LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

LEADERSHIP DEVELOPMENT IN THE AFRICAN AMERICAN CHURCH

A Prospectus Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

Barbara Sturdivant Houston

Liberty University, Lynchburg, VA

2023

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ABSTRACT

If the Church successfully fulfills its mission, it must have skilled and effective lay leadership. This research intends to examine the Christian organization's enhancement through discipleship and leadership development. Leadership development and discipleship are vital to every church organization. However, research shows that many historically African American denominations are challenged perhaps more than others to find and educate new religious leaders for their congregations (Johnson, 2017, kindle, loc. 179). What most African American pastors have discovered is that aging leadership is prominent in all denominations. The reality is that many African American churches are on life support; they are clinically dead and in need of resuscitation (Johnson, 2017, kindle, loc. 179). In this unprecedented time of opportunity and plentiful resources, the Church is losing influence (Malphurs & Mancini, 2004, p. 7). However, the primary reason is the lack of intentional leadership development. Without influential leadership, people seem destined for a life in which Jesus Christ is little more than an expression uttered in times of frustration or an ancient and personally irrelevant teacher of admirable principles and antiquated religious practices (Malphurs & Mancini, 2004). The purpose of this phenomenological study is to explore how a Christian organization could be enhanced through the leadership development process of emerging and lay leaders, specifically within the African American Baptist Church. Leaders play a vital role in the local Church as they lead believers and nonbelievers to action, helping to "move people on God's agenda" (Blackaby & Blackaby, 2011, p. 36) while remaining driven to maintain their relationship with Christ and his work.

Keywords: African American, Black Church, discipleship, leader, leadership, lay leader, leadership development, leader development.

Dedication

This study is dedicated to my husband of 31 years, Jonathan Houston; it would not have been possible for me to achieve this goal without his love and support, my two wonderful children, Xavier and Cassandra, and my mother, Martha Sturdivant. Also, I am grateful to my siblings Ruth, Carolyn, Willis Jr., and Kenneth for their love and support.

To my beloved father and brother, the late Willis E. Sturdivant Sr. and Dr. Daniel Sturdivant, whose love and guidance I shall always cherish.

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List of Abbreviations

African American (AA)

Christian Standard Bible (CSB)

Coronavirus Disease (COVID)

Inherited traits. Deoxyribonucleic Acid (DNA)

Holman Christian Standard Bible (HCSB)

Institutional Review (IRB)

New American Standard Bible (NASB)

New International Version (NIV)

United States (US)

CHAPTER ONE: RESEARCH CONCERN

Introduction

The African America Church, through a haven for modern social ideas and discourse, is very traditional in conception and strict ideology (Moreland, 2013, p. 224). The African American church often served as a hub holding communities together through relevant, impacting ministry. The African America Church promotes its teachings primarily through ministerial oration, inner-organizational functions (praise and worship), and organizational structure (the study of church dogma) (Moreland, 2013, p. 224). African American congregations base their discipleship efforts on a clear philosophy of how spiritual growth works and what it takes for a church to facilitate outcomes.

Leadership development takes place through the challenge of problem-solving with a mentor's support (Plueddemann , 2009, p. 36). Leadership development shares life and goals, partnerships, learning, sharing time, risks, and power (Barna, 1998). One of the primary leadership development tasks is to help people think bigger, broaden their horizons, and enlarge their perspectives (Plueddemann, 2009, p. 204). Developing leaders suggest that a role exists in helping congregations recognize their value in God's sight. Development is a function of using events and people that impress leadership lessons upon a leader (processing), time, and the leader's response (Wolfe, 2016, Kindle loc. 1382). Many ministries believe leadership development involves training people for programs; however, it helps others follow Jesus and become the leaders He calls them to be. Both inside and outside the Church, people acknowledge the need for developing leaders. Thus, if the ultimate purpose of leadership is to bring glory to God, the primary goal of leadership is to facilitate the development of people, so they become all God created them to be (Plueddemann, 2009, p. 162).

The most substantial contribution leaders make is not "today's bottom line; it is to the long-term development of people and institutions so they can adapt, change, prosper, and grow" (Kouzes & Posner, 2017, p. xiii). Leadership development focuses on cultivating the potential within a specific leader; it concerns the broader organizational process of identifying, selecting, and then developing those leaders (Kempster, Turner, & Edwards, 2017, p. 61). Leadership development is a continual process; it is a long-term investment. As such, leaders must get to know their follower's needs, ambitions, and abilities to challenge them and develop them into leaders. Learning followers and showing appreciation for them and their personalities and work styles build a sense of trust. As such, trust allows leaders and followers equally to excel, as this is an investment in potential leaders that, over time, permits success.

Often the position is taken that leadership is a spiritual gift and something that everyone may learn. However, the challenge is to intentionally develop our leadership skills (Schreiner & Willard, 2017, p. 72). Leaders' development often brings the leaders-in-training into focus without closely examining critical roles (Elliston, 1992, p. 97). People fail to recognize that the Sovereign God whom we serve seeks to work in all circumstances for one's good, that is, a person's growth and development, and for the Church (Elliston, 1992, p. 97). Three vital interactive roles contribute to the intentional development of emerging spiritual leaders: the Holy Spirit's superintending role, the selecting and equipping role of the existing leaders and church family, and the trusting obedient role of the emerging leader (Elliston, 1992, p. 98).

Historically, many of the current black church leadership structures have roots in the rural, southern, post-Civil War environment where the black Church flourished (Barna & Jackson, 2004, kindle loc. 696). Most rural communities could not afford a full-time pastor, resulting in part-time leaders' recruitment (Barna & Jackson, 2004, kindle loc. 696). While the

pastor did the preaching and other ceremonial duties, the deacon's board ran the Church's day-to-day affairs. However, as modernization redefined society and ministry, lay leaders' tendency to carry out many administrative and other nonessential ministry functions was retained (Barna & Jackson, 2004, kindle loc. 702). Lay leaders interact with their pastors through their manifold ministries as stewards, trustees, missionaries, Christian educators, evangelists, prayer leaders, and others (Tribble, 2005, p. 20). God led black churches to a ministry model in which lay people enabled the Church to be effective while developing a deep reservoir of personal relationships based upon a shared commitment to faith in action (Barna & Jackson, 2004, kindle loc. 2295).

According to Johnson (2017), church leaders have a growing concern that the 21st-century Church should recapture its 1st-century roots (kindle, loc 204). New ministry models, especially theology borrowed from the apostolic traditions, are emerging to create a new church brand (Johnson, 2017, kindle, loc. 214). In this unique atmosphere, discipleship is replacing membership, ministry teams are replacing boards, stewardship ministries are replacing trustees, and pastors who can facilitate change in a relatively short time frame are replacing pastors who envision change taking place over the long haul (Johnson, 2017, kindle, loc. 214). People desire effective leadership because of unpleasant leadership events that happened in the past, and they have learned leadership best in a leadership environment where certain qualities are actively present. Leadership thrives in people who have adequate preparation, a motivating environment, encouraging models to watch, caring mentors to advise them, an unending passion for learning, and opportunities in which to practice (Miller, 1997, p. 71). However, the best leadership development environment must include objectives, authority, decision-making, continuity, competency, compassion, and local development (Elliston, 1992, p. 99).

As new leaders emerge, the current leaders must acknowledge their development to be encouraged, empowered, and employed (Elliston, 1992, p. 117). Leaders have a vital obligation to the emerging new leaders; the better prepared they are, the better the potential for a new leader's initial healthy development. Every leader's role is to prepare each ministry to be an equipping link to leaders' next generation. Thus, through true discipleship and leadership development, one can see who can do what, who needs more coaching, and who is way out of their element (Putman, 2010, p. 121). However, we need relational discipleship to make disciples, but we also need it to produce leaders. Therefore, every ministry should have an intentional disciple-making process and deliberate about leading people involved in the Church to greater spiritual maturity (Putman & Harrington, 2013, p. 178).

The challenge to meet the congregation's spiritual demands in an ever-changing culture is a real challenge and an impossible one without the necessary ministry resources. Viewing leadership as a collective phenomenon has numerous implications for leadership development. Leadership development can include individual growth, relationship development, team development, organization development, changes in behavior patterns in the collective, and changes in organizational systems and processes (Velsor, McCauley, & Ruderman, 2010, p. 24). Leadership development is grounded in personal development; it is rooted in experience, and as leaders continue to learn, their experiences continue to expand.

Background to the Problem

Although the African American churches' leadership issues are genuine, the black Church cannot survive without effective leadership. Many leaders find themselves thrust into leadership positions that demand skills they were not trained for or did not possess. Moreover, by design, the local Church is the most effective incubator of spiritual leaders on the planet (Forman, Jones,

& Miller, 2004, p. 21). The Church can engage in whole-life leadership development. However, there is great concern about how leaders emerge in their training. There are also challenges with the old guard of leadership with the notion of "this is the way we've always done things," unable to release the tight ropes that continue to hold any form of new leadership hostage. Developing leaders is challenging for an organization, and it often seems like an even more challenging task for a local church (Geiger & Peck, 2016, p. 11). It would be difficult to find a church that does not admit that discipleship and leadership development are crucial functions of the local Church.

However, very few church leaders can identify the issue hindering their ability to lead effectively within their churches (Geiger & Peck, 2016, p. 13). Church leaders know the people they serve have been made in His image, purchased with His blood, equipped with His Spirit, and called to make disciples, but they struggle with helping people live out the reality of their capacity to lead (Geiger & Peck, 2016, p. 13). According to Malphurs (2005), leadership's weight lies with many churches' pastors and governing boards. Yet, though most boards are well-intentioned, "most have not been trained for their work, and most have not thought through or fully understood what they are doing," demonstrating that most boards are not functioning well (Malphurs, 2005, p. 10). Many churches are beginning to educate their lay leaders in a similar vein to guide their ministries. However, despite progress, many churches continue to focus on programs rather than assuming the responsibility of developing existing or new leaders. Pastors with deacon-run congregations find it difficult to enlist new leaders because of pushback from longtime leaders. Because of these pushbacks from those longtime leaders, the younger generations are beginning to leave the churches they once grew up in.

According to Earls (2019), American young adults who attended Church regularly dropped out of Church for at least a year between 18 and 22. In reality, churches continue to see

the new generation walk away as young adults (Earls, 2019). As a result, churches are left with a pool of 40 and above age groups. Most are not interested in leadership, and others are unwilling to learn the responsibilities of becoming a leader. It is also noteworthy that many local churches staff are volunteer personnel, as service is given freely through stewardship. Although many churches suffer from a shortage of leaders, the local Church must view leadership development as a sign of obedience to the Great Commission. Leaders cannot only make more followers of Christ; they must be intent on replacing themselves as leaders (Geiger & Peck, 2016, p. 123). One primary way the Church serves Christ's mission is by training and equipping pastors and missionaries to be sent into the world (Newton, 2017, p. 116).

Unfortunately, leadership training today is not yet a priority for most Christian organizations. If a ministry does not have strong leaders to implement vital concepts at every level, "the Church, whether small or large, will not prosper" (Barna, 1998). The key to ministry is competent, godly leadership. When leader development becomes something, the church culture embraces, all ministries in the Church are expected to equip and encourage leaders. The development will not be relegated to a single staff member or department but will permeate the whole Church (Geiger & Peck, 2016, p. 149). However, in a group of immature Christians where trained and competent lay leadership is absent, a pastor may need to take more initiative than ordinarily the case (Erickson, 2013, p. 1005).

Few organizations have specialized positions responsible for planning and coordinating the leadership development process (Yukl, 2013, p. 400). However, great leaders know that they can only grow their organizations to the extent that they are developing effective, passionate leaders. Leadership development is not just one of the ancillary programs; it is central to the organization's life and health (Chand, 2019, kindle, loc. 2041). Strong, vibrant organizations are

guided by people who regularly prune away dead or dying parts, often fertilize to stimulate growth, and continually add the water of vision and encouragement (Chand, 2019, kindle, loc. 578). Developing those under us is an investment that pays the most significant dividends in sharpened skills, passion, and trust (Chand, 2019, kindle, loc. 2060). In addition, successful leadership involves a high level of emotional and moral development (Yukl, 2013, p. 395). A person with high emotional maturity and integrity is more likely to put devotion to a worthwhile cause above self-interest and become a supportive, inspiring, and empowering leader (Yukl, 2013, p. 395).

Statement of the Problem

Developing others means mentoring them to help them grow in their character and competency; however, biblically, this is called discipleship (Fletcher, 2018, p. 70). Leadership development should be an extension of a church's discipleship strategy because it is about disciplining leaders as they fuel each other (Lake, 2020, p. 9); it is difficult to separate the two.

Unfortunately, some local churches fall short of good leadership or have potential leaders but have no intention of developing them. This type of ministry is often built around a few good men. However, other Churches find themselves with an array of members consisting of parents, executives, board members from secular organizations, and administrators, all leading day in and day out. These members have the potential to become leaders if given the opportunity. It is irrelevant whether they are "full-time," "part-time," or in secular employment as secular involvement enriches people's ministries, giving them a day-to-day experience of life in the world, as well as opportunities in the workplace (Chester & Timmis, 2008, p. 90). Developing leaders in a local church means "working with people who have a God-given responsibility for that church or for a specific ministry within that church" (Forman, Jones, & Miller, 2004, p. 42).

Additionally, present leaders find it challenging to develop, coach, or mentor others because they may lose some measure of power, as knowledge is power. Developing others to become future leaders requires humility, as it forces present leaders to realize that they are replaceable.

Pastors are granted the task of leading a church to create a system in which people are taught to be disciples (Putman & Harrington, 2013, p. 120). Discipleship is often less visible; however, it is a vital foundation on which leadership rests to remain viable long-term. Therefore, leadership development is critical to the Church's success, including lay leaders' development. Often, leadership development is directed toward assisting leaders in complying with the ministry's policies and procedures. However, this is important; it is also vital that upcoming leaders understand precisely how to perform their jobs.

When leaders are well-developed and provided with the opportunity to grow, this indicates that they are equipped to lead and disciple others. However, lay leaders must contribute to their development. Probability, if they have invested a great deal of time already to be a leader, they would like to have the possibility of growing further, appreciating new opportunities. Every developing leader needs a coach who will discuss, question, debrief, encourage, and challenge them at the appropriate times (Lake, 2020, p. 106). When people grow more as a leader than a disciple, their foundations may become unbalanced. Leaders who develop equally in leadership and discipleship maintain a stable life because they have a solid foundation.

"Discipleship is the only way to produce leaders that serve and bless the world, and if leaders are created apart from Jesus-focused discipleship, they are created without grace-motivated service, generosity, and mission" (Geiger & Peck, 2016, p. 160). Discipleship, viewed separately from leadership development, suggests that discipleship does not affect one's life

(Geiger & Peck, 2016, p. 160). The idea of separating leadership development from discipleship can leave people less sanctified and more skilled. Apart from being a disciple of Jesus, leadership development always results in skills apart from character in performance apart from transformation (Geiger & Peck, 2016, p. 160). God is in control of the spiritual development of his people, and this is both humbling and encouraging: humbling because we are not as influential as we might think and encouraging because the Lord of the universe is personally involved in each stage of the journey toward Christlikeness (Plueddemann, 2009, p. 49).

Purpose Statement

The intent of this author was to emphasize, for the purpose of leadership development, that there must be a successful method of developing disciples within every Church. "Discipleship development is a much broader concept than leadership development because it targets everyone, and leadership is for a limited number of maturing disciples" (Malphurs & Mancini, 2004, p. 30). The purpose of this phenomenological research study was to explore how a Christian organization could be enhanced through the leadership development process of lay leaders or emerging leaders, specifically within the African American Baptist Church.

Research Questions

For the purpose of obtaining a more excellent knowledge of the leadership tools used by pastoral leaders in the African American church, as well as how the leadership responds to leadership development, the following research questions were designed:

RQ1. What is the role of leadership development for emerging and lay leaders in enhancing the local African American Church?

RQ2. What are the primary attributes and abilities that pastors and existing leaders identify as necessary for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church?

RQ3. What are the unique leadership skills and development processes that pastors, and existing leaders identify as necessary for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church?

RQ4. What specific leadership training improvement do pastors and existing leaders suggest for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church?

RQ5. What can be done to better prepare pastor-leaders for these churches?

These research questions were explored through interviews and observations of pastors, leaders, and emerging leaders from a select group of churches within the district of Union County, North Carolina. Observations included the leadership development program and curriculum, if one exists. Leadership was also observed in terms of their confidence in understanding their role within church ministry.

Assumptions and Delimitations

Assumptions and limitations underpinning this research are listed below. These assumptions and limitations were fundamental to understanding and implementing this research.

Research Assumptions

Various assumptions underlie this research. First, it assumes that most African American local churches have no established plans or leadership development strategies. These assumptions make it possible to design research that explicitly targets pastors and lay leaders and addresses core concerns hindering leadership development within the local African American Church.

Depending on the size, demographics, church size, and surrounding environment, some local African American churches may offer leadership development programs. Lastly, this research assumes that lay leaders are interested in participating in this research. It is, however, their willingness to participate that determines the success of this study research.

Delimitations of the Research Design

This research comprises five chosen churches from the twenty-eight African American churches in Union County, North Carolina. The research only addressed the issue relating to lay leaders' discipleship and leadership development process, specifically within the African American Baptist Church. Further, the research did not include all leaders from every Church. However, it consists of pastoral leadership, emerging and lay leaders within the local Church on their development as leaders and as they understand it. Therefore, this research's findings and any suggestions do not apply to those churches without an African American foundation.

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Definition of Terms

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1. African American/Black Church: Christian churches that have historically and continue to minister to predominantly African American believers within the United States.

3. Lay Leaders: these are volunteer members of the pastoral leadership team who play a significant role in church ministry.

4. Leader: A leader is a person whom other persons follow. A leader mobilizes; one whose focus is influencing people; a goal-driven person, someone who has an orientation in common with those who rely upon him for leadership; and has people willing to follow them (Barna, 1998, p. 18).

5. Leadership: the very essence of leadership is "going out ahead to show the way" (Greenleaf, 2008, Kindle loc., 158).

6. Leadership development: can be thought of as an integration strategy by helping people understand how to relate to others, coordinate their efforts, build commitments, and develop extended social networks by applying self-understanding to social and organizational imperatives (Day, 2000, p. 584). The overarching development strategy's primary emphasis is to build the intrapersonal competence needed to form an accurate model of oneself, engage in a healthy attitude and identity development, and use that self-model to perform effectively in any number of organizational roles (Day, 2000, p. 584).

Significance of the Study

Research of this type focusing on African American churches contributes to churches by providing knowledge and understanding of the influence of discipleship and leadership development of emerging and lay leaders. Many churches are not intentionally developing leaders, and the result from this qualitative research clarifies the Church in improving their leadership development efforts. To some extent, there appears to be a disconnect between the perceived importance and the actual leadership development practice within the local Church. However, this research presents church leaders with a workable model for developing and promoting lay leaders in the local African American Church.

This research utilizes a qualitative research design. In qualitative research, there are numerous types of approaches. Phenomenological research is a design of inquiry in which the researcher describes an individual's lived experience about a phenomenon as expressed by participants (Creswell & Creswell, 2018, p. 13). This design has strong philosophical underpinnings and typically involves conducting interviews (Creswell & Creswell, 2018, p. 13). The research obtained interview feedback from experienced emerging and lay leaders of five chosen churches from the twenty-eight African American churches in Union County, North

Carolina. A purposeful sample was utilized to select interviewees, specifically with the criteria that potential participants are considered for leadership development. First, they must continue their membership with the Church. Through interviews, the participants had the opportunity to give details of their experiences and provide information on their discipleship and leadership development within their churches. Further data includes documents from electronic sources such as email and physical church information.

Summary of the Design

The purpose of this phenomenological qualitative research was to explore how a Christian organization could be enhanced through the leadership development process of lay leaders, specifically within the African American Baptist Church. Many African American Baptist local churches continue to function as they have for generations, preserving what is essential and ignoring many of society's changes. As a result, advances in understanding leadership development are not impacting the local African American Church as they should. The mission of the Church is to "make disciples" (Matthew 28:19 – 20). Whether your staff consists of one person or one hundred, you must help them know who they are – their DNA (core values), their divine design (gifting, passion, and temperament), and where they fit best in ministry (Malphurs, 2013, p. 35). As such, local churches need to develop their lay leaders if they are to minister with impact. A church not developing leaders for the future may not have a future (Malphurs, 2013, p. 233). It takes leaders to make more leaders; the leader's job is to enlist more followers and recruit and equip more and better leaders (Malphurs & Mancini, 2004, p. 23). A leader is responsible for developing the next generation of leaders.

CHAPTER TWO: LITERATURE REVIEW

Overview

This literature review provides an analysis of foundational literature relevant to the topic of leadership development of lay leaders and emerging leaders in the African American church. An efficient leadership development approach that comprises lay leaders and emerging leaders should be on the agenda of every congregation. Leadership is continually changing within religious and secular organizations, and leaders that lead others successfully toward accomplishments of extraordinary results obtain incredible satisfaction. However, it is necessary for leaders to actively search for those they can put into leadership roles. When there is a deficiency of leadership development within the Church, it affects the ability to position prospective leaders into crucial ministry. Leaders influence followers in many ways, direct or indirect (Clinton, 2012), and every Church needs to have a process that invites people to become influencers in their church setting. The structure of this review is as follows: The necessity of leadership development; principles of leadership development; leadership development in the Church; leadership theories; related literature and rationale; and concluding thoughts.

Theological Framework

This research explores how lay leaders' discipleship and leadership development process can enhance a Christian organization, specifically within the African American Baptist Church. Leadership is a term used by Christians and non-Christians; however, this does not imply that their leadership concepts are the same. As one shared idea, leaders play a crucial role in influencing followers in their thinking, feeling, and behavior (Blackaby & Blackaby, 2011; Sosik & Jung, 2018). "Leadership is the process of persuasion or example by which an individual

induces a group to pursue objectives held by a leader or shared by the leader and their followers"
(Blackaby & Blackaby, 2011, p. 32).

Godly leadership is a person with a God-given capacity and responsibility to influence
specific groups of God's people toward His purpose for the group (Clinton, 2012, p. 51). Leaders
have special abilities or capabilities for leadership, perhaps God-given abilities such as spiritual
gifts according to Romans 12:8, a passion for leadership, or a temperament that favors leadership
in certain situations (Malphurs & Mancini, 2004, p. 19).

The Bible provides a vivid picture of Christian leadership. On Jesus' arrival, he
introduced a new leadership style to the world. Jesus states, Mark 10:42-44, "[42] Jesus called them
together and said, "You know that those who are regarded as rulers of the Gentiles lord it over
them, and their high officials exercise authority over them. [43] Not so with you. Instead, whoever
wants to become great among you must be your servant, [44] and whoever wants to be first must be
slave of all." Jesus shifts the disciples' understanding of kingdom leadership around and
challenges them with a radical proposition. Rather than "lording it over" others and leading by
power and status, Jesus informs the disciples that the greatest leaders in the kingdom will be
those who serve others and that anyone who wished to be known as "first among equals" must
become the slave of others (Thompson, 2015, p. 59). Jesus planted the seed in Mark 10 for a
completely different type of leadership. Good leaders know "that they are only shepherds, not
saviors; they know they are leaders, but not lords; they understand that they may be skillful
guides, but they are not gods" (Anderson, 1997, p. 74).

Apostle Paul was another influential leader in the early Church. Jesus appointed Paul as
the apostle to the Gentiles, and we witnessed his leadership skills in his letters. From the
beginning, Jesus Christ intended that his Church be shepherded or have pastoral guidance (Stott,

2002, p. 12). Scripture points to God's repeated enlistment and equipping individuals to act in a leadership capacity (Blackaby & Blackaby, 2011, p. 24).

