant-leader strives to understand and empathize with others. People need to be accepted and recognized for their special and unique spirits. One assumes the good intentions of co-workers and colleagues and does not reject them *as peo*ple, even when one may be forced to refuse to accept certain behaviors or performance.
3. *Healing*. The healing of relationships is a powerful force for transformation and integration. One of the great strengths of servant-leadership is the potential for healing one's self and one's relationship to others. Many people have broken spirits and have suffered from a variety of emotional hurts.
4. *Awareness*. General awareness, an*d especi*ally self-awareness, strengthens the servant-leader. Awareness also aids one in understanding issues involving ethics and values. It lends itself to being able to view most situations from a more integrated, holistic position.
5. *Persuasion*. Another characteristic of servant-leaders is a primary reliance on persuasion rather than positional authority in making decisions within an organization. The servant-leader seeks to convince others rather than coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of servant-leadership. The servant-leader is effective at building consensus within groups.
6. *Conceptualization*. Servant-leaders seek to nurture their abilities to "dream great dreams." The ability to look at a problem (or an organization) from a conceptualizing perspective means that one must think beyond day-to-day realities. For many managers, this is a characteristic that requires discipline and practice. Servant-leaders are called to seek a delicate balance between conceptual thinking and a day-to-day focused approach.
7. *Foresight*. Foresight is a characteristic that enables the servant-leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future. It is also deeply rooted within the intuitive mind. Foresight remains a largely unexplored area in leadership studies, but one most

deserving of careful attention.

8. *Stewardship*. Peter Block (1993) has defined stewardship as holding something in trust for another. Robert Greenleaf s view of all institutions was one in which CEOs, staffs, and trustees all played significant roles in holding their institutions in trust for the greater good of society.
9. *Commitment to the growth of people*. Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As a result, the servant-leader is deeply committed to the growth of each and every individual within the institution.
10. *Building community*. The servant-leader senses that much has been lost in recent human history as a result of the shift from local communities to large institutions as the primary shaper of human lives. This under-awareness causes the servant-leader to seek to identify some means for building community among those who work within a given institution.

As a result of his categorizing the 10 characteristics of servant-leadership, Spears' (1995) work marked the beginning quest for empirical research to support Greenleaf's concept. Since then, Greenleaf's concept of servant leadership has grown in its scope and influence. The concept of servant leadership has inspired several areas in which it is being applied today. For instance, servant-leadership is applied as:

1. An institutional philosophy and model: Institutions have adopted the philosophy as part of their mission statement and guiding principle. Servant-leadership is applied across all boundaries including for-profit business, not-for-profit corporations, hospitals, government, churches, universities, and foundations.

2. Trustee education: The roles of trustees were a part of Greenleaf's focus within institutions. He urged trustees to answer two questions: Whom do you serve? And for what purpose? Trustees can help reach great depth and quality if they change how they approach their role.

3. Community leadership: As a part of a growing approach in community leadership, many community leadership groups have adopted servant-leadership as a special focus for their work.

4. Experiential education: A number of educators started writing about the link between the servant learning as a new concept of servant-leader and experimental learning.

5. Training program: This aspect of application of servant-leadership is happening through colleges, universities, and corporate training programs. Several college institutions offer special courses on servant-leadership.

6. Spiritual growth: Servant-leadership operates at the institutional and personal level. It has ties to the human spirit and potential for raising the quality of life (Dierendonck & Patterson, 2010; Spears, 1996).

The secular view of servant leadership is that servant leaders are not servants to others because they feel called by God, but rather that they apply servant leadership because it benefits them or the organization. For instance, Sims (1997) defined servant leadership as having the wherewithal to honor the personal dignity and worth of all who are led and to evoke as much as possible of leaders' own innate creative power for leadership. Laub (1999) defined servant leadership as:

> An understanding and practice of those led over the self-interest of the leader. Servant leadership promotes the valuing and development of people, building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status of each individual, the total organization and those served by the organization for the common good. (p. 83)

McMinn (2001) compiled a list of servant leadership/servant leader definitions from secular authors:

1. It begins with the natural feeling that one wants to serve, to serve first. Then, conscious choice brings one to aspire to lead (Greenleaf, 1977, p. 13).

2. To serve, act like a servant: to embrace servanthood, I am a servant. When I act like a servant, I can still choose whom I will serve, when I will serve and how I will serve. In effect, I remain in charge of my acts of service. If I embrace servanthood, however, I no longer have the right to choose whom, when, and how (Bradley, 1999, p. 49).

3. True servant leaders are those who want to serve and help people accomplish their goals and be effective (Blanchard, Hybels, & Hodges, 1999, p. 66).

4. The servant leader has the opportunity to draw the best out of the people—develop the full potential of people (Depree, 1992, p. 9).

5. C. William Pollard wrote that servant leaders are involved in what people are becoming as a whole person (Hesselbein, 1997, p. 244).

6. The leader is the servant of his followers in that he removes the obstacles that prevent them from doing their job (Depree, 1989, p. 20).

The secular perspective view of servant leadership by Greenleaf (1970) offered a style of leadership behavior that uplifts the follower. Greenleaf was inspired by the fact that servitude could be viewed as a distinguishing behavior for an effective leader (Greenleaf, 1977). For the first time in his adult life, he was able to see a new style of leadership—a "servant" (leader) on a mission and a "leader" (servant) with a vision (Wilkes, 1999).

Biblical view of servant leadership. While the term servant-leadership was first coined by Robert Greenleaf, it is clearly a belief with roots which extend back through "thousands of years of religious and humanistic teachings" (Spears, 1996, p. 33). From a biblical perspective, the word servant is roughly used about 1,000 times between the New and Old Testament Bible. The term servant, in Greek, means diakonos, doulos, huperetes, and leitourgos to describe servants in the New Testament.

> A *diaknonos* is a worker, the word emphasizes the servant role in relationship to what he is asked to do. *Doulos* is a slave; the word emphasizes the servant's accountability to his master. A *huperetes* is a servant in relation to his superior; the huperetes is always under the authority of his superior. A *leitourgos* is a steward; it speaks of the servant in relation to the organization. (Miller, 1995, p. 14)

In the Bible, the huperetes (servant) means you are under the authority and accountability of God (Wallace, 2005). "The reason transforming leaders are servant-leaders is that they anchor their values in the fertile soil of service to others second. They lead, not to gain from their followers, but to give to them" (Wofford, 1999, p. 159). The leitorgos (servant) means that you could be a servant of the organization. Servant-leadership is about sacrificial service to others.

Bordas (1995) from a non biblical point of view clearly pointed out:

> Servant-leaders serve something greater than themselves, something that nourishes the common good; something greater than their causes or deeds. They serve the inspiration that guides their life; the essence of what they were born to do. Servant-leaders serve their life's purpose. (p. 181)

For pastors, "servant leadership is at the core of effectiveness in pastoral leadership" (Mannoia & Walkemeyer, 2007, p. 81). Gregory T. Anderson (2001) discussed three generalizations about the inherited nature and context of pastoral leadership: (a) pastoral leadership was central to the edict of the gospel because it arises from the example and teaching of Jesus; (b) because of Christianity the church structure and leadership is much different than other organizations; and (c) the Apostle Paul's pastoral leadership was collegial and this birth a collegial leadership within the church.

As he encouraged the worldly community, Greenleaf's writings also inspired a Biblical observation of the concept of servant-leader and servant leadership. For example, McMinn (2001) compiled a list of servant leadership/servant leader definitions from Christian authors, and scripture and scripture responses from Southern Baptist deans of the school of theology or bible study seminaries. The definitions identified from a Christian setting are:

1. A servant leader leads, not to gain from their followers, but to give to them (Wofford, 1999, p. 159).
2. A biblical servant leader serves the mission and leads by serving those on mission with him or her (Wilkes, 1999, p. 19).
3. Biblical servant leadership is based on what others do (Easum, 1997, p. 183).
4. A servant leader models service and gives attention to actually nurturing the faith of those led (Elliston, 1989, p. 9).
5. Results in follower's lives reveals the nature of leadership under which they have been raised (Young, 1999, p. 18).
6. Servant leadership is shepherding, mentoring, and equipping (G. Anderson, 1998, p. 3).
7. A servant leader strives to accomplish Christ's interests in individuals, each servant minister of God (Allen, 1991, pp. 72-73).

In addition, McMinn (2001) interviewed several deans from schools of theology or biblical study to identify the definition of servant leadership, based on the Bible, God's Word, and the qualities of servant leadership through the ministry of Jesus Christ. The deans and

professors from Southern Baptist seminaries offer several scriptures for servant leadership that reflect a kind of leadership expected by pastors in the church today. Figure 2.2 contains the scripture references and responses McMinn (2001) listed from Southern Baptist seminary deans and professors for servant leadership.

Scripture References	Scriptures Responses from Seminary Deans and Professors
1. Acts 20:28-35	Keep watch; accountability to Holy shepherd; give
2. ICorithians 11:28	Responsibility; treat people with concern
3. IPeter 5:1-7	Willing shepherding; eager to serve; be examples; submit to those older; humility
4. ITimothy 3:2-7	Discipline; be above reproach; husband wife; temperate; self-controlled; respectable, hospitable; able to teach; gentle; sober; manage; family; peaceful; unselfish; good reputation
5. 2Timothy 2:2	Reliable faithful; qualified
6. Titus 1:6-9	Blameless, husband of one wife family; hospitable; loves good; self-controlled; upright; holy; disciplines; encourages others; faithful to message.
7. IThess. 2:4-12	Approved by God; entrusted with Gospel; pleases God; gentle; holy; righteous; blameless; encouraging; comforting; urging discipleship
8. Romans 12:8	Serve with energy; intentional; intensity (p. 58-59).

Figure 2.2. List of scripture references and responses.

The above list of scripture references and responses generated 13 characteristics that McMinn (2001) used for identifying biblical servant leadership and the foundation for continued research with Southern Baptist churches. The list includes:

1. Servant leaders lead by modeling (living the example).
2. Servant leaders lead by serving others and bring out the best of others.

3. Servant leaders are listeners.
4. Servant leaders are people of influence, not power driven.
5. Servant leaders have a life-long commitment to developing others.
6. Servant leaders continually strive to be like Jesus, the servant leader.
7. Servant leaders guide others to become their best for God.
8. Servant leaders work to meet the needs of others.
9. Servant leaders have the good of others as heart.
10. Servant leaders provide opportunities for mentoring others.
11. Servant leaders place the needs of others first.
12. Servant leaders study the biblical models of servant leadership.
13. Servant leaders hold people accountable for what they learn. (McMinn, 2001, pp. 60-61)

Some of the above characteristics (serving others, listening, placing others first, committing to others, mentoring, being good at heart, and being people of influence) are similar to servant leadership characteristics described by Robert Greenleaf.

Furthermore, several other authors have also developed servant leadership characteristics from the teaching of the Bible (Wallace, 2005); for instance, Gene Wilkes' (1999) build on seven principles of leadership, Aubrey Malphur's (2003) exploited four characteristics of servant leadership, Jerry C. Wofford's (1999) expanded five characteristics of a servant, and Klyne R. Snodgrass' (1993) picked up five inferences of servant leadership. The list of characteristics from these authors identified characteristics like humility and service to others that is similar to Greenleaf's servant leadership characteristics. From Byron W. Wallace's (2005) research, *A*

Comparative Analysis of Senior Pastors Perceptions and Practice of Servant Leadership, he identified 12 characteristics and their sources that define biblical servant leaders:

1. Servant leaders lead with humility (Wofford, 1999, p. 158).
2. Servant leaders put service to others above self (Malphurs, 2003, p. 43).
3. Servant leaders lead by example (Kouzes & Posner, 2004, p. 87).
4. Servant leaders are people of integrity (Kouzes & Posner, 1995, p. 22).
5. Servant leaders lead with vision (Greenleaf, 1997, p. 35).
6. Servant leaders delegate responsibility (Wilkes, 1999, p. 24).
7. Servant leaders listen to their followers (Depree, 1989, p. 102).
8. Servant leaders are decisive (Miller, 1995, p. 78).
9. Servant leaders train other servant leaders to lead (Wilkes, 1999, p. 25).
10. Servant leaders sacrifice personal rights and privileges (Snodgrass, 1993, p. 16).
11. Servant leaders are people of prayer (Blackaby & Blackaby, 2001, p. 51).
12. Servant leaders lead with courage (Sanders, 1994, pp. 59, 95-96)

Wallace's (2005) compilation of biblical servant leaders reveals that the biblical viewpoint of servant leadership is more about behavior than characteristics. A characteristic is defined as a quality or feature that is typical of someone or something. A behavior is defined as the way that someone behaves. The biblical descriptions of servant leaders focus on a servant leader's behavior; for instance, servant leaders must have both humility of spirit (Snodgrass, 1993), servant leaders humble themselves and wait for God to use them (Wilkes, 1999), servant leaders are people of influence, not power driven (McMinn, 2001), whereas the secular focuses on characteristics such as listening, empathy, healing, awareness, and so on. Table 2.1 below represents the themes that A. Anderson (2009) compiled for researchers of servant-leadership.

Table 2.1

Themes of Servant-Leadership give the source

Author	Servant-Leadership Themes
Spears (1995)	listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment, community building
Buchen (1998)	self-identity, capacity for reciprocity, relationship builders, preoccupation with the future
Laub (1999)	valuing people, developing people, building community, displaying authenticity, provides leadership, shares leadership
Barbuto & Wheeler (2006)	calling, listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment, community building
Russell (2001)	vision, credibility, trust, service, modeling, pioneering, appreciation of others, empowerment
Patterson (2003)	agapao love, humility, altruism, vision, trust, empowerment, service
Page and Wong (2000)	empowerment and development of others, power and pride, serving others, open, participatory leadership, inspiring leadership, visionary leadership, courageous leadership
Farling et al. (1999)	vision, influence, credibility, trust, service
Russell & Stone (2002)	communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching, delegation

Empirical research on servant leadership. Until 1999, Greenleaf's concept of servant-leadership was anecdotal and lacked empirical support (Farling et al., 1999). Avolio (2005) and

Barbuto and Wheeler (2006) noted this lack of empirical support for the concept of servant-leadership in their work. Page and Wong (2000) wrote that in order for servant-leadership to "become a sustainable movement, there must be reliable and valid measure of this construct" (p. 85). As a result, Russell (2000) pointed out the fact that several authors and writers believe that servant-leadership is a valid leadership style for organizations. The empirical research on the theory of servant-leadership has been growing (Joseph & Winston, 2005; Wallace, 2005; Washington, Sutton, & Field, 2006; Winston, 2004).

This literature review has identified several studies on servant leadership. Humphreys (2005) took a historical approach and examined the effect cultures have on transformational and/or servant-leadership. The study revealed that transformational leadership would be more effective in dynamic situations and servant leadership more appropriate for static environments. Hamilton and Bean (2005) focused on the culture endorsement of servant-leadership as they examined the context of the "physical environment and social system in which individuals act" (p. 337) at a financial organization. Hail and Fields (2007) focused on the relationship between servant-leadership behavior and leadership effectiveness across the culture in Ghana and the U.S. They sought to learn if the practice of servant-leadership is limited only to North Americans or if it is endorsed "in other cultural settings" (p. 398). The results were that respondents from Ghana experience servant leadership less frequently than respondents in the U.S. The weights for the items used to measure servant leadership dimensions of service and humility were different between Ghana and the U.S. Likewise, the relationship of servant leadership with leadership effectiveness had no significant difference between humility and service between Ghana and the U.S.

As T. Anderson (2001) says, "Pastoral leadership arises from the act of Christ, it is servant oriented and it has its existence within a collegial environment" (p. 84). For servant leadership, Winston (2004) examined how the application of servant-leadership affects the values and behavior of followers. Winston's single-case study design explored the everyday life of 14 participants from Heritage Bible College (HBC) to test Patterson's (2003) model of servant-leadership. Joseph and Winston (2005) looked at the Bible College and the Republic of Trinidad and Tobago Christian High School to study the relationship between servant-leadership and trust in the leader and trust in the organization. They found a positive correlation between employee perceptions of organizational servant-leadership and leader trust, and a positive correlation between employee perceptions of organizational servant-leadership and organizational trust. P. Anderson (2005) investigated and extended the work on the relationship to the Church Educational System of the Church of Jesus Christ of Latter-Day Saints by looking at the relationship between subordinate and superior perceptions of servant-leadership and determining its effects on job satisfaction. Using Laub's (1999) scale, P. Anderson discovered that the organization was a servant-oriented organization. The data also showed a significant positive correlation between subordinate and superior perceptions of servant leadership and individual employee job satisfaction. Hathaway (2006) studied Union Baptist Church in Baltimore City, Maryland, an African-American church, to learn about how leaders react to the integration of servant theology in sermons, Bible study, and workshop. Hathaway reported a mixed reaction among church members and leaders. He attributed the mixed reaction to the fact that the study was conducted by the pastor. Historically, the senior pastor had never conducted Bible study or workshop at Union Baptist Church. Because the pastor was teaching Bible study, members and leaders began to wonder what the pastor thought of them as Christians. Therefore,

the participants' responses were good in regard to their response to the servant theology study, but ambiguous regarding their true response. Nevertheless, many participants experienced growth. Growth was measured by the participants' acceptance to change in the approach to Bible study and preaching and the application of what they learned in their day-to-day living.

