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Clergy Academic Management Training in Non-Denominational Faith-Based Organizations

Patricia Anne Jenks-Greene
Walden University

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Patricia A. Jenks-Greene

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Walden University
2017

Abstract

Clergy Academic Management Training in Non-Denominational
Faith-Based Organizations

by

Patricia A. Jenks-Greene

MBA, Walden University, 2010

BBA, Savannah State University, 2005

Dissertation Submitted in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy
Management

Walden University

November 2017

Abstract

There is little research about how clerics manage and lead small to midsized non-denominational nonprofit organizations. The rate of clergy failures in non-denominational organizations has left many questions about what is needed to create organizational success. The purpose of this qualitative phenomenological study was to explore the lived experiences and perceptions of clergy manager-leaders' management training in non-denominational organizations. Fourteen full-time clerics from Bloomingdale, Georgia, Rincon, Georgia, and Savannah, Georgia participated in face-to-face semi-structured interviews. The data analysis process involved the use of Edward and Welch's extension of Colaizzi's data analysis procedures, which resulted in the emergence of 4 themes. The themes included: (1) management education and training, (2) experiencing the call of God, and (3) servant leadership. There was common experiences and perceptions among clerics that there was a need for management training to improve workforce productivity, soft skills, and improve the performance of the organization to match the changes in their communities. The findings provide indications from clerics responses that organizational success is dependent upon clergy manager-leaders' effectiveness in their role as full-time clerics as perceived by the expectations of their members, followers, and community stakeholders. This study is significant in that its findings could promote awareness for the need of management training in non-denominational organizations. The potential implications for social change is an innovative work environment, organizational success, community and social responsibility.

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Dedication

This dissertation is dedicated in loving memory of my parents, Clifford and Ernestine Jenks resting in the arms of Jesus Christ, our Lord, and Savior. I dedicate this dissertation to my children, Antwuan Jenks, R. Sheldon Greene, and Shannon Greene. I thank you for your love, support, motivation, and pushing me toward completing my degree. I love and thank my biggest champion and supporter, my sister Sheila. I could not have completed this without your constant pricks to keep it moving. Thank you for filling our mother's shoes, reminding me that mama wanted me to finish this dissertation. To my three brothers, Clifford, Michael, and Kenneth thank you for providing money when I needed it. Thank you for being men of honor in my life in the absence of our dad. A special thank you to my uncle, Edward Jinks, Sr., thank you for your love, evening dinner outings and being my second dad. To my family members, my best friends forever, and my loving church family, thank you for never asking more than I could give. Thank you Bishop Matthew Odum, Sr., for praying me through and standing in support of my dreams. I want to thank Pastor Rickey Temple for making me aware that I have a vision for my life. This dissertation is my vision. Thank you, Dr. Norma Wallace, for inspiring me with nuggets of inspiration to attain an advanced degree. Special thanks to the men and women of God who gave me an opportunity to collect data through in-depth interviews. Thank you for the follow-up phone calls checking on my progress and praying for my success. To my husband, Ronald, thank you for enduring the late nights and early mornings hours of reading, writing, and typing. You are a very patient man. I thank you for the Sunday morning hot cups of coffee that energized and kept me going.

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Table of Contents

| | |
|---|------|
| List of Tables | vii |
| List of Figures | viii |
| Chapter 1: Introduction to the Study..... | 1 |
| Background of the Study | 2 |
| Problem Statement..... | 7 |
| Purpose of the Study..... | 7 |
| Research Questions..... | 8 |
| Conceptual Frameworks | 9 |
| Nature of the Study..... | 11 |
| Definitions..... | 13 |
| Assumptions..... | 14 |
| Scope and Delimitations | 15 |
| Limitations | 15 |
| Significance of the Study | 16 |
| Significance to Practice..... | 16 |
| Significance to Theory..... | 18 |
| Significance to Social Change | 18 |
| Summary and Transition..... | 19 |
| Chapter 2: Literature Review | 22 |
| Literature Search Strategy..... | 25 |
| Conceptual Framework..... | 28 |

| | |
|---|----|
| Literature Review..... | 32 |
| Oppression of Slave Literacy..... | 39 |
| The household of faith..... | 43 |
| Faith-based Religious Organizations..... | 45 |
| Church Management..... | 47 |
| Clergy Education and Training..... | 50 |
| Servant Leadership Theory..... | 53 |
| Self-transcendence Theory (Maslow, 1969)..... | 57 |
| Management Theory (Fayol, 1949)..... | 59 |
| Fayol’s Management Functions..... | 62 |
| Summary and Conclusions..... | 64 |
| Chapter 3: Research Method..... | 66 |
| Research Design and Rationale..... | 67 |
| Research Design..... | 68 |
| Rationale for the Design..... | 69 |
| Role of the Researcher..... | 70 |
| Observer-Participant’s Role..... | 71 |
| Methodology..... | 73 |
| Initial Contact..... | 76 |
| Provision to Protect Privacy and Confidentiality..... | 77 |
| Participant Selection Logic..... | 78 |
| Instrumentation..... | 80 |

| | |
|---|-----|
| Content Validity..... | 83 |
| Procedures for Recruitment, Participation, and Data Collection..... | 84 |
| Participation | 85 |
| Exit Interview Process and Debriefing | 86 |
| Data Collection | 87 |
| Data Analysis Plan..... | 88 |
| Coding..... | 89 |
| Software used for Analysis | 90 |
| Discrepant Cases..... | 91 |
| Issues of Trustworthiness..... | 91 |
| Credibility | 93 |
| Transferability..... | 94 |
| Dependability | 95 |
| Confirmability..... | 95 |
| Generalizability..... | 96 |
| Ethical Procedures | 96 |
| Summary..... | 98 |
| Chapter 4: Results..... | 100 |
| Introduction..... | 100 |
| Research Setting..... | 103 |
| Description of the Sample Population | 103 |
| Demographics | 104 |

| | |
|--|-----|
| Data Collection | 106 |
| Procedures for managing collected data | 110 |
| Data Analysis | 110 |
| Discrepant cases | 115 |
| Coding | 115 |
| Data saturation | 116 |
| Research Tools | 116 |
| Clergy’s demographic questionnaires | 117 |
| Researcher’s field notes | 117 |
| Notes from transcribed interviews | 123 |
| Evidence of Trustworthiness | 126 |
| Credibility | 128 |
| Transferability | 129 |
| Dependability | 129 |
| Confirmability | 129 |
| Study Results | 130 |
| Responses to Research Questions | 131 |
| Research Question 1 | 131 |
| Supporting Research Question 1 | 134 |
| Supporting Research Question 2 | 141 |
| Supporting Research Question 3 | 143 |
| Emerging Themes | 146 |

| | |
|--|-----|
| Theme 1: Management education and training..... | 146 |
| Theme 2: Experiencing the call of God | 150 |
| Theme 3: Servant Leadership | 152 |
| Reflections for social change | 156 |
| Summary..... | 157 |
| Chapter 5: Discussion, Conclusions, and Recommendations..... | 159 |
| Introduction..... | 159 |
| Interpretation of Findings | 160 |
| Research Question 1 Interpretations | 160 |
| Supporting Research Question 1 Interpretations | 161 |
| Supporting Research Question 2 Interpretations | 161 |
| Supporting Research Question 3 Interpretations | 161 |
| Limitations of the Study..... | 165 |
| Recommendations for Action | 166 |
| Opportunities for Future Research..... | 167 |
| Implications..... | 167 |
| Conclusions..... | 168 |
| Appendix A: Informed Consent Form | 234 |
| Appendix B: Clergy Demographic Questionnaire..... | 237 |
| Appendix C: Interview Guide..... | 238 |
| Appendix D: Code Book..... | 241 |
| Appendix E: Participant’s Thank You Letter | 242 |

Appendix F: Permission from Authors and Publishers.....243

List of Tables

| | |
|--|-----|
| Table 1. Largest Participating Mega Churches..... | 23 |
| Table 2. Defining Types of Sources for the Literature Review | 26 |
| Table 3. Fayol's Theory of Management | 63 |
| Table 4. Data Collection | 84 |
| Table 5. Participants' Demographic Data..... | 105 |
| Table 6. Trustworthiness Protocols..... | 127 |
| Table 7. Demographic Characteristics and Responses | 142 |
| Table 8. Clerics Responses to Research Question 3 | 144 |
| Table 9. Similarities and Differences in Leadership Styles | 156 |

List of Figures

| | |
|---|-----|
| Figure 1. Religious groups..... | 23 |
| Figure 2. Fayol’s six functions of management..... | 30 |
| Figure 3. Clergy educational levels | 106 |
| Figure 4. Qualitative data analysis process..... | 111 |
| Figure 5. Word frequency cloud | 113 |
| Figure 6. The call of God..... | 119 |
| Figure 7. Clerics daily management functions | 145 |
| Figure 8. Ecclesiastical foundation of the call of God..... | 150 |

Chapter 1: Introduction to the Study

Nonprofit religious organizations reach a substantial portion of the world's population. There are 1.4 million nonprofit organizations including religious and public charitable organizations in the United States (Yi, 2010). Public charities are the largest groups with 30 types of tax-exempt statuses defined by the Internal Revenue 501(c)(3) code (Marx, 2015). Nonprofit charitable organizations annually contributed around \$900 billion to the country's gross domestic product (Bureau of Economic Analysis, 2015). In 2014, nonprofit, religious organizations received 33% of all charitable contributions (NCCS, 2015). Because of the growth of the nonprofit sector, charitable giving, and tax-exempt status, faith-based organizations have increased capacity to assist marginalized neighborhoods through community developmental projects.

The increase in faith-based nonprofit organizations has resulted from the rising percentage of Americans in denominational and non-denominational religious organizations. Non-denominational religious organizations rose from 16.5% to 22.8% in the past 10 years (Pew Research Center, 2014). Given the increase in organizational growth, scholars have urged a nuanced approach to clergy manager-leaders' education and training for their professional roles in ministry (Masenya & Booyse, 2015; McGraw, 2012). The survival and growth of faith-based nonprofit organizations require strong clergy manager-leaders with identifiable competencies beyond the traditional religious pedagogy.

Throughout this study, licensed and ordained clergy manager-leaders are referred to as pastors in faith-based organizations. The purpose of this study was to explore clergy

manager-leaders' lived experiences and perceptions of management training for full-time services in ministry. I used purposive sampling to recruit 25 non-denominational clergy manager-leaders in Bloomingdale, Georgia, Rincon, Georgia, and Savannah, Georgia. In Chapter 1, I presented the research problem, purpose, significance, conceptual framework, assumptions, limitations, and significance of the study.

I provide background information on non-denominational clergy manager-leaders' current academic management training, and then explain how I used servant leadership theory to develop a conceptual model of clerics serving followers first (see Greenleaf, 1977). It is interesting to note that Maslow (1969a) linked self-transcendence and the individual's spiritual awakening as a characteristic of the servant leadership experience. The results from this study may be useful to future clerics of non-denominational faith-based organizations who are interested in implementing the six functions of management for professional growth, organizational growth, and social changes in their communities.

Background of the Study

In the United States, 61.3% of all charitable givers and volunteers donate their time, money, and services to nonprofit, faith-based organizations (Einolf & Philbrick, 2014). Throughout America's history, religious organizations have served families, revitalized communities, supported victims of crime, and provided a second chance to those in need (Hong, 2012; U.S. Department of Justice, 2011). In the 18th century, African Americans gathered to organize denominational congregations that became a significant part of the spiritual, educational, economic, and political activism of Christian

life (Weisenfeld, 2015). Today, more than 38% of the U.S. population identify themselves as a Christian, affiliated with a church or denomination.

The cultural, spiritual, and religious identity of individuals are linked to their belief in God (Lumpkins et al., 2013). Religious freedom is a part of American citizens' constitutional rights (Chilton & Versteeg, 2014; Redish, 2015). According to the First Amendment to the U.S. Constitution, there are no laws prohibiting free exercise of religion. Religious freedom and Americans' constitutional rights influence cultural identity and a deep sense of purpose and connection with individuals and communities (Anderson, 2015; James, 2015). However, religious freedom and constitutional rights are beyond the scope of this study.

The leader of a Christian organization is a clergy, minister, or pastor (Wittink et al., 2013). For this study, clergies represented clerics and pastors. Ordained clerics in Christian religious organizations engage in the administration of the sacerdotal function of worship and the tenets of a religious congregation. For Internal Revenue Service (IRS, 2012) designation, a congregation is a church. Licensed and ordained clerics and pastors of denominational, non-denominational, and independent religious organizations have the social power to ordain men and women in their religious organizations (Young & Firmin, 2014). The hierarchical position includes the authority to perform marriage ceremonies, burials, baptisms, ordinations, and appoint men and women to manage and lead congregations.

The starting point for clerics is the call of God on men and women for ministry service (Masenya & Booyse, 2016; Proeschold-Bell et al., 2014). Management and

leadership experiences are not required for licensed and ordained clerics (Jeynes, 2012; Stewart, 2009) because the guiding entity of religious organization is God. Clergy members from the Abrahamic religions believe that God equips and prepares men and women for ministry services (Isaiah 6:1-9). However, Irwin and Roller (2000) found that few ordained clerics were ready to meet the growing demands and challenges of managing a faith-based organization.

Several scholars (Cohall & Cooper, 2010; Hong, 2012; McGraw, 2012) have noted that there is little-documented evidence about the fundamental practices and ideologies of management training in faith-based organizations. Management, decision-making processes, and the use of power within religious organizations are issues directly impacting social perceptions of religious organizations (Bielefeld & Cleveland, 2013; Cnaan & Curtis, 2013; Hartford Institute for Religion Research, 2012). Becoming a manager is a process of taking responsibility for making hard decisions and implementing change (Guerrier & Bond, 2013; Warhurst, 2011).

Clerics has been developing their management skills during situational challenges and responsibilities that arise in their daily activities. Non-denominational organizations vary in how they operate within the framework of state, local, federal, and religious authority. In the United Kingdom, the Church of Wales requires continuous theological learning as an essential discipline for preaching, teaching, and personal growth (Paynes, 2014). In the United States, most clerics lack professional counseling that could address economic, environmental, and health-related issues in their communities (Jackson, 2015; Pickard, 2012). Chatters et al. (2011) and Jackson (2015) found that counseling

congregation members, friends, and community stakeholders occurs more often in African American churches. In poor communities, individuals often seek counseling from clerics rather than professionals because there are no stigmas associated with talking to a community clergy (Runnels & Stauber, 2011) and there are no charges or incentives for counseling. Throughout history, faith-based organizations have served the primary institutions that attend to the needs of members, followers, and community stakeholders. Clerics counsel people who are struggling with depression, alcoholism, drug use, and suicidal tendencies. Clerics counsel people who are struggling with depression, alcoholism, drug use, and suicidal tendencies. However, scholars have noted that many clerics are not licensed to address matters that require profession-based education in counseling (Bledsoe & Adams, 2011; Plunkett, 2013).

To effectively manage faith-based organizations in the changing global environment, competent managers-leaders need critical training. Clerics' lack of management training is problematic in most non-denominational faith-based organizations (Bledsoe & Granger, 2012; Naidoo, 2015) because a degree in business administration, management, or leadership training are not prerequisites for hiring full-time clerics (Masenya & Booyse, 2016).

The consensus is that clergy manager-leaders have not adopted professional skills beyond their current para-profession (Cahalan, 2012; Hong, 2012). Limited resources, information sharing, and basic business skills are ongoing problems in faith-based organizations (Newkirk & Cooper, 2013; Plunkett, 2013). I explored clergy manager-leaders' perceptions of academic management training. Specifically, I focused on the

practices and perceptions of clergy manager-leaders of small to midsized non-denominational, faith-based organizations. In most non-denominational faith-based organizations, clerics rely on on-the-job learning (Jeynes, 2012; Young & Firmin, 2014) to lead their organizations.

In my review of the academic literature, I found that the information-seeking behavior of clergy manager-leaders is an under-researched phenomenon (see Anderson, 2015; Lambert, 2015). Most scholars who have studied clergy manager-leaders have focused their studies on large- to mega-sized faith-based organizations (Bielefeld & Cleveland, 2013). The greatest obstacles in most non-denominational faith-based organizations are the clergy members' lack of management competencies (Barker, 2016) and training in counseling (Payne, 2014), financial management (Henrickson, 2012), and human resource management (Porter, 2014).

Given the expectations that clerics provided leadership and guidance for their organizations, ordained clerics are often not academically prepared for the management issues associated with the ministry. McCallion et al. (2015) pointed out that clerics are professionals who working in specific occupations. Faith-based organizations are self-governing organizations within their denominational, non-denominational, or independent hierarchies (Bopp et al., 2014; Ammerman, 2013). Most clerics have expressed an unwillingness to have the state determine their role and function as a religious professional (Fortune, 2014). Ordained and licensed clerics are endorsed by their congregations and denominational governances (Anderson, 2015; Masenya & Booyse, 2016; Porter, 2016).

Problem Statement

In the United States, the percentage of American adults 18 and older who described themselves as Christians fell eight percentage points from 78.4% in 2007 to 70.6% in 2014 (Flaskerud, 2016). In that same period, Americans describing themselves as agnostic and non-denominational rose six points, from 16.1% to 22.8% (Pew Research Center, 2014). In this study, the general management problem was that clergy manager-leaders' lack basic management skills to meet the demands of ministry (Akingbola, 2012; Irwin & Roller, 2000). Part of this decline may be attributed to the poor management of religious organizations, which often alienates followers. The specific management problem was inconsistent requirements for managing and leading non-denominational, faith-based organizations (McGraw, 2012; Masenya & Booyse, 2015).

In this qualitative, descriptive, phenomenological study, I explored the lived experiences and perceptions of clergy manager-leaders' management training. Purposeful sampling was used to select participants from non-denominational, faith-based organizations in Bloomingdale, Georgia, Rincon, Georgia, and Savannah, Georgia with 250 to 600 members and followers. I used semi-structured interviews with open-ended questions to capture raw data for collection and analysis.

Purpose of the Study

The goal of this qualitative phenomenological study was to explore non-denominational clergy manager-leaders' lived experiences and perceptions of management training in small to midsized organizations. A descriptive phenomenological method was appropriate for this topic because there was minimal research on the

academic management training of non-denominational clergy manager-leaders. The functions of management include forecasting, planning, controlling, commanding, coordinating, and organizing (Fayol, 1949). Participants included 25 non-denominational clergy manager-leaders in Bloomingdale, Rincon, and Savannah, Georgia, with 250 to 600 members and followers. In this study, I took a phenomenological approach based on Husserl's (1938) descriptive psychological method.

Taking a descriptive position requires the researcher to suspend prior knowledge about the phenomenon before, during, and after the process of data collection and analysis. I explored how the phenomenon presented itself in the consciousness of clergy manager-leaders (see Giorgi, 2009). The findings and outcome of this study could lead to social change in the licensing, ordaining, vetting, and hiring of future clergy manager-leaders in non-denominational faith-based organizations.

Research Questions

One over-arching question and three supporting research questions guided this study. I logically aligned the research questions, the problem, and purpose of this study.

Research Question 1: What are non-denominational clergy manager-leaders' lived experiences and perceptions of management training?

Supporting Research Question 1: What are the academic requirements for managing a non-denominational faith-based organization?

Supporting Research Question 2: What identifiable characteristics, such as professional training, years of ministry, age, race, gender, and church size, are associated

with management experiences in small to midsized non-denominational faith-based organizations?

Supporting Research Question 3: What functions of management do non-denominational clergy manager-leaders use in their daily activities?

I refined these research questions as my understanding of the phenomenon deepened. All interview questions were open-ended and probative to reflect the intent of the study and to solicit similar answers from clerics during the interviewing process. In-depth, semi-structured interviews were audio recorded and analyzed using Edward and Welch's extension of Colaizzi's (1978) method of phenomenological inquiry. I used an active listening technique to elicit useful data for my research, to encourage the participants to speak more about a topic, and as a springboard of additional questions. Active listening strategies served to encourage open-ended responses from the participants (see Bailey, 2006; Edge, 2005; Pearson et al., 2006). Researchers use qualitative interviewing to reconstruct events and participant experiences the researcher could never imagine (Rubin & Rubin, 2012).

Conceptual Frameworks

Servant leadership, management, and self-transcendence were useful lens for understanding non-denominational clergy manager-leaders' lived experiences of management training. Servant leadership has a rich history in religion as a leadership model focusing on the leader serving the needs of others first (Claar, Jackson, & TenHaken, 2014; Spears, 2010). In the context of religion, Greenleaf (1977) maintained that spirituality is a construct of servant leadership. Servant leaders empower individuals

through expressions of humility, authenticity, interpersonal acceptance, and stewardship (Sendjaya & Cooper, 2011).

Greenleaf (1977) described servant leadership as a management technique and a way of life that starts with the individual's natural feeling of wanting to serve. To support Greenleaf's view, Day (2014) provided evidence that management and servant leadership behavior enhances organizational performance. There are interconnections between self-transcendence theory and servant leadership theory. For example, servant leaders transcend self-interest to serve the needs of others (McClellan, 2009). Maslow (1971) pointed out that self-transcendence is a factor in human development, and that

Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos. (p. 279)

Maslow's self-actualization, self-esteem, and motivation have a central role in the development of managers and leaders (Venter, 2012). A manager responds to the needs and challenges of customers and employees to accomplish the goals of the organization (Roberts, 2015; Worth, 2016). Considerable scholarly attention has been directed toward the genesis of management in an organization's culture (Fayol, 1949). Scholars (Block, 1993; Covey, 1990; DePree, 1989; Parris & Peachey, 2013; and Senge, 1990) have addressed the issue of servant leadership's positive impact on organizational employee satisfaction and management. Fayol (1949) held that defective administrative procedures could destroy an organization and noted that managerial abilities are essential for

organizational success. Fayol pointed out that the absence of management theory in colleges, universities, and organizations affects employees and stakeholders

Nature of the Study

I chose a descriptive phenomenological method to explore clergy manager-leaders' lived experiences and perceptions of management training. The goal was to search for and gain a deeper understanding of the phenomenon under study (see Petty, Thomson, & Stew, 2012; Van Manen, 2014). Descriptive phenomenology provided me an avenue for understanding how the phenomenon manifested itself in the consciousness of the participants (see Abalos et al., 2016; Allen-Collinson, 2011). Phenomenology is a naturalistic paradigm based on real world events that provides detailed descriptions of individual lived experience of a central or shared phenomenon (Giorgi, 2009; Marshall & Rossman, 2012). Phenomenological research is a systematically rigorous research method (Speziale & Carpenter, 2007).

A qualitative approach is appropriate when little information exists about a particular phenomenon (Moustakas, 1994; Patton, 2015). Qualitative research provided rich descriptions of a complex phenomenon. In contrast, quantitative methodology was not appropriate for this study because quantitative research methods are experimental. The goal of quantitative research is to count numbers and construct statistical models to explain an observation (Babbie, 2010). Likewise, quantitative studies required a large sample size representative of the population.

I developed a schematic interview guide using semi-structured open-ended questions to collect information-rich data. The exploratory nature of the in-depth semi-

structured interview questions (see Kvale, 1996; Patton, 2015) gave participants an opportunity to provide detailed meaning and descriptions of their lived experiences and perceptions of management training. To be included in the study, participants must have been (a) non-denominational manager-leaders with the ability to speak, read, and write English; (b) self-employed in their current position for 10 or more years; and (c) managing-leading an organization with fewer than 600 members.

Semi-structured interviews with clergy manager-leaders were audio recorded for accuracy. Interviews lasted 45 minutes to 1 hour as participants spoke freely of their lived experiences and perceptions of management training. My goal in the interviews was to explore commonalities found in participants' experiences of the phenomenon. I used an audio recorder, demographic questionnaires, open-ended questions, and field notes to gather data on the lived experiences and perceptions of clergy manager-leaders. After each interview, I reminded participants that they would receive a copy of their transcribed interview via their email addresses. If changes were needed, clerics would make a notation using a red ink pen. If no edits were needed, clerics were asked to sign and date the transcripts indicating their approval of the transcribed interview.

In this descriptive phenomenological study, I explored commonalities in participants perspectives of their experiences (see Colaizzi, 1978, 1973; Giorgi, 2009; 1997; Shosha, 2012). I used Edward and Welch's (2011) extension of Colaizzi data analysis procedures to uncover themes and patterns in the transcribed interviews. Topics were organized and integrated into similar categories. Data saturation was achieved at 14 interviews when no new information and no new themes emerged (see O'Reilly &

Parker, 2012). Participants' accounts of their lived experiences and perceptions of management indicated commonalities in the way clerics thought about management as a viable tool for organizational success.

Definitions

I have provided these operational definitions to clarify how I have used various terms used throughout the research. Given that these definitions are operational, they may not be the only interpretation of words.

African American: A person born in the United States having origins in any of the Black racial groups of Africa. In this manuscript, I use *Black* and *African American* interchangeably (Humes, Jones, & Ramirez, 2011).

Clergy: Formal leaders of religious organizations whose responsibilities include conducting rituals and religious instruction (Anderson, 2015).

Congregations: A group of Christian believers in a place organized for a mission according to the rule of the Church (Gabutu, 2015).

Denomination: A religious organization whose congregations are united in their adherence to its beliefs and practices (Schreurs et al., 2014).

Faith-based: A term used to refer to religious organizations and other charitable organizations affiliated or identified with one or more religious groups, congregations, churches, mosques, synagogues, or temples (Clarke, 2016).

Leadership: The capacity to influence others by unleashing their power and potential to impact the greater good (Blanchard, 2010).

Non-denominational: Individuals who report no denominational preference or affiliation with an organized denomination (Suh & Russell, 2015).

Nonprofit: A set of private organizations providing a broad range of information, advocacy, and services (Salamon & Anheier, 1997).

Religion: A unified system of practices and beliefs about sacred things (things set apart and forbidden), which unite into one single moral community called a church, all those who adhere to them (Durkheim, 1959).

Servant leadership: A leadership philosophy premised on having dimensions of an altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship (Barbuto & Wheeler, 2006).

Spirituality: Personal beliefs, practices, and subjective experiences related to the sacred (Hill & Dik, 2012).

Assumptions

The following assumptions guided this study:

- All participants agreed to take part in the study.
- Participants were forthcoming in their responses.
- Participants were able to speak, read, write, and, comprehend the English language because the interviews were conducted in English.
- Phenomenological researchers have not explored non-denominational clergy manager-leaders' management training.

Trustworthiness of the data depended on participants' willingness to express their lived experiences of the phenomenon under study, and on and my disclosure of potential biases.

Scope and Delimitations

I limited the scope of the study to non-denominational clergy manager-leaders' lived experiences and perceptions of management training. The sample population consisted of 25 non-denominational clergy manager-leaders in small to midsized organizations in Bloomingdale, Rincon, and Savannah, Georgia. Clergy manger-leaders in large to mega-sized denominational organizations were not invited to participate in this study because most denominational clerics have academic training in business management (Irwin & Roller, 2000). The findings from this study are not generalizable to denominational clergy manager-leaders in large to mega-sized congregations.

Limitations

Limitations of this study included:

- Participants may not have understood the management concepts of planning, organizing, leading, coordinating, and controlling (Fayol, 1949).
- Participants may have embellished or exaggerated their experiences and perceptions of the phenomenon under study.
- Findings are not generalizable to other non-denominational clergy manger-leaders in other counties of Georgia.

- Despite bracketing personal experiences to avoid personal bias, my background in a non-denominational faith-based organization may have unwittingly informed my findings.

Significance of the Study

This study may be used by organizational leaders to expand the breadth and depth of nonprofit management and basic management practices in non-denominational faith-based organizations. Findings from this study could stimulate continuous dialogue between clergy manager-leaders in denominational and non-denominational organizations to improve information sharing of basic management functions and best practices (see Tracey, 2012). Improving the training of clergy manager-leaders could enhance organizational performance in faith-based organizations.

This study contributes to the body of knowledge in the field of management and organizational change. Furthermore, this study could lead to positive change in the licensing, ordaining, vetting, and hiring of clerics of small to mid-sized non-denominational organizations. This research expands the body of literature pertaining to clergy manager-leaders in all denominational organizations and highlights the effectiveness of continuing education for clergy manager-leaders. This study could provide useful concepts for organizational leaders looking to implement policy and management changes in nonprofit, faith-based organizations.

Significance to Practice

In this study, I built on past studies significant to theories, practices, and functions management. This study could advance a discussion of basic management training and

practices in non-denominational faith-based organizations. My intellectual contributions could enhance discipline-based research in peer-reviewed journals by addressing management inadequacies among clerics in non-denominational faith-based organizations. Equally important to note, this study could offer new perspectives and developmental programs that may be useful for future clerics. The absence of developmental programs adversely affects the work of non-denominational clergy manager-leaders. Training programs could be initiated to help non-denominational organizations remain relevant in their communities. Researcher could design high-potential programs with greater involvement from community stakeholders (Church et al., 2015).