Leadership Qualifications

Emerging and lay leaders' discipleship and leadership development process enhances Christian organizations. Apostle Paul often selected leaders during his missionary travels, and scripture suggests that numerous groups and individuals were part of the Church's selection process (Malphurs & Mancini, 2004, p. 94). The congregation selected leaders according to Acts 6:1-6; the twelve instructed the congregation to choose seven men of good reputation as leaders, full of the Spirit and wisdom, who would be responsible for administering the daily distribution of food to its widows (Malphurs & Mancini, 2004, p. 94). Equally, the Church selected Paul, Barnabas, and others to go to Jerusalem to discuss the issue of circumcision and salvation (Acts 15:2-3, *NASB*). The elders, the first-century equivalent of today's pastors and deacons, had to meet specific qualifications to be leaders in the Church (Malphurs & Mancini, 2004, p. 94). Paul sets out specific character qualifications in 1 Timothy 3 and Titus 1, and Paul further establishes character qualifications for deacons and their wives in 1 Timothy 3:8-13. Thus, it is evident that not just anyone in the New Testament church could become a leader. Crucial character qualifications first need to be fulfilled to become a leader. Various groups continue to use these passages to support widely divergent church polity views, ranging from control by one individual, a board, or the entire Church (Malphurs & Mancini, 2004, p. 95).

Leadership and Relationship

Leadership involves relationships between followers and leaders; however, for Christians, leadership begins with a relationship between the leader and God that becomes a

continuous process. In like manner, the leadership development and discipleship of emerging and lay leaders enhance the effectiveness of the Christian organization.

Leaders may have God-given abilities, such as spiritual gifts, one being the gift of leadership in Romans 12:8; however, a leader may also have a temperament that favors leadership in certain circumstances (Malphurs & Mancini, 2004, p. 19). As such, this leadership exists in relationships, and without people, there can be no leadership. Leadership quality will affect any ministry as it is the key ingredient to the success of every Church. Matthew 9:35-36 "[35] Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness. [36] When he saw the crowds, he had compassion on them because they were harassed and helpless, like sheep without a shepherd" (Hengeveld, 1993, *NASB*). This analogy represents the importance of the shepherd's relationship and leadership to their flock, as sheep need constant protection and direction. The relationship metaphors given in the Bible demonstrate high expectations concerning developing intimacy with God and others. Jesus expects healthy relationships within the Church and community. Relationships with those we seek to influence are characterized by love and peace, mirroring what we ourselves have experienced in our relationship with God (Wright, 2009, p. 20).

Historical and Biblical Leadership

The Bible is an inspired collection of stories: stories that ground our theology in the knowledge of God, stories that establish the measure of human character and illustrate the values of relational life, stories that reveal the expectations of biblical leadership and the frailty of human leaders (Wright, 2009, p. 190). Great leaders faithfully personify the fundamental traditions and values of those being led and those who inspire the latter's loyalty. Biblical

leadership begins in the soul with a desire to live out one's calling in Christ. However, it is only in the strength of this relationship with God that we are in any position to offer leadership.

Biblical leadership has strong origins in the Old Testament, and Exodus 13:21 refers to someone who guides, brings, or leads forth (Patterson, 2019, p. 6). Thus, in 1st and 2nd Samuel, God orchestrates a movement on two fronts. First, God is deeply engaged in the biography of the individual leader; however, at the same time, God is deeply involved in creating a climate of receptivity for that leader among the people of God (Parks & Birch, 2004, p. 26). Thus, as God arouses a desire in the people's hearts for leadership, He also quietly calls and develops the right leader for the right moment in time.

The Old Testament stresses the authoritative and responsible nature of a leader; however, the New Testament sense is made one because they know the way to the Lord, and it is their job to bring others along that path, allowing them to find it as well (Patterson, 2019, p. 7). Old Testament followers were expected to follow their leaders and not ask questions or make judgments. Exodus and Isaiah showcase the Lord or Moses leading and guiding the people to their salvation, whether it is leading them across the Red Sea or saving them in a more general sense.

Patterson (2019) suggests that *Yad* is a name that refers to the power and strength of a leader; Aaron and Moses are perfect examples of leaders with *Yad* (p. 6). "These are the journeys of the sons of Israel, by which they came out of the land of Egypt by their armies, under the leadership of Moses and Aaron" (Numbers 33:1, *NASB*). Moses and Aaron led with strength when they led the people out of Israel.

Role of the Church (Ecclesiology)

"The Church is an organism with a memory, a family system with a history, a corporate culture with a narrative; it comes with two millennia of experience in self-awareness and self-description" (Parks & Birch, 2004, p. 14). The Church was created by Christ, who desired humanity to be his people, all the way from Abraham until today. "The Church finds its antecedents in the Old Testament community of faith, Israel of the Old Testament, and the Church of the New Testament share the distinction of being God's people" (Gen. 12:1-3; 15:1-6) (Estep, Anthony, & Allison, 2008, p. 233). The Church is rooted in the ministry of Jesus and his disciples. Redeemed by Jesus' death and resurrection, ignited by the Spirit's visit at Pentecost to equip persons to share the good news to the ends of the earth (Parks & Birch, 2004, p. 12). By God's provident mediations, the Church journeys onward through the ages as a sign and witness to God's final reign.

Dietrich Bonhoeffer, more than eighty years ago, stated that "There are basically two ways to misunderstand the church, he said, "one historicizing and other religions; the former confuse the church with the religious community, the latter with the Realm of God" (Presa & Tveit, 2016, p. 4). However, a fundamental conviction of traditional reformed ecclesiology is that the gathered congregation is the basic form of the Church. Perhaps, more specifically, reformed ecclesiology understands that the gathered congregation is truly itself when it is gathered around the word, water, bread, and wine in worship of the one God who is Emmanuel – God with us – and whose active word is spoken: "I will be your God, and you shall be my people" (Jeremiah 7:23, *NASB*), (Presa & Tveit, 2016, p. 4). The Church in and of itself is an abstract concept; it is a loose framework by which disciples can gather under a leader of leaders and live better lives through God (Patterson, 2019, p. 57).

Followership

Followers are those individuals and groups interacting with a leader or leader's ideas to achieve a purpose or goal that is aligned with the intent or goal the leader pursues, and this notion incorporates possibilities of subscribing or adhering to ideas, teachings or methods (Marturano & Gosling, 2007, p. 64). Leaders are responsible for making more leaders. However, this does not imply enlisting more followers; instead, it means recruiting and equipping more and better leaders. Followers are essential to the construct known as leadership, especially given the widely accepted leadership perspective as understood to be an influence relationship (Marturano & Gosling, 2007, p. 62).

Lay Leaders

The term lay comes from the Greek word *laos,* which refers to God's special people who he has adopted (Geiger & Peck, 2016, p. 41). 1 Peter 2:9 "but you are a chosen people (*laos*), a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into the marvelous light" (Geiger & Peck, 2016, p. 41). Many churches have lay leaders who work tirelessly for the ministry's good. These people have the Church's best interest in mind and will remain with the Church long after the pastor has left. In 2 Timothy 2:2, Paul commands Timothy to train leaders, "[2] The things which you have heard from me in the presence of many witnesses, entrust these to faithful people who will be able to teach others also" (Hengeveld, 1993). This principle of leadership multiplication; is leaders training leaders throughout the ministry. When leaders fail to train emerging leaders, this puts the future of any church in serious jeopardy; therefore, it is the leader's job to make more leaders. The mark of good leaders is that they continually develop

leaders at every ministry level, taking the organization well into the future (Malphurs & Mancini, 2004, p. 24).

Leadership Development

An individualistic approach to leadership is the foundation for leadership development (Day D. V., 2000, p. 605). Based on this premise, more effective leadership occurs as a result of the development of individuals (Day D. V., 2000, p. 605). The theory further implies that organizations can add leadership to enhance their social and operational effectiveness (Day D. V., 2000, p. 605). Conversely, leadership development begins in a more contemporary, relational leadership model (Day D. V., 2000, p. 605). This model assumes that leadership is a function of social resources embedded in relationships (Day D. V., 2000, p. 605). Leadership development is the crucial obstacle "to Church growth. There is a worldwide lack of men and women genuinely called of God, taught in the Scriptures to lead the churches; people willing to suffer the burdens and responsibilities of leadership for the sake of the Savior who redeemed them" (Mandryk, 2010, p. 17). However, in many contexts, this means deprivation, scorn, and even risk of death (Mandryk, 2010, p. 17). Therefore, new methods and means of multiplying well-trained, godly, and "effective leaders must be developed; traditional methods alone will not suffice to produce the number and quality required to meet the need" (Mandryk, 2010, p. 17).

The Biblical perspective encompasses leadership development with the term disciple, as the Great Commission requires all believers in Jesus Christ to make disciples (Matthews 28:19-20) (Boyer, 2019, p. 18). The ultimate commission is compared and opposed to Jesus' earlier command (10:5-6) and implies that for Matthew's Church, the orientation toward the mission of Israel has been replaced by the world-mission (Lee & Viljoen, 2010, p. 3).

Exodus 18 reveals the moral requirements and developments that took place through Moses' leadership. God trusted Moses; however, Exodus 2:11-14 shows that Moses was a murder. Moses' person and character transformed from a murderer to God's highly acclaimed (Numbers 12:6-8, *NASB*).

The Necessity of Leadership Development

There remains to be a leadership crisis in the African American church and other denominations. A lack of leaders is real to pastors, ministry leaders, and congregational members and natural to their communities. But, further, for every person assuming leadership because they sought to, planned to, and now does so as an extension of a long-crafted self-identity, countless others lead because they were asked to; because "well, somebody has to"; because they have carried along, unsuspecting, by the momentum of their own interests, commitments, loyalties, and relationships (Kegan & Lahey, 2001, kindle loc. 48).

Leadership development is necessary for three reasons. First, leaders are responsible for the organization's effectiveness, as their decision quality rests on the maker. However, the leader is just as crucial for the organization's goals, who has authority over whom, morale, allocation of resources, transparency, and ethical standards (Bennis W. G., 2009, p. 5). Second, Anchors and guides are needed; third, concern for their institution's integrity (Bennis W. G., 2009, p. 5).

Principles of Leadership Development

- **Empowerment**

    The work of the Church is to build people (make disciples) and train them individually, and as a group (the local Church) to extend God's kingdom everywhere we find ourselves and even in places where we are not welcome (Fletcher, 2018, p. 20). Making disciples is a people-building command, and the three participles (going,

baptizing, teaching) are part of the process of how that is to be done (Fletcher, 2018, p. 21). The job is about building people, and focusing on that is what leadership development is about. The purpose of leadership is to equip and empower God's people to operate in their calling, and as they discover their purpose, they grow as a result.

- **Systematic Process**

    Leadership development does not provide immediate satisfaction but can produce instant results. With God's global mission in mind, leadership development requires the Church to have an intentional plan to develop leaders (Geiger & Peck, 2016, p. 179). For church leaders to be "human capital developers" who create leaders who, in turn, develop others requires a consistent and systematic approach to leadership development (Geiger & Peck, 2016, p. 179). Numerous churches have no process for disciplining people. In Col. 1:28-29, "[28] We proclaim Him, admonishing every person and teaching every person with all wisdom, so that we may present every person complete in Christ. [29] For this purpose I also labor, striving according to His power which works mightily within me (*NASB*)."

    Further, 1 Corinthians 3:10 "[10] According to the grace of God, which was given to me, like a wise master builder, I laid a foundation, and another is building on it. But each person must be careful how he builds on it" (*NASB*). Paul wanted to see the people he led mature and develop, which involved him teaching wisdom. "A wise builder has a set of blueprints, a plan, a clear strategy for proactively attacking the building project" (Geiger & Peck, 2016, p. 182).

Leadership Development in the Church

"Discipleship, the state of being a disciple, is the adherence to Christ, and because Christ is the object of that adherence, it must take a form of discipleship" (Hull, 2006, p. 15, 26). Discipleship is also defined as learning from and following a teacher, even "the relationship I stand into Jesus Christ so that I might take on his character, and as his disciple, I am learning from him how to live my life in the kingdom as he would if he were I, and the natural outcome is that my behavior is transformed" (Hull, 2006, p. 16, 19).

Discipleships Role. Matthew 4:19 and Mark 1:16-18 was an invitation to follow Jesus. One of the most compelling aspects of Jesus' invitation was that the disciples could continue to be with him, and as we allow the person of Jesus to be formed in us, we provide the reason for others to follow us (Hull, 2007, p. 118). Fishermen of men gave vision, and Jesus took the disciples' self-image as fishermen and enlarged it into world-changing revolutionaries (Hull, 2007, p. 118). Jesus calls each of us as his disciples for the same purpose that he sent the twelve; he wants a relationship to transform his people in a way that leads to mission (Hull, 2006, p. 19).

Discipleship is for all believers; it is not just one thing the Church does; it is what the Church does; it is not only part of the kingdom's advancement; the existence of serious disciples is the primary evidence of God's work on earth. The Church exists for mission and not for itself. Further, once a disciple commits to Christ, they begin to develop character and capacity, which comes from the "teaching them to obey" concept of the Great Commission (verse 20). Discipleship or spiritual formation refers to this process. The spiritual formation then describes the sanctification or transformation of disciples (Hull, 2006, p. 27).

Jesus the Disciple Maker. Luke 4:18-19 Jesus links preaching, the poor, and those oppressed by circumstances; he speaks to the physical needs. John 15:8, the disciple was

expected to bear fruit or reproduce; if the branch remains connected to the vine for some time, it will eventually bear fruit. In that vein, if the disciples stay in Christ, they will also bear fruit. Fruit-bearing glorifies God (John 15:8), it meets with the expectations that Christ had when He called the disciples (v. 16), and there will be a lot of high-quality fruit (vv8, 16) (Hull, 2007, p. 55). Disciples are responsible for introducing others to the Savior. In Mathew 28, Christ commanded the Church to "make disciples."

Imitation of Christ. To be transformed in the image of Christ, a disciple will join a new order of life, one of discipline and accountability (Hull, 2006, p. 19). Jesus is the one we are to become like, follow, and learn from, imitate in character, methods, and in every way we can identify.

Jesus Model for Developing Followers. Jesus chose disciples that were teachable and excited about serving God. Jesus had a specific plan for disciples' enlisting, training, and spiritual reproduction. Therefore, to achieve successful leadership, we must understand the strategy and communicate to those who wish to engage in the ministry.

Christian Leadership Development

Christian Leadership is one of God's most gracious gifts to all people, inside and outside the local Church. The Church was designed uniquely to develop the leaders God intended for His glory and humankind's good (Geiger & Peck, 2016, p. 98).

Servant leadership is exemplified in the teachings and actions of Jesus Christ; he was a servant leader for God, cultivating relationships with disciples and apostles to bring them closer to the Lord. Acts 6:3-4, "[3] Instead, brothers *and sisters*, select from among you seven men of good reputation, full of the Spirit and wisdom, whom we may put in charge of this task. [4] But we will devote ourselves to prayer and the ministry of the word" (Hengeveld, 1993, *NASB*). Christ

outlines his criteria for quality servant leaders: those who have wisdom, dedication, resolve, discipline, and humility. These servant leaders are ministers and deacons (Wilkes, 1998).

Shared Leadership. Servant leaders share their responsibilities and authority with others (Acts 6:1-6). Jesus shared both responsibility and authority to meet a need more significant than their resources could handle alone. "Servant leaders encourage others to serve, qualify others for service, understand the needs of those they equip, instruct others in their specific tasks, and pray for those they invite into ministry" (Wilkes, 1998, p. 26).

Summary

Christian organizations are enhanced through the discipleship and leadership development process of emerging and lay leaders. This research explores the phenomenon of leadership development as it relates to church ministry. The key to growing organizations is to develop their leaders. Leadership development is synonymous with personal development; however, as leaders grow personally, they increase their ability to lead; as they expand their capacity to lead, they enlarge their organization's capacity to produce (Blackaby & Blackaby, 2011, p. 51). When leadership is developing, everyday enactments signify the presence of leadership and unfold through experience, interactions, and negotiation of social order (Cox & Hassard, 2018, p. 543). Leadership develops when there is evidence of recursive patterns and routines and in more evolving, emergent situations (Cox & Hassard, 2018, p. 543). Great leaders are students of their people. They observe and study those who report to them so they can bring out the best in them. These leaders are always in the discovery process (Chand, 2019, kindle loc. 2742).

Theoretical Framework

Christian organizations are enhanced through the discipleship and leadership development process of lay leaders. However, leadership has been a fascinating idea that has touched everyone's life for some time. Leadership seeks to create a dynamic and mutual relationship between leader and follower so that the morality and performance of both are raised (Ledbetter, Banks, & David C, 2004, p. 4). Numerous biblical stories feature leaders of God's people, focusing on significant moments in their lives and work or providing extensive accounts of their development as leaders. Leadership is about influencing people to follow a course of action that the leaders set, and influence stems from one individual and affects others (Raelin, 2016, p. 25). Leadership gives an organization its vision and the ability to translate it into reality (Bennis & Nanus, 2003, p. 19). However, without this translation, a transaction between leaders and followers, there is no organizational heartbeat (Bennis & Nanus, 2003, p. 19).

Leadership Theories

Theory often strings abstract propositions and hypotheses together to make meaning or explain complex phenomena (Dugan, 2017, p. 33). "In the latter part of the 20th century, leadership research and theory shifted their focus to the traits of leaders' characteristics, decisions related to the goals to accomplish, and leader's ability to influence groups to achieve goals" (Robinson, 2018, p. 55). During this period, theorists developed the trait, behavior, and contingency approaches to leadership, referred to as traditional leadership approaches (Robinson, 2018, p. 55).

Researchers and theorists now focus on how one or more people influence others to pursue a commonly held objective (Robinson, 2018, p. 56). This dramatic change has contributed to the development of several new leadership approaches, referred to as

contemporary leadership approaches, such as transformational, authentic, and shared (Robinson, 2018, p. 56). One of the central proposals of "complexity leadership theory is that much of leadership thinking has failed to recognize that leadership is not merely the influential act of an individual or individuals but rather is embedded in a complex interplay of numerous interacting forces" (Avolio, Walumbwa, & Weber, 2009, p. 431).

The leadership field in recent decades made great efforts to uncover some of the enduring mysteries connected with leadership (Avolio, Walumbwa, & Weber, 2009, p. 442). For example, in terms of the notion that leaders are born or made, how followers affect how successful leaders can be, how some charismatic leaders build up societies and others destroy them, and what impact leading through technology has on individuals (Avolio, Walumbwa, & Weber, 2009, p. 442).

Leadership Development Theory

Leadership development remains a multifaceted phenomenon involving complex contextual elements, including the social, cultural, and organizational environment (Boyer, 2019, p. 2). In addition, leadership development encompasses training leaders to effectively deal with unforeseen issues and complex cognitive and behavioral adaptability toward wide-range problems (Boyer, 2019, p. 18). Effective leadership and leadership development occur through congruence toward local-cultural values and behaviors modeled by the leader and developing leader (Boyer, 2019, p. 29).

For leadership development to grow in the culture you influence, the conviction to develop others must be continually stirred in one's heart (Geiger & Peck, 2016, p. 205). In addition, leadership development requires an acute immersion into the practice embedded within social relations and between people, objects, and institutions (Raelin, 2016, p. 7). As such, there

has been a great deal of energy and interest in the leadership development literature that suggests there will be more activity in discovering what impacts genuine leadership development at multiple levels of analysis (Avolio, Walumbwa, & Weber, 2009, p. 426).

Spiritual Transformation

Transactional-Transformational Model of leadership

James MacGregor Burns (1978) conceptualized leadership as either transactional or transformational (Bass & Riggio, 2006, p. 3). Transformational leadership focuses on organizational transformation and effectiveness through leader behaviors such as followers' intrinsic motivation and development (Bass & Riggio, 2006, p. 3; Irving & Strauss, 2019, p. 9). "Transformational leaders help followers grow and develop into leaders by responding to individual followers' needs by empowering them and aligning their objectives and goals with the leaders, the group, and the larger organization" (Bass & Riggio, 2006, p. 3). According to transformational leadership theory, leaders serve as role models for their followers (Irving & Strauss, 2019, p. 26). Bernard Bass and Bruce Avolio refer to this in their Four I's of transformational leadership (Irving & Strauss, 2019, p. 26). The four I's consist of idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Irving & Strauss, 2019, p. 26; Northouse, 2019, p.171). Transformational leaders develop their followers to take on leadership roles and perform beyond established standards or goals (Irving & Strauss, 2019, p. 28).

Transactional leadership differs from transformational leadership in that the transactional leader does not individualize the needs of followers or focus on their personal development (Northouse, 2019, p. 173). Transactional leadership is based mainly on a leader-follower exchange that incentivizes followers through extrinsic motivators (Irving & Strauss, 2019, p. 11).

Transactional leadership lacks enduring purpose and focuses on a generalized 'give and take' equation, with no intention to change or develop the individual or the culture (Cameron & Green, 2017, p. 46). Transactional leaders operate pragmatically by appealing to their followers' self-interest, using quid pro quos, bargains, trades, and rewards to solicit support and influence their followers' behavior (Goodwin, 2018, p. 263; Dugan, 2017, p. 183).

Transformational leadership produces more significant effects than transactional leadership (Northouse, 2019, p. 171). Transactional leadership results in expected outcomes, while transformational leadership results in performance that goes well beyond what is expected (Northouse, 2019, p. 171). Leaders' best is both transformational and transactional, but they are likely to be more transformational and less transactional (Bass & Riggio, 2006, p. 151).

Training Transformational Leaders. God takes a leader through four stages in the process of developing his leadership abilities (Clinton, 2012, p. 56). First, God challenges the leader into ministry (Clinton, 2012, p. 56). Secondly, He develops skills and spiritual gifts to enhance the leader's effectiveness; this is considered training (Clinton, 2012, p. 56). Third, He enables the leader to relate to people in ways that motivate and influence them; this is considered relational learning (Clinton, 2012, p. 56). Fourth, God helps the leader see spiritual principles that govern ministry that pleases him; this is called discernment (Clinton, 2012, p. 56). The development of leaders takes place over time. However, the development stages are not always clearly delineated because some learning process overlaps (Clinton, 2012, p. 56).

Stages of development

There has been considerable work written on leader development and the age-old question of the two distinctions. The distinction is substantial, as developing leaders do not always translate into better leaders. Leader development emphasizes the acquisition or

enhancement of intrapersonal (within-person) competencies, whereas leadership requires an interpersonal and relational (social) context; it is the dynamic interaction of leaders, followers, and situations (Murphy & Riggio, 2008, p. 19). Leadership development involves enhancing the social capital in organizations, those "networked connections among individuals that promote cooperation, mutual trust, and respect in creating organizational value" (Murphy & Riggio, 2008, p. 22).

According to Helsing & Howell (2014), predicting, assessing, and nurturing skillful leadership is difficult (p. 186). While many programs and leadership development models have proven results, there is no overarching and widely shared theory of leader development (Helsing & Howell, 2014, p. 186). Instead, leadership development occurs at multiple layers in an ongoing, dynamic fashion across the life span and conceives these layers as three concentric circles (Helsing & Howell, 2014, p. 186). Robert Kegan introduced his version of constructive development theory; this model proposed changing meaning-making or evolving consciousness that extends Piagetian-style development stages into adulthood (Eriksen, 2006, p. 290).

Kegan outlined six stages known as balances or orders of consciousness in cognitive development, which, he indicates, affects all emotional and relational functioning (Eriksen, 2006, p. 291). In Kegan's view, development is motivated by people's desire to improve their organization's coherence to account for the greater complexity they face (Eriksen, 2006, p. 291; Kegan, 1982, p. 84).

Incorporative balance occurs when reflexes take precedence (Eriksen, 2006, p. 291). Kegan states that this infancy stage is challenging; however, hard-won qualitative change responds to the world's complexity (Kegan, 1982, p. 85).

Impulsive balance refers only to one's immediate impulses (Eriksen, 2006, p. 291; Kegan, 1982, p. 89).

Imperial Balance, in which the "individual is aware of concrete and durable categories, their own experiences, and others' experiences" (Eriksen, 2006, p. 291). An imperial balance results from the absence of a shared reality (Kegan, 1982, p. 92). The transformation from the impulse to the imperial balance during preadolescence is about the birth of the role (Eriksen, 2006, p. 292); that is, the ability to take the role of the other, to see that others have a perspective and an existence of their own (Kegan, 1982, p. 137).