Wallace (2005) conducted a comparative analysis of senior pastors' perceptions and practices of leadership. He felt that there was a great need for servant leadership in the pastoral ministry. From the Bible and secular literature, he identified 12 characteristics of servant leadership and created a survey instrument to measure senior pastors' perceptions and practices of leadership. He named these 12 characteristics to define servant leadership: listens, questions, heals, has foresight, persuades, shows awareness, conceptualizes and accepts, demonstrate stewardship, and grows people. A simple random sample of 360 Alabama Baptist senior pastors was selected from a list of pastors provided by the American Baptist Convention (ABC). The demographic issues related to job status, age, background, size of church, church location, and length of years in the ministry were evaluated. The procedure involved three stages: (1) collecting the literature on secular and Christian areas, (2) a survey instrument of 36 questions was developed based on the 12 characteristics discovered, and (3) the survey instrument was administered to 700 Alabama Baptist senior pastors. The data were compiled and analyzed using descriptive statistics to investigate the relationship between the senior pastors' perceptions and practices of servant leadership. The results of the research indicated that full-time and bi-vocational senior pastors perceived and practiced servant leadership in a different way. Church size also made a difference. The findings suggest that the larger the church "the better the senior pastors were" (Wallace, 2005, p. 113). The larger church pastors had more education and experience and a higher similarity to servant leadership. The senior pastors' experiences and

education levels were credited for their perception of servant leadership. Wallace's (2005) comparative analysis research of Alabama Baptist senior pastors' perceptions and practices of servant leadership discovered that full-time Alabama Baptist senior pastors in large churches had better perceptions and practices of servant leadership than the church pastors from smaller size churches.

Unlike Wallace's (2005) research, however, the current study examined African American senior pastors in different denominations across the United States to determine their practice of servant leadership. This research expands on Wallace's research by examining the characteristics of servant leadership of African American pastors. The current study examined African American pastors and not white pastors. In addition, this study researched a range of pastors in the United States from multiple denominations and not just pastors from one denomination in Alabama.

Measures of Servant Leadership. The literature reveals several efforts to validate and measure the concept of servant-leadership. From 1999 to 2004, servant-leadership models from Farling et al. (1999), Laub (1999), Page and Wong (2000), Russell and Stone (2002), Sendaya and Sarros (2002), and (Joseph & Winston, 2005). In addition, a growing number of researchers created themes or characteristics that constituted servant-leadership including Barbuto & Wheeler (2006), Bass (2002), Buchen (1998), Farling et al. (1999), Laub (1999), Patterson (2003), Russell (2001), Russell and Stone (2002), Spears (1998), Page and Wong (2000). Other researchers created servant-leadership measures under different theoretical frameworks. In Dierendonck and Patterson's (2010) book *Servant-Leadership Developments in Theory and Research*, they list a conceptual model of servant-leadership in which a motivation to serve

influences the servant-leadership behavior; a theoretical model of servant-leadership and follower need, and a model of servant-leadership and creativity.

A number of instruments have also been developed (Barbuto & Wheeler, 2006; Dennis & Bocarnea, 2005; Dennis & Winston, 2003; Laub, 1999; Page & Wong, 2000; Rardin, 2003) to determine if leaders are servant-leaders. Page and Wong (2000) created the Servant-Leadership Instrument (SLI) based on Adjibolosoo and Senyo's (1995) Human Factor (HF) model. Liden et al. (2008) developed a 28-item servant-leadership scale from the servant-leadership scales in Page and Wong (2000). Liden et al. identified seven dimensions of servant-leadership: emotional healing, creating value for the community, conceptual skills, empowering, helping subordinates grow and succeed, putting subordinates first, and behaving ethically (Dierendonck & Patterson, 2010). Rardin (2003) developed the Servant-Leadership Indicator (SLI) based on four variables: mental model, motive, manner, and methods that help determine if leader is follower focused. This instrument uses a 360-degree feedback method that collects data from leaders, supervisors, peers, and a leader's direct reports (Joseph & Winston, 2005).

Also, there are two servant-leadership instruments for rating organizations (Dennis, 2004; Dennis & Bocarnea, 2005: Laub, 1999). Laub (1999) developed the Servant Organizational Leadership Assessment (SOLA or OLA). Laub developed the SOLA as part of a study to determine: "How is servant-leadership defined? What are characteristics of servant-leadership? Can the presence of these characteristics within organizations be assessed through a written instrument?" (Laub, 1999, p. iv). This instrument is often used in organizational leadership studies. Dennis and Bocarnea (2005) developed the Servant-Leadership Assessment Instrument (SLAI). It was developed based on Patterson's (2003) model of servant-leadership that includes the constructs of love, humility, altruism, vision, trust, empowerment, and service. Dennis and

Bocarnea (2005) stated that the SLAI "has the ability to predict or give measurement to the concepts of Patterson's theory of servant-leadership so that a servant-leader can measure his effectiveness as a servant-leader" (as cited in Dierendonck & Patterson, 2010, p. 600). This instrument uses followers to rate the leader.

Finally, three instruments measure individuals to determine if they are servant-leaders (Barbuto & Wheeler, 2006; Page & Wong, 2000; Sendjaya, 2003). Sendjaya (2003) created the Servant-Leadership Behavior Scale, which uses a follower rating in order to measure servant-leader qualities in individuals (A. Anderson, 2009). Page and Wong (2000) developed the servant leadership profile (SLP), a concentric circle that displays the servant-leadership growth process. It consists of 12 attributes of a servant-leader: integrity, humility, servanthood, caring for others, empowering others, developing others, visioning, goal setting, leading, modeling, team building, and shared decision-making. Barbuto and Wheeler (2006) added "calling" to Larry Spears' (1995) 10 characteristics of servant-leadership because they felt that calling reflects the early fundamental of servant leadership in Greenleaf's writing (p. 304), that is, a person will have " the natural desire to serve others" (Greenleaf, 1977, p. 7). Then they reduced the 11 characteristics to five subscales and developed a servant-leadership questionnaire. Barbuto and Wheeler used a panel of 11 expert judges, to test face validity, consisting of six leadership faculty from three universities and five advanced leadership doctoral students from one university, and performed *a priori* analysis, that is, using personal knowledge or experience to make a decision. Then, a panel of five faculty judges reviewed the revised instrument items to confirm the face validity of the items. To test the psychometric properties of the questionnaire, 80 elected community leaders from midwestern counties participated in a leadership development workshop and 388 raters with an average age of 51 were selected to participate in

the test. Internal reliability of the leader and rater versions of the servant leadership subscale was assessed.

The convergent and divergent validity of servant leadership subscales were tested by measures against transformational leadership and leader member exchange theory (LMX). Although transformational leadership and servant leadership capture different phenomena, available research shows that they share similar tenets. The results (.89) displayed strong "positive correlations with transformational leadership" (Barbuto & Wheeler, 2006, p. 316). As a result, Barbuto and Wheeler made a case to converge tenets like listening, empathy, community building, and growth. The findings "demonstrated some convergence" (Barbuto & Wheeler, 2006, p. 316).

While the subscales of servant leadership and transformational leadership are similar (Humphreys, 2005), Barbuto and Wheeler (2006) contended, "LMX shared variance with each of the five servant leadership subscales and shared stronger relationships with each of the servant leadership subscales. In other words, as Figure 3.3 shows, servant leadership subscales had a stronger relationship with the LMX than it did with transformational leadership.

Servant Leadership Subscales	**AC**	**EH**	**W**	**PM**	**OS**
Transformational leadership -	.25	.30	.34	.29	.33
Leader-member-exchange -	.70	.73	.55	.61	.67

Figure 2.3 Servant leadership subscales'variances (see Appendix K for copyright permission).

Predictive validity was assessed by correlating the five servant leadership subscales with "employees' extra effort, satisfaction, organizational effectiveness" (Barbuto & Wheeler, 2006, p. 316). The result was that the instrument was validated as a positive self-assessment tool as well as a rater assessment tool. This instrument was used for the study because it has been validated as a reliable instrument and allowed African American pastors to self-rate.

Table 2.2 shows the five dimensions and definitions created by Barbuto and Wheeler (2006).

Table 2.2
Five Dimension Constructs for the SLQ

Dimension	Definition
Altruistic Calling	Describes a leader's deep-rooted desire to make a positive difference in others' lives. It is a generosity of the spirit consistent with a philanthropic purpose in life. Because the ultimate goal is to serve, leaders high in altruistic calling will put others' interests ahead of their own and will diligently work to meet followers' needs.
Emotional Healing	Describes a leader's commitment to and skill in fostering spiritual recovery from hardship or trauma. Leaders using emotional healing are highly empathetic and great listeners, making them adept at facilitating the healing process. Leaders create environments that are safe for employees to voice personal and professional issues. Followers that experience personal traumas will turn to leaders high in emotional healing.
Wisdom	A combination of awareness of surroundings and anticipation of consequences, similarly described by classic philosophers (Kant, 1978; Plato, 1945). When these two characteristics are combined, leaders are adept at picking up cues from the environment and understanding their implications. Leaders high in wisdom are characteristically observant and anticipatory across most functions and settings (Bierly, Kessler, & Christensen, 2000). Wisdom is the ideal of perfect and practical, combining the height of knowledge and utility.
Persuasive Mapping	The extent that leaders use sound reasoning and mental frameworks. Leaders high in persuasive mapping are skilled at mapping issues and conceptualizing greater possibilities and are compelling when articulating these opportunities. They encourage others to visualize the organization's future and are persuasive, offering compelling reasons to get others to do things.
Organizational Stewardship	The extent that leaders prepare an organization to make a positive contribution to society through community development, programs, and outreach. Organizational stewardship involves an ethic or value for taking responsibility for the well-being of the community and making sure that the strategies and decisions undertaken reflect the commitment to give back and leave things better than found. They also work to develop a community spirit in the workplace, one that is preparing to leave a positive legacy.

Note. Excerpted from Barbuto and Wheeler (2006, pp. 318-319)

Barbuto and Wheeler's (2006) research aim was to make clear the concept of servant-leadership for future empirical research. They used the MLQ and LMX-7 instruments and questionnaires at workshops. They sampled 80 elected community leaders and 388 raters (colleagues and employees of community leaders) from different Midwest states. They also used factor analysis on 11 servant-leadership characteristics and discovered that only five were conceptually and empirically distinct. Because the construct of servant-leadership had no empirical research for its optimal set of dimensions, the distinctness of the SLQ characteristics was tested through scale development procedures, which involved external sampling, Varimax rotation, and a panel of leadership experts. As a result, the following five-dimension construct of servant-leadership characteristics emerged: altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship (Barbuto & Wheeler, 2006).

Barbuto and Wheeler (2006) used leadership-member exchange theory (LMX) and the multi-factor leadership questionnaire (MLQ) to test the construct validity of the instrument. To test face validity, six leadership faculty from three different universities and five advanced leadership doctoral students from one university performed analysis. Eighty elected community leaders were used to test the psychometric property of the questionnaire. To test the servant leadership subscale, convergent and divergent validity, LMX and MLQ measures were completed. To test the predictive validity of the instrument, several variables were measured with the MLQ and correlated with five subscales of servant leadership, a single factor transformational leadership, and LMX. The result was that the instrument was validated as a positive self-assessment tool as well as a rater assessment tool.

Altruistic Calling

Because Barbuto and Wheeler (2006) added altruism their SLQ instrument was used for this dissertation. Altruism is fundamental to the premise of this study. Many African American pastors believe God called them to be servants to others (Hofmand, 2006). According to Barna (1993), a sense of this calling for "a Christian (servant) leader is someone who is called by God to lead, who leads with and through Christ like character" (p. 25). Furthermore, we know that Biblical servant leaders are distinguished by altruistic calling from God. Moses was called through a burning bush. King David was anointed and called by God through the prophet Samuel, and the Apostle Paul was called by Jesus while on his way to Damascus. The significance of calling implies a selfless behavior that will benefit others. The key, of course, is the unselfish concern for others. In their models of servant leadership, Barbuto and Wheeler (2006), Fry (2003), Irving (2006), and Patterson (2003) posited that servant leaders do what they do because of altruistic behavior. Flesher, Worthen, and Worthen (2007) wrote, "altruism occurs when one acts for the sake of another or others and their well-being and welfare become the ultimate object of one's concern" (p. 238).

There are many definitions of altruism that have been studied in many disciplines such as economics, evolutionary biology, psychology, and anthropology. However, the scholarly interest in the word altruism dates back to the early 1800s, and the definition of the term has been widely discussed and debated. Galston (1993) defined it as the desire to help needy strangers, while Avolio and Locke (2002) defined it as the propensity to sacrifice self-interest for the benefit of others and society. Kanungo and Conger (1993) defined the term as "any work-relevant behavior that benefits others regardless of the advantages such behavior has for the benefactor" (p. 244). As we see, altruism is not considered to be a moral quality, but rather a

psychological force that drives behavior (Sharp, 1923). Altruistic behaviors, therefore, could be present in a person concerned about the environment as well as in a person interested in promoting a cause.

Despite the diversity of the definitions, the effect of altruism is to benefit something. Recent discussions of the nature of altruism add various elements to this general definition. Kaplan (2000) believed that altruism is that which benefits another but added that risk or sacrifice is involved. According to Monroe (1994), altruism is not merely having good intentions or being well meaning; altruism is more about concern for the welfare of another. DeYoung (2000) also concurred with the traditional view of altruism as an unselfish concern for others often involving personal sacrifice; however, he believed that the personal pleasure derived from helping others should also be included in our understanding of altruism. In contrast, Hattwick (1986) placed altruism at one end of the spectrum with personal self-interest at the other end. For Sosik (2000), altruism seeks the fulfillment of others with behavior directed toward the benefit of others and identifies this behavior as consistent with servant leadership. Many of the definitions presented emphasized the motivational aspect of altruism and acknowledged that the benefit of altruistic behavior must be the goal by itself, and the behavior must (a) benefit another person, (b) be performed voluntarily, (c) be performed intentionally, and (d) be performed without expecting any external reward. In an environmental context, individuals who are completely altruistic might devalue their own needs and maximally value societal interests. According to Barbuto and Wheeler (2006) “altruistic calling describes a deep-rooted desire to make a positive difference in others' lives” (p. 318). In general, altruism has been explored on the individual level and as a human quality, yielding a general definition of

altruism as helping others just for the sake of helping. Altruism would seem to be an important characteristic for African American pastors as he or she provides leadership in the Black church.

Summary

The literature does not include studies on the degree to which servant-leadership is practiced or applied by African American pastors. This study focused on servant-leadership, more specifically the extent to which African American pastors' leadership behaviors and qualities exhibit characteristics of servant leadership. From these results, future research can focus on developing models directly related to Christian leaders for developing servant leaders for the church.

Chapter III: Methodology

This study used a quantitative method; specifically, it used Barbuto and Wheeler's (2006) SLQ instrument to examine the concept of servant leadership from the behavior and attitude of African American pastors. It has been guided by the following seven questions. The first and last reflect characteristics measured by the Barbuto and Wheeler instrument; the middle five reflect the relationship of servant leadership scores to demographic variables:

Q1. To what degree do African American pastors describe themselves as servant leaders?

Q2. To what extent, if any, are African American pastors' SL scores related to size of church?

Q3. To what extent, if any, are African American pastors' SL scores related to education level?

Q4. To what extent, if any, are African American pastors' SL scores related to age?

Q5. To what extent, if any, are African American pastors' SL scores related to years of experience?

Q6. To what extent, if any, are the African American pastors' SL scores related to denomination?

Q7. What is the relative contribution of altruistic calling score to the total servant leadership score? This question examines the extent to which altruistic calling correlates with the total SL score.

The SLQ Questionnaire

Barbuto and Wheeler's (2006) SLQ questionnaire consists of 23 items that load on five factors. The five dimensions are altruistic calling, emotional healing, organizational stewardship, persuasive mapping, and wisdom. The SLQ questionnaire can be used as a self or rater version of the subscales. The rating is assigned with 5 categories: 0 = not at all; 1= once in a

while; 2 = sometimes; 3 = fairly often; 4 = frequently, if not always. This study used the self-rated version of the SLQ questionnaire and a brief demographic survey. Confidentiality was assured for all participants in the study. In the validation study by Barbuto and Wheeler, the Chronbach Alpha reliabilities of the self-version's subscales ranged from .68 (Emotional Healing) to .87 (Wisdom). Others, in order, were Altruistic Calling (.77), and Persuasive Mapping and Organizational Stewardship (both .83). Appendix J offers the items that make up each subscale.

Population and Participants

Lincoln and Mamiya (2003) indicated that the use of the phrase *the Black church* is a "sociological and theological shorthand reference to the pluralism of Black Christian churches in the United States" (p. 2). They suggested that the religious phenomena and sociology of Black churches and the world view of African American people are different because their view is connected to the heritage and conversion to Christianity during slavery. The study populations within this unique group were senior African American pastors of Protestant Black churches.

According to the U.S. Labor Statistics Report (2010), there are 414,000 clergy in the United States. Of this number, 11.3% are African Americans (see Appendix D). There are seven major historical Black church denominations in the United States: the African Methodist Episcopal (AME) Church; the African Methodist Episcopal Zion (AMEZ) Church; the Christian Methodist Episcopal (CME) Church; the National Baptist Convention of America (NBCA); the National Baptist Convention, U.S.A., Incorporated (NBC); American Baptist the Progressive National Baptist Convention (PNBC); and the Church of God in Christ (COGIC) (Lincoln & Mamiya, 2003). The population in this study included the seven historical Black churches as well as pastors from the Black churches in the Full Gospel Baptist Church Fellowship

International (FGBCFI); the National Missionary Baptist Convention of American (NMBCA); Pentecostal Assemblies of the World (PAW), and non-denominational churches. The additional churches were included in order to provide a diverse basis for examining the concept of servant leadership by African American pastors. Following is a brief background on each of the African American church denominations included in this study:

Baptist Church

The National Baptist Convention, USA, Inc. The National Baptist Convention is the largest predominantly African-American Christian denomination in the United States. The Convention's membership is nearly 9.5 million, with an estimated congregation of 31,000. In 1880, there were nearly 2,000,000 former slaves in Baptist churches in the U.S. This led to a need for a national congregation of African-American Baptists. During this time, approximately 150 Baptist pastors met in Montgomery, Alabama and formed the Foreign Mission Convention. Later, the American National Baptist Convention (1886) was organized, and, then, the Baptist National Educational Convention formed in 1893. These three united and in 1895 formed the National Baptist Convention. The desire to have one convention led to the formation of the National Baptist Convention of the United States of America, on September 24, 1895, at the Friendship Baptist Church in Atlanta. The heart of the new convention was that the three former conventions serve as the three boards of the convention: Foreign Missions, Home Missions, and Education (Lindner, 2008).