Pedagogical contributions of this study could include promoting strategies for active learning and ongoing training seminars in small to midsized religious organization. The results of this study were threefold. First, I identified clerics perceptions of management training. Second, I implemented a strategy for basic principles of management for clerics who are willing to participate in the training sessions. Third, ongoing webinars will be available for all clerics across denominations.

This study contributed to the theory and practice of basic management functions in non-denominational faith-based organizations. Most of the research in the academic literature has been focused on management in large to mega-sized denominational organizations. Next, this study bridged an existing gap between research and practice in the sociology of religion and management (see Bromley, 2011). Researchers have

overlooked the importance of management in small to midsized non-denominational faith-based organizations.

Significance to Theory

There are 13 million full and part-time employees in the nonprofit sector working in the United States (Wang & Ashcraft, 2012). The non-profits account for \$900 billion of the GDP (Wing, Roeger, & Pollak, 2010), making the industry significant in the economic and social lives of citizens in the United States (Ebrahim, 2012). The increased economic and social contribution of nonprofit organizations' complex environments has led to the need for nonprofit managers and leaders to embrace organizational change (Akingbola, 2012).

A limited number of researchers have addressed the nuances of clerics on-going education and training (Baird, 2013; Jeynes, 2012; Newkirk & Coper, 2013). Successful management of non-denominational faith-based organizations could connect theory and practice in response to changes in communities. For instance, clergy manager-leaders could have access to relevant information by seeking help from public organizations. Further, trained clergy manager-leaders could engage staff and volunteers in daily activities that contribute to organizational development and success (Savage-Austin & Honeycutt, 2011).

Significance to Social Change

Organizational change affects every aspect of the church as well as the selection of well-trained clergy manager-leaders who understand the impetus that drive social change. Research in the field of psychology has shown that enhancing individuals'

motivational and decision-making contexts stimulated healthier social behaviors (Feiler, Tost, & Grant, 2012; Osbaldiston & Schott, 2012). Management training is not a prerequisite for employment in non-denominational organizations. Problems in most non-denominational faith-based organizations are unrelated to faith, but are the result of economic and community deficiencies (McKenna, Boyd, & Yost, 2007; O'Brian, 2006).

As a member of Savannah's faith-based community, I will organize support groups for clerics who are willing and able to participate in management training. clergy manager-leaders. The complexity of faith-based organizations demanded management skills from clerics serving in professional roles as well as clerics and individuals who aspired the vocational role of managing and leading a nonprofit, faith-based organization (Masenya, 2014).

Seeking help from human resource managers could improve the hiring practices in non-denominational organizations. Human resource managers provide expert advice on managing, planning, supporting, and customizing programs to enhance the abilities of managers and leaders. Masenya (2016) pointed out that management practices from other areas of study could be adapted to the initial training of managers and leaders in their daily management activities. The findings in this study may contributed to social changes that would improve organizational management and clergy manager-leaders' performance.

Summary and Transition

The purpose of this study was to explore non-denominational, faith-based clergy manager-leaders' lived experiences and perceptions of management training. I used a

descriptive phenomenological design to explore the phenomenon. Chapter 1, I included the background, nature of the study, and the central and supporting research questions. I included discussions of the research problem, purpose, and conceptual framework of this study. I then provided a list of definitions used in the study. I defined my assumptions, limitations, and delimitations of the study. The implications for positive social change lie in the potential to increase management training for clerics in non-denominational, faith-based organizations.

In Chapter 2, I identify a gap in the literature about clerics' academic management training in non-denominational, faith-based organizations. In most faith-based organizations, the lack of management training is due to lack of resources, time management, and the traditional models of spiritual behavior (Bish & Becker, 2016; Cantrell-Bruce & Blankenberger, 2015). Further, in Chapter 2 I discuss the current academic literature on management education and training for the professional roles of clerics in faith-based organizations. I present a detailed discussion of Greenleaf's (1977) servant leadership behavior, Fayol's (1949) management practices, and Maslow's (1969) self-transcendence behavior as they pertain to the participants in this study.

In Chapter 3, I present Husserl's (1938) descriptive phenomenological method, which I used to explore clergy manager-leaders' experiences of academic management training. I followed Edward and Welch's (2011) extension of Colaizzi's data analysis procedures to analyze data from in-depth interviews, demographic questionnaires, and field notes. Next, I describe Fayol's (1949) basic management functions suitable for clerics in their daily activities and the conceptual elements for organizational success.

In Chapter 4, I present the results of this study which I used to answer the research questions. Fourteen participants in the study described their lack of management training, the call of God on their lives, and their relationships as servant leaders. I provide an outline of the data collection, analysis, and coding process, and discuss three themes identified in the data. The themes include management education and training, experiencing the call of God, and servant leadership. Moreover, I explain the evidence of trustworthiness.

In Chapter 5, I interpret the findings, identify the limitations of the study, note opportunities for future studies, and offer recommendations and conclusions. Finally, I identify this study's implications for positive social change at the organizational, individual, and social levels.

Chapter 2: Literature Review

The percentage of Americans affiliated with non-denominational faith-based organizations jumped six points from 16.1% to 22.8% in 2014 (Pew Research Center, 2014). In 2016, the Hartford Institute reported that the growth of faith-based organizations is not unique to the United States. Thumma and Bird (2015) detailed the growth of religious, faith-based organizations in Nigeria, Africa. The largest of the world's mega churches are shown in Table 1. The size of a church does not refer to the physical building.

Table 1

Largest Mega Churches

| Churches | City/State/Continent | Members/Attendees |
|--------------------------------------|----------------------|-------------------|
| Lakewood Church | Houston, Texas | 45,000 |
| Second Baptist Church | Houston, Texas | 24,000 |
| Willowcreek Community Church | South Barrington, IL | 22,000 |
| Saddleback Church | Lake Forest, CA | 24,000 |
| The Potter's House | Dallas, Texas | 16,500 |
| Deeper Christian Life Ministry | Nigeria, Africa | 70,000 |
| Living Faith Church (Winners Chapel) | Nigeria, Africa | 50,000 |

Mega-churches have sophisticated marketing strategies structured like for-profit corporations (Bishop, 2016). However, 90% of faith-based organizations in the United States have fewer than 600 weekly attendees. Although the number of non-

denominational members and followers has recently increased, clergy manager-leaders' academic management training is deficient in small to midsized faith-based organizations (Duvall & Pinson, 2000; Irwin & Roller, 2001; Young & Firmin, 2014). clergy manager-leaders. In this study, the general management problem was that clergy manager-leaders lack basic management skills to meet the demands of ministry (Akingbola, 2012; Irwin & Roller, 2000). Part of this decline may be attributed to the poor management of religious organizations, which often alienates followers. The specific management problem was the inconsistent requirements for managing non-denominational faith-based organizations (McGraw, 2012; Masenya & Booyse, 2015). Figure 1 shows the coverage of religious groups in the United States as reported by the U.S. Religion Census.



Figure 1. Religious groups in the United States. Association of Statisticians of American Religious Bodies (2012). Created by Research Services using ESRI ArcMap 10.0

In Chapter 1, I presented the background of the study, research problem, purpose, significance of the study, conceptual framework, assumptions, and limitations of the study. In Chapter 2, I present a balanced, systematic review of information currently known in the literature, identify key issues surrounding the research topic, and discuss ideas relevant to the research topic (see Parris & Peachy, 2013). Throughout the literature review, I found that scholars pointed out problems in business training in theological seminaries (Duvall & Pinson, 2001; Irwin & Roller, 2000). Educational training in theological seminaries includes hermeneutics, Old and New Testament Biblical training, Christian education, discipleship, and theological doctrine (Barna Research Group, 2011; Cantrell-Bruce & Blankenberger, 2015; Porter, 2014).

In recent studies, most clerics reported their preparation for ministry and managing their congregation is inadequate to meet the needs of their members, followers, and community stakeholders (Barna Group, 2011; Jeynes, 2012). There is a persistent gap between the curricula for clergy training in higher education and the demands of a growing population of non-denominational members (Couturier, 2009; Irwin & Roller, 2000). Researchers have found that 90% of seminary graduates are unprepared to meet the administrative, leadership, management, and social demands of ministry (Duvall & Pinson, 2001; Cohall & Cooper, 2010; Masenya & Booyse, 2015; McGraw, 2012; Stewart, 2009). In small to midsized non-denominational faith-based organizations, there is little to no management support for newly elected clerics (Poenitz, 2012). The problem occurs once a newly hired clergy is thrust into a solo position with minimal training and mentoring (Newkirk & Cooper, 2013; Poenitz, 2012).

Management is often carried out through self-taught practices and observations (Barker, 2016; Stewart, 2009). In faith-based organizations, little research has been done on management education, training, and competencies of clerics (Barker, 2016; Christine, 2010; DuBrin, 2013). Ironically, clerics are required by state and federal laws that regulate the hiring practices of employees and the application of nonprofit management practices (Couturier, 2009; Duvall & Pinson, 2001; Siew, 2013).

Literature Search Strategy

In this review, I began a comprehensive search of peer-review articles and scholarly publications to explore the way clergy manager-leaders experience and perceive their academic management training. Management researchers have neglected the study of management science in faith-based organizations (Oosthuizen & Lategan, 2015). This literature review is consistent with Hart's (1998) method of breadth, depth, rigor, consistency, clarity, brevity, sound analysis, and synthesis of relevant research to support the need for this study. I read abstracts and full-text articles from peer-reviewed journals, published and unpublished doctoral dissertations, books, and conference proceedings to explore the management education clerics receive before full-time service in their organizations.

I categorized articles according to themes related to the scope, purpose of the study, and the research questions. Table 2 shows the articles ranging from primary, secondary, and conceptual sources. Throughout the search, I organized themes by discipline-specific journals and qualitative research methods; this strategy provided depth and breadth to my research. My objective was to understand what is known and not

known about clergy manager-leaders' academic management training, identify areas of controversy in the literature, and formulate questions that participants could answer.

Table 2

Defining Types of Sources for the Literature Review

| Sources | Definitions |
|------------|---|
| Primary | A report by the original researcher of the study |
| Secondary | Summary by an individual other than the original researcher |
| Conceptual | Papers concerned with the description or analysis of concepts or theories associated with the topic |

For the search, I used electronic databases from Walden University's library, Walden's Dissertation and Thesis, ProQuest Dissertation & Thesis, Google Scholar, Academic Search Complete, African Journals Online, Business Source Premier, EBSCOhost, Journal of Business Research, and ProQuest Databases. Additional online resources include Emerald Management Journal and the American Academy of Management website. I used the advanced search feature and I identified specific fields in each database that included the author, title of the article, and the subject area content. Search parameters were limited to peer-reviewed business and management journals that are high-ranking in the United States and Europe published between 2012 to 2017.

Moreover, I used Boolean operators *and*, *or*, and *not* to limit the search results to peer-reviewed articles. Using different terms often returned similar results about clerics and pastors; therefore, I decided to use specific articles regardless of the time of

publication. One term heavily represented in the search was *nonprofit management*; therefore, I added the term to my list of search terms; however, this list was not comprehensive. Peer-reviewed articles and dissertations that were unavailable during the search were requested from Walden University's document delivery system or purchased from online publishers.

I contacted authors to request a complimentary copy of an article (see Appendix F). I visited the Bull Street Library and Savannah Technical College for assistance in locating additional resources. All search results were exported into RefWorks and cross-referenced into Zotero to create a formatted bibliography. The literature search criteria included keywords: *clergy*, *clergy management*, *clergy education and training*, *non-denominational*, *faith-based organizations*, and *theological seminary education and training*. I found no studies about clergy management, clergy education and training, and non-denominational faith-based organizations. Therefore, I narrowed the search to identify studies that included the terms *clerics*, *pastors*, and *theological seminary training*.

The years covered in the search ranged from 2012 to 2017. I included articles published before 2010-2011 if the information was relevant to the study. Several scholars (Irwin & Roller, 2000; McKenna, Yost, & Boyd, 2007; Miller, 2006; and Olson, 2009) have encouraged management scholars to advance the study of management in faith-based organizations. However, many scholars have not undertaken the study of management in religious organizations because of the sensitive nature of religion and religious practices (Tracey, 2012). During the review of the literature, I uncovered old

management practices, inadequate training in theological seminaries, a lack of qualitative research, and data collection processes that I could explore.

Conceptual Framework

The conceptual framework I used for this study was Greenleaf's (1977) servant leadership theory, Maslow's (1969a) self-transcendence theory, and Fayol's (1949) management theory. Greenleaf's theory of servant leadership is aligned with the Christ-like behavior of putting others and that organization first. Scholars have supported the idea that serving followers' needs could be in the best interest of the organization (Savage-Austin & Honeycutt, 2011).

Servant leadership is a unique philosophy motivated by the need to serve others (Greenleaf, 1977). In other words, serving others is a conscious choice (van Dierendonck, 2011; Reed, 2015). Reed conducted a quantitative study of 897 emergency response employees showing positive relationships with followers. Greenleaf (1977) used examples of Christ and faith when describing servant leadership. In faith-based Christian communities, most believers displaying servant leadership characteristics and behaviors reflect the authentic character of Christ (Sun, 2013; Puls, 2014

Maslow (1954) gained respect for his widely accepted theory of the hierarchy of human needs (Mawere et al., 2016). Maslow was acutely interested in what motivated people, what made them happy, and what needs must be met. He found that the actions of people are motivated to achieve certain needs (Maslow, 1943). After reading Drucker's management books, Maslow connected his theory to management, and his books are frequently cited in corporate management studies.

Maslow's theory consists of five levels of human needs: physiological, safety and security, belongingness, esteem, and self-actualization (Lester, 2013). When needs are satisfied, individuals seek a next higher level of satisfaction. Although Maslow's hierarchy of needs has been widely challenged, scholars have explored its important implications in management (Botana & Neto, 2014), patient care (Scheffold et al., 2013), Type 1 diabetes treatment (Beran, 2013), and tourism (Šimková, 2014). Maslow believed that individuals moving up the hierarchy would arrive at a god-like state of self-transcendence.

Furthermore, Fayol's (1949) work has likewise impacted management as a discipline and profession. Management scholars (Brunsson, 2008; Parker & Ritson, 2005b; Pryor & Teneja, 2010; Wren et al., 2002) have pointed out that Fayol's work established the principles and framework for management theory. Management theory aligns with servant leadership as a field of academic study (Bryant & Brown, 2014). Fayol's six management functions are included in for-profit, private, governmental, and nonprofit, faith-based organizations. Management is a process with six primary functions: planning, forecasting, controlling, leading, coordinating, and organizing (see Figure 2).

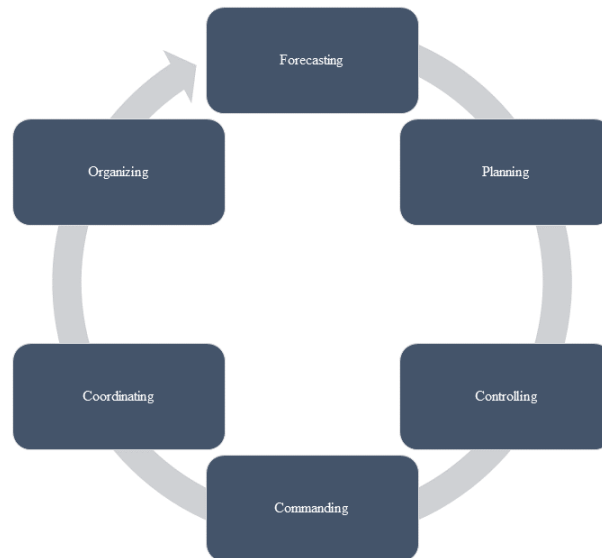


Figure 2. Fayol's six functions of management.

The six functions of management refer to a fundamental relationship between guidance and control to implement and execute efficiency and effectiveness of an organization's resources (Shied, 2010; Simonet & Tett, 2013). An organization is a complex process of people working together and coordinating their actions to achieve a shared mission and goals (Kotlar & De Massis, 2013; Taylan, Kaya, & Demirbas, 2016). Organizational resources include assets such as employees, clients, stakeholders, skills, knowledge, information, raw materials, norms, cultures, policies, and financial capital (Hooijberg & Lane, 2015; Price & Stoica, 2015). Efficiency is doing the right things; effectiveness is getting the right things done (Drucker, 1974). The functions of management provide order and stability to an organization (Northouse, 2013). Northouse pointed out that the managerial functions suggested by Fayol in 1916 are still representative of the field today.

According to Fayol (1949), managers must be skilled at leading and organizing people. The hub of management is to accomplish organizational goals with the help of individuals and resources (Drucker, 1974; Mahmood, Basharat, & Bashir, 2012). The six functions of management are guides to achieving organizational efficiency (Nhema, 2015). Koontz (1980) argued that planning and forecasting involve setting objectives articulating the vision, mission, goals, and objectives of the organization. Forecasting is predicting future short-term and long-term events. During the planning process, managers are conscious of internal and external environmental factors. Additionally, planning includes organizing, strategizing, and forecasting future conditions.

Organizing includes developing a structure, culture, and social networks. Managers allocate human resources to accomplish organizational objectives (Yinan, Tang, & Zhang, 2014). Likewise, managers organize and make decisions about individual job description and duties within the organization. Leading inspires and influences employee actions. Effective managers understand managerial functions as well as uncertainty in internal and external environments (Lenfle & Loch, 2010; Collyer & Warren, 2009). For instance, managers must understand employee's values and personalities to communicate with team members. Controlling includes establishing performance standards, comparing performance against standards, and taking corrective action as needed. It is important to note that controlling is not an attempt to manipulate or coerce employees.

Managers coordinate job roles and responsibilities of the employees to maintain a harmonious working relationship between departments and teams creating power and

momentum (Chan et al., 2011). According to Follett (1927) coordinating is the plus-value of the group; it is the force that binds all other functions of management. Managers coordinate through planning, staffing, directing, organizing, and controlling (Mahmood, Basharat, & Bashir, 2012). Broadly speaking, while management is a major component of an organization, concepts and strategies are needed for the critical success of all organizations (Jones et al., 2014; Lee, Hebaishi, & Hope, 2015). Therefore, as managers understand and are aware of the functions of management, organizational decision-making and proactive measures can be taken to address regulatory issues.

Literature Review

The church is the most influential organization among African Americans in history (Cooks, 2008; 2010; 2012). During the antebellum period, Blacks (African Americans) served and worshiped God under scrutiny and supervision (Dabney, 1936; Espinosa, 2014). Spiritual worship began as a conscious imitation of white slave owners (Cooks, 2010; Mays & Nicholson, 1969). The practice later evolved into a coping mechanism that defied slave oppression (Smith, 2016). It became evident that the White religion of the slaveholders would not be the religion of African slaves (Brown, 2015). Worshipping and singing Negro spirituals influenced African American theology (Nelson, 2016).

In the Antebellum South, whites viewed slavery as an institution ordained by God (Hollifield, 2016; Marshall & Sinclair, 1994; Thurston, 2010) and the personal property of white slaveholders (Palmer, 1976) and incapable of human qualities, mental discipline and education (Mays & Nicholson, 1969b). Slavery in the South became the destruction

of moral human rights by the power of slaveholders. Christian slaveholders used the Bible to defend and justify the moral integrity and institution of slavery for personal and economic gain. African slaves were robbed of their humanity and basic human rights.

As the social environment of slavery disappeared, the self-appointed leader of scared worship and rituals became the preacher; healer of the sick and wounded, comforter, and teacher. The African American leader became the clergy of an institution that began to grow (Brown, 2015). Du Bois (1903) wrote about the lives of slaves and the importance of the African American church as an on-going institution of rich history and culture. Clergy manager-leaders are influential in initiating social movements in their communities (Bopp, Peterson, & Webb, 2012).

The focus of this qualitative phenomenological methodology was to explore the lived experiences and perceptions of non-denominational clergy managers-leaders' management training. The lack of continuity between seminary education in the classroom and what clerics need to know once they become licensed and ordained pastors is concerning for long-term sustainability in religious organizations (Bopp et al., 2014; Edie, 2011; Naidoo, 2010). Edie's (2011) research outlined factors impacting training and the effectiveness of educating managers and leaders in the United Methodist denominations.

Given the role that religion has in America, management researchers have not undertaken or explored church management (Guerrier & Bond, 2013; Tracey, 2012) or the intersection between the language of management in a meaningful and

determined way. I discussed the literature on clergy managers-leaders' current management formation and provided a view of the role of clerics in non-denominational faith-based organizations and the current challenges they face. I looked at the expectations, assumptions, and challenges of newly hired clerics. Drucker (2003) pointed out that management is a discipline and the life-sustaining organ of the organization. Managers are the drivers of organizational performance.

The discipline of management is a social function in for-profit organizations, governmental agencies, and our political systems. As such, the role, discipline, and identity of managers are embedded in our society, our cultural traditions, values, and beliefs (Drucker, 1974, 2008). There is considerable debate on the characteristics of management activities. The on-going debate is fragmented by the work-process and responsibilities of managers in their daily operations. Mintzberg (1973) argued that management skills are acquired through formal training and daily practice.

Educating and training clerics for 21st-century management and leadership is an enormous challenge. Non-denominational faith-based organizations do not seek out credentialed clerics as managers-leaders. This study addressed a small part of the problem. The study of clerics management training was shaped by O'Brian (1932); Stein (1972); Boersma (1988); Duvall and Pinson (2001); Irwin and Roller (2000); and Stewart's (2009) on-going recommendations for further research on the topic of educating clerics. To organize this literature review, I partitioned the review into seven components: The crime of literacy, church management, clergy education and training,

servant leadership theory, self-transcendence theory, management theory, and Fayol's six management functions.

O'Brian's (1932) study, the preacher's degree, published in the *Journal of Religious Education* is old but relevant to the scope of the study. Stein's (1972) research, continuing professional education for the clergy: a case study report, published in the *Journal of Religious Education* is outdated but relevant to the scope of the research questions. Boersma's (1988) research, managerial competencies for church administration as perceived by seminary faculties, church leaders, and ministers, located in ProQuest Dissertation and Thesis Database is outdated but relevant to changes in management practice in faith-based organizations.

Duvall and Pinson's (2001) research on role changes within the clergy: theological and business education, published in the *Journal of Ministry Marketing & Management*, is relevant to the entire scope of this study. Irwin and Roller's (2000) study, pastoral preparation for church management, published in the *Journal of Ministry Marketing & Management* is outdated but relevant to changes in basic management practices in faith-based organizations. Stewart's (2009) study, keeping your pastor: an emerging challenge, published in the *Journal for the Liberal Arts and Sciences* is outdated but relevant to the research method used in this study. These articles formed the research topic for this qualitative phenomenological research.

O'Brian (1932) pointed out that a theological degree is of little worth in the academic world. Moreover, a theological degree has no monetary worth to individuals who labor three years in theological seminary. O'Brian stated that an honorary doctoral

degree is an inferior degree given to a person out of courtesy. In O'Brian's view, theological seminaries foster the interest of religious identity (Levy, 2017) and Christian higher education (Glanzer, 2017). Nonetheless, there are over 1, 100 privately funded Christian colleges and universities in the United States. To a larger degree, Christian universities thrive in countries with a high level of privatization, especially in the United States (Berner, 2017; Wallace, 2015).

O'Brian (1932) argued that an individual with a theological degree could not obtain a faculty position at an accredited college or university because a theological degree is not considered a specialized degree. Murdoch (1970) rejected O'Brian's philosophy about theological degrees. Competencies needed for professional practice in ministry includes preaching, pastoral care, church administration, and clerical skills. Scholars noted that the church is facing deficiencies in managerial competencies, business skills, and sound administrative practices (Boersma, 1988; Irwin & Roller, 2000; Porter, 2014; Stewart, 2009). Scholars, (Fayol, 1949; Irwin & Roller, 2000; Stewart, 2009) agree; managerial skills promote areas of planning, forecasting, controlling, leading, coordinating and organizing.

Irwin and Roller's (2000) empirical study identified the extent of clergy's perceptions of management preparation. While most clergy manager-leaders acknowledge their spiritual preparation for ministry as adequate, their management training is inadequate. Historically, management and administrative training have been neglected in theological seminaries (Irwin & Roller, 2000). Most clerics learn the business of church management and administration as part of their individualized on the

job learning. Clergy manager-leaders apply spiritual answers to management, leadership, and organizational problems (Duvall & Pinson, 2001; Stewart, 2009). A triumphant congregation or organizations are not qualifications for management and leadership.

Clergy manager-leaders must fulfill the spiritual and the managerial roles of ministry (Irwin & Roller, 2000; Masenya & Booyse, 2016) to be successful in faith-based organizations. Masenya and Booyse's study supported the importance of formal management training for clerics before being employed in full-time ministry. The needs of church administration, management, leadership, and continuous training have changed over the past 30 years. The problem arises where there are no appropriate objectives for educating and training clergy manager-leaders (Barker, 1992; Hand, 2012; Holtschneider, 2015). Clergy managers-leaders are not prepared for the burgeoning responsibilities of planning, organizing, leading, controlling, coordinating, and forecasting (Fayol, 1939; Irwin & Roller, 2000) in ministry. Holtschneider concluded lay ministers need equal attention to matter representing the structure and management of the church.

The underlying argument for management and continuing education is Stein's (1972) recommendations. Stein pointed out that ministers, clerics, and preachers must be continuous learners. There is a great need for formal and continuing training in management before clergy entering pastoral ministry (Irwin & Roller, 2000). The evidence to support clergy's perceptions of continuing education, professional and spiritual growth is minuscule but equally relevant. Clergy manager-leaders are content experts in the knowledge and sacraments of religious history (Holtschneider, 2015) Aside

from the obvious implications, members and followers never grow beyond the limits of their leader.

Boersma's (1988) study on pastoral managerial and administrative competencies argued in favor of clergy manager-leaders' lack of management training. Given the expanding visibility of religious organizations and the inability to manage multiple constituencies, in the next decade, small to midsized faith-based organizations' social relevance could decline (Cooper, 2016). Duvall and Pinson (2001) outlined the unavailability of business education for clerics and the current curricular in theological seminaries. The focus of seminary training should include an organizational business approach. As a rebuttal to Duvall and Pinson's point, Carter and Matthews (1989) noted that seminaries are emphasizing leadership, management skills, and the business structure of religious organizations.

Much of the current debate centered around watered-down versions of management and leadership training (Irwin & Roller, 2000; Stewart, 2009); the breadth and depth of training (Bopp et al., 2013; Kanarke & Lehman, 2013); and models of practice (Miller, 2016; Wingate, 2009). McGuire (2017) noted that online instruction for theological courses is offered in synchronous and asynchronous formats. The synchronous learning environment is the virtual space in which instructors and students communicate via web-conferencing tools. Asynchronous learning environments use discussion boards and email communication to facilitate instruction. Barbour et al. (2012) argued for the synchronous learning environment, while Allen et al. (2013) suggested greater benefits of an asynchronous environment.

Moallem's (2015) showed both methods provided higher levels of social, cognitive, and emotional support. The gap between clergy preparation, management and leadership training for full-time ministry in a faith-based organization is problematic (Bielefeld & Cleveland, 2013; Jeynes, 2012; Torry, 2014). Jeynes (2012) examined the functions of theological seminaries in America and the discrepancy between practice and reality. Students have complained of biased and unrealistic ideologies, and what it means to be efficacious in the purpose for which they are called to serve in ministry (Roberts, 2004).

According to Stewart (2009), clerics are in a crisis mode because they lack management and leadership training. The multifaceted phenomenon could be attributed to factors such as the lack of internal support systems; management, and leadership conflicts; lack of communication; dissatisfaction with the congregation and the executive board of directors; poor performance; and lack of education and training (Tanner, Zvonkovic, & Adams, 2011; Tanner, 2016). Most clerics do not believe competency is grounds for termination.

Oppression of Slave Literacy

The trans-Atlantic slave trade captured and transported African men, women, and children to the West Indies and America for a life of servitude (Bernier, 2014; Johns Hopkins University Press, 2014). Men, women, and children were removed from their primitive heritage to journey to an unknown country filled with abuse, servitude, and racism. The need for laborers and the seduction of wealth flourished the African slave trade (Goyal, 2014; Lago, 2012). By the mid-1800s, the continent of Africa was besieged

with Europeans whose primary objective was to secure gold and spices for commerce and slaves to work on plantations (Wiggan et al., 2014). The plight of slaves became the Negro Holocaust (Austen & Lovejoy, 1984; Getz, 2002; Shepherd, 2004) in America.