Interpersonal balance, romanticism, or cross-categorical knowing, in which abstraction and more mutual relationships become possible (Eriksen, 2006, p. 291). Those operating in this stage are considered excellent and productive citizens, trustworthy, taking others into account, and thinking before acting (Eriksen, 2006, p. 294).

Institutional Balance, or modernism, means "understanding of systems, greater autonomy, and self-authorship become possible" (Eriksen, 2006, p. 291). The institutional knowers demonstrate increased autonomy; an identity that remains constant across contexts; and a commitment to maintaining the organization at all costs (Eriksen, 2006, p. 295; Kegan, 1982, p. 102).

Interindividual balance, or postmodernism, people become the directors and creators of systems, understanding how systems fit together meaningfully (Eriksen, 2006, p. 291). The interindividual can take the transformational process as an object to hold the tension in the transformation concurrently with the product that emerges (Eriksen, 2006, p. 296). Kegan's constructive development theory offers immense knowledge of understanding how leaders might effectively promote others' development (Eriksen, 2006, p. 297).

Personality Characteristics and Traits

Throughout life, habitual behavior reveals distinctive characteristics that develop into character (Warren, 2018, kindle loc. 383). Character is a mark or impression in the innermost part of a person's external behavior (Warren, 2018, kindle loc. 423). Self-discipline, integrity, honesty, conscientiousness, and humility qualify for good character. A concern for integrity, character, and values does not go uniquely with church leadership; however, it goes with effective leadership (Weems, 2010, p. 109).

According to Roberts (2015), a fully developed Christian servant leader character requires surrendering to God: the righteous and sinful aspects of our lives, our weaknesses, and strength, our temperaments, gifts, abilities, and accomplishments, as well as our abject failures and sins (p. 6). Christian workplace character entails developing the "triune towers" of encouragement, accountability, and integrity (Roberts, 2015, p. 7). According to its theological tradition, the church community recognizes and validates the leader's character and competence (Malphurs & Mancini, 2004, p. 38). However, the character trait of humility impacts the leader's ability to give away authority and empower others for servant-led ministry (Malphurs & Mancini, 2004, p. 50). Given this, all leaders must develop and grow in the context of their character, abilities, and knowledge. Good leaders are always learning, maturing, and therefore growing spiritually. The ministry's success will not move further than the character of its leaders.

Christian Leadership Development

Exodus 18, where Moses led the people of Israel, numbering more than one million, out of Egypt toward the promised land, provides a particularly vivid example of leadership development crisis (Malphurs & Mancini, 2004, p. 8). As they journey through the treacherous desert wilderness, Moses finds himself the central person settling all disputes (Malphurs &

Mancini, 2004, p. 8). However, Jethro advises Moses to find capable men to delegate

responsibility for decision-making. Exodus 18 has become known as the "mini-blueprint for

leadership development" (Malphurs & Mancini, 2004, p. 8). Training competent leaders at all

levels of ministry must be the Church's mission.

Servant leadership, a Christian leader is defined as a servant who uses their "credibility

and capabilities to influence people in a particular context to pursue their God-given direction"

(Malphurs & Mancini, 2004, p. 17). "Greenleaf regarded servant-leaders as functionally superior

because they must be fully human and grounded to hear, see, and know things" (Song, 2018, p.

261). "Their doors of perception are wide open; they are aware of themselves, others,

relationships, and situations" (Song, 2018, p. 261). "The natural servant, the person who is

servant first, is more likely to preserver and refine his hypothesis on what serves another's

highest priority needs than is the person who is leader first and who later serves out of

promptings of conscience or in conformity with normative expectations" (Greenleaf, 2008,

kindle loc. 149). Christianity emphasizes servant leadership, as shown in the Old and New

Testaments, culminating in the ministry of Jesus (Roberts, 2015, p. 10). "From an ethical

viewpoint, servant leadership relies on the integration of the three vital ethical domains that of

deontological principles (moral laws); aretaic or virtue element imbedded in moral character and

teleological or utilitarian principles that assess consequences (promote the greater good),"

(Roberts, 2015, p. 10).

Shared Leadership. In servant leadership theory, providing leadership and sharing

leadership stand alongside each other. Leadership is shared and happens within the work

dynamic, and merges as needed (Ledbetter, Banks, & David C, 2004, p. 10). The shared

leadership process involves individuals in groups interacting with one another, with the objective

of leading one another to achieve group or organizational goals or both (Ledbetter, Banks, & David C, 2004, p. 135). Essential in shared leadership is that the influence process sometimes involves peer or lateral influence, and at other times involves upward or downward hierarchical influence (Ledbetter, Banks, & David C, 2004, p. 136; Avolio, 2004, p. 431).

While theory suggests that shared leadership is a dynamic process, research on shared leadership dynamics and its consequences is underdeveloped (Drescher, Korsgaard, Welpe, & Picot, 2014, p. 771). Essentially, this approach emphasizes leadership rather than leaders and acknowledges that leadership is a social phenomenon that is not limited to formal or assigned leaders (Ledbetter, Banks, & David C, 2004, p. 136).

Leadership Development Actions

Leadership development helps leaders assess and develop their Christian character at every ministry level and "acquire, reinforce, and refine their ministry knowledge and skills" (Malphurs & Mancini, 2004, p. 145). Developing leaders require time and commitment.

According to Maxwell (1995), there are twelve actions a leader must take to develop potential leaders (p. 109). All growth begins with motivation; three questions must be asked. (1) "What do they want? Build relationships with the people that encircle you. Discover what it will take to motivate them to develop into leaders. (2) Do they have a way of getting what they want? Determine how to help people achieve their goals personally; (3) Will they be rewarded if successful? Show how their personal goal and desires coincide with those of the organization. When both have the same goals, the rewards are multiplied; (4) Be a Good listener: being a good listener adds to the success of their development; (5) Develop a plan for personal growth: personal growth must be deliberate, planned, and consistent; (6) Set aside time daily for growth: growth time that is not strategically planned into the day soon disappears because of busy lives;

(7) Immediately file what you learn: every good piece of information a person finds needs to be processed and filed. Digest it, summarize, and learn it. (8) Immediately apply what you have learned: each time you learn something new, ask yourself, "Where, when, and how can I use this?; (9) Grow with someone: when you share what you are learning with others, it increases your insight, builds your relationships, gives a shared vision, and holds people accountable; (10) Plan your growth and follow it for a year: create a five-day plan and use it throughout the year; (11) Keep the development going: the point of the journey lies in the lessons, and the person you become along the way, having a goal is positive; (12) Instruction on a personal level: share with them what you are learning in your development" (Maxwell, 1995, pp. 109-117).

Developing Leaders in the Congregation

Three leadership training models that have proven effective in developing leaders at the congregation level are formal, informal, and non-formal training. *Formal training* occurs in formal learning institutions such as colleges, universities, and similar institutions that teach specialist leadership development courses (Fair, 2008, p. 231; Clinton, 2012, p. 23). This form of training in the congregation is typically left to the minister or some specialist in the ministry as they pursue advanced education in ministry (Fair, 2008, p. 231; Clinton, 2012, p. 23). However, formal instruction alone is not the most effective form of learning, especially regarding congregational leadership development (Fair, 2008, p. 232).

Informal training is the next step in leadership development progression; it introduces group resources provided by formal training through written resources and specialists in leadership instruction (Fair, 2008, p. 233). Informal training is a technical term derived from the theory of leadership training models (Clinton, 2012, p. 27). Informal training occurs through self-study, growth projects, and everyday interaction (Clinton, 2012, p. 23). Potential leaders

must understand the congregation's values and parameters regarding leadership failure to do so will lead to frustration and interpersonal friction within the congregation and ministry group (Fair, 2008, p. 233).

Non-Formal training comes through workshops, seminars, or conferences and involves hands-on experience in ministry (Clinton, 2012, p. 63; Fair, 2008, p. 233). Non-formal training is proactive leadership preparation because new leaders are gradually introduced to ministry leadership responsibilities (Clinton, 2012, p. 234). Non-formal training occurs in natural live settings of ministry or simulation situations and case studies (Clinton, 2012, p. 234).

Recognizing and Developing Leaders

According to Fair (2012), those mentoring new or potential leaders in leadership development should work closely with their elders and evangelists in this task (p. 239). Apart from acquiring general leadership skills, the most crucial development involves discovering spiritual gifts (Clinton, 2012, p. 64). However, most lay leaders will discover gifts by using them without recognizing they are spiritual gifts (Clinton, 2012, p. 64). Therefore, spending time with potential leaders through mentoring, study, and prayer is vital.

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Conclusion

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Christian organizations are enhanced through lay and emerging leaders' discipleship and leadership development process. Developing leaders should not just be because it is an effective way to run our ministries or because it is the right thing to do, but because we want to bring honor and glory to our God (Forman & Jones, 2007, p. 43). Leaders are often unaware of the importance of developing leaders and making disciples. However, the need for leadership development remains for many ministries (Boyer, 2019, p. 10). In organizational environments, discipleship corresponds with leadership development. Jesus' goal for the twelve apostles was to

continue the mission (Boyer, 2019, p. 10). Christian leaders or Christian laypeople have a mandate toward leadership development (Boyer, 2019, p. 18).

Related Literature & Rationale

This qualitative study aimed to explore how a Christian organization could be enhanced through the discipleship and leadership development process of lay leaders, specifically within the African American Baptist Church. Developing leadership for the African American community is vital because there is a great need for integrity leaders in every facet of society (Tribble, 2005, p. 51). In the present post – Christian context, the mission of "salvation" or making disciples of all cultures cannot be assumed (Tribble, 2005, p. 87). The Church cannot think Christian values will be taught and reinforced in families, schools, or government (Tribble, 2005, p. 87). Hence, the ministry of evangelism must be intentional if Christian agents of transformation are recruited, formed, and sustained in African American churches that nurture a moral vision of communal responsibility (Tribble, 2005, p. 87). Different African American ministers functioning in diverse situations use various forms of leadership.

Related Literature

This section is essential to the research on leadership development practices. The literature includes integrity, credibility, mentoring, followership, power, influence, and ethical leadership.

Leadership is Essential and Matters

Leadership is one of business's most debated, discussed, written, and blogged subjects. Yet, some continue to chase this illustrious title of 'leader,' searching out that magical formula that accredits us with the almost mythos logical status of being a great leader (Pich & Messenger, 2017, p. 60).

Leadership matters because it makes a difference, as it occurs in followers' lives in a group or organization (Sashkin & Sashkin, 2003, p. 2). While successful leadership begins with strategy, that strategy must be in lockstep with the culture that the leader defines and epitomizes (Pich & Messenger, 2017, p. 18). "Strategies, tactics, skills, and practices are hollow and fruitless unless the fundamental human aspirations that connect leaders and their constituents are understood and appreciated" (Kouzes & Posner, 2011, p. 2). The key to unlocking more significant leadership potential is finding ways to understand one's constituents' desires and expectations and acting on them in ways that correspond to the image of what an exemplary leader is and does (Kouzes & Posner, 2011, p. 4).

"Leadership is not measured by corner offices with heavy furniture, higher salaries, or job descriptions" (Bolsinger, 2015, p. 21). Similarly, being authorized or having a title does not equate to leadership (Bolsinger, 2015, p. 21). Instead, "leadership is a way of being in an organization, family, team, company, church, business, nation that mobilizes people to tackle tough challenges and thrive" (Bolsinger, 2015, p. 21). Thus, this is why leadership development matters, as the potential of every emerging leader must be unlocked.

Leadership and Influence

Developing effective leaders and leadership behavior is a prominent concern in organizations of all types (Day D. V., 2014, p. 63). Historically, leadership development focused only on enhancing specific individuals' knowledge, skills, and abilities (Salicru, 2017, p. 52). Although leader and leadership development are distinctly different, they are not mutually exclusive but complementary (Salicru, 2017, p. 53). Leader development is the precursor to and foundation of leadership development (Salicru, 2017, p. 53).

Influence. Leaders are doers, and what they do is influence, and leadership is about influence and how leaders affect followers; it is an exercise of influence (Malphurs A., 2003, p. 62). Influence in the *sine qua non* of leadership, and without it, leadership will not happen (Malphurs A., 2003, p. 62).

Influence involves moving people to their thinking and, ultimately, their behavior, which occurs in several ways. *First*, influence occurs primarily through persuasion. For example, Paul influenced and thus persuaded unbelieving Jews to accept Christ by reasoning with them from the Scriptures that Jesus was their Messiah (Acts 17:1-4) (Malphurs A., 2003, p. 62). *Second*, David sought to encourage Joab by sending him directions on how to win a battle, even though it was for a wrong cause (2 Samuel 11:25) (Malphurs A., 2003, p. 62). *Third*, as a godly example, the writer of Hebrews tells the reader to consider the outcomes of their leaders' lifestyles and imitate their faith (Hebrews 13:7) (Malphurs A., 2003, p. 62). By using these methods, people are motivated to change because they desire to do so.

Relationship Between Influence and Power

Power is the ability to exert control over other people and is associated with authority relationships and actual or implied coercion (Malphurs A., 2003, p. 70). However, influence typically involves more persuasion, giving the recipient more latitude (Malphurs A., 2003, p. 70). Additionally, influence may be characterized as power when changes or actions are necessary (Malphurs A., 2003, p. 70).

According to Malphurs (2003), there are two pairings of power, position and personal. Position power is assigned or conferred power that may or may not exert much influence (p. 71). However, the authority given to leaders to exercise the power that comes with the position varies

on a continuum from a great deal of power to a small amount, depending on the church (Malphurs A., p. 71).

Personal power is earned power that leaders use to influence followers. Those who possess personal power are often well respected, even though the church does not officially assign it to a person. This person may not have an official leadership position (Malphurs A., 2003, p. 71). However, this person will exercise decisive influence in the organization because the people recognize them as leaders and look to their leadership because they respect individuals with personal power and willingly grant them the ability to lead them (Malphurs A., 2003 p. 71).

Power is found in every church, whether it is wanted or not; however, the question is how the church or organization decides to handle its power as it seeks to influence the congregation. If there are better leaders within the church, the church must pursue training and improve as leaders. This training involves character work, clarifying the lines of authority between the board, the pastor, and the congregation, and adopting a policy governance model (Malphurs A., 2003, p. 76). Also, when leaders are afraid that if they are not in control of everything, it suggests that they are not doing their job (Maxwell, 1995, p. 159). However, this can become a negative factor when developing leaders, as giving new opportunities to take charge in some instances is essential, as they learn as they do. Ultimately, a leader must make three fundamental choices: to serve selfish ambitions or to sacrifice; to pursue power or to serve; to pursue comfort or to suffer to better the lives of others (Johnson C. L., 2019, p. 43).

Constructive Developmental Theory

The constructive developmental theory has been used sporadically in research on leadership development; usually, a leader's order of development influences their leadership

effectiveness (Day D. V., 2014, p. 75). An important aspect of constructive developmental theory, or what some theorists refer to as adult stage development, is its focus on how individuals construct and interpret their life experiences (Spano, 2015, p. 43). Also, developmental theory examines how interpretations can change and become more complex over time (Spano, 2015, p. 43). Each stage of development is more difficult than the previous stage because as the person evolves, they can integrate and differentiate earlier stages of development into a more complex understanding and life experience (Spano, 2015, p. 43).

The constructive developmental theory concerns itself with two primary aspects of development. *First*, the organizing principles regulate how people make sense of themselves and the world (orders of development). *Second*, how these regulative principles are constructed and re-constructed over time (developmental movement) (Spano, 2015, p. 43; Conger, 1998, p.73).

All organizations are concerned with leadership, "but what most interests them is not which leadership theory or model is "right" (which may never be settled definitively), but how to develop leaders and leadership as effectively and efficiently as possible" (Day D. V., 2014, p. 79). "Ideological leaders tended to make decisions based on the beliefs and values they formed through early anchoring events, rather than engaging in more proactive fact-finding and analysis activities" (Day D. V., 2014, p. 73).

Leader Integrity

Christian leaders are, first and foremost, people of character; it is not what they do that makes them stand out as who they are as individuals (Burns & Shoup, 2014, p. 26). Integrity and credibility result in trust. An individual with integrity will behave consistently regardless of circumstances (Wolfe, 2016, kindle loc. 505). Integrity for the Christian leader involves consistently applying biblical truth in all he does so that his actions, motives, and relationships

reflect Christ-like character (Wolfe, 2016, kindle loc. 505). Being a leader is about integrity and character, saying what we mean, meaning what we say, and doing what is right (Burns & Shoup, 2014, p. 28). Through integrity, a leader has credibility and can lead God's people to God's agenda (Wolfe, 2016, kindle loc. 505).

Leader Credibility

Spiritual health and strength are rooted in the leader's character, integrity, and credibility and centered on his relationship with Jesus Christ (Wolfe, 2016, kindle loc. 503). Kouzes & Posner (2011) suggest that credibility is the foundation of leadership (p.16). "Credibility is about how leaders earn the trust and confidence of their constituents; what people demand of their leaders as a prerequisite; to contribute their hearts and minds to a common cause willingly," and the actions leaders must take to intensify their constituent's commitment (Kouzes & Posner, 2011, p. xi).

Trust is critical to establishing credibility, as it measures the level of confidence team members and stakeholders have in you (Salicru S., 2017, p. 93). Trust involves team members' willingness to make themselves vulnerable and gives them the confidence that you will consider their interests in their absence (Salicru S., 2017, p. 93). Credible leaders effectively use their knowledge to address organizational challenges; trust is an element of credibility, and credibility is an extension of trust (Williams Jr, Raffo, & Clark, 2018, p. 516).

Identity development. Identity refers to one's self-concept, which develops throughout life (Helsing & Howell, 2014, p. 186). A well-defined leadership identity helps shape clear goals and values, guide behavior, aid decision-making, and help establish trust (Helsing & Howell, 2014, p. 186). Authentic leaders are more self-aware and better able to regulate their behaviors, causing a positive impact on themselves and others' growth. As leaders develop their identities,

they are more motivated to learn and practice new skills, increasing their likelihood of being effective in their roles (Helsing & Howell, 2014, p. 187). Increased effectiveness, in turn, leads to an increased sense of importance in one's leadership identity (Helsing & Howell, 2014, p. 187).

Mentoring

Through mentoring, Christian organizations are enhanced through emerging and lay leaders' discipleship and leadership development process, specifically within the African American Baptist Church. Mentoring is a transformational journey in environments where people live, supporting and challenging their development (Tribble, 2005, p. 34). Leadership mentors are the figures in your life who help you develop leadership skills and build your judgment and confidence as a leader (Craig, 2015, p. 119). One primary way the church serves Christ's mission is by training and equipping pastors and missionaries to be sent into the world (Newton, 2017, p. 117).

A mentor in the Biblical sense establishes a close relationship with a protégé through fellowship, modeling, advice, encouragement, correction, practical assistance, and prayer support, influences his understudy to gain a deeper comprehension of divine truth, lead a godlier life and render more effective service to God (Newton, 2017, p. 135). Although some mentoring levels may occur through long-distance communication or even through historical figures' writings, it best appears through life-on-life mentoring (1 Thessalonians 2:7-8) (Newton, 2017, p. 135).

Further, while institutional and conference settings can enlarge trainees' knowledge of Scripture, theology, and methodology, only a relational approach to training can give trainees the accountability they need to best prepare for ministry (Newton, 2017, p. 137).

Christian mentoring relationships are sacramental in the covenantal sense. The mentor signs up to be there for the mentoree, cheer on, delight in wins, and extend themselves for the sake of the mentoree (Lewis, 2009, p. 109). Mentoring is active, investigating and pressing into new areas, breaking open new possibilities, planting seeds of thought, and bringing nourishment to the soul (Lewis, 2009, p. 11).

Further, pastors frequently face uncertainty; they desire to develop leaders at every level in the church, but they continue to live with an overworked schedule that prevents them from training emerging leaders (Malphurs & Mancini, 2004, p. 36). However, aside from the dilemma of time and an overworked schedule lies the hesitance to empower others. Malphurs & Mancini (2004) suggest that every leader must answer the following question in the negative: as a leadership development process is implemented, will you be able to give ministry away to other leaders? (p. 36). Leadership development cannot be achieved without empowerment. The quality of the emerging leader's ongoing ministry performance is directly related to the quality of their initiation as a leader; the failure to transfer power will hinder their development and their ministries (Malphurs & Mancini, 2004, p. 37). The ideal leader gives emerging leaders the tools they need to help them at the beginning of their journey. Mentoring provides a safe context for lay and emerging leaders to share information and receive feedback which aids in enhancing leadership development.

Relational Leadership Theory

The relational focus "moves beyond unidirectional or even reciprocal leader, follower relationships to one that recognizes leadership wherever it occurs; it is not restricted to a single or even a small set of formal or informal leaders; and, in its strongest form, functions as a dynamic system embedding leadership, environmental, and organizational aspects" (Uhl-Bien,

2006, p. 645). Relationships are considered from the standpoint of individuals as independent, discrete entities (individual agency); however, a "relational" orientation starts with processes and not persons and views persons, leadership, and other relational realities as made in processes" (Uhl-Bien, 2006, p. 655). "This view approaches relationship-based leadership by focusing on individuals (leaders and followers) and their perceptions, intentions, behaviors, personalities, expectations, and evaluations relative to their relationships with one another" (Uhl-Bien, 2006, p. 655).

Secondly, "the relational perspective views knowledge as socially constructed and socially distributed, not as "mind stuff" constructed or accumulated and stored by individuals: That understood as accurate is differently constructed in different relational and historical/cultural settings" (Uhl-Bien, 2006, p. 655). Finally, applied to leadership, a relational orientation does not focus on identifying attributes of individuals involved in leadership behaviors or exchanges but on the social construction processes by which certain leadership understandings come about and are given privileged ontology (Uhl-Bien, 2006, p. 655).

Coaching. Leaders who wish to adopt a coaching approach must demonstrate a clear and sustained commitment to the shared enterprise and the well-being and success of the people working towards this (Pich & Messenger, 2017, p. 75). Coaching is an effective short-term leadership development activity with a strong focus on goal setting, feedback, and performance; it is designed to highlight strengths and skills gaps (Salicru, 2017, p. 213). Coaching increases hopefulness across their professional context and supports the development of environments where people can flourish (Pich & Messenger, 2017, p. 75).

Rather than being a formally organized "school or system of beliefs, relational coaching can be thought of as a framework or way of thinking about the client, the coach, the

relationships, the organization, and how coaching works" (Haan & Sills, 2012, p. 4). This perspective says that the "client, coach, and organization are intimately interlinked and that for anything to grow or change, it is essential that the links grow and change" (Haan & Sills, 2012, p. 4).

Challenges or Adaptive challenges

A ministry leader requires an intricate convergence of character and real-life skills, intentionality, accountability, execution, and creativity (Saccone & Saccone, 2012, p. 13). Also, it demands groundedness and imagination, innocence, shrewdness, humility, confidence, brokenness, and wholeness (Saccone & Saccone, 2012, p. 13). Many emerging leaders within the church seek development from the educational system, predominantly from the seminary; others seek guidance from an influential church leader (Saccone & Saccone, 2012, p. 14). However, being in a relationship with a personal mentor is the most significant way for emerging leaders to grow at the speed and depth necessary to reach their fullest potential (Saccone & Saccone, 2012, p. 15). If an emerging leader is not under the close watch and care of a passionate, intentional, wise mentor, they will always remain one step behind
 (Saccone & Saccone, 2012, p. 15).

Ninety percent of ministers report that they were inadequately trained for pastoral ministry; fifty percent admit that they feel incapable of meeting their current job needs; this dilemma cannot be solved with a field education course (Saccone & Saccone, 2012, p. 14). The church must begin raising indigenous leaders rather than hiring ready-made leaders from the outside. Leaders can take emerging leaders from a place of knowledge to experience, from learning to being, and from imitation to transformation (Saccone & Saccone, 2012, p. 20). The

local church is full of possibilities, and when it gets it right (which starts with leadership), we can see God do the impossible through us to impact our world (Saccone & Saccone, 2012, p. 21).

Followership Development

According to Clark & Gruber (2017), individuals will be called upon to lead and follow various situations regardless of their formal leadership position in the organization (p. 143). The predominant leadership development approach develops leadership skills and behaviors with little attention paid to followership (Clark & Gruber, 2017, p. 143). Leaders must understand their followership and the importance of followers' roles in the leadership process. Like leadership, followership is multidimensional and can take various forms affecting many outcomes (Clark & Gruber, 2017, p. 144).