The National Baptist Convention of America, Inc. (NBCA). NBCA is an African-American Baptist body organized in 1915 as the result of a struggle to keep the National Baptist Publishing Board of Nashville independent. It has made tremendous growth in numbers, ministries, and in honoring its commitment to education, evangelism, and mission at home and

abroad. In 1897, a group of National Baptist pastors left the convention and formed the Lott Carey Foreign Mission Convention. The separation was centered on two issues: the location of the foreign mission board and greater cooperation with White Baptists. In 1915, over ownership and operation of the Publishing Board, a debate ensued concerning the ownership and those who supported Boyd and his view that the Board was independent of the Convention formed the National Baptist Convention of America. It became known as the Unincorporated Convention (now National Baptist Convention of America, Inc.). Today, NBCA continues to support mission fields in the Caribbean, the Virgin Islands, Panama, Haiti, and Ghana. Its mission statement reads:

> The National Baptist Convention of America shall serve to promote and support Christian education, Christian missions, and church extension through the combined efforts of Baptist churches, and shall seek to cause the gospel, as understood and practiced by our Baptist faith, to be spread throughout this nation and to the foreign nation.

The convention has a number of commissions, dealing with chaplaincy (especially in the armed forces), with orthodoxy (safeguarding Baptist distinctives and doctrinal beliefs), social justice (the welfare of oppressed people, global issues related to equity and justice), community and economic development, and labor relations. Church membership is an estimated 3,500,000 in 6,716 congregations (Lindner, 2008).

The Progressive National Baptist Convention, Inc. (PNBC). PNBC is a convention of African-American Baptists emphasizing civil rights and social justice. After the 1954 Supreme Court ruling concerning desegregation of public schools, the NBCUSA followed a policy of official detachment from the Civil Rights Movement. The convention was formed at Cincinnati, Ohio in 1961, in a separation from the older National Baptist Convention, U.S.A., Inc. (NBCUSA). As a result of the 1961 founding meeting in Cincinnati, Ohio, Rev. T. M. Chambers was elected as its first president. Leadership from across the United States joined the

Progressive Baptist family and spawned the Progressive National Baptist Movement. Issues of freedom, civil and human rights, and progressive ideas became the cornerstone for the convention. The PNBC became a new Christian movement that included an array of social and political concerns embodied in its founding principles of fellowship, progress, service, and peace. The PNBC has grown from 33 members at its founding meeting to over 2.5 million members and 2,000 congregations (1.5 million in the United States and over one million around the globe) (Lindner, 2008).

The National Missionary Baptist Convention of America (NMBCA). NMBCA separated from The National Baptist Convention of America, Inc. in 1988 over differences of opinion over the relationship of the National Baptist Convention of America, Inc. and the National Baptist Publishing Board (now known as the R.H. Boyd Publishing Corporation); the National Baptist Sunday School; and the Baptist Training Union Congress, brought about the division. The NMBCA is an African-American Baptist convention that combined the efforts of Missionary Baptist churches and organizations throughout the country with the goal of unity for capable and efficient ministry. The NMBCA also seeks to propagate Baptist beliefs, doctrines, practices, and distinct moral principles. The convention consists of four boards (education, evangelical, home mission, and foreign mission) and 10 auxiliaries (Ministers, Ministers' Wives & Widows, Brotherhood, Brotherhood II, Women's Missionary Union, Women's Missionary Union # 2, Junior Women, Ushers, and Nurses Corp). Church membership has an estimated membership of 1,000,000 (Lindner, 2008).

The African Methodist Episcopal Church (AME). The AME Church is a predominantly African American Methodist denomination based in the United States. The AME Church grew out of the Free African Society (FAS), which free Blacks like Richard Allen,

Absalom Jones, and others established in Philadelphia in 1787. They left St. George's Methodist Episcopal Church because of discrimination. Although Allen and Jones were both accepted as preachers, they were limited to Black congregations. In 1817, Rev. Richard Allen founded the AME Philadelphia, Pennsylvania because several Black Methodist congregations in the mid-Atlantic area wanted independence from White Methodists. The African Methodist Episcopal Church (AME) is the first major religious denomination in the western world that developed because of sociological rather than theological differences. It was the first African-American denomination organized and incorporated in the U.S. The church was born in protest against racial discrimination and slavery. This was in keeping with the Methodist Church's philosophy, whose founder John Wesley had once called the slave-trade "that execrable sum of all villainies." In the 19th century, the AME Church of Ohio collaborated with the Methodist Episcopal Church, a predominantly White denomination, in sponsoring the second independent historically Black college (HBCU), Wilberforce University in Ohio. There are 3 million members and 7,000 congregations (Lindner, 2008).

The African Methodist Episcopal Zion (AMEZ). The new Black denomination was chartered in 1801 and firmly established in 1820 when the leaders voted themselves out of the White Methodist Episcopal Church. The next year, church founders agreed to call the church the African Methodist Episcopal Church in America. But, to distinguish this New York-based group from the Philadelphia Black Methodist movement which emerged about the same time, the word "Zion" was added to the title during the church's general conference in 1848. The African Methodist Episcopal Zion Church Corporation is a major faith-based organization servicing more than 1,443,000 members utilizing a membership business model as its revenue base. With its identity problems resolved, the AME Zion Church made the salvation of the whole person—

mind, body and spirit—its top priority. At the crux of its ministry lay racial justice, peace, and harmony, thus earning it the title, the Freedom Church (Lindner, 2008).

The Church of God in Christ (COGIC). COGIC is a Pentecostal Holiness Christian denomination with a predominantly African-American membership. The Church of God in Christ was formed in 1897 by a group of Baptists, most notably Charles Price Jones (1865–1949) and the founder Charles Harrison Mason (1866–1961). Jones and Mason were licensed Baptist ministers in Mississippi in the 1890s who were put out by the local Baptist association for preaching the doctrine of Christian perfection also known as "Holiness." They became associated with a group of men who would become the early African American leaders of the Holiness Movement in the late 19th century. With nearly 5,000,000 members in the United States and 12,000 congregations, it is the largest Pentecostal church and the fifth largest Christian church in the U.S. Internationally, COGIC can be found in more than 60 nations. Its worldwide membership is estimated to be between six to eight million members (Lindner, 2008).

The Christian Methodist Episcopal Church (CME). CME is a historically Black denomination within the broader context of Methodism. The group was organized in 1870 when several Black ministers, with the full support of their White counterparts in the former Methodist Episcopal Church, South, met to form an organization that would allow them to establish and maintain their own polity, that is, to ordain their own bishops and ministers without the necessity of them being officially endorsed or appointed by the White-dominated body. They called this fellowship the Colored Methodist Episcopal Church, which it remained until their successors adopted the current name in the 1950s. In 2006, there were an estimated 850,000 members in 3,500 congregations (Lindner, 2008).

The Full Gospel Baptist Church Fellowship, International (FGBFI). FGBFI was formed in 1992 within the convention by Paul S. Morton of New Orleans, Louisiana. The organization was named the Full Gospel Baptist Church Fellowship. It is a fellowship of churches and individuals representing various denominations or organizations (originally from an African-American Baptist background) that accepts the operation of spiritual gifts (the charismata) in the church today, in reaction to the teachings of many Baptist bodies. This organization's primary focus was on spiritual gifts, speaking in tongues, prophecy, exclamatory worship, and so on. The leadership of this fellowship later separated completely from the Convention. There are 2,000 pastors with the Full Gospel Fellowship (Lindner, 2008).

The Pentecostal Assemblies of the World (PAW). PAW is a Pentecostal Christian denomination. Founded in 1914, it is one of the oldest Oneness Pentecostal organizations in existence. The second body resulted from a schism within the General Council of the Assemblies of God in 1916. That year, the General Council disapproved of the Oneness doctrine and adopted a Trinitarian Statement of Fundamental Truths. This forced a large minority of Pentecostal ministers and churches to withdraw from the Assemblies of God and form a new group based on Jesus' Name principles. The dissenters were led by Garfield Thomas Haywood, formerly the leading African-American pastor within the Assemblies of God. This group met in Eureka Springs, Arkansas to create an organization capable of issuing ministerial credentials named the General Assembly of the Apostolic Churches. The top officials of this new organization were D. C. O. Opperman and Howard Goss, formerly important leaders of the Assemblies of God.

Early Pentecostals were believers in non-violence. As the likelihood of America's entering World War I increased, the General Assembly of the Apostolic Churches attempted to

gain government recognition in order to protect its young ministers from the draft law. Being unsuccessful in this endeavor, it was decided to merge with a similar organization already possessing incorporated status. Such a group was found in the Pentecostal Assemblies of the World and the two groups merged in late 1917. The first chairman of the merged group was C. W. Doak, a White man, and the first secretary was G. T. Haywood. Headquarters are in Indianapolis, Indiana, and *The Christian Outlook* was the church's official publication. In 2006, it had a membership of 1.5 million and 1,750 churches in the United States (Lindner, 2008).

Nondenominational church. In Christianity, nondenominational institutions or churches are those not formally aligned with an established denomination, or that remain otherwise officially autonomous. This, however, does not preclude an identifiable standard among such congregations. Non-denominational congregations may establish a functional denomination by means of mutual recognition of or accountability to other congregations and leaders with commonly held doctrine, policy, and worship without formalizing external direction or oversight in such matters. Some non-denominational churches explicitly reject the idea of a formalized denominational structure as a matter of principle, holding that each congregation is better off being autonomous. Non-denominational is generally used to refer to one of two forms of independence: political or theological. That is, the independence may come about because of a religious disagreement or political disagreement.

Wherever the Protestant Reformation took place, the founders claimed that the result was not a new denomination but a reformation of a supposedly pre-existing "national" church. Denominationalism was accelerated in the aftermath of the Westminster Assembly convened by the English Parliament to formulate a form of religion for the national churches of England and Scotland. In the debate between the two main parties present at the Assembly, the Presbyterians

and the Independents, the Presbyterians were in favor of a form of church government that maintained the visible organizational unity of the Catholic Church while Independents, weary of the ecclesiastical tyranny they experienced under the Episcopal system, wished to organize the churches in a congregational way envisioning no legitimate authority of the church above the local congregation meeting at one time in a single place. Obviously, these two parties were not reconciled and following the Assembly the Independents formed their own independent church. Thus, instead of a united expression of the Catholic Church in England, there were now two churches. Protestant denominations spread and multiplied, especially in the United States, as denominational confessional statements began to be used more to exclude than to include Christians with different doctrinal convictions. Each denomination maintains to differing degrees some form of organizational and visible unity with its member churches, albeit radically decentralized compared with the Catholic Church. Today, non-denominational churches, like the Independents at the Westminster Assembly, refuse to recognize any ecclesiastical authority above the local congregation and deny the visible unity of the Church (though not the unity of the invisible Church) despite the fact that the original denominations were formed by substantially the same ideology (Lindner, 2008).

Sampling Strategy

The population for the study had to be adjusted because there was disparity about the number of African American pastors from the U.S. Department of Labor (2010) and other sources. According to the U.S. Department of Labor's (2010) last report there are 46,785 African American pastors or 11.3% of the total pastors in the United States. This study used the U.S. Department of Labor (2010) statistical report as a base for determining the total population of African American pastors to sample. Based on this population figure, and the power

calculation given in figure 3.1 below, this study needed to have a sample of 380 pastors in order to have a sample large enough to have a strong likelihood of finding statistical significance.

Equation 1:

$$n = \frac{N}{1 + N (e)_2}$$

Figure 3.1. Power calculation (Israel, 1992), where n = sample size, N= population, e = desired significance level of .05

This study started with a random sampling strategy. An Excel spreadsheet of African American pastors was created: A sequence of every 10 pastors was selected for participation. As shown earlier, the number of pastors selected in each denomination was in accordance with the Appendix E group breakdown. 766 pastors were selected as the initial sample population, double the number needed. As Sapsford and Jupp (2006) wrote, "simple random sampling might not be at all simple to achieve, depending on circumstances" (p. 31). Using a probability sampling approach for this study was met with poor return rate challenges. As a result, I incorporated two other collection methods.

First, I used the email (internet) method. I sampled another 234 participants for which I used a sequence of every 10 pastors selected for participation through email. Participants were emailed a cover letter, which included the return address, fax, and email information explaining the research (see Appendices A and C for survey information). A two-week return time was set. If survey was not returned within two weeks, a second contact was made. A phone call, fax, and

email survey was persistently done throughout the six months data collection time period in an attempt to collect the survey. This resulted in colleting 35 surveys.

Second, because of the poor return rate on surveys, and because the research was on a stratified population, I employed a convenience sampling approach to recruit participants. I attended four major national conferences (African American Episcopal, Christian Methodist Episcopal, Pentecostal Assembly of World, and National Baptist Convention USA) and friends attended local church services in Ohio and Louisiana to collect surveys from African American pastors. Because pastors attending the conference were from all across the United States, the response bias of not being able to reach all eligible respondents was decreased. To decrease representation bias, Yang (2010) said the researcher should separate the researcher doing the study from the population being studied. Therefore, to decrease bias, three people were hired and trained to help facilitate the face-to-face survey. All individuals were provided training and instruction to communicate the same statement and purpose of research in the cover letter, which was also used for the mail-in survey, as they dealt with potential participants (see Appendix A). They were also instructed that if participants refused to provide names, church addresses, or church location, that would be fine as long as the servant leadership questionnaire (SLQ) and particular demographics (status, age, education level, and size of church) were completed. The face-to-face method resulted in collecting 183 surveys. Participants filled out the survey just as they would if they were responding to the survey by mail.

Finally, after collecting 363 surveys, I conducted data coding and analysis. In the data reduction, all survey responses and data entry were coded, sorted, and crossed checked between the hard copy file and Microsoft Excel before being transferred into SPSS for statistical analysis. The collected data were screened for survey completion. Five surveys were removed from the

study. The following six protocols determined whether a survey response was removed from this research study:

1. If a survey was returned with no response to either section one or section two of the survey,
2. If multiple surveys were given back from the same pastor who pastors multiple churches,
3. If pastors were not senior pastors,
4. If pastors completed fewer than 18 questions,
5. If the pastor submitted multiple surveys because of their affiliation with multiple denominations, and
6. If pastors returned surveys after I finished the data collection period.

No survey was considered incomplete if there were unanswered questions in the demographics or SLQ section. The completion of the demographic information was strongly recommended but not required. Incomplete responses on the demographic section related to location, address, zip code, pastor name, or church name were filled in by researching that information, but, if the information was unable to be located, the information was left blank. If pastors omitted a question on the SLQ survey by placing a question mark for an answer, no follow up communication was attempted to provide clarity for that question and the information was left blank. If the pastor placed two ratings for one question, the greater of the two scores was given. If the pastor left the question blank, no a rating was assigned for that question. Based on these protocols, five surveys were eliminated. The statistical analysis for this study was drawn from the response of 358 African American pastors.

Data Analysis

The study used Barbuto and Wheeler's (2006) Servant Leadership Questionnaire (SLQ) as a self-rating instrument with 23 items for scoring. A five point rating scale, 0 to 4, was used for questions 1-23. The rating scale allowed a simplified quantified response regarding the leaders' behaviors and attitudes. The highest possible score for the four item individual dimensions (altruistic calling, emotional healing) was 16; whereas, the highest possible score for the five item individual dimensions (wisdom, persuasive mapping, and organizational stewardship) was 20. The maximum number of points a pastor could receive on the survey was 92. Table 4.8, *Interpretation of the Servant Leadership Scores,* is the conversion table. This table converts the scoring of the aggregate African American pastors' SLS scores. The average score is calculated producing a number from 0 to 4. This average provides a standard interpretation of African American pastors' SLS scores consistent with the description and Barbuto & Wheeler's interpretation of the score results (ex. 78.5\23= 3.4 or Sometimes Servant Leadership Characteristics). In addition, the study used a demographic survey to collect information about the participant's age, education, status, years of experience, size of church, and geographic location. The data retrieved from the survey instrument were analyzed through the SPSS 20.0 program.

The SPSS program was used to conduct descriptive and inferential statistics to look at the data from many angles:

1. Descriptive statistics explored the distribution, central tendency, and dispersion of the pastors' responses.

2. A bivariate analysis in the form of a correlation matrix of all subscores on the SLQ explored the relationships of the individual dimensions.

3. Spatial analysis was used to examine the geographic location.

Delimitations of Study

Although certain aspects of this research outcome will be applicable to other ethnic groups, this study is limited to African American senior pastors. The study is also limited to African American historical Black church denominations in the United States. The data from this research may not be generalizable for all pastors or leaders of other ethnic groups.

Chapter IV: Presentation of Findings

This chapter presents the findings and analysis of the data. The research findings were analyzed with respect to seven research questions. I used Microsoft Excel 2007 and the Statistical Package for Social Sciences (SPSS) 20.0 version program to conduct all data analyses. The data were collected with Barbuto and Wheeler's (2006*)* SLQ and stored in a database. In this chapter, the descriptive statistics are used first to summarize a comprehensive description of the data. Next, inferential statistical analysis, involving analysis of variance (ANOVA), and correlation are used to evaluate the demographic and SLQ measures provided by participating African American pastors.

Description of the Sample

After distributing the survey to 766 pastors via direct mail, 234 emails, and attending four denominational conferences, 362 surveys were returned, 358 of which were usable. As shown in Table 4.8, the largest denomination sample was the National Baptist Convention USA (NBCUSA) with 181 surveys returned and the African American Episcopal Zion (AMEZ) was the smallest with 6 surveys returned.

This sample of 358 African Americans has representation in all four regions (Northeast, Midwest, South, and West) as well as all 9 divisions (New England, Middle Atlantic, East North Central, West North Central, South Atlantic, East South Central, West South Central, Mountain, and Pacific). The geographic data show a greater concentration of representation in the Midwest, Northeast, and South regions (see Appendix H). The Geo Maps show that African American pastors with servant leadership (SL) scores greater than 78 also represented all 9 divisions. However, African American pastors with servant leadership (SL) scores greater than 91 were

located in the Pacific, West South Central, East North Central, East South Central, and Mid Atlantic (see Appendix H).

Figure 4.1 shows the denominational breakdown of the participants in this study. The National Baptist Convention USA makes up 50.6% of the sample and the National Baptist Convention American is 8.9%. The following table offers descriptive statistics of the demographic characteristics.

