A Study on Change Leadership:

The Case of Non-Profit Volunteer Organizations

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University of Agder, 2018
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Preface

This thesis is the final part of our master degree in business and administration and was completed in the spring of 2018 at the school of Business and Law at the University of Agder. The thesis counts for 30 credit points.

Completing this thesis has been exciting, challenging and educational. Despite some challenges along the way, we learned a lot about writing rapports and about our topic, change leadership in non-profit volunteer organizations. The cooperation between the two authors has been excellent. We learned to play to our strengths. We would also like to thank our supervisor, Tor Helge Aas, for excellent guidance and input throughout the process.

Kristiansand, June 2018

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Abstract

Volunteer non-profit organizations face changes continually, as well as the private and public sector (Moran and Brightman 2000, p.66; Burnes, 2004). Leading change is an essential part of leadership for organizations that wish to stay fresh and up to date. These non-profit organizations have a social/humanitarian mission objective, are usually owned by their members, and instead of seeking financial profits, they often desire social/humanitarian impact. The difference between non-profit, for-profit, and public organizations could affect the way organizations should handle challenges and changes in non-profit organizations compared to for-profit, and public organizations.

This thesis investigates the associated factors of successful change in volunteer non-profit organizations. A qualitative research method with an exploratory design was used to identify these factors. We found indications that a guiding coalition and convincing communication (Kotter, 1995) had a positive influence on change. Also, we observed signs of a positive impact from increasing the formal power of position, limiting formal membership democracy, and having an intent culture-focus. Along with these factors, we also found indications of a positive influence from two elements of transformational leadership in our findings, inspirational leadership, and idealized influence/charisma. Together with these seven factors, we isolated vision-focus from transformational leadership as an 8th identified factor (Avolio, Bass & Jung, 1999; Bass, 1985b).

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Chapter 1. Introduction

Change is important in most organizations. Organizations must adapt to changes around them to survive and grow. They must stay competitive. The need for change and how change is led has been written about in many books and articles through the years. Most of these writings have focused on the private sector. What we have studied though, is how change happens in non-profit organizations with high degrees of volunteering. Non-profit organizations do not necessarily have to have many volunteers. We have chosen to focus on the organizations that do. In Norway, 61% if the population over the age of 16 are volunteers in some capacity and there are more than 100 000 non-profit organizations (Frivillighet Norge, 2018b). This means that a lot of people are affected by these organizations and have an interest in their success. 87 200 people were paid employees in volunteer- and other non-profit organizations in Norway in 2015 (Statistisk Sentralbyrå, 2017b). From a total estimated value of 130 BNOK, approximately 74 BNOK was generated from volunteer work efforts (Statistisk Sentralbyrå, 2017b). Something that differentiates non-profit volunteer organizations from other organizations is their mission (Bear & Fitzgibbon, 2004. P.87). Almost half of the average funding is from donations (SSB, 2017a) and their main mission is not financial profits (Frivillighetsregisterloven, 2007, §3), even though some non-profit organizations can be profitable they seek to reinvest profits towards their mission. The mission is usually social/humanitarian (environmental, cultural, for human rights etc.) (Frivillighet Norge, 2018a). The mission-focus and how they are organized might affect the way changes should be handled. Therefore, leadership during change could be different also. There is also an increasing importance of studying these organizations and their increasing managerial challenges (Hailey & James, 2004, p.344). Changes that Norwegian non-profit volunteer organizations might face today are changes in the relationship with the government, individualism and the type of volunteer organizations volunteers choose to participate in as well as working towards their vision (Gulbrandsen & Ødegård, 2011, p.101-103).

In the literature, on organizational change, many different topics are discussed. For example, how change happens, different types of change, the change leadership, and organizational structure (Kotter, 1995; Burnes, 2004; Tannenbaum and Schmidt, 1973; Rowe, 2014). This access to information is also the case in the leadership literature. Many of the topics probably influence organizational change and how the change happens through a process,

scope, and degree of innovativeness. In the literature, organizational structure, organizational culture, and leadership style is discussed. Transformational leadership might be one of the most researched and dominant leadership theories (Herold, Fedor, Caldwell & Liu, 2008; Bass, 2008; Northouse, 2013; Bass, Jung, Avolio & Berson, 2003). Though, we are also looking to find other significant factors for success.

We are interested in the factors that promote successful changes in volunteer non-profit organizations. Therefore, our research question is: *"What are the factors associated with a successful change in volunteer non-profit organizations?"*

Since the literature on change in the non-profit context is scarce, it will be important for our study to direct effort towards the issue of transferability. Whether or not leaders of volunteer non-profit organizations can learn from research conducted in other sectors, or to what degree, can be significant when practicing leadership. If results from the private sector can be used to direct efforts in volunteer change leadership, it can improve successfulness for leaders seeking change knowing the value of different traits and strategies. If for example, transformational leadership is essential, learning how to use it from private sector research can be helpful for the successfulness of efforts. At the same time, we might find factors associated with successful change specifically for volunteer non-profit organizations. There might also be factors important in other sectors not relevant for volunteer non-profits.

As mentioned, there is much research on leadership style and change in the private sector (Kotter, 1995; Bass & Avolio, 1993; Yukl, 2013; Herold et al., 2008; Weathersby, 1999; Rost, 1992; Northouse, 2013; Bass, 1985a; Bass, 1985b; Burnes, 2004). Research in this field is also, to some extent, available but research on leadership success factors is rare or lacking in the non-profit sector. Therefore, we will direct our efforts to conduct exploratory research using a qualitative method. We will provide more details in the chapter on method. Choosing a qualitative method gives us inconclusive evidence. On the other hand, it will provide a theoretical foundation for gaining insight into what causal relations might exist. We hope this provides a foundation for developing theories that in later studies can be hypothesized on and tested.

The thesis will begin with a literature review. The literature includes definitions and theories on the change process, types of change, organizational elements, leadership and leadership style. Chapter 4 on methodology describes the research design, sample, selection and analyzing process. As mentioned, the method chosen for this thesis is qualitative with an exploratory design. Our findings will be presented in chapter 4 and discussed in chapter 5. The findings will then be summarized in chapter 6. This chapter also contains the study's limitations, suggestions for further research, and managerial implications.

Chapter 2. Literature Review

In this chapter we are presenting the literature that is relevant to research our topic. We aimed to get an overview of the most important publications in the field of organizational change and leadership. We wanted to get an overview of what researchers have found on factors associated with successful changes in organizations. Our research question focuses on volunteer non-profit organizations. There are limited amounts of research on these types of organizations. So, to do this study it made sense to look at research from the private and public sector first and thereafter to present relevant research based on empirical data from volunteer and non-profit organizations.

Through our look at this field, we found that there is a multitude of exciting researchers. Though, a few of them appear more often than others. Bernard M. Bass (1985a) is often referenced on leadership, for example. As an example, over 5000 have cited his article "From Transactional to transformational leadership: Learning to share the vision" (Bass, 1990), according to Google Scholar. Other scholars who are essential to leadership and change research are Burnes (2004), Yukl (2013), Northouse (2013), Kotter (1995). While this thesis does not take all their articles and published research directly into the account, they are some of the most influential scholars in the field.

When we started looking for research, we used search terms like leadership style, leadership style success, transformational leadership, transactional leadership, change leadership, and change process. After that, we sorted through the preliminary findings and used some of the interesting references from those articles to dig deeper into the literature on the topic. We used online databases and the library at the University of Agder.

The literature on organizational change is extensive. We had to set criteria for what literature to review and include in this chapter. This chapter will be used to form the questions in an interview guide and as a foundation for the analysis and discussion of findings. Therefore, we had to ensure that the literature included was up to date, relevant to our research topic and thoroughly researched. We have included literature from both articles and books. Criteria set for the literature were:

Criteria	Description
Language	Publications in either English or Norwegian.
Number of citations	Considering the field is extensive, some researchers have a significantly large number of citations to their research. We did not decide on a threshold, but we considered the number of citations.
Content	The content must be relevant to the research question and topic and on point.
Research design	We included both qualitative and quantitative research. Statistically significant findings in quantitative research were especially appreciated.
Time relevant	The research would have to be relevant enough to fit in a modern context. The newer research was preferred.

Table 1 Criteria for literature review. Based on Fink (2014, p. 53-54).

The literature points at several factors that need to be present for change to be successful. These can be categorized into three main categories: organization, change and leadership. In this literature review we will go through the categories one by one. We will begin by defining change before presenting the three categories of factors. We will then describe the characteristics of volunteer non-profit organizations before presenting expected findings.

The three categories were chosen because these theories seemed to be repeated in the literature and in different ways connected to change successfulness. Kotter (1995) and Lewin (Burnes, 2004b) described important steps to take, in the right order, for a transformation to be successful. Jacobsen and Thorsvik (2011) described four organizational factors to understand how organizations work and how employees, leaders and followers in the organizations behave. These were the organizations objectives, structure, culture and

power (Jacobsen & Thorsvik, 2011). Bass (1985a) described the difference between transactional, transformational and laissez-faire leadership. The three categories of factors are:

1. Change process factors: Kotter's (1995) eight steps of transformation and Lewin's (Burnes, 2004b) three-step model.
2. Organizational factors: Goals and strategy, structure, culture, and power (Jacobsen and Thorsvik, 2011).
3. Leadership factors: Leadership styles (Bass, 1985a).

2.1 Change

All organizations will at some point and in some way be faced with change. We will begin by defining change management and the different types of change.

2.1.1 Change management

When writing and researching this topic we come to an assumption of how the leadership style, the change process and the organization itself affect the success of the change. We believe that changing an organization is an important part of the organizations success. Reviewing the literature, we found that there are several factors that are essential and necessary for private and public organizations to successfully change.

To understand what we mean when we discuss these issues we need to define the term "change management." Exactly how the term is defined varies a bit. Moran and Brightman (2000, p.66) say change management is: *"The process of continually renewing an organization's direction, structure, and capabilities to serve the ever-changing needs of external and internal customers."* Burnes also reinforces the view of organizational change being ever-present on both the strategic and the operational level (Burnes, 2004a). This definition of change management describes change management as a continuing process of renewing the organization after the needs of external and internal stakeholders. It also says that the marketplace is ever-changing and, therefore, organizations (for- and non-profit) must keep adapting to changing environments.

2.1.2. Types of changes

Change in an organization can be many things, large and comprehensive or small, natural or forced, or something in between. Jacobsen and Thorsvik (2011, p. 352-354) identified three different dimensions for change in organizations:

- Revolution versus evolution,
- Reactive or proactive, and
- Structural or cultural.