Followership development is a systematic process designed to broaden understanding of followership and build effective followership behaviors that contribute to leadership and organizational outcomes (Clark & Gruber, 2017, p. 144). The nature of followership is more active and engaged (Clark & Gruber, 2017, p. 146). Active followership involves taking the initiative to understand the work unit's direction and goals partnering with leaders to make decisions, solve problems, and even constructively challenging the leader when appropriate (Clark & Gruber, 2017, p. 146). Organizations that embrace and encourage this active form of followership have an advantage in utilizing human capital (Clark & Gruber, 2017, p. 147). Furthermore, suppose it is expected that leadership drives organizational performance and competitiveness into the future (Clark & Gruber, 2017, p. 148). In that case, there is a need to emphasize the followers' vital role in the leadership process (Clark & Gruber, 2017, p. 148).

A Framework for Ethical Leadership

Leaders use four mechanisms to engage and influence others: actions, communication, systems and process, and culture.

Actions. What the leader does; ethical leadership requires a capacity to identify and solve ethical problems and act as a role model in displaying ethical virtues (Pich & Messenger, 2017, p. 103). Critically, ethical leaders ask unasked questions about standards and common practices in their communities and industries, challenging the status quo (Pich & Messenger, 2017, p. 103). Thus, the ethical person stands out from the crowd, taking their place in society not unthinkingly but by an act of self-conscious choice (Storsletten & Jakobsen, 2015, p. 339).

Communication. What the leader says. Communication is a critical mechanism for engaging and influencing people, particularly persuading them to undertake ethical actions that may run contrary to their self-interest (Pich & Messenger, 2017, p. 103).

Systems and processes. The structures the leader creates and maintains. In conjunction with the associated rules, systems and processes are responsible for much of what occurs in social organizations (Pich & Messenger, 2017, p. 103). These include systems and methods for selection, recognition and rewards, punishments, access, accountability, and participation (Pich & Messenger, 2017, p. 103). Systems and processes that create a moral hazard or encourage unethical action in followers counter ethical leadership requirements (Pich & Messenger, 2017, p. 103).

Culture. The environment the leader creates and supports. There are many enablers, including resources, structure, and goals, but norms and language's widespread and subtle effects make culture a particularly influential enabler (Pich & Messenger, 2017, p. 103).

Ethical leadership requires values related to leadership's moral dimension (Salicru S., 2017, p. 145). While values such as respect, justice, and integrity are considered the raw material of ethical leadership, leaders can create effective action in complex and ambiguous situations (Salicru S., 2017, p. 145). In addition, ethical leadership behaviors fully express being a human person in the community (Perry, 2018, p. 29).

Ethical leadership remembers that Jesus did not use his power and authority for his benefit but for the world's benefit; he used it for his followers' benefit and gave them commands (Perry, 2018, p. 122). Ethical leadership is a gift that leaders enjoy and see passed on (Perry, 2018, p. 122). Freedom for ethical leadership is good to be passed on to followers because it is the good given by Jesus, which was not available before, the goodness of which is assured by his resurrection (Perry, 2018, p. 125). Ethical leaders seek their followers to enjoy this freedom that has been afforded by Jesus (Perry, 2018, p. 125). Jesus led the way into an unexpected narrative by an unexpected means and gave us ethical leadership the freedom to lead ethically (Perry, 2018, p. 126).

Skills and development

Most of the skills leaders have, are learned by doing those skills; preaching is like that; leadership is also like that (Malphurs A., 2016, p. 199). The disciple-making leader's skills affect the leader's actions or behavior (Malphurs A., 2009, p. 110). Psalm 78:72 "And David shepherded them with the integrity of heart; with skillful hands, he led them" (*NIV*). Good leaders use their gifts and passions in their calling and follow God's direction to develop their skills and abilities (Burns & Shoup, 2014, p. 23). Leaders must practice what they learn, they may have leadership knowledge, but can they lead in their primary ministries? (Malphurs A., 2003, p. 148).

Knowledge without skills is dry intellectualism; however, skills without knowledge are mindless activities or mere busy work, and skills without character can lead to task-oriented ministry (Malphurs A., 2009, p. 112). Good leader-teachers train their emerging leaders to integrate and balance as much as possible (Malphurs A., 2009, p. 112). General leadership skills are hard or task skills (casting vision, praying, discovering, developing core ministry values, developing a ministry mission statement and strategy, and teaching the Bible). Soft relational skills include listening, encouraging, mentoring, or coaching, resolving conflicts, networking, counseling, motivating, taking risks, solving problems, and building trust (Malphurs A., 2003, p. 148).

Rationale for the Study and Gap in the Literature

The foundation rationale for the research explored how a Christian organization is enhanced through the leadership development process of lay and emerging leaders, specifically within the African American Baptist Church. Any organization's success depends on its leadership. Given that, pastoral leadership is critical to the success or failure of the local church. In addition, given that many ministries are aging, and pastors cannot be everywhere at all times, the churches must develop leaders. To address this issue, churches must identify and recruit leaders from within. However, to recruit leaders for leadership, there must be a leadership development process in place for training.

Many local churches are faced with pastors' leaving their ministries because of burnout or unexpected deaths, leaving ministers scrambling to pick up the pieces. Thus, if pastors can look past their fear of losing power or control of their ministry, they can plan for their church's future, including training the next generation of leaders.

According to Malphurs & Penfold (2014), the church is the hope of the world, and its future rests primarily in its leaders' hands (Malphurs & Penfold, 2014, p. 32). "Many churches are filled with sincere, talented, godly people who would love to leverage their spiritual gifts to impact the world for Christ" (Malphurs & Penfold, 2014, p. 32). However, the leaders must lead with the belief of stewardship over ministry rather than ownership of ministry (Malphurs & Mancini, 2004, p. 44). Stewardship is being responsible for something that belongs to someone else. When leaders insist on control, they assume the role of an owner of people and ministry outcomes, promoting themselves to a position that only the sovereign Creator and Manager of the universe can hold (Malphurs & Mancini, 2004, p. 44). Giving away power and authority will call for leaders to embrace prayer, increase their faith, and participate in God's control (Malphurs & Mancini, 2004, p. 44). Lay and professional people who are serious about ministry must take charge of tailoring a lifelong training program that will equip them for their various ministry positions (Malphurs & Mancini, 2004, p. 44).

Literature Gap

This research is based on existing literature that supports various forms of leadership. However, the research offers insight into the development of church leadership. An evaluation of leadership models includes leadership development, relational leadership theory, and constructive developmental theory. In addition, there are areas for assessment, such as general systems theory, first developed by naturalists to explain growth and change in nature. General systems theory is a helpful tool for understanding the invisible forces influencing human development (Tribble, 2005, p. 37); and how it relates to the African American church. It is essential to the existing body of knowledge about how a Christian organization could be enhanced through lay and emerging leaders and the leadership development process, specifically

within the African American Baptist Church. However, few studies address leadership development specifically in the African American church. Researchers such as Herman Walker address the gap in research of millennials who remain in the church, and there is a "gap in addressing the identification and preparation of those who will lead them" (Walker, 2020, p. 1). Diane Lange, in her research (2018), referred to a gap in studies on topics such as "long-term development programs, and connecting developmental design with the organizational environment, goals, and values" (p. 38). Both researchers targeted the African American church. As a result of this research, we gain a better understanding of the lived experiences of African American leaders in the Baptist church. This research provides a framework for improving leadership training for those seeking to become future leaders within the church community.

Profile of the Current Study

The purpose of this phenomenological study was to explore how a Christian organization could be enhanced through the leadership development process of lay or emerging leaders, specifically within the African American Baptist Church. Leadership is a narrow concept as it targets a limited number of maturing disciples who may display natural and spiritual leadership gifts or develop leadership skills (Malphurs & Mancini, 2004, p. 31). However, leadership builds on discipleship; it is foundational and imperative that a ministry develop its potential leaders; otherwise, they will find it most difficult to function well as leaders in the church (Malphurs & Mancini, 2004, p. 31). As leaders are developed, they must receive leadership training to become good leaders (Malphurs & Mancini, 2004, p. 31).

The extent of the literature review observed the meaning of leadership development, developmental stages, characteristics of leaders, and recognizing and developing leaders within the congregation. Effective leadership encompasses opportunity, training, and experience. Thus,

it is within the African American church where these components merge. As such, it is vital to encourage actively lay and emerging leaders to participate in leadership.

CHAPTER THREE: RESEARCH METHODOLOGY

Research Design Synopsis

This chapter describes the research methodology approach used to conduct this study. The methodology's rationale and descriptions include the research design synopsis, setting, participants, role of the researcher, ethical considerations, data collection methods and instruments, data analysis, and summary. The qualitative research focused on how Christian organizations are enhanced through a leadership development process of lay leaders or emerging leaders.

The Problem

The African American churches' leadership issues are genuine; the black Church cannot survive without effective leadership. Unfortunately, many leaders find themselves thrust into leadership positions that demand skills they were not trained for or did not naturally possess. Leadership development is challenging for many organizations and often seems more challenging for small rural African American local churches. It would be difficult to find a local African American church that does not admit that leadership development is a vital function of the local Church. However, the pool of candidates has become limited. Leadership is for a lifetime requiring leaders to engage in learning and developing throughout their lives. For this reason, potential leaders are often unwilling to commit to such a demanding position. Besides, there are challenges with the old guard of leadership with the notion of "this is the way we've always done things," unable to release the tight ropes that continue to hold any form of new leadership hostage.

The African American church has remained a symbol of God's power at work through a once persecuted people. However, the historical position of the African American churches being

pastor-dominated needs transformation, as the Church's culture has changed. The Church's difficulties lie in the challenge to answer the call of Christ and the great commission to seek and save those who are lost. Thus, "if the ultimate purpose of leadership is to bring glory to God, the primary goal of leadership is to facilitate the development of people, so they become all God created them to be" (Plueddemann, 2009, p. 162).

Very few African American churches have a specialized position with its primary goal of planning and coordinating the leadership development process. Malphurs (2005) asserts that leadership's weight lies with many churches' pastors and governing boards. Yet, "though most boards are well-intentioned, most have not been trained for their work, and most have not thought through or fully understood what they are doing, demonstrating that most boards are not functioning well" (Malphurs, 2005, p. 10). Many churches are beginning to educate their lay leaders in a similar vein to guide their ministries. However, despite progress, many churches focus on programs rather than assuming the responsibility of developing existing or new leaders. In addition, pastors with deacon-run congregations find it difficult to enlist new leaders because of pushback from long-time leaders.

According to Barna Group, the African American church is in decline when it comes to "overall involvement from 90% in 1996 to 74% today, and affiliation is also on a rapid decline, down from 89% as recently as 2011, with 15% of African Americans claiming to be atheist, agnostic or of no faith" (Barna Group Organization, 2021). Also, 18% of African American adults have never been inside the church walls. In addition, many African American churches are watching their young students leave for college and only return for a short visit; they are missing an entire generation. As a result, churches are left with a pool of 40 and above age groups. Most

are not interested in leadership, and others are unwilling to learn the responsibilities of becoming

a leader. It is also noteworthy that many of the local church staff are volunteers.

Unfortunately, other competing factors have led to the change in culture; namely, African

Americans are becoming more educated and increasing prosperity. With the increase in

prosperity, members' thinking and living habits have changed, and they are moving farther away

from their local church. This segment of people desires better jobs, schools, and homes. As a

result, the Church competes with Sunday morning jobs, sports, the mall, and weekend workers.

Also, members demand more from their leadership, such as improved education and

programming, because of this prosperity and affluence. Thus, the Church finds itself in a

dilemma with a predominantly aging congregation; a deacon ruled Church, and pastors that want

to change the system.

Viewing leadership as a collective phenomenon has numerous implications for leadership

development. "Leadership development can include individual development, relationship

development, team development, organization development, changes in behavior patterns in the

collective, and changes in organizational systems and processes" (Velsor, McCauley, &

Ruderman, 2010, p. 24). Leadership development is grounded in personal development and

ingrained in experience, and as leaders continue to learn, their experiences continue to expand.

When leader development becomes something the church culture embraces, all ministries

in the Church are expected to equip and encourage leaders. Unfortunately, leadership

development is yet to be a priority for most Christian organizations. However, if churches do not

have strong leaders to implement vital concepts at every level, whether large or small, the

Church will not prosper (Barna, 1998). The key to ministry is competent, godly leadership. "The

realization that God is in control of the spiritual development of his people is both humbling and

encouraging: humbling because we are not as influential as we think and encouraging because the Lord of the universe is personally involved in each stage of the journey toward Christlikeness" (Plueddemann, 2009, p. 49). Equally, leaders must purposefully replace themselves as leaders, as they can only grow their ministries to develop other effective leaders.

Purpose Statement

The purpose of this phenomenological research was to explore how a Christian organization can be enhanced through a leadership development process of lay and emerging leaders, the problems or methods that may or may not exist, specifically within the African American Baptist Church.

Research Questions:

This research examines the lived experiences of African Americans serving in leadership roles and emerging leaders within the Baptist Church by addressing five research questions. These questions:

RQ1. What is the role of leadership development for emerging and lay leaders in enhancing the local African American Church?

RQ2. What are the primary attributes and abilities that pastors and existing leaders identify as necessary for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church?

RQ3. What are the unique leadership skills and development processes that pastors, and existing leaders identify as necessary for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church?

RQ4. What specific leadership training improvement do pastors and existing leaders suggest for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church?

RQ5. What can be done to better prepare pastor-leaders for these churches?

Research Design and Methodology

This qualitative research utilized phenomenological research to explore how a Christian organization could be enhanced through a leadership development process of lay and emerging leaders, the problems or methods that may or may not exist, specifically within the African American Baptist Church. Three tools were utilized for this research. First, interviews with pastors, lay leaders, and emerging leaders of African American churches consisting of both (male and female leaders aged 18 and up). Second, key literary works related to leadership development guided this project. Lastly, observation (leadership development programs, leadership meetings of the Church as they exist) and documented analysis (curriculum of leadership programs) (Creswell & Creswell, 2018, p. 187). The sample size depended on the number of church members, leaders, and those desiring to become leaders. Finally, the research used open-ended questions, and face-to-face interviews as the researcher could observe the expressions and attitudes of those being interviewed.

Setting

"Qualitative researchers collect data in the field at the site where participants experience the issue or problem under study" (Creswell & Creswell, 2018, p. 181). These are African American Baptist churches located in the rural area of Union County, North Carolina. These interviews were held face-to-face in a church setting, via zoom, in participants' homes, and by telephone. Face-to-face interviews were conducted in various church settings and participants' homes to provide participants with a comfortable and convenient environment. However, if the

participants were uncomfortable in a church location, another location was chosen for accommodations and free from distractions. Most local churches are located in the country and take some time to travel; this was considered. However, interview settings were negotiated or chosen by the researcher, or participants, that are part of the research. Also, it was essential that participants were given a disclosure concerning the interview content, so they could consider a location where they felt comfortable speaking freely.

Participants

There are approximately twenty-eight African American Baptist churches in Union County, North Carolina, and participants came from this pool of churches. The research population consisted of men and women aged 35 and older who self-identified as lay leaders or emerging leaders. It is important to note that all participants are members of the church and attend church regularly as a result of the positions they hold. In addition, interviews were conducted with pastors to determine whether there are any leadership programs, the benefits, and why they are not present. Participants signed consent forms and participated voluntarily without remuneration. Participants were contacted by e-mail, text, and phone to set up interviews. Also, the membership size affected the number of participants in this research, as many local churches have smaller congregations.

Role of the Researcher

"Qualitative researchers personally collect data through examining documents, observing behavior," or interviewing participants (Creswell & Creswell, 2018, p. 181). There are numerous data collecting methods for qualitative research, of which one is the researcher. Researchers are the principal instrument for data collection and analysis. The data operates through human instruments as opposed to questionnaires or surveys. The researcher's responsibility in the ethical

conduct of research is extensive, including all facets of research. The researcher must consider the ethical directions concerning each step of research, from the conception of a question to the dispersing of results.

The researcher takes notes, talks with participants in interviews, and observes; their responsibility is to collect, shape, analyze, and interpret what the data suggests. Also, there is no relationship with participants; therefore, data can be viewed without prejudice. The research findings rely heavily on the researcher's skills; for example, communication during the interview is essential, as it involves more listening than talking. Listening is a skill, and as a researcher, it is vital to have this ability, as you want participants to tell their experiences completely and without interruptions.

"Researcher and participants relationships is one of the most significant underpinnings of qualitative inquire, and the capacity of the researcher to engage with participants and respond to their stories in a way that denotes interest in the content and situational empathy is both a privilege and significant responsibility on the part of the researcher" (Howard & Hammond, 2019, p. 415).

Reflexivity holds that one's personal background, perspective, and culture often shape the direction of their research study (Creswell, 2018; Stewart, 2010). Researchers may intertwine their notes from an interview with some past knowledge or personal experience of an event that can change the narrative or shape their interpretation of the research. Creswell (2018) suggests that "qualitative researcher should limit their discussion about personal experiences so that they do not override the importance of the content or methods in a study" (p. 184).

Furthermore, if the researcher is directly involved in a setting, they are likely to see things from one perspective, while a good researcher can learn to see their view of reality as only

one of the countless ways of viewing things. As a result, researchers tend to become biased and share practical assumptions with their participants, unconsciously combining the values of those they are studying and not being objective. However, from a phenomenological view, one could suggest that it is difficult to be completely objective. Researchers are competent in being unbiased and developing a critical perspective through continued self-evaluation. Equally, if the researcher has no understanding or shares the same ideas as the participants, it may misinterpret the research.

Ethical Considerations

According to Creswell (2018), researchers should anticipate ethical issues arising during the research process. Ethics in research, first and foremost, is to do no harm to others and help others. This research interviewed lay and emerging leaders from the church community aged 35 and up. Participation in any form of research was voluntary. During the interview process, participants were given sufficient time to consider whether to participate in the research.

Informed consent forms are necessary for the site and participants to sign, agreeing to the "provisions of the study before data is provided" (Creswell & Creswell, 2018, p. 92). The consent form stipulates the research's purpose and procedure and describes how confidentiality is maintained and participants' legal rights. The consent form also demonstrates a distinct relationship between the participant and researcher. Each participant was provided with a brief description of the questions, the interview length, the discussion type, and the number of visits. The information provided to participants was accurate and well presented. Participants could withdraw from the research project anytime; no requirements were binding them to the research. All information gathered was used solely for research purposes, and forms were kept in a secure location that the researcher could only access.

Additionally, the participant's identity is protected as anonymity and confidentiality are crucial for research, "inquirers use aliases or pseudonyms for individuals and places, to protect the identities of participants" (Creswell & Creswell, 2018, p. 95). However, only the researcher had access to the information collected and did not collect any identifying information, such as participants and church names. As a result, the participants received sufficient information to make informed decisions.

The Institutional Review Board (IRB) focuses on research oversight, with human subjects having the authority to approve or disapprove research. However, the protocol and consent form contain the most information needed to decide whether to approve a study. The consent forms summarize information about the research included in the protocol. They have additional information that someone may need to know, such as the research subject's legal rights and how the results are reported. The basic information collected is years in ministry, age range, gender, if they are presently a leader, and if so, the number of people they lead, length of time as a leader, education, and theological training level. The research did not seek private information such as addresses, names, or places of work. There is an expectation that all participants will benefit from this research.

Data Collection Methods and Instruments

Data collected from sources, such as interviews and transcripts, are examined inductively with the possibility that the outcomes can be utilized to comprehend a particular event or situation better. Various data collection tools exist for the types of research conducted. The qualitative method requires attention to topics involving discussing the comprehensive data collection and recording procedures (Creswell & Creswell, 2018, p. 179). Further, it expands to data analysis steps and the methods used to present the data, interpret it, validate it, and indicate

the research potential outcome (Creswell & Creswell, 2018, p. 179). Interviews and observation assisted in exploring how a Christian organization is enhanced through a leadership development process of lay leaders or emerging leaders and the problems or methods that may or may not exist within the African American Baptist Church.

Collection Methods

Data collection begins with setting the research boundaries; it collects information through observations, interviews, documents, and visual material and concludes by establishing the protocol for recording the data (Sensing, 2011, p. 91). This research aimed to answer the role of leadership development for emerging and lay leaders. Therefore, participants were asked to sign an informed consent form before participating and completing the interview to achieve this information-gathering process. In addition, there was minimal risk of harm to participants. As such, interviews were audio-recorded, transcribed verbatim, checked for accuracy, and translated (Klenke & Martin, 2016, Trainor & Graue, 2013). Data were collected from participants through various methods for this project, such as face-to-face, telephone, video, and audiotaped interviews, field notes, Zoom, e-mail, and questionnaires/surveys. Unstructured and semi-structured interviews are more common in qualitative research. Therefore, unstructured interviews were used for this research, with open-ended questions allowing participants to choose their own words, context, descriptions, and meaning regarding their experiences (Billups, 2021, p. 42).

Instruments and Protocols

Qualitative interviews were conducted in this research. When researchers interview, they ask people to share their stories. Interviewers then can obtain insight into lived experiences, learn about individuals participating in the research perspective, and uncover the nuances in those

stories (Jacob, 2012). Given this, the researcher scheduled interviews with participants through various methods of accommodating participants. Further, participants were given questions approximately two weeks before the scheduled interview. The purpose of the interview questions was to allow the researcher to learn the role of leadership development for emerging and lay leaders in enhancing the local African American Church and the involvement of pastors in this process. Qualitative interviews help explore, explain, and understand behaviors, opinions, and experiences, offering awareness of a phenomenon. The interview sample is included in Appendix B.

Interviews

Interviews have, for some time, been utilized in research to acquire detailed information about a topic or subject. A typical interview is compared to a conversation between two individuals (Wilkinson & Birmingham, 2003, p. 43). Interviews include a series of presumptions and understanding about the situation that is not generally connected with a casual conversation. Interviews require the researcher to evoke information from participants one-on-one, giving the researcher more understanding of the significance of what is happening.

Three models of interviews exist, such as structured, semi-structured, and unstructured interviews. This research used a qualitative approach focusing on unstructured interviews as it is designed to evoke an authentic account of the interviewee's subjective experience. Interview questions are often more productive when phrased as open-ended probes. These questions are used to facilitate clarification; explore attitudes, thoughts, or feelings about experiences; and encourage participants' elaboration of events without fear of judgment (Hill, 2011, p. 87). Unstructured interviews explore underneath the surface response to gain true meaning that interviewees assign to their experience and the difficulties of their attitudes and behaviors. The

interviewer uses open-ended questions that develop from the immediate context and asks in the natural course of things rather than depending on a predetermined succession (Klenke & Martin, 2016). Using open-ended questions, the interviewer inquiries about the interviewees' feelings about the topic under discussion by asking, for example, "How do you feel or what do you think about the ethical behavior of our political leader?" (Klenke & Martin, 2016, p. 130). However, the interviewer's responsibility is to introduce topics without dominating the discussion by directly addressing issues or specific questions directly (Sensing, 2011).

The extent of the qualitative protocol was guided by specific goals, such as developing relationships with participants and gathering consistent information about the phenomenon. Protocols suggest a broader set of procedures and inquiries than the classic instrument; it is a mental framework (Yin, 2016). Keeping the protocol as a mental and private framework assists the qualitative researcher in presenting an unbiased position in collecting the complete variety of data, whether interviewing people, shifting through documents, making observations, or reviewing field evidence (Yin, 2016). The appropriate use of a protocol encourages a fairer inquiry.

Interview protocols often consist of three sections designed to achieve these goals. First, researchers build rapport with participants by inquiring about topics that may be less emotionally evocative yet are still related broadly to the research focus and thus serve to get the participants talking and establish rapport (Hill, 2011, p. 86). Establishing rapport with the interviewee eases the person into the interview situation and opens the door to more informed research. However, the researcher is responsible for avoiding conversations that may harm the interviewee. Secondly, the interview protocol focuses on the main topic of interest, such as leadership development and its incorporation into the Church. As such, scripted questions explore areas

relevant to the subject, assure consistent information throughout participants, and involve

discussion of events and beliefs, attitudes, and feelings about those experiences (Hill, 2011).