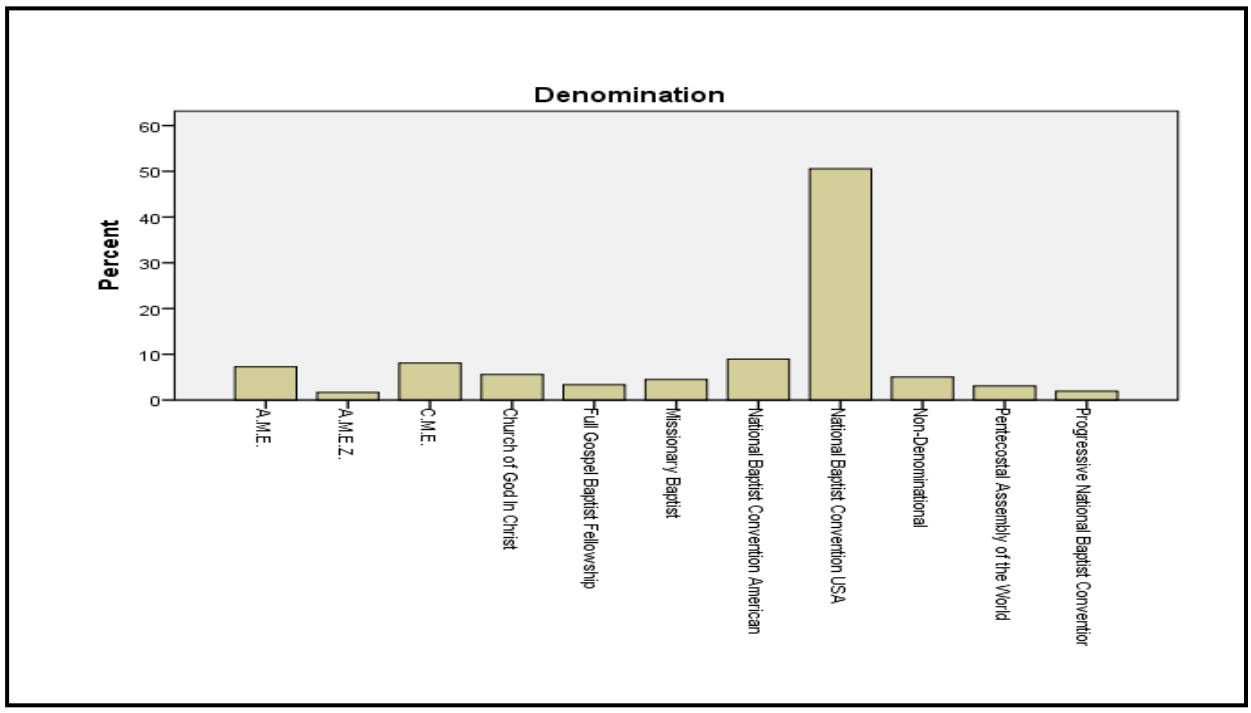

Figure 4.1. Denominational representations

The following table offers demographic statistics. The mean describes the group average, the median represents the point at which half of the responses are higher and half are lower. In Table 4.1, a summary of the descriptive statistics for pastor's age, years in ministry, and years pastoring as senior pastors is provided. For this sample, the average age of pastor was 48. The minimum age was 20 and the maximum greater than 60. The average number of years in the

ministry was more than 26, while the average number of years as a senior African American pastor was just under 20.

Table 4.1 *Means and Medians for Demographic Data*

	Mean	Median	Minimum	Maximum	Std. Deviation
Age	48	50	20	70	10.32
Years in Ministry	26.58	26.00	1	65	12.816
Years Pastoring	19.93	6.00	1	58	13.007

Gender

As Table 4.2 reflects, the overwhelming majority of respondents were male. Table 4.2 and Appendix F show the means and standard deviations for each category.

Table 4.2 *Gender of Participants*

Gender	N	Percentage
Male	342	95.5
Female	16	4.5
Total	358	100.0

Education Level Attained

As shown in Table 4.3, four groups represented 71% of the education level of African American pastors. The largest group that participated in this survey had completed a seminary degree. The next largest group included those with a doctorate degree. The survey did not distinguish between participants with honorary doctorates from pastors with earned doctorate degrees. The third largest group included those with some college, followed by those who had

graduate degrees. Table 4.3 shows the frequency distribution, and Appendix F shows the means and standard deviations for each category.

Table 4.3 *Education Levels of Participant*

Education Level Attained	N	Percentage
Did not complete high school	3	.8
High School	23	6.4
Some College	48	13.4
Undergraduate College Degree	42	11.7
Some Graduate School	34	9.5
Graduate Degree-Master Level	47	13.1
Graduate Degree-Doctoral Level	66	18.4
Seminary Degree	95	26.5
Total	358	100.0

Age of Participants

As shown in Table 4.4, participants represented all age categories. There were seven pastors between the ages of 20-29 and 112 over the age of 60. African Americans in their 50s and in their 60s and over age group represented just under a third of all respondents. Table 4.4 shows the frequency distribution, and Appendix F shows the means and standard deviations for each category.

Table 4.4 *Age of Participants*

Age	N	Percentage
20-29	7	2.0
30-39	31	8.7
40-49	92	25.7
50-59	116	32.4
60+	112	31.3
Total	358	100.0

Pastors' Experience

As shown in Figure 4.2, 54 pastors in the study have more than 40 years of experience in the ministry. The results show that one pastor has 58 years' experience, one with 56 years of experience, one with 54 years' experience, and six with over 50 years.

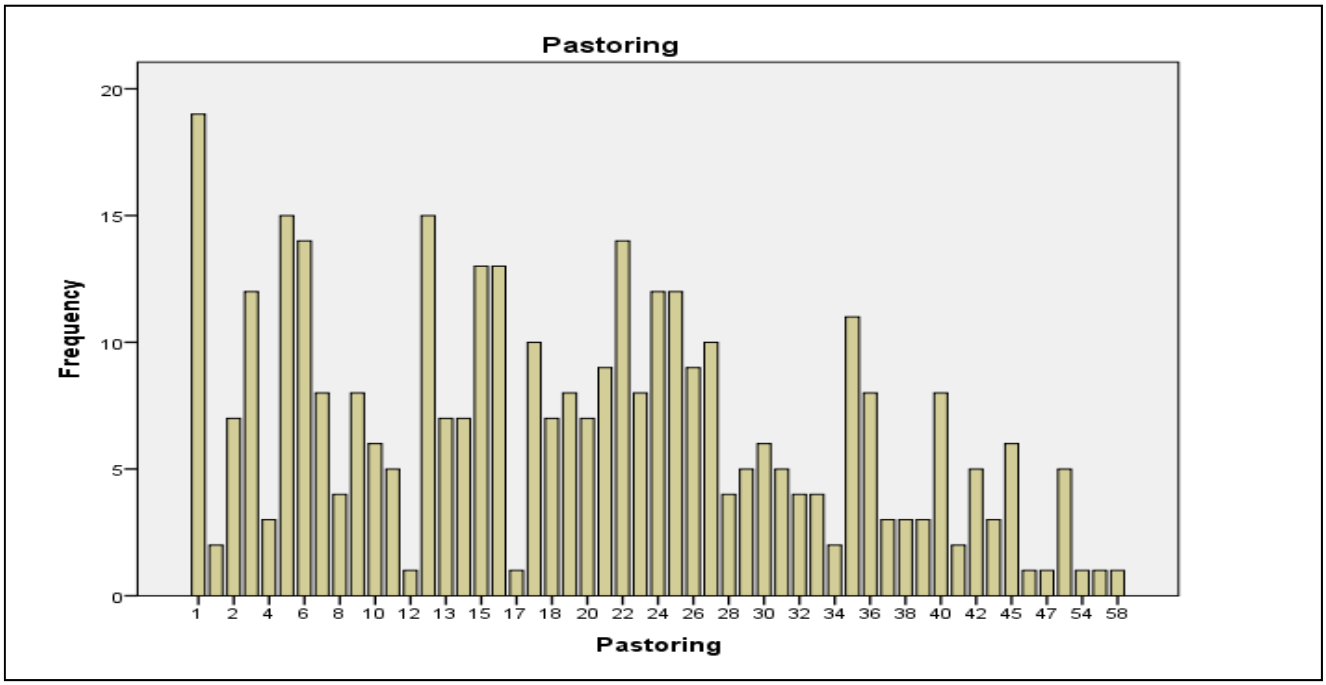

Figure 4.2. Pastoring Years of Experience

Status (Full-time or Bi-vocational)

As shown in Table 4.5, most of the sample responded that they were full-time African American pastors (81.8 %). This number may need some interpretation. It may include pastors who are bi-vocational, employed by another organization, but consider themselves to be full-time pastors. Some of these bi-vocational African American pastors may consider themselves to be full-time pastors. Their belief may come from their position as pastor and the expectations of the congregation on them to be available and on demand for congregational needs. Even if they are employed by another organization, most pastors will consider themselves to be full-time. Thus,

the full-time category below should not be taken to mean no other employment besides pastoring.

Table 4.5 *Status of Pastors*

Status	N	Percentage
Full-time	293	81.8
Bi-vocational	65	18.2
Total	358	100.0

Location of Pastors

In Figure 4.3, almost half (42.5%) of the African American pastors in this study are located in the city. Pastors in the inner city represent a little less than one-quarter of the total sample. The rural pastors represent 14%, while town represents 13.1%. Suburban represents the smallest sample of African American pastors in this research.

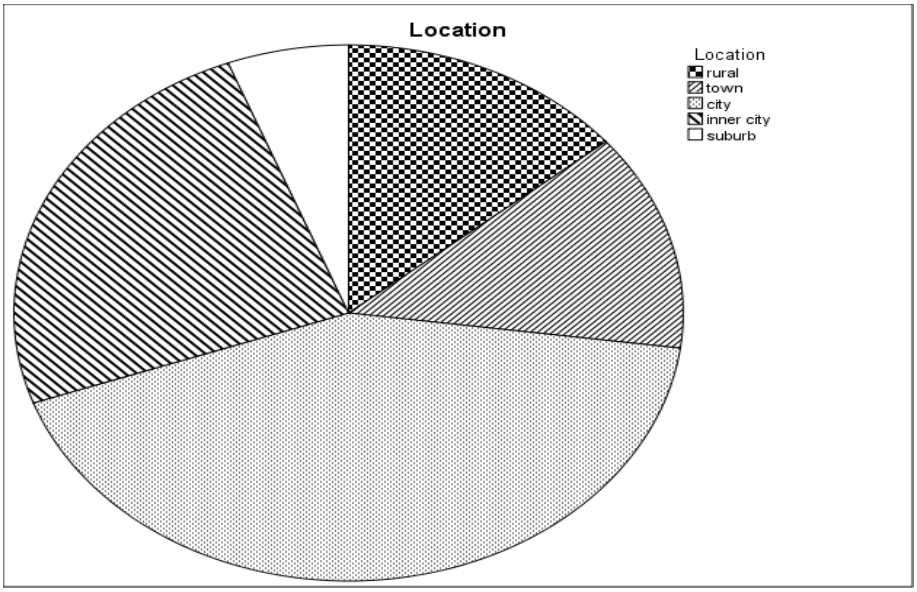

Figure 4.3 Location of pastors

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Congregation Size

As shown in Figure 4.4, 45.3% of the participants pastor a church of fewer than 200 members. Pastors pastoring churches 201 to 500 represent the second largest group in the sample. In this study, 13% of the African American pastors pastor churches that have between 500 and 1000 members. Fifty-four or 14.8% African American pastors represent pastors that pastor churches with more than 1000 members. Over 80% of the pastors in this study are pastoring churches less than 1000 members.

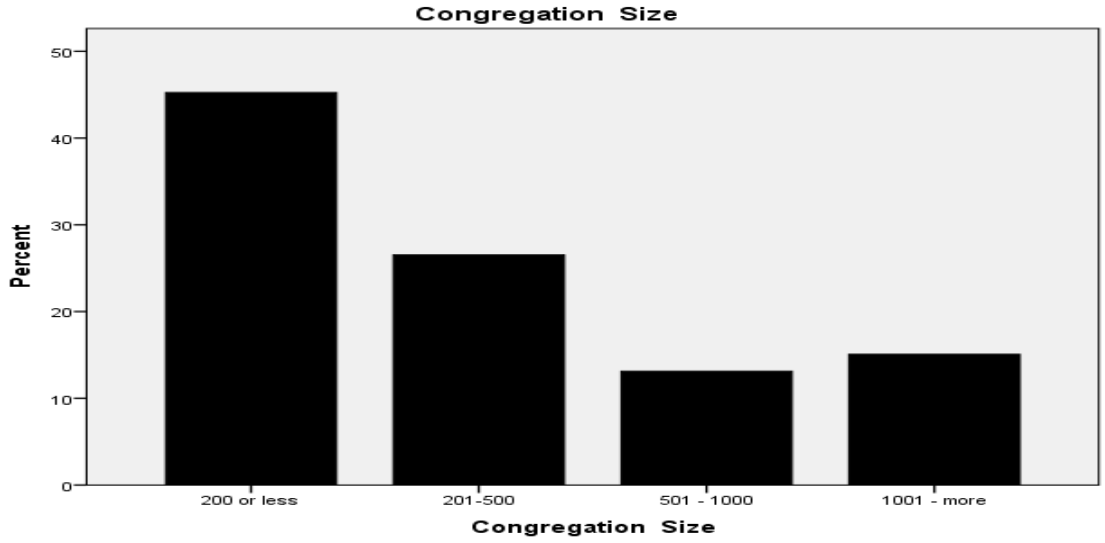


Figure 4.4 Congregation Size

Analysis of Data

The data analysis for this study was guided by seven research questions.

1. To what degree do African American pastors describe themselves as servant leaders?
2. To what extent, if any, do African American pastors' SL scores differ based on church size?
3. To what extent, if any, do African American pastors' SL scores differ based on education level?
4. To what extent, if any, do African American pastors' SL scores differ based on age?

5. To what extent, if any, do African American pastors' SL scores differ based on years of experience?

6. To what extent, if any, do the total SL scores of African American pastors relate to denomination?

7. What is the relative contribution of altruistic calling score to the total servant leadership score?

Three statistical tools were applied for analysis. The ANOVA was used to examine the differences in mean total score by demographic variables (Siegel, 2003). The Pearson product-moment correlation coefficient (r) was used to measure relational strength among the subscales and total servant leadership score (SLS). Table 4.6 presents an overview of the statistical analysis tools used presents the demographic data of participants. Pearson r coefficient was interpreted based on the following in Table 4.7 (Rubin, 2010, p. 213); the Degree of Servant Leadership was interpreted based on Table 4.8 and as explained in Chapter III.

Table 4.6 *Overview of statistical analysis*

Research Questions	*Statistical Tools*	*Data Set*
Description of Sample	Descriptive statistics	Demographics, SL Scores
RQ 1,2, 3, 4, 5, & 6,	One-way ANOVA	Demographics, SL Scores
RQ 7	Correlation	Demographics, SL Scores

Table 4.7 *Interpretation of Pearson r coefficient*

Pearson r Value	*General Interpretation*
.0 to .20	Very weak or no relationship
.20 to .40	Weak relationship
.40 to .60	Moderate relationship
.60 to .80	Strong relationship

Table 4.8 *Interpretation of Servant Leadership Scores*

Barbuto & Wheeler Interval Rating Scale	*Conversion from Barbuto & Wheeler Rating to the Total SL Characteristic Score*	*Degrees of Servant Leadership Characteristics*
2.2 and below	68 and below	Not at All Servant Leadership Characteristics
2.3-2.8	69 to 74	Once in a While Servant Leadership Characteristics
2.9 to 3.4	75 to 80	Sometimes Servant Leadership Characteristics
3.5 to 3.9	81 to 86	Fairly Often Servant Leadership Characteristics
3.9 and greater	87 greater	Frequently Servant Leadership Characteristics

Research Question One

Research question one of this study was, "To what degree do African American pastors describe themselves as servant leaders?" The results indicated that the mean SL score of African American pastors was 78.35, slightly past the middle of the scale, or "sometimes" demonstrating servant leadership characteristics. As shown on the histogram in Figure 4.5, SL scores of African American pastors follow a roughly normal distribution curve. A normal distribution with a mean of 78.35 and a standard deviation of 10.48 would encompass scores of 57.39 to 99.31 within plus or minus one standard deviation of the mean. This includes the entire range of "degrees of servant leadership characteristics," suggesting that despite the mean score of "sometimes having servant leadership characteristics," a substantial variability in total score exists. Table 4.9 presents the means and standard deviation according to demographic characteristics.