The first dimension is about how drastic the change is. Is it a natural development consisting of smaller changes through a longer period or is it more revolutionary and drastic, usually larger strategic changes in a short timeframe. The second dimension is about what the change is based on, if it is a reaction to a change that have already happened or if it is a reaction to something that is expected to happen. The third dimension is a cultural or structural change. While cultural changes may be changes to how people perceive an organization, structural changes are in the organization itself. For example, change in distribution of tasks (Jacobsen & Thorsvik, 2011. p.354).

Changes in non-profit organizations can be because consumer demands change, or because a need the organization seeks to satisfy develops or changes. Entirely new markets or sectors can emerge where an organization must start from scratch. These changes can be in user demands for a product or service, for example.

2.2 Change Process Factors

As mentioned, there are some very important qualities and features that are determinants of success. Kotter (1995) published an article (and a year later a book on the same topic) that outlines both what he thinks are important steps to take while also outlining some errors that managers are making. He watched over 100 companies try to remake themselves and, therefore, recorded some important steps and mistakes though it (Kotter, 1995).

2.2.1 Kotter´s eight steps of transformation

Considering that there are so many different types of changes that an organization can go through, as described above, there are also several theories on how leaders should manage

changes. Kotter (1995) described eight steps to successfully implement changes in an organization:

1. Establishing a sense of urgency
2. Forming a powerful guiding coalition
3. Creating a vision
4. Communicating the vision
5. Empowering others to act on the vision
6. Planning for and creating short-term wins
7. Consolidating improvements and producing still more change
8. Institutionalizing new approaches

These steps are somewhat general and easy to understand. Kotter (1995) states their importance though. Change leadership is delicate since many employee feelings, and maybe managers´ and leaders´ feelings, can be either hurt or they can get uncomfortable with the changes and resist them. Therefore, Kotter (1995) listed some common errors that are critical.

2.2.2 Kotter´s Errors in Change Leadership

Kotter (1995) described these steps as phases, indicating that the order of the steps is essential. He also underlined the importance of not skipping any of the steps (Kotter, 1995). With this Kotter (1995) had a large focus on the change process, what to do and not to do, but not so much on the resources that is needed to ensure a successful change. Kotter (1995) systematized these eight steps as his contribution to help leaders see potential pitfalls in change leadership. They are the following:

#1 Not establishing a sense of urgency

To successfully change a company, the employees, both leaders and subordinates, need to have some sense of urgency (Kotter, 1995). If too many people in the company don't believe the changes are necessary and they don't see the point in trying, resistance from those is probably going to be significant if they are many (Kotter, 1995). This step one is estimated to be responsible for about 50% of the failures Kotter (1995) observed through his studies. He believes that the estimated percentage of managers being convinced that that things must

change is 75% (Kotter, 1995). They need to be totally on board, if not there is serious implications for the process (Kotter, 1995).

#2 Not creating a powerful enough guiding coalition

In this possible error, Kotter (1995) mentions how a guiding coalition is essential to the success of the change. The group of people need to be totally on board and ready to commit themselves to excellence through the process, but they don´t always include the entire senior team (Kotter, 1995). While he notes that it is important to have significant traction with the senior management; CEO and chairman and other people with titles, reputation and expertise is important to achieve successful change (Kotter, 1995).

#3 Lacking a vision

A successful coalition will develop a vision for the future together that help guide the transformation (Kotter, 1995). This vision needs to be easy to understand, communicate and it needs to appeal to consumers, investors and other stakeholders to generate momentum (Kotter, 1995). Together the coalition will need to develop an action plan that is the strategic way (practical) to change the company into something that looks more like the new vision than the old one (Kotter, 1995). If there is no vision that accurately portrays the future a lot of the strategic steps implemented and initiated can end up looking more like a mess of projects than a beautiful painting (Kotter, 1995). Kotter (1995, p.63) notes a rule of thumb as: *"if you can´t communicate the vision to someone in five minutes or less and get a reaction that signifies both understanding and interest, you are not done with this stage of the transformation process."*

#4 Under-communicating the vision by a factor of ten

This under-communication is seen in various ways, Kotter (1995) explains. One can be a formulation of a good vision while only a note goes to the organization or only one executive speech is thought to be enough (Kotter, 1995). In some scenarios the vision is communicated a few times, yet executives and guiding coalition doesn't experience the organization taking on the vision as they wanted them to (Kotter, 1995). Kotter (1995) calls this under-communication and adds that it´s to a factor of ten - vision needs to be woven into the whole operation to gain traction. This need for proper communication goes all the way to treating people fairly if the change includes downsizing (Kotter, 1995). Nobody likes to lose

their job, so in order to get even the ones losing a co-worker on board the executive must adequately communicate that fairness and good practice is part of the plan (Kotter, 1995). Communication comes in both words and deeds. The two needs to be aligned and the latter is an especially important part of the communication (Kotter, 1995).

#5 Not removing obstacles to the new vision

At this point Kotter (1995) has already discussed communication and the guiding coalition, but it is also important to remove obstacles when employees are empowered to change and innovate. These obstacles can be imagined, or they can be real things like company structure, access to funds, limiting internal control or other external things (Kotter,1995). An obstacle can also be a manager resisting efforts to change not allowing his department to do so either. All these things work together to change successfully, he explains (Kotter, 1995).

#6 Not systematically planning for and creating short-term wins

This point is about maintaining the momentum. To turn a heavy ship in a different direction, like a change effort, the crew needs to see if the shift is heading in a positive direction (Kotter, 1995). Thus, creating short-term wins to keep momentum going. Kotter (1995) suggests that compelling evidence of this efforts success needs to be presented within 12-24 months to keep momentum going. Short-term wins will prove to resisters and sceptics that the change is positive and hopefully change their heart, so they can come on board as well (Kotter, 1995).

#7 Declaring victory too soon

Kotter (1995) states in this point that victory will take time. The organization needs time to adjust permanently. If than the executives relieve consultants and lower the pressure on keeping the new standards of operation, the organization might just fall back into old patterns (Kotter, 1995). He suggests that full victory only comes after five to ten years (Kotter, 1995). Therefore, relieving all change support staff and managerial focus from the new situation after a few bigger wins would be a mistake that can have major impacts on the organization (Kotter, 1995).

#8 Not anchoring changes in the company´s culture

The new order of business at this point must become "how we do things around here" and norms and habits must become aligned with this newness to make it permanent (Kotter, 1994). Culture is hard to change and before its anchored throughout the organization, the change is not permanent enough to let the pressure be reduced (Kotter, 1995). Kotter (1995) says two things are important here. First, discussing and presenting why and how things have changed for the better is important. This is to show that the efforts were not negative or in vain but provided the organization with a better future. Secondly, it is important to make sure new managers embody the new culture the organization seeks. Kotter (1995) also mentions that the criteria for promotions need to change with the company. If you promote people with the old culture, the changes that have been made will only be temporary (Kotter, 1995).

2.2.3 Kurt Lewin´s 3-step model

In some ways, Kotter´s (1995) eight steps and Lewin´s (Burnes, 2004a) three are related. We might say Lewin´s (Burnes, 2004b) model is a less rigid guide for change, while Kotter (1995) gives a more detailed description of how to progress with a change effort successfully.

Kurt Lewin was a German-American psychologist who passed away in 1947, only 47 years old (Burnes, 2004b). One of his most notable contribution to research is the 3-step model for organizational change (Burnes, 2004b). Though from a very different era, some scholars argue that the model is still somewhat relevant – even after the technological shifts and globalized corporate climate. One of these scholars is Bernard Burnes (2004). In his article called "Kurt Lewin and the Planned Approach to Change: A Re-appraisal" he seeks to re-evaluate the works of Kurt Lewin (Burnes, 2004b). Lewin´s 3-step model is an essential part of Burnes´ (2004) study where his contribution to research is evaluating whether the model is still valid in a modern context. The model has been both criticized and praised, but Burnes´ (2004) efforts are to evaluate and validate the model in a modern setting. We found the presentation of Lewin´s model in Bernard Burnes´ (2004) article mentioned above. Steps in the model are:

1. Unfreezing: For this first step, unfreezing, Lewin proposes that human behavior is made up by a so-called quasi-stationary equilibrium (Burnes, 2004b). This meaning

that human behavior based itself upon an equilibrium between driving and restraining forces. In short, he argued that to lead change there had to be some destabilization before unlearning the old and learning the new (Burnes, 2004b).

2. Moving: The second step is about going from the present to somewhere new or different (Burnes, 2004b). In this step, Lewin mentions a learning approach (Burnes, 2004b). This learning approach means that to find a different path (than before step one) the individual or group should engage in action research. This action research is an approach that gives way to doing research on best practices/ behavior and then testing and retesting to see if the results are satisfying or not (Burnes, 2004).

3. Refreezing: This last step is significant as well. Though it is called refreezing, it might not be about getting "stuck" again in patterns, but rather "locking in" new practices that are sufficient in a way that creates a new so-called quasi-stationary equilibrium (Burnes, 2004b).

2.2.4 Comparison

In some ways, we can relate the two models to each other. The first being less detailed than the other. If we systematically approach this assumption, we can suggest a table of relations:

John P. Kotter´s 8-step model:	Kurt Lewin´s 3-step model:
1. **Establishing a sense of urgency**	1. Unfreezing
2. **Forming a powerful guiding coalition**	1. Unfreezing
3. **Creating a vision**	1. Unfreezing
4. **Communicating the vision**	1. Moving
5. **Empowering others to act on the vision**	2. Moving
6. **Planning for and creating short-term wins**	2. Moving
7. **Consolidating improvements and producing still more change**	2. Moving
8. **Institutionalizing new approaches**	3. Refreezing

Table 2: Comparison of Kotter's eight steps of transformation and Lewin's 3-step model.

We can see that both scholars have seen a need to communicate what can go wrong in a change process, why a change is important and why the status quo often is flawed or

outdated. The establishment of urgency, as Kotter (1995) calls is, can also be interpreted in the first step of Lewin´s (Burnes, 2004b) model, unfreezing. Many organizations are highly rigid with specific established rules, norms, and culture. Changing the rules through developing new internal control systems, removing organizational obstacles for change and talking about what is expected of the employees is one thing but establishing a new organizational culture is another. Culture is fluid and can therefore change, while a culture takes a long time to "unfreeze" before it is "moved" to something different. The cultural change can be a system that works, but not as intended, or it can be acceptance of intrapreneurship and many other things. After the culture is shifted, Kotter (1995) says that it can take five to ten years for an organizational change to be an actual victory. The process of making this "new" organization the "normal" state of operation is what Lewin (Burnes 2004) calls the "refreezing." Kotter (1995) names this step "institutionalizing new approaches."

2.3 Organizational Factors

There are several factors that can explain the behavior in organizations. Some of the elements that are important in an organization are: goals, strategy, structure, culture and power (Jacobsen and Thorsvik, 2011). We will address structure, culture and power in this sub-chapter.