However, "unscripted probes allow the interviewer to explore areas uniquely relevant to the

participant and can lead to unexpected findings" (Hill, 2011, p. 86). Last, participants are asked

to consider the broader problems associated with the topic. Also, this section of the interview

assists participants in decompressing from any intense reaction and allows the researcher to

observe the participants' emotional state. The qualitative researcher did not try to embrace any

uniform behavior for every interview but followed a conversational approach, and "the interview

itself led to a social relationship of sorts, with the quality of the relationship individualized to

every participant" (Klenke & Martin, 2016).

Researchers use between three and thirty questions in an hour-long interview, with 12

being the median and 15 being the modal number. However, many questions can lead to thin

data that resemble questionnaire information rather than an in-depth description of a participant's

experience (Hill, 2011, p. 87). Although too few questions may lead to topic areas that are not

constantly examined across participants. Also, the researcher sent the protocol to participants

before the interview, which helped ensure they had the experience or attitudes on which the

research depended. A sample of the interview protocol can be seen in Appendix A.

Surveys/Questionnaires

The questionnaire, as shown in Appendix C, was the preferred tool of many of those

involved in the research; it often provided an inexpensive yet effective way of collecting data in

a structured and manageable form. While questionnaires are usually very detailed, covering

many subjects, they can also be straightforward and focused on one crucial issue (Wilkinson &

Birmingham, 2003). Questionnaires are used to collect large amounts of data from various

participants, and very little training is necessary to develop them. In addition, questionnaires are easily analyzed once completed. Useful questionnaires allow the transmission of valuable and accurate data from the participant to the researcher. However, once the "questionnaires are transmitted, the answers must be recorded, coded, and analyzed so that they accurately reflect the participant's view" (Wilkinson & Birmingham, 2003).

There are three types of questionnaires: the mail survey, the group-administered questionnaire, and the household drop-off survey. Surveys and questionnaires were used in this research to explain better how effective present leadership's overall performance is in developing future leaders. Surveys were distributed in various ways, including e-mail, drop-off, and mailed surveys. There was more than one choice available to accommodate participants. For example, depending on age groups, some participants did not have access to e-mail and preferred their surveys through the mail. Also, others received their survey in hand. Participants who chose e-mail surveys were provided with a link to the survey platform through survey instruments such as Adobe and DocuSign (Creswell & Creswell, 2018, p. 153). This process benefited participants willing to participate in the research but unwilling to do face-to-face interviews.

Audio/Video Recordings

The researcher conducted unstructured audio and video with various pastors discussing their leadership development methods within their ministries. These recordings were approximately thirty to forty-five minutes in length. Additionally, all emerging and lay leaders were recorded during their interviews to ensure that their conversations were accurately documented. These audio/videos were later transcribed and recorded.

Procedures

Data collection for this research consisted of qualitative interviews; through unstructured, open-ended questions provided by the researcher to participants through face-to-face, Zoom, email, and telephone to gain participants' perspectives. First, the researcher gained permission from pastors to speak with present and emerging leaders. Once approval was granted, the following steps were to construct a list of names and phone numbers. The researcher then contacted participants, obtained informed consent and anonymity, administered them, and collected and analyzed the data. The second step was to obtain permission and approval from Liberty University's IRB, advisor, and administration. Finally, permission was granted for the use of research software.

Furthermore, the researcher was required to learn the procedures of DocuSign, Adobe web-based surveys, and Atlas.ti programs through tutorial training.

Recruitment of Participants

This step involves participant selection and recruitment. The researcher sought 20 participants holding leadership positions and emerging leaders from the twenty-eight African American churches in Union County, North Carolina. First, the researcher acquired and compiled a list containing church names, pastors' names, telephone numbers, mailing, and e-mail addresses. The researcher then contacted pastors to schedule a meeting to discuss the research and obtain support for interviews and survey distribution. Also, letters were e-mailed and postal mailed to pastors describing the purpose of the research and requesting permission to access their ministry leaders.

Further, once participants were approved, an invitation to meet face-to-face or via Zoom was extended for the interview. Also, a consent form and survey were e-mailed with the survey

link, and a hard copy of the survey was mailed U. S. postal with a stamped returned envelope

enclosed. The participants in this study were all 18 years of age or older. This information was

distributed at least two weeks in advance, notifying participants of the nature of the research, the

researcher's information, an informed consent form, and a statement that included the

anonymous nature and voluntary participation.

Informed Consent and Anonymity

Informed consent is those that participants sign before they engage in research

acknowledging that participants' rights are protected during data collection; an example is seen in

Appendix D (Creswell & Creswell, 2018). Also, the researcher filed an application with the

Institutional review board (IRB) for projects to be approved, and "they use informed consent

forms to have participants acknowledge the level of risk they agree to by participating in the

study" (Creswell & Creswell, 2018, p. 248). Participants must be "treated ethically by respecting

their decisions, being protected from harm, and having their well-being ensured" (Terrell, 2016,

p. 89). Participants can access the researcher's e-mail address and phone number for any

concerns. Participants are also aware that all data is stored in a secure location accessible only to

the researcher.

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Data Analysis

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The final stage of the interview process was drawing together the data collected and

structuring them to prepare the analysis. Also, this involved grouping the responses to each

question from all interviewees and comparing participants. Finally, transcribe all audio or video

material. The data is descriptive in nature and based on published sources and input from

participants within the research. This data reflects how Christian organizations are enhanced

through a leadership development process of lay leaders or emerging leaders and discovering

existing problems or methods.

Analysis Methods

First, after transcribing audio or video, the researcher listened to the recording while

comparing the notes to ensure accuracy. Second, the researcher recorded notes to identify

emotional statements, minor stories, transitions in comments, and other interview stages.

"Developing themes and storylines featuring the words and experiences of participants

themselves is an important result of qualitative data analysis that adds richness to the findings

and their meaning" (Klenke & Martin, 2016, p. 29).

Once the researcher transcribed the data, the interviewee validated it to confirm

accuracy. "Thematic coding allows for further development of the overall analysis, thereby

allowing for a logical restoring of the entire event" (Terrell, 2016, p. 180). Also, audio and

videotapes of interview transcripts produce large volumes of data that must be condensed,

categorized, and interpreted. For example, six interviews may create up to 50 – 100 single-

spaced pages of transcribed text; however, there are text preparation and formatting software

programs. CAQDAS software, such as Atlas.ti or NVivo, and high-quality voice software, such

as Dragon Naturally Speaking and Temi, facilitate the production of transcriptions allowing both

complete transcriptions and annotated interpretations (Klenke & Martin, 2016). After organizing

data into computer files, the researcher then looks for themes, events, concepts, and topical

markers that speak to the research questions placing them in a chosen label next to the data unit

to retrieve the coded items.

Coding data allows easy access to the researcher's findings, making the material

manageable. Also, by adding words in the comment area, coding can be accomplished through

Microsoft Word. The descriptive coding approach is practical when different types of data are gathered for one study, such as interview transcripts, field notes, and documents (Saldana, 2014, p. 24). Descriptive codes are clustered into similar categories to detect patterns such as frequency or categories with the most significant number of codes. Codes are often single words or short phrases that represent information; themes are extended phrases that summarize the manifest apparent and latent underlying meaning of data (Saldana, 2014, p. 30).

According to Klenke & Martin (2016), a good code should have five elements: (1) A label; (2) a definition of what the theme concerns; (3) a description of how to know when the theme occurs; (4) a description of any qualifications or exclusions to the identification of the theme; (5) examples, both positive and negative, to eliminate possible confusion when looking for the theme (p. 101). Appendix E demonstrates how a good code's characteristics are applied to the construct of authentic leadership.

Trustworthiness

The nuances and intricacies of the human experience present unique challenges to qualitative researchers who attempt to develop research designs that produce rich, contextual data while integrating quality measures to maximize their research usefulness (Roller & Lavrakas, 2015). However, considering these difficulties, research design concerns related to trustworthiness, reliability, and validity are frequently explored and discussed among qualitative researchers (Roller & Lavrakas, 2015).

Researchers want interview processes and outcomes to be both reliable (consistent) and valid (accurate) (Diamante, 2013, p. 2). Research findings should be as trustworthy as possible, and every research study must be assessed concerning the procedures used to produce the findings. A design goal of qualitative research is to reduce researcher bias and researcher-created

variability and yield results that are credibly known for being an accurate description of reality at any moment within the specific boundaries and limitations of the qualitative method. Credibility, transferability, dependability, and confirmability comprise the concept of trustworthiness or qualitative research (Klenke & Martin, 2016, p. 39).

    Credibility. Credibility concerns the completeness and precision of a qualitative research study's data and how well data and analysis processes address the proposed focus. Research reports aiming at credibility must address the following: (1) the theoretical positioning of the researchers, which includes the ontological and epistemological assumptions as well as the values(axiology), motives, and personal history they bring to the research; (2) the congruence between method and methodology; (3) strategies employed to establish rigor and quality; and (4) the analytic lens through which the data are examined (Klenke & Martin, 2016, p. 40).

    Selecting participants with diverse experiences enhances the possibility of shedding light on the research question in different ways. For example, interviewees of diverse genders and ages, and observers with different perspectives, contribute to a richer variation of the phenomena under study (Graneheim & Lundman, 2004). Also, choosing the appropriate method for data collection and the amount of data are essential in establishing credibility. However, the amount of data required to answer a research question credibly differs depending on the difficulty of the phenomenon under study and the data quality (Graneheim & Lundman, 2004, p. 110). Therefore, when researchers establish credibility, they indicate that the results of their research are credible or believable from the perspective of a participant in the research.

    Credibility can be established through triangulation when more than one data source is used. For example, using more than one interviewer, check to ensure the interviewers' results are similar. Triangulation is also used theoretically by comparing interview results to valid results

from published resources (Terrell, 2016, p. 174). However, for this research, interviews were

conducted in a non-threatening and safe manner for all participants. Also, questions were

presented through e-mail and hard copy without deviation, with probing questions when

necessary. Finally, to determine the accuracy of the findings, the researcher provided participants

with descriptions and themes.

Dependability. Dependability "seeks means for taking into account both factors of

instability and factors of phenomenal or design induced changes," meaning the degree to which

data change over time and alterations made in the researcher's decisions during the analysis

process (Graneheim & Lundman, 2004, p. 110). Terrell (2016) describes dependability as "much

like the function of reliability in quantitative research, referring to the consistency and the

replicability of the results that are often demonstrated by an external auditor examining and

evaluating the research process and accuracy of the results" (p. 175). Dependability can also be

reinforced by triangulation. In addition, the weaker data collection points are strengthened by

using an alternative data-gathering method, such as interviews and surveys. Therefore, this

research provides details of the methodology report to allow for replication of the research. Also,

a copy of the interview protocol is provided in the appendix. The researcher described the

interview process in detail; it included the length of the interview, the recording method, the

location, and who conducted the interview.

Confirmability. "Confirmability refers to utilizing the same dependability audit to

examine the evidence in the data that purportedly supports the researcher's findings,

interpretations, and recommendations" (Roller & Lavrakas, 2015, p. 21). The research results

reflected those of the participants and did not reflect the opinions of outside influences (Terrell,

2016). Further, researchers who are not involved in the research project examine both the

product and the research process, allowing an evaluation of the accuracy of the findings, interpretations, and conclusions based on the data collected (Terrell, 2016).

Transferability. Transferability refers to the magnitude that other researchers can establish the research design's relevance and findings to another research context. Transferability is established through thick description "necessary to enable someone interested in making a transfer to conclude whether the transfer can be contemplated as a possibility" (Roller & Lavrakas, 2015, p. 21). Thus, to assist transferability, it is beneficial to give a distinct description of culture and context, events, scenarios, selection and characteristics of participants, data collection, and analysis process (Graneheim & Lundman, 2004, p. 110). Transferability demonstrates the extent to which the research results can be transferable to other participants. The degree to which this research can be generalized was limited to leadership development within the African American church. However, there are sufficient details concerning the research setting and participants so other researchers can determine how the findings from this research study can transfer to their context.

Chapter Summary

This research was designed to help better understand the lived experience of leaders and emerging leaders in a Christian organization. Developing leaders in the local Church must be a deliberate process. This research addresses the problems as they exist in lay and emerging leaders' leadership development. In addition, this research provides evidence of the importance of supportive relationships within the Church to existing and emerging leaders in their leadership growth.

Given this, among the various qualitative research methods used in leadership research, the interview is widely used as it involves a conversation of significance between the interviewer

and interviewee. Qualitative interviewing is susceptible to and reflects the nature of the phenomenon under examination, the content in which the interviewer and interviewee are subject to ethical concerns. The ethics of qualitative research place unique requirements on the standards of informed consent and confidentiality to participants; therefore, ethical guidelines for qualitative research must weigh the need to do research against the need to protect the individual's rights.

Ultimately, this leadership development research is vital for the Church and God's kingdom. Leadership development is not new; however, it continues to draw attention to the lack of qualified leaders in the local African American Church. Deliberately developing leaders is vital to the life of every Church; therefore, a plan should be put in place. However, this cannot be accomplished overnight, but Christian leadership is best maintained through the strategic succession of senior leaders who develop emerging leaders who follow them.

CHAPTER FOUR: ANALYSIS OF FINDINGS

Overview

The purpose of this qualitative phenomenological research study was to explore how a Christian organization could be enhanced through the leadership development process of lay leaders or emerging leaders, specifically within the African American Baptist Church. The previous chapters provided a review of relevant precedent literature and a description of the methodological research design. Chapter four describes the research sources, data collection process, and applicable data and analysis for each question.

Compilation Protocol and Measures

Permission was obtained to research leadership development in the African American church. In this chapter, the research findings are described and analyzed objectively based on the data collected from the research. A summary concludes this chapter. This research utilized a qualitative approach and phenomenological implementation to understand how a Christian organization could be enhanced through the leadership development process of lay leaders or emerging leaders, specifically within the African American Baptist Church. Participants were invited to share their lived experiences as part of the methodology that affected and influenced their path toward leadership development. Forty leaders received questionnaires via email, U.S. mail, and in person. Ultimately, twenty-five participants consented to interviews and submitted questionnaires; one pastor stated they wanted nothing to do with the research and did not want their church involved, necessitating removal.

In this research, questions were open-ended, and face-to-face and zoom interviews were conducted so that the researcher was able to observe the participant's facial expressions and attitudes. In addition, many participants conducted their interviews by phone due to COVID;

however, this assisted the researcher in gaining valuable data for analysis. The interview protocol was provided to participants before the formal interview to facilitate a more comfortable experience using the instrument. The participants were given the opportunity to consider the questions before the interview, which enabled them to provide a more comprehensive and thoughtful response.

Survey Collection

DocuSign and Adobe programs were used to send out surveys and questionnaires to collect participant signatures, followed by a follow-up phone call to ensure the questions were understood. Through the process of data analysis, the researcher was able to identify emerging themes. The qualitative software ATLAS.ti assisted in constructing thematic themes and subthemes. The researcher used methodological triangulation (the use of multiple methods for collecting data) to minimize researcher bias (Fusch, Fusch, & Ness, 2018, p. 21). Examining the data from various perspectives and considering a phenomenon from multiple angles reduces the potential for the data to appear as a single point of view.

In methodological triangulation, data collection involves multiple methods (interviews, observations, surveys, questionnaires, and documents), ensuring data validity and reliability, confirming findings, and enhancing the understanding of the phenomenon under investigation. Therefore, by comparing and correlating the data collected from interviews, surveys, and questionnaires, the researcher was able to ensure the validity and reliability of the research.

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Demographic and Sample Data

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Participants had to be members of the church and leaders or emerging leaders to participate in this research. Participants consisted of 12 men and 13 women; of the 25 participants, 5 were pastors, and an additional 15 were nonresponses. Participants ranged from

35 to 76 years, with most participants between the ages of 35 and 69 (n=58%). Leaders were chosen from the local African American churches in Union County, North Carolina. The participants are long-time church members, volunteers, and elected leaders within the church they attend and report having 2 to 40 years of experience in leadership (Table 1). In addition to education and church positions, Table 1 includes time spent in each position.

Table 1

Interview Demographic Data

Demographics of Interviewees					
Interviewee	Age	Gender	Ministry Position	Education	Years in Position
A	76	Female	Deaconess	High-School	40
B	71	Male	Pastor	Masters	30
C	69	Male	Trustee	Masters	25
D	69	Female	Secretary	Masters	15
E	68	Female	Deaconess/Treasurer	Masters	28
F	68	Female	Teacher	Masters	20
G	66	Male	Deacon/Superintendent	High-School	15
H	66	Female	Usher	High-School	25
I	66	Male	Pastor	High-School	27
J	65	Male	Minister of Music	High-School	17
K	65	Male	Greeter	Bachelor	10
L	64	Female	Associate Minister	Bachelor	9
M	63	Female	Minister	Masters	7
N	62	Female	Pastor	Masters	8
O	59	Male	Organist	Masters	30
P	58	Female	Minister	High-School	2
Q	55	Female	Finance	High-School	13
R	55	Male	Pastor	Seminary/Masters	20
S	50	Male	Pastor	High-School	6
T	43	Female	Director of Music	Bachelor	13
U	41	Female	Christian Education	Bachelor	4
V	39	Male	Vocalist/Teacher	High-School	12
W	39	Female	Usher	High-School	15
X	37	Male	Greeter	Bachelor	2
Y	35	Male	Teacher/Emerging Leader	High-School	4

Figure 1 shows thirty-three percent of participants achieved a master's degree, twenty-one percent held a bachelor's degree, forty-two percent graduated high school, and four percent

held a divinity degree. The requirements for church leadership vary from church to church, and some churches may require a degree. However, most African American local Baptist churches place a greater emphasis on calling, character, and gifting rather than education. In each case, it is up to the individual church to determine what type and level of education their leaders require. Even though a lack of higher education may pose a barrier to leadership development, it does not necessarily mean that leadership cannot be developed in the future. The historical disadvantages that black religious leaders faced when attempting to obtain graduate degrees contribute to the African American community's understanding that the call often precedes credentials. In addition, when a substantial number of African American culture churches are confronted with the choice between a preacher who can communicate with them and one who has seminary training, the majority have chosen communication over education (Mitchell, 1991, p. 78).

All leaders participating in the research agree that committing to grow their relationship with Christ and gaining a deeper understanding of scripture, theology, and the church is essential. Forty-two percent of participants in the research with only a high school diploma is not uncommon in the local African American church. According to the leaders interviewed, a leadership development program is essential to their success as leaders.

Figure 1

Leaders Education Levels

Education Levels

High School — 42%
Bachelor's degree — 21%
Master's degree — 33%
Divinity — 4%
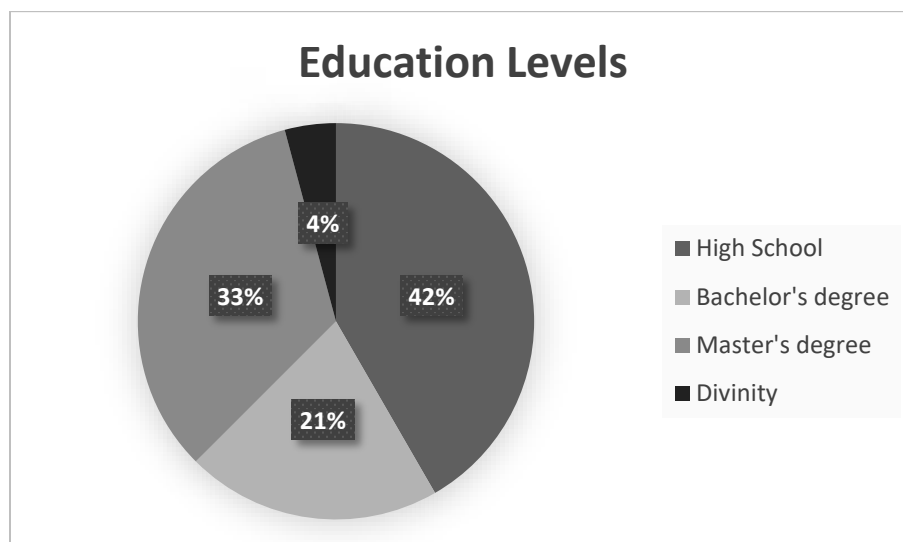
Data Analysis and Findings

The findings presented in this chapter are organized according to five research questions. These findings result from a survey conducted among twenty-five leaders of five African American Baptist churches in Union County, North Carolina. The purpose of this phenomenology research was to understand how a Christian organization could be enhanced through the leadership development process of lay leaders or emerging leaders, specifically within the African American Baptist Church. A compilation of data from the survey, questionnaire, phone, online, and in-person interviews explored the five research questions that guided the research. In addition, the results of the process were analyzed to identify relevant themes and relationships. Five research questions: (1) What is the role of leadership development for emerging and lay leaders in enhancing the local African American Church, (2) What are the primary attributes and abilities that pastors and existing leaders identify as necessary for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church, (3) What are the unique leadership skills and development

processes that pastors, and existing leaders identify as necessary for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church, (3) What specific leadership training improvement do pastors and existing leaders suggest for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church, (5) What can be done to better prepare pastor-leaders for these churches?

Emerging Themes

Identifying dominant themes was one of the steps in the data analysis process. A thematic analysis of interviews and documents was conducted to understand how leadership development was applied to leaders' experiences within current and previous programs for leadership development. Table 2 below depicts four themes, subthemes, and supporting quotes that emerged during participant interviews.

Table 2

Themes, Subthemes, and Supporting Quotes.

Themes	Subthemes	Quotes
Leadership Development obstacles	Fear of Change	Deacon G: "People are afraid of change, and pastors are afraid of losing their positions, and no one wants to put in the time to develop new leaders. As a result, the church is dying with no youth in sight."
Developing Talents	God-given talents	Pastor N: "Pastors encourage and look for ways to engage congregants to use their gifts, talents, and abilities to promote and support the entire ministry."
Developing personal growth	Self-disciplined	Associate Minister L: "The pastor helps leaders set and reach personal goals for ministry. Also, reading and keeping up with new leadership trends are important, as well as bible study, books, prayer calls, and assignments to build confidence."
Skill Development	Skills enhanced	Pastor I: "I have not developed any new skills, but I have enhanced several skills that I already possess, such as preaching, administration, and communication.

A holistic analysis of the entire body of data reveals themes as recurring, unifying concepts that define participants' experiences. Vaismoradi suggests that, in general, the more often a code appears, the more likely it is to be regarded as a theme (Vaismoradi, Jones, Turunen, & Snelgrove, 2016). However, the researcher determines the proportion of repetitions that constitute a theme.

Listed under each research question are themes and subthemes that capture the participants' experiences and are relevant to the overall research question. Qualitative research provided a deeper understanding of human experiences at the implementation level. Also, theme development can be a powerful tool for forming well-grounded leadership development within the local African American church by utilizing participants' experiences (Vaismoradi, Jones, Turunen, & Snelgrove, 2016).

Figure 2 demonstrates what pastors, season leaders, and lay leaders are looking for in leadership development. Considering the subject matter of the research study, leaders, church, leadership, and God was expected terms. In addition, communication, experience, empowerment, commitment, training, collaboration, and vision were words that continued to come up in interviews with emerging and lay leaders.

Figure 2

Churches identify resources.

Word List	FREQUENCY
Leaders	58
Church	53
Leadership	51
God	30
Training	30
Help	20
Classes	18
Skills	18
Communication	13
Development	13
Experience	12
Conference	11
Consistency	11
Learning	11
Collaborate	11
Empowering	10
Delegate	10
Commitment	10
Equipping	9
Teach	9
Vision	8
Mentoring	6
Youth	6
Support	6

Participants answered sub-questions aligned with the main research questions. The following sections provide an analysis of the data relevant to answering the research questions.

RQ1: The Role of Leadership Development

In research question 1, the researcher addressed the question, "What is the role of leadership development for emerging and lay leaders in enhancing the local African American Church?" The pastors and leaders of each church were interviewed and surveyed to obtain answers to this question. As shown in Table 3, questions 1 - 8 addressed the issues perceived as necessary concerning leadership development in African American churches.