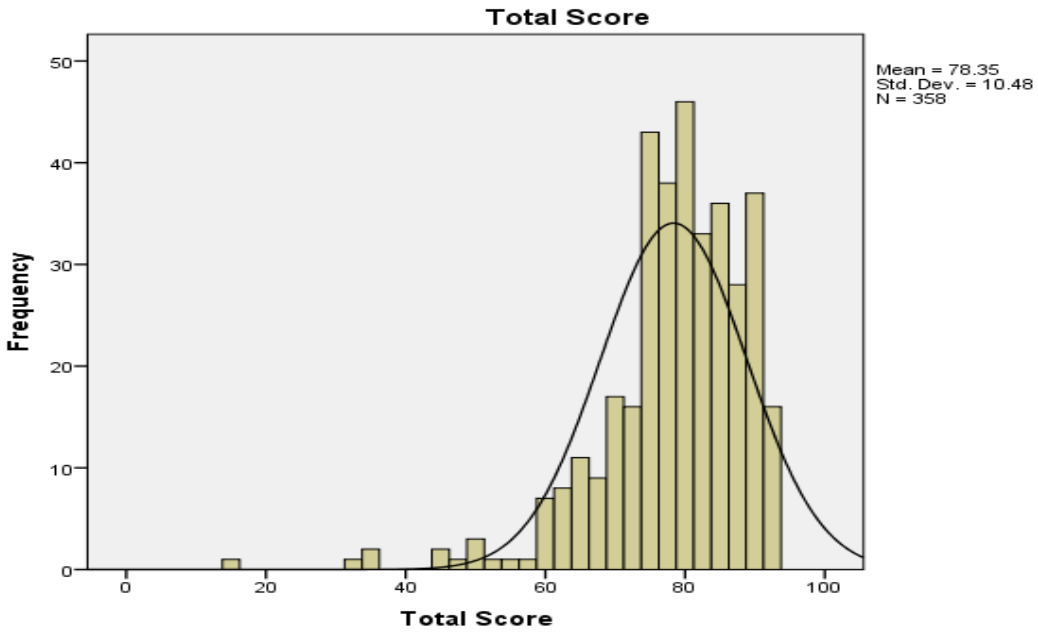


Figure 4.5 SL Total Score

Table 4.9 *SL Means and Standard Deviations by Demographic Data*

Gender	N	Mean	Std Deviation	Sig
Male	342	78.49	10.46	.276
Female	16	75.56	10.88	
Total	358	78.35	10.48	
Age				
0-19				.265
20-29	7	74.29	11.1	
30-39	31	76.87	15.9	
40-49	92	79.43	8.09	
50-59	116	79.34	8.88	
60 +	112	77.12	11.17	
Total	**358**	78.35	10.48	
Education Level	N	Mean	Std Deviation	Sig
Did not complete high school	3	69.67	8.38	.233
High school	23	80.15	10.28	
Some college	48	75.47	12.38	

Undergraduate college degree	42	79.76	9.017	
Some graduate school	34	77.24	13.69	
Graduate degree (Masters other than Divinity)	47	77.38	9.88	
Seminary degree	94	79.05	10.08	
Doctoral degree	67	79.55	8.73	
Total	**358**	78.35	10.48	
Size of Church	N	Mean	Std Deviation	Sig
0-200	162	76.78	11.44	.023
201-500	95	78.38	8.90	
501-1000	47	81.19	8.51	
1001 or more	54	80.56	10.921	
Total	358	78.35	10.48	
Status	N	Mean	Std Deviation	Sig
Full-Time	293	79.00	10.44	.013
Bi-vocational	65	75.45	10.22	
Total	**358**	78.35	10.48	
Pastoring/Experience	N	Mean	Std Deviation	Sig
0-5	57	78.63	11.99	.353
6 to 10	40	77.23	10.91	
11 to 15	49	78.23	9.65	
16 to 20	45	79.71	8.89	
21 to 25	55	78.68	8.74	
26 to 30	34	78.26	8.50	
31 to 35	27	79.26	8.72	
36 to 40	25	74.64	13.10	
41 to 45	16	75.19	17.08	
46 to 50	7	85.29	6.29	
51 to 55	1	84.00	n.a.	
56 to 60	2	90.50	.70	
Total	**358**	78.35	10.48	

Research Question Two

Research question two was "To what extent, if any, do African American pastors' SL scores differ based on church size?" The ANOVA results in Table 4.9 revealed that the resulting F statistic for the one-way analysis of variance between size of church and total SL characteristic score was 3.23 with a p-value < 0.023. Generally, the larger the church size the higher the SL characteristic score will be for the African American pastors.

Table 4:10 *One-way ANOVA for Servant Leadership Score (SL) and Church Size*

Size of Church	**Frequency**	**Mean**	**Std Deviation**
0-200	162	76.78	11.438
201-500	95	78.38	8.902
501-1000	47	81.19	8.510
1001 or more	54	80.56	10.92
Total	358	78.35	10.480
Sig			.023
F			3.23
df			3

Research Question Three

Research question three was, "To what extent, if any, do African American pastors' SL scores differ based on education level?" The ANOVA results in Table 4:11 and Appendix F show that the level of education had no significant effect on African American pastors' SL characteristic scores.

Table 4:11 *One-way ANOVA for Servant Leadership Score (SL) and Educational Level*

Education Level	**Frequency**	**Mean**	**Std Deviation**
Did not complete high school	3	69.67	69.67
High school	23	80.15	80.15
Some college	48	75.47	75.47
Undergraduate college degree	42	79.76	79.76
Some graduate school	34	77.24	77.24
Graduate degree (Masters other than Divinity)	47	77.38	77.38
Seminary degree	94	79.05	79.05
Doctoral degree	67	79.55	79.55
Total	358	78.35	10.48
Sig			0.233
F			1.33
df			7

Research Question Four

Research question four was "To what extent, if any, do African American pastors' SL scores differ based on age?" This question examines the relationship between SL characteristic score and age, under the assumption that older pastors may have a stronger motivation for preparing others and the church for service. The ANOVA results in Table 4:12 and Appendix F identified that the differences were not statistically significant.

Table 4:12 *One-way ANOVA for Servant Leadership Score (SL) and Age*

Age	Frequency	Mean	Std Deviation
0-19			
20-29	7	74.29	11.101
30-39	31	76.87	15.960
		79.43	8.090
40-49	92		
		79.34	8.883
50-59	116		
		77.12	11.711
60 +	112		
Total	358	78.35	10.480
Sig			0.265
F			1.313
df			4

Research Question Five

Research question five was "To what extent, if any, do African American pastors' SL scores differ based on years of experience?" The ANOVA results Table 4:13 and in Appendix F showed no statistically significant differences based on years of experience.

Table 4:13 *One-way ANOVA for Servant Leadership Score (SL) and Pastoral Experience*

Pastoring Experience	**Frequency**	**Mean**	**Std Deviation**
0-5	57	78.63	11.995
6 to 10	40	77.23	10.913
11 to 15	49	78.23	9.652
16 to 20	45	79.71	8.895
21 to 25	55	78.68	8.739
26 to 30	34	78.26	8.501
31 to 35	27	79.26	8.720
36 to 40	25	74.64	13.102
41 to 45	16	75.19	17.077
46 to 50	7	85.29	6.291
51 to 55	1	84.00	n.a.
56 to 60	2	90.50	.707
Total	358	78.35	10.480
Sig			0.353
F			1.109
df			11

Research Question Six

Research question six was "To what extent, if any, do the total SL characteristic scores of African American pastors relate to denomination?" Table 4.14 shows mean differences. However, the dispersion of scores as measured by the standard deviation did vary somewhat, ranging from a low of 6.3 for African American Episcopal Zion (AMEZ), indicating a rather high degree of consistency among respondents, to a high of 10.9 for National Baptist Convention USA, indicating relatively less consistency.

Table 4.14 *Denomination SLQ Subscales Descriptive Statistics*

	SL Score	**A.M**	**AMEZ**	**CME**	**NBCU**	**NBCA**	**PBC**	**FGBC**	**MBC**	**COGIC**	**PAW**	**Non. Den**
	358	26	6	29	181	32	7	12	16	20	11	18
Mean	78.35	76.7	81.7	75.1	79.9	78.9	77.2	82.5	74.7	78.4	80	75.5
Median	79.00	77	82.5	75	80	80	78	83	79	77	80	78
SD	10.48	8.4	6.3	10.3	10.9	10.9	17.7	8.1	9.3	7.8	7	17.7
Min	15	59	70	47	32	32	15	62	60	68	67	67
Max	92	90	89	91	92	92	92	92	87	92	92	92

Note N = 358. Total scores range between 15 and 92. Higher scores indicate a higher degree of servant leader

Research Question Seven

Research question seven was "What is the relative contribution of altruistic calling score to the total servant leadership (SLS) score?" This question examines the extent to which altruistic calling predicts the total SL score. The Pearson r for the relationship between the altruistic calling score and total SLS score was .77 (see Table 4.15). A very strong ($p < 0.001$) positive relationship exists between altruistic calling score and SL characteristic score.

This is to be expected, given that Altruistic Calling is a component of the total SLS score. As the table indicates, it has the *weakest* relationship, following, in order, Persuasion Mapping at .85, then Organizational Stewardship (.81), Wisdom (.80), and Emotional Healing (.79). A more meaningful question is whether Altruistic Calling has a stronger relationship to total SL than other subscales. While it is true that altruistic calling score has a relative positive and significant contribution to the total servant leadership characteristic score, it has the weakest relationship.

Table 4.15 *The Correlations Matrix of Subscales and SL Scores (n=358).*

		Total Score	**Altruistic Calling**	**Emotional Healing**	**Wisdom**	**Persuasion Mapping**	**Organizational Stewardship**
Total Score	Pearson r Correlation Sig (2 tail)						
Altruistic Calling	Pearson r Correlation Sig (2 tail)	.768** .000					
Emotional Healing	Pearson r Correlation Sig (2 tail)	.791** .000	.551** .000				
Wisdom	Pearson r Correlation Sig (2 tail)	.801** .000	.480** .000	.592** .000			
Persuasion Mapping	Pearson r Correlation Sig (2 tail)	.848** .000	.558** .000	.597** .000	.613** .000		
Organizational Stewardship	Pearson r Correlation Sig (2 tail)	.810** .000	.568** .000	.507** .000	.520** .000	.602** .000	

Note: *Correlation is significant at the 0.05 level. **Correlation is significant at the 0.01 level between altruistic

Other Findings

During the process of analyzing the data, some other interesting questions arose. These relate to congregation size and status (full-time and bi-vocational).

Table 4.10 shows that African American pastors in larger churches reported significantly higher mean scores than pastors in smaller churches. The mean score for African American pastors was 78.5. The SLS mean scores for pastors of large churches range from 80-81, whereas the SLS mean scores for pastors of smaller churches range from 76 -78.4. Further analysis was done to see if age, education, and experience explained this correlation of congregation size and SLS. Specifically, are African American pastors who are older, more experienced, and more educated pastoring larger congregations?

To explore the relationships a multiple regression analysis was done to determine if other demographic variables such as age, experience, and education were explanatory variables to help congregation size and SLS score achieve statistical significance. In Table 4.16 below, the results show that congregation size is statistically significant. The outcome shows that neither the pastor's age, education, or experience have an effect on the African American pastors' SLS score. In this stepwise analysis, the results separate age, pastoring, and education because they were not significant to SLS. Dropping congregation size from the model resulted in no explanatory power gain by the remaining variables. That is, without congregation size in the model, age, education, and experience were still not statistically significant contributors to SLS score. In other words, African American pastors that pastor large churches have higher SLS scores, but not because of their age, education, and experience.

Table 4.16 Multiple Regression Analysis for SLS and other Demographic Variables

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Model
		B	Std. Error	Beta			B
1	(Constant)	76.044	1.006		1	(Constant)	.106
	Congregation Size	1.084	.396	.144		Congregation Size	

a. Dependent Variable: Congregation Size

Excluded Variables [a]

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance
1	Age	-.022[b]	-.411	.681	-.022	.995
	Pastoring	-.042[b]	.754	.451	-.040	.894
	Education Level	.048[b]	.886	.376	-.049	.949

a. Dependent Variable: Congregation Size
b. Predictors in the Model: (Constant), Congregation Size

The second question arising from the process of analyzing the data deals with African American pastors' status. There are 293 full-time pastors and 65 bi-vocational pastors in this study. The full-time pastors have a statistically significant higher mean score (79) than bi-vocational pastors (75.45). In particular, Table 4.17 reports the full-time and bi-vocational pastors' mean scores for the subfactors. Organizational stewardship has the highest mean score (18.34) and persuasion mapping (16.68) second, followed by Wisdom (16.24). The different mean scores on these subscales between full-time and part-time pastors are all statistically significant. The differences on Altruistic Calling (14.24) and Emotional Healing (13.51) are not significant.

The relationship between organizational stewardship and status may be particularly interesting. Barbuto and Wheeler (2006) said that organization stewardship involves an ethic or

value for taking responsibility for the well-being of the community and making sure that the strategies and decisions undertaken reflect the commitment to give back and leave things better than found. The higher score for organizational stewardship (18.34) than altruistic calling (14.24) may suggest that the African American perspective of servant leadership is more in line with the Biblical perspective of servant leadership. That is to say, altruism is to the church rather than to individuals.

As stated earlier, the status variable must be interpreted with caution. The 293 full-time pastors might also include bi-vocational pastors. This is because most bi-vocational African American pastors consider themselves to be full-time pastors, even if they are employed by another organization. African American pastors are expected by most Black congregations to be available and on demand for congregational needs. This is expected even if they are employed by another organization. Therefore, most pastors will consider themselves to be full-time.

Table 4.17 Subscores and Status

		Total Score		Altruistic Calling		Emotional Healing		Wisdom		Persuasion Mapping		Organizational Stewardship	
	Frequency	Mean	STD DEV	Mean	STD DEV	Mean	STD DEV	Mean	STD DEV	Mean	STD DEV	Mean	STD DEV
Full-Time	293	79.00	10.444	14.24	2.256	13.51	2.297	16.24	2.724	16.68	2.847	18.34	2.668
Bi-Vocational	65	75.45	10.224	14.06	2.200	13.10	1.971	15.49	2.593	15.68	2.762	17.12	3.847
Total	358	78.35	10.480	14.21	2.244	13.43	2.245	16.10	2.712	16.49	2.854	18.12	2.948
Sig		0.013		0.557		0.185		0.046		0.010		0.003	
F		6.174		0.345		1.766		4.028		6.620		9.213	
df		1		1		1		1		1		1	

Chapter V: Conclusion

This chapter presents a discussion of the findings, their implications, and the conclusion of this research. It then discusses limitations of this study, including the research design, and recommendations for future research.

This study had a two-fold question: 1) to examine if African American pastors behaviors and attitudes exhibit servant leadership characteristics; and 2) investigate if they exhibit altruistic calling. Servant leadership characteristics are found in African American pastors. The findings in this study provided empirical support that African American pastors report that their leadership behaviors and attitudes "sometimes" exhibit servant leadership characteristics, although there was considerable dispersion in the distribution of scores. Our sample reported an average of 78.5 SLS that fall into the "sometimes" category and nearer the "fairly often" than the "once in a while" categories.

In addition, this research discovered that there was a significant relationship ($F= 3.23$, $p < .023$) with SL characteristic score and size of congregation. The smallest churches, those with fewer than 200 congregants, had the most responses. Perhaps, this suggests that the pastors of smaller churches had a greater desire to partake in this research or, maybe, there are more African American pastors with smaller churches than large ones. Regardless, the mean scores for African American pastors of large congregations exhibited higher mean SLS scores than other pastors. The 38 pastors at churches of 2000 or more scored the highest on SLS and every subscale. Their SLS of 85.3 placed them in the upper portion of the "Fairly Often" category. Their average score on the altruistic subscale was 15.3 on a possible 16.

The findings related to the church size reproduced a similar outcome found in Byron Wallace's (2005) study. His study, although different in demographics, geographic, and SL

instrument, also discovered that the larger the church the higher the mean score was for pastors. He believed that the larger the church, the better a servant leader the pastor was. This study found that the larger the church the more the pastors' attitude and behavior had higher characteristics such as altruistic calling, emotional healing, persuasive mapping, and wisdom. In the current study a combination of age, experience, and education did not explain the higher SLS scores at larger churches regardless of full-time or bi-vocational status.

One possible reason for African American pastors in a large church being more likely to have a higher servant leadership (SLS) characteristic score is that African American pastors in a large church will most likely employ a social system philosophy. The social system is fused with the idea that relationships are webbed together by the interactions, societies, and organizations which involve that system. As French and Bell (1999) said, "Systems theory is one of the most powerful conceptual tools available for understanding the dynamics of organizations and organizational change" (p. 82). The social systems in these larger churches faced with its environment (polity), its adaptation (economy), and its integration (cultural system), gravitates towards a static or internal environment. As Smith et al.'s (2004) comparative leadership model in Figure 2.1 illustrates (p. 28), servant leadership is more successful in a static environment. The findings of church size and SLS score may also imply that the social system of large churches selects the kind of pastor to fit its created environment. This assumption can be inferred from Table 4.16 because congregation size is effected by age, experience and education. The status of the pastor, bi-vocational or full-time, also provided a statistically significant finding. The results showed that full-time African American pastors' perceptions of servant leadership behaviors were greater than bi-vocational pastors. In contrast, Wallace (2005) study found that bi-vocational pastors had a higher mean score in eight out of the twelve categories. As previously

discussed, the different interpretation of "full-time" may be a confounding variable in this correlation. This is of course an area for further study.

The second part of the two-fold question of the study was to investigate if African American pastors exhibit altruistic calling, and this research supports the assertion. The data revealed that they frequently described themselves to be pastors with a desire to serve others first. According to the pastors' responses to the four altruistic calling questions, "I do everything I can do to serve others"; "I put others' interests ahead of my own"; "I go above and beyond the call of duty to meet others' needs"; and "I sacrifice my own interest to meet others' needs," the first item, doing everything they can do to serve others, received the highest response. Nearly 40% or 143 African American pastors had an altruistic calling score of 16. Appendix J provides the items that make up the SLQ subscores.

These findings on altruistic calling are congruent with the emphasis on altruism in the literature. In Chapter II, altruism was discussed as an unselfish concern (DeYoung, 2000), desire to help needy strangers (Galston, 1993), behavior to benefit others (Sosik, 2000), and a deep desire to make a positive difference in another's life (Barbuto & Wheeler, 2006). The literature pointed out how servant leaders are driven because of altruism (Fry, 2003). In their models of servant leadership, Patterson (2003), Barbuto and Wheeler (2006), Irving (2006), and Fry (2003) posited that servant leaders do what they do because of altruistic behavior. Flesher et al. (2007) wrote, "altruism occurs when one acts for the sake of another or others and their well-being and welfare become the ultimate object of one's concern" (p. 238). However, based on the work of others on Biblical servant leadership and pastoral leadership and on my assumptions that many African American pastors believe that they are called by God to serve (Hofmand, 2006), I expected that altruistic calling would be the most important factor of African American pastors'

servant leadership. This was not the case. Altruistic calling did not show a stronger relationship than the other factors.

The findings in this current research suggest that altruistic calling is a characteristic of African American pastors; but, persuasive mapping - using sound reasoning and mental frameworks, conceptualizing greater possibilities, and articulating compelling reasons to visualize the organization's future (Barbuto and Wheeler, 2006) – may be an even stronger characteristic. The findings in this research regarding organizational stewardship and persuasive mapping may support African American pastors' perspective of servant leadership as based on a biblical perspective of an altruistic calling to the church.