Slaves sustained the cotton economy of plantations and propelled the industrial revolution (Davis, 2013; Wiggan, Scott, Watson, & Reynolds, 2014). During the period of slavery, white slaveholders deprived their human property of human rights and comfort (Collins, 2010; Goyal, 2014; Ulanowicz, 2011) of life. In the colonial South, Whites initiated codes that would make it unlawful for slaves to read, write, and speak in their native language (Hale, 2016; Hardesty, 2013; Ugot, 2011). An assembly of slaves, mulattoes, and free slaves was unlawful appertaining to Virginia Code 1819. Equally important to note, slave gatherings were prohibited without White supervision (Observer, 2016). Educating slaves in any manner of reading and writing was a crime punishable by fines and jail (Goodell, n.d.). Law forbade all acts of instructing slaves in the process of reading and writing.

Whites in the South understood the social control of slavery. Slave codes established in the United States made it illegal to teach slaves to read or write. Most states used statues set by North Carolina in 1830 in the Union. The following Act passed by the General Assembly of the State of North Carolina at the Session of 1830—1831:

Whereas the teaching of slaves to read and write tends to excite dissatisfaction in their minds, and to produce insurrection and rebellion, to the manifest injury of the citizens of this State. Therefore, Be it enacted by the General Assembly of the State of North Carolina, and it is hereby enacted by the authority of the same,

That any free person, who shall hereafter teach, or attempt to teach, any slave within the State to read or write, the use of figures excepted, or shall give or sell to such slave or slaves any books or pamphlets, shall be liable to indictment in any court of record in this State having jurisdiction thereof, and upon conviction, shall, at the discretion of the court, if a white man or woman, be fined not less than one hundred dollars, nor more than two hundred dollars, or imprisoned; and if a free person of color, shall be fined, imprisoned, or whipped, at the discretion of the court, not exceeding thirty nine lashes, nor less than twenty lashes. II. *Be it further enacted*, that if any slave shall hereafter teach, or attempt to teach, any other slave to read or write, the use of figures excepted, he or she may be carried before any justice of the peace, and on conviction thereof, shall be sentenced to receive thirty-nine lashes on his or her bare back. III. *Be it further enacted*, That the judges of the Superior Courts and the justices of the County Courts shall give this act in charge to the grand juries of their respective counties. (p. 1-2)

White preachers in the South was instrumental in defending slavery as the ordinance of God. Whites quoted scriptures from Colossians 3:22 and Ephesians 6:5-9 to defend slavery. Thus, slavery was a good thing that brought prosperity to the South and benefited the North as well. Despite the bondage and inhuman atrocities, African slaves preserved. Slaves organized clandestine groups to learn to read the Bible (Cornelius, 1983). A self-appointed leader from the small group became the preacher of a clandestine institution (Crawford, 1965; Turner & Frazier, 1965) that would later become the African church.

Slave preachers imitated white preachers' emotional gestures and verbiage (Woolridge, 1945) as a means of memorizing words from the Bible (Raboteau, 2004; The Center for African American Ministries and Black Church Studies, 2014). Slave preachers spent a few minutes per day memorizing letters and one syllable words from the Bible (Henry, 2017; Herman, 1984). The struggle to gain literacy was brutal and often punishable by death or auctioned to another slave master (Herman, 1984; Hollifield, 2016). Past studies have yielded valuable insights into the enslavement of Africans. Although strict laws prohibited slaves from learning to read English, some Christian slave owner allowed their slaves to read and study the Bible for a few hours on Sunday (DuBois, 1939; Hardesty, 2014; Miller, 2014).

Some plantation owners proclaimed their patriarchal duty to educate their slaves while others viewed slavery as an act of obedience to God (Hollifield, 2016) because slavery is taught in the Bible (Flynn, 2006). Along similar lines, whites entranced with the laws of slavery regarded slaves as a subhuman race (Flynn 2006; Goyal, 2014; Ulanowicz, 2011). According to the South Carolina Act of 1740, individuals caught teaching slaves to write would be fined one hundred dollars. Despite difficulties and the dangers of beatings and lynchings, slaves learned to read and write (Cooks, 2010).

Uneducated slaves served as unofficial preachers (Anderson, 1988; Dennard, 1984). Slave preachers were admired for their oratory skills and mesmerizing talent of telling stories from the Bible (Komlos, 2016). Preachers became influential in conducting weddings, burials, and ministering to the emotional and spiritual needs of slaves (Woolridge, 1945); however, they did not possess skills for organizing the rituals and

sacraments of the church (Anthony, 2016; DuBois, 1939). Eventually, a few preachers learned to read the Bible and write simple scriptures. African preachers formed groups that would later become the church. The self-appointed task of preaching, burying the dead, and offering guidance to slaves became the institution of the Negro church throughout the Jim Crow South.

Although slaves were forbidden to read and write, slave preachers learned to memorize the alphabets and short Bible sentences. The primary duties of preaching were to inspire hope and comfort of freedom for slaves. Slave preachers mastered the art of rhetoric as a means of imitating White preachers. Slaves learning to read and write fueled the idea threats of resistance and insurrections on the plantation. According to Du Bois (1939), slaves learning to read the Bible would realize that baptism, according to the Bible, meant freedom from a life of servitude.

African slave preachers learned the ordinances of church sacraments observing White preachers. Stein (1972) presented no evidence to support the theory that White preachers were educated, men. The idea that education and training is a pre-requisite for clergy responsibilities in the church had no meaning for self-appointed slave preachers. Throughout history, the ideologies of self-appointed preachers prevailed in African American communities (Herman, 1984; Hollifield, 2016; Jones 1997; Stein, 1972).

The household of faith

There are two terms (management and household) within the morphological meaning of οἰκονόμος (oikonomos). Oikonomos in the New Testament is translated servant, steward, manager, superintendent, governor, and householder, entrusted with

managing the affairs and expenditures of the overseer. In this context, the overseer is the spiritual presence of God. Clerics are instructed on Biblical principles of managing the household of faith (Holden, 2016; Kreider, 2015; Lord, 2014). Oikos is the Greek word for house or household (Kindt, 2015; Orr et al., 2015). Nemo, combined with the Greek word Oikos, means to manage (Oosthuizen, Lategan, 2015).

Oikonomos means household-manager. The Biblical understanding of household resembles a group of people bound together by a common goal and purpose. The term household also describes a congregation, as a group of individuals with a common goal (Cnaan & Curtis, 2012). Scripture explicitly states that God outlined principles and rules on how to manage and lead the household of faith. The role of the church in various communities provide social needs and provisions; however, in most non-black communities there are mediating structures of providing social services to inner-city shelters and other nonprofit organizations (Bielefeld & Cleveland, 2013; Chaves & Eagle, 2016).

Chaves and Eagle (2016) pointed out that religious organizations are less involved in long-term interventions such as drug and alcohol abuse recovery, prison reform and immigration services. Faith-based religious organizations promote worship, prayer, teachings of the Bible, healing and spiritual well-being by the Bible's authoritative laws (Beckford, 2001, 2010; Torry, 2014). Faith-based religious groups that provide formal social needs include the United Church of Christ, Catholic churches, Church of God in Christ, Presbyterian churches and mega-sized denominational churches and other politically liberal congregations (Fulton, 2016; Todd & Houston, 2013). Cooper (2016)

recognized that faith-based pastors needed training and collaborative assessments in community organizing. Furthermore, pastors must acknowledge their need for lifelong learning to be active in changing their organization and their communities.

Faith-based Religious Organizations

In 2011, the US Census Department reported 228 million adults identify themselves as religious adherents. Eighty percent of the population comprised of Christians. Religion focuses on cultivating personal beliefs and worshipping with like-minded believers and followers. Small groups of believers and followers are ideal conduits of non-denominational faith-based organizations. Religion is conceptualized as a set of sacred beliefs and practices in society (Mitra, 2015). Durkheim argued that religion is a source of solidarity and identification for individuals reinforced by morals and social norms held collectively within society.

Throughout Durkheim's career, he viewed religion as a system of beliefs and practices uniting a moral community called the church. The foundation of religious beliefs is a worldwide phenomenon that is integral and relevant to American society. A religious congregation consists of a group of like-minded individuals gathering for prayer and worship (Torry, 2014). In faith-based organizations, the term managers-leaders refers to clerics. Clerics in faith-based organizations interact within their denominational hierarchy.

Faith-based parent organizations in denominational organizations vary in their structure and involvement. Most denominational organizations are formal, providing a business-like framework to organize a network of churches based on a shared financial

system. In non-denominational faith-based organizations, churches are not under a parent organization; church doctrines are autonomous. These practices further highlight the importance of qualitative research to explore the lived experiences and perceptions of clergy manager-leaders' management training in small to mid-sized non-denominational organizations. Historically, church management is operated by the context of the Scriptures; not the theory and practice of secular business practices (Oosthuizen & Lategan, 2015).

Local, state and federal laws applied to religious and faith-based organizations in the same manner as a for-profit, governmental, and private organizations (Internal Revenue Services, 2012). Some scholars compared church management and leadership to for-profit management and leadership with various similarities (Cohall & Cooper, 2010; Irwin & Roller, 2000). Comparative practices of faith-based and secular organizations include organizational leadership (Hands, Hicks & Bahr, 2015), financial management (Torry, 2015), socio-demographic differences (Pew Research Center, 2015a), and bureaucratic processes (Wittberg, 2012). The objectives for faith-based organizations are to follow the leadership of Christ.

Faith-based organizations do not operate report to shareholders or operate from generated profits (Cnaan & Curtis, 2013). For-profit organizations maximize profits for shareholders' wealth. CEOs in for-profit organizations are appointed by an executive board of directors (Krause, 2016). Clerics in faith-based organizations are licensed, ordained, hired by congregations, and appointed by the authority of God (Anderson, 2015). Faith-based organizations are 501(c)(3) tax-exempt status from the Internal

Revenue Services, while for-profit organizations report profits to the Internal Revenue Services (IRS.gov., 2015).

There are similar perceptions and fact-based knowledge of the management and leadership differences in for-profit and faith-based organizations. Differences exist in the organizational structure of for-profit and nonprofit religious organizations. For example, for-profit organizations are governed by a seated board of directors. The board of directors initiates succession planning and long-term decision-making for successful outcomes for the organization. In most religious organizations, the pastor rarely leaves, except under extreme circumstances, hence, no succession planning.

Church Management

According to the Barna Group (2011), the largest group of churchgoers are members of small to medium sized congregations. However, the opposite appears to be true. Hartford Institute for Religion Research (2011) reported that most religious organizations in the United States are declining (Cannon, 2015; Haskell, Flatt, & Burgoyne, 2016). The lack of success, particularly in small to medium sized congregations, are due to church management challenges (Cantrell-Bruce, & Blankenberger, 2015; Drucker, 2008; Irwin & Roller, 2000; Masenya, 2014). Clergy manager-leaders are not trained for their management, leadership, and administrative responsibilities in ministry (Masenya & Booyse, 2015).

Poorly managed faith-based organizations erode the effectiveness of the church's vision and mission (Chand, 2011; Christine, 2010) and the growth of surrounding communities. Researchers have not studied clergy manager-leaders' management training

(Masenya & Booyse, 2015; Irwin & Roller, 2000; Stewart, 2008) and management skills that are required for church leadership (Barker, 2016). Dudley, Zingery, and Breeden (2006) reported that the lack of training contributes to internal and external problems in their organizations and their communities (Grandy, 2013). In most small to midsized faith-based organizations, clergy manager-leaders lack administrative skills, business management, financial management, and organizational leadership needed to manage and lead nonprofit, faith-based organizations (Frederick, 2016; Porter, 2014).

Training clergy manager-leaders is crucial in addressing members, followers, and community stakeholders facing social issues (Annan, 2013; Masenya, 2014). Resources associated with providing social services exceed the capacity in which the church can provide. Nonprofit, faith-based organizations define management and leadership potential based on elements of spiritual transparency, an inward call of God, charisma, personal introspection, and oratory skills because church management is not a hypercompetitive business (Khari & Sinha, 2016).

Most clergy manager-leaders in small to midsized organizations provide spiritual guidance (Timmins et al., 2013); however, many are inadequately prepared to council members and manage the affairs of the congregation (Masenya, 2014; Ronquillo, 2011). Skills that are needed include administration, business management, financial planning and management, leadership and organizational change. Scholars suggested management functions, performance appraisals for managerial competencies, financial analysis, leadership and organizational change, and in-service training for licensed and ordained clerics.

Non-denominational, faith-based organizations include clerics in rural and urban communities, African American, Caucasian and Hispanic clergy manager-leaders. An introduction to empirical studies could identify what clergy manager-leaders do in practice. While attempting to understand the discourses and mechanics of management as identifiable competencies, Guerrier and Bond (2013), McKenna et al. (2010), and Warhurst (2011) pointed out that the ambiguity of management is seen more often in religious organizations. In faith-based organizations, clerics are hired as full-time pastors having no academic education or on-going training (Cohen & Hyde, 2014; Hopkins et al., 2014; Nonprofit Leadership Alliance, 2011).

Clerics are often limited by financial constraints and the organization's inability to provide short or long-term financing for education (Irwin & Roller, 2000; McGraw, 2012; McKenna & Eckard, 2009). Clerics struggle with organizing, leading, planning, decision-making, financial development, technology, and ethnic diversity (Cohen & Hyde, 2014; Nonprofit Leadership Alliance, 2011). McGraw (2012) expressed the need for formal and continuing education, while Jeynes (2012) argued the need for changes in seminary training

Most clerics indicated that their seminary and Bible training inadequately prepared them to function in ministry (Jeynes, 2012; Newkirk & Cooper, 2013). It is important to note the differences between what clerics believe they need to learn and what members, followers, and community stakeholders consider vital to the importance of active ministry. Continuing educations could be included as part of clerics compensation package. There is a connection between continuing education and the

effectiveness for future clerics in ministry. Another factor relating to continuing education is to understand that the pastor, as chief executive officer of the church, is responsible for the direction of the spiritual and organizational trajectory of the ministry (Manala, 2010).

Clergy Education and Training

The nucleus of theological education is inextricably fragmented in management and leadership teaching and training (Paver, 2016; Ward, 2013). Compare, for example, the narratives of Niebuhr et al. (1965), Fielding (1966), and Pusey and Taylor (1967), the authors stated there are no distinct connection between theological education and preparing students to meet the needs of faith-based organizations. Evidence within the literature showed that clerics should possess skills in human resource management to succeed in leading their organizations (Couturier, 2009). Porter (2014) pointed out that a lack of business education and training programs were contributing factor to the decline of membership attendance in most religious organizations. Most seminary graduated reported their training was less than adequate to meet the needs of a religious organization.

Porter (2016) and Fountain (2016) argued out that non-denominational organizations do not require formal education. Clerics learn the practice of managing and leading faith-based organizations through on-the-job training, self-taught learning, and mentoring (Neto & Meyer, 2016; Sandal, 2012). Mentoring, as a supportive pedagogy, promotes the spiritual character of the clergy (Chiroma & Cloete, 2015). Archbishop Emeritus Desmond Tutu pointed out that the inability to address the social ills facing

society is the result of the ineffectiveness of training programs for pastors (Masenya & Booyse, 2016). The operational demands of ministry are often based on a cleric's worldview. Clerics operate in a system that is closed to traditional worldviews about their profession and administrative roles (Wicks, 1999). Roland (2012), in support of Wicks (1999) pointed out clergy behaviors could be described as socially closed.

Education provides personal, professional, and spiritual growth for clerics. Most seminary graduates reported their training focused on pastoral and congregational growth (Cha & Garcia-Johnson, 2015; Duvall & Pinson, 2001; Elkington et al., 2015; Stein, 1992). At the onset of full-time employment, ordained clergy managers-leaders lack resources to support their developmental stages in ministry (Guerrier & Bond, 2013; Kolbet, 2009). Education is not a pre-requisite because faith-based organizations place an emphasis on the fivefold ministry recorded in the book of Ephesians. In the book of Ephesians, Christ gave the church, apostles, prophets, evangelists, pastors, and teachers. In African American communities, cleric's Christian discourse are emulated from other prominent pastors (LaRue, 2011; Malmström, 2015; Zimmerman, 2015). Emulation is not a substitution for education. Education is the enlightenment of knowledge (Hubbard, 1998; Raboteau, 1995).

There are four identified needs of non-denominational faith-based organizations. Those needs are strong managers-leaders who can:

- Execute strategic decision-making (Graham, Harvey, & Puri, 2015),
- Adapt to environmental changes (Wheatley, 1999),

- Incorporate intrapersonal and interpersonal communication skills (Erozkan, 2013), and
- Structure an organization through planning, organizing, leading, forecasting, coordinating and controlling (Fayol, 1949).

Jeynes (2012) and Stein (1972) Challenges clergy manager-leaders face in faith-based organizations are:

- Technology,
- Globalization,
- Change and conflict management,
- Donor contributions, and
- Community initiatives

Exposure to human resource management and leadership theory is necessary for influencing organizational performance and understanding the legal environment of nonprofit religious organizations (Butler & Zamora, 2013; Claborn, 2011). Social issues associated with clergy manager-leaders' preparation is problematic and remains unchanged and unresolved (Naidoo, 2015; Tracey, 2012). The lack of adequate training could impact financial sustainability (Chang et al., 2016).

By default, clerics are administrators without academic training (Irwin & Roller, 2000; Manala, 2010; Sandal, 2012). Therefore, significant challenges facing nonprofit, faith-based organizations are the quality of their management function (Lilly Family School of Philanthropy, 2016). McKenna, Boyd, and Yost (2007) pointed out that 35% of clerics learning occurred in the trenches and 20% during times of significant transitions.

The lack of management training decreases long-term success (Barna Group, 2011; Porter, 2014). Given the lack of education and training of non-denominational clergy manager-leaders; in the next decade, there will be a shortage of clerics to replace retiring baby-boomers (Burns, 2011; Kolbet, 2009; Wish & Mirabella, 1998. (Burns, 2011; Duvall & Pinson, 2001; Irwin & Roller, 2000).

Continuing education is an opportunity for professional growth and training. Continuing education can be accomplished through online educational programs and traditional classroom attendance. As organizations respond to internal and external growth, managers-leaders must become active in pursuing continuing education and training (Tyler, Dymock, & Henderson, 2016) and personal development that supports social inclusion (Kitiashvili & Tasker, 2016). The next decade of religious leaders must be learned and educated men and women whose education grows in harmony with the society (Duval & Pinson, 2001; Irwin & Roller, 2000; Masenya, 2014; McGraw, 2012). Per McGraw (2012), the greatest tragedy is that clerics do not see the overall need for continuing education beyond an in-ward call of God on their lives. Most clerics in large to mega-sized denominational organizations gain proficiency in business, law, technology, staffing, organizational structure, finance and corporate sustainability (Cook, 2010; Olson, 2009).

Servant Leadership Theory

The concept of servant leaders is derived from the Greek word *aikonomia*, which means house of manager (Rachmawati & Lantu, 2014). The prophet Isaiah related servant to an individual's commitment and ability to serve first; going beyond one's self-

interest. An important principle of servant leadership, noted by Greenleaf (1977), is that followers are first among equals. In this way, leading and serving are exchangeable. Greenleaf characterized servant leadership as a unique philosophy motivated by the desire to serve the needs of others. Burns (1978) noted that servant leadership is synonymous with the conceptualization of transformational and authentic leadership. However, critics argued that transformational leadership have no components of servant leadership (Allen et al., 2016; Lowder, 2009; Schwartz et al., 2016).

Self-identifying values are associated with the behavior of servant leaders (Peterson et al., 2012; Sun, 2013). Leaders develop servant leadership values and beliefs through acts of humility, empathy, and agape love (Sun, 2013). The core attributes and essence of a leader's identity of servant leadership are intrinsic. It is worth noting that the value of a servant leader's character increases the success of an organization. For example, Southwest Airlines, Starbucks, Synovus, and Stake-n-Shake utilized the management concepts and principles of Greenleaf's servant leadership philosophy in their organizations (Savage-Austin & Honeycutt, 2011). The service-oriented practices of Chick-fil-A attributed their success to the principles of servant leadership.

The holistic nature of servant leadership distinguishes the leader's character from other leadership constructs (Greenleaf, 1977; Sendjaya & Cooper, 2011). Clerics are servant leaders (Carroll & Patterson, 2014) serving the needs of members, followers, and community stakeholders (Dankasa, 2015; Robinson, 2016). Greenleaf (1977) emphasized values of honesty, compassion, and humility as a servant leader. Proponents of servant leadership, contend that the behaviors of managers and leaders will reflect the values of

the organization (Yukl, 2012). Organizational management authors discussed the effects of servant leadership on employee satisfaction and corporate profits (DePree, 1989; Covey, 1990; Senge, 1990; Black, 2010; Wheatley, 2005). Although the authors provided insights into servant leadership, there are no attempts to operationalize servant leadership systematically.

For decades, transformational leadership has received attention from researchers in various disciplines (Bass, 1997; Ronquillo, 2011). Transformational leaders focus on achieving a shared vision and organizational needs, whereas servant leaders focus on building the needs of followers (Northouse, 2013). There are other similarities between servant leadership and transformational leadership that includes the leaders' ability to respond to the needs of others, organizational vision, and the respect of followers (Kaya, Aydin, & Ongun, 2016). The extent to which leaders can shift their primary focus from the organization to employees are distinguishing factors in classifying managers-leaders as transformational and servant leaders. Claar, Jackson, and TenHaken (2014) noted serving others could be developed through persistence, practice, a genuine nature, and spiritual discipline.

Servant leaders display an authentic ability that encourages followers to utilize their sense of service, which enhances organizational performance (Sial et al., 2014). A servant leader's primary concern is for human dignity and the growth and well-being of individuals in their organization (Grandy, 2013). Servant leadership espouses a motivation to serve and fulfill the needs of followers (Greenleaf, 1977). The desire to serve and empower followers creates an organizational culture of respect, confidence,

and spirituality (Fry et al., 2016; Hozien, 2014). There are nine identified characteristics of servant leadership:

- Emotional healing,
- Creating value in the community,
- Conceptual skills,
- Empowering others,
- Helping others grow and succeed,
- Putting others first,
- Ethical behaviors,
- Cultivating relationships, and
- Servanthood (Linden et al. (2008).

The nine identified characteristics of servant leadership enhances job performance. The nine characteristics outlined by Linden et al (2008) is supported by Dierendonck and Nuijten's (2011) eight servant leadership measurement. The measurements consist of:

- Empowerment,
- Accountability,
- Standing back,
- Humility,
- Authenticity,
- Courage of the leader,
- Forgiveness, and

- Stewardship (Dierendonck & Nuijten, 2011).

Greenleaf (1977) argued the servant leader is servant over areas of responsibility in the organization through internal and external assessments. In this way, managers and leaders construct the highest level of empowering and strengthening followers. The primary theme is the well-being of others. Are servant leaders born or made (Claar & Jackson, 2014; Roberts, 2015). Most scholars believed servant leadership have an indirect effect on organizational performance (Hunter et al., 2013; van Dierendonck & Nuijten, 2011) because research about servant leadership is often ambiguous and anecdotal (Beck, 2013; Russell & Stone, 2002). Servant leaders' primary objective is serving the needs of others and motivating followers to a higher level of self-transcendence (Maslow, 1969).

Self-transcendence Theory (Maslow, 1969)

Self-transcendence theory is the conceptualization of an individual's deep sense of purpose anchored in the selfless act of serving (Davis, 2014). The cultural tendencies and characteristics of self-transcendence motivate a spiritual awareness of helping others (Maslow, 1969a). Maslow amended the hierarchy of needs model placing self-transcendence as a step beyond self-actualization (Koltko-Rivera, 2006); transcendence is a natural extension of self-actualization (McCarthy & Bockweg, 2013). In recent years, researchers have become interested in the correlation between self-transcendence and servant leadership as a foundation for organizational success (Davis, 2014; Jiang & Tsui, 2015; Szilas, 2014; Venter, 2011). Transcending to a higher level of consciousness was the spiritual pursuit of Husserl, Greenleaf, and Maslow.

Husserl (1938) sought the entity referred to as *other* during times of meditation. The term *other* used by Husserl may be the spiritual presence of the entity Christians call God. Husserl explained that the entity referred to as *other* resides in the primordial sphere that is immanent (Borras, 2010). The relationship with the *other* and conditions for objectivity could be argued phenomenologically that overflows the acts of consciousness and a spiritual experience. The aim is to establish an understanding of the fundamental nature of religious orientation concerning self-transcendence theory. Maslow recognized spirituality as a feeling of self-awareness or transcendence once an individual put aside their needs to serve others.

Self-transcendence is a higher path to personal well-being identifying with spirituality and selfless service to others. The focus of self-transcendence and servant leadership is the interconnection and behavior of individuals putting aside their needs to benefit the greater good of others. Maslow (1970) provided a framework for exploring self-transcendence as a religious and spiritual tradition in Christianity, Buddhism, Hinduism, and Judaism (Garcia-Romeu, Himelstein, & Kaminker, 2014). Maslow became aware of his state of consciousness through an experience he called peak performance. Pursuing the concept of peak experience, eventually, lead Maslow to explore the theory of transcendent experiences of consciousness.

Individuals experiencing peak experiences of transcendences value those experiences as the most important part of their lives. The psychological impact of Maslow's findings leads to a continuum of spiritual development and transpersonal psychology. The overlap between self-transcendence and servant leadership is the

leader's behavior in understanding spiritual work (Fry, 2008; Miller, 2006; Secretan, 2006). The spirituality of servant leadership and self-transcendence of consciousness embodies the human spirit. Self-actualization connects the human consciousness to the fulfillment of a spiritual vocation. Religion and human existence are at the core of self-transcendence; it does not exclude but reciprocally includes immanence, power, and goodness.

Management Theory (Fayol, 1949)

Management theorist, Jules Henri Fayol (1949) is recognized and widely renowned as the pioneer of management and father of the theory of administration (Carter, 1986). Fayol's indelible mark on the guiding principles of management discourse (McLean, 2011) has been debated, critiqued, and compared to Kotter, Mintzberg, and Porter in the academic world (Pryor & Taneja, 2010). Fayol's principles were proposed ninety-five years ago spanning the applicability and generalizability of organizational practices. Fayol's management principles are common and have been applied to financial institutions, governmental agencies, for-profit, and nonprofit, religious organizations (Brunsson, 2014; Wren, 1995, 2006).

The Latin word for management is *manu agere* which means to lead by hand (Murray, 2011; Shied, 2010). It is accepted that managers are leaders; however, there is a growing controversy about the overlap and differences between managers and leaders (Algahtani, 2014; Bass, 2010). Bass pointed out that managers and leaders are not synonymous. Organizations need managers and leaders to maintain a functioning workplace for optimal success (Northouse, 2007; Yukl, 1989). The management and

leadership of religious denominations evolved from the American Protestant movement. The American Protestant movement that includes: Southern Baptist, United Methodist, Church of God in Christ, National Baptist Convention, Evangelical Lutheran Church, Assemblies of God, Presbyterian Church, African Methodist Episcopal Church, National Missionary Baptist Convention, Churches of Christ, Pentecostal Assemblies of the World (Denney, 2015; Rainer, 2013; Torry, 2014).

There are more than 300,000 religious congregations, synagogues, mosques, and temples in the United States (Chaves, & Anderson, 2014). The surge in growth requires trained and highly qualified managers and leaders. In the past ten years, the rise of non-denominational faith-based organizations has increased from 16.5 to 22.8 % (Pew Research Center, 2014). The average faith-based organizations have an average attendance of 150 to 250 weekly followers (Viola & Barna, 2008). The growth of non-denominational faith-based organizations includes members, followers, and volunteers.

Given the increase in members and followers, the social dynamics of management responsibilities requires planning, forecasting, organizing, commanding, coordinating, and controlling (Fayol, 1949). Management in all organizations is complex, which makes the relationship between management theory and management practice a complex process. Poor management skills are seen more often in small to mid-sized faith-based organizations because little is known about the management competencies of clerics (Baker, 2016; Soto & Kleiner, 2015). The blurred perceptions of clergy's Biblical management and business management require intensive research (Cantrell-Bruce & Blankenberger, 2015) beyond the scope of this study. By default, clergy managers-leaders

serve as the church administrator regardless of their traditional religious pedagogy and academic training (Irwin & Roller, 2000).

Changing the current practices of management will require a change in the way theological seminaries and Bible Institutes structure their curriculum. Management courses could improve the governance of religious organizations (Irwin & Roller, 2000; Naidoo, 2010; Scalise 2003). The governance of non-denominational faith-based organizations include the organization's mission and vision statements, levels of leadership, bylaws, and ordinances (Stewart, 2009). If clerics are to remain relevant at the apex of their faith-based organizations (Tomalin, 2013), management training should become a prerequisite for leadership (Bielefeld & Cleveland, 2013).