Table 3

The following interview questions address Research Question 1

Questionnaire and Interview questions that reflect RQ1
1. What kind of leadership structure does the church have, such as deacons, trustees, elders, lay leaders, etc.?
2. How do you implement your training program for lay and emerging leaders?
3. Describe how you were trained to be a leader.
4. In what way would you describe the structure of your leadership development plan?
5. Have you faced obstacles in implementing an emerging or lay leadership development strategy within your church?
6. In the case of leadership development programs, do you think those programs prepare you for the challenges you have faced or will face?
7. What factors have contributed to the emerging and lay leaders succeeding the seasoned leaders over time?
8. Are there support systems in place for emerging and lay leaders?

As a result of reviewing the various questions throughout the interviews and reading the questionnaire, it is evident that most leaders understand their leadership positions. Still, they have been trained primarily by watching other leaders and obtaining training from outside sources. In addition to integrating formal training with perspectives gained before and after becoming a leader, leaders believe their leadership experiences are shaped by their individual circumstances, communication with others, relationship with others, and processing of conflict.

Leadership Structure

Aside from answering the question, the researcher also sought to understand and compare the structure of the African American Baptist church. This research revealed that in most African American Baptist churches, church officers consist of deacons, deaconesses, pastors, elders, trustees, and ministers as their basic leadership positions.

Training Implementation

Secondly, how does each church implement its training for lay and emerging leaders? The answer to this question was the same, apart from one church. A lack of staff was associated with a lack of membership in most churches, leading to not having a leadership development plan, according to four of the five pastors interviewed. Pastor S, however, stated that his church had a leadership development program. According to all pastors interviewed, the local church's mission relies on leadership development. Consequently, describing how leaders perceive their training to become leaders is essential.

Description of Leadership Training

According to this research, volunteers fill most lay and emerging leaders' roles and positions. These individuals are trained, in part, through hands-on experience, observing other leaders in the church and workplace, and participating in workshops offered by other churches and the General Baptist State Convention of North Carolina, both online and in-person. These training avenues may be available to leaders, but not all will take advantage of them. Therefore, describing the structure of their leadership plan then would be somewhat difficult, as many of these local churches do not have a plan. The spectrum of lay and emerging leadership development plans in the local African American churches studied ranges from nonexistent to only one planned pathway to leadership. However, all is not lost. The discovery of a leadership

development program among two pastors surprised the researcher. Therefore, to understand their leadership development structure, pastors were asked to describe it.

Structure of Leadership Development Plan Described

Pastors that provided leadership development programs offered mentoring, leadership classes, books, training manuals, quarterly leadership training with guest speakers, and on-the-job training. Pastor B noted that he enjoys meeting emerging or lay leaders in their neighborhoods and getting a sense of their lifestyle; he also enjoys meeting them for lunch outside the church setting. The beauty of one-on-one meetings is the opportunity for unstructured and informal training initiatives at the trainer's discretion (Malphurs & Mancini, 2004, p. 166).

Obstacles Faced Implementing Programs

Those pastors interviewed without a leadership development program reported finding leaders from a small membership was their greatest challenge. Thirteen church leaders interviewed reported that their church had never had any formal leadership development program. Also, several leaders interviewed feel that different personalities, inability to understand the church's vision, fragile egos, short patience, and the ability to work as a team are obstacles to developing leaders. Two leaders interviewed believed pastors often hesitate to develop leaders because they feel threatened and fear losing their position.

Preparing for Challenges Ahead

Malphurs (2004) states, "once a pastor has demonstrated his ability to perform ministry task, choosing to empower others can easily threaten his sense of security and significance" (p. 49). The overwhelming majority of leaders believe a leadership development program will prepare them for the challenges they face now and in the future.

Succession

Peter Drucker states, "There is no success without a successor" (Maxwell, 1995, p. 10). Developing and sharpening leadership skills that leaders do not know what they possess is essential to creating and inspiring new leaders (Maxwell, 1995). Churches often fail when there is a lack of qualified and competent leadership. Leadership development is the key to the success of the church. In the survey, most leaders expressed concern about the lack of youth and members interested in leadership roles; a sentiment also echoed by pastors. A common issue for the participants was succession. However, "I'm finding it difficult to find people to replace seasoned leaders," said pastor R, "both because there aren't enough people to choose from and because the commitment needed isn't there. "Pastor S states, "we have implemented a culture of three phases of leadership for all of our leaders."

1. They have an older person who mentors them and speaks into their life.

2. There is a peer with whom they can share their experiences.

3. Those being mentored must mentor someone younger than they are.

The absence of youth was an important issue for twenty-eight percent of leaders in this survey, while seventy-two percent believe extensive training was necessary. A senior leader asserted that by disregarding the ages of senior leaders, the church was at risk of retirement, unexpected death, or health issues, resulting in leadership vacancies.

Support System

Pastor I stated that emerging and lay leaders can take on leadership roles through developmental assignments promoting growth through experience. Among those surveyed, this statement confirms that sixty-four percent of leaders believe their pastors excel at lending their leaders' support. Thirty-six percent of respondents stated that they often seek support outside

their churches. Despite this, leaders acknowledge that developing emerging and lay leaders by helping them discover their gifts and setting them free to lead with the continued support of other experienced leaders is crucial.

Summary of Research Question 1

The leadership experiences of the participants in this research vary; however, they all agree that they would benefit from a leadership development program. Interviews and surveys indicate that most leaders develop through a combination of spiritual events, circumstances, and lessons learned through professional interactions and formal education. The size of the churches surveyed has decreased significantly, threatening the ministry's mission. However, the role of leadership development to the leaders surveyed is essential, as one leader stated, "we are in desperate need of training that would assist in developing our leaders." Most often, it is necessary to revisit the leadership development structure since leaders strongly desire a leadership program. Leadership development is an essential part of the African American church, as indicated by the respondents to the survey. In-service training, seminars, mentoring, education, coaching, improving communication, and developing leaders to their maximum potential can enhance leadership development in African American churches. There is a natural division of roles and responsibilities within a hierarchical structure comprised of pastors, deacons, lay leaders, and emerging leaders. To create an environment where emerging and lay leaders possess a shared vision, pastors must make an intentional approach to addressing this issue.

Table 4

Leaders Quotes – Research Question 1

Themes	Subthemes	Quotes
Church leadership structure	Titles	**Pastor B:** "The leadership structure consists of deacons, trustees, and other officers for the ministry and administrative functions of the church." Most African American churches follow this model.
Implementing Training Programs	Lay and Emerging leaders	**Pastor N**: "Leaders are taught essential concepts on demand through one-to-one training, coaching, trial and error, and on-the-job training." **Trustee C**: "We do not have leadership development programs. However, such programs would be greatly beneficial."
Description of leadership Training	Formal Training	**Church Secretary D**: As a retired social worker, I attended classes at work and conferences annually.
		Associate Pastor P: "My pastor trained me through one-on-one sessions and seminary." **Pastor R:** As a pastor, I gained experience observing and participating in church operations as I grew up in the church. Early in my career, I took advantage of teaching and learning opportunities. In addition, I consulted other pastors about spiritual and administrative matters. Also, as part of my formal education, I attended seminary."
Leadership Development Structure	Leadership Classes	**Associate Ministry L**: "Our leadership development program consists of "The Master life: A Biblical process for growing disciples for a book study." Along with annual leadership classes. **Pastor**: "There is no leadership development program; however, Sunday school is the first building block, and bible study also contributes to biblical education." As a pastor, I continue to attend learning and group sessions with other pastors and convey what I learn to my leaders.
Leadership Development Obstacles	Executing the program	**Pastor:** Among such a small number of people, finding people willing and capable of serving is difficult. **Trustee:** "At the moment, we need a training program to assist the leadership. As a whole, the church and pastor must support it. The effectiveness of leadership

		development is undermined if the pastor does not support it."
Prepared for Leadership	Past & Present Challenges	**Pastor**: "Leadership development has helped potential leaders transform by sharpening their ability to solve problems and enhancing their self-esteem and confidence. The church should conduct leadership development programs to ensure that there will always be capable future leaders. It is true, however, that local churches have not always prepared their leaders for every situation they may encounter."
Leader Succession	Contributing Factors	**Pastor**: "I am finding it difficult to find people to replace seasoned leaders from a lack of people to choose from a lack of commitment needed to be successful." **Leader**: "There is a shortage of successors; young people are unwilling to take on leadership roles."
Support Systems	Leader Support	**Trustee**: "There are many ways to support future leaders, including shadowing opportunities, mentorships, and showing genuine interest, and this is greatly needed in my church." **Minister**: "Support systems must be functional and meaningful and respond to the most urgent needs."

An analysis of the questionnaire and survey responses was conducted thematically as an organizational tool—research questions accompanied by themes or subthemes reflecting individual responses. A table was created within each theme and subtheme of the question to present the data. Table 4 outlines what participants felt was true for them as they developed their leadership skills. In table 4, direct quotes are provided regarding the changes that need to be made within the church to facilitate the availability of support for leaders. The participants agreed that further development and the need for leadership to play an integral role in leadership development are necessary. However, in most cases, leaders have admitted that most of their leadership training took place outside the church. Additionally, these quotes demonstrate the lack of leadership development and its importance.

RQ2: Emerging and lay leaders' Attributes and Abilities

A combination of gifts and skills that complement each other is one of the essential attributes of effective leadership. For a leader to be effective, they must possess a wide range of abilities and skills. Leadership skills combine to form tools, and leaders' ability to achieve significant results increases with more tools at their disposal. The church commonly looks for attributes that indicate potential leadership impacts, such as demonstrated leadership abilities, a teachable spirit, maturity of faith, passion for the vision, a servant's heart, and basic leadership capabilities (Barna, 2001, p. 118). Research question 2 addresses, "What are the primary attributes and abilities that pastors and existing leaders identify as necessary for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church?" As shown in Table 5 below provides a breakdown of research question 2 using questions 1-5.

Table 5

The following interview questions address Research Question 2

Questionnaire and Interview questions that reflect RQ2
1. How can leadership be achieved?
2. How do you identify those who will make good leaders?
3. Describe the process you used to invite lay and emerging leaders to become leaders.
4. According to what you know, was your selection for the leadership development program based on any particular criteria?
5. Are you committed to becoming a leader and undergoing the leadership development process?

Achieving Leadership

Leadership in every church involves preparing others for effective leadership by educating, equipping, enriching, and empowering them. Developing others is a crucial element of effective leadership; this is the thought of pastors interviewed. According to pastor B, developing leadership requires the participation of the right people. The pastor further stated that it is important to find leaders passionate about the ministry and capable of taking charge of the process. However, sixty percent of leaders believe that leadership is achieved by developing emerging and lay leaders, resulting in competent, skilled leaders. This thought is like what Apostle Paul says in 2 Corinthians 3:5 concerning capable leaders "It is not that we are competent in ourselves to consider anything as coming from ourselves, but our competence is from God" (Hengeveld, 1993, HCSB). It is impossible to achieve competence without development. Therefore, pastors must clearly define or demonstrate the responsibilities of new and emerging leaders. Leaders and pastors agree that mentoring, seminars, in-house training, and conferences are effective methods for attaining leadership. It is common for churches to assign leadership responsibilities, but they rarely train or mentor these leaders.

Identify the Best Leaders

Pastors were asked how they identify church leaders. Maxwell (1995) says a good place to begin is to take an inventory of the organization, both internally and externally (p. 38). Pastors interviewed stated that potential lay and emerging leaders under consideration are chosen based on their reputations, those who set an excellent example for others. Also, showing spiritual maturity, character, trustworthiness, and faithfulness is crucial when identifying emerging leaders. It is the responsibility of church leaders to set and maintain high standards of excellence. The success of any ministry depends on all of these factors.

Invitation to Serve

In terms of recruitment and training, the process of selecting leaders based on interviews is similar in most churches participating in this research; those chosen as leaders sought training on their own initiative. This thought confirms Malphurs & Mancini (2004), "We should recruit those who come to us on their own initiative and expresses a genuine, God-given interest in our giving them leadership training" (p. 65). Leadership capabilities are demonstrated in different ministry settings as potential leaders are identified. The ministry also invites them to attend organizational meetings to determine whether they are compatible or interested. It is vital to place potential leaders in a leadership role where they are the most effective.

Simple Criteria

Those selected for leadership were asked if they were selected based on any criteria. Even though most churches do not offer a leadership development program, those who do respond state that lay and emerging leaders are volunteers and the main criteria for potential leaders where they must have a heart for God and the church. They must also live a life of integrity, prayer, and worship.

Committed to Lead

Both pastors and leaders interviewed believed that for church leaders to perform their diverse responsibilities effectively, they must be trained and developed. Every pastor interviewed believed that emerging and lay leaders should be committed to undergoing the leadership development process. First, emerging and lay leaders should consistently attend, be dedicated to learning, volunteer, and support every aspect of the church's ministry to show their commitment to the church was the belief of forty percent of the leaders interviewed. Secondly, three pastors strongly believe leaders inspire others when they commit to and invest in a shared vision.

Finally, lay leader training reinforces potential leaders' commitment to serving the church through leadership (Barna, 2001, p. 134) and their commitment to church leadership.

Summary of Research Question 2

This research indicated that interviewees would be more than willing to participate in leadership development programs if offered. In the opinion of leader M, "leadership development would lead to a shift in behaviors, no longer doing things the way we've always done them, but putting forth a new way of operating that is different from traditional leadership." By developing leaders, the church can move into a new era and a different way of thinking, moving to an empowering leadership style. Leadership plays a crucial role in the quality of a ministry, and a lack of competent and trained leadership is the most common reason ministries fail. As a result, churches must train and prepare their leaders. According to leader C, providing continuous leadership training is our responsibility when asking people to lead our ministry. Competence, commitment, trustworthiness, faithfulness, credibility, and teachability are the most crucial characteristics of emerging and lay leaders and are what pastors value.

Table 6

Leaders Quotes – Research Question 2

Themes	Subthemes	Quotes
Achieving Leadership	Skills	**Pastor I:** "A leader must know what they are called to do in the church to operate according to their gifting." **Deaconess E**: "Leaders should lead by example, take responsibility for their actions and mistakes, and maintain some kind of moral code." **Emerging leader Y**: "Mentorship benefits leaders because they are trying new skills, and mentoring provides great support. In addition, it is imperative to provide advice and feedback on the progress of emerging leaders. Further, it would

		be helpful if resources were provided if the feedback was negative."
Selection Process	Identifying Leaders	**Sunday school teacher F**: "To lead effectively, leaders need to have a servant's heart and be committed to working with others to get things done." **Director of Music T**: "It is essential for anyone in a leadership position to build relationships within the church and to gain the respect of others."
Invitation to Serve	Recruiting Process	**Female pastor N:** "There has been an increase in irregular attendance patterns at church, which makes it more difficult to find committed individuals to become emerging leaders. Other leaders, however, have a greater awareness of potential leaders and are helpful in the recruiting process."
Simple Criteria	Becoming a Leader	**Pastor B:** "The candidate must love God and the Church, be eager to learn new ideas, and be someone others can rely on."
Committed to Lead	Starting the Process	**Minister L: "**During my early leadership years, I was asked about my commitment to leadership. Upon requesting greater commitment, the pastor believes you will receive a better response from members. Asking for commitment requires specificity."

Several themes and subthemes were identified from the direct quotes presented in table 6, indicating what leaders consider essential attributes and skills for leadership development. According to participants, achieving leadership requires a clear understanding of a person's calling and how crucial it is for prospective leaders to understand their calling. Participants suggested that leaders should have a moral code and be responsible for their actions. Participants also discussed the importance of building relationships through mentoring, having a servant's heart, and receiving feedback as they progress in their leadership development. Human connections grounded in integrity, awareness, and commitment create relational spaces that

facilitate leadership. The quotes above illustrate the importance of strategic leadership development programs in every church. A program of this nature provides guidance to emerging and lay leaders.

RQ3: Leadership skills and the Development Process

By knowing their values, emerging and lay leaders can better understand their passions and purposes. A leader develops knowledge, skills, and abilities from life experiences, including the ability to learn from others and listen to them, which is how they become better leaders. Their leadership style demonstrates that the qualities and characteristics they display are permanent. Leaders develop and refine their skills, but a leader's heart is another matter altogether. "A leader with vision can see the future leader within a person" (Maxwell, 1995, p. 22).

Research question 3 addresses, "What are the unique leadership skills and development processes that pastors, and existing leaders identify as necessary for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church?" The following table provides an overview of research question 3 based on questions 1-7.

Table 7

The following interview questions address Research Question 3

Questionnaire and Interview questions that reflect RQ3
1. Is there potential for growth for emerging and lay leader as their leadership position expands?
2. What are the influence levels of emerging and lay leaders?
3. Do emerging and lay leaders possess good relational skills?
4. Do emerging or lay leaders have a positive attitude and excellent people skills?

5.   Are your beliefs compatible with your church as an emerging or lay leader?
6.   Are your emerging and lay leaders trustworthy?
7.   Are your emerging and lay leaders self-disciplined?

Growth Potential

Those interviewed expressed that as the ministry expands, so will their leadership positions, and as they become more confident, they will take on more responsibilities. As one pastor B put it, "leadership isn't about climbing a mountain, but establishing a pathway for them to follow." Investigating the leader's life through training and partnership can help the church achieve its goals. It is imperative that potential leaders are identified, empowered, and released to carry out ministry within the church.

Level of Influence

When pastors were asked, "What is the influence level of emerging and lay leaders?" Pastors agreed that when leaders influence others, the ones influenced become somewhat like the leader who influenced them. In committee meetings, board meetings, or one-on-one discussions, the less a leader feels the need to direct and control, the greater the leader's influence (Weems, 2010, p. 67). One seasoned leader interviewed stated, "People who develop relationships are more likely to be able to influence others. Effective leaders influence people's views, opinions, and behaviors to benefit them and others."

Relational Skills

The researcher asked pastors and seasoned leaders about the relational skills of their lay and emerging leaders because effective relationships are vital in every area of ministry. Leadership is about setting direction, motivating, and inspiring others toward a common goal, and effective relational skills are necessary to accomplish these tasks (Irving & Strauss, 2019, p.

120). Forty-eight percent of leaders believe that leaders have good relational skills; however, fifty-two percent believe leaders must possess good communication skills to build relational skills. The development of relational skills occurs over time, according to pastors. Some leaders also noted that they would find leaders who struggle with relationships. However, pastor B suggested they should be aware of their relationship problems before recommending someone for a leadership position. Both leaders and pastors believed that communication with God and people could never be overemphasized. When a leader becomes a better communicator, all other aspects of their job seem to run more smoothly. Leaders also emphasized that failure to communicate can lead to misunderstandings and, ultimately, to division.

Positive attitude and People Skills

Leadership is a privilege that comes with an element of accountability and responsibility. A leader's attitude is one of the most distinguishing characteristics. Maxwell (1995) suggests that a person's character and attitude are their most important traits, whereas skills can be learned (p. 29). "Serve with a good attitude, as to the Lord and not to people" (Eph. 6:7, CSB). A leader's positive or negative disposition profoundly affects the church, so a leader must maintain a consistently positive attitude. People will go above and beyond what is required when leaders lead positively and create a supportive environment. Regardless of the type of attitude the leader displays, it sets the tone for the leader and those following him (Maxwell, 1995, p. 51). Leaders without effective people skills will soon lose their followers (Maxwell, 1995, p. 51). Genuine care for others, understanding people, and prioritizing positive interaction with others make up excellent people skills (Maxwell, 1995, p. 51).

Personal beliefs and Church Doctrine

Developing lay and emerging leaders requires good relational skills and a commitment to the church's beliefs. Leaders and potential leaders should agree with the church's doctrine, mission, values, and vision. Every leader interviewed would agree that members and leaders should have the same belief regarding the church's mission and doctrine. One pastor, the present moderator of one of the Baptist associations in Union County, NC, suggests that "if leaders or members beliefs are in disagreement with the church, it will cause division rather than bringing the church together." He further stated that the church culture is formed by shared beliefs such as "Follow the rules in the bible, support the church in money and time, and watch their lifestyle and how they talk, understanding the vision and mission." Three of the five pastors also believe those joining the church seek fellowship, sociability, and a sense of community. The responsibility falls on leadership to ensure that they find it.

Trustworthy Leaders

Trust is crucial to any ministry, and pastors interviewed believed that you could determine if leaders are trustworthy by watching them over time. Interviewees believe that members will not follow a leader whose reputation is not trustworthy. Their commitment to the ministry can determine a leader's trustworthiness and whether they follow through on their promises. The best leaders build trust by communicating clearly, continuously, and systematically. Leaders who follow through with their commitments are more likely to gain the trust and respect of others and establish relationships. It is not enough for church leaders to assume followers trust them because they are leaders; they must earn followers' trust, which requires integrity. Those interviewed believe their leaders are 100% trustworthy, but they also understand that trust does not develop overnight; it takes time and effort.

Self-discipline

Self-discipline is a crucial quality of a leader; according to Bredfeldt, "it is the ability to act regardless of our emotions or personal desires" (Bredfeldt, 2006, p. 85). Engaging in suitable activities and avoiding those things that will harm oneself or others is a part of self-discipline, and the process of discipline and accountability is demanding. Leaders interviewed agreed that a lack of self-discipline in Church leadership would lead to disastrous results; however, they all agreed that their leaders are self-disciplined. Macale (2019) states, "great leaders are seasoned in self-discipline because most of them experienced severe self-discipline early in their lives through poverty, sickness, suffering, and pain" (p. 117).

Summary of Research Question 3

Overall, pastors and leaders agree that leaders and emerging leaders should be trustworthy, self-disciplined, and have beliefs that are compatible with those of the church. Identifying the primary responsibilities of leaders will assist them in becoming effective leaders. Leadership requires considerable effort, according to several respondents. Leaders are often victims of a leadership development system that does not provide adequate leadership training. Any skill can be acquired, strengthened, or enhanced through motivation, feedback, mentoring, and coaching. Ultimately, churches must recognize that leadership development is a perennial necessity for their sustainability and, for this reason, should be a priority.

Table 8

Leaders Quotes – Research Question 3

Themes	Subthemes	Quotes
Growth Potential	**Growing from Within**	**Pastor B:** "It is important to engage emerging or lay leaders in solving real-time challenges and providing feedback to increase their leadership capabilities." **Deacon:** "The church provides leaders with opportunities to develop and grow."
Influence	**Positive Impact**	**Trustee C**: "Leadership must be developed and equipped to enable emerging and lay leaders to see themselves as leaders sent by God to impact the lives of those they serve daily positively. Finding leaders who are willing to serve remains a challenge."
Relational Skills	**Love is the Key**	**Teacher F**: "Self-knowledge is essential for authentic relationships. Most leaders know their weaknesses and limit their capabilities in these areas. Managing people is difficult due to their feelings and sensitivity to offense. However, leadership is about the people we meet inside and outside the ministry. It is as simple as loving one another (John 13:34)."
Positive Attitude	**Keeping a positive attitude**	**Christian Education Director U**: "What's amazing is how quickly attitudes can profoundly impact your life and those around you."
Church and Leaders Compatibility	**Different Opinions**	**Pastor S**: "In the pastor's view, leaders should not be self-serving or prideful. An effective leader must consider the broader needs of the church and be willing to serve beyond self-interest." **Trustee C:** "Successful leadership needs to bring together leaders who share the same vision because of their shared passion. If they share a similar vision, such as children's ministry, they should be allowed to collaborate to make it more effective in that area."
Trustworthy	**Self-Assessment**	**Trustee C:** "Sometimes leaders are questionable; sometimes not fully committed; sometimes they only train for approval. Until leaders examine themselves, they cannot be effective

		or trusted, since God is not looking for perfect leaders, but for those who are dedicated to serving him."
Self-disciplined	**Willpower**	**Sunday School Teacher V:** "Every leader must choose to discipline themselves even though it comes with great sacrifice. A disciplined individual always strives to improve themselves and has goals and plans to achieve them."

Table 8 presents an overview of the themes, subthemes, and relevant quotations. There is a strong correlation between participant quotes and the literature review results. For example, leaders and pastors believed it was essential to provide emerging and lay leaders with the opportunity to learn on the job and receive constructive feedback. Furthermore, feedback was not the only important factor, leaders had to be accountable for their conduct, and love was crucial to the success of every church ministry. In the above section of research question 3, themes are outlined concerning events, opportunities, and situations that leaders regard as developmental.