Limitation of the Research Findings

The sampling procedure applied is a potential limitation of this study. Because of the poor return rate with the mail surveys, some of the data were collected face-to-face from African American pastors during annual conferences. The use of the face-to-face data collection technique limited the effectiveness of the stratified random sampling procedure. The advantage, on the other hand, outweighed the disadvantage. The response rate was higher from participants and, if asked, survey questions were clarified for participants' understanding. A related concern is that, while this study included participants from the 11 different African American denominations, because of the poor return rate not all denominations were represented at the targeted level.

Another potential limitation in this study was the degree to which African American pastors completed the survey. I hoped most African American pastors surveyed took the survey seriously. As a pastor, I recognize that African American pastors are skeptical of others,

especially when being asked to participate in research. Therefore, the results of the study must be taken with some measure of caution.

The quantitative research design for this study was satisfactory although the research design could use a number of improvements. First, I would change several things on the demographic parts of the survey. I believe changing the education categories would help capture a more accurate reflection of the pastor's background. For instance, identifying whether or not the participant had a Masters in Divinity or in another field of study or if the pastor had an earned or honorary doctorate degree would be helpful to better understand the data. Like grouping, changing the interval of age and the interval for smaller church sizes would provide a more precise interpretation of the effect these factors had on these church pastors' SLS scores. Secondly, applying a random sampling strategy with African American pastors could be more effective and efficient through face-to-face surveys rather than the mail, internet, or telephone survey data collection methods. Finally, the research was designed to assess senior African American pastors within the United States. I feel all African American pastors, including associate pastors, could have been included in this study.

Finally, as with any study that relies on self-report, the degree to which respondents are agreeable, that is, likely to acquiesce to suggested characteristics of themselves, or to have a tendency to portray themselves in a socially favorable light, their responses may not be an actual reflection of their actual behavior or belief.

Further Research

The results of this study have the potential to initiate a stream of research to examine servant leadership characteristics and attributes of African American pastors across different denominations. Moreover, the current study is foundational for two potential studies on servant

leadership. First, the data collected from this research can serve as the groundwork for a comparative analysis of African American senior pastors and pastors of other cultures. Secondly, because "when it comes to servant leadership there is no better model than that of Jesus Christ" (Finzel, 1994, p. 30), the data from this study can be used to enhance servant leadership training, development programs, and pastoral curriculums for pastors in seminaries, workshops, and so on.

Relevant to the first point above, the study results offer several intriguing possibilities for future research. Although the ANOVA test found no significant difference in pastor's SLS scores according to denomination, there was a wide range of scores, which may have been a factor in the lack of statistical significance. While there was no overall significance in SLS due to denomination, future research could reveal specific denominational differences. For example, data in Appendix F indicate that The National Missionary Baptist Convention of America (NMBCA) African American pastors' mean score is 74.75, "once in a while," which is the lowest denominational group mean score, and the Full Gospel Baptist Church Fellowship (FGBCF) mean score is 82.5, "fairly often," which is the highest denominational group mean score.

Potential mean score difference between these two denominations might be related to the development of their pastors. As the background on NMBCA in Chapter III revealed, the Missionary Baptist churches and organizations efforts throughout the country have been related to creating unity for capable and efficient ministry. Also, they seek to propagate Baptist beliefs, doctrines, practices, and distinct moral principles; whereas the FGBCF denomination's focus is on the individual acceptance and the operation of spiritual gifts (the charismata) in the church. Their primary focus is on spiritual gifts, speaking in tongues, prophecy, exclamatory, and so on.

Their focus centers on the transformation of individuals in order to make them more like Christ. With this in mind, pastors from the FGBCF may be more likely to report a higher mean score related to their behaviors and attitudes of servant leadership characteristics.

Future research can explore other demographic variables. For instance, are there regional differences in African American pastors SLS scores? Similarly, how significant is the relationship between SLS and size of church between rural and urban pastors? The interaction of these demographic characteristics and SLS and organizational stewardship also invite further research.

The findings also raise additional questions about altruistic calling. Data in Appendix F show that altruistic calling subscale scores for pastors in churches of 500 to 1000 and 1001 or more, 14.5 and 14.7 out of a possible 16, are higher than the scores of other pastors.

Table 5.1 Elements of Altruistic Calling

Altruistic Calling
I put others' interests ahead of my own
I do everything I can to serve others
I sacrifice my own interests to meet others needs
I go above and beyond the call of duty to meet others' need

Pastors in the largest churches also reported higher organizational stewardship subscales than other pastors. These were among the highest average subscales, 18.8 and 18.4 out of 20, reported in any category on any subscale. Some categories of age, education, and denomination had some scores near 18.8.

Table 5.2 Elements of Organizational Stewardship

Organizational Stewardship
I believe that the organization needs to play a moral role in society
I believe that our organization needs to function as a community
I see the organization for its potential to contribute to society
I encourage others to have a community spirit in the workplace
I am preparing the organization to make a positive difference in the future.

The disparity of Altruistic Calling and Organization Stewardship subscale scores and the different foci of each set of items may suggest that African American pastors view their altruistic calling as action through the church more than individual action to meet the needs of others. Chapter II raised this possibility in distinguishing Biblical and secular servant leadership.

These intriguing possibilities suggest several research opportunities. Many African American pastors, for example, may not view the church as an organization (entity) but an organism (spiritual). The SLQ focuses on organizations. Many African American pastors can be reluctant to view the church as an organization for it may imply that they have a lack of faith in God and more trust in the wisdom of man. Future research should further explore potential predisposition of African American pastors towards altruistic calling with a servant leadership instrument that is more congruent with the language of Biblical servant leadership. The low role of altruistic calling in predicting the SLS of African American pastors raises questions about the validity of the SLQ for the measure of Biblical servant leadership. Spears (1996) identified 10 characteristics (listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, growth of people, and building community); none of these characteristics is altruism. Barbuto and Wheeler's (2006) research identified altruistic calling as a subscale of their

five servant leadership characteristics (altruistic calling, emotional healing, wisdom, persuasion mapping, and organizational stewardship). They added altruistic calling to depict Greenleaf's belief that servant-leaders have a natural desire to serve as a leader. Altruistic calling could be present in any person concerned about the environment and interested in promoting the goal of benefiting others. The significance of a calling to pastoral leadership may imply a selfless behavior that will benefit others and a different meaning for altruism. Further studies including servant leadership related to pastors could use the rater assessment version of the Barbuto and Wheeler (2006) SLQ to validate the perception of servant leadership.

Altruistic calling might have a different intrinsic meaning that affects the essence of servant leadership for African American pastors. That essence may be more Biblical than secular. We know that Biblical servant leaders are distinguished by altruistic calling from God. Moses was called through a burning bush. King David was anointed and called by God through the prophet Samuel, and the Apostle Paul was called by Jesus while on his way to Damascus. African American pastors may believe they have a calling from God. A sense of this calling for "a Christian (servant) leader is someone who is called by God to lead, who leads with and through Christ like character" (Barna, 1993, p. 25). As a calling, African American pastors may feel they are first servants to God. Further qualitative research of in-depth interviews with African American pastors should probe if there is a difference in altruistic calling between Biblical and secular servant leadership and if African American pastors reflect that.

Finally, several questions can be conducted or built from this study:

- What kind of results would be garnered from other pastors from other denominations or ethnic groups regarding SL scores and altruistic calling?
- What does it mean, as an African American pastor, to be a servant leader?

- Is servant leadership an effective leadership style for African Americans?
- In light of the result in this research, how should scholars examine the concept of servant leadership regarding altruistic calling?

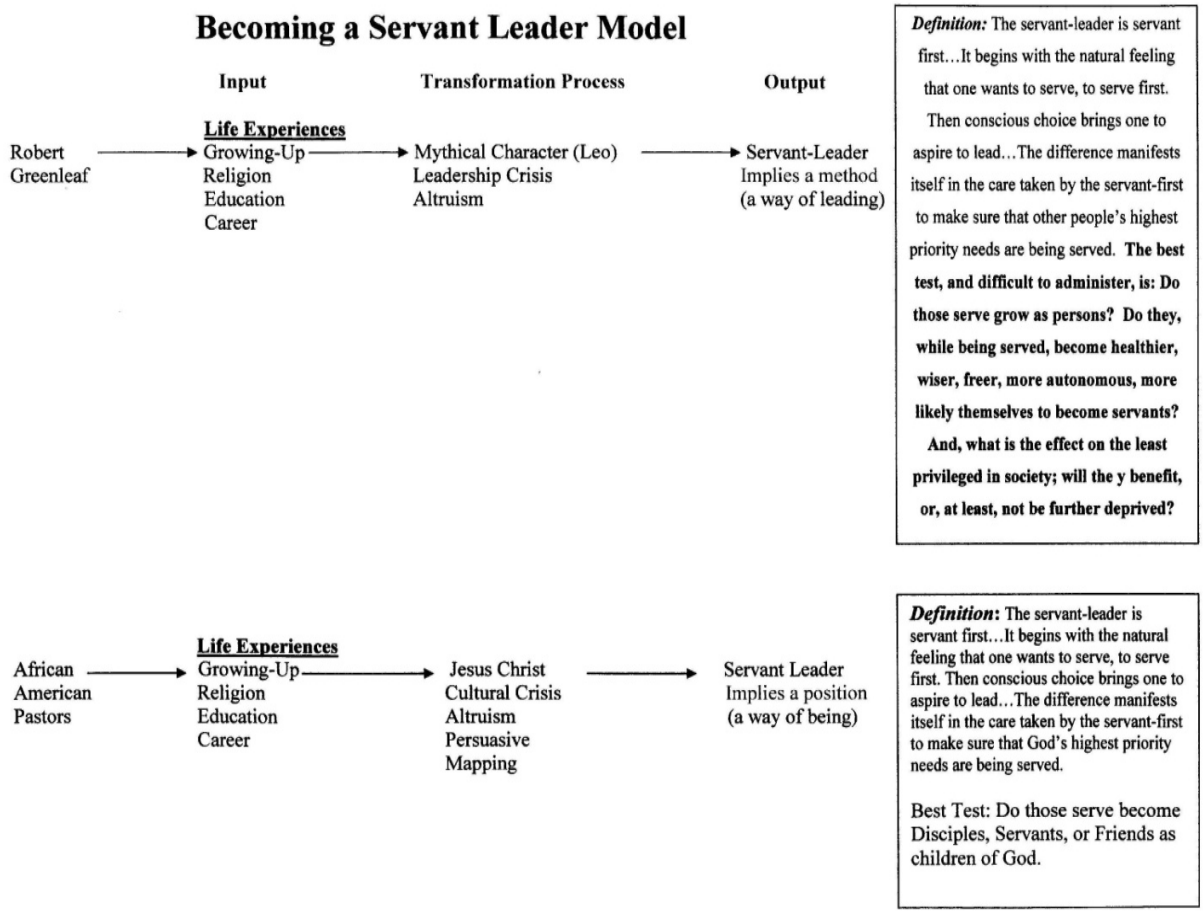


Figure 5.1. Becoming a Servant Leader Model

Figure 5.1, Becoming a Servant Leader Model, might provide a model for a qualitative study of Biblical and secular servant leadership. It suggests that African American pastors are servant leaders because of unique reasons. First, the social influence from African American pastors' background has had a tremendous effect on their many perspectives about leadership.

The role African American pastors played in the early Black church had a significant influence on African American pastors' leadership style and how they should lead congregations.

The second unique feature of African American pastors as servant leaders might be because of their calling and leadership perspective about Jesus Christ. Hofmand (2006) wrote that many African American pastors believe that they are called by God to serve others. As illustrated in Figure 5.3, African American pastors' perspectives about leadership may be stimulated by how they see the positional leadership role Jesus Christ played in the Christian religion. Their observation about this may have helped shaped their perspective about their mission behind pastoring. Qualitative research and indepth interviews may reveal if African American pastors believe that the position of pastor is a divinely selected role given by God. As God said, "And I will give you pastors according to my heart, which shall feed you with knowledge and understanding" (KJV, Jeremiah 3:15).

Appendix

Appendix A: Initial Letter

Dear Pastor:

My name is Clarence Bunch, pastor of First Zion Baptist Church, and I am completing my dissertation on how African American pastors view their leadership styles. You have been randomly selected, as the Senior Pastor of " name of Church" to participate.

Within a week, I will be sending you a survey to complete. The survey will take less than twenty minutes to fill out. I realize that you are extremely busy, but I want you to know that your participation will help provide valuable information for the profession. If you have any questions about this study, please contact me via email at cbunch@phd.antioch.edu or by phone at (937) 376-6625. If you have any ethical concerns about this project, please contact Prof. Carolyn Kenny, Chair of the Antioch University Ph.D. in Leadership and Change Institutional Review Board at ckenny@antioch.edu or (805) 618-1903.

With your help I hope to make a significant contribution to the literature on pastoral leadership. Look for the survey in the next few days. I'll be most grateful for your participation.

In His Name,

Clarence Bunch

Doctoral Candidate
Leadership and Change PhD Program, Antioch University

Second Letter

Dear Pastor «Pastor_Information»:

My name is Clarence Bunch, pastor of First Zion Baptist Church. You may recall that I sent you a letter several days ago, alerting you to an important study that I am conducting on the leadership styles of African American pastors. I have enclosed that survey for you to complete and return at your earliest convenience.

The survey will take less than twenty minutes to fill out. Since the sample is small, a high return is important. I realize that you are extremely busy, but I want you to know that your participation will help provide valuable information for the profession.

With your help I hope to make a significant contribution to the literature on pastoral leadership. I'll be most grateful for your participation.

If you have any questions about this study, please contact me via email at cbunch@phd.antioch.edu or by phone at (937) 376-6625.

Thank you for your time and participation!

In His Name,

Clarence Bunch
Doctoral Candidate
Leadership and Change PhD Program, Antioch University

Email letter

Dear Pastor:

My name is Clarence Bunch, pastor of First Zion Baptist Church, and I am completing my dissertation on how African American pastors view their leadership styles. You have been randomly selected, as the Senior Pastor. With your help I hope to make a significant contribution to the literature on the pastoral leadership styles of African American pastors. I have enclosed a survey for you to complete and return by Friday or as soon as possible. You may return the survey by email (cbunch@phd.antioch.edu), **fax (937) 376-6257** or mail 1181 Turner Place Xenia, OH 45385.

The survey will take less than twenty minutes to fill out. Since the sample is small, a high return is important. I realize that you are extremely busy, but I want you to know that your participation will help provide valuable information for the profession.

With your help I hope to make a significant contribution to the literature on pastoral leadership. I'll be most grateful for your participation. Can you please complete and return the survey as soon as possible?

If you have any questions about this study, please contact me via email at cbunch@phd.antioch.edu or by phone at (937) 376-6625.

Thank you for your time and participation!

In His Name,

Clarence Bunch
Doctoral Candidate
Leadership and Change PhD Program, Antioch University

Enclosure: Demographic & Survey Questionnaire

Face-to-Face

Dear Pastor:

My name is Clarence Bunch, pastor of First Zion Baptist Church, and I am completing my dissertation on how African American pastors view their leadership styles. You have been randomly selected, as the Senior Pastor. With your help I hope to make a significant contribution to the literature on the pastoral leadership styles of African American pastors. I have enclosed a survey for you to complete and return as soon as possible. You may return the survey by email (cbunch@phd.antioch.edu), fax (937) 376-6257 or mail 1181 Turner Place Xenia, OH 45385.

The survey will take less than twenty minutes to fill out. Since the sample is small, a high return is important. I realize that you are extremely busy, but I want you to know that your participation will help provide valuable information for the profession.

With your help I hope to make a significant contribution to the literature on pastoral leadership. I'll be most grateful for your participation.

If you have any questions about this study, please contact me via email at cbunch@phd.antioch.edu or by phone at (937) 376-6625.

Thank you for your time and participation!

In His Name,

Clarence Bunch
Doctoral Candidate
Leadership and Change PhD Program, Antioch University

Enclosure: Demographic & Survey Questionnaire

Appendix B: Approval Received

Please send me a description of what you are studying. We allow free use of the questions for research. We ask that you share your results with us once completed.

Jay Barbuto

****

John E. Barbuto, Jr., Ph.D.
Program Chair, 2011 Midwest Academy of Management
Associate Professor of Leadership
Coordinator, Leadership Studies Doctoral Specialization
303c Ag Hall
University of Nebraska - Lincoln
(402) 472-8736
jbarbuto@unl.edu

From: "Clarence Bunch" <cbunch@antioch.edu>
To: "John E Barbuto Jr" <jbarbuto@unlnotes.unl.edu>
Date: 03/27/2011 07:56 PM
Subject: Re: SLQ instrument

I am trying to get permission to use your SLQ in my research study.

_____
Code

Appendix C: Demographic Survey

Section I

My Name _____

Please Provide the Following Information

A.) **Are you a Senior Pastor yes____ no___**

B.) **Current pastoral status full-time senior pastors___ bi-vocational senior pastor___**

C.) **Gender male___ female___**

D.) **Your completed level of education (circle all that apply)**

1=did not complete high school	**2=high school**
3=some college	**4=undergraduate college degree**
5=some graduate school	**6=graduate degree-Masters level**
7=graduate degree-Doctoral level	**8=seminary degree**

E.) **Your age**

1=0-19 years	**2=20-29**
3=30-39	**4=40-49**
5=50-59	**6=60 years and above**

F.) **Length of years in ministry as pastor _____ Length of years in ministry ___**

G.) **Name of Church _____/Denomination _____**

H.) **Size of Church: __200 or less __201 – 500__500- 1000 __1000 – 2000 __ 2001 or more**

I.) **Church location: __rural __town __city __inner city __suburb**

J.) **List some of the characteristics you feel are important to be a Pastor? (use back)**

100

Section II

_____

Code

Leader Form

My Name: _____

This questionnaire is to describe your leadership behaviors and attitudes as you perceive them. Please answer all of the questions. Please indicate how well each of the following statements describes you.