Most clerics admitted to a trial and error methodology of learning, while others learn through reflective thinking after a problem happened (Lambert, 2010; Newkirk & Cooper, 2013). Clerics construct knowledge through past experiences of others such as mentors and television evangelists. More often, clerics formulate spiritual answers and apply them to organizational problems (Irwin & Roller, 2000). The premise is, the study of God does not require science (Nicholas, 2013). The theory of spiritual answers applied to organizational problems raises issues of religious theology and scientific knowledge. There are overlapping issues about religion and science because human live are a complicated process. Religion honors human life, by contrast, science questions issues of the origin of human life (Rescher, 2013). Nonetheless, reconciling religion and science presents an array of objections and debates.

Despite the debates and misunderstandings, few studies have investigated the complexities and impact of management functions in faith-based organizations (Anosike et al., 2012; Bielefeld & Cleveland, 2013). Scholars believed religion trumps science because religion provided a reliable knowledge of the unknown and the existence of an internal and external entity (Yasri et al., 2013). The current rhetoric and conflict between the biblical foundation of religion and the concords of science are beyond the realm of this study. This study demonstrated how phenomenology, as a research method, explored the reality of clergy manager-leaders' academic management training.

Fayol's Management Functions

Henri Fayol is one of the greatest management theorists of the 21st century. Fayol (1949) is widely known for his publication *Administration Industrielle et General (1917)*. Management is both a foundation and a discipline (Pryor & Taneja, 2010). Fayol advocated for management education, but he grappled with the issue of administration. According to Fayol, the aim of administrative duties is to anticipate, coordinate and control. Management (direction) should not be confused with the administrative duties.

Every organization requires management and every organization is influenced by the six functions of management (Breeze & Miner, 1980; Wren et al., 2002). Fayol examined the role of management from the viewpoint of top managers. Kotter (2011) defined management as planning, organizing, budgeting, coordinating and monitoring activities of the organization. Northouse (2007) defined management as a process by which specific objectives are achieved through the efficient use of resources to achieve organizational goals.

Drucker (1974) defined a leader as an individual who has followers. Kotter (2011) pointed out that leaders have the capacity to vitalize and organization. Greenleaf (1977) defined leaders as people who serve others first. Maxwell (2004) defined leadership as influential. Managers and leaders influence followers to achieve a common goal. Askeland (2015) compared managerial practices in faith-based organizations with managerial practices in other relevant organizations. Askeland noted that managerial practices in ujh, faith-based organizations are fragmented by internal and external dimensions.

The six functions of management include forecasting, planning, organizing, coordinating, commanding, and controlling (Fayol, 1949; Wren, 1972; Breeze, 1985; Robbins et al., 2000). Later, Gulick (1937) expanded the works of Fayol by adding staffing and directing to the functions of management. Gulick used the acronym POSDCORE: planning, organizing, staffing, directing, coordinating, reporting, and budgeting to revise the administrative duties as a rule for organizations (Pindur et al., 1995). Table 3 represents an overview of Fayol's 14 principles of management and six functions of management.

Table 3.

Fayol's Theory of Management

| 14 Principles of Management | Six Functions of Management |
|------------------------------|-----------------------------|
| Division of work | Forecasting |
| forecasting | Planning |
| Authority and responsibility | |
| Discipline | |
| Unity of command | Organizing |
| Unity of direction | |

(table continues)

| | |
|---|--------------|
| Subordination of individual interests to the general interest | Coordinating |
| Remuneration | Commanding |
| Centralization | |
| Scalar chain (position level) | Controlling |
| Order (safety and cleanliness) | |
| Equity | |
| Stability of tenure of personnel | |
| Initiative | |
| Esprit de corps | |

Adapted from Fells (2000). Fayol stands the test of time.

Fayol believed that management concepts influence organizational success.

Believing that management is a distinct function, Fayol argued his concerns before the Mining and Metallurgical Congress of 1900. Fayol's book, *General, and Industrial Management* detailed his 50 years of managerial expertise. His passion and dedication to the principles and functions of management became the scientific theory and the framework for all industries. Fayol's theory will be used to underpin the decision to explore the phenomenon of academic management training of clergy manager-leaders in non-denominational faith-based organizations. Clergy manager-leaders do not fear or personal obsolescence. Changes in society affect how organizations and individuals interact, communicate, and maximize opportunities for success.

Summary and Conclusions

In Chapter 2, I reviewed the scholarly literature that identified a need for continued research exploring the academic management training of faith-based clergy manager-leaders in non-denominational organizations. The conceptual framework that guided this study is management theory, self-transcendence theory, and servant leadership theory. Management theory provided the groundwork to

understand the concepts of managing and leading small to midsized non-denominational organizations.

Understanding the phenomenon required an in-depth exploration of the experiences of participants who lived through the research experience. This study utilized a phenomenological qualitative paradigm to explore the academic management training of clergy manager-leaders in non-denominational, faith-based organizations. The lack of research in qualitative method was the most appropriate means to explore the phenomenon. In Chapter 3, I presented the methodology for this study including sampling, data collection, and analysis.

Chapter 3: Research Method

The purpose of this qualitative phenomenological study was to explore clergy manager-leaders' lived experiences and perceptions of management training. In this chapter, I presented the background of the study, research problem, research questions, purpose, significance, conceptual framework, assumptions, and limitations of the study. Chapter 2 included a literature review in which I identified a gap in scholarly literature on religious organizations and the field of management. In the literature review, I established the conceptual framework that I used for this qualitative, phenomenological study.

Fayol (1949) identified management functions needed for the successful implementation organizational alignment. Identifying management functions in the ministry setting may have implications for improving the performance of non-denominational, faith-based organizations. The efficient management of these organizations could impact clerics' decision-making and their organizations' abilities to attract community support across various geographic regions

In this chapter I discuss the methodology, data collection and analysis procedures, and issues of validity, reliability, trustworthiness, dependability, and transferability. I used in-depth, semi-structured interviews to explore clergy experiences in a manner that generated new insights into the phenomenon under study. Data were collected in the participant's natural settings. Data collection and analysis were simultaneous, which led to the refinement of the research questions (see Merriam, 2009).

Research Design and Rationale

A qualitative, phenomenological research was appropriate for this exploration of how clerics made sense of their lived experiences and perceptions of management training (see Maxwell, 2013; Merriam, 2009). Qualitative inquiry is an inductive research paradigm that researchers use to illuminate meaning and capture stories to understand individual perspectives and experiences (Patton, 2015). Quantitative research involves examining data and conducting experiments that predict or explain events. In contrast, researchers use qualitative methods to answer research questions describing the nature of the phenomena from the participant's viewpoint.

Qualitative research methodology was suitable for conducting in-depth interviews in the participants' natural setting to gather data that I used to answer the research questions. The most critical rationale for the research design was rooted in the topic of the study—existing research could not provide an in-depth understanding of the phenomena (see Moustakas, 1994). Prior to my study, little was known about the academic management training of clerics in faith-based organizations (Duvall & Pinson, 2001; Irwin & Roller, 2000; McKenna, Boyd, & Yost, 2007).

Therefore, I used a descriptive qualitative design to answer the research questions (see Streubert-Speziale & Carpenter, 2007). Data collection and analysis are interrelated processes in descriptive phenomenological research (Englander, 2012). According to Sandelowski and Barroso (2003b), descriptive phenomenology, content analysis, and thematic analysis are used in qualitative studies.

For this descriptive phenomenological study, I purposively selected 25 non-denominational clergy manager-leaders who met the following criteria:

- All participants were residents of Savannah and surrounding cities.
- All participants acknowledged experiencing the phenomenon under investigation.
- All participants expressed an interest and willingness to participate in the study.
- All participants had served for 10 or more years as full-time clerics.
- All participants had 250 to 600 members or weekly members and followers in their organizations.

Purposeful sampling enabled me to gather unique perspectives on the phenomenon being studied (Mason, 2002; Trost, 1986).

Research Design

A descriptive phenomenological study was well suited given the conceptual framework I used to understand clergy manager-leaders' perceptions of academic management training. Researchers use a phenomenological approach when existing research provides little information about a phenomenon (Moustakas, 1994). A qualitative, phenomenology inquiry was an appropriate design for this study because my focus was on understanding clergy manager-leaders' lived experiences and perceptions of management training. I used Husserl's (1938) descriptive phenomenology to explore clergy manager-leaders shared experience of the phenomenon under study (Moustakas, 1994). Giorgi (1994) has noted that phenomenological study have three interlocking

steps: phenomenological reduction, description, and the search for essence. In a phenomenological study, participants are views as the experts of their experiences. Researchers in the field of management rarely use phenomenological methods (Anosike et al., 2012).

Rationale for the Design

I used qualitative research to align the problem, purpose, and research questions in this study. I conducted this study in an interpretivist/constructivist paradigm (Lincoln & Guba, 1985) using Husserl's (1938) descriptive phenomenological inquiry to explore participants' conscious experiences of a phenomenon. Descriptive phenomenology is rarely used in management research. Qualitative researchers have argued that Heidegger's hermeneutic phenomenology and Husserl's descriptive phenomenology could be used interchangeably (Laverty, 2003; McCarthy, 2015).

Hermeneutics is the concept of being in the world, rather than knowing the world (Reiners, 2012). Heidegger was interested in describing the human experience from an interpretive narrative and rejected the idea of bracketing opinions based on the premise that reduction is impossible in the human experience (Sloan & Bowe, 2014). I considered two alternative qualitative approaches for this study: grounded theory and case study. Grounded theory is suited for inductive examination that seeks insight into a phenomenon (Corley, 2015) and for studying organizational change (Harrison & Corley, 2011; Huy, Corley, & Kraatz, 2014).

Researchers use grounded theory when their goal is to develop a theory and to explain human behavior or relationships (Glaser & Strauss, 1967). Goulding (1998) noted

that grounded theory provides justification for using qualitative research to develop a theoretical analysis. Grounded theory was not appropriate for this study because the method is useful in developing context-based, process-oriented descriptions and explanations of phenomenon (Myers, 1997; Urquhart, 2001). Case studies are empirical inquiries that investigate a contemporary phenomenon within real-life context (Yin, 2013). Critics contend that a case study method offer no grounds for establishing the reliability of the research findings (Calderon, Roberto, Jimenez, & Pablo, 2015) and reduce chances of generalizability and replicability (Shneiderman, 2016).

Understanding the complexities associated with management practices required a methodological framework for assessing how individuals assigned meaning to their management experiences. Scholars use a phenomenological approach when existing research provides little information about the phenomenon, and when their aim is to explore and describe the meaning from the perspectives of those who have knowledge of the phenomenon (Giorgi, 2009; Moustakas, 1994; Stanley & Nayar, 2014). It is important to note that phenomenology is obscure in the field of management research (Anosike et al., 2012; Perriton & Hodgson, 2012). Therefore, I have presented a strong rationale for why I used phenomenology to explore management theory and practices in non-denominational, faith-based organizations.

Role of the Researcher

My role as the researcher in this phenomenological study was to explore the lived experience of a phenomenon shared by participants (see Moustakas, 1994). As the primary data collection instrument, I collected, interpreted, and analyzed qualitative data

to evaluate and extend theory through the research process (see Miles, Huberman, & Saldana, 2013; Nolen & Talbert, 2011)., I directed this study from inception to completion and maintained consistent impartialities. The participants and I shared knowledge about the phenomenon under study. It was my responsibility to disclose details of my personal experiences, biases, and interpretations of the phenomenon that could affect the data collection and analysis process.

I used a reflective journal to meticulously record (Englander, 2012) detailed descriptions of my (a) personal feelings, (b) emotional challenges before, during, and after the data collection process; (c) assumptions and personal biases; and (d) beliefs and uncertainties. I also took detailed field notes on what to avoid, what was successfully achieved, and what events surfaced before, during, and after the interviewing process.

Biases are potential problems given the copious amount of information generated through qualitative data collection and analysis. I collected data on the lived experiences and perceptions of clergy manager-leaders' management training in non-denominational faith-based organizations. I clarified the purpose of the study with the participants (see Frankfort-Nachmias & Nachmias, 2008) and abided by the ethical protocols established by the National Commission for the Protection of Human Subjects and Walden's Institutional Review Board (IRB).

Observer-Participant's Role

A dyadic relationship existed between the researcher and the participants as active members of the faith-based community. The observer-participants role was active in the study respecting the rights of all participants without coercion, power, nor authority that

could adversely affect the data collection and analysis process. There were no incentives or covert conduct towards participants in the study. The nature and scope of the study were disclosed to all clerics. The impact of the observer-participants role was two-fold. First, the researcher's awareness of the phenomenon under study widened the scope for the need of management education and training for clergy manager-leaders.

Second, my associations with the group allowed greater access to the intimate details and social problems generated from participant's everyday lived experiences. As the observer-participant, clergy manager-leaders shared their experiences with an insider whom they trusted as a member of their non-denomination. As a member of the non-denominational faith-based organization, I am aware of the culture and language of the group through services and community affiliations. The emic perspective of the researcher shaped the nature of the interaction affecting the knowledge and information clergy manager-leaders were willing to share.

Social science researchers accurately described how people in different contexts have constructed reality and what they hold to be true (Patton, 2015). To mitigate potential biases in the research process, I document emotional challenges associated with the process of reading and writing during the data analysis. The intent was to create transparency of prior knowledge of the research topic. Bias is a potential problem given the participant-researchers' role and the amount of information generated through qualitative data. I described potential biases and assumptions through various stages of coding themes and patterns during the data collection process. Themes and patterns were common among participants.

As the researcher, I identified and reflected on my presuppositions through Husserl's (1938) bracketing technique. Bracketing is the process of suspending prior knowledge so that a fresh perspective could emerge about the phenomena (Marshall & Rossman, 2011). Bracketing occurs before initiating the research proposal. Bracketing demonstrates the validity of data collection and analysis. The phenomenologist suspends judgment about the physical world in a process Giorgi (2009) called *epoche*. Giorgi noted that the researcher cannot eliminate the existence of prior knowledge, but, bracketing increases the awareness of personal biases and presuppositions. Carpenter (2007) stressed putting what the researcher already knows about the subject before, during, and after the phenomenological investigation.

Methodology

Non-denominationalism refers to religious organizations outside the control of traditional hierarchies (Brewer & Teeney, 2015; Suh & Russell, 2015). To gather relevant data about the management training of clergy manager-leaders in small to mid-sized faith-based organizations, I used a qualitative methodology. Specifically, descriptive phenomenological method explored the lived experiences of participants focusing on their perspective without deception (Giorgi, 2009). The subjective-psychological perspective of participants captured my interest in the research method (Giorgi & Giorgi, 2003) because the method is exploratory-oriented rather than verification-oriented. The voice, reactions, behaviors, feelings, interpretations, and experiences of the participants were captured as raw data.

The Savannah Chambers of Commerce provided a list of local faith-based and religious organizations in Savannah, Georgia. From the list, I purposively selected 25 non-denominational clergy manager-leaders in small to midsized non-denominational, faith-based organizations who met the criteria for the study. One central research question and three supporting research questions guided this study: Research Question 1: What are non-denominational clergy manager-leaders' lived experiences and perceptions of management training?

Supporting Research Question 1: What are the requirements for managing a non-denominational faith-based organization? Supporting Research Question 2: What identifiable characteristics, such as professional training, years of ministry, age, race, gender, and church size are associated with management experiences in small to midsized non-denominational faith-based organizations? Supporting Research Question 3: What functions of management do non-denominational clergy manager-leaders use in their daily activities? Participants for the study included:

- African American, Caucasian, and Hispanic clergy males and females,
- Clerics able to speak, read, and write English, suitable for answering the research questions,
- Clerics employed in their current position for 10 or more years,
- Clerics managing and leading a non-denominational faith-based organization,
- Clerics willing and available to participate in a 1-hour interview

Denominational and independent faith-based clergy manager-leaders were excluded from the study because most denominational and independent faith-based

organizations require management and leadership training. The composition was based on purposeful sampling, not selection bias. A small sample is essential to the process of phenomenological data collection and analysis (Baker, 2012; Fusch & Ness, 2015; Mason, 2010) and consistent with qualitative research. Baker noted that a phenomenological research entailed a small sample size because of data analysis process. Qualitative researchers focused on small, purposeful samples to gather rich descriptive data.

Qualitative experts (Guba & Lincoln, 1982; Kvale, 1996; Miles, Huberman, & Saldana, 2013; Sandelowski, 2007) often debate the criteria for a proposed sample size for qualitative research. Onwuegbuzie, Leech, and Collins (2010) did not specify an exact sample size; however, the authors pointed out that sample sizes in qualitative research should not be large and difficult to extract rich data. Marshall and Rossman (2012) recommended 6-10 participants for a phenomenological study or until data saturation is achieved.

A sample should not be too small making it difficult to reach data saturation (Sandelowski, 2007). Most scholars agreed that data saturation is the most important factor in qualitative research (Mason, 2010). Data saturation occurs when no new themes, new data, and new coding occurs (O'Reily & Parker, 2012). In academic literature, qualitative researchers have the debated sample sizes for qualitative research. The debate is ongoing.

Initial Contact

The Savannah Chambers of Commerce's personnel provided a list of denominational, non-denominational religious organizations in Savannah, Georgia, and surrounding counties. The list detailed the denominational affiliation, the name of the pastor, the organization's address, and phone numbers. Recruiting an equal number of clergymen and clergywomen from non-denominational, faith-based organizations eliminated bias, (Nueces et al., 2012). The initial contact strategy included phone calls to establish and re-establish rapport with clerics in Bloomingdale, Rincon, and Savannah, Georgia.

I presented my university identification as a doctoral candidate researching the management training of clergy manager-leaders in non-denominational organizations. I gave each participant an informed consent agreement (see Appendix A) that detailed the risks and benefits of participating in the study, the voluntary rights of clerics to participate or withdrawal at any time without repercussion, and the measures used to assure confidentiality and privacy. Participants were given an alpha-numeric code for their informed consent agreement, audio recording, demographic questionnaires (see Appendix B), and transcribed interviews.

The alpha-numeric codes are known to the clerics and the researcher. I reiterated the background of the study, the requirements for the study, the benefits of the study, confidentiality of all data, procedures for collecting, storing, and securing collected data using a locked briefcase, as well as password protected files stored on my computer's hard drive, recorded data, and the data retention policy for five years. Moreover, I stated

that there were no incentives or rewards for participating in the study. Data collected from clerics opting out of the study would be destroyed immediately.

Otherwise, data were collected for gathering and analyzing to complete the research. Participants were assured that their identity and the identity of their organization is confidential and known only to the researcher. All clerics agreed to participate in the study and have their interviews recorded. I thanked each cleric for their time. The recruitment packet contained:

- The researcher's name and university identification card,
- The consent agreement to be signed and dated,
- Brief description of the study,
- Instructions on how to withdraw from the study,
- Sample interview protocol,
- Clergy demographic questionnaires,
- Statement of confidentiality of interviews, organization, participants, and collected data.

Provision to Protect Privacy and Confidentiality

The consolidated data, raw data, and data obtained from interviews maintained participant's privacy and confidentiality. Only the researcher has access to all private audio recorded interviews, transcripts, clergy demographic profile sheets, names of participants, and their organizations. The identify of participants, and their organizations were coded and identified by alpha-numeric codes known to the participants and the

researcher. Demographic questionnaires relevant to the study were collected and recorded with an alpha-numeric code.

After the recorded interviews were over, all data are stored and transported in the researcher's locked briefcase. The numeric code is known only to the researcher. Participants viewed the storage of all data immediately after the interview ended. Data files stored in NVivo software are password protected. Clerics organizations are masked in scholarly research (IRB- Walden University, 2015). The study is voluntary and without coercion. No payments received, and no incentives were given for interviews or participation in the research. The researcher has no authority or undue influence over the participants.

I completed the National Institutes of Health (NIH) Web-based training course Protecting Human Research Participants on June 8, 2013, Certification Number: 1193898, and met the standards and practices of Walden University's Institutional Review Board. Collected data were uploaded, coded, and stored in NVivo Pro computer assisted software. NVivo's enhanced security protects data using authenticated credentials and role-based permission. At the end of the dissertation process, all data including field notes, recorded audio interviews, the researcher's diary, and participant's demographic questionnaires were stored in a secure fireproof lockbox at the researcher's residence for five years until destroyed by a reputable shredding company.

Participant Selection Logic

Participants for this study are from an exclusive population of non-denominational faith-based organizations. Purposeful sampling was used to identify and

recruit participants who reported having experienced the phenomenon under study (Patton, 2002). Purposive sampling is synonymous with qualitative research allowing the researcher to gather data from participants experiencing the same phenomenon (Robinson, 2014; Yin, 2013). It is important to consider candidate's availability, willingness to participate, and their ability to communicate in a meaningful and reflective manner (Bernard, 2002). The goal was to achieve a depth of understanding of the phenomenon.

Determining a sample size for qualitative research was necessary to establish boundaries for the study (Robinson, 2014; Sanjari et al., 2014; Yin, 2013). There are no specific rules for sample size in qualitative inquiry (Dworkin, 2012). The advantage of a small sample population allowed the researcher to plan, organize, structure, conduct, and transcribe audio-recorded interviews, field notes, and demographic profile sheets. A larger sample population would be impractical within the allotted time constraints of the researcher. Sample sizes could exceed what would be useful because data tends to be repetitive and data analysis could lose the focus in depth (Marshall & Rossman, 2012; Mason, 2010).

Much of the references about sample size included purposeful sampling (Maxwell, 2013). A purposeful sample of 25 clergy manager-leaders reflected the recommendations of Lalor and Abawi (2014); Defeo and Caparas (2014) for exploring participant's experiences. Researchers are not interested in how many interviews are needed; the question remains how many times the phenomenon made its presence in the description (Giorgi, 2009). Knowledge exists in the everyday world that could be

extracted through clergy's conscious experiences. The most important issue in deciding how many participants to interview was determined by the purpose of the research, the ability to inform the research questions, and the methodology proposed.

The aim of qualitative studies is to collect sufficient data to achieve saturation (Englander, 2012, Marshall & Rossman, 2011). Data saturation was reached at 14 interviews. Saturation is achieved when no new insights or information emerged (Fusch & Ness, 2015; O'Reilly & Parker, 2012). Failure to reach data saturation may influence the quality of the study. To begin data collection, I obtained approval from Walden University's Institutional Review Board (IRB). Once approval was given, participants were contacted by phone to gauge their willingness and response to participating in the study.

Twenty-five participants agreed to participate and were given an information packet about the study. The informed consent form gives participants detailed information to make an informed decision on whether they will participate in a study (Bryman 2012). Informed consent forms are written in the English language. The informed consent agreement optimized the protection of human subjects during the collection and analysis of data (Institutional Review Board -Walden University).

Instrumentation

The researcher collected data by conducting face-to-face interviews with clergy manager-leaders. Interviewing was the method of instrumentation for this study. The researcher is the primary instrument for data collection making decisions and affecting the pathway of the study (Houghton et al., 2013; Yin, 2013). There were five instruments

used to answer the research questions with acceptable levels of reliability and validity. The research instruments included semi-structured interviews, audio tape recordings, participant demographic questionnaires, researcher's field notes, and reflective journal (Denzin & Lincoln, 2011). Open-ended questions were designed to elicit factual and perceptual responses (Yin, 2003) and to provide stories about their lived experiences. Clerics were asked to reflect on their experiences and perceptions of their management training in terms of development of their core competencies of management and the degree to which they believed that they had been successful in transferring what they had learned to their non-denominational organization.

The data collection process relied on the researcher to conduct effective qualitative interviews. Maxwell (2013) cautioned that interview questions and research questions are not the same. A phenomenological study does not begin with data analysis; the interviewer must elicit the participant's lifeworld so that data can place the phenomenon in context (Bevan, 2014). Descriptive field notes and audio recordings contributed to the development of thick, rich descriptions of the phenomenon. The transcribed interviews proved to be rich with the participant's insights into their management experiences. Field notes and journal entries were coded and aligned with the audio recorded interviews.

All instruments were sufficiency for data collection to answer the research questions. Multiple methods resulted in a wealth of rich textual data. Interviews were conducted at a suitable location for clergy manager-leaders and safe for the researcher. I

placed a sign on the door stating that an interview was in progress. Clerics made every effort to avoid disturbances.

All interviews were audio recorded for clarity and accuracy. I used an interview guide with four open-ended questions to answer the research questions. I probed the participants based on the answers to the research questions and corresponding statements that expanded clerics experiences and perceptions of the phenomenon. Kvale and Brinkmann (2009) described seven stages to prepare for an interview in a qualitative study.

- Themazing: The object of the investigation is to gather information to improve the current lack of information relating to teaching business ethics.
- Designing: Plan the design of the study, which, in this case, is qualitative by considering all seven stages.
- Interviewing: Equipped with the interview protocol, conduct the interview as planned.
- Transcribing: Prepare the collected data for analysis, which involves transcription of oral/recorded speech to written form.
- Analyzing: Use of the various states of coding to fracture, categorize, and be observant for emerging themes.
- Verifying: Determine that the interview findings meet the standards of generalizability, reliability, and validity.

- Reporting: Presenting the findings of the study in such a way that it needs the standards of scientific criteria having ethical underpinnings, and has a readable quality.

During the interview, I asked open-ended and probing questions so that clerics could openly express their lived experiences and perceptions of the phenomenon being studied. I used signal words such as *tell, explain, or describe*, probing questions encourage conversations allowing clerics to explain ideas and responses (Anderson & Libarkin, 2016).

Content Validity

A thorough literature review was undertaken on clergy's management training for this study. The assessment of content validity was judged by the dissertation methodologist and content expert at Walden University. Content validity is the extent to which instruments measure the critical aspect of concepts (Patrick et al., 2011). I used triangulation to ensure internal validity through multiple sources of data. Validity was measured by the researcher's ability to persuade readers of the accuracy of the research findings (Merriam, 2009; Polkinghorne (1989). There are five issues that Polkinghorne (1989) suggested researchers addressed to ensure validity:

- The interviewer's influence on participant description,
- Transcription accuracy,
- Bias in transcription analysis,
- Traceability between general structural descriptions and specific accounts of the experience, and

- Generalizability of the structural description to other situations.

Procedures for Recruitment, Participation, and Data Collection

The researcher purposively selected participants who met the inclusion criteria having experience and knowledge of the phenomenon under study (Englander, 2012; Kaba & Beran, 2014). The Savannah Chambers of Commerce's provided a reference list of local denominational and non-denominational religious organizations in Savannah, Georgia. From the list of potential participants, 25 non-denominational clergy manager-leaders were selected. The study excluded denominational and clergy manager-leaders with weekly membership attendance of 650 or more members and weekly attendees.

Before the data collection process, I submitted all documents necessary to conduct research to Walden University's Institutional Review Board (IRB). The data collection process began after receiving IRB approval 04-07-17-0156314. Participants were given an informed consent agreement (see Appendix A) and a clergy demographic questionnaire (see Appendix B). Answers to the demographic questionnaires were assigned to an a priori category. The data collection processes are shown in Table 4.

Table 4

Data Collection Process

| Data | Collection |
|---------------------------------|--|
| From where data were collected? | Data were collected from participants in their place of employment or a suitable location. |
| Who will collect the data? | Data were collected by the researcher. |
| Frequency of data collection. | One data collection per participant. |
| Duration of data collection. | Initial interviews are anticipated to last 45 minutes. |

| | |
|--|---|
| How will were recorded? | Data were recorded using a digital audio recorder with permission from the participants. |
| Follow-up plan if recruitment results in too few participants. | If recruitment results in too few participants, referral sampling from among clergy acquaintances will be used. |

Participants for the study included clergy managers-leaders able to speak, read, and write English, suitable for answering the research questions, employed in their current position for 10 or more years, clergy manager-leadersclergy manager-leaders managing and leading a non-denominational organization with 250 to 600 weekly members and followers, and able to participant in a 45-minute interview. Interviews were conducted Monday through Friday between the hours of 10:00 a.m. to 3:00 p.m.

Participation

Clerics were not pressured or coerced to participate in this study. There were no incentives, finder's fees, or exchanges for referrals to participate in the study. Additional referrals were included if data saturation was not achieved during data collection and analysis. Clergy demographic questionnaires are confidential and are read by the participants and the researcher. Collected data were not shared, sold, or exchanged for monetary value or favors.

All participants were above 18 years old. I informed all participants that the study was voluntary, there were no tangible incentives, and the benefit of participation involved their contribution to the research, identification of management functions, identification of online and continuing education programs, personal, and professional success. Furthermore, the components of the data collection process, field notes, consent forms,

demographic questionnaires were password protected, known only to the researcher, and kept for five years. All participants were given the option to withdraw from the study and cease audio recordings at any time during the interviewing process.