2.3.1 Structure

Structure is one of the formal parts of an organization (Jacobsen and Thorsvik, 2011, p. 16). The structure of a non-profit is sometimes different from the structure in a for-profit organization. We will address structure in non-profits more thoroughly in chapter 2.6.3.

2.3.2 Culture

In an article by Avolio and Bass (1993, p. 112), they explain that:

> *"transactional leaders work within their organizational cultures following existing rules, procedures, and norms; transformational leaders change their culture by first understanding it and then realigning the organization's culture with a new vision and a revision of its shared assumptions, values and norms."*

In the quote above, Bass and Avolio (1993) are making an interesting point as to what role culture plays. Bass mentioned values in the citation above. Geert Hofstede (1981, P.19) defines values as *"A broad tendency to prefer certain states of affairs over others."* Organizational culture can be difficult to define because organizations can be different (Schein, 1990). He also points out that organizations can have several cultures. Schein (1990, p. 111) defines culture as:

> *"(a) a pattern of basic assumptions, (b) invented, discovered, or developed by a given group, (c) as it learns to cope with its problems of external adaptation and internal integration, (d) that has worked well enough to be considered valid and, therefore (e) is to be taught to new members as if the (f) correct way to perceive, think, and feel in relation to those problems."*

Inside an organization there are vast groups of different people: different jobs, educations, specialties and social groups. If these different cultures aren't aligned with the main organizations wishes or demand they become sub-cultures. The Merriam-Webster dictionary defines sub-culture as *"an ethnic, regional, economic, or social group exhibiting characteristic patterns of behavior sufficient to distinguish it from others within an embracing culture or society"* (Subculture, 2018).

Bass and Avolio (1993) state that a culture that is not by design can lead to a so-called *"garbage can organizational culture."* This is a state where neither transactional nor transformational leadership is present. People will therefore tend to do their own thing (Bass & Avolio, 1993). In the summary of the article by Bass and Avolio (1993), the researchers say that regarding an effective organization, they expect the most effective culture to be something that comes from a transformational leadership style as opposed to a transformational leadership style.

Culture as a concept
 Edgar H. Schein (1985, 1992) studied change leadership through a cultural perspective. He suggested that resistance to change could be resistance to cultural change, not resistance to the change itself (Lakomski, 2001). To create a constant change situation, organizations need to become so-called learning organizations. If an organization is continually learning, the state of furthering self-education will ultimately make the organization in question

evolve and change over time. Much like the human body revitalizing cells in our body. Old cells die, and new cells take their place. Though this theory on the human body is well known, it is not true since some of our cerebral cortex cells aren't replaced when they die (among other details) (Live Science, 2011). But let's pretend it is accurate for a minute. If this state of continually changing an organization takes place, over time, it might look entirely different than it did previously. The idea of a learning organization opens to the idea of adjusting as the external environments change. Schein (1985, 1992) focused on the importance of culture in a change leadership setting.

In many ways, an organizations culture can be understood as a strategic tool designed by executive leadership and managers to point the organization towards a strategic goal or to make processes (collaborations/productions) function in a specific way. It also makes sense to assume the transformational leader seeks to control or manage the culture and, in that way, increase or keep an organization effective. An organization's culture is what shapes beliefs, understandings, and behaviors in an organization. The mechanisms might be written in an organizations handbook of rules, or it can be unwritten and imprinted within the norms or ethics passed on from old to new employees – from managers to subordinates. Therefore, the designers of the culture have significant power to shape and steer the organization he/she leads.

Culture is considered in two main thoughts and ideas (Lakomski, 2001). The first one considers culture as something that belongs to a group of people (groups or sub-groups) (Lakomski, 2001). In this case, the culture is something people own together. The study of this is called macro-analytic studies, whereas the second one is called micro-analytics and considers someone as the beholder of culture within themselves (Lakomski, 2001). This microfeature is evident through cognitive processes, learning and how a person responds to specific situations. Though both of these two should be considered, Lakomski (2001) suggests that Schein through his studies focus more on micro- than macro-analytics (Lakomski, 2001).

Culture and resistance to change

Edgar H. Schein (2010, p. 10) writes in his book on organizational culture and leadership:

> *"As managers, when we try to change the behavior of subordinates, we often encounter "resistance to change" at a level that seems beyond reason. We observe departments in our organization that seem to be more interested in fighting with each other than getting the job done. We see communication problems and misunderstandings between group members that should not be occurring between "reasonable" people. We explain in detail why something must be done, yet people continue to act as if they had not heard us."*

The concept of culture has some implications when leading change efforts in other words. When subordinates, both managers, and workers, become irrational to change efforts because of group cultures, it becomes tricky to change their behavior comfortably. Thus, creating an uncomfortable situation in which motivation is reduced or strained. If we go back a few steps to Kurt Lewin´s (Burnes, 2004b) three-step model, we can highlight the first step – unfreezing. This step could, in its nature, be uncomfortable for employees to endure. People have different experiences in uncertain situations. Some handle it nicely, but for others, it is not appreciated at all.

A group culture is something the whole group has in common and therefore teaches it to new members of the group when new hires arrive. Therefore, to change a culture the executive first need to make sure the old culture has been altered and then make sure new employees are matches to the new culture. Culture is certainly a delicate matter. How can such a delicate and internalized process of beliefs and norms in a group and its individuals go through continuing change? Because culture is hard to design and create, it is a task of which managers and executive must keep gathering knowledge to master (or survive its challenges at least).

2.3.2. Power, Authority and Influence

Central in discussing changes in organizations are power and authority. Changing environments can lead to the leaders' power growing or being reduced (Yukl, 2013, p. 219). *"Power is the capacity to influence the attitudes and behaviour of people in the desired direction"* (Yukl, 2013, p. 219). While power is a persons, organization or groups ability to

influence others, authority involves a right to control, make decisions and make requests (Yukl, 2013). These characteristics of authority is a way to get power (Yukl, 2013, p. 189). Influence was described by Kelman (1958), he described influence in three processes, instrumental compliance (the leader gives a task to the employee in exchange for reward or punishment), internalization (the leaders suggestions become a part of the employees' values) and personal identification (the employee tries to be like the leader). The processes are not mutually exclusive and different tactics can be used to influence the followers (Yukl, 2013, p. 189-190). According to Yukl (2013) are the most relevant sources of power: legitimate power (from authority), reward power (the authority to give rewards), Coercive (the authority to give punishments), referent power (from the employees' affection, admiration and loyalty), expert power (Knowledge), Information power (control over information) and ecological power (control over environment, technology and organization). These types can be placed in two categories: position and personal. Where personal power includes referent and expert power, and position power the other sources (Yukl, 2013, p. 191-196).

Leaders need influence especially if there is resistance in the organization. In situations where larger changes need to be carried out, and the followers do not necessarily see the benefit it can be a large challenge for the leader. If there in this situation needs to be made short-term sacrifices and the change will be over a longer period it is, according to Yukl (2013), essential that the leader either has personal power or position and political power, or a combination of both. By having personal power will the followers trust the leaders' knowledge so that they understand that the change is the best for themselves and the organization (Yukl, 2013). With position and political power, the leader gets time to prove that the change is the best for the organization (Yukl, 2013, p. 199).

2.4 Leadership Factors

The third category of factors we focus on in this thesis is leadership. Research on leadership through change have shown that transformational leadership style has been found to have a positive relation to both organizational commitment and commitment to change (Herold, Fedor, Caldwell & Liu, 2008). It is assumed that transformational leadership, where influencing and guiding motives and effort through vision reinforcement and other direction-giving initiatives, increase change and improvements (Bass, 1985b). Transformational

leadership, transactional leadership and laissez-faire leadership will be presented in following sub-chapters.

Leadership is something we see every day, either we lead, or we are led in the different spheres of life. It can be in our studies where a teacher or lecturer guides us in how to learn what we need in an effective way or it could be an employer steering us towards a bigger picture. Most of us are in some way or another, led, every day. But how is leadership defined?

2.4.1 Leadership and manager defined

Marc R. Summerfield (2014. P. 252) published an article trying to explain what leadership is. He concluded that leadership is about: *"Making things better."*

A leader is not the same as a manager. According to Yukl (2013) are there different views on the difference between management and leadership. Some scholars argue that the terms are contrasts or mutually exclusive, while others think the terms can not be described as opposites (Yukl, 2013). Yukl (2013, p. 22) described the terms:

> *"Managers are concerned about how things get done, and they try to get people to perform better. Leaders are concerned with what things mean to people, and they try to get people to agree about the most important things to be done."*

Harvard Ph.D. graduate, George B. Weathersby (1999, p. 5), wrote in Management Review that:

> *"Management is the allocation of scarce resources against an organization ́s objective, the setting of priorities, the design of work and the achievement of results. Most important, it's about controlling."*

If leadership and management are slight contrasts, it makes it easier to understand that a leader "makes things better" (Summerfield, 2014, p. 252). The leader seeks to unite people under a common vision. If a vision is vivid enough it can have the power of motivating employees/the following to work towards the common goal. Or as Weathersby (1999, p. 5) puts it:

"Leadership motivates people to contribute to the vision and encourages them to align their self-interest with that of the organization."

We might say that leadership is the driving force keeping a group of individuals working towards the same bigger picture. Let´s say someone is working on a foundation where water pipes, electrical inputs and sewage is perfectly aligned with an architect´s measurements. If this is the case, it wouldn't make any sense unless carpenters came with the walls, floors, roof, windows and doors later – and they´d need to fit the same measurement sketch too. In this example we can identify a few different roles, all of which are important. First, the workers are needed in order to put things together. All the different skillsets are valuable in their own way. A carpenter needs a foundation that a construction worker builds, and a plumber needs exact measurements for the pipes for it all to fit. The plumber also needs to coordinate for it all to fit in the concrete foundation. According to the above example, a manager can be identified. The project manager can be identified as the manager, although it is in his job title already. The project manager makes sure the organizations scarce recourses are allocated in a way which is aligned with the organizations objectives (Weathersby, 1999). A leader can also be identified. In this example the architect is called the leader of the project assuming he or she is involved with the building (step by step) and hands on. In that case, the architect makes things better (Summerfield, 2014). Anybody could get enough information about how pipes and wires go into the wall etc. but drawing and building a home like an architect can demand both practice and talent. One simply will not be able to copy the skills of an architect easily. The architect sees things big picture and has a clear vision of what the future is supposed to look like. His or her task is to inspire the crew and help them see the part they play. That is what a leader does. Well, it is one way to put it.