Use the following rating scale:

Not at all	Once in a While	Sometimes	Fairly Often	Frequently, if not Always
0	1	2	3	4

_____1. I put others' interests ahead of my own

_____2. I do everything I can to serve others

_____3. I am someone that others will turn to if they have a personal trauma

_____4. I am alert to what's happening around me

_____5. I offer compelling reasons to get others to do things

_____6. I encourage others to dream "big dreams" about the organization

_____7. I am good at anticipating the consequences of decisions

_____8. I am good at helping others with their emotional issues

_____9. I have great awareness of what is going on

____10. I am very persuasive

____11. I believe that the organization needs to play a moral role in society

____12. I am talented at helping others heal emotionally

____13. I am in touch with what is going on

____14. I am good at convincing others to do things

____15. I believe that our organization needs to function as a community

____16. I sacrifice my own interests to meet others' needs

____17. I can help others mend their hard feelings

____18. I am gifted when it comes to persuading others

____19. I see the organization for its potential to contribute to society

____20. I encourage others to have a community spirit in the workplace

____21. I go above and beyond the call of duty to meet others' needs

____22. I know what is going to happen

____23. I am preparing the organization to make a positive difference in the future

Appendix D: U.S. Labor Statistics Report

HOUSEHOLD DATA
ANNUAL AVERAGES
11. Employed persons by detailed occupation, sex, race, and Hispanic or Latino ethnicity — Continued
[In thousands]

Occupation	2011				
	Total employed	Percent of total employed			
		Women	Black or African American	Asian	Hispanic or Latino
Miscellaneous social scientists and related workers	60	55.4	10.7	4.4	9.4
Agricultural and food science technicians	24	–	–	–	–
Biological technicians	21	–	–	–	–
Chemical technicians	77	40.3	9.1	5.1	14.3
Geological and petroleum technicians	10	–	–	–	–
Nuclear technicians	3	–	–	–	–
Social science research assistants	3	–	–	–	–
Miscellaneous life, physical, and social science technicians	151	41.9	11.1	9.4	6.5
Community and social service occupations	2,352	64.5	18.1	2.8	10.7
Counselors	732	69.9	18.7	2.8	11.2
Social workers	769	81.6	22.8	2.4	11.2
Probation officers and correctional treatment specialists	94	56.8	22.5	0.6	13.5
Social and human service assistants	131	82.4	18.0	2.6	19.0
Miscellaneous community and social service specialists, including health educators and community health workers	83	67.5	17.6	2.9	10.9
Clergy	414	17.7	11.3	4.1	6.8
Directors, religious activities and education	44	–	–	–	–
Religious workers, all other	85	67.9	8.5	3.0	8.6
Legal occupations	1,770	49.8	7.3	3.9	5.4
Lawyers	1,085	31.9	5.3	4.2	3.2
Judicial law clerks	5	–	–	–	–
Judges, magistrates, and other judicial workers	67	44.4	11.5	1.1	8.3
Paralegals and legal assistants	404	84.3	11.0	3.0	8.3
Miscellaneous legal support workers	209	76.7	9.3	4.3	10.5
Education, training, and library occupations	8,619	73.6	9.7	3.5	8.3
Postsecondary teachers	1,355	46.2	7.3	10.1	4.8
Preschool and kindergarten teachers	707	97.7	14.5	2.8	12.7
Elementary and middle school teachers	2,848	81.7	9.8	1.6	8.0
Secondary school teachers	1,136	58.0	7.4	2.1	6.9
Special education teachers	388	85.4	8.0	1.8	6.8
Other teachers and instructors	812	62.6	8.0	3.9	7.3
Archivists, curators, and museum technicians	48	–	–	–	–
Librarians	198	86.2	10.1	2.6	3.9
Library technicians	37	–	–	–	–
Teacher assistants	950	92.2	14.3	2.6	14.9
Other education, training, and library workers	140	71.2	7.7	3.4	9.2
Arts, design, entertainment, sports, and media occupations	2,779	46.1	6.0	3.6	9.1
Artists and related workers	180	48.0	3.8	3.8	2.8
Designers	766	51.3	3.6	3.2	10.5
Actors	28	–	–	–	–
Producers and directors	149	40.7	8.2	3.2	7.3
Athletes, coaches, umpires, and related workers	272	34.5	5.4	2.6	9.7
Dancers and choreographers	20	–	–	–	–
Musicians, singers, and related workers	191	29.8	15.1	1.2	6.6
Entertainers and performers, sports and related workers, all other	44	–	–	–	–
Announcers	53	26.9	8.5	1.1	24.8
News analysts, reporters and correspondents	70	34.1	9.3	5.0	11.4
Public relations specialists	158	61.6	6.3	2.7	9.8
Editors	166	54.2	4.6	3.8	3.4
Technical writers	60	60.2	4.2	4.6	4.1
Writers and authors	218	57.0	4.5	3.1	3.7
Miscellaneous media and communication workers	89	64.9	7.9	12.5	30.6
Broadcast and sound engineering technicians and radio operators	106	9.9	9.1	6.0	10.2
Photographers	148	51.3	3.5	2.8	9.6
Television, video, and motion picture camera operators and editors	57	19.9	8.6	5.7	4.5
Media and communication equipment workers, all other	3	–	–	–	–
Healthcare practitioners and technical occupations	7,740	74.4	10.0	7.8	6.7
Chiropractors	56	24.5	1.1	7.9	1.3
Dentists	181	22.2	1.0	11.0	5.8
Dietitians and nutritionists	102	90.6	15.2	4.5	8.4

Appendix E: Calculation for Number of Pastors to Participate

APPENDIX F

Stratefied Sample Selection

	Denominations	World Council of Churches	*Wilkipedia*		*US Labor total*	*Sample Needed*
				58964	18649	380
1	The National Baptist Convention USA		26000	44%	168	
2	Church of God in Christ		9000	15%	58	Formula
3	African American Episcopalian	3817		6%	25	n = 46785/1+46785 (.05)2
4	National Baptist Convention American	5000		8%	32	
5	Christian Methodist Episcopal Church	3205		5%	21	
6	African Methodist Episcopalian Zion	3731		6%	24	
7	Progressive National Baptist Convention	1146		2%	7	42860
8	The Full Gospel Baptist Church Fellowship, International		2000	3%	13	
				0%	0	
9	National Missionary Baptist Convention of American		1900	3%	12	
10	Pentecostal Assembly of the World	1750		3%	11	
11	Nondenominational Churches		1415	2%	9	
		18649	**40315**	**100%**	**380**	

Appendix F

Table 4.11. One-way ANOVA for Servant Leadership Score (SL) and Age, Educational Level, Pastoring Years, Status, and Church Size

			Total Score		Altruistic Calling		Emotional Healing		Wisdom		Persuasion Mapping		Organizational	
Age		Frequency	Mean	Std Deviation	Mean	Std Deviation	Mean	Std Deviation	Mean	Std Deviation	Mean	Std Deviation	Mean	Std Deviation
	0-19													
	20-29	7	74.29	11.101	13.14	2.268	13.29	2.215	15.86	2.795	15.00	3.215	17.00	3.559
	30-39	31	76.87	15.960	13.90	2.833	13.58	3.212	16.19	3.449	16.39	3.774	16.81	5.036
	40-49	92	79.43	8.090	14.39	1.833	13.42	2.007	16.14	2.421	16.88	2.476	18.59	1.907
	50-59	116	79.34	8.883	14.28	2.206	13.56	1.977	16.35	2.568	16.74	2.432	18.40	2.488
	60 +	112	77.12	11.711	14.13	2.411	13.28	2.398	15.79	2.867	16.04	3.178	17.87	3.184
	Total	**358**	78.35	10.480	14.21	2.244	13.43	2.245	16.10	2.712	16.49	2.854	18.12	2.948
Sig			0.265		0.56		0.89		0.64		0.12		0.02	
F			1.313		0.75		0.28		0.63		1.84		2.90	
DF			4		4		4		4		4		4	
Education Level														
	Did not complete	3	69.67	8.386	11.00	2.646	12.33	.577	12.67	2.517	15.33	1.155	18.33	2.082
	High school	23	80.15	10.283	14.69	2.074	13.96	2.088	17.12	2.286	16.69	2.328	17.69	4.434
	Some college	48	75.47	12.380	13.63	2.557	12.91	2.744	15.96	2.760	15.48	3.242	17.50	2.917
	Undergraduate c	42	79.76	9.017	14.55	1.742	13.69	2.101	16.38	2.811	16.74	2.614	18.40	2.296
	Some graduate sc	34	77.24	13.689	14.26	2.526	13.47	2.620	15.53	3.360	16.21	3.715	17.76	3.491
	Graduate degree (Masters other than Divinity)	47	77.38	9.881	14.04	1.876	13.15	2.085	15.83	2.877	16.60	2.748	17.77	3.009
	Seminary degree	94	79.05	10.079	14.16	2.383	13.51	2.186	16.20	2.473	16.68	2.836	18.49	2.797
	Doctoral degree	67	79.55	8.725	14.53	2.107	13.58	2.000	16.14	2.511	16.86	2.442	18.44	2.481
	Total	**358**	78.35	10.480	14.21	2.244	13.43	2.245	16.10	2.712	16.49	2.854	18.12	2.948
Sig			0.233		0.065		0.486		1.320		0.258		0.484	
F			1.33		1.923		0.927		1.609		1.282		0.928	
DF			7		7		7		7		7		7	
Pastoring														
	0-5	57	78.63	11.995	14.19	2.207	13.49	2.458	16.35	3.021	16.49	3.180	18.11	3.126
	6 to 10	40	77.23	10.913	14.25	2.318	13.45	2.112	15.73	2.242	16.50	2.641	17.30	4.195
	11 to 15	49	78.23	9.652	14.37	2.028	13.19	1.906	16.10	2.710	16.41	2.893	18.16	2.401
	16 to 20	45	79.71	8.895	14.18	1.922	13.58	2.426	16.40	2.435	16.89	2.782	18.67	2.646
	21 to 25	55	78.68	8.739	14.24	2.117	13.51	2.026	16.25	2.647	16.42	2.462	18.26	2.209
	26 to 30	34	78.26	8.501	14.15	2.439	13.41	2.091	16.12	2.306	16.65	2.043	17.94	2.256
	31 to 35	27	79.26	8.720	14.04	1.808	13.74	2.141	15.70	2.799	16.81	2.746	18.96	2.121
	36 to 40	25	74.64	13.102	13.32	2.940	12.96	2.371	15.60	2.930	15.44	3.536	17.32	3.838
	41 to 45	16	75.19	17.077	14.81	3.188	12.50	3.183	14.81	3.936	15.69	4.094	17.38	4.256
	46 to 50	7	85.29	6.291	15.00	2.236	14.71	1.976	18.29	1.254	17.71	2.215	19.57	.535
	51 to 55	1	84.00		16.00		16.00		18.00		17.00		17.00	

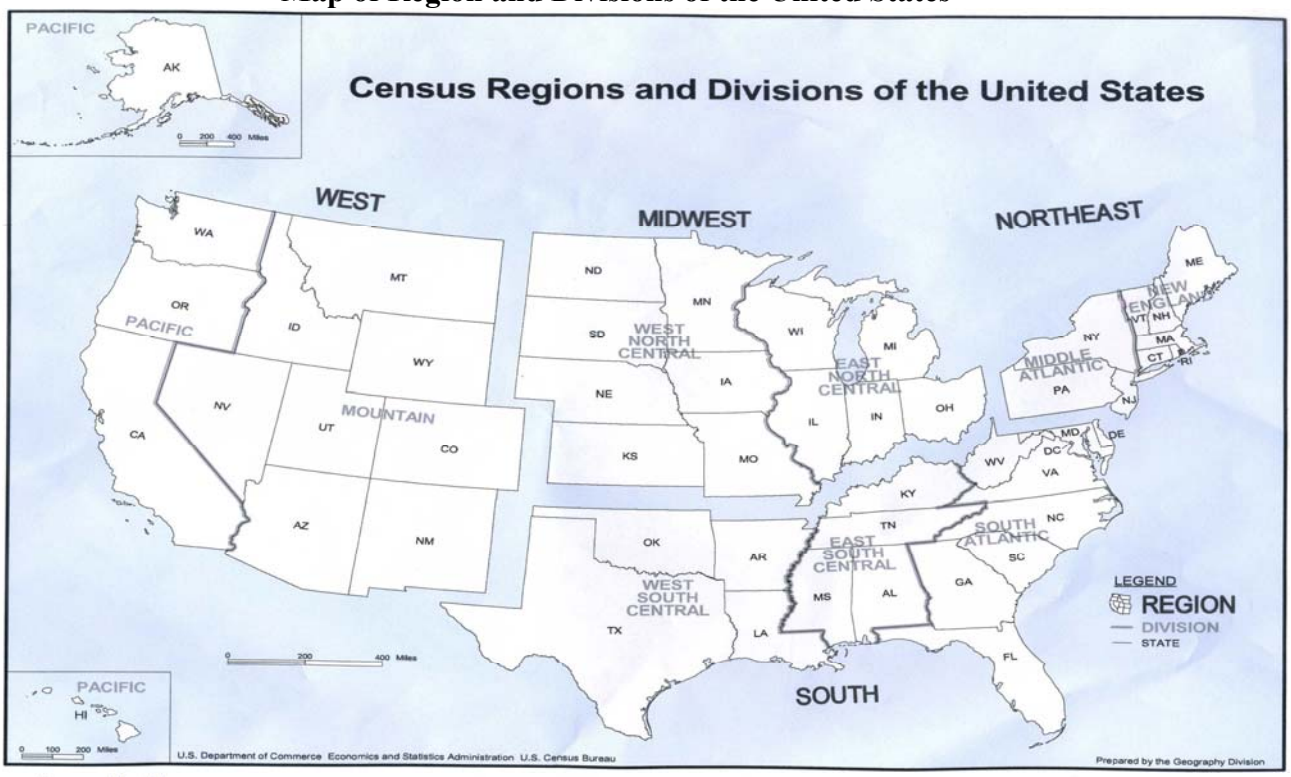
	56 to 60	2	90.50	.707	16.00	0.000	16.00	0.000	18.50	.707	20.00	0.000	20.00	0.000
	Total	**358**	78.35	10.480	14.21	2.244	13.43	2.245	16.10	2.712	16.49	2.854	18.12	2.948
Sig			0.353		0.689		0.409		0.254		0.498		0.319	
F			1.109		0.751		1.041		1.247		0.944		1.154	
DF			11		11		11		11		11		11	
Status														
	Full-Time	293	79.00	10.444	14.24	2.256	13.51	2.297	16.24	2.724	16.68	2.847	18.34	2.668
	Bi-Vocational	65	75.45	10.224	14.06	2.200	13.10	1.971	15.49	2.593	15.68	2.762	17.12	3.847
	Total	**358**	78.35	10.480	14.21	2.244	13.43	2.245	16.10	2.712	16.49	2.854	18.12	2.948
Sig			0.013		0.557		0.185		0.046		0.010		0.003	
F			6.174		0.345		1.766		4.028		6.620		9.213	
DF			1		1		1		1		1		1	
Size of Church														
	0-200	162	76.78	11.438	13.95	2.431	13.17	2.410	15.90	2.916	15.98	3.000	17.78	3.377
	201-500	95	78.38	8.902	14.28	1.993	13.38	2.061	15.98	2.352	16.57	2.512	18.17	2.575
	501-1000	47	81.19	8.510	14.45	1.692	14.02	2.069	16.55	2.412	17.36	2.625	18.81	1.974
	1001 or greater	54	80.56	10.921	14.65	2.443	13.80	2.096	16.54	2.886	17.15	2.904	18.44	2.808
	Total	358	78.35	10.480	14.21	2.244	13.43	2.245	16.10	2.712	16.49	2.854	18.12	2.948
Sig			0.023		0.183		0.076		0.281		0.006		0.15	
F			3.23		1.630		2.310		1.280		4.270		1.810	
DF			3		3		3		3		3		3	
Gender														
	Male	342	78.49	10.459	14.21	2.267	13.43	2.267	16.13	2.727	16.56	2.825	18.16	2.899
	Female	16	75.56	10.875	14.25	1.732	13.63	1.746	15.50	2.366	15.06	3.172	17.13	3.845
	Total	358	78.35	10.480	14.21	2.244	13.43	2.245	16.10	2.712	16.49	2.854	18.12	2.948
Sig			0.276		0.941		0.729		0.366		0.040		0.169	
F			1.190		0.005		1.210		0.821		4.255		1.897	
DF			1		1		1		1		1		1	

APPENDIX G:

One-way ANOVA Subscale Mean and Standard Deviation based on Denomination

		Total Score		Altruistic Calling		Emotional Healing		Wisdom		Persuasion Mapping		Organizational Stewardship	
Denominations	Frequency	Mean	Std Deviation	Mean	Std Deviation	Mean	Std Deviation	Mean	Std Deviation	Mean	Std Deviation	Mean	Std Deviation
A.M.E.	26	76.65	8.385	13.92	1.598	13.65	2.077	15.19	2.669	15.81	2.772	18.08	2.331
A.M.E.Z.	6	81.67	6.282	15.17	1.329	14.17	1.472	16.00	2.449	17.67	1.751	18.67	2.422
C.M.E.	29	75.09	10.264	13.59	1.862	13.12	2.282	15.48	2.293	15.69	3.242	17.21	3.211
COGIC	20	78.40	7.843	14.35	1.694	13.55	2.012	15.85	3.100	16.45	2.259	18.20	1.824
FGBC	12	82.50	8.152	14.17	1.801	14.50	1.314	17.17	2.758	18.00	1.859	18.67	2.535
MB	16	74.75	9.320	13.94	3.172	13.44	2.337	14.56	2.220	15.25	2.145	17.56	3.687
NBCA	32	79.98	8.134	14.22	2.106	13.78	1.718	16.38	2.446	17.09	2.668	18.52	2.038
NBC USA	181	78.97	10.943	14.34	2.325	13.35	2.344	16.30	2.633	16.67	2.892	18.30	2.791
Non Den	18	75.50	17.688	13.94	3.316	13.11	3.160	16.28	4.099	15.50	4.162	16.67	5.811
PAW	11	80.00	8.258	14.36	2.111	13.36	2.420	17.55	2.382	16.73	1.737	18.00	3.000
PNBC	7	77.71	7.017	14.29	1.799	12.57	1.512	15.43	2.370	16.57	1.988	18.86	2.193
Total	358	78.35	10.480	14.21	2.244	13.43	2.245	16.10	2.712	16.49	2.854	18.12	2.948
Sig		0.366		0.893		0.765		0.083		0.109		0.430	
F		1.094		0.495		0.656		1.683		1.586		1.010	
DF		10		10		10		10		10		10	