This descriptive phenomenological study explored clergy manager-leaders' lived experience of a phenomenon. Data were collected during a 45-minute interview at an agreed upon location. Safety precautions alleviated the risk of being in a compromising situation, in which there might be accusations of improper behavior (Arendell, 1997; Paterson et al., 1999). This qualitative study follows Husserlian descriptive phenomenology and Edward and Welch's (2011) extension of Colaizzi's data analysis.

I used Edward and Welch's (2011) extended version of Colaizzi's data analysis to validate the findings of the transcribed interviews. I returned the transcribed interviews to participants through the process of member-checking. In three business days, participants returned their transcribed interviews via email with a date and signature indicating their transcripts were accurate. The transcribed interviews reflected their experiences and perceptions. Returning the transcribed interviews to participants ensured credibility. Member checking decreased incidents of incorrect and misinterpretation of the data (Cohen & Crabtree, 2006; Moustakas, 1994).

Exit Interview Process and Debriefing

After the interviews, I thanked each clergy for participating in the study and for the interviewing process. Clerics were given a business card with my cell phone number and school email address should they have any questions before receiving their transcribed interviews. Clerics received a copy of their transcribed interviews four days

after their initial interview to validate their narratives. Clerics could examine, critique, and amend the findings and interpretations of their transcribed interview (Lincoln & Guba, 1985; Miles & Huberman, 1994). Member checking established credibility and avoids significant errors that could have an impact on the quality of the transcript and the research data. Participants' response to their transcribed interviews to increase the validity of the study (Patton (2015).

Data Collection

In qualitative research, the researcher is the human instrument for data collection. I was the only person collecting, managing, and analyzing data throughout the data collection process. Clergy manager-leaders were purposefully selected to share their experience and perceptions of the phenomenon to gain a thorough understanding of the events (Gall, Borg, & Gall, 1996; Marshall & Rossman, 2011). Data were collected from clergy manager-leaders through audio-recorded, in-depth, semi-structured interviews; demographic questionnaires, and the researcher's field notes and reflective journal. The data collection instruments are consistent with qualitative research. Forty-five-minute interviews were held at an agreed location for safety precautions. In-depth interviews were flexible and respectful of the participant's time and willingness to communicate their lived experiences and perceptions of the phenomenon under study.

An interview guide was used to direct the conversation toward the topic and clarify specific details after participants answered the research questions (Bryman 2012). The researcher maintained flexibility directing the order of the questions as participants elaborate on relevant topics. Flexibility during the interviewing process allowed the

researcher to probe additional issues presented by the participants. All interviews were recorded with permission from the participants. Audio- recording captured the interviewing process adding credibility to the results of the study. Semi-structured, open-ended questions allowed participants to speak freely about their experiences without being coerced for specific answers.

Data Analysis Plan

Data collection and analysis are interrelated with Husserl's (1938) descriptive phenomenological research (Englander, 2012). A phenomenologist is interested in the activities of consciousness that present itself in human participants (Giorgi, 2012). Data analysis began with the first interview (Merriam, 2009). I used a continual process of coding and creating memos during the data analysis process. Data analysis followed Edward and Welch's (2011) extension of Colaizzi's (1978) seven-step method of phenomenological inquiry to gain a deeper understanding of clergy manager-leaders' experiences and perceptions.

Colaizzi's (1978) data analysis method was conducted under the supervision of Giorgi (1970). Colaizzi's seven-step method with the inclusion of an additional step:

- Transcribe all the subjects' descriptions. Participant narratives are transcribed from the audio-taped interviews,
- Extract significant statements that directly relate to the phenomenon under investigation,
- Create formulated meanings,
- Aggregate formulated meanings into theme clusters.

- Develop an exhaustive description; that is a comprehensive description of the experience as articulated by participants,
- The researcher interpretative analysis of symbolic representations,
- Identify the fundamental structure of the phenomenon,
- Return the transcripts to participants for validation. (p. 165)

I created an interview protocol to guide the interviewing process. The interview guide contained prompts for probing additional information. Clerics body language, facial expressions, gestures, smiles, frowns, and laughter's were captured as field notes during the interviews.

Coding

During the 1990s qualitative researchers moved from manual indexing systems to data analysis software (Salmona & Kaczyski, 2016). Researchers discovered using qualitative software promoted transparency and flexibility in the use of technology. The qualitative software was used to employ coding techniques to organize and analyze data from in-depth interviews and field notes in the form of words, phrases, sentences, and paragraphs (Miles & Huberman, 1994). The popularity of qualitative coding allowed researchers to analyze raw data that could be easy to understand.

NVivo software has a coding guide for importing, classifying and coding field data. Specific codes were developed that were aligned to the study's research questions. Coding data is an iterative process of using nodes. Nodes are containers used to store topics, themes, and concepts (Social Science Data and Software, 2012). Nodes and codes are stored in NVivo for comparison and analysis. During open coding, transcripts were

deciphered line by line to uncover themes and patterns within textual data to explain the phenomenon.

Once I identified a meaningful text, I assigned a code to the text, then I imported the codes into NVivo. Detailed coding is a slow process of reflecting as the research is immersed in the data. Raw field notes and transcripts revealed the undigested complexity of reality and coding recontextualizes the data (Patton, 2015). Van Manen (2014) argued against using qualitative data analysis software for phenomenological research (Sohn, 2017). Goble et al. (2012) highlighted obstacles while coding in computer aided software. Furthermore, Goble argued that coding is unnecessary because the goal is to become familiar with the text while reading the interviews. Goble's argument was substantiated by Van Manen (2014). Van Manen recommended taking notes while reading the manuscript; however, this process does not constitute coding.

Software used for Analysis

I compared Atlas ti, Folio Views, and NVivo 11 Pro computer-assisted qualitative data analysis software (CAQDAS). Qualitative Data Analysis Software (QDAS), is designed to support qualitative research. Davidson and DiGregorio (2011) and Sohn (2017) agreed most qualitative software have certain limitations. Using NVivo 10, I had access to raw data without losing the original context. I organized, tracked data, managed data, queried data, mapped and visualized data to generate detailed reports. I created codes for each research question, a priori, with the same heading using the drag and drop feature in NVivo 11.

Themed nodes were derived from individual transcripts, audio recordings, field notes, and clergy demographic questionnaires (Bazeley & Jackson, 2015). Sources with similar structures and consistent paragraph styles, created in Microsoft Word were transferred and coded in NVivo. NVivo software supported audio files, database tables, Adobe Portable Documents (pdf), rich text (rtf), and text (.txt) files.

Discrepant Cases

Researchers must ensure they do not force data to fit a theory. Data that does not fit the researcher theory cannot be ignored (Lewis, 2009, 2015). Data that provided an alternative perspective constitutes a discrepant case (Kuzel, 1999). Maxwell (2004) pointed out that identifying and analyzing discrepant data is a vital part of validity testing in qualitative research. Discrepant cases often orient researchers towards searching for alternative meanings they might represent (Patton, 2015). Researchers often missed discrepant data because of preconceived notions of the environment (Kavle, 1996). No discrepant cases were identified in this study.

Issues of Trustworthiness

The aim of the research was to develop an understanding of the phenomenon by examining how clergy managers-leaders experienced, perceived, and made sense of their lives experience of management training (Kornbluh, 2015). Each phase of the study was based on the trustworthiness of previous studies, qualitative textbooks, the researcher's audit trail, organizing the data collection, and data analysis (Elo et al., 2014). Field notes taken during the interviews and weekly journal entries, bolstered the collection of rich data (Tracy, 2012).

Member checking was conducted to validate the transparency of interviews (Carlson, 2010; Snelgrove, 2014). Member checking is a quality control process that ensured accuracy, credibility, and validated participants' intended meaning. Soliciting participant's input detailed the researcher's ethical responsibilities (American Psychology Association 2015). Rich descriptions of participant's experiences provided an in-depth understanding of commonalities that existed among participants. Commonalities included the interview setting, the participants' experiences, the researcher's preconceived beliefs about the phenomenon, data collection, and analysis processes. Reflexivity is a significant contribution to the trustworthiness of this study.

I enhanced the credibility, transferability, dependability, and confirmability of the study by creating milestones before collecting, analyzing data, and the reporting the results. Past studies conducted by (Ali & Yusof, 2011; Lietz & Zayas, 2010; Lincoln & Guba, 1985) have yielded important insights into credibility, transferability, dependability, and credibility. Credibility is a proxy for internal or external validity, transferability is a proxy for external validity, and dependability and confirmability are both proxies for reliability and objectivity.

Clergy manager-leaders received a transcribed copy of their interviews to validate the authenticity of their narratives (Harper & Cole, 2012; Lincoln & Guba, 1985). Soliciting the responses of participants helped the researcher recognize personal bias and gain a holistic understanding of the phenomenon (Guba & Lincoln, 1982; Lincoln & Guba, 1985; Kornbluh, 2015). Participants were asked to provide input on the transcribed narratives of their experiences (Miles & Huberman, 1994). Participants had freedom of

choice to agree or disagree that their stories reflected their feelings, experiences, perceptions, and views.

Once accuracy was affirmed, the study was deemed credible. Member checking gave the researcher the opportunity to verify the transcripts for accuracy and to decrease incidents of incorrect data and interpretation of data (Cohen & Crabtree, 2006; Moustakas, 1994). Member checking is a quality control process that ensures accuracy, credibility, and validates participants' intended meaning.

Credibility

The researcher ensured that all participants in the study were identified and described accurately (Elo et al., 2014). In-depth semi-structured interviews, field notes, reflective journal notes, and clergy demographic questionnaires were the best data collection method to answer the research questions (Polit & Beck, 2012). An interview guide aided the researcher in focusing on open-ended descriptive questions to extract additional data. Clergy manager-leaders received a copy of their transcribed interviews to review, amend, and make changes to their responses.

Participants analyzed and commented on the transcribed interview data either agreeing or disagreeing that the summaries conveyed their experiences and views (Harper & Cole, 2012). Member checking allows the researcher the opportunity to verify the accuracy of the data and improve the validity, dependability, and credibility of the study (Cohen & Crabtree, 2006). If the verbatim transcripts were accurate and reflected participant's experiences, the study has credibility (Moustakas, 1994). Only the

researcher has access to all private audio recorded interviews, transcripts, demographic questionnaires, names of participants and their organizations.

The process of data saturation was reached when there was enough data to replicate the study (O'Reilly & Parker, 2012). Failure to reach saturation affects the validity of the study (Kerr, 2010). The issue of how many interviews are enough could not be answered by researchers (Marshall & Rossman, 2012). Mason (2010) pointed out that samples in qualitative research must be large enough to uncover the experiences and perceptions of participants. However, if the sample is large, data becomes repetitive and hard to manage. The sample size for this study followed the concept of saturation when no new information illuminated the phenomenon being investigated.

Transferability

Participants selected for this study included non-denominational faith-based clergy manager-leaders; therefore, the study lack transferability because of the original context. Transferability is assessed by future researchers who will make the determination of whether the results of this research can be applied to the contexts of their research (Patton, 2015). Transferability is the responsibility of the researcher to provide rich descriptive data so that future researchers could make similar judgments (Lincoln and Guba, 1985).

Per, (Lietz & Zayas, 2010; Lincoln & Guba, 1985), transferability is a proxy for findings that may be used in further theory development, current practices, and future research projects. Rigor in qualitative research is established through confirmability and transferability (Lincoln & Guba, 1985; Sandelowski, 2007; Streubert-Speziale &

Carpenter, 2007). I included detailed descriptions of the participants and settings to help readers make decisions regarding transferability (Maxwell, 2013). Applicability and transferability of the study's findings have some limitations.

Dependability

Dependability refers to strategies that are established through audit trails and triangulation used to determine reliability (Lincoln & Guba, 1985). Dependability involved participants evaluating the findings and the interpretation of the study to support by the data collected during the interviewing process (Anney, 2014; Cohen, Manion, & Morrison, 2011). Reliability establishes the extent to which results are consistent over time.

Cross-checking interview notes, field notes, journal notes, and demographic questionnaires (Guba & Lincoln, 1985) established the confirmability of the study. Data was managed in NVivo software to document the researcher's chain of evidence (McMillian & Schumacher, 1997). An audit trail substantiated trustworthiness by maintaining copious field and journal notes on how decisions were made, activities that describe how data were collected, recorded and analyzed during the study

Confirmability

Confirmability verifies two goals in qualitative research: 1) understanding the phenomenon from the perspective of the research participants and 2) understanding the meanings participants give to their conscious experiences (Jensen, 2012). Member checking validated the authenticity of the transcribed interviews. The reflective journal provided transparency of the study's protocol disclosing the researchers' personal biases,

background knowledge of the phenomenon, assumptions, and the researcher's role in collecting and analyzing data (Nolen & Talbert, 2011). Researchers' biases were noted as data in the reflective journal. Confirmability was established through data analysis, the findings, and tracking the processes through the researcher's audit trail (Lincoln & Guba, 1985).

Generalizability

Ideas that generalize help researchers develop theories and explanations. However, qualitative studies do not have generalizability as a primary purpose (Anderson et al., 2015) because participants are not randomly selected. Jasper (1994) pointed out that generalizability is inappropriate in phenomenology because the aim is not to produce a theory. However, the researcher provided sufficient details about the participants, the study, and interviewing session so that the study could be audited and repeated in other settings. Generalizability of the results of a quantitative research can be applied across environments related to the study (Donmoyer, 2008). Generalizability is not expected in qualitative research. However, the researcher adopted a criterion for validity through member-checking, auditing, and proper documentation (Leung, 2015). The small sample of non-denominational clergy manager-leaders may not be generalizable

Ethical Procedures

Human protection of participants were central concerns in the study. According to the Belmont Report sets basic ethical principles for conducting research involving human participants. Three basic principles of respect for persons, beneficence, and justice (Luthardt, n.d.) I completed the National Institutes of Health (NIH) Web-based training

course protecting human Research participants on June 8, 2013, Certification Number:1193898. I followed the Walden University's guidelines and principles of respect of persons, beneficence, and justice (Office for Human Research Protection, 2016) for voluntary participation. All participants gave their consent to participate in the study. Furthermore, the participants understood that participation was voluntary and they had the option to withdraw from the study and cease audio recording at any time without prior notice through some verbal remarks or through email request, even after the completion of data collection process.

To ensure confidentiality of the participants name and organization, I assigned an alpha-numeric code to each informed consent agreements, demographic questionnaires, fieldnotes, audio recordings, and transcribed interviews. All participants received a copy of the consent form for their records. Participants were recruited based on specific criteria that included: clergy manager-leadersclergy manager-leaders able to speak, read, and write in English, suitable for answering the research questions, their accessibility and willingness to participate in the study, employed in their current position 10 or more years, and manage and lead a non-denominational faith-based organization with 250 to 600 weekly members and weekly followers. I submitted seven forms with the proposal to the Institutional Review Board (IRB) to begin data collection. The forms included:

- Completed IRB Application,
- Clergy Demographic Questionnaires,
- Informed Consent Form,
- Participant Interview Protocol,

- Participant's Thank You Letter,
- Permission from Authors and Publishers, and
- Verbal Recruitment Script

The researcher verbally stated to each participant the protection for confidentiality of data including the way the data are protected and secured. Audio recorded data were transcribed by a professional transcription company. Data was recorded and collected by the researcher. Participants had the freedom to cease participation at any time during the process without physical or psychological coercion (Christians 2000; Denzin & Lincoln, 2011). Participants were provided information about data being collected, respect for privacy, the confidentiality of participant's names, address, contact information, and information about their organizations.

All data and information are known only to the researcher. Interviews were audio recorded with permission. In the event permission was not given, I would handwrite the interviews. Collected data were stored and secured with a key lock. Collected data were not exposed during or after the interviewing process. I shared the results of the study with clerics who participated in the study. Finally, all data will be destroyed after five years by a reputable shredding company in the presence of the researcher. Only the researcher has access to the collected data.

Summary

In Chapter 3, I presented an overview of qualitative research using a phenomenological approach. I described the sampling methods used to recruit 25 clergy manager-leaders in Bloomingdale, Georgia, Rincon, Georgia, and Savannah, Georgia. I

outlined the system used to collect and analyze data, the role of the researcher, procedures for credibility, generalizability, and rigor. Data were collected from clergy manager-leaders through audio-recorded, in-depth, semi-structured interviews; demographic questionnaires, the researcher's field notes, and reflective journal. The data collection instruments were consistent with qualitative research. I followed Edward and Welch's (2011) extension of Colaizzi's (1978) seven-step method of phenomenological inquiry to gain a deeper understanding of clergy manager-leaders' experiences and perceptions.

Chapter 4: Results

Introduction

Recent management studies have shown significant under-representation of clergy management training in faith-based organizations (Duvall & Pinson, 2000; Irwin & Roller, 2001; Jeynes, 2012; Young & Firmin, 2014) clergy manager-leaders. The aim of this phenomenological study was to explore What are non-denominational clergy manager-leaders' lived experiences and perceptions of management training? I addressed a gap in the literature about the management training of clerics in non-denominational organizations. In this chapter, I present an analysis of participants' rich descriptions of their experiences and perceptions, which obtained through semi-structured in-depth interviews, audio recordings, and notations in field notes. A descriptive phenomenological approach enabled me to elicit responses that provided deep insights to answer all research questions.

I described the lived experiences and perceptions of clergy manager-leaders bracketing preconceived opinions that could taint the research process (see Reiners, 2012; Tufford & Newman, 2012). I used NVivo Pro to organize, code, and analyze the data. Findings from this study showed that clerics in non-denominational faith-based organizations were not trained in basic management functions because there are no requirements for business management training in non-denominational, faith-based organizations. Professional development and continuing education could be formalized requirements for renewed licensure (Olson, 2009). Barker (1992), Christine (2010), and Stein (1992) have argued that clergy should be continuous learners. Continuing education

and training would allow clerics within their field of practice to stay relevant to meet the needs of their members, followers, and community stakeholders. Schön (1987) referred to continuous learners as reflective practitioners and intentional agents of specialized knowledge.

Managers and leaders unresponsive to continuous education and training may cause great perils to their organization (Stein, 1992) because leadership is fundamental to organizational success (Christine, 2010). Scholars have made several recommendations to improve the quality of clerics' management training and preparations clergy manager-leaders. For instance, Olson (2009) highlighted the requirements for academic credentialing as a religious leader, while Howe (1960) recognized that continuing education and training could allow clerics to ask questions they did not know they would need and Duvall and Pinson (2001) pointed out that theological seminaries must educate students for successful church management.

I developed one overarching research question and three supporting questions to achieve the purpose of this study. Research Question: What are non-denominational clergy manager-leaders' lived experiences and perceptions of management training. Supporting Research Question 1: What are the requirements for managing a non-denominational faith-based organization? Supporting Research Question 2: What identifiable characteristics, such as professional training, years of ministry, age, race, gender, and church size are associated with management experiences in small to midsized non-denominational faith-based organizations. Supporting Research Question 3: What

functions of management do non-denominational clergy managers-leaders use in the daily activities? For example planning, forecasting, controlling, coordinating, and organizing?

With this research, I have filled a gap in the literature by providing insights about management training, hiring, and vetting clergy manager-leaders in non-denominational faith-based organizations. This study adds to the existing body of knowledge with emphasis on developing effective management functions for clerics in non-denominational, faith-based organizations. Non-denominational clerics should have a clear understanding of management functions (Barker, 1992; Stein, 1972). The theoretical works of Greenleaf (1977), Fayol (1949), and Maslow (1969) served as the foundations for this study.

Greenleaf (1977) pointed out that servant-leaders go beyond their own self-interest. Fayol (1949) pointed out six functions of management that include: forecasting, planning, organizing, coordinating, commanding, and controlling. Maslow (1969) concluded that individuals strive for personal growth and self-actualization as the central motivator in their lives. According to Maslow, self-transcendence is an integration of the psychology of religion. Mintzberg (1973) defined the role of a manager as any person who oversees a formal organization. Clergy manager-leaders participating in this study spent 70 to 80% of their worktime with members, followers, and community stakeholders.

Management performance in a religious organization is often based on demonstrable performances rather than perceptions and theories. A formal assessment by the researcher could determine the extent of cleric's present management acumen and

what may be required to move forward. My findings from this study could provide useful information for clergy management training programs. In Chapter 4, I describe participant selection and their demographics and discuss data collection and analysis procedures. I then present the data and provide evidence of trustworthiness and a summary of the results.

Research Setting

The neighborhood church has changed to an actively involved and mission-oriented assembly with members, followers, and community stakeholders from diverse backgrounds. For this study, I recruited clerics in Bloomingdale, Rincon, and Savannah, Georgia, from April to May 2017. I used four data collection methods that included semi-structured interviews with open-ended questions, demographic questionnaires, field notes, and member checking. Interviews were conducted on weekdays from mid-mornings to early afternoons in each participant's workplace. Ten interviews lasted one hour, three interviews lasted 45-minutes, and one interview lasted 1-hour and 15 minutes. All cleric are manager-leaders in non-denominational, faith-based organizations. Participants' demographic questionnaires included their educational level, position in the organization, years of experience in their current position, and organizational size.

Description of the Sample Population

I purposefully selected clerics for this qualitative study to explore the lived experiences and perceptions of their management training. Three factors informed my decision to include 25 clergy manager-leaders of non-denominational faith-based organizations. First, my desire was to explore how clerics make meaning of their

management experiences for their professional roles in ministry. Second, clerics in small to midsized non-denominational faith-based organizations are under-represented in qualitative research. Finally, I wanted to explore the shared perceptions of African American and Caucasian clerics managing and leading non-denominational faith-based organizations. All participants were available and willing to participate and communicate their experiences and perceptions of the phenomenon under study. I found that participants had much to say about their academic and management training.

Demographics

I identified and purposefully selected 25 clergy manager-leaders in non-denominational faith-based organizations for this phenomenological study. Seventeen participants expressed an interest in participating in the study. Participants include African American, Caucasian, and Hispanic men and women able to speak, read, and write in English. All had been employed in their current full-time position for 10 or more years, and led a non-denominational faith-based organization with 250 to 600 weekly members and followers. Demographic data were collected from 17 clerics (see Table 5). Demographic data included an assigned alpha numeric code, gender, current management-leadership position, years of experience, age, and ethnicity.

Table 5

Participant's Demographic Data

| Name | Gender | Current Position | Years of Experience | Age | Ethnicity |
|---------|--------|------------------|---------------------|-----|------------------|
| CML-10 | M | Pastor | 25 | 66 | African American |
| CML-24 | M | Lead Pastor | 27 | 62 | African American |
| CML-50 | F | Lead Pastor | 18 | 59 | African American |
| CML-42 | M | Lead Pastor | 27 | 50 | African American |
| CML-501 | M | Pastor | 20 | 54 | African American |
| CML-56 | M | Lead Pastor | 35 | 68 | Caucasian |
| CML-16 | M | Pastor | 30 | 55 | African American |
| CML-11 | F | Lead Pastor | 34 | 68 | Caucasian |
| CML-551 | M | Lead Pastor | 18 | 55 | Caucasian |
| CML-49 | M | Pastor | 15 | 58 | African American |
| CML-46 | M | Lead Pastor | 10 | 41 | Caucasian |
| CML-55 | F | Lead Pastor | 25 | 63 | African American |
| CML-110 | M | Lead Pastor | 32 | 59 | African American |
| CML-81 | M | Pastor | 24 | 57 | African American |
| CML-42 | F | Pastor | 20 | 60 | Caucasian |
| CML-76 | M | Pastor | 11 | 59 | Caucasian |
| CML-83 | F | Pastor | 15 | 56 | African American |

Eight clerics were identified as pastors and nine were identified as lead or senior pastors. Of this sample, 65% were African American and 35% were Caucasian. Seventy-one percent of the participants were between 41-60 years old. Sixty-five percent of the participants earned a degree from a theological seminary and Bible Institute, 18% earned bachelor's and master's degrees in business, one clergy (5%) earned a master of arts degree, and 12% had no secondary education (see Figure 3).

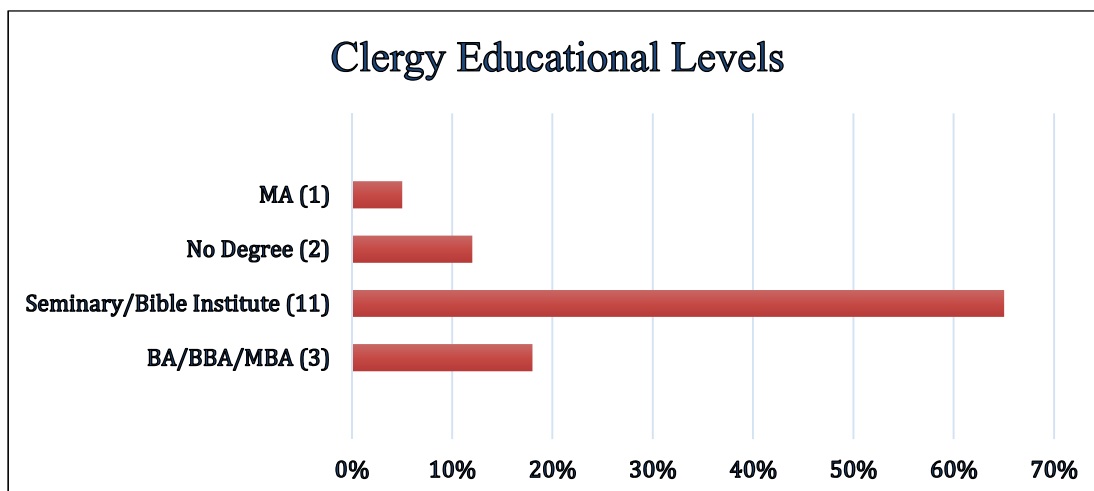


Figure 3. Clerics' levels of education.

A lead pastor sets the direction for the organization and has a staff that assists him or her with ministry operations such as recruiting volunteers, counseling, leading the congregation in programs to fulfill the vision and mission of the organization, and visiting and ministering to members and community stakeholders. Pastoral staff included an executive pastor or an associate pastor, an administrative secretary, ministry clerks, and volunteers. An executive pastor assists with the administrative responsibilities of the organization such as supervising staff, evaluating job performances, and implementing projects and programs to spread the message of Jesus Christ. An associate pastor has oversight of youth and young adults' educational training.

Data Collection

For this study, I collected demographic data from 17 clerics from Bloomingdale, Rincon, and Savannah, Georgia who agreed to participate in the study. Data collection commenced upon receiving Walden University's IRB approval (04-07-17-0156314). All participants were given a detailed description of the informed consent forms (see

Appendix A) that outlined data collection, data storage, and data confidentiality. Seventeen participants completed the clergy demographic questionnaire (see Appendix B). Once the informed consent agreement was signed, I began interviewing participants. April 2017 through June 2017. I used a structured interview protocol guide (see Appendix C) to direct the conversation toward the phenomenon being studied. I developed a code book (see Appendix D) to use as a reference for themes and sub-themes.

First, I interviewed three participants; each interview lasted 45-minutes. A professional transcription company transcribed three interviews. Next, I interviewed three participants; each interview lasted 1-hour. The professional company transcribed three interviews. Six transcripts were returned as word documents. Then I read each transcribed interview while listening and following the audio recorded interviews. I interviewed four participants; each interview lasted 1-hour. Four interviews were transcribed by the professional company and returned as word documents. Afterwards, I read each transcribed interview while listening and following the audio recorded interviews. Data saturation was not achieved.

Two days later, I interviewed two participants; each interview lasted 1-hour. The interviews were transcribed by the professional transcription company. Two days later, I interviewed two additional participants, one interview lasted 1-hour, and one interview lasted 1-hour and 15 minutes. The interviews were transcribed by the professional transcription company and returned as word documents. I followed the same procedures; reading each transcribed interview while listening and following the audio recorded

interviews. The interview questions were directed to participants to explore the lived experiences and perceptions of their management training. A total of three themes emerged from the analyzed data: management training, experiencing the call of God, and servant leadership. Because interviews were the primary data collection method used in this study, the questions were administered in the same sequence for each participant.

The initial research question is, *what are non-denominational clergy manager-leaders' lived experiences and perceptions of management training*. The participants described their lived experiences and perceptions of their management training. Eleven clerics (79%) corrected research question 1 pointing out that the question should ask what specific skills and training clerics lacked. The remaining three clerics (21%) answered the original research question. Clerics talked about their seminary training, Bible Institute training, management training, and the lack of management training. At the end of the interviewing process, the informed consent agreement, demographic questionnaires, and the researcher's field notes were placed in a briefcase and secured in the presence of each participant. The password protected briefcase is accessible only to the researcher.