Joseph Clearance Rost published a book in 1993 called "Leadership for the twenty-first century" citing 221 different definitions of leadership (Rost, 1993). Therefore, the story about the architect might not be unanimous when it comes to calling him a leader and the reasoning behind it. Furthermore, the ambiguity in defining what a leader is exactly might be around for a long time even though a few scholars, like Bernard M. Bass (1985a), are cited more than others. However, this shows that much work is put into defining what a leader is, his or her role and what kind of influence the title gives them. Many also suggest that a leader is not a leader because of the title but because of the change and visionary approach they have towards management. In the approach depicted where the leader effects and

directs change and manages people towards a common vision, we might say is a leader-centric approach. In this approach, the leader is the center of attention when defining the concept. In this approach, it is the leader´s traits as a person that gives him or her the ability to lead a "flock."

Combining the definitions above we can sum up the differences and define the terms of management being about getting things done, and leadership about motivating and gather followers behind a common goal or vision.

2.4.2 Emergent/Assigned Leadership

There are different ways of becoming a leader. Northouse (2013) writes in his book on leadership that leaders can become leaders from a formal position or can emerge as leaders because of how a surrounding group respond to them. He calls this emergent and assigned leadership (Northouse, 2013). A person who receives authority over something, for example job title, does not immediately become a person satisfying all the definitions of a leader. While an assigned leader can also have shown that he or she is a capable person by being an emergent leader in a group. Smith and Foti (1998) found that male college students who were more dominant, intelligent and confident were more likely to be emerging leaders than the other male students.

2.5 Leadership style

James V. Downton (1973) was the first to describe transformational and transactional leadership and the difference between the terms (Northouse, 2013, P.186). In transactional leadership there is an exchange between the leader and the follower. This can be a reward in return for a service/job done well (salary or other incentives) (Bass, 1985a). The transactional leadership style addresses the follower's self-interest. Transactional leadership can further be separated in different types; contingent reward and management by exception (Bass, 1985a). While the transactional leader motivates his followers to do what is expected, the transformational leader will work towards motivating the followers or employees to do more (Den Hartog, Van Muijen and Koopman, 1997, p.20). Bass (1985a, p. 31) described transformational leaders in his article; "Leadership: Good, Better, Best" as those who manage to get their followers to do more than they were initially expecting to do. Four factors are found to describe the transformational leadership style: idealized influence,

inspirational motivation, intellectual stimulation and individualized consideration (Avolio, Bass & Jung, 1999).

When Burns theorized the terms transformational and transactional he saw them as contrasts to each other (Den Hartog, Van Muijen, and Koopman, 1997, p.20). According to Bass and John T. Hater (1988), transformative and transactional leadership is not necessarily mutually exclusive, but somewhat related. To describe transformational leadership, we can say it is a type of transactional leadership. The main difference between the two will be the way in which the leaders motivate their followers (Hater & Bass, 1988). If it is a simple transaction, work for reward, or if it is a transformation where the leader works to inspire, challenge and motivate his followers towards a larger goal for the organization (Hater & Bass, 1988). To distinguish the transformational and the transactional leadership styles we will describe them more in depth.

2.5.1. Transformational leadership factors

As mentioned the term transformational leadership was first described by Downton (1973). Transformational leadership style was on this basis described and theorized by James Macgregor Burns (1978) (Bass, 2008, p.50). This theoretical basis has been further developed by Bernard M. Bass (1985), among others (Bass, 2008, p. 50).

In contrast to transactional leadership, transformational leadership will require an interaction between the follower and the leader to create and increase motivation and morale, both for the follower and the leader (Northouse, 2013, p. 186). We can describe the transformational leader as adaptive. This is due to organizations increasingly facing changes in their environment and leaders must be flexible and good at adapting to rapid changes indicating that transformational leadership is change oriented (Bass, Jung, Avolio & Berson, 2003).

A core concept of transformational leadership is vision. *"A vision is a general transcendent ideal that represents shared values; it is often ideological in nature and has moral overtunes."* (Kirkpatric and Locke, 1996, p. 37). Vision is one of the key components in successfully bringing a team to its a-game.

Inspirational leadership

" Leaders behave in ways that motivate those around them by providing meaning and challenge to their follower's' work" (Bass et al. 2003, p. 208*)* The inspirational leader has a strong and clear vision of the future for the organization and can inspire and communicate to the followers how that vision can be reached (Bass, 1999). With this, the leader should be able to communicate the vision of the organization to motivate its members, employees or followers.

Idealized influence/Charisma

Idealized influence is about the leader having strong values, principles and ethics that he or she is constantly following (Bass et al, 2003, p. 208). These leaders are sharing risks with their followers and for this the leaders are admired, respected and trusted (Bass et al, 2003, p. 208). Charisma can be described as a *"Compelling attractiveness or charm that can inspire devotion in others"* (Charisma, 2018). The charismatic leader creates enthusiasm, loyalty and motivation among his followers (Bass, 1985a).

Charisma (idealized influence) can be described in many ways, numerous theories are describing what charisma is and the term can be applied in many contexts and can vary depending on the situations it is meant for (Bass, 2008, p. 577). Charismatic leadership can also be separated into different types. Howell (1988) described charismatic leaders as either personalized or socialized, where the first one is the more authoritarian, dominant and self-catered leader that keeps a distance to their followers to enhance their charismatic traits as a leader (Bass, 2008). We can describe the socialized leader as the opposite. The socialized leader focuses on having a shared vision and goal with their followers (Bass, 2008). The distance is closer than with the personalized leader, and the focus is more on the relation between the leader and the follower (Bass, 2008). It might be the socialized leader description that fits the best with Bass' theories on transformational leadership (Bass, 2008, p. 578.).

The terms charisma (idealized influence) and inspirational leadership can be a challenge to separate. Bass (2008) found in his research that it is not always so easy to separate the two terms when describing transformational leadership. Even though the terms have two different definitions and might not be so difficult to separate in theory, they are placed in the

same factor when conducting an analysis from the Multifactor Leadership Questionnaire developed by Bass (Avolio, Bass & Jung, 1999). The difference between charismatic and inspirational leadership is that in inspirational leadership is the collective goal or the vision what's inspiring and motivating, and not the leaders themselves. In charismatic or idealized influence is it the leader themselves that is inspiring. Therefore, is there a stronger connection between the followers and the charismatic leader, where the followers identify with the leader (Bass, 2008, p. 606).

Intellectual stimulation

The leadership factor intellectual stimulation refers to the leaders being able to challenge their followers intellectually. By doing this, will the leader help them become more creative and innovative, which again can benefit the collective vision (Bass, 1999). The transformational leader includes followers' in solving problems (Bass et al. 2003). This leader questions and challenge presumptions and aim to find new solutions to old challenges (Bass et al. 2003).

Individual consideration

The transformational leader recognizes the potential of the individual follower to customize assignments to motivate each follower and this way reach the organizations objectives (Bass, 1985a). The leader recognizes the followers' developmental needs and acts as a mentor for the follower to reach a higher potential (Bass, 1999).

2.5.2. Transactional leadership factors

Contingent reward/reinforcement

According to Bass can contingent rewards be two things: approval or praise for well completed work or rewards in form of bonuses, promotions or similar (Bass, 1985a). Contingent punishment is the opposite (Bass, 1985a).

Management by exception

When the leader shows up and interfere in the management when something is wrong and are generally otherwise absent (Bass, 1985a). This type of leadership style is often called passive leadership, laissez-faire leadership or leadership-by-exception. It is a reactive form of leadership where the leader holds authority over the subordinates while only excerpting

this power over them if something goes wrong or an issue of some kind arises. This form of leadership is often deemed ineffective because of its nature being reactive instead of proactive. If the organizations leaders only act if something goes wrong, many opportunities for improvement and investment can be assumed to have been missed. The statement that laissez-faire leadership is ineffective is supported by research. In a study conducted in six American Presbyterian churches using the Multilevel Leadership Questionnaire (developed by Bass and Avolio), the researchers could present results indicating that laissez-faire leadership resulted in church attenders being less ready for change and the organization was less creative than the those who could be defined as transformational leaders (Allen et al, 2013). The opposite was said in churches with transformational leadership. The church attenders in those cases were more open to organizational change and organizational creativity (Allen et al., 2013).

Laissez-faire leadership is sometimes also referred to as non-leadership (Flynn, 2017). Here the leader does not try to meet the needs of subordinates and might even withdraw from decision in a conflict situation where there is division or disagreement amongst subordinates (Flynn, 2017).

The context and connection between transformational and transactional leadership styles can be summed up in the illustration below:
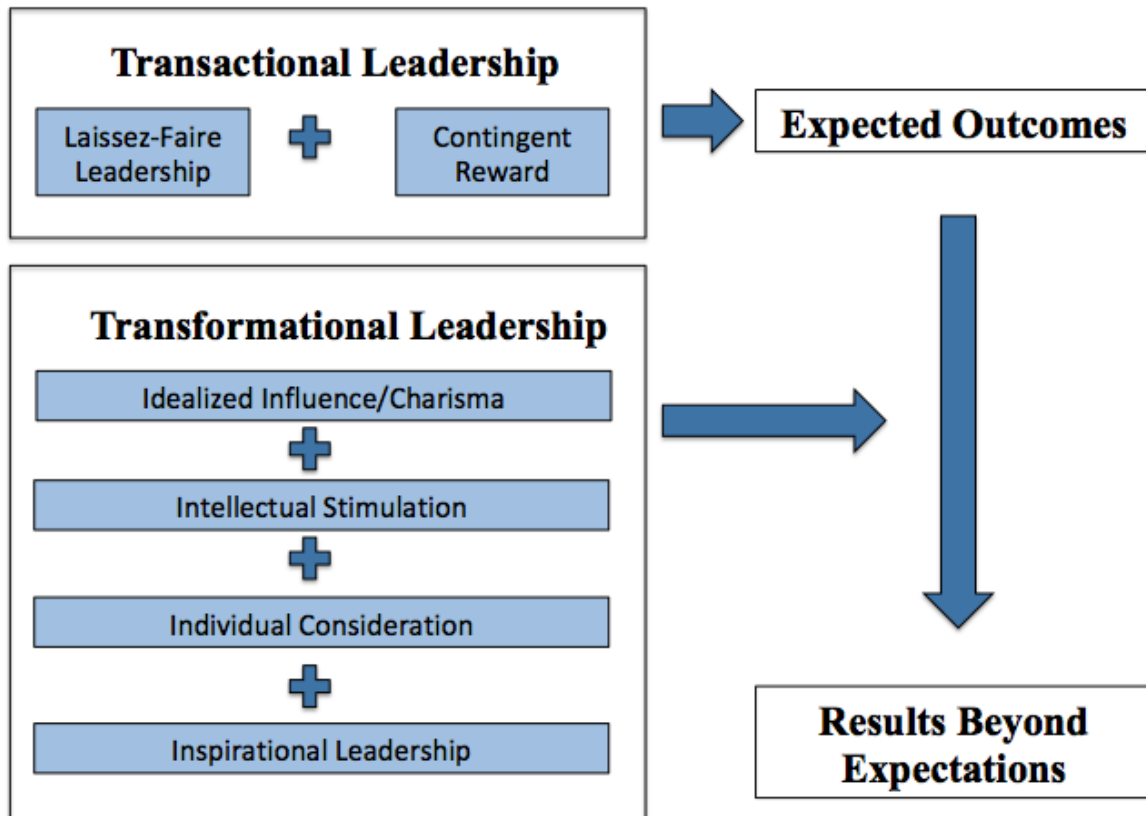
Figure 1: Connection between transformational and transactional leadership styles. Based on Northouse (2013, p. 194).