RQ4: Leadership development: Improving the Process

Leaders agree that knowledge is essential for every leader. They also agreed that leaders should continually seek knowledge to grow and improve themselves and their performance. Learning from others increases emerging and lay leaders' ability to enhance their leadership skills. Training eliminates bad habits and tests methods that will be taught to them for managing their congregations (Patterson, 2019, p. 31). There should be an awareness of the leadership development process among emerging and lay leaders so that they may understand why it exists, who is responsible for it, and how it functions.

With time and teaching, people can become qualified to serve in ministry. Further, to be effective, process orientations must be proactive and deliberate (Campbell, 2013, p. kin. loc. 1230). To effectively meet each emerging or lay leader's individual needs, gifts, and calling, the

church leadership must increasingly focus on intentional and personalized pathways. Research question 4, "What specific leadership training improvements do pastors and existing leaders suggest for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church?" will help give some solutions to improve the leadership development process.

Table 9

The following interview questions address Research Question 4

Questionnaire and Interview questions that reflect RQ4
1. Do you have a training program for lay leaders and emerging leaders?
2. Please describe any leadership training or development programs you have participated in through your church. For example, describe the program, its duration, and approximate dates.
3. In your leadership role as an emerging or lay leader, who has given you the most constructive feedback and development assistance?
4. Could you please describe the skill(s) developed during this training?
5. In the past, what would have helped you become **a better leader** if it had been available to you?
6. What do you consider key qualities of a leader?

Leadership Development Programs in the African American Church

In developing emerging and lay leaders, African American churches play a pivotal role, but only a minimal number of churches have a formal leadership development program. Only six of the twenty-five leaders interviewed said their church has a leadership program. Furthermore, COVID has resulted in the suspension of two of these programs. Even so, the local church needs a systematic approach to training emerging and lay leaders who will lead the church in the future and remove the guesswork from this process.

Description of Leadership Training

Those participants who did not have access to a leadership development program were asked to describe how they were trained as leaders. Most would respond that their training came from the corporate world and leadership programs offered through other church organizations that provided workshops, guest speakers, and breakout sessions for all leadership departments. Also, minister P described her training as one-on-one with the pastor, mentored by a seasoned leader, and hands-on training.

Due to a new pastor, trustee C stated that their leadership development program had been discontinued and needed to be revitalized. However, leadership classes were held quarterly when the program was in place. Most pastors agree that COVID has played a massive role in training leaders. In addition, leadership training was conducted primarily via virtual means, which made it convenient and may continue to be the method of training in the future.

Constructive Feedback

Reflecting on one's own experiences is always productive for leaders, and some form of feedback is necessary if pastors wish to measure their leaders' effectiveness. In response to feedback, people want reassurance that their efforts are valued and that they are making a positive difference, stated one pastor. According to him, feedback benefits leaders because it provides insight into their communication skills and leadership abilities and addresses weaknesses. For leaders to grow as leaders, other leaders, pastors, and spouses were regarded as the most reliable sources of feedback. Indeed, we do not want every voice in our lives to provide us with personal feedback. Often, we need a core group of trusted individuals to whom we can turn for help in our reflective journey regarding friends, mentors, and coaches (Irving & Strauss, 2019, p. 53). They can provide both affirmation and criticism.

Skills Gained through Training

The development of leadership skills is crucial; leaders must receive as much training and equipping as possible. Leadership development is also a form of discipleship since it involves the development of sound doctrine and soul care for leaders. Communication, administration, counseling, listening, problem-solving, and responding to people's needs were the most frequently reported training. Leaders acquire confidence and develop their craft when practicing their skills; therefore, they do more than receive information. Pastors interviewed all agreed that for a church to grow, leaders need to set aside time and resources to develop their leadership skills and grow personally and professionally. Understanding and diagnosing the situations and problems in their churches requires wisdom and good judgment from church leaders. As a result of leadership development, participants may enhance or acquire new skills and become more effective leaders. Respondents were careful to suggest that a leader can only be effective if they can deal with people positively, some of whom may be challenging.

Availability of leadership Development

In the opinion of one leader, leadership development training would enhance the leader's abilities. A leader's self-esteem and confidence are built, improved, and strengthened through training. In a surprising statement, leaders said leadership development helps them understand church ethics because it takes time and practice to understand what is involved in making responsible, ethical decisions. They reason that they are dealing with real people and their lives and must understand how to reconcile various dilemmas while maintaining their Christian beliefs simultaneously. Understanding people's pain is one thing but helping them make the right choices can be challenging.

Key Qualities of Leaders

In response to a question regarding the key qualities of current leaders, one leader in her fifties stated, "key qualities are listening, patience, respect, and good communication skills." A second leader pointed out that someone who could follow, learn new things, and take criticism is a key quality. One of the most interesting things she has observed is people serving in leadership positions leading from a position of power and control rather than from a place of love, grace, and mercy.

Summary of Research Question 4

A lack of priority often prevents African American churches from implementing leadership development programs, or leaders lack time to do so. In the absence of participation, leaders are unable to learn. Developing leaders requires simple structures that help churches transition from doing ministry to developing leaders. To become effective leaders, lay and emerging leaders need various leadership training methods, including mentorship, self-learning, trial-and-error, and formal or informal training. Most pastors feel that training is essential but do not disclose an action plan for further leadership development. There was a concern among pastors regarding the replacement of aging leaders within the church by bringing their young people back. Having a clear understanding of leadership and vision is imperative for pastors. A pastor's ability to lead effectively depends on their ability to collaborate, provide feedback, and have more in-house training to become effective leaders.

Table 10

Leaders Quotes – Research Question 4

Themes	Subthemes	Quotes
Training Programs	Do they Exist	**Trustee C:** "Our leadership development program is currently on life support." **Deacon G**: "Children and young adult Sunday school and missionary training."
Leadership Development	Description	**Associate Minister L:** "Participate in one-on-one training with the pastor." **Usher W:** "Usher training is provided in the form of booklets and videos."
Constructive Feedback	Good or Bad	**Pastor I:** "The most feedback I have received has been from other pastors, leaders, and church members." **Greeter K:** "My team members and those I lead have provided me with the most feedback." **Emerging leader Y**: "It would be both my pastor and mentor." **Trustees C:** "In addition to feedback from instructors and community leaders, I also receive feedback at workshops from facilitators and pastors of other churches."
Developed skills	Effective Leaders	**Pastor S:** "I was able to develop my communication skills, which also enabled me to become more sensitive to others' feelings." **New Minister P:** "I understood better the scriptures and how to relate them to other scriptures after attending the seminar." **Church Secretary D**: "I gained valuable skills in communication and administration through these seminars."
Availability of LD	Strengthen Leaders	**Emerging leader Y**: "Leaders benefit from leadership development as it assists them in developing new skills, but the church also benefits from well-trained leaders."
Leaders Key Qualities	Characteristics	**Minister M**: "I believe the most important characteristics of a good leader are their dedication to the church, their hard work, their ability to lead by example, and their ability to work with others." **Director of Music T**: "The first is to follow God's guidance, and the second is to be compassionate."

	Trustee C: "Outstanding self-discipline, setting high expectations for oneself, being highly motivated, and having above-average interpersonal skills." **Church Secretary D**: "Good leaders should have patience, respect for others, and good communication skills." **Pastor B**: "A leader's ability to follow is one of their key qualities."

Throughout Table 10, we have identified themes, subthemes, and quotes that illustrate the context of training programs, how leaders describe their leadership development, its benefits, and the importance of a leader's character. Through self-awareness and effective communication skills, leaders can lead themselves and others since clear communication builds trust among others. The most successful leadership occurs when leaders can share their knowledge and are eager to share it with emerging and lay leaders.

RQ5: Prepared to Lead

Developing emerging and lay leaders requires intentionality on the part of the church. It is essential that emerging and lay leaders are provided with opportunities where they can experience different aspects of leadership for themselves. Several methods are available to accomplish this, including training, mentoring, coaching, on-the-job training, shadowing, and tutoring. The church must also provide training that is both relevant and accessible to emerging and lay leaders. "For the training of the saints in the work of ministry, to build up the body of Christ" (Eph. 4:12, HCSB). Research question 5 will answer, "What can be done to better prepare pastor-leader for these churches?" According to Paul, "when pastors and teachers train and prepare God's people for ministry, they strengthen the body of Christ" (Geiger & Peck, 2016, p. 35)."

Table 11

The following interview questions address Research Question 5

Questionnaire and Interview questions that reflect RQ5
1. What are you doing to help emerging and lay leaders develop their own personal growth plans?
2. What role do pastors play in developing lay and emerging leaders' God-given talent?
3. Can pastors delegate tasks to emerging and lay leaders, giving them an opportunity to develop and become proficient?
4. The ability to learn from experience is one of the most valuable qualities of a leader. How do you think your experiences influence your ability to become a leader?
5. How will you benefit from attending a leadership development workshop?
6. Describe what has shaped your character in terms of perseverance, staying on task, and finishing things well.
7. Is your personal leadership development important to you? Explain.

Developing personal growth

Effective leaders understand the importance of their people by empowering them with vision. Pastors and leaders were asked, "What are you doing to help emerging and lay leaders develop their own personal growth plans?" Pastors believe that lay and emerging leaders must be validated and stretched to new levels if they value them. Additionally, they stressed the need to engage leaders in mutual support, rework their vision, and bring leaders together. A female pastor N emphasizes the importance of helping emerging and lay leaders identify their strengths, weaknesses, fears, and successes. Leaders must examine themselves and seek personal development to maximize their effectiveness. Developing cohesive leadership will require the development of quality relationships. Also, it plays a significant role in helping to develop individual skills and performance goals. In the words of minister P, "the pastor helps leaders set and reach personal ministry goals. Keeping up with new trends and reading are also important, as is participating in an online course. Meetings, bible studies, assignments to build confidence, and prayer calls are all part of the process."

Developing leaders' God-given talents

Pastors and leaders were asked, "What role do pastors play in developing lay and emerging leaders' God-given talents?" Several pastors have recommended training. This training should include biblical knowledge, resources for self-leadership development, and communication skills relating to the Gospel. One-on-one leadership assessment would help leaders outline their individual path to leadership, create a development blueprint, and evaluate their leadership ability. Assisting emerging and lay leaders in clarifying their goals and reaching them is the purpose. For emerging and lay leaders to lead effectively, pastors must utilize their God-given skills. Identifying leaders' gifts so that they can serve in the areas they are most adept at is essential to the church's growth.

Delegating Task

In addition to entrusting disciples with ministerial responsibilities (2 Timothy 2:2; Titus 1:5; Ephesians 4:12), Jesus also challenged them to help Him train others in the ministry (2 Timothy 3:16-17). Jesus taught His disciples to be good stewards of the talents and gifts (Peter 4:10; Acts 20:35) that God provided them. Participants were asked, "Can pastors delegate tasks to emerging and lay leaders, giving them an opportunity to develop and become proficient?" Participants agree that empowering ministry leaders to share the burden is vital to the church's success. The importance of delegation lies in the formation of order and the increased responsibility given to emerging and lay leaders. Most leaders interviewed agree that they learn through experience. By delegating issues to appropriate leaders, churches are less vulnerable to unwanted engagement due to effective decision-making while helping leaders become proficient.

Experience Equals Quality Leaders

Those who lead draw on their personal experiences and are committed to learning and developing through multiple perspectives. Leaders build knowledge, skills, and abilities through life experiences, such as learning and listening to others (Kelly, 2019, p. 23). One of the most valuable qualities of a leader is the ability to learn from experience. How do you think your experiences influence your ability to become a leader? The moderator of the local Baptist Association states, "an emerging or lay leader learning through experience enables a leader to develop faster, creating a solid foundation for leadership and can increase one's confidence." Another leader E, stated that poor leadership taught her how not to lead.

On the other hand, the poor leadership she experienced taught her a valuable lesson, compassion and the ability to treat people with dignity. Likewise, this leader indicated that she was supported, challenged, and mentored by leaders who provided her with the necessary knowledge to lead her ministry effectively. Learning leadership cannot be accomplished solely by attending classes. The best way to acquire it is to be involved in a church that allows you to apply it. Studying the experiences of others can and should teach good theory that shapes and changes the way one works. As a result of your own experiences, you gain insight into theories of leadership that will give you direction and guidance (Weems, 2010, p. 16).

Benefits of Attending Workshops

Leadership development must be facilitated effectively and beneficially since emerging and lay leaders make significant commitments. Every leader interviewed believed that a workshop would benefit their leadership training. Leadership development is hindered when there is a lack of knowledge, understanding, and training. "What makes a workshop different

from other training events is that the participants of a workshop move beyond hearing something to actually doing something" (Malphurs & Mancini, 2004, p. 177).

When asked, "how will you benefit from attending a leadership development workshop?" Participants listed the following things when interviewed: gaining knowledge, reaching higher levels in God, learning to lead and follow, people skills, communication, and becoming a better leader. Others included: new ways of thinking, self-improvement, strengthening weak areas of leadership, growing the ministry, new ideas, readjusting one's mindset, and rejuvenating leadership. Leaders considered these topics as essential tools for improving their leadership abilities.

Perseverance and Finishing Well

Despite the greatest obstacles and with the greatest perseverance, leaders have achieved the most extraordinary results. Participants were asked to "Describe what has shaped your character in terms of perseverance, staying on task, and finishing things well." Pastors unanimously agreed that Leadership is about persevering through hardship and growing in dependence on God. Pastor I quoted the scripture, "Not only so, but we also glory in our suffering, because we know that suffering produces perseverance; perseverance, character, and character, hope" (Romans 5:3-4, NIV). In addition, pastors agree that leaders are more likely to be successful if they learn from mistakes, redirect their efforts when needed, and recognize and enjoy small successes as they occur. An individual has qualities indicative of good character, such as honesty, integrity, self-discipline, teachability, dependability, perseverance, conscientiousness, and a strong work ethic, which all contribute to the development of leaders (Maxwell, 1995, p. 47).

There is a tendency for people who do not naturally gravitate toward leadership or do not have leadership experience to become discouraged. Since emerging leaders lack experience as leaders, they will inevitably make mistakes. Pastors can help shape their character by encouraging and motivating them to persevere even in the face of difficulties, advises one pastor. Leaders who demonstrate an ability to learn from the environment will be emulated by others, just as children imitate their parents or students emulate their teachers (Bennis & Nanus, 2003, p. 191). Ten of the participants believed that it was their parents that helped shape their character. Overall, the participants in this research agree that the expectations, thoughts, and statements of those they admire, and love shaped their character. As leaders and organizations collaborate, each learns how to be most effective in complex and changing environments by guiding the process of creative self-discovery (Bennis & Nanus, 2003, p. 191).

Personal Leadership Development

Every leader and pastor answered yes when asked if "personal leadership development is important to them." Leaders and pastors responded unanimously that personal leadership development was vital to them. Emerging and lay leaders are responsible for their growth and development; pastors and seasoned leaders can only do so much in the development process. As with any other priority, personal development requires intentionality. This effort involves the commitment of leaders. When experiences, observations, concepts, and actions are combined, they can provide direction and meaning, enabling individuals to achieve their goals (Carter, 2016, p. 24). Leaders can develop their personal and professional skills through a combination of individualized effort and unexpected occurrences that characterize much of human experience, as well as through informal interaction and unexpected events (Carter, 2016, p. 24). A variety of contexts and frameworks can facilitate learning. As emerging and lay leaders identify areas in

which their personal ministry is lacking, they can educate themselves accordingly, states pastor N. Through this process, they can prevent future errors as they grow in grace and understanding. In addition, they can practice godly principles. The practice of prayer cultivates intimacy with God, deepening the relationship and strengthening the bond that facilitates all growth (Scharf & Kok, 2018, p. 42).

Leader M was adamant that leaders in the church have a big responsibility to lead others to Christ; therefore, poor leadership can result in misled people. Similarly, leader F stated that as a leader, he must always act in a manner that promotes respect for self and others, pride, and a positive example for those he influences. Leadership involves serving as a guide, steward, physician, teacher, and empowerment agent, displaying wisdom showing humility, and leading by example (Ledbetter, Banks, & David C, 2004, p. 35). An individual can become the kind of leader that leadership books describe, such as a servant leader, transformative leader, charismatic leader, highly effective leader, or a leader who will make a difference in their life and work (Metzger, 2006, p. 11). Examining and transforming one's life and engaging in practices that promote personal development can help achieve this (Metzger, 2006, p. 11).

Summary of Research Question 5

There are several steps an individual must take to advance in their relationship with Christ. These steps include moving from student to teacher, infant to adult, and milk to meat as they progress in their relationship with Christ. Leadership development becomes more than just part of our calling to serve the church to ensure it is flourishing. According to five pastors interviewed, training and affirming emerging and lay leaders are the local church's responsibility. Christa Metzger's belief is because you intend to build on the foundation of the previous discipleship program, if one exists, participants should already have demonstrated a

high level of commitment (Metzger, 2006, p. 3). Emerging and lay leaders can benefit from the

guidance of pastors and experienced leaders who can help identify particular life patterns before

being thrust into leadership roles. For example, what is their reputation outside the church, and

can they serve or accept responsibility for multiple tasks? Pastors must work closely with

potential leaders, providing guidance, mentorship to enable them to succeed, and tangible

opportunities.

Table 12

Leaders Quotes – Research Question 5

Themes	Subthemes	Quotes
Developing personal growth	**Develop knowledge**	**Minister of Music J**: "I ensure emerging leaders have access to knowledge by providing them with the necessary tools." **Associate Ministry L**: "Emerging leaders receive books and assignments to build confidence and participate in prayer calls." **Secretary D**: "Working closely with lay leaders in supervision when needed. Recommend training that would be essential for developing great leaders."
Developing God-given talents	**Encourage and Support**	**Secretary D**: "Pastors play an important role in establishing relationships with members. Pastors can identify their weaknesses by interacting with leaders and develop training programs accordingly." **Teacher Y**: "Creating and allowing opportunities for prospective leaders to lead."
Delegating tasks	**Inspire Commitment**	**Usher H**: Yes! "Some leaders, however, seek acclaim by presenting themselves as "godly" to gain the approval of others." **Pastor B**: "If the pastor cannot determine if the leader can perform the different tasks, then the pastor will be held responsible, as it is his responsibility to know the giftings of his leader."
Experience equals quality leaders	**Experiences matters**	**Pastor N**: "Learning from experience makes it possible for an emerging or

		lay leader to develop faster, enabling them to build a solid foundation for leadership and gain more confidence." **Minister P**: "Leaders who can learn from their failures and successes are the best at growing and developing. They make necessary changes as they go along."
Benefits of attending workshops	**Leading well**	**Sunday School Teacher F**: "Workshops are intended to help emerging and lay leaders develop their leadership skills so that they may become effective leaders." **Deaconess A**: "Workshops give leaders confidence in their abilities to fulfill their calling."
Perseverance and finishing well	**Endurance**	**Pastor R**: "Good leaders preserve and finish well by exercising discipline such as prayer, worship, study, and submitting to God." **Deacon G**: "Life experiences build character. Leaders can always take the positives from mistakes and apply them to future endeavors."
Personal leadership development	**Identify shortcomings**	**Pastor I:** "As emerging and lay leaders identify areas in which their personal ministry is lacking, they can educate themselves accordingly."

Table 12 presents further insights from leaders interviewed regarding the importance of leadership development through themes, subthemes, and quotes. According to pastor B, identifying emerging and lay leaders' gifts is vital to the church's growth. As a result, they will be able to serve in areas that are beneficial to the church—supporting emerging and lay leaders to identify their gifts and empowering them with leadership principles, skills, and techniques to become effective leaders. The local church can enhance its leadership quality and effectiveness by investing in leadership development. Leadership results from relationships, experience, mentoring, training, opportunities, and experience, as discussed in the literature review and reaffirmed through participant quotes.

Evaluation of the Research Design

This section reflects the strengths and weaknesses of the current methodology as identified by the researcher. To develop leaders, one-on-one coaching, mentoring, and discipleship are all tools that move them from one level to another. As part of this research, the researcher sought to determine if the local African American church had a functioning leadership development program, and if not, why not.

Implementation of the Design

Credibility. Data analysis is triangulated when gathered from several sources, including interviews, observations, and document analysis (Creswell & Creswell, 2018, p. 208). An evaluation of the process focused on face-to-face meetings, Zoom sessions, surveys, phone calls, and an open-ended questionnaire. Data combined from these methods provided a clear view of the sentiments expressed by participants. Data for qualitative evaluations derived from fieldwork observations, describe activities, behaviors, conversations, and open-ended interviews (Goodyear, Jewiss, Usinger, & Barela, 2014, p. 9). The evaluation also provides in-depth responses about participants' experiences, perceptions, feelings, and knowledge. A method of this type produces data that facilitates the recording and telling of the participant's experiences. As part of the research, participants received an 18-question questionnaire through DocuSign and Adobe programs and a recruitment letter inviting them to participate. In the initial stage, the researcher did not include the interview questions since participants would be contacted via Zoom or in person. The recruitment letter, as seen in Appendix F, provided an overview of the research protocol and information about the research subject and the researcher. A signed consent form was required for participants to participate in the research.

After receiving the signed consent forms, the researcher scheduled and conducted qualitative interviews with each participant via telephone, Zoom, and in person. Ten interview questions were presented to participants in writing two weeks prior to all interviews. Participants were given the opportunity to think about the interview questions beforehand, which enabled them to provide more comprehensive and thoughtful responses.

Interviews were conducted via Zoom and phone calls in the researcher's private office. In addition, upon their request, four participants were interviewed in person at their homes, ensuring their comfort and privacy. Through open-ended questions, participants were allowed to share their experiences regarding their leadership journey. Qualitative methods emphasize the lived experience and authentic voice of research participants (Klenke & Martin, 2016, p. 11). After completing the twenty-five interviews, the researcher transcribed them and emailed them to the participants. The researcher followed up with each participant within one week to ensure their satisfaction with the information obtained during the interview. In addition to hard copies and external hard drives, research files are kept in a secure location only accessible by the researcher.

Dependability. To establish dependability, the researcher conducted a dependability audit, which identifies the points in the research process at which changes occurred and the understandings associated with those changes (Lapan, Quartaroli, & Riemer, 2011, p. 29). After transcribing the data, the researcher read it several times to document quotes and compare similar ideas. Several themes emerged, and the researcher constructed a table using Atlas.ti software to manage and code the data. It was crucial to provide an accurate account of data interpretation by using one or more strategies to verify the accuracy of the data sources (Creswell

& Creswell, 2018, p. 95). The researcher consulted with participants via email and phone to ensure the findings were accurate.

Confirmability. The researcher demonstrates that the research results are purely the participants' reflections and are not influenced by outside factors. Given that, this was accomplished through triangulation, audits, and reflexivity. Confirmability can be arrived at through documentation of memos, details of participants' perspectives, raw data from transcripts, and field notes (Swaminathan & Mulvihill, 2018, p. 187).

Transferability. Transferability would require that sufficient details be provided to the reader of the research to determine whether the research findings can be applied to other contexts (Swaminathan & Mulvihill, 2018, p. 187). In the thick description, qualitative researchers provide an in-depth description of their experiences during data collection. In addition, the researcher created personal connections with participants by telephoning or calling them, viewing them via Zoom, and capturing quotes and documentation of the process. Several settings were utilized in this research to maximize research possibilities. Further, the researcher provided a rich and thorough description of the research so that readers and future researchers can make informed judgments regarding the feasibility of implementing the findings in the African American community and other ministry settings.

Chapter Summary

Data and findings from this research were presented in this chapter. The paper evaluates the overall effects of the research method adopted based on its findings. According to the analysis, the African American church faces several issues, as was indicated in the literature review. Investing in leadership development training can significantly impact the future of a church. This research identified what is occurring in African American churches regarding the

development of emerging and lay leaders, how pastors' perspectives differ from those of lay leaders, and how some churches are developing leaders and others are not. The research findings may lead to the transformation of existing approaches to leadership development in church organizations so that more emerging and lay leaders can become more effective leaders. The research results are discussed in chapter four, which facilitates the transition to chapter five, the research outcomes, and conclusions.