I reminded clerics that I would upload a copy of their transcribed interview to their email for review. I explained the process of editing the transcripts by using a red pen to correct errors and change what they perceived to be misinterpretations. Member checking technique promotes reliability and validity (Harper & Cole, 2012; Lincoln & Guba, 1985). I emailed a thank you letter (see Appendix E) to each participant for their time and sharing their experiences and perceptions for this study. I noted in the thank you letter that a two-page summary of the results of the study will be provided to clerics who

participated in the study. Thirteen transcripts were returned to the researcher with a signature indicating the transcripts were accurate and validated participants' narratives. One clergy noted minor changes to the transcript. Once the changes were made, a corrected copy was provided for a second review.

Two days later the transcript was returned with a signature validating the accuracy of the interview. Following the completion of member checking, all transcripts were imported into NVivo. Fourteen transcripts were imported into NVivo for data cleaning. Data cleaning is the process of removing personal identifiers such as clerics name, organization, names referenced during the interview, and repeated filler words (i.e. um, ah, and yeah). Removing filler words enhanced readability. Each transcript was saved and stored as a separate file with the participant's alpha-numeric code.

There was enough information to analyze the data and identify common themes across participants. I annotated and coded the transcripts about the research questions. No new information emerged from the data; therefore, it was clear that data saturation was reached with 14 interviews. Data saturation was achieved with 14 interviews. Fourteen interviews are consistent with sample sizes in a phenomenological study (Guest et al., 2006). Marshall and Rossman (2012) recommended 6-10 participants for a phenomenological study to reach data saturation. Creswell (2013) suggested 15 to 20 participants to reach data saturation. Failure to reach saturation has an adverse impact on the quality of the study and hinders content validity (Fusch & Ness, 2015; O'Reilly & Parker, 2012; Walker, 2012). Sandelowski (2007) and Morse (1995) pointed out that the sample should not be too small that it was difficult to achieve data saturation.

Procedures for managing collected data

The procedures I used to manage collected data included establishing a data tracking system and quality control procedure that included the following:

- Organizing a secured file folder on my desktop computer to house the audio recorded interviews (mp3), transcribed interviews (docx), and researcher's field notes (docx),
- Securing a file box for signed informed consent forms (hard copies), clergy demographic questionnaires (hard copies), member-checked transcribed interviews (docx), and the digital audio recorder.

Data Analysis

Data analysis occurred after participants verified the accuracy of their transcribed interviews. Data analysis is a systematic review of data to organize, to interpret, and to discover underlying meaning (Onwuegbuzie et al., 2012). Data were collected from semi-structured interviews open-ended questions, demographic questionnaires, and the researcher's field notes. I used Husserl's (1939) descriptive phenomenology to explore commonalities in participant's experiences and perceptions. I followed Edward and Welch's (2011) extension of Colaizzi's seven step analysis for phenomenological approach to inquiry. Data analysis was a tedious process that included organizing, analyzing, interpreting, and reporting the data.

I read each transcript twice searching for words and phrases that appeared regularly. Next, I put the words and phrases into categories to interpret the data. I used NVivo to find and compare connections and common themes from the categories to get

an understanding of the whole. Qualitative data analysis is the process of turning interviews, demographic questionnaires, and field notes, in the form of data into findings. Through the process of data analysis, I could interpret the essence of clergy manager-leaders' experiences and perceptions of their management training. Qualitative data analysis (QDA) is a nonlinear process that involved the process of critical reading, interpreting, and understanding the data as shown in Figure 4.

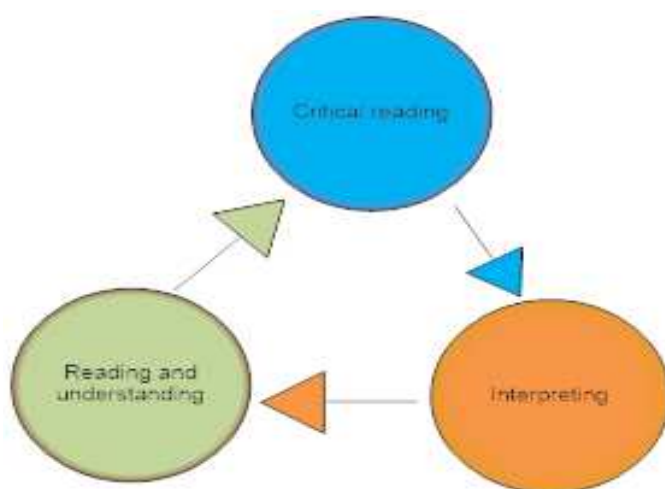


Figure 4. Qualitative data analysis process.

Efforts were made to bracket personal biases before, during, and after the interviews. Throughout the analysis, I added, removed, integrated, converged and diverged codes and categories to the point of data saturation. Saturation is defined as the collection of data until redundancy of the data has occurred (Morse, 2005) and no new information is being obtained, and further coding is no longer feasible (Fusch & Ness, 2015; Guest et al., 2006). Failure to reach data saturation could negatively impact the

validity of the study. Data saturation was reached at 14 interviews consistent with views presented in previous research (O'Reilly & Parker; Walker, 2012).

All interviews were coded and analyzed for patterns and themes using Edward and Welch's (2011) extension of Colaizzi's seven step method for data analysis that included:

- Participant's narratives are transcribed from the audio-taped interviews,
- I extracted significant statements that directly related to the phenomenon under investigation,
- I created formulated meanings,
- I aggregated formulated meanings into theme clusters.
- I developed an exhaustive description of participant's experience,
- I began an interpretative analysis,
- I identified the structure of the phenomenon,
- I returned transcripts to participants for validation.

I synthesized the emerging themes to formulate a textural description of the participants' experiences and perceptions into nodes (Giorgi, 1985; Husserl, 1965; Merleau-Ponty, 1956). A node is a collection of concepts, patterns, phrases, themes, and relationships found in the transcribed data. I gathered all references to specific themes by coding sources to a node. For instance, I coded content related to 'management' at the node experiences and perceptions, lack of experiences and perceptions. Creating nodes allowed the data associated with the research questions to be imported into NVivo (QSR,

2013). Once the nodes were opened, I could view each participant's interview in one location.

I ran a word frequency query (see Figure 5.) to look for exact words, to broaden my search for reoccurring concepts, and to uncover new ideas that were connected. The word frequency data could be reduced to concepts that described the research phenomenon by creating categories (Elo & Kyngäs, 2008; Hsieh & Shannon, 2005). Field notes were read several times, and the audio recordings were reviewed to get a holistic sense of clerics' thoughts and perceptions. I created a list of relevant statements and word frequency to identify additional concepts. Three major themes emerged: management and training, experiencing the call of God, and servant leadership. For the highest coding consistency, the researcher is the sole coder of all transcripts.

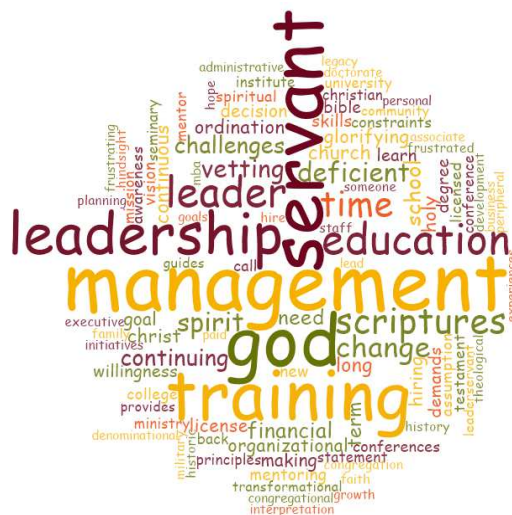


Figure 5. Word frequency query.

I created a list of relevant statements and word frequency to identify additional concepts. Three major themes emerged: management and training, experiencing the call of God, and servant leadership. For the highest coding consistency, the researcher is the

sole coder of all transcripts. I was immersed in the data by reading the transcripts several times and listening to the audio tape recording to gain familiarity with the participants' tone and content of the data. From the transcript and audio recording, I have an in-depth understanding of the participant's experience and perceptions of their management training (Colaizzi, 1978).

I maintained precautionary measures to manage the reliability and protection of all collected data (Qu & Dumay, 2011). The instruments and data collection method aided in obtaining thick, rich data to identify significant patterns and themes during the data analysis process (Miles, Huberman, & Saldana, 2014). Participant's collective thoughts, feelings, experiences, and perceptions as well as underlying concepts were organized into categories. Some groups emerged that were not initially identified. I noticed that most paragraphs contained elements that related to two sometimes three categories. The categorized were formulated into themes. The themes were linked to the research questions and the phenomenon being studied. Field notes were analyzed and coded to match existing themes and to identify new themes.

The findings were integrated into an extensive description of the lived experiences and perceptions of clergy managers-leaders' management training that provided insights into the social phenomenon. A phenomenon can be a culture, emotion, a relationship, or an entity such as an organization (Patton, 1990). According to Patton, the researcher should ask what the essence of the experience of a phenomenon for those who experienced it is. The transcripts provided rich data of the participant's experiences

and perceptions that could be helpful in designing a management training program for non-denominational clergy manager-leaders.

I proofread all transcripts to become familiar with the context of each interview, to develop a feel of what each clergy was articulating, and to identify themes, words, patterns, and phrases in the data (Creswell, 2013). After reading the transcribed interviews and listening and following along with the audio recording, I used NVivo software to search for themes about the research questions and topics obtained from the literature review. Themes from the interviews were highlighted, coded, and imported into nodes. Codes were used to retrieve and organize the data. As the study developed, I defined codes by building on a detailed understanding of the data. A total of three major themes emerged: management and training, experiencing the call of God, and servant leadership.

Discrepant cases

This study did not present any surprises or clear cases of discrepancy.

Coding

Fourteen interviews were effective in eliciting participant's experiences and perceptions within the conceptual categories to achieve data saturation. Thematic categories were identified from the literature that were relevant to this study. From there I searched for key words and phrases that correlated with the faith-based management and faith-based leadership.

Data saturation

In this study data saturation or informational redundancy (Sandelowski, 1999). Glaser and Strauss (1967) refers to the point where no new additional data are found that develop aspects of a conceptual category when further coding is no longer necessary (Guest et al., 2006; O'Reilly & Parker, 2012; Walker, 2012). Researchers, Fusch and Ness (2015); Kerr, Nixon, and Wild (2010); O'Reilly and Parker (2012); Mason (2010); Walker (2012) pointed out that sample size is important because samples that are larger than needed is an ethical issue and a waste of participant's and researcher's time. A study without data saturation lacks rigor and could be invalid.

The frequency of a phenomenon is not the key points of data saturation; saturation involved bringing forth the phenomenon in all forms (Morse, 1995). The sample size for this study was sufficient because additional interviews would not result in the identification of new codes and themes. Therefore data saturation occurred with 14 participant's interviews. Failure to reach saturation impacts the quality of the study. Data analysis occurred concurrently with data collection as an iterative cycle (Sargeant, 2012).

Research Tools

The instrument for this study consisted of semi-structured interviews with open-ended questions, cleric demographic questionnaires (see Appendix B), researcher's field notes, and member checked transcribed interviews. I developed an interview guide (see Appendix C) that consisted of three phases. Phase one of the pre-screening interviews began with seven professional experiences, phase two included research questions, and phase three is returning the transcribed interviews to clergy manager-leader for member

checking. I identified reoccurring concepts that illuminated themes from the experiences and perceptions of clergy management training and daily activities of management.

Clergy's demographic questionnaires

I received and coded 17 demographic questionnaires from clergy manager--leaders who agreed to participate in this study. Each participant received an alpha-numeric code that corresponded to their demographic questionnaires and informed consent form. Clerics verified their alpha-numeric codes for security. The initial participants in this study consisted of 12 men and five women. All participants agreed to be interviewed in their church office. All participants are married (100%). The participants have diverse educational and bi-vocational backgrounds. Income levels were not discussed to protect privacy. The highest level of education included:

- BBA, MA, MBA (n=5, 29%),
- Seminary and Bible Institute training (n=9, 53%), and
- Clerics having no academic or seminary training (n=3, 18%).

I coded and analyzed 17 demographic questionnaires, interview transcripts, member checking transcripts. Additionally, I coded and analyzed the researcher's field notes and notations from the reflective journal.

Researcher's field notes

I listened to what the participants were saying. I took notes during the interviewing and made notations for probing questions as the participants spoke about their experiences. After the interviews concluded, I read my notes and reflected on the overall experience of the interviews. To control the possibility of bias in the study, I used

member checking to validate the transcripts. I asked each participant if the interpretations captured the experiences perceptions of their responses. Clerics were free to add, retract, and make comments and references on their transcribed interviews. Corrections, comments, and recommendations were included in the data analysis.

Several themes emerged that were uniquely shared among clerics such as the call of God on lives of clergyman and clergywomen, servant leader (Greenleaf, 1977), and management training. The call of God is expressed as a multifaceted process that involves multiple forms of interpretation (Marcos, 2014). The Bible described the call as a spiritual experience that God vision for the man and women (Edwards, 2012). I noted in my journal the various expressions clerics noted about their call to ministry and how they understood the meaning of the call of God.

Clerics explained their perceived call of God in three phases (see Figure 6). For instance, seven clerics explained running from the call of God as a radical experience. Three clerics recalled having a vision and a life-changing experience from God. Four clerics described a childhood experience as the beginning stages of their call to ministry as a gradual experience. The differences in perception were based on understanding a unique phenomenon that cannot be quantified or qualified.

The authorizing voice of God is the church. The church affirmed the call of God by observing whether the individual showed evidence, gifts, and love for God's people and ministry. Men and women experiencing the nature of God's call to Christian ministry embraced the essence of their divine experience. The pastor provides opportunities for service to those who are called by encouraging and mentoring them. The call of God on

the lives of men and women are without question. How can a call be quantified and how can a call be qualified? Clergy manager-leaders

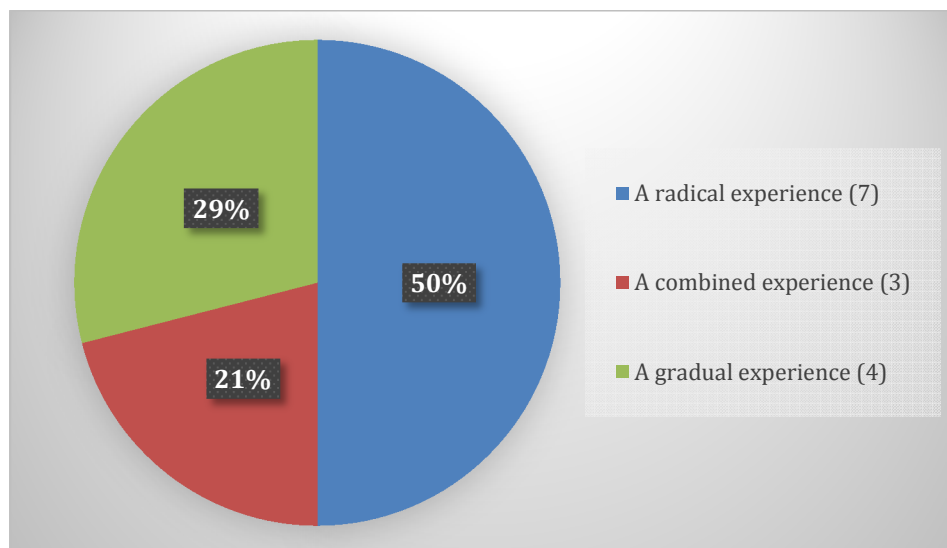


Figure 6. The nature of the call of God.

I asked each participant to explain what education meant to them. I noted in my field notes the expressions and body language when I asked clerics to describe what education meant to them. I noticed looks of surprise, caution, pauses, glances, and smiles. There are no educational requirements for licensing and ordaining a cleric (Christine, 2010; Stein, 1972). The educational preparation for licensed and ordained clerics could include: academic and theological content, management training, leadership training, counseling, social and personal character building (Barker, 2016; Christine, 2010; DuBrin, 2013; Irwin & Roller, 2000; Jeynes, 2012). A significant part of clergy license, ordination, and preparation is education Masenya & Booyse, 2016; Stein, 1972).

Establishing a pattern for lifelong learning is needed to understanding changes in the church and society. There could be minimum 20 hours of learning every five year

from an accredited university or college. Continuing education courses from blogs, webinars, webcasts, and conferences are examples of activities that qualify as continuous learning.

Clerics pointed out that being a servant leader and having a servant leaders' heart is the greatest achievement in their profession. Two clerics spoke of reading the works of Robert Greenleaf. Greenleaf (1970) introduced the concept of servant leadership as a leader serving first. Greenleaf described the character of a servant leadership as the key to the leader's greatness as noted below:

- *Having a servant's heart is a conscious choice that brings about a natural affinity for people, serving people, loving people, and helping people come to the knowledge of God, as our Father.*
- *A pastor has a heart for God's sheep. It becomes a natural feeling that one wants to serve first rather than being served.*
- *I love God's people, it is a natural love to see them come to the knowledge of the truth.*
- *Jesus was a servant, why not his under-shepherds*
- *Jesus, the best leader/ servant leader*
- *I follow Jesus' example and how he showed love by healing all who were sick*
- *I am a servant first*
- *Humble describes Jesus. Pastors' attitude should be the same as Christ Jesus*
- *Servant leadership is God's model for His people*

- *I reflect on the heart and mind of Jesus Christ and how he served others. He washed their feet, he broke bread and gave it to his disciples first*
- *I consider myself a servant and a leader*
- *The Bible records Jesus' example for us to follow in servitude*
- *Self-less*
- *The best example of servant leadership is Jesus Christ, our Savior*

Greenleaf identified nine attributes of a servant leader:

1. Listens,
2. Uses power ethically, with persuasion as the preferred mode,
3. Seeks consensus in group decisions,
4. Practice 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, and
9. Healing and serving

I noted in my reflective journal how each cleric expressed having a love for people, being sensitive to human frailties, weeping over loss souls, and a sincere love for God. Moreover, there is an enigmatic attribute of selfless dedication and compassion to their desire to lead God's people. The New Testament recorded the narrative of Jesus saying, but *whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all* (Matthew 20:26). Greenleaf

posits that leaders must lead by serving the needs of others first. The character of servant leadership is selfless and brings one to aspire to greatness (Greenleaf, 1977).

Spears (2004) noted ten characteristics of a servant leader that include listening, empathy, healing, awareness, conceptualization, persuasion, foresight, stewardship, commitment to the growth of people and building community. Over the past decades, servant leadership has evolved and gained respect among scholars as a reliable and reputable leadership theory and construct (Coetzer, Bussin, & Geldenhuys, 2017; Shirin, 2015). The servant leadership's concept epitomized a shift from the power and authority model of leadership to a transforming model of service and leadership. Greenleaf talked about servant leadership in the context of churches and pastoral leadership. Clerics in this study noted their experiences of a divine call coupled with a servant's heart. I asked clerics to explain what it means to have a servant's heart or attitude.

Authors, Peter Block (1992); Stephen Covey (1989) Stacy Rinehart (1998), Larry Spears (1991), Ken Blanchard (2005), and Max DePree (1992) were influenced by the concept of Greenleaf's servant leadership. There are many reputable companies embracing servant leadership as an organizational construct. For example, Synovus Financial Corporation, Southwest Airlines, Men's Warehouse, and ServiceMaster Company. These organizations have chosen to implement servant leadership for its emphasis on service and its concepts of delivering profits while creating an enjoyable workplace (Barbuto & Wheeler, 2006; Sendjaya et al., 2008; Shirin, 2015). The model of servant leadership incorporates follower-centered, service, spiritual, and moral dimensions of leadership that are needed in 21st -century organizational context.

Notes from transcribed interviews

I found similarities among themes and categories from the transcribed interview data. For instance, Research Question 1: *What are non-denominational clergy manager-leaders' lived experiences and perceptions of management training?* Clerics pointed out that God called individuals to ministry for His purpose; the power and presence of the Holy Spirit equipped the man and woman of God as stewards to manage, lead, and minister to the needs of the church. The modern translation for management is the Greek word *oikonomia* which is referred to in Christian faith as stewardship.

A steward in the New Testament is a manager, and his or her responsibilities are to manage the affairs of Jesus Christ faithfully. However, 76% of the clerics said their current level of proficiency in management training lacked academic rigor. Clerics pointed out that pastors should be trained in counseling, substance abuse, juvenile crimes, and medical maladies to respond to the needs of members, the organization, and community stakeholders. Twenty-four percent were satisfied with their current level of managing and leading their organization.

Supporting Research Question 1: *What are the requirements for managing a non-denominational faith-based organization?* Currently, there are no management requirements for full and part-time clergy manager-leaders in non-denominational, faith-based organizations. However, management training could enhance personal and professional performances. Duvall and Pinson (2000); Irwin and Roller (2001); Young and Firmin (2014) pointed out that clergy management training is deficient in most faith-based organizations. Those authors argued that ongoing exposure to management theories

and practices are critical areas needed in theological seminaries. Additionally, Schlegelmilch and Thomas (2011) pointed out that by 2020, society will demand more professional and responsible managers. For MBA programs, this implies a need for substantial changes, both in content and in the mode of delivery. (p.480)

Gasque (1985) found that academic courses in management are seldom included in theological seminaries. Dibbert (1989) argued that management courses in seminary are not compulsory. Wright (1985) pointed out that seminaries excel in the discipline of theological teaching; however, there is a need for additional training in business management. Courses in theological seminaries include hermeneutics, Old and New Testament Biblical training, Christian education, discipleship, and the doctrine of theology (Barna Research Group, 2011; Cantrell-Bruce & Blankenberger, 2015; Porter, 2014). Traditional and non-traditional denominations have been embroiled in controversies and debates over the credentialing of clerics.

The current debate about the controversies of theological seminaries is the result of curriculum stagnation (Finke & Dougherty, 2002; Porter, 2016). Students attend seminary to learn to preach, teach and become fishers of men. Seminary training does not include how to manage a non-profit, faith-based organization. Therefore, few clerics are equipped to address business issues in their organizations. The lack of business training raised the issues of conflict between what clerics feel called to do and what members expect regarding managing and administrating the affairs of the organization (Duval & Pinson, 2000; Massingham, 1977).

Wang and Ashcraft (2012) identified management competencies that are critical to the nonprofit sector. Those competencies include budgeting knowledge, communication skills, counseling, crisis management, federal regulations of 501(c)(3), financial management, interpersonal skills, leadership skills, management skills, and staff supervision. The contextual definition of competencies is needed to understand efficient management. Competencies identify an ability that an individual has acquired through training and experience. The communal experiences and perceptions of all participants managing and leading a faith-based organization are that management training is needed for personal and professional growth and sustainability of the organization.

Supporting Research Question 2: What identifiable characteristics, such as professional training, years of ministry, age, race, gender, and church size are associated with management experiences in small to midsized non-denominational, faith-based organizations? Years in ministry, the age of the clergy, and church size are not associated with management experiences in non-denominational, faith-based organizations. There are unique situations associated with gender, particularly women, in ministry. Most people preferred male leaders of the church. In 1 Corinthians 1:34, the Apostle Paul said it is the law that the women should be silent in the church, because they are not permitted to speak. Women were not permitted to have authority over men. When our culture characterized women as inferior to men, this is an example of subjugation and oppression. Today, women are shattering the barriers and rising to leadership positions in faith-based organizations.

Supporting Research Question 3: What functions of management do non-denominational clergy managers-leaders use in their daily activities? Fayol (1949) described six functions needed to manage an organization: forecasting, planning, organizing, coordinating, commanding, and controlling. Most clerics in this study used two functions of management in their management-leadership position, commanding, and controlling.

Evidence of Trustworthiness

I used a variety of methods to support the validity, reliability, trustworthiness, and interpretation of the qualitative data. The methods included member checks, triangulation, maintaining an audit trail, and keeping a research journal. Direct quotations provide the foundation of qualitative phenomenological reporting (Anderson, 2010; Goldblatt et al., 2011; Moustakas, 1994) and enhance the trustworthiness of the analysis and interpretations. Table 6 is an overview of the qualitative trustworthiness protocols. The strategy to ensure trustworthiness began by selecting the best data collection method to answer the research questions.

Table 6

Trustworthiness Protocols

| Researcher activity | Study protocols | Trustworthiness contribution |
|---|--|--|
| Archive data | Retain data for five years in compliance with IRB requirements | Credibility |
| Reflective journal | Researcher's notes during interviews, after interviews, documenting all decisions, and major milestones | Credibility/ transferability/ dependability/ confirmability |
| Audit trail | Process documentation, retention of all analysis. Record why and when of all interview guide changes and decisions about the research milestones | Dependability/ confirmability |
| Triangulation | Semi-structured interviews and participant's validation | Transferability |
| Thick description | Provide details for other researchers to apply protocols in similar locations | Transferability |
| Bracketing | Suspending preconceived ideas about the phenomenon, self-awareness of bias and potential for misinterpretation of data | Credibility |
| Content analysis | NVivo content analysis software supports coding consistency in systematic approach for data analysis | Credibility |
| Data collection protocol and instrument | Followed interview protocol that included questions that enabled answers with depth and precision | Credibility |
| Data saturation | Purposive sample with a sample size large enough to assure data saturation | Credibility |
| Member checking | For accuracy participants verified interview transcripts | Credibility |

Note. The table includes elements planned for the study from researchers: Ali and Yusof (2011), Bernard (2013), Denzin (2012), Finlay (2013), Gioia et al. (2013), James (2012), Lietz and Zayas, (2010), and Lincoln and Guba (1985).

Credibility

Selecting the most appropriate method of data collection is essential for ensuring credibility. Participants verbatim transcripts were returned through participant's email portal to review and to make sure their narratives were captured accurately. The participants were asked to make corrections with any notation using a red ink pen. Once corrections were made, clerics were invited to return their transcripts to the researcher's email address. Eleven participants responded by email that no corrections were needed to their transcripts. The transcripts detailed their experiences and perceptions and were given approval. Two clerics contacted me with important questions. The transcripts referenced the name of the clergy and their organization.

Clerics wanted to make sure no identifying characteristics were revealed on the published doctoral dissertation. I assured each participant of the confidentiality protocol, their name and the name of their organization and any identifying factors would be deleted from the transcripts once the analysis was completed. No identifying factors would appear in the published dissertation. Participant's names appeared on the transcript to authenticate their narratives during the member checking process.

One clergy emailed the transcript to me with minor corrections. I corrected and emailed the transcript back to the participant. The next day I received an email that the transcript was accurate. All transcribed interviews were imported into NVivo. I mailed a thank you letter (see Appendix E) to clerics participating in the study. I thanked the participants for their time, their candid responses, and allowing me to interview them for

my doctoral dissertation. All participating clerics will receive a two-page summary of the results of the study.

Transferability

To ensure this study has a degree of transferability, I described data collection and data analysis strategies and provided a complete description of the context of this study. Also, I discussed biases, limitations, and assumptions, which were critical for evaluating feasibility for replication. Lincoln and Guba (1985) pointed out that transferability is the validation criterion that is important in the naturalistic inquiry.

Dependability

Dependability was handled by describing any changes that occurred in the settings while the study is being conducted. No changes took place in the setting during this study. The researcher conducted interviews at the participants' business location. IRB protocol was followed with no deviations.

Confirmability

Confirmability was handled by using an audit trail documenting the process I used to code, check, and re-check the data for the study. Confirmability in qualitative research is to make certain the study is free of bias in the procedures, interpretation, and results (Ary, et al., 2010). Per Ary, et al., qualitative researchers are concerned with whether the collected data and the conclusions would be confirmed by other researchers investigating, arriving or not arriving at the same conclusions given the same data and context. However, Guba and Lincoln (1981) noted that confirmability is not pertinent to phenomenology.

Study Results

The results included a narrative about each research question, followed by a discussion of the research results associated with three major themes: management and training, experiencing the call of God, and servant leadership. Themes were derived from the answers to the interview questions given by the participants. Open-ended questions were posed to solicit the widest range of responses. This study revealed that non-denominational, faith-based clergy manager-leaders require a balance of spiritual and business skills as they manage and lead their complex organizations.

Clerics confirmed the information collected from the transcribed interviews and articulated their experiences and perceptions of their management training for their professional roles in ministry. Furthermore, clerics identified the functions of management that were not part of their daily activities. The functions of management include: forecasting, planning, controlling, commanding, coordinating, and organizing. Clerics that have postgraduate degrees from theological seminaries and Bible Institute agreed that training was not adequate to meet the growing demands of members, followers, the organization, and community stakeholders.

Furthermore, 86% of the clerics agreed that a plan of action for continuous training in management would benefit their personal and professional growth. Clerics were interested in establishing a meeting with the executive board, clerics, and the researcher to implement a strategic plan for continuous training in business management and organizational success.