2.5.3. Leadership Continuum

Transformational and transactional leadership are not mutually exclusive, though there has been some disagreement between Bass (1985a) and Burns (1978) in this respect. Burns (1978) suggested that transformational- and transactional leadership were two opposites. Illustrated by (blue is transformational traits and brown is transactional factors):
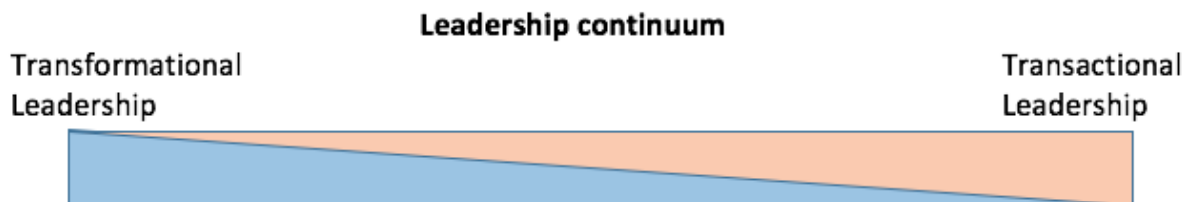
Figure 2: Leadership continuum: transformational and transactional. Derived from Bass (1985a) and Burns (1978).

Between these two continuum opposites, Bass (1985a) suggested that the most successful leaders are the ones who combine the two leadership strategies. Bass (2008, p. 644) "*suggested that transformational leadership augmented the effects of transactional leaders.*"

A leader should find the equilibrium between inspiration and charisma, individualized consideration, intellectual stimulation (transformation) and a transactional relation where the leader "pays" for performance. Motivating intrinsically instead of extrinsically is suggested to help employees´ perform more than just the minimum to receive reward, therefore it can have monetary rewards for the company (cheaper bonus plans and exceeding expectation). The last of the three strategies is laissez-faire leadership. Some scholars will put transactional leadership in the middle and laissez-faire opposite from transformational. Their definition on transactional leadership somewhat in the middle of laissez-faire leadership and transformational leadership. In this graph we can look at the color blue as active and the brown as passive leadership. Laisses-faire leadership is described as avoidant leadership and usually passive.

Leadership continuum

| Transformational Leadership | Transactional leadership | Laissez-faire Leadership |
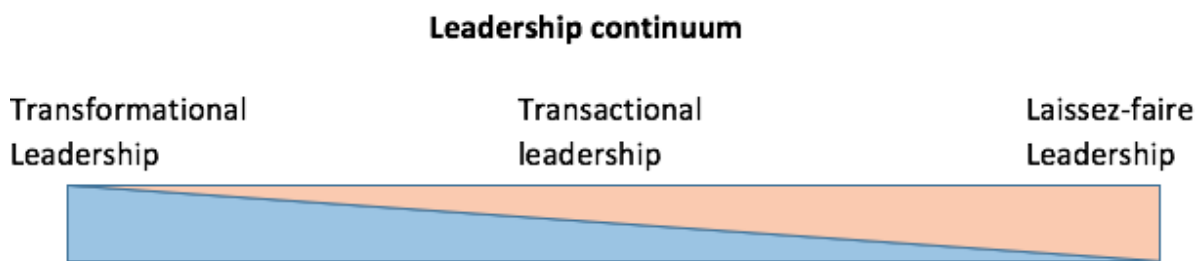
Figure 3: Leadership continuum: transformational and laissez-faire leadership. derived from Bass (1985a)

2.5.4 Spiritual Leadership

Spiritual leadership can be described as: "*a causal leadership theory for organizational transformation designed to create an intrinsically motivated, learning organization*" (Fry, Vitucchi & Cedillo, 2005, p. 835). Also, *"The purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team, and individual levels, and ultimately, to foster higher levels of organizational commitment and productivity"* (Fry, 2003, p.693).

Fry et al. (2005) relate spiritual leadership with organizational transformation. As described, the transformational leader must be able to inspire, motivate and help give followers a deeper meaning to their work (Bass, 1985a). By doing this, follower's interest will align with the organization's goal and purpose. Organizations are faced with changes, with this, leaders must adapt their leadership to these changes to keep followers motivated and inspired toward their goal. Fry (2003) wrote that he thinks spiritual leadership is the missing component to previous theories of leadership, that spiritual leadership is essential for the

follower`s commitment to the organization and its productivity. According to Fry (2003), spiritual leadership consist of two parts. First, the leader must give the followers a feeling of meaning, calling, and making a difference through a vision (Fry, 2003). Secondly, the leader must create a culture in the organization where the followers feel understood and appreciated (Fry, 2003).

Fry (2003) also underlines the difference between spirituality and religion. Spirituality is a much broader term and not being a synonym to religion: *"spirituality is necessary for religion, but religion is not necessary for spirituality"* (Fry, 2003, p. 706).

2.5.5 Factors that can Affect Leadership Style

Two main types of leadership styles were identified through extensive research in the field: Authoritarian and democratic. The two types can be described as two opposites or extremities on each side of a scale. (Jacobsen & Thorsvik, 2011. p. 396).
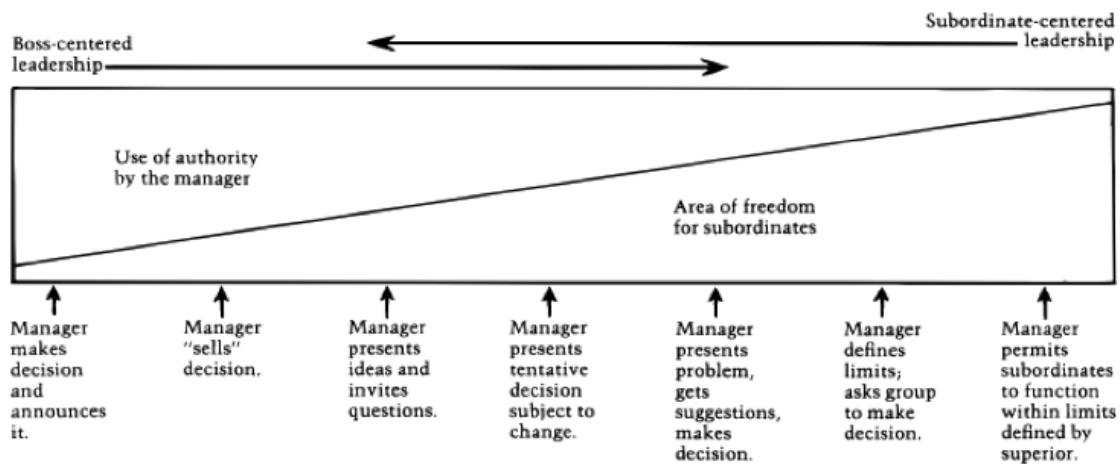
Figure 4: Authoritarian and democratic leadership style (Tannenbaum & Schmidt, 1973, p. 4).

As illustrated in the figure the two leadership styles can be combined (Jacobsen & Thorsvik, 2011. P. 396). The main difference between the two types will be the degree to which they include employees in the decision making and the degree of autonomy the employees have in decision-making (Jacobsen & Thorsvik, 2011).

Robert Tannenbaum and Warren H. Schmidt published in 1973 in an article reviewing their 1958 publication "How to Choose a Leadership Pattern." These articles contain a framework to guide leaders to find the right leadership style or strategy. Tannenbaum and Schmidt

(1973) identified three factors/forces to consider when choosing the right leadership style, and these can be summed up with:

>   1) forces in the manager (value systems, confidence in nonmanagers, leadership inclinations, feelings of security in uncertain situations),

>   2) forces in the nonmanagers (the nonmanagers expectations of the leader), their need for independence, readiness for responsibility, ambiguity, interest, how they identify with the goals of the organization, their knowledge, experience, and expectations and,

>   3) forces in the situation (type of organization, group effectiveness, the problem, time pressure) (Tannenbaum & Schmidt, 1973).

The authors originally used the term subordinates in the first publication, but changed it to nonmanager in the retrospective commentary. Therefore, the term "nonmanager" is also used here. Without going too deep into each factor (that can describe what leadership style that should be chosen with regards to the authoritarian and democratic leadership style scale), we can see that the choice of leadership can be situational, dependent on the employees' needs and knowledge, and the qualities of the leader. In their retrospective commentary, Tannenbaum and Schmidt (1973) recognize that organizations are also affected by changes in the society and environment which again make leadership more difficult. Leadership style is not only affected by the internal situation or changes but also changes in the organization's environment.

The situational approach describes how the need for different leadership styles will vary with the situation the leader, the followers and the organization faces (Jacobsen & Thorsvik, 2011). Therefore, different situations will require different leadership methods and styles. These different situations can, for example, be assignments or the employee's needs (Jacobsen & Thorsvik, 2011, p. 399). Employees/followers will at different times or situations have different needs that the leader must adapt to in their leadership style, and the leader will be viewed as efficient if he can adopt the leadership style to the need of the follower (Northouse, 2013. p. 99-100).

2.5.6. Research on leadership style

In a meta-analysis by Lowe, Kroeck, and Sivasubramaniam (1996) found a stronger relationship between transformational leadership and organizational effectiveness than what transactional leadership has with effectiveness. This meta-analysis also found significant differences between private and public organizations when it comes to the followers' perception of effectiveness (Lowe et al., 1996). Studies conducted in public organizations had significantly higher correlations between the followers perceived effectiveness and the factors intellectual stimulation, contingent reward and management-by-exception (Lowe et al, 1996, p. 409). When measures were organizational it was only found significant correlations between intellectual stimulation and efficiency (Lowe et al, 1996). Meaning that the transformational factor intellectual stimulation is more closely linked to efficiency in public organizations than in private. This meta-analysis found that regardless of if the organization was public or private, level of the leader or how the studies included measured efficiency, charisma was the factor that had the most robust relationship with efficiency. In this study it was found differences between public and private organizations. Considering that non-profits was not included we do not get an indication to if the differences apply also to non-profits. However, we see what types of organizations are relevant when it comes to leadership, and the purpose of the organizations can have an impact on the efficiency of the organizations. The study also mentions that followers in the public organizations perceived their leaders as transformational more often than the private (Lowe et al., 1996, p.417).