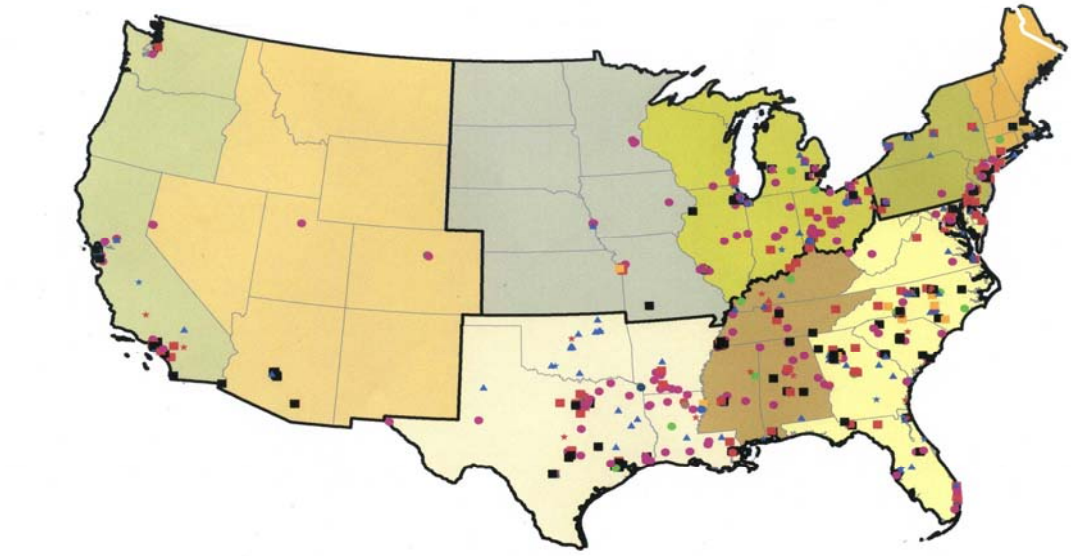
Appendix H
Map of Region and Divisions of the United States



Appendix H

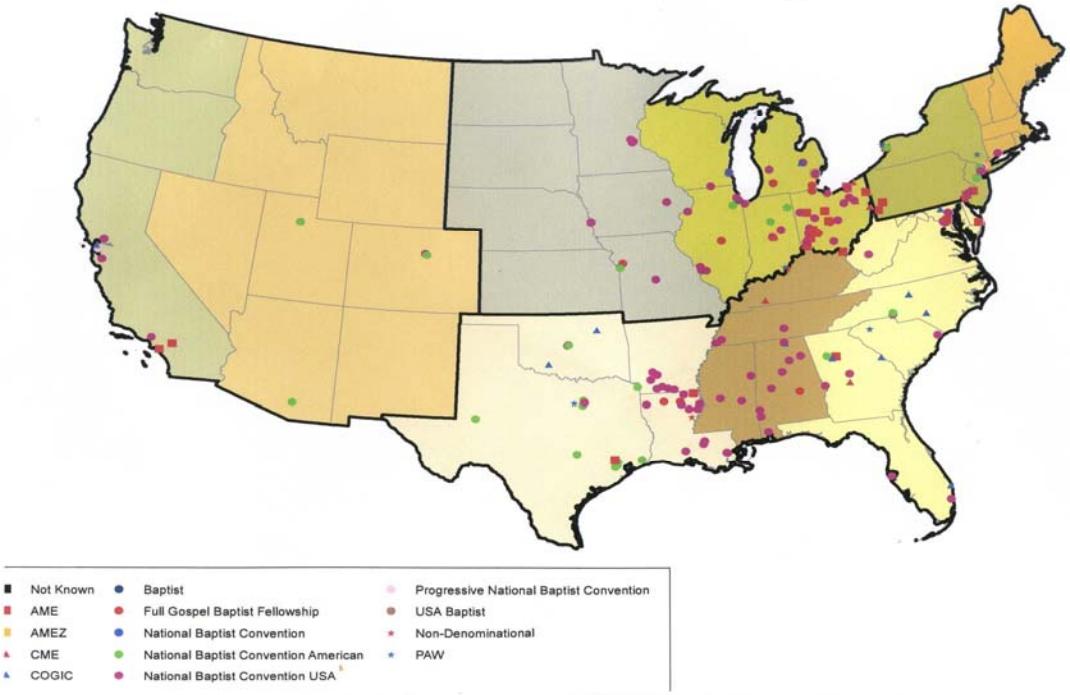
GIS VISUAL APPROACH

Geographic Location of African American Pastors' Selected For Study



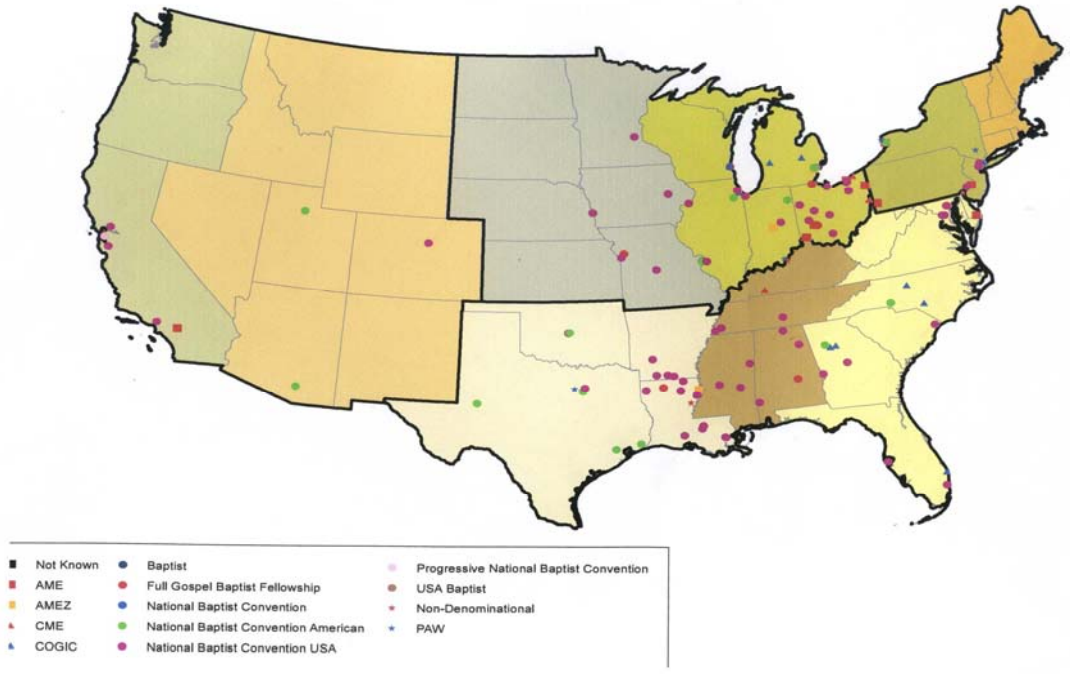
GIS VISUAL APPROACH

Geographic Location of African American Pastors' Who Participated in Study (358)



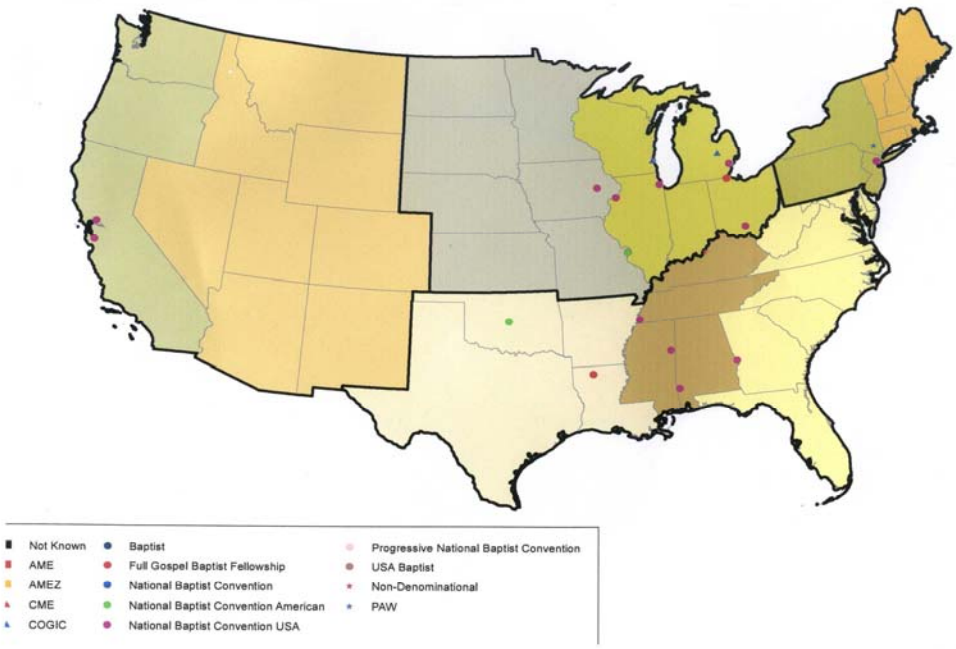
GIS VISUAL APPROACH

Geographic Location of African American Pastors' Servant Leadership Scores
Greater > 78



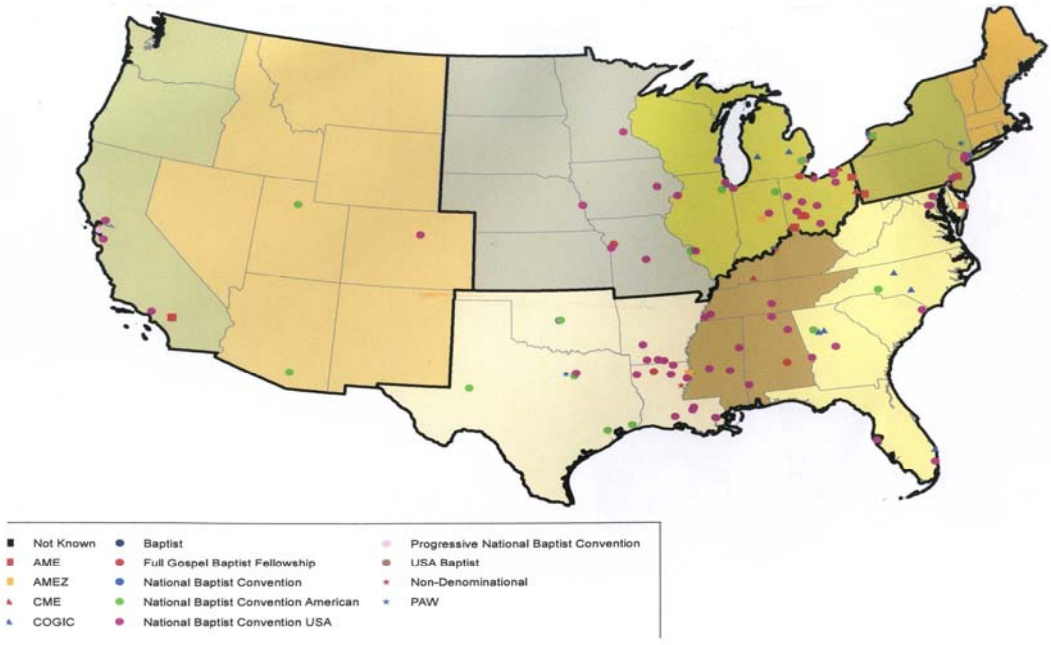
GIS VISUAL APPROACH

Geographic Location of African American Pastors' with Servant Leadership Scores
Greater > 91



GIS VISUAL APPROACH

Geographic Location of African American Pastors' with Altruistic Calling Scores
Greater > 15



Appendix I

AME		
Year	Churches	Members
1925	7,241	698,029
1929	7,390	781,692
1931	-	581,750
1933	7,115	650,000
1935	7,115	650,000
1937	7,115	-
1939	7,115	650,000
1942	7,265	868,735
1946	-	868,735
1950	5,878	1,166,301
1951	5,878	1,166,301
1978	3,000	1,950,000
1979	3,050	1,970,000
1980	6,000	2,050,000
1981	6,200	2,210,000
1991	8,000	3,500,000
1999	4,174	2,500,000
2009	4,100	2,500,000

AMEZ		
Year	Churches	Members
1979	6,020	1,125,176
1980	6,020	1,134,176
1982	6,023	1,134,179
1991	3,000	1,200,000
1994	3,098	1,230,842
1996	3,098	1,230,842
1997	3,098	1,252,369
1998	3,098	1,252,369
1999	3,125	1,276,662
2000	3,218	1,296,662
2001	3,226	1,447,934
2002	3,226	1,430,795
2003	3,236	1,432,795
2005	3,260	1,440,405
2006	3,310	1,443,405
2007	337	1,400,000
2008	3,393	1,400,000

CME		
Year	Churches	Members
1961	2,523	444,493
1965	2,598	466,718
1981	2,883	786,707
1983	2,340	718,922
1999	3,069	784,114
2001	3,250	850,000
2002	3,300	850,000
2005	3,320	850,000
2006	3,500	850,000

COGIC		
Year	Churches	Members
1933	1,200	200,470
1935	1,200	200,470
1937	1,200	-
1944	2,000	300,000
1946	-	300,000
1947	3,000	300,000
1950	3,407	316,705
1951	3,505	323,305
1952	3,600	328,304
1953	3,600	338,304
1954	3,240	328,304
1955	3,500	343,928
1956	3,500	360,428
1957	3,600	360,428
1958	3,800	380,428
1959	3,800	382,679
1960	3,800	392,635
1961	4,000	411,466
1962	4,150	419,466
1963	4,100	413,000
1964	4,100	413,000
1965	4,500	425,000
1982	9,982	3,709,661
1991	15,300	5,499,875

NBCA		
Year	Churches	Members
1944	7,286	2,352,339
1946	-	2,575,621
1947	8,993	2,580,921
1950	10,851	2,645,789
1952	11,132	2,606,289
1953	11,136	2,606,510
1954	11,136	2,608,974
1955	11,291	2,610,774
1956	11,398	2,668,799
1987	2,500	3,500,000
1990	2,500	3,500,000
2000	-	3,500,000

NBCUSA		
Year	Churches	Members
1937	24,000	3,796,645
1940	24,575	4,046,840
1942	24,575	3,911,612
1944	24,460	4,021,618
1946	24,460	4,122,315
1950	25,350	4,445,605
1951	25,350	4,467,779
1952	25,350	4,467,779
1953	24,415	4,526,847
1954	25,603	4,557,416
1958	26,000	5,500,000
1991	30,000	7,800,000
1992	33,000	8,200,000
2004	9,000	5,000,000

NMBC		
Year	Churches	Members
1992	-	2,500,000

PNBC		
Year	Churches	Members
1963	394	500,000
1964	411	505,000
1965	-	-
1966	650	521,581
1967	655	521,692
1991	1,400	2,500,000
1994	2,000	2,500,000
1995	2,000	2,500,000
2009	1,500	1,010,000

APPENDIX J SLQ Subscore

		Scale				
		0	1	2	3	4
Altruistic Calling						
1	I put others' interests ahead of my own	3	8	27	91	232
2	I do everything I can to serve others	3	1	13	78	265
16	I sacrifice my own interests to meet others needs	4	3	29	112	213
21	I go above and beyond the call of duty to meet others' need	4	7	15	118	216
Emotional Healing						
3	I am somone that others will turn to if they have a personal trauma	1	7	8	103	242
8	I am good at helping others with their emotional issues	3	2	44	136	175
12	I am talented at helping others heal emotionally	2	3	51	160	144
17	I can help others mend their hard feelings	2	7	47	185	119
Wisdom						
4	I am alert to whats' happening around me	3	3	18	127	210
7	I am good at anticipating the consequences of decisions	4	5	32	179	141
9	I have great awareness of what is going on	3	5	31	148	173
13	I am in touch with what is going on	2	5	26	146	181
22	I know what is going to happen	16	27	110	151	56
Persuasive Mapping						
5	I offer compelling reasons to get others to do things	5	13	47	144	152
6	I encourage others to dream "big dreams" about the organization	4	2	19	80	256
10	I am very persuasive	1	8	49	175	127
14	I am good at convincing others to do things	2	2	39	172	145
18	I am gifted when it comes to persuading others	6	3	45	173	133
Organizational Stewardship						
11	I believe that the organization needs to play a moral role in society	6	5	6	48	296
15	I believe that our organization needs to function as a community	6	7	13	60	273
19	I see the organization for its potential to contribute to society	7	5	18	76	255
20	I encourage others to have a community spirit in the workplace	4	6	30	87	233
23	I am preparing the organization to make a positive difference in the	6	5	9	82	259

Appendix K – Copyright Permission

From: **Montagno, Ray** <rvmontagno@bsu.edu>
Date: Mon, Mar 4, 2013 at 3:16 PM
Subject: RE: Permission to use model
To: Clarence Bunch <cbunch@antioch.edu>

Clarence,

Thanks for your inquiry. I have spoken with my co-author, Brien Smith, and we would be happy to grant permission to use the model from our article.

Good luck with your dissertation.

Ray Montagno

From: Clarence Bunch [mailto:cbunch@antioch.edu]
Sent: Monday, March 04, 2013 10:32 AM
To: Montagno, Ray
Subject: Permission to use model

Dear Ray,

My name is Clarence Bunch, I am a doctoral student working on my dissertation. I am requesting permission to place the comparative transformational and servant leadership model, located in the Journal of Leadership and Organizational Studies, Titled: ***Transformational and Servant Leadership: Content and Contexual Comparison,*** in my dissertation. Your response granting me permission to use the model should be satisfactory.

I thank you in advance for your permission.

Clarence Bunch, PhD. Candidate

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