Responses to Research Questions

Data were extracted from clerics interviews in the form of words, phrases, perceptions, and emotions, demographic questionnaires, and the researcher's field notes. Data analysis proceeded by extracting themes from the interview questions and organizing the data to present a coherent description of clerics experiences and perceptions. Researchers have not explored how non-denominational clergy manager-leaders' education impacts organizational health and growth. The research questions explore the shared experiences of a phenomenon from the participant's point of view (Moustakas, 1994). Many of the responses and expressions made by clerics were overlapping and repetitive. Therefore, clerics' direct quotations have been selected that would be representative of the research findings (Anderson, 2010; Moustakas, 1994). There were several interview questions that overlapped and provided depth to answer the four research questions.

Research Question 1

Research Question 1: What are non-denominational clergy manager-leaders' lived experiences and perceptions of management training? I asked clerics to describe their experiences and perceptions of their management training. The experiences and expectations of management differed among the participants that included: managing staff, volunteers, expenses, and other matters. Eighty-five percent of the participants pointed out that lacking a strategic plan in management hindered their level of effectiveness. Orwig and Orwig's (1998) argument was that organizations must evolve and define specific goals towards quality management for ministry. Many of the

participants agreed that they should have had better training in management before becoming licensed and ordained for full-time ministry. Many of the responses included:

- *The church did not provide any options for education and training for managing the church.*
- *I am satisfied with my spiritual training, because whom God calls, God equips for service to the Body of Christ.*
- *I attended seminary and I am dissatisfied with my lack of training. I am a considered a Bible scholar, but I am not academically trained in business, which is what the church needs.*
- *My experience is being mentored by a great man of God whom I learned a lot from. I received wisdom that you cannot get from textbooks, and I thank God.*
- *My experience is that the ministry would be efficient if I had better management training.*
- *In my experience, church management can be done by employing an individual with a management degree. That individual would be an Executive Pastor of Administration.*
- *My personal perception is that for me to be a good pastor, I need to be a good manager and steward over what God has entrusted to me.*
- *My experience today is that the needs of the church have changed since I became pastor and I need to change how I management people, resources, my time, and people's time.*

- *My perceptions of managing internal (people) and external (people) needs polishing.*
- *My experience and perceptions of management training is that it is an on-going process. I am a life-long learner, I love learning.*
- *Education is the key to social influences and problems. The pastor must be ahead of what is going on in his church and his community.*
- *I have an MBA and a good working knowledge of business management.*
- *I need to gain an understanding of church management.*
- *It is my experience that management of the church should be done by the senior pastor and his administrative team.*

Sixty-five percent of the clerics espoused a spiritual experience to church management and leadership as described in the Scriptures. The Bible sets the mission for the church. When God calls men and women for ministry, He [God] equips individuals with gifts for the body of Christ. The Christian organization is metaphorically referred to as the body of Christ (1 Corinthians 12:17). Jesus Christ exercises Headship through spiritual leaders: elders, overseers, and pastors (clerics). Participants did indicate a connection between their experience of what church management and preparation for managing a religious organization. Next, one clergy pointed out that church should be organized as a business. Managing the church requires a unique blend of spiritual prowess and business skills to be effective and efficient in meeting the needs of members, followers, community stakeholders, and the organization; therefore, management training is a vital part of the organizational structure.

Clerics require a unique set of management skills tailored to their congregational mission, vision, and structure (Brown, 2012; Cohall & Cooper, 2010; Jeynes, 2012). Finally, a response from clerics (21%) was in favor of management training to meet the needs of the organization. Clerics were not taught the fundamental practices of business management. In large to mega-sized faith-based organizations, clerics recognized the importance of advanced managerial training. Denominational clerics are immersed in the daily activities of management, and they receive feedback on their performances. Most denominational clerics are effective business professionals who can read financial statements, organize the affairs of the church, lead community initiatives, hire employees, manage volunteers, and participant in continuous training (Masenya, 2014; Steen, 2010).

Supporting Research Question 1

Supporting research question 1: What are the requirements for managing a non-denominational, faith-based organization. Fourteen participants interviewed for this study shared the response that the call of God for ministry services is the only prerequisite and requirement for managing and leading a faith-based organization. Existing literature showed that equipping clerics with the skills needed to influence management and leadership effectiveness and church performance (Duvall & Pinson, 2001, Irwin & Roller, 2000; Jeynes 2012) contributes to social change, enhanced professional practices and increased ministry performance. Clerics (45%) responses do not align with what scholars have reported in the literature.

Non-denominational traditions, personal biases, and resistance to change were identifying factors that emerged from this study relating to the requirements for managing

a non-denominational, faith-based organization. According to the participants, recognizing or hearing God's call on their lives was not a call to higher education. Furthermore, clerics wanted to make sure I understood what the call represented in their lives. Accepting the call to ministry was not an option. Accepting the call meant responding, owning it, and giving the call first place in their lives.

I wrote down the passionate words, the emotions, the tears, and the moments of pausing the interview to pray, and how to describe and give voice to each cleric's experience and struggles in similar and unique ways.

- *It was an unction deep within* (CLM-10; CLM-11; CLM-24; CLM-46; CLM-56).
- *The call was an undeniable voice that I heard* (CLM-16; CLM-42; CLM-50).
- *The call was an intense feeling, a power that I will never forget* (CLM-81; CLM-501; CLM-110).
- *The call was an inner stillness, yet very distinctive* (CLM-49; CLM-55; CLM-551).

After the interviews, I noted in my journal the most salient responses to clerics experience of the call of God:

- *I ran,*
- *I went in another direction,*
- *I thought I was imagining something in my dreams,*
- *I wanted to do my own thing,*
- *I never thought God would call me,*

- *I had other plans for my life.*

There was something uniquely different as each cleric spoke of their life-changing experiences. Some with tears streaming down their face, some choked with emotions, and others were asking me to pause the recording to gain their composure and to acknowledge the presence of God in the room. I noted the various emotions during the interviewing process. Without a doubt, something happened in the lives of these men and women that cannot be denied or quantified.

Participant's responses:

CLM-10: *For me, there were no requirements; however, I really believe (in my heart of hearts), when God called me, He equipped me for service. I am not saying that education is not important, I believe in the power of God to fulfill everything that is needed for each ministry.*

CML-24: *This ministry began on prayer and wisdom from God. God is really in charge of His bride, the church. I have a background in management and leadership that has served this ministry and the community well. I would highly recommend for pastors now and in the future to get the training needed from an [edu] institution.*

CML-50: *I was very uncertain of being in the ministry, specifically because I did not have administrative training. I had to learn while on the job. I do believe the church has the tremendous responsibility to carry the mission to meet the needs of humanity. There were no academic requirements when I became pastor of this ministry, just a notable call.*

CML-42: *I followed God's principles as recorded in the Bible to lead His people.*

I am not saying that management and leadership classes are not important, they most certainly are; however, I do believe from my personal experience that through prayer and fasting, the Spirit of God guides, leads, and provides.

CLM-501: *God has a plan for my life in ministry; therefore, I pray and fast to get answers to what He has called me to do. God said, of His kingdom, there will be no end. I have a four-year degree in another area and I had some management classes.*

CML-56: *God uses your gifts in many areas to fulfill his call on your life for ministry. I visit the sick, love, and minister to the hurting needs of people.*

CML-16: *A lot of it is really on the job training (OJT). Nobody can tell you how to pastor, manage or lead people. I follow God and I love people just like God loves us despite ourselves. Yes, I have an MBA degree.*

CML-11: *I must do what God called me to do. Pastoring and preaching is a calling, it's not a profession. I have two degrees from a university, three degrees from a theological seminary, and one from a Bible Institute.*

CML-55: *Jesus called us to go after the lost sheep; those who aren't easy. And, I thought, So, while this is good, it's not really the fullness of what God wants his shepherd to do, and so, I started looking for an opportunity*

to be involved in a church in a real way. I have a degree from a seminary.

CML-49: I was called at an early age, I worked in Pharaoh's House, then I began laying the foundation for pioneering this ministry. I received my training from a Bible institute, but did not have any management or leadership courses.

CML-46: My experiences and perceptions of management is that it is greatly needed in religious organizations. The church is a business and should be operated as a business. I have a degree from a university.

CML-551: On the job training is not the best way of managing a church. There are too many pastors that are not academically training for the position in which they are operating; however, to argue the call of God without instructions from God cannot be quantified.

CML-81: I felt a clear call from the Lord to minister to his people bringing them into a place of relationship with Christ. And I've been doing it ever since. God has allowed me to share that with hundreds if not thousands of people. He's allowed me to preach in and out of the country several times. I'm just blessed to do it. I believe God placed an anointing on my life. To answer your question, I have a high school diploma that I am very proud of and God anointed me to lead His people.

CML-110: I attended college, but did not graduate. I attended conferences

where pastors were taught in specific areas of ministry. I have a masters of divinity degree.

While clerics felt that management training would be beneficial to them and their congregations, 80% of the clerics mentioned the separation of church and state and the church must be careful in adopting too many secular models of government for the church. There are positive and negative outcomes associated with secular business practices in the church and the external training of managing a sacred organism [the church]. For example, CML-16 felt that *management training, not just seminary training, should become a pre-requisite for vetting before hiring, and the hiring practices of non-denominational organizations should change*. Similarly, CML-24 stated that *community changes begin with the church empowering families. Pastors cannot preach education if they are not educated, that is hypercritical of the man or woman of God*.

Past studies have yielded insights for the lack of management courses in theological seminaries (Christine, 2010; Stein, 1972). Christine (2012) and Jeynes (2012) pointed out that business management is not standard in seminary courses. Greenleaf (1998) argued that seminaries have an obligation to train clerics as religious scholars. Most scholars believe theological seminaries are out of touch with human frailties, conditions that are plaguing communities, and the socioeconomic conditions of life. Students are deprived of important management and leadership skills with unprecedented consequences (Ferrara, 2011; Jeynes, 2000b; 2012).

One hundred years ago, Agar (1926) discussed the need for seminaries to develop clinical, intellectual, leadership, and organizational courses to equip clerics for the work

of the ministry. Agar argued that theological seminaries were not training ministers to do the work of ministry. Along similar lines, Banks (1999) noted that religious education enhances progressing ministries; therefore, there is a greater need for management training in faith-based organizations to improve clerics efficiency and effectiveness. The response from 86% ($n=11$) of the clerics is that management training from a four-year university should be a requirement for full-time service in ministry. Continuing training in management could improve the effectiveness of the organization.

Twenty one percent of the clerics ($n=3$) pointed out that mentoring, praying, studying, and on-the- job training was sufficient for renowned religious leaders who had limited academic education (the late John Osteen, R. W. Schambach, and Dwight L. Moody). On-the-job learning and mentoring are a part of clerics development. There is a greater need for management training to improve the stabilization of the organization (Cnaan & Curtis, 2013), accountability of the managers-leaders (Cantrell-Bruce & Blankenberger, 2015), and governing executive board of directors (Jones & Petersen, 2011).

Management and leadership co-exist in all organizations; therefore, the learning efficacy of management and leadership training becomes the responsibility of clerics. Downs (1983) considered the implications for churches that do not anticipate the changing times, uncertainties, and the future of our world [new directions] will not accomplish the mission of their organization. During periods of change, training in business management could prevent pastors from losing sight of the organization's mission and vision.

Management broadens pastoral decision-making skills consistent with evaluating goals, forecasting, and planning for the future of the organization. The changing environment of the church requires new procedures for the organization to be effective. Eighty-six percent of the participants in this study pointed out that they employed a member in their congregation who has a business degree to assist with the daily administrative activities, which is the least enjoyed aspect of ministry. Often administrative activities are handled by an executive pastor. The executive pastor is responsible for staff development and volunteer training.

Supporting Research Question 2

Supporting research question 2: What identifiable characteristics, such as professional training, years in ministry, age, race, gender, and church size are associated with management experiences in small to midsized non-denominational faith-based organizations (see Table 7). All clerics responding to supporting research question 3 emphasized that race and church size were not associated with management experiences in a non-denominational faith-based organization. There were interesting parallels and differences expanding the topic of gender in ministry. Most congregations will appoint pastors (Torry, 2014). Historically, denominational leaders sought to subjugate women often quoting 1 Timothy 2:12. The Apostle Paul maintained that women should not teach or exercise authority over men; however, the majority of church attendees are women (Hervet, 2014).

The qualifications for clergywomen who desire to lead faith-based congregations as senior/lead pastors have encountered denial and rejection from the religious hierarchy

(Bombuwela & DeAlwis, 2013; Le & Miller, 2010). The disenfranchisement of women in management and leadership roles is the glass ceiling effect. The glass ceiling effect relates to barriers of prejudice and discrimination that deny women opportunities to obtain higher level management and leadership positions. Recently, the United Methodist, the Episcopal Churches, and Protestant denominations have ordained women as senior pastors and bishops to eliminate discrimination and gender bias.

Table 7

Demographic Characteristics and Responses

| Identifiable characteristics | General categories | Responses |
|------------------------------|--|---|
| Professional training | The Spirit of God calls, leads, guides, and communicate the vision for the direction of the church. Training is needed, Never had management classes in seminary, Mentoring, reading books, attending conferences, Management needed | All clerics |
| Years of ministry | Older and wiser in managing the church, with age comes wisdom to lead, Wisdom to manage church affairs, Experience, Discovery, Ability to serve, Servant's heart, A call to serve | All clerics |
| Age | Wisdom to lead, Hindsight 20/20, Age becomes a factor later, Relationships, Lines of communication, Motivation, Reading more, Teaching better, | All clerics |
| Race | No association Caucasian organizations have greater resources Caucasian clerics are trained Education, postgraduates, training | All clerics |
| Gender | Females under-represented in religious organizations, Older churches do not recognize women as pastors, we are in a season of change in the church, Millennials will change the direction of denominations, Millennials do not want a structured service, open and flexible services | CML's-24, 42,46,56, 81,50, 55,110, 501,55, |

(table continues)

| | | |
|-------------|--|--|
| Church Size | No association A small church is easier to manage, Size impacts management of the church, Love the people | CML-10, 11, 16, 24,42, 46, 49,50, 55, 81, 110, 501, 551 |
|-------------|--|--|

The results from postgraduate qualifications showed most of the clerics (86%) had attained a postgraduate degree, followed by diploma (14%). Results concerning years in ministry showed most of the clerics (79%) ranged from 10 to 27 years in ministry, while the rest (21%) ranged between 30 – 34 years in ministry. Results concerning age showed that most of the clerics (64%) were between 41 and 59 years old, while the rest (36%) were in the age bracket 62 - 68 years old. The results concerning gender showed (79%) of the participants were men, while 21% were women. Results concerning church size have no association with management experiences in small to midsized non-denominational faith-based organizations.

Supporting Research Question 3

Supporting research question 3: What functions of management do non-denominational clergy manager-leaders use in their daily activities? To understand management, Fayol's (1949) outlined six elements of management that are relevant to all organizations. The six elements include forecasting, planning, controlling, commanding, coordinating, and organizing. An integral part of life and society is managing a business, personal affairs, life, time, and finances. Fayol's ideas were to get people together to achieve common goals and objectives through coordinating activities. Clerics were asked to respond to their daily functions of management (see Table 8).

Table 8

Clerics' responses to supporting research question 3

| Participants | Forecasting | Planning | Controlling | Commanding | Coordinating | Organizing |
|--------------|-------------|----------|-------------|------------|--------------|------------|
| CLM-10 | | X | | X | | |
| CLM-11 | X | X | | X | | X |
| CLM-16 | X | X | | | X | X |
| CLM-24 | | | | X | X | |
| CLM-42 | X | X | | | X | |
| CLM-46 | X | X | | | | X |
| CLM-49 | | | X | X | | X |
| CLM-50 | | | | | X | |
| CLM-55 | | X | | | | |
| CLM-56 | X | | | | | X |
| CLM-81 | | X | | | X | X |
| CLM-110 | X | | X | X | | X |
| CLM-501 | | X | | | X | X |
| CLM-551 | | X | | | | X |

n=14

The responses indicated that planning (71%) and organizing (71%) were the leading functions of clerics daily management functions. The second daily management functions were forecasting (43%) and coordinating (43%). The third daily management functions were commanding (35%), and the lowest daily functions were controlling (14%) (see Figure 7). Controlling was the least desirable function of management among the participants in this study. Controlling means establishing performance standards, comparing actual performance against standards, and taking corrective action when necessary (Fayol, 1949; Mintzberg, 1973). Controlling should not be confused with the mechanism of behavioral manipulation.

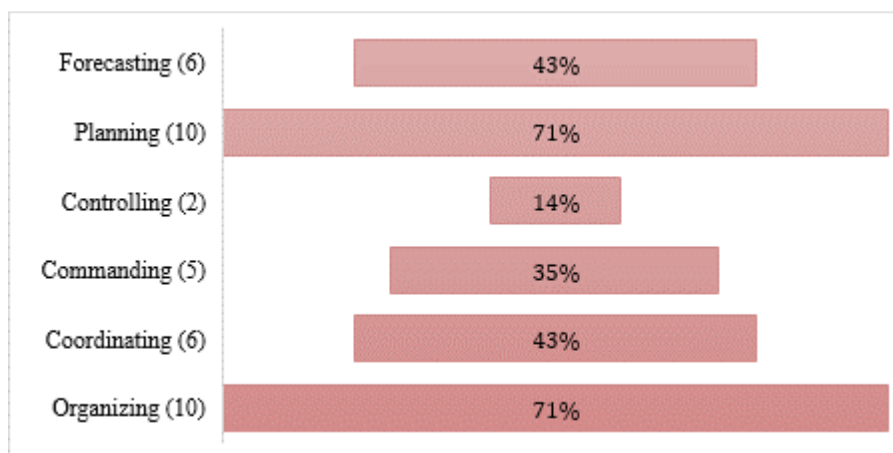


Figure 7. Clerics' daily management functions.

Sedgwick (2012) pointed out that the knowledge of religion affects the practice of faith and strengthens belief and personal faith. Clergy education at the undergraduate and graduate levels focused on books of the Bible with a spiritually based curriculum. Students receive little exposure to principles and practice of management and leadership. Some Bible Institutes incorporate one or two classes in church management, but not enough to prepare them to fulfill the requirements for running a professional 501 (c)(3) organization (Duvall & Pinson, 2001; Jeynes, 2012).

Clerics indicated that organizational management could strengthen their church and their communities. CML-81 asked in what way is religious management and business management similar? Management is an accepted concept in the Bible because Clerics are considered managers of the household of God (1 Corinthians 4:1, 2). However, the church has not been studied in management science and seminaries were not engaged with management science (Oosthuizen & Lategan, 2015).

Oosthuizen, and Lategan (2015) pointed out that the Tower of Babel (Gen. 11) required a vision, a plan, organizing, controlling, and leading human efforts and resources to accomplish the task. The work of building a tower confirmed that management was an intricate part of how to achieve the desired results. Building the Tower of Babel required the five functions of Fayol's management functions: planning, leading, organizing, staffing and controlling (Dyck & Neubert, (2008). The functions of management have always applied to the church according to the above-cited Scripture. We could conclude that the author of the Bible and not Fayol emphasized the natural evolution of managerial functions and skills needed in all organizations.

Emerging Themes

Theme 1: Management education and training

Participants in this study preferred the title of Pastor rather than clergy. Participants in this study demonstrated a range of experiences based on their years of services as senior/lead pastors and their knowledge of Biblical principles, and their love for people. I asked the participants to describe their management education training from a university and a theological seminary. Although, their responses varied, all participants said their primary role is to shepherd the flock; pray for the needs of the members, the organization, followers, and to manage to the best of their abilities.

Per (Sedgwick, 2012) religious knowledge affects the practice of faith, belief, and personal integrity. Clerics are considered leaders of the household of God (1Cor. 4:1,2), equipped by God to manage and lead the collective body of Christ for ministry. The effectiveness of their leadership positions hinged on their moral character, their integrity,

their ability to follow God, and their love the people. Clerics have a heart to serve rather than being served. Greenleaf (1977) believed that a person must have the desire to serve before becoming a servant leader. Clerics rely on the gift of the Holy Spirit to guide, lead, and lead through them with a clear vision and direction for the ministry.

The gift of pastoring is related to the spiritual gifts of leadership and teaching in Ephesians 4:11. Per, Hervet (2014), the value of education is high among female pastors who attain to be theologically and academically sound to meet the challenges of breaking the glass ceiling. Female clerics strive to obtain educational competencies and training necessary to be accepted as legitimate leaders. The Murdock Charitable Fund presented the top five most significant emphasis on what clerics believe they need to learn, what members and followers consider vital to be an effective clergy, and what theological professors emphasized for cleric preparation. Seminaries prepare pastors to think theologically and respond pastorally.

To be efficient and credible in ministry, the pastor must have more than a theological education. The calling, anointing, and lack of academic opportunities are primary examples of why academic training is lower in African American communities than in Caucasian communities. Previous research showed that scholars supported the management training of religious managers and leaders (Cooks, 2010; Masenya & Booyse, 2015; Stein, 1972) Pastors must be continuous learners (Stein, 1972). The universality of management functions applies to the church just as it applies to for-profit, governmental, and private organizations. Unlike for-profit and governmental

organizations, the church is unique in that it offers spiritual and inspirational services to humanity (Maina & Afande, 2015).

Typically, educational training for clerics consists of pastors and leaders' conferences, independent reading, mentoring, on-the-job learning (situational learning), observing other pastors. Wang and Ashcraft (2012) asserted that theological seminaries and Bible Institutes has not reviewed their curriculums to ensure their courses provide skills and training relevant and in sync with the demands of faith-based organizations. Education provides personal, professional, and spiritual growth for pastors.

The six functions of management: forecasting, planning, controlling, commanding, coordinating, and organizing (Fayol, 1949) apply to religious organization according to the underlying fundamentals of management science (Oosthuizen & Lategan, 2015). Most clerics in this study perceived that the lack of management training directly impact decision-making (100%), forecasting (43%), controlling ((14%) and commanding (36%) of church affairs. Pastors shared their views of management training by providing valuable input such as:

- My experience of management training is having the ability to read a financial statement and incorporate the six functions of management that you mentioned (CML-50),
- The lack of management training stalled the membership, employee, and church growth (CML-10),
- My management training was great; however, I need to be active in social media and technology (CML-24),

- My training in management and leadership helped my employees reach their full potential (CML-16),
- My management training was positive in terms of professional growth and organizational growth (CML-46),
- My experience in managing and leading the church is that God guides and God provides (CML-551),
- Now in life and service in ministry, I am still learning and growing as I continue reading and studying God's word (CML-55),
- I will hire people who are skilled who have the skills and training needed to help me in ministry and the areas where I am deficient (CML-42),
- My experience of management training is that I don't have any training and this leads to poor hiring practices and engaging volunteers to work in the church (CML-81),
- I would love to take online courses, but I need help with computer training (CLM-110),
- My lack of management training is my everyday experience (CML-11),
- I learned management in Pharaoh's house (CML-49),
- I love management, that is my major and it has been a tremendous benefit to the church (CML-501),
- Seminary did not teach management or leadership classes (CML-56)

I was careful not to interpret my academic experiences from the perspective of pastors who may not have had an opportunity for higher education. Results concerning

the educational training of clerics indicate that eight clerics (57%) have theological seminary and Bible Institute training, four clerics (29%) have university degrees, and two clerics (14%) have a high school diploma. Management training should be the formal preparation for pastors (Borsma, 1988; Masenya & Booyse, 2015; O'Brian, 2006). Per Irvin and Roller (2000), there is a pressing need for clergy management in the church because the religious organizations face two problems, spiritual and administrative.

Theme 2: Experiencing the call of God

During the interviewing process, pastors related their unique experiences that led them into ministry. A calling is not necessarily a call to the office of pastor; the call is for public work of ministry. The fundamental nature of the call to ministry is not the call of salvation. The call of God cannot be quantified or qualified in research. There are no prescribed measures or uniformity to the evaluation of the call of God. Ephesians 4:15, pointes to the Ecclesiastical foundations of clerics unique and life-changing experience (see Figure 8).

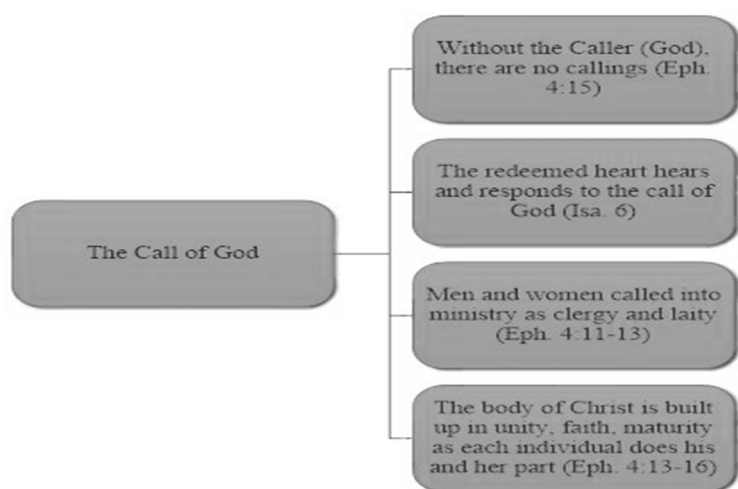


Figure 8. Ecclesiastical foundations of the call of God.

Pastors accepted and entered the ministry because of an undeniable urgency to the call of God on their lives. There is an overwhelming satisfaction during the acceptance phase of knowing clerics vocational choice. Few scholars have focused on the experience known as the call of God. No studies have been found that explored the relationship between receiving the call of God and rejecting the call of God. Individuals cannot enter the service of ministry with an outward articulation and inward response to fulfill the God-ordained call on the lives of men and women.

The Bible is filled with accounts of God's calling. For instance, Jehovah called Moses at the burning bush (Exodus 3), God's clear call to Samuel as a young child (I Samuel 3), and Saul's dramatic encounter on the Damascus Road (Acts 9). It has never been documented that God called individuals in the same manner. Clerics narrated a unique experience that was different from others. John Wesley (1978a) described the call as an inward and outward component. As Wesley explained, an inward call is an individual's unction of God's ordained purpose for the man and woman.

An outward call is the church's identification and affirmation of God's work and commission on the lives of men and women. Moreover, the call is the fulfillment of the five leadership functions recorded in Ephesians 4:11-12, *And he [God] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints [people], for the work of the ministry, for the edifying of the body of Christ.*

The five leadership functions are used to train and empower members of the church for ministry. Each function has a specific task. For example, Apostles extended

the gospel, Prophets know the will of God, and Evangelists recruit others to the cause, Teachers understand and explain God's truth and wisdom, Shepherds/pastors nurture and protect as caregivers of God's flock (Hirsch, 2012). The five functions of leadership in the church and the call to ministry service have not been studied in research (Cummings & Latta, 2008). Theological seminaries emphasize candidates for pastoral ministry have a strong sense of call that has been confirmed by family, friends and church members.

Pastors in this study described periods of denial, running from the call, and restlessness as they wrestled with the voice of the Holy Spirit. Two clerics (CLM-81 and CML-110) described the call to preach the gospel at an early age. Seeds were sown early in the lives of three clerics (CLM-10, CLM-50, CLM 501) because their fathers and mother were full-time pastors. Clergy (CML-55) is the sibling of a pastor; she pointed out that she had not intentions of preaching. Eight clerics (CML-11, CML-16, CML-24, CML-42, CML-46, CML-49, CML-56, and CLM-81) pursued other career paths.

The implications for answering the call to ministry is for the Body of Christ. As a pastor, men and women are expected to embody the role of servant leaders (Greenleaf, 1998). The pastor relies on God for spiritual truths, strength, and leadership. The pastor is the gatekeeper for the church; his and her roles are to convey, articulated, model, teach, and preached the Word of God to humanity.

Theme 3: Servant Leadership

Greenleaf (1977) coined the term servant leadership given of leadership practices. The concept of servant leadership is viewed as an ideal characteristic reminiscent of religious leaders. Servant leadership has become an emerging paradigm for 21st-century

organizations. Per Greenleaf, the leader is a servant first, influenced by people and not power in the context of sacrificial service to others. Spears (2004) identified ten characteristics of a true servant leader that espoused the natural desire to service: listening, empathy, healing, awareness, conceptualization, persuasion, foresight, stewardship, commitment to the growth of people, and building community.

Although pastors have exposure to the concepts of servant leadership, their knowledge of specific facts are limited (Dearth & West, 2014). Greenleaf (1977) outlined the seven characteristics of servant leaders. The characteristics include:

- Listens,
- Uses power ethically, with persuasion as the preferred method,
- Seeks consensus in group decision-making,
- Practice for foresight,
- Uses language in a way that avoids closed verbal world,
- Practices the art of withdrawal,
- Practices acceptance and empathy,
- Is a conceptualizer,
- Healing and serving. (p.27)

The spiritual orientation of servant leadership was identified in writings of Wilkes' (1999) book, *Jesus on leadership: Discovering the secrets of servant leadership from the life of Christ*. Wilkins wrote about Christ as the Servant Messiah, who is the model of a servant leader. Servant leadership is aligned with Christian teachings in the Bible as the foundation for spiritual based leadership. Servant leadership is aligned with

verses found in the Bible. For instance, in the gospel of Matthew 20:28, *the Son of Man did not come to be served, but to serve*. Pastors in this study had overlapping responses identifying themselves with the leadership style of Jesus Christ. For example:

- CML-10, CML-16, CML-24, CML-42 identified Jesus as the selfless leader,
- CML-11, CML-50, CML-551 – identified Jesus as the CEO,
- CML-46, CML-49, CML-81, CML-501 – identified Jesus as manager, and
- CML-55, CML-56, CML-110 – identified Jesus demonstrating humility.