2.5.7 Research on Leadership during Change

In a study on effective leadership in the context of change and innovation, including both the public and the private sector, it was found that 76% of the study's respondents rated that their leaders never, rarely or just sometimes implemented change effectively (Gilley, Dixon & Gilley, 2008, p. 164). In this study, the researchers found four leadership qualities that the leader should be good at for a successful change. These were communication, motivation, involving others and coaching. Especially communicating and motivating was found to be essential (Gilley et al., 2008). In a study focusing on the public sector and effective leadership, they found that motivation among the employees was positively influenced by challenge, encouragement, and risk-taking leadership behaviors (Javidan et al., 2003). We can also find these factors in the transformational leadership style. A transformational leadership style has also been found to reduce cynicism about organizational change among

employees (Bommer, Rich & Rubin, 2005) and to be positively related to employee's organizational commitment and commitment to change (Herold et al., 2008).

In a study investigating the relationship between leadership style and financial performance (Net profit margin), there was not found a significant relationship between transactional leadership and financial performance, even though it was expected (Waldman, Ramirez, House, & Puranam, 2001). However, the researchers found a significant positive relationship between charismatic leadership behavior and financial performance. These findings indicate that charismatic leadership behaviors have a positive effect on financial performance. An interesting finding in this article is that charismatic leadership was found only to be effective when the environments are uncertain, meaning that in environments of certainty charismatic leadership might not have an impact (Waldman et al., 2001). Therefore, we can assume that leadership through change creates uncertainty, thus receiving clear signs from this study towards charismatic leadership being beneficial.

Hechan and Cemintina-Olpoc (2013) found that having a shared vision was one of five factors that described transformational leadership. The others challenged the heart, enable others to act (not statistically significant), model the way and encourage the heart (Hechanova & Cementina-Olpoc, 2013). In this study, the researchers found that academic leaders were better at sharing the vision than leaders in service organizations (Hechanova & Cementina-Olpoc, 2013), indicating that there could be differences in different organizations. They also found that transformational leadership behavior mediated the relationship with a commitment to change, entirely in the public sector and partially in the service sector (Hechanova & Cementina-Olpoc, 2013).

Earlier in this thesis, we talked about transformational leadership, transactional leadership and laissez-faire leadership as three different, yet somewhat related, concepts. These different alternatives for leadership strategy do have implications for different factors like employee motivations, corporate and individual creativity, readiness for change, loyalty, vision sharing (Hechan & Cemintina-Olpoc, 2013) and overall company financial results. The personal trait of the leader has implications for the firm. Traits like energy and determination, being visionary, challenging spirit, encouragement and risk-taking behaviors have an impact on the organization. Traits like risk-taking behavior, challenge and

encouragement are significantly recorded to affect employee motivation in a quantitative study on public leadership in Canada conducted in the mid-90s by Mansour Javidan and David A. Waldman (2013). Thus, confirming our previous statement.

Transformational leadership has shown to be significant towards increased performance, both towards employee motivation (Mansour et al, 2003), readiness to change and organizational creativity. When it comes to change and creativity, an article published in 2007 suggest that employees who believe management can implement, that the change is needed, that leadership is committed and that the change is beneficial will be open to the change (Holt, Armenakis, Field & Harris, 2007). If we link these needs employees have to the leadership style, attributes like charisma, vision sharing, energy, and risk taking are all linked to transformational leadership. When transformational leadership, transactional leadership and laissez-faire leadership are recorded and linked to change readiness and performance, transformational leadership shows to have a positive correlation with performance. On the other end laissez-faire leadership is often negatively correlated with performance. Laissez-faire is so-called management by exception or passive leadership only reacting to issues that arise (Javidan et al., 2003).

2.6 The Characteristics of volunteer non-profit organizations

Organizations can be described as systems (with formal structures, culture and informal power distances) of people working together to reach collective goals (Jacobsen & Thorsvik, 2011, p. 20). With this, different organizations and sectors can be relatively different from others especially considering agendas and purposes. While the private organizations seek monetary profit and profit from investments as outcome, the public organizations do not aim for monetary profits, but for a social or humanitarian goal. A third type of organization, the non-profit/volunteer organizations separate themselves from the two. This type of organization does not have its main objective as maximizing profits but has a specific mission (Frivillighet Norge, 2018a).

2.6.1. Volunteer Non-Profit organizations

The main success factor for a non-profit organization might be balancing the organizations mission and purpose with being an efficient organization that also has efficient management (Bear & Fitzgibbon, 2015. P.88). With this a non-profit organization operates on a mission,

but without running efficiently enough the organization will potentially go bankrupt (Bear & Fitzgibbon, 2015. P.88).

When considering what the difference between non-profit, private and public organizations are, a systematic approach can be a good start. The differences are significant in many ways, but they also have some things in common. Next, we will present a systematic presentation of the main differences.

Sector:	Private	Public	Non-profit
Ambition:	Shareholder profit	Provide public services	Mission objectives
Ownership:	Shareholder/Investors	State	Members/no one.
Managed by	Investors/board/CEO	State representatives, elected politicians	CEO/Manager
Funding	Results (initially investments)	Taxes and other fees	Donations (from state and other), Income.
Value:	Jobs, innovation, value creation	Jobs, tax-payer services, managing democracy (western countries)	Reach or influence objectives; humanitarian, religious objectives
Volunteer degree:	Low	Low (politicians in some cases)	High
Social awareness:	Often, but not most important	Populations best interest in mind	Yes
Positive Budget target deviation handling:	Reinvested in operations or dividends to shareholders	Saved for future negative budget deviations	Reinvested, sometimes used to re-evaluate future budgets
Negative budget target deviation handling:	Loans, issue new shares, holdings reduction...	Holdings reduction, revised future budgets to handle loss, loans.	Reduced holdings, fundraising, revision of budgets.

Table 3: Main differences between private, public and non-profit organizations (Derived from: Boyne, 2002; Jacobsen & Thorsvik, 2011, p 23-24; Frivillighet Norge, 2018).

The Oxford dictionary defines non-profit organizations as "*a legally constituted group organized for purposes other than generating profits and in which no part of the organization's income is distributed to its members, directors, or officers*." They further exemplify non-profit organizations with museums, charities, political organizations, sports teams, and churches (Black, Hashimzade & Myles, 2013). What these organizations have in common is a mission that does not revolve around maximizing profits for its officers, which is probably the most significant difference compared to private organizations (Bear & Fitzgibbon, 2004. P.87; Frivillighetsregisterloven, 2007, §3).

While a public organization caters to a particular group of people, like inhabitants of a municipality, members of service, and people applying for different benefits. In the private sector, customers are usually well established and identified to target products and marketing correctly. On the other hand, in the non-profit sector leaders must learn to juggle catering to donors, clients and other stakeholders in the society as well, often with limited resources. Charities often operate in politically unstable and volatile places and seek to help marginalized and vulnerable people (Hailey & James, 2004, p. 344).

Non-profits are different on more levels, one being how they come into existence. People start non-profits for a reason other than return on investment (Bear & Fitzgibbon, 2004, p. 87). A church is, for example, started to host a group of Christians or to systematically share the message of the Bible while an environmental protection group might organize to spread their word. A charity might have discovered a need somewhere and on those grounds form a non-governmental organization (NGO).

2.6.2. Degree of volunteer support

The differences between the non-profit sector and the private and public sectors are large. First, this sector has a large quantity of volunteers working for them. The non-profit sector is unique in the sense that its reason to exist is social, and humanitarian (Frivillighet Norge, 2018a). Non-profits have an agenda. It can either be a church of people coming together for religious reasons, a humanitarian organization raising money for different projects or a non-profit company existing for public service, either reinvesting or giving away its profit. Whatever the reason for existing, no one usually works in non-profits to get rich. A large reason for engaging time and energy in these kinds of organizations is belief in the

mission/vision of the organization. People pour their hearts into them and use spare time engaging. Many people also invest their money in them hoping the return of their investment will benefit someone else and, in the end, the world. It can be tithing in church, funding missionaries, and donations to charities. These investments are not forced, but rather given willingly with no expectations for monetary returns.

2.6.3 Structure

The organizational structure in volunteer organizations usually consists of a board, by-laws, finances and accounting, and annual reports (Frivillighet Norge, 2018c). The members of a board usually have different roles and responsibilities, for example chairman, deputy chairman, treasurer and secretary (Frivillighet Norge, 2015, p. 30). There are usually about five members of the board. The members of the organization democratically elect the board's members (Frivillighet Norge, 2015).

Membership in volunteer organizations might vary between organizations. Volunteer organizations must have a record of members in the organization to receive support from the government (Frivillighet Norge, 2015). In addition to consenting to the membership the members also usually must pay a membership fee (Frivillighet Norge, 2018c). Membership usually gives the right to a vote in the organization's annual meeting (Frivillighet Norge, 2015). The annual meeting is usually the highest authority in a volunteer organization, followed by the board (Frivillighet Norge, 2015). Being a volunteer in an organization is not the same as being a member, even though it might be the most usual that volunteers are also members (Frivillighet Norge, 2015, p. 10).

In Norway, volunteer organizations can choose to register in the Register of Non-Profit Organizations with the Brønnøysund Register Center (Frivillighet Norge, 2015). To be a member, the organization must send in information on its activities and its by-laws (Frivillighet Norge, 2015). A by-law can be defined as: *"a rule adopted by an organization chiefly for the government of its members and the regulation of its affairs"* (by-law, 2018). The by-laws of volunteer organizations should describe the organizations objectives and purpose, membership requirements and how the organization works with for example annual meetings, membership meetings, the board and conditions for changing the by-laws (Frivillighet Norge, 2015, p. 8-9). Mandates are given to the leaders for them to manage the

organization. Mandates can be defined as *"the authority given to an elected group of people, such as government, to perform an action or govern a country"* (Mandate, 2018).

The annual meeting, or general assembly, in volunteer organizations consists for example of budget approval (budget suggested by the board), election of the board, planning the next year and if needed, changing by-laws (Frivillighet Norge, 2015, p.24).

A 2011 report on the development of volunteer organizations identified three different changes that have affected these organizations (Gulbrandsen & Ødegård, 2011, p. 101). These were:

1. There has been a reduced interest for organizations that is working for the public's interests and values (Gulbrandsen & Ødegård, 2011, p.101). People tend to instead volunteer in organizations covering their personal interests and needs (Gulbrandsen & Ødegård, 2011, p.101).