CHAPTER FIVE: CONCLUSION

Overview

In the final chapter, the research results are summarized, and conclusions are drawn based on the data presented in Chapter Four. By examining the purpose statement, research questions, research conclusions, implications and applications, research limitations, and further research which may be conducted based on the findings of this research, this chapter concludes the dissertation.

Research Purpose

The purpose of this qualitative phenomenological research study is to explore how a Christian organization could be enhanced through the leadership development process of lay leaders or emerging leaders, specifically within the African American Baptist Church. For the purpose of leadership development, every church must have a successful method of developing leaders.

Research Questions

The following research questions guided data collection and analysis:

RQ1. What is the role of leadership development for emerging and lay leaders in enhancing the local African American Church?

RQ2. What are the primary attributes and abilities that pastors and existing leaders identify as necessary for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church?

RQ3. What are the unique leadership skills and development processes that pastors, and existing leaders identify as necessary for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church?

RQ4. What specific leadership training improvement do pastors and existing leaders suggest for the leadership development process of emerging and lay leaders to become effective leaders in the local African American Church?

RQ5. What can be done to better prepare pastor-leaders for these churches?

Research Conclusions, Implications, and Applications

In terms of emerging and lay leaders' leadership development, this research focused on identifying and understanding the practices employed in African American Baptist churches. Leadership development is the process of assessing, developing, and refining the knowledge and skills of ministry leaders at every level. The literature review demonstrated that leadership development is a never-ending process relevant to leaders at all organizational levels. It is the mark of a great leader to continuously develop leaders at every level of the organization to ensure its success in the future (Malphurs & Mancini, 2004, p. 24). A church's most valuable asset is its leaders, and not developing them while involving them in ministry amounts to abusing them in the long term (Malphurs & Mancini, 2004, p. 24). The research focused on developing lay and emerging leaders through intentional leadership development. Considering the findings of this research, it remains a widely held belief that the development of leaders is critical to the success of any church organization. Concerning the results of this research, the conclusions, implications, and applications that have emerged are now discussed.

Conclusion of RQ1: Role of Leadership Development for Emerging and Lay Leaders

The proposed leadership development program focuses on developing leaders within the local African American Baptist church context. In their youth, most of the participants in the research agreed that they developed their leadership skills by watching other church leaders. Additionally, they could attend workshops, conferences, and on-the-job training at the expense of their employers as they worked in the corporate world as adults. As a rule, most churches that participated in the research did not have a systematic process for identifying, training, and empowering emerging and lay leaders. Several aspects are considered in this process, including but not limited to attitude, skills, character, and aptitude.

As with any church, those involved in this research enjoy teaching from the Bible about excellent biblical teaching and leadership. Nevertheless, the Bible's scriptures cannot always lead to the development of leaders. The Bible is indeed the greatest teacher; knowledge is not the only requirement; skills must also be acquired and developed. Leadership skills should be developed within the church as part of a strategic plan. To develop emerging and lay leaders, pastors must challenge them with biblical principles, strategic thinking, listening skills, coaching, and organizational structure. The development of emerging and lay leaders should be characterized by a structured and formal relationship, clearly defined expectations, and a degree of accountability.

The training of emerging and lay leaders should differ based on their specific needs and emphases. Various types of training are required for different types of ministry leaders. It is common for pastors to allow emerging and lay leaders to serve and lead despite their inexperience. Pastors and seasoned leaders encouraged emerging and lay leaders to experience leading, despite the risk of failure. The church's endeavors to strengthen leadership within its mission will be successful if those who share their vision and heart are identified, embraced, and treated with respect as part of God's team.

Conclusion of RQ2: Attributes Necessary for the Leadership Development Process

Developing leaders is costly in terms of time and energy but incredibly rewarding in terms of results. Among the most crucial characteristics that pastors seek in emerging and lay leaders are competence, commitment, trustworthiness, faithfulness, credibility, and teachability. According to leaders interviewed, emerging and lay leaders must possess several attributes, including integrity, demonstrating that their words reflect their actions. As well as self-awareness and discipline, they should also have people skills, which means they can relate to others.

Spiritual maturity is an essential requirement for emerging and lay leaders. God can use those who are willing and available to serve in ministry. Emerging and lay leaders must be passionate about ministry and have a heart for serving God and others.

Conclusion of RQ3: Skills Necessary for Effective Leadership

According to this research, leadership skills don't develop overnight but rather over a period of time. It is vital to examine the leadership characteristics within the people of God in light of the evidence of spiritual giftedness. The skills and competence of a leader can be evaluated in comparison with the performance of other successful leaders. Emerging leaders and lay leaders must be compatible with the church's vision; otherwise, no training can prepare these individuals to be the kind of leaders that the church needs or desires. A potential leader should never be considered for leadership if they do not wish to grow; check with another candidate if this is the case. Two factors determine a person's suitability for the job. First, a person must possess the right skills and attributes for the job (Maxwell, 1995, p. 89). Temperament, background, job experience, skills, personality, and passion are gifts, and abilities should be considered. Training and development should be focused primarily on the individual's strengths.

Self-discipline, trust, and communication are essential for emerging and lay leaders. Leadership requires the recognition of one's own emotions. Disciplined individual continually grows, enabling them to maximize their time. People must have trust in you before following your leadership. Trust is non-negotiable for leaders interviewed. It is essential to have excellent people skills to interact constructively with others, connect with them, and understand them. A leader's relationship with others determines their behavior towards them. Even though leaders possess skills and God-given gifts, they will always require support to accomplish their

objectives. Those supported by others have access to the environment and tools they need to succeed.

Conclusion of RQ4: Leadership Development Training Improvements

Although five African American Baptist churches participated in the research, only two pastors admitted to having a formal leadership development program. As for the other three pastors, they rely heavily on programs that have always been part of their ministries, such as Sunday school and Bible classes, where future leaders gain spiritual insight. A Sunday school program could provide a systematic process of development that already exists. In addition, leaders must continually offer emerging and lay leaders opportunities to gain ministry experience and training. Even if it means allowing their leaders to teach youth Sunday school or lead praise and worship, pastors with small congregations should begin their leadership development somewhere. As part of the strategy, these leaders should be assisted in discovering their passions and strengths. Different approaches and resources are used by churches that have leadership programs. Mentoring and one-on-one sessions with seasoned leaders are among the most important forms of training for leaders. Unfortunately, many churches continue to rely on outside resources to develop their leadership. Leaders interviewed expressed a desire for more hands-on teaching from their pastor and the availability of resources and classes catered to their specific leadership roles.

Conclusion of RQ5: Enhancing the Preparation of African American Church Leaders

Emerging and lay leaders should be provided with learning opportunities that will enable them to develop on an individual and spiritual level. As a result of this training, they will be able to enhance their skills and abilities as they provide services and support to the church. A variety of training ministries offered by the church would prove to be an invaluable resource for

emerging and lay leaders. In addition, a comprehensive leadership development program must provide training that appeals to a wide range of members to attract a larger pool of potential leaders.

Training that takes advantage of the way people learn is the most effective. Our approach to training lay and emerging leaders must reflect this knowledge. Leaders must identify their strengths and weaknesses to maximize their effectiveness. Each leader believed that mentoring is essential to developing emerging and lay leaders. There was a mentoring program in place for the two pastors who stated they had a leadership development program. Furthermore, both congregations were vibrant and active. Churches that participated in the research and did not have a leadership development program are experiencing a slow decline.

Participants also expressed strong opinions regarding the church's vision. A vision provides direction for the church; it guides the congregation and becomes a reality when the congregation responds to it. Leaders expressed a strong desire to understand the direction of the church and their role in achieving it. A good equipper should be able to convey the project's vision, assess the potential leader, provide him with the tools he needs, and then assist him along the way as he begins the journey (Maxwell, 1995, p. 84).

Implications

The findings of this research will contribute to understanding how pastors and leaders contribute to the development of emerging and lay leaders in African American churches. As the literature review indicates, leadership development is essential for the success of every church. The results of this research can also provide a basis for further investigation of any particular leadership development training model and a deeper understanding of these related principles among emerging and lay leaders.

This research revealed the importance of leadership development, as pastors and leaders are well aware. The research also shows that leaders need to have a vision and be able to communicate their vision effectively to others. Pastors are often overwhelmed with preparing the next sermon, bible study, hospital visits, addressing conflicts, counseling, and returning phone calls. The immediate needs of their congregation drive pastors. Research conducted by the researcher revealed that investing in emerging and lay leaders is essential to leadership development. To achieve leadership development, you must invest in your leaders; when you invest in your leaders, you will begin to see results. Taking the time to motivate, inspire, nurture, confront, teach, and spend time with them is part of that investment.

The two churches that had invested in a leadership development program tended to employ various training methods. As the literature review confirms, leadership development occurs at multiple levels throughout a person's lifetime in an ongoing, dynamic manner (Helsing & Howell, 2014, p. 186). As such, these churches tended to gravitate toward informal and non-formal training. This would include written resources, self-study growth projects, life experiences, workshops, seminars, and conferences. All of these resources should be utilized to some extent with emerging and lay leaders, according to the results of this research.

Leaders are required to engage in lifelong learning and development throughout their careers. During interviews, leaders suggested mentoring, coaching, on-the-job training, and one-on-one training. Each individual leader requires a different balance of training methods based on their experience level, and combining these methods makes leadership development more efficient. A leader's past leadership experiences are crucial to making the leadership development process more effective. Leadership development is a process that must be tailored to meet the needs of the church and its unique mission and goals to be effective (Aguilera, 2006,

p. 42). Leadership development must be integrated throughout the organization rather than confined to specific levels to be implemented effectively (Day, 2000, p. 606).

The researcher found that every pastor interviewed recognized the importance of developing their leaders. In some cases, members of these churches have not returned following the covid pandemic. African American leaders will benefit from this research by developing emerging and lay leaders, which will assist them in overcoming their obstacles. This research demonstrates that leaders are eager to enhance their leadership skills when given the opportunity.

According to Aguilera (2006), "Training events cannot compete with the importance of coaching or mentoring. To achieve peak performance, the top professional and Olympic athletes recognize the importance of having a personal coach. A similar principle applies to training church leaders" (p.43). Churches that intentionally develop their leaders are the most effective. The next generation of leaders may not be developed unless emerging and lay leaders participate in intentional leadership training opportunities.

Applications

The following suggestions for applying the research are based on the data and findings combined with the resulting implications of the research. These proposals will contribute to establishing or strengthening African American Baptist churches' leadership development programs. This phenomenological research explores how a Christian organization can be enhanced through a leadership development process of lay and emerging leaders. First, churches with a lack of members should identify the reasons for their departure and determine whether they are likely to return. The creation of a team for this purpose would be beneficial.

Second, the development of mentoring training programs for emerging and lay leaders. Through this research, it has become evident that, in one way or another, coaching, mentoring,

and on-the-job training have all been lauded as valuable tools for leadership development (Day, 2000, p. 606). One-on-one mentoring experiences offer the best potential for personal growth and flexibility in accommodating cultures that place a high value on relationships. The pastor and experienced church leaders must set an example by sharing their knowledge, expertise, and time, demonstrating to emerging and lay leaders the value and potential of mentoring.

The third aspect relates to the importance of effective communication skills, which should never be underestimated given the time we devote to them. D.K Burlow, in The Process of Communication, reported that the "average American spends 70 percent of his active hours each day communicating verbally" (Maxwell, 1995, p. 56). Most participants identified communication as a skill their pastors and seasoned leaders lacked. As an emerging or lay leader, the importance is to understand the church's vision, what their job entails, and how they contribute to the team. Leaders cannot be released without structure; however, you must also give them the freedom to utilize their gifts and be creative. Moreover, leaders must communicate to emerging and lay leaders that their work has value, as participants stressed this point.

The tools necessary for leaders to succeed should be provided to them as a fourth consideration. Achieving results is limited when responsibility is given without adequate resources. Consider investing in books, seminars, online classes, or professional conferences.

Fifth, it is important to continue holding periodic equipping meetings even after the training has been completed. In this way, they will remain on track, even as they continue to develop, and will be encouraged to take on the responsibility of equipping themselves.

Lastly, each of these churches that participated in this research is surrounded by a university, a two-year college, and one early college. These churches can connect with these colleges for assistance in helping to grow their churches and help educate their lay and emerging

leaders. African American churches must develop a leadership development model to ensure that a steady stream of leaders can be selected and trained, those who will execute the church's ministries and develop the next generation of leaders.

Research Limitations

Certain limitations limit the findings of every research study. The limitations of this research are discussed in this section. First, from a pool of twenty-eight African American churches in Union County, North Carolina, five churches were chosen to participate. Attendance ranges from 25 to 500 members weekly. The research only addressed leadership development in the African American Baptist local church. A total of forty leaders were invited to participate in the research; however, only twenty-five responded to the interview and completed the questionnaire. Secondly, the research was conducted during the COVID-19 pandemic, which was the second limitation of the research, resulting in most interviews being conducted via phone and zoom. During the pandemic, churches were closed, everything was conducted online, and church leadership development programs were no longer available. Thirdly, the lack of potential leaders in the leadership pool limits the development of leaders, including emerging leaders. Fourth, many of these churches lack a leadership development program and are hesitant to participate in research of this nature.

Further Research

Based on this research, its analysis, findings, and conclusions, the researcher suggests the following for further research.

1. Research the effectiveness of mentorship and leadership development programs and initiatives available to African American Baptist local churches.

2. Research is needed to examine the thoughts and reasons behind the lack of participation among African American pastors who opposed participating in leadership development research.

3. This research can be replicated using other African American denominations since the current research uncovered a lack of participation among African American Baptist leaders.

4. A larger sample would allow us to generalize the findings of this research to new populations in other geographic settings since leadership development is not limited to the African American Baptist churches in Union County, North Carolina.

5. Documenting emerging leaders' experiences as they encounter the leadership development program would enable a more accurate description of their development. In addition, training will be enhanced by this type of information.

6. The research would be enhanced by incorporating a mixed-methods approach focusing primarily on numerical data. Also, an analysis of the similarity between the two types of data collected would be more in-depth if mixed methodologies were incorporated.

Chapter Summary

Developing or redeveloping current training programs will empower emerging and lay leaders to fulfill their leadership roles. Since emerging and lay leaders lack adequate ministry training, many seek training that will prepare them to perform their duties effectively. People in positions of power must initiate change, and time is not on the church's side. As the African American Baptist church changes, there is a greater diversity of families and a greater level of education among the members. As a result, leaders are required to address a growing number of

spiritual and societal concerns. Families are best positioned to meet their children's and grandchildren's needs if they continue to instill their faith heritage into them.

Understanding leadership principles is essential for the future growth of the African American church and every church. This research presented data to aid the African American Baptist church in leadership development programs. Further research may contribute to improving leadership development training's effectiveness. In addition, this research will allow churches without leadership development programs to establish one.

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APPENDIX

Appendix A

Interview Protocol

Table 5-1   Sample interview protocol

What can your organization do to maximize its strengths in the future?
How do you see your organization's future within this industry?
Which major projects or initiatives are you currently working on and when are they expected to be completed?
In terms of the future of the organization, what direction or trends do you see? What is the basis for your prediction?
What are the typical causes of bad things occurring in your organization? Can you give an example (temporary/permanent; specific/pervasive; internal/external)?
What is one goal you would like to achieve? In order to reach your goal (goal setting), what steps will you take?
In your opinion, what are your greatest strengths as a leader?
Which aspects of your job are under your control, and which ones are not?
Is there an example of something you have let go of?
As a human being, friend, parent, spouse, leader, etc., what is it that you value most about yourself (at work as well as outside of work)?
In your opinion, what is the core value of your organization? Does this mean that without it, your organization would be completely different from what it is today?
Do you have any additional comments you would like to make regarding today's conversion? Are there any questions you would like me to answer?

Appendix B

INTERVIEW QUESTIONS

Project: Leadership Development in the African American Church

Time of interview:
Date:
Location: (in-person/zoom or telephone interview)
Interviewer:
Interviewee:
Position of interviewee:

Sign informed consent form:

Overview of project:
The purpose of this research is to investigate how a Christian organization can be enhanced through a leadership development process of lay and emerging leaders and the problem that may or may not exist specifically within the African American Baptist Church.

Essentially the purpose is to help African American churches prepare leaders. More specifically, the purpose is to explore the process of leadership development experiences in greater detail.

Interview Questions:

1. Thank you for helping me with my research. Before I ask any questions, can you tell me if you have any questions about this research?

    _____
    _____
    _____
    _____

2. As a leader, what are your earliest memories?

    _____
    _____
    _____
    _____

3. As a high school student, what factors helped you become an accomplished leader?

    _____
    _____
    _____

4. What experiences helped you develop as a leader during your post-college years (ages 24 to 29)?

    _____
    _____
    _____
    _____

5. The ability to learn from experience is one of the most important qualities of a leader. How do you think your experiences influence your ability to become a leader?

    _____
    _____
    _____
    _____

6. When it comes to perseverance, staying on task, and finishing things well, what do you believe shaped your character?

    _____
    _____
    _____
    _____

7. What do you consider to be the key qualities of a leader?

    _____
    _____
    _____
    _____

8. If you are familiar with training and development for leaders, describe your experience.

    _____
    _____
    _____
    _____

9. Is your personal leadership development important to you? Explain.

    _____
    _____
    _____
    _____

10. How will you benefit from attending a leadership development workshop?

_____

_____

_____

Thank you for taking the time to help with this research. Your feedback will be of tremendous benefit.

Appendix C

Leadership Development Questionnaire

Please Share Your Feedback

Please respond honestly and openly to the following questions. Future training for leadership development will be guided by your response.

Your Name:

First Name_____

Last Name_____

Your Email _____

1. Do you have a training program for lay leaders and emerging leaders?

_____
_____
_____
_____

2. What kind of leadership structure does the church have, such as deacons, trustees, elders, lay leaders, etc.?

_____
_____
_____
_____

3. Have you faced any obstacles in implementing an emerging or lay leadership development strategy within your church?

    _____

    _____

    _____

    _____

4. What role do pastors play in developing lay and emerging leaders' God-given talent?

    _____

    _____

    _____

    _____

5. What factors have contributed to the emerging and lay leaders succeeding the seasoned leaders over time?

    _____

    _____

    _____

    _____

6. Are there support systems in place for emerging and lay leaders?

    _____

    _____

    _____

    _____

7. What are you doing to help emerging and lay leaders develop their own personal growth plans?

    _____

    _____

    _____

    _____

8. As an emerging and lay leader are your beliefs compatible with those of your church?

    _____

    _____

    _____

9. Are your emerging and lay leaders trustworthy?

10. Are emerging and lay leaders self-disciplined?

11. Do emerging or lay leaders have a positive attitude and excellent people skills?

12. Can pastors delegate tasks to emerging and lay leaders to allow them to develop and become proficient?

13. Do emerging and lay leaders possess good relational skills?

14. Describe how you were trained to be a leader?

15. If you participated in any leadership training and development programs provided by your church or denomination, please provide details. Describe the program, its duration, and approximate dates.

_____

_____

_____

_____

16. In your leadership role as an emerging and lay leader, who has given you the most constructive feedback and development assistance?

_____

_____

_____

_____

17. Have you attended any in-service trainings, developmental conferences, or seminars in the last year?

_____

_____

_____

_____

18. What skill(s) were developed at these trainings?

_____

_____

_____

_____

<div align="center">

Appendix D:

Participant Consent Form

</div>

Title of the Project: Leadership Development in the African American Church
Principal Investigator: Barbara Houston, Graduate Student, Liberty University

Invitation to be Part of a Research Study
You are invited to participate in a research study. To participate, you must be an African American, 18 years of age or older at the time of the study, and a member of an African American Baptist Church. Also, you must be an emerging or lay leader within your church. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?
The purpose of this study is to explore how a Christian organization can be enhanced through a leadership development process of lay and emerging leaders, specifically within the African American Baptist Church.

What will happen if you take part in this study?
If you agree to be in this study, I will ask you to do the following things:
1. Participate in an audio and video-recorded interview that will take approximately twenty to thirty minutes to complete via zoom or in person.
2. Complete a questionnaire that will take approximately twenty minutes. To participate, a digital link will be provided. You can also participate by completing a paper questionnaire that will be provided.
3. Once data is transcribed, copies of the transcript will be emailed or mailed to participants for validation to confirm that the facts are accurately recorded.

How could you or others benefit from this study?
There are no direct benefits to participants in this study. The research will add to the body of research literature on the leadership development in the African American Church.

What risks might you experience from being in this study?
The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?
The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- The researcher shall respect the privacy, confidentiality, and liberty of each participant by assigning pseudonyms and using separate profiles for each participant to be stored in password protected files. Interviews will be conducted in a location where others will not easily overhear the conversation.
- All digital files pertaining to interviews and questionnaires will be stored on a private computer that is password protected for which only the researcher has the code. Further, all hard copies will be locked in a file cabinet in her researcher's private home office for up to three years. Then all documents and data will be destroyed. After three years, all electronic records will be deleted.
- The interviews shall be recorded and transcribed with recordings stored on a password locked computer for three years and then deleted. Only I, the researcher, will have access to these recordings.

Is study participation voluntary?
Participation in this study is voluntary. Your decision on whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free not to answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?
If you choose to withdraw from the study, please contact the researcher at the email address included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?
The researcher conducting this study is Barbara Houston. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at ███████████████. You may also contact the researcher's faculty sponsor, ███████████, at ████████████.

Whom do you contact if you have questions about your rights as a research participant? If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study

after you sign this document, you can contact the researcher using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record and video-record me as part of my participation in this study.

_____ Printed
Subject Name

_____
Signature & Date

Appendix E: Coding Sample

Table 4-1 Characteristics of a good code using Boyatzis' criteria

1. What am I going to call (label) it? Authentic leadership

2. How am I going to define it? Leaders who are true to themselves

3. How am I going to recognize it in the data? When respondents explicitly say they are authentic leaders who are deeply aware of how they think and behave and are perceived by others as being aware of their own and others' values/moral perspectives, and of high moral character (Avolio & Gardner, 2005)

4. What do I want to exclude? Authenticity stems from self-awareness, knowing one-self, one's strength, and weaknesses. Attributions of authentic leadership to external forces or socialization agents do not qualify as authentic leadership

5. What is an example? "Boards should choose leaders for character, not charisma, for their values, and for their ability to motivate employees to create genuine value for customer"

Appendix F

Invitation Letter

2.20.22

Dear [Recipient]:

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Education: Christian Leadership degree. The purpose of my research is to explore how a Christian organization can be enhanced through a leadership development process of lay and emerging leaders and the problems or methods that may exist, specifically within the African American Baptist Church. I am writing to invite eligible participants to join my study.

Participants must be African Americans, 18 years of age or older, and self-identified as lay or emerging leaders. It is the hope that participants have been members of their church for at least three years and are regularly attending because of the positions held or hope to hold in the future.

Participants, if willing, will be asked to participate in a (1) in-person or online, audio-and-video recorded interview (30-45 minutes) and (2) complete a questionnaire (20 minutes) discussing their view of the leadership development program within their church. Participants will have the opportunity to review their interview transcripts for accuracy. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

To participate, please contact me at █████████████████ for more information or to schedule an interview.

A consent document will be provided by e-mail, in-person, or U.S. postal services before participating. The consent document contains additional information about my research. If you choose to participate, you will need to sign the consent document and return it to me at the time of the interview through e-mail or postal services.

Sincerely,

Barbara Houston
Email: █████████████████
Phone: █████████

Appendix G

IBR: Approval

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

February 16, 2022

Barbara Houston
William Higley

Re: IRB Approval - IRB-FY21-22-553 Leadership Development in the African American Church

Dear Barbara Houston, William Higley:

We are pleased to inform you that your study has been approved by the Liberty University Institutional Review Board (IRB). This approval is extended to you for one year from the following date: February 16, 2022. If you need to make changes to the methodology as it pertains to human subjects, you must submit a modification to the IRB. Modifications can be completed through your Cayuse IRB account.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

Liberty University
IRB-FY21-22-553
Approved on 2-16-2022