Per Sullivan (2004), Jesus created an organization with an unlikely group of men. Jesus' practices have endured over two millennia and have continued to expand despite fierce opposition, persecution, even martyrdom of its members. Jesus, the servant leader, gave his life as a ransom for many (Matthew 20:28). Maslow (1969a) linked self-transcendence as an embodiment of servant leadership experience that ignites an individual's spiritual awakening. Davis (2014) found significant correlations between self-transcendence and servant leadership behaviors. The essence of self-transcendence and spirituality connects the personal religious experience of an individual's destiny (Davis, 2014; Freeman, 2011). Maslow (1971) pointed out that self-transcendence is a factor of spiritual development:

Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos. (p. 279)

Scholars have pointed to similarities and differences between servant leadership and transformational leadership (Burns, 1978). Bass (1990b) argued that transformational leadership:

Occurred when leaders broaden and elevate the interests of their employees, when leaders generate awareness and acceptance of the purposes and mission of the group, and when leaders stir their employees to look beyond their own self-interest for the good of the group. (p. 21)

Per Yukl, (1998) transformational leadership is a process of building commitment to organizational objectives and empowering followers to accomplish those objectives. Greenleaf (1977) posit that leaders meet the needs of others first. Stone et al., (2003) argued that transformational leadership and servant leadership have the same theory and concept with analogous characteristics for people-centered leadership styles. Similarities and differences in transformational and servant leadership styles are listed in Table 9. Moreover, both concepts incorporated frameworks of vision, influence, trust, respect and credibility, modeling, integrity, risk-sharing, and delegating. The over-arching differences in transformational leadership and servant leadership is the focus of the leader. Servant leadership is focused on empowering followers.

Table 9

Similarities and differences in transformational and servant leadership styles

| Attributes of Transformational leadership | Attributes of Servant leadership |
|---|----------------------------------|
| Idealized influence (charismatic) | Influence |
| Vision | Vision |
| Trust | Trust |
| Respect | Credibility and competence |
| Risk-sharing | Delegation |
| Integrity | Honesty and integrity |
| Modeling | Modeling and visibility |
| | Service |
| Inspirational motivation | |
| Commitment to goals | Stewardship |
| Communication | Communication |
| Enthusiasm | |
| Intellectual stimulation | |
| Rationality | Persuasion |
| Problem solving | Pioneering |
| Individualized consideration | Appreciation of others |
| Personal attention | Encouragement |
| Mentoring | Teaching |
| Listening | Listening |
| Empowerment | Empowerment |

Reflections for social change

Little research exists that explored the management training of clergy manager-leaders in non-denominational, faith-based organizations. The problems clerics face in non-denominational, faith-based organizations vary according to academic, seminary and Bible Institute training. A SWOT analysis could be used to identify the organization's strengths, weaknesses, opportunities open to the organizations, and threats the

organization may face. In this purview, clerics could examine various aspects of their internal and external environments that could affect organizational performances. The potential to contribute to positive social change through the gained knowledge of cleric's self-awareness of basic management functions and competencies. Adopting recommendations for performance evaluations, identification of staff development needs, and the development of a culture for honest feed could contribute to social change.

Clerics (CML-10, CML-42, CML-46, and CML-50) mentioned the value of management training, strategic planning and preparedness needed to initiate services in their communities. The issue of preparedness and management training involve social implications for clerics, their organizations, and their communities. Therefore, clerics need intervention strategies to prepare for the demands of ministry (Couturier, 2009). The results of this study could contribute to positive social change by helping clerics increase their potential for success when they consider the needs of members, followers, and community stakeholders. The results from this study could implement training at the local levels and at reasonable times for small to midsized faith-based organizations and make greater use of social media for electronic delivery of training (Christine, 2010; Duvall & Pinson, 2000).

Summary

I explored the lived experiences and perceptions of 14 non-denominational, faith-based clergy manager-leaders' academic management training. Clerics agreed that management, ongoing training, and development are critical for sustaining ministry effectiveness. Nine clerics who earned a degree from a Theological seminary and Bible

Institute, agreed that their training did not equip them to manage a faith-based organization. Although the standard theological degree confers dignity to the beholder, by default, the church needs competent managers and leaders that have management skills that are comparable with for-profit, governmental, and private organizations. I identified three major themes from the transcribed interviews such as: management education and training, experiencing the call of God, and servant leadership.

The participants described their lack of management training, their success spreading the gospel, their experiences of the call of God, and their shared discipleship with Jesus as servant leaders. While the Biblical responsibilities of clerics have not changed, the management responsibilities have tripled. Clerics are expected to achieve personal, professional, and operational success, otherwise known as milestones. The participants in this study supported the need for management training.

In Chapter 5, I provided the discussion, conclusion, and recommendations that included a reconciliation of the findings with the components of the conceptual framework governing this study. The conceptual framework, namely clergy managers-leaders' academic management training for the professional clergy roles in ministry.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

The purpose of this phenomenological study was to explore the experiences and perceptions of clergy manager-leaders' management training and to add to the body of scholarly knowledge in academic literature. The literature lacked data related to the management training of clergy manager-leaders in non-denominational faith-based organizations. Management is the process of accomplishing the goals of an organization through the effective use of people and other resources (Dlabay, Burrow, & Kleindl, 2017). This study thus fills the gap by adding rich data to the existing body of research. I recorded, transcribed, verified, and analyzed clerics' responses for themes using NVivo Pro, a computer-assisted qualitative data analysis software tool.

The research questions served to align and anchor the study. I developed one central research question and three supporting questions for the study.

- Research Question 1: What are non-denominational clergy manager-leaders' lived experiences and perceptions of management training?
- Supporting Research Question 1: What are the academic requirements for managing a non-denominational faith-based organization?
- Supporting Research Question 2: What identifiable characteristics, such as professional training, years of ministry, age, race, gender, and church size are associated with management experiences in small to midsized non-denominational faith-based organizations.

- Supporting Research Question 3: What functions of management do non-denominational clergy managers-leaders use in the daily activities? For example planning, forecasting, controlling, coordinating, and organizing?

I used a qualitative phenomenological research method to align the research questions, data collection, and analysis for this study. The participants I chose were clerics associated with non-denominational, faith-based organizations. Each cleric had more than 10 years of full-time management-leadership experience. For the data collection and analysis process, I used semi-structured open-ended interview questions, clergy demographic questionnaires, and field notes. I used NVivo to construct a word query to identify themes in the data gathered. I noted and identified three major themes in clerics' interviews: management and training, experiencing the call of God, and servant leadership. In Chapter 5, I address this study's implications of social change and future research. The study concludes with a reflection on my experience and identification of bias that may have influenced the findings.

Interpretation of Findings

Social service research has neglected religious-based services for years (McGrew & Cnaan, 2006). In this section, I present my interpretations of the findings associated with the primary research question and three supporting research questions.

Research Question 1 Interpretations

Eighty-five percent of the participants pointed out that lacking a strategic plan in management hindered their level of effectiveness. Most clerics agreed that they should have had better training in management before becoming licensed and ordained for full-

time ministry. However, when God calls men and women for ministry, He [God] equips individuals with gifts for the body of Christ.

Supporting Research Question 1 Interpretations

Clerics were clear about their experiences and perceptions that the call of God for ministry services is the only prerequisite and requirement for managing and leading a faith-based organization. Recognizing or hearing God's call on their lives was not a call to higher education. Furthermore, clerics wanted to make sure I understood what the call represented in their lives. Accepting the call to ministry was not an option. Accepting the call meant responding, owning it, and giving the call first place in their lives.

Supporting Research Question 2 Interpretations

Unanimously, clerics responses indicated that race and church size were not associated with management experiences in a non-denominational faith-based organization. However, traditional congregations will appoint pastors as leaders of their religious organization (Torry, 2014).

Supporting Research Question 3 Interpretations

The responses indicated that planning (71%) and organizing (71%) were the leading functions of clerics daily management functions. The second daily management functions were forecasting (43%) and coordinating (43%). The third daily management functions were commanding (35%), and the lowest daily functions were controlling (14%) (see Figure 7). Controlling was the least desirable function of management among the participants in this study. Controlling means establishing performance standards, comparing actual performance against standards, and taking corrective action when

necessary (Fayol, 1949; Mintzberg, 1973). Controlling should not be confused with the mechanism of behavioral manipulation.

The general management problem was the need for practical management training for clergy manager-leaders. The specific management problem was inconsistent requirements for managing and leading non-denominational, faith-based organizations (McGraw, 2012; Masenya & Booyse, 2015). Researchers have pointed out that lack of business training in theological seminaries is a chronic problem (Duvall & Pinson, 2001; Irwin & Roller, 2000). Most Biblical training in theological seminaries includes hermeneutics, Old and New Testament Biblical training, Christian education, discipleship, and theological doctrine (Barna Research Group, 2011; Cantrell-Bruce & Blankenberger, 2015; Porter, 2014), but often does not include management training.

The six functions of management include forecasting, planning, controlling, commanding, coordinating, and organizing. Each mark a fundamental relationship between guidance and monitoring to implement and execute efficiency and effectiveness of an organization's resources (Shied, 2010; Simonet & Tett, 2013). Likewise, existing data from the literature indicated that 90% of seminary graduates and graduates of Bible institutes were unprepared to meet the administrative, leadership, management, social demands and stakeholder expectations of ministry (Duvall & Pinson, 2001; Cohall & Cooper, 2010; Masenya & Booyse, 2015; McGraw, 2012; Stewart, 2009).

In this chapter, I focus on the lessons learned from the research questions and excerpts from the transcribed interviews. This study contributes to an understanding of the benefits of management training for the professional role of clergy in non-

denominational faith-based organizations. The analogy is that people would not go to a doctor if he or she were not board certified and medically trained, so why would one go to a clergy without academic certification? People give their lives to Christ for salvation and unite themselves with clerics whom the Bible described as watchmen over the souls of individuals (Hebrews 13:17).

To obtain a holistic understanding of clerics' management experiences, I explored what they said and what was not mentioned about their training. I found that most clerics (85%) were not academically trained in counseling, leadership, and management. Clerics in this study reported that their preparation for ministry was inadequate to meet the needs of their members, followers, and stakeholders. Clerics' experiences and perceptions of their management training in this study aligned with the research results reported by the Barna Group (2011), Christine, 2010; Irwin and Roller (2000), Jeynes (2012), and O'Brian, 1932.

A critical component of organizational performance is well-trained managers, leaders equipped with the managerial skills needed for organizational success. Scholars (Duvall & Pinson, 2001; Irwin & Roller, 2000) found that management training among clerics is essential for church performance. Most denominational clerics in large and mega-sized organizations are required to have academic training and courses in theology. Most denominational clerics are vetted before ordination and are prepared for the demands of ministry, members, followers, community stakeholders, and an executive board of directors.

Most denominational clerics have advanced degrees in management, accounting, marketing, and organizational growth from their managerial training (Bish & Becker, 2016; Hoefer & Sliva, 2014; Porter, 2014; Porter, 2016). Denominational clerics undergo four years of seminary training to earn a Master of Divinity (MDiv) degree before being ordained and certified by their governing church body. Early pioneers of religious groups were not required to have academic or seminary training. Those individuals relied on their knowledge of scriptures and the guidance of the Spirit of God (Finke & Stark, 2005). Finke and Stark argued that Baptist and Methodist clerics were neighbors, friends, and relatives of the people they served. Although this may have meant that the clergy held the same prejudices as did their members, it fostered a close relationship between the pastor and his or her followers.

Clerics in this study supported the notions of business training as a vital component of organizational and community success. Many cited the same skills mentioned in the literature. For example, CLM-24, CML-46, and CML-50 relied on staff and volunteer management and planning and organizing programs towards organizational growth and human resource management. Their responses aligned with Couturier's (2009) view that human resource management was critical for pastors leading active ministries.

CML-11, CML-49, CML-56, CML-81, and CML-501 mentioned the need for technical training associated with software, social media, marketing, and the online training environment. These clerics' responses aligned with the findings of Maddox (2012) and Masenya (2014), who noted the importance of technology and marketing.

CML-10, CML-42, and CML-551 pointed out that the church should avoid adopting secular business practices when managing and leading the house of God. Their views aligned with those of Watson and Scalen (2008), who argued that ministers should avoid secular practices in the church.

Secular business practices could erode the spiritual vision and mission of the church. While there is broad agreement among clerics, there is a need for a balanced approach to management and leadership training among clerics in non-denominational, faith-based organizations (CLM-16, CML-55, CML-110). Participants shared the belief that formal training in management is a critical component of successful clerics and successful churches. Findings from this study could support the development of management models suitable for clerics in faith-based organizations.

Limitations of the Study

I used a descriptive phenomenological approach to gather data on the shared experiences and perceptions of clergy manager-leaders' management training. I interviewed licensed and ordained clerics who managed and lead a non-denominational, faith-based organization. The first limitation of this study was that participants may not have understood the management functions of forecasting, planning, organizing, leading, coordinating, and controlling (Fayol, 1949). Because I work in the same non-denominational organization as the study participants is a limitation and exhibits the problems associated with purposive sampling. In most qualitative studies, replication is another limitation.

Recommendations for Action

Without adequate management training, non-denominational clergy managers face demands from members and community stakeholders (Maddox, 2012). Based on the findings of this study, theological seminaries and Bible Institutes could restructure their curriculums to include a curriculum that is inclusive of business management and leadership skills needed for organizational success (Christine, 2010; Duvall & Pinson, 2001; Irwin & Roller, 2000). Specific training could include, change management, decision-making, financial management, general business practices, human resource management, strategic management, and exposure to business best practices for high-performance ministries.

Eighty percent of the clerics in this study supported the need for theological seminaries and Bible Institutes to reorganize their curriculums to focus on theory and real-world practices of management. Requirements for full-time clergy could include a bachelor's degree in business or 18 hours of course work in management training from an accredited university and technical qualifications. The executive board could include financial support for yearly professional development and training.

The recommendations outlined in Chapter 5 could be disseminated to religious conferences, non-profit educational initiatives, the governing executive board of directors in denominational, non-denominational, and independent faith-based organizations and clerics. Each event involves a different audience. Finally, making my research findings accessible to academic and professional communities by publishing this study in peer-reviewed journals and ProQuest Dissertations and Theses database. These venues will

make my findings available to future researchers, professionals, and my academic colleagues.

Opportunities for Future Research

There is a great need for future research related to continuing education and training of non-denominational, faith-based clerics. Moreover, the governing Board of Directors in faith-based organizations could examine the licensing and vetting practices for organizations hiring ordained clerics in non-denominational, faith-based organizations. Another suggestion for future research would be to gather empirical data to explore the educational models of theological seminaries and Bible Institutes. curriculums. The scope of this study included Savannah, Georgia, but future research could include other geographical areas to understand if independent and denominational clerics share similar methods of licensing, ordaining, and vetting clerics as full-time pastors.

Implications

The Savannah Entrepreneurial Center (SEC) could provide synchronous training programs with specific business skills to assist clerics in meeting the demands of their organizations. Human resource managers could examine existing practices of clerics in non-denominational, faith-based organizations and provide expert advice on forecasting, planning, organizing, leading, controlling, commanding, and programs to enhance the skills of clergy manager-leaders need. Masenya (2016) pointed out that management practices from other areas of study could be adapted to the initial training of clerics in their daily management activities. Scholars have pointed out that enhancing an

individuals' motivation and decision-making stimulated healthier social behaviors (Feiler, Tost, & Grant, 2012; Osbaldiston & Schott, 2012). Educated and trained managers and leaders in private, for-profit, and governmental organizations transformed politics and practices in communities that are creating economic opportunities (Zapata & Bates, 2015).

Conclusions

The purpose of this qualitative phenomenological study was to explore the management training of clergy manager-leaders in non-denominational, faith-based organizations. This study addressed a gap in the literature about the management training of clerics in small to mid-sized non-denominational, faith-based organization. Small to mid-sized non-denominational, faith-based clerics are under pressure to stay relevant in the practice of church management. Clerics in this study reported that managerial skills are connected to church performance and opportunities for organizational growth. However, two clerics cautioned that the church should not adopt secular business practices.

The basic management functions needed for clergy training include forecasting, planning, organizing, coordinating, commanding, and controlling along with Biblical principles outlined in the scriptures. The findings I have identified within this qualitative study are important to the professional practice of ministry and the training of clerics as they pursue effective church performance. Clerics confirmed the information I collected from the literature about the lack of basic management functions and its relationship to enhancing organizational performance. The three themes I identified from the data

include: Management education and training, experiencing the call of God, and servant leadership

The primary focus was to explore the lived experiences and perceptions of clerics' management training. Ninety percent of the clerics agreed that management training is necessary and beneficial for full and part-time clerics. Ten percent of the clerics pointed out that blending too much Biblical principles with secular management could be detrimental to the performance of a religious organization. Non-denominational clerics in small to midsized organizations would be able to position their organizations to generate value for members, followers, and community stakeholders (Wrenn, 2011).

To be successful, clerics must advance their knowledge of the basic functions of management (Cohall & Cooper, 2010; Stein, 1972). I supported the author's assertions with data taken from the literature review and data taken from 14 licensed and ordained clergy manager-leaders as well as clerics that attended and graduated from a theological seminary and Bible Institute. The social investments of clergy management training would benefit non-denominational organizations, their members, followers, and community stakeholders. The findings of the study could have valuable insights for clerics in small to midsized non-denominational organizations.

In Chapter 5, I provided a summary of the research study, discussions of the findings based on the themes that emerged from the data analysis, interpretation of the findings, limitations of the study, recommendations for future research, implications for social change, and the conclusion. The results of this study confirmed that most participants in this study did not received management training prior to becoming full-

time pastors. Management training for licensed, ordained, seminary, and Bible Institute students are critical for professional development and to meet the challenges of change and growth facing their organizations (Douglas, 1915; Irwin & Roller, 2000; Jeynes, 2012; Olson, 2009; and Stein, 1972).

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Appendix A: Informed Consent Form

You are invited to take part in a research study pertaining to clergy manager-leaders' academic management training. The researcher is inviting non-denominational clergy manager-leaders meeting the following criteria for the study: 1) Participants are self-employed in their current position for 10 or more years, 2) Participants manage and lead an organization with fewer than 600 members or weekly attendees, 3) Participants that can speak, read, and write English. This form is part of the process called informed consent to allow you to understand the study before deciding whether to take part. This study is being conducted by researcher, Patricia Jenks-Greene, a doctoral student at Walden University.

Purpose and Background Information:

The purpose of this study is to explore the lived experience of clergy manager-leaders' management academic training for the professional role of clergy. You are asked to participate because you are a licensed and ordained clergy manager-leader in a non-denominational faith-based organization.

Procedures:

If you agree to be in this study, you will be asked to:

- Complete a demographic questionnaire
- Participate in a 45-minute audio recorded interview for collecting data
- Authenticate your transcribed interview via email delivery
- Read, sign, and date an Informed Consent Agreement to participate in the study

Sample questions:

- Research Question 1: What are non-denominational clergy manager-leaders' lived experiences and perceptions of management training?

- Support Question 1: What are the academic requirements for managing a non-denominational faith-based organization?

Voluntary:

This study is voluntary and inclusive to all applicable ages of non-denominational, faith-based clergy manager-leaders in Savannah, Georgia who are self-employed in their current position for 10 or more years, manage and lead an organization with fewer than 600 members or weekly attendees, can speak, read, and write English, are willing express and interest in, and able to participant in this study. If you volunteer to be in this study, you may withdraw from the study at any time. Discontinuing participation involves no penalty or loss of benefits. Everyone will respect your decision of whether you choose to be in the study. If you decide to join the study now, you can still change your mind later. You may stop recording and interviewing at any time. Also, you may refuse to answer any questions you do not want to answer.

Risks and Benefits of Being in the Study:

Being in this type of study involves some risk of minor discomforts that can be encountered in daily life, such as participating in a 45-minute face-to-face interview. Being in this study would not pose risk to your safety or the well-being of your organization. There are no direct benefits to you from participating in this study; however, the information that you provide may help develop on-going training and support for hiring clergy manager-leaders.

Extent of Confidentiality:

Reasonable efforts will be made to keep all personal and organizational information in your record private and confidential. Data will be kept for five years (per federal regulations) after the study is completed and then destroyed by a reputable shredder in the presence of the researcher. Your name and the name of your organization will not be used in any written reports or publications which result from this study.

Payment:

No payments, gifts, incentives, or favors given in exchange for participating in this study. There are no coercion or undue influence placed on participants in the study.

Privacy:

Any information you provide will be kept confidential. The researcher will not use your personal information for any purposes outside of this research project. Also, the researcher will not include your name or anything else that could identify you in the study reports. Data will be kept secure by a locked briefcase when transporting files from

site interviews, password protected data analysis software (NVivo 11), and password protected files on the researcher's hard drive. Data encrypted codes are used in place of names, organizations, and demographic questionnaires. Data will be kept for a period of at least 5 years, as required by the university.

Contacts and Questions:

You may ask any questions you have now. Or if you have questions later, you may contact the researcher by phone (912) 236-1185 and email address at patricia.greene@waldenu.edu. If you want to talk privately about your rights as a participant, you can call Dr. Leilani Endicott. She is the Walden University representative who can discuss this with you. Her phone number is 612-312-1210. Walden University's approval number for this study is **04-07-17-0156314** and it expires on **April 6th, 2018.**

The researcher will give you a copy of this form to keep. Please keep this consent form for your records.

Obtaining Your Consent:

If you feel you understand the study well enough to participate, please indicate your consent by signing below

Printed Name of Participant

Date

Signature of Study Participant

Signature of Researcher

Date

Appendix B: Clergy Demographic Questionnaire

To confirm your identity and authenticate this document, please write your name on the back of this form in the presence of the researcher. This form will be stored separately from other information that you complete during this study and will not be linked with your responses in any way. The information will allow the researcher to provide an accurate description of the sample population. For the following items, please select one response that is most descriptive of you and your organization.

Gender: Female Male Age: _____

Religious Affiliation: Non-Denominational Independent

Number of years in current professional position: _____

Years of experience held during career: _____

Ethnicity: African American/Black Latino/Hispanic
 Caucasian/White Other (specify): _____

Congregation size: Small (50 – 250)

 Small to Midsized (250-550)

 Midsize to Large (555-1,000)

 Mega size (1,000 +)

Education: High School Graduate

 College Graduate

 Theological Seminary Graduate

Appendix C: Interview Guide

Research Project: Clergy Management Training in Non-Denominational Faith-based Organizations

Interview Date: _____ Interview Time: _____ a.m./p.m.

Interview Location: _____

Participant's Name and Identification Number: _____

Interviewer: Patricia Jenks-Greene

Section I: Protocol

Script

I would like to take a few minutes to revisit the purpose and goal of this study. This study is an attempt to explore the lived experiences and perceptions of clergy manager-leaders' management training. Your experiences and perceptions reveal best practices in managing a non-denominational, faith-based organization. As you know most clerics are not required to have vocational, university, or seminary education for full or part-time ministry. Your experiences and perceptions may be used to implement quality management practices in small to midsized faith-based organizations. I am conducting this study as part of my doctoral program. I have a background in management, specifically leadership and organizational change. I have worked in the non-profit faith-based sector over 25 years; however, my role has no bearing on my role as a researcher in this study.

Script

Your response to my invitation to participate in this study and your signature on the consent form, indicate your formal consent for this interview and the debriefing interview. Please note that all information will be held in the strictest confidence. Both interviews will be audio recorded for accuracy. Do you agree to have your interviews audio-recorded? If you do not agree, your interviews will be hand-written. Both interviews are transcribed by me (researcher). During the initial interview, you will be given an alpha-numeric code that identifies your audio-recorded interviews. The authenticated alpha-numeric codes are known only to you (participant) and I (researcher).

Data collection for both interviews will be viewed by me and my dissertation committee members. Data are stored and transported in a locked briefcase accessed by digital codes known only to the researcher. Data are password protected stored for five years. At the end of five years, the data are shredded by a reputable shredding company in the presence of the researcher. Your involvement is voluntary, and you may choose not to answer a question or questions. Also, you have the option to stop or terminate the interviews at any time. The interviews should take no longer than 45 minutes to complete. Thank you for agreeing to participate. Please sign the consent form.

Phase one question (prescreening interviews).

1. May I know your position in your organization? Are you in a management-leadership position?
2. Are you the Founder of this organization? If so, please explain. If not, when was the organization formed?
3. Please tell me how long you have been in your full-time position?
4. What are the hiring practices for clergy manager-leaders?
5. Are there any pre-requisites for vetting and hiring clerics?
6. What level of education do you currently hold?

7. Are you a four-year college graduate? If yes, from what institution? If yes, please name your degrees.

Phase two interview questions (Professional Experiences)

1. What are the academic requirements for managing a non-denominational faith-based organization?
2. What are the lived experiences and perceptions of your management training?
3. What identifiable characteristics, such as professional training, years in ministry, age, race, gender, and church size are associated with management experiences in your organizations?
4. What functions of management do you use in your daily activities? For example:
 - a. Forecasting
 - b. Planning,
 - c. Controlling,
 - d. Coordinating,
 - e. Commanding, and
 - f. Organizing
5. What skills and knowledge do you perceive as most important for managing a non-denominational religious organization?
6. What factors do you perceive are the causes of small to midsized faith-based organizations declining?
7. Do you have any final thoughts about your management-leadership skills?

Phase three: (Transcribed interview to be reviewed, amended, and/or approved by the participants).

1. Please review interview transcript. Please indicate with a red pen or yellow highlight any additions, subtractions, or retractions that are needed. If there are any corrections, I will make the corrects and return the transcript to you via your personal email for final approval.

Thank you for participating in this interview. Now, I will secure the audio recording, transcripts, and field notes in my secure briefcase. I will contact you in a few days to set up the debriefing interview. At that time, you will be able to read through the transcribed interviews to make any necessary corrections.

Again, thank you for your time.

Appendix D: Code Book

| Themes | Codes | Literature | Field Notes |
|--|------------------------------|------------|-------------|
| How are clerics trained | Management | X | X |
| | Seminary | X | X |
| | Bible Institute | X | X |
| How are clerics vetted | Education | X | X |
| | Licensed | X | X |
| | Ordination | X | X |
| | Mentored | X | X |
| Education perceived by the congregation | Favorable | | |
| | Needed | X | X |
| | Academic degree | X | X |
| | Seminary degree | X | X |
| | Conferences | N/A | X |
| | Mentoring | X | X |
| | Self-help | N/A | X |
| Management of organization | Flat | N/A | X |
| | Needs help | N/A | X |
| | Decision-making | X | X |
| Managerial deficiencies in theological education | | | |
| Real-world application of business | For-profit organizations | X | N/A |
| | Governmental | X | N/A |
| | Denominational organizations | X | X |
| Cultural conflicts | Change | X | X |
| Human resource management | Staffing | X | N/A |
| | Hiring | X | N/A |
| | Training | X | N/A |
| | Federal taxes | X | X |
| | State taxes | X | X |
| Marketing the church | Social media | X | X |
| | Website | X | X |
| | Newsletter/Bulletins | N/A | X |
| | Fundraising | X | X |
| Servant Leaders | Greenleaf (1977) | X | X |

Appendix E: Participant's Thank You Letter

May 12, 2017

Dear Pastor [REDACTED]:

Thank you for agreeing to meet with me to share your experience of your academic management training. I appreciate your kindness in sharing your personal thoughts, feelings, experiences, and perceptions. I have enclosed the transcribed interview. Please review the entire document and confirm that it accurately captures your thoughts, feelings, and experience of your academic management training. If, after reviewing the transcript, you find any discrepant or missing information, or information that did not reflect or capture your experience and perceptions, please feel free to add comments, using a red ink pen, that elaborates your experiences.

Additionally, I ask that you do not edit the transcript for grammatical corrections, as the way an experience is verbally expressed is crucial to this work. Please return your transcript with any comments, clarifications, or elaborations within five business days. Again, thank you for your support and sharing your experiences by participating in this study. If you have any questions related to this verification process, please contact me at (XXX) XXX-XXXX.

With sincere appreciation,

Patricia Jenks-Greene

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