2. There has been an increased individualism (Gulbrandsen & Ødegård, 2011, p. 102) . Meaning that individuals today have more freedom to choose lifestyle and activities regardless of their social status. This has reduced the attachment individuals have with collective groups and have led to reduced number of memberships, organizations, givers and volunteers (Gulbrandsen & Ødegård, 2011, p. 102). The rapport also found a reduced interest for membership democracy (Gulbrandsen & Ødegård, 2011, p. 102). Less people are showing up at membership/annual meetings in organizations, leading to fewer meetings. It has also become more challenging to recruit trustees (Gulbrandsen & Ødegård, 2011, p. 102). Traditionally, volunteer organizations have had an organizational structure with three (locally, regional and national) levels of democracy. Now, many organizations have reduced this to two because of the challenge of recruiting trustees (Gulbrandsen & Ødegård, 2011, p. 102).

3. There has been a change in the relationship between volunteer organizations and the government (Gulbrandsen & Ødegård, 2011, p.102-103). The government has taken greater interest in volunteer organizations leading to more detailed regulations. Volunteer organizations increasingly must compete with private and public organizations leading to these more detailed and stricter regulations (Gulbrandsen & Ødegård, 2011, p.102-103). The voluntary registry was developed by the

government to help organizations adapt to this change (Gulbrandsen & Ødegård, 2011, p.102-103).

These changes have led to organizations adapting their organizational structure. For example, by reducing their membership democracy or having increased contact with the government (Gulbrandsen & Ødegård, 2011, p.101-103).

2.6.4. Research on Volunteer Non-Profit Organizations

Churches are an example of non-profit organizations with high degrees of volunteering. A few previous studies have explored leadership in Cristian organizations already, but with different approaches (Rowold, 2008; Balswick & Wright, 1988; Lichtman & Maloney, 1990; Allen, Smith & Silva, 2013). In a study on transformational and transactional leadership for Christian pastors in Germany, positive effects from the transformational leadership style was observed (Rowold, 2008). Transformational leadership had positive effects on followers' work satisfaction, their motivation and the organizations satisfaction with the worship service (Rowold, 2008). Lichtman and Maloney (1990) found that a flexible leadership style was preferable among followers and that there wasn't significant difference in preferred leadership style between two types of churches. These studies give us an indication that a transformational leadership style is probably preferable in Church organizations. We do not know how this is affected by larger changes or if this is applicable also in Norwegian organizations. A study on Presbyterian Churches in the United Stated of America in 2013 found that transformational leadership had a direct positive relationship with change readiness and creativity in the organization (Allen et al. 2013). Laisse-faire leadership had a negative relationship with creativity and change readiness (Allen et al. 2013). Supporting the assumption that transformational leadership has a positive effect on change readiness and change efforts. The studies mentioned, were conducted in the United States of America and in Germany. Culture and norms can be different between nations, organizations and sectors.

2.7 Summary of Literature Review

We began this chapter by presenting how non-profit organizations with high degree of volunteers, such as churches, differ from the private and public organizations. The largest difference might be the objective since non-profit organizations does not seek to maximize

financial profits to shareholders but have a social/humanitarian mission in center of the organization (Frivillighet Norge, 2018a). Some non-profits do seek profits but are committed to reinvesting it towards their social/humanitarian goal. Funding is largely based on donations in many cases and the organizations are often owned by its members (Frivillighet Norge, 2018b; Frivillighet Norge, 2015). Some non-profit organizations want profits to reinvest and could therefore be organized differently. The focus in our thesis is towards the participation/donation funded organizations. A report from 2011 found that there are changes facing volunteer organizations in Norway (Gulbrandsen & Ødegård, 2011). These were increased individualism and reduced interest for democracy, people tending to volunteer in organizations supporting their personal needs, and changes in the relationship between organization and government (Gulbrandsen & Ødegård, 2011, p.101-103).

The development of leadership and leadership styles has been described and presented. The thesis has a large focus on transformational leadership due to its dominance in the field. It is stated in the name that transformational leadership focus on transforming the organization. Compared to transactional and Laissez-faire leadership have transformational leadership shown to reach more improvement and change among followers (Bass, 1985a). The transformational leader motivates and inspire followers to reach their potential, develop and do more than what's expected (Bass, 1985a). It has been found to reduce cynicism about changes among followers (Bommer et al, 2005) and increase commitment to change (Herold et al, 2008). A continuum was presented where transformational leadership was placed in one end and laissez-fair leadership in the other. Meaning that laissez-faire leadership has an absent leader who shows up only during conflict (Bass, 1985a). Transactional leadership is placed in the middle, where there is a simple transaction between leader and follower (for example pay for work done).

We assume that leading and managing change is essential for the success of the organization due to all organizations at some point or in some way will meet changes. Kotter (1995) described eight steps of transformation and eight related traps a leader potentially can fall in when guiding an organization through change. We linked these eight steps to Lewin's (Burnes, 2004b) three-step change process and found that the models can be related to each other. For example, communicating why the change is necessary and the importance of

integrating the change in the organizational culture. Central in implementing change is the organizations vision (Kotter, 1995). Sharing, repeating and uniting followers behind a common vision is important for a successful change process (Hechanova & Cementina-Olpoc, 2013). The vision is also central in transformational leadership. As mentioned, culture is relevant in a change process. Resistance to change can be resistance to change the organizational culture. The way to prevent this is by developing learning organizations, leading to organizations learning over time and focusing on evolutionary change (Lakomski, 2001). This helps evolvement, while it can also make radical changes easier. Power, authority and influence are also relevant for leadership during change, especially if there is resistance to change in the organization (Yukl, 2013). When organizations are going through larger changes over longer periods of time, it is important for leaders to have personal power and/or position and political power (Yukl, 2013). Meaning that the leader is either trusted by followers, beholds hierarchical power and/or the leader is able to convince his subordinates/following.

2.8 Expected Findings

Considering that the main differences separating volunteer non-profit organizations are their mission, purpose, not being profit-driven and its structure we expect there to be some differences in factors associated with success compared to private and public organizations. We also expect similarities.

From the literature review, we can see that transformational leadership is beneficial for organizations going through a change in the private and public sector. We expect that this is also the case for the volunteer non-profit organizations investigated in this thesis. The mission of the organization is usually the main reason for becoming a member or volunteer in an organization, and not an incentive in the form of salary or other external motivations. Therefore, to lead volunteer non-profit organizations, it is essential that the leaders can motivate and inspire their followers to work toward collective goals. It might even be more critical with transformational leadership in volunteer non-profit organizations since monetary incentives are lacking. When organizations are faced with change, or their objectives are challenged, it is vital that the leader can unite the members and volunteers behind a collective understanding of their mission.

As mentioned, the structure in volunteer organizations is different from private and public organizations. For example, the highest body is the general assembly is not shareholders but mere members of the organization (Frivillighet Norge, 2015). Members are the highest authority in these, and the leadership represents their interests. Distribution of power, influence, and authority in the organization can be somewhat different. In private companies, the employees usually do not have a vote and right to participate in decision making (there are rules for employee participation in larger companies´ boards in many countries for example). The distribution of power might make changes more challenging since more people can have opinions. Though, there can also be ways to handle this to ensure successful change. As mentioned in 3.6.4, there are tendencies to reduced interest for membership democracy (Gulbrandsen & Ødegård, 2011). This could mean that the members of volunteer organizations do not care too much about most decisions that are made within the organization as long as the objective does not change. When members are asked to have opinions on topics they not necessarily have the competencies or interest to reflectively make the most beneficial decision on, it could lead to conflicts and a more challenging change process. At the same time, membership democracy is including all members and from that could increase the interest of the individual member and reinforce the ownership feeling toward the organization. With this, we expect indications to weather centralized or decentralized power is best (by-laws can give leadership more authority) in a change situation.

Most of the research presented in this chapter on change processes was conducted in private or public organizations. We believe that knowledge of how the change process work, the types of changes and the pitfalls to avoid are relevant for leaders in volunteer non-profit organizations as well. Establishing an understanding of why the change is necessary and that it is beneficial for leaders, employees, members, and volunteers could lead to a collected group behind the change, something Kotter (1995) calls a guiding coalition. This guiding coalition might also reduce potential conflict. The research in the literature review has shown that a focus on the organization's vision has been central in both transformational leadership and Kotter's (1995) eight steps. We also expect that having a coherent and well communicated vision will be necessary for volunteer non-profit organizations also. Changes can stretch over more extended periods of time, and when they do, it can be essential to have short-term goals to motivate and show achievement. Implementing changes can take time

and implementing change into a culture can be difficult. It is therefore essential not to stop improving but continually develop the organization. Our understanding of Kotter's (1995) process of transformation is that it can also be very relevant for volunteer non-profit organizations.

Table 4 seeks to systematize the expectations we have for what different factors mean in practice for change leadership in non-profit volunteer organizations:

Volunteer non-profit qualities	What it could mean for change leadership
Social/humanitarian mission	Transformational leadership is more critical due to not having external incentives/motivations.
High degree of volunteering	A leadership style (transformational) that aim to motivate and unite followers behind the organizations' vision could be beneficial for a successful change.
Owned by members	More challenging when members behold power and have the legal right to influence decision-making. Openness could lead to more conflicts.
Structure: board, by-laws, finances, and reports	More membership democracy (compared to for-profits) could relate to changes being less effective, or increased commitment from followers.
Membership democracy	More centralized power could lead to a more successful change since leaders would be empowered to lead. The members are usually the general assembly.

Table 4: Expected findings

The following model is based on the literature review, summary and expected findings:
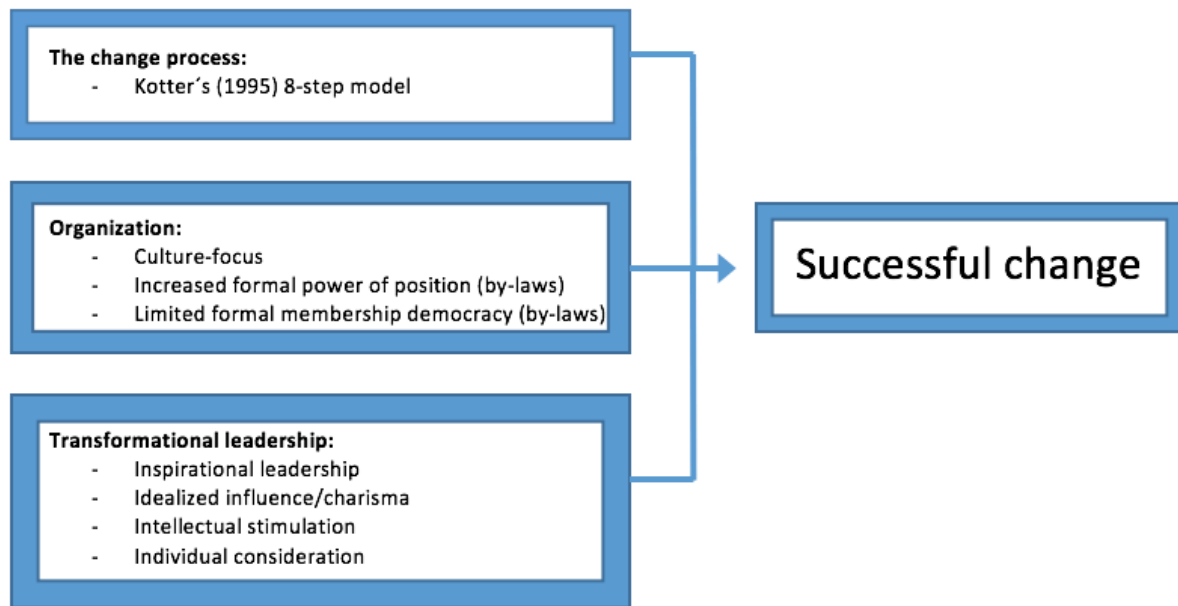
Figure 5: Factors expected to be associated with successful change

3. Methodology

Data can either be qualitative or quantitative. The aim of this study is to explore success factors in a non-profit and volunteer change setting, and a qualitative design was chosen to go more in-depth in individual cases to understand mindsets and behaviors. Since there is a lack of research on change leadership in non-profit volunteer organizations such as churches, starting in an exploratory manner through qualitative research was thought of as a sound option.

3.1. Qualitative research method

With this thesis, we aimed to achieve an in-depth understanding of how to lead volunteer non-profit organizations and how they handle changes. We needed data that was exploratory, so we could look more in-depth per case to identify or indicate positive factors in change leadership. From the literature review we developed a model based (chapter 2.8, figure 5) on previous research mainly from private and public organizations. To develop a similar model for volunteer non-profit organizations we needed more information from these organizations. A qualitative research design would allow for this due to its flexible and exploratory nature (Sekaran & Bougie, 2013, p.96). A quantitative exploratory study would not be generalizable or quantifiable for all the volunteer non-profit organizations that have gone through change. It helped us create a theoretical model from the findings that can later be tested (Sekaran & Bougie, 2013, p.97). With this, we aimed to understand behaviors,

characteristics and factors in these organizations and not to measure them. A qualitative method helps develop theory on topics we do not know much about (Wilson, 2012, p.103).

The strength of these kinds of methods is the possibility to explore details in a single respondent for example. Often the circumstances vary significantly between cases, and it is, therefore, attractive to view every single one in detail. We chose this method mainly because success-factors to change leadership is a relatively new subject to study in the sector. Therefore, it is essential to assess which dynamics and details that later articles can look at to get a deeper understanding of specific areas. We value a broad search for success-factors as a first step to gain knowledge that can be specified later.

There have been some previous studies examining the non-profit sector and Christian Churches as mentioned in the literature review. An example is a quantitative study of leadership style effectiveness in US Presbyterian Churches (Allen et al., 2013) as well as in a German study on pastors in evangelical churches (Rowold, 2008). In Rowold`s (2008) study a quantitative method was used, and the respondents were followers, not the leaders themselves. This was also the case in the study conducted by Allen et al (Hoffman, 2013). The exploratory design seeks to end up with theoretical propositions or a theoretical model, instead of trying to confirm one.

3.2. Sample Selection

We aimed to find organizations that could show important factors to successful change in non-profit volunteer organizations and therefore looked for organizations that have gone through changes. Either successfully gone through change or not. We needed to find organizations that had a high degree of volunteering and were within the definition of non-profit organization. We chose to focus on Norwegian Pentecostal Churches. In its essence, churches exist because of its mission. It also seeks to engage people that are not compensated monetarily and the organization itself often has a limited pool of resources. Many, or all, of these qualities are like other ideal organizations. For example, The Red Cross seeks to help in many different areas of society depending on regional or national needs. They also base their efforts as much as possible on volunteers (Røde Kors, 2018). The same goes for the Salvation Army, Open Doors, and Blue Cross, for example.

These organizations all have high degree of volunteer efforts as well as limited resources. This kind of organizations are in existence because of a social mission, profit is not the goal. In effect the leaders don't have monetary incentives at hand to direct behavior. We believe that Pentecostal Churches are relevant to study leadership through because of these similarities. Pentecostal churches can be assumed to be mission-based and it seeks to

achieve its objectives by engaging a high degree of voluntary effort. What makes Pentecostal churches particularly relevant for our study is its desire to engage the community around it, its desire to stay relevant to the modern culture and its effort to spread its mission. In some churches this might be less visible than others, but the underlying goals are still to spread their message. We will elaborate it more in chapter 4.2.1.

We believe that qualitative research design is well suited to investigate success factors in Pentecostal churches in Norway. This church setting enjoys a significant amount of volunteer work, and it is, therefore, essential to lead effectively since most of the workforce do not have payments as incentives to stay hard working. We also have first-hand knowledge of Pentecostal churches as well as an interest in learning and developing leadership research in the field.

3.2.1. Non-profit/volunteer organization: Pentecostal Churches

Pentecostalism is Christian churches that originated at the beginning of the 1900s. We can characterize Pentecostal churches from other free churches by practicing adult baptisms, conservative theology and a broader focus on the spiritual dimension compared to other similar churches (Store Norske Leksikon, 2018). The Churches included in the study are all Norwegian/in Norway. The Pentecostal Church is one of the largest denominations in Norway with over 40 000 Norwegian members and over 330 churches in Norway (Pinsebevegelsen, 2018a). An estimated 4% of the world´s population, or 279 million people, are Pentecostal Christians (Pew Forum, 2011). The Norwegian Pentecostal churches are independently run. This independence means that the leaders of each church are responsible for the economic and practical operations of their church (Pinsebevegelsen, 2018b). Therefore, through a change process, each church is independently responsible for its leadership execution. This responsibility creates both opportunities and difficulties. Some pastors have extensive leadership experience, while others do not have that. In a change leadership situation, there might be multiple factors that determine the success or failure of the process.

The reason for choosing Pentecostal churches was that there are high degrees of volunteering and a strong message to convey. Some form of vision parity between church attenders can be assumed to exist, and some reason for them to engage with the church (not just fill a seat) should also exist. Church income will come from the government (per registered member) and tithing. These proceeds will either go to reinvestment in the church or become charitable donations since profit is not the objective in this sector.

In this study, we have certain expectations as to what kind of changes churches go through. For the first part, many Pentecostal churches go through modernization processes, just like

modern businesses. While society is going through rapid changes thanks to the digitalization pace among others, churches are also going through some of these changes. Some churches are starting to use media more throughout their church services; some use video, screen arts, contemporary music and blinking lights. We can view these things as more incremental changes. Though going from having a church band with a traditional ensemble to a four-piece band with synthesizers can be quite dramatic changes for some.

People can perceive changes like these visible changes as more significant changes, but changes in churches can also be structural changes. As churches grow, they sometimes need to adjust their organizational structure accordingly. Operations can be more than just a church service; it can be after school programs for kids, food stamp programs, starting schools/kindergartens or new church locations. Some of these changes a pastor might be able to sustain by himself as a leader, but if the operation gets too big for the pastor alone, certain things might need to happen in the organization to sustain the growth. These structural changes can be adding department leaders and allocating volunteers, a conference or changing the strategy on money allocation. It could also be organizing operations into a structure of companies to lower risk (buildings in one, operations in a different one, control in a third owner company for example). Some churches also come to a point in time where the church attendees have been the same people long enough for the church to become stale and either stop growing or start to shrink. This stagnation can come because of different reasons. Some church leaders are happy as is, while others would start to check the "pulse" and "blood pressure" in order to diagnose the situation. Some churches will structurally try to facilitate the present audience of members, while other churches try harder to make church comfortable for new people. If a church tries to go from one to the other, people can perceive it as uncomfortable and thus, resist change. When the culture is a problem and leaders try to change it, it takes both effort and skill and is hard to maneuver. When the organization changes many things can lead to conflict: role conflict, ambiguity, stress, lack of unity and the difference of opinion.

We chose to study Pentecostal churches to get a deeper understanding of volunteer non-profit organizations. As mentioned, the findings will not be generalizable or quantifiable but work as a foundation for creating propositions on how these organizations lead through changes. With this, we were looking towards Pentecostal churches that have gone through a change. To identify who could fulfill this criterion, we asked people familiar with the church climate, but also made calls to pastors asking if and how they felt their church history was relevant. Approximately 18 different churches were contacted through the mail or by phone. In most cases, the pastors or church leaders felt they had gone through some change while being unsure whether it qualified as significant changes or not. Most pastors felt their

situation did not qualify but agreed that they had experienced changes. After making conversation, many of the cases had significant changes that demanded strategic thinking and had different factors leading to being successful or failing. Conversations revealed essential and sometimes surprising, sides of change leadership that the leader either missed in the process or felt was significant for the success of their change project.

3.2.2. Informants

When choosing the subjects for the interviews, we had to consider if we wanted the perspective of the leaders or the subordinates/church attendees. A popular approach to research on this topic seems to be questioning people under the leadership in question. The topics in previous research are for example change readiness and leadership strategy in church organizations (Gilley et al., 2008; Javidan et al., 2003; Rowold, 2008; Balswick & Wright, 1988; Lichtman & Maloney, 1990; Allen, Smith & Silva, 2013). Here the researcher gets the employees/people being led to assess their leader. Other options could be to observe leaders, interview both leaders and their followers or even experiments to test the leaders. Considering that our research question focused on change and finding the leadership styles that promote or inhibit change efforts we chose to interview the leaders themselves. To ensure that we got the experience from the leader of the change we set the criteria that an informant had to be involved in the change process. The leaders most likely have the most hands-on experience of the situation, the need, the execution and the evaluation. For these reasons we wanted to talk to the leaders of change and therefore contacted churches that we both knew had been through more significant changes and churches, we did not know much about already.

We first contacted the informants and churches through email and then some by phone. Since we wanted to analyze the experience of the leaders of the change processes we did not limit this to CEOs or pastors but sought out to find the one leading the efforts instead. Eight informants from different churches were located and interviewed in April 2018. All of them, except one, were or are pastors in the church in question. All of them were or are central leaders in their congregation. The only respondent not in the pastor role was essential enough to be able to answer our questions. That individual was a significant part of the change operation.

Church	Position	Members	Tenor	Change agent	Church age (years)
1:	Senior Pastor	<500	<5	Yes	<25
2:	Senior Pastor	>500	<5	Yes	<25
3:	Senior leadership/board member	<500	>5	Yes	<25
4:	Senior Pastor	>500	>5	Yes	>25
5:	Senior Pastor	<500	>5	Yes	<25
6:	Former senior pastor	>500	>5	Yes	>25
7:	Senior pastor	<500	>5	Yes	>25
8:	Senior pastor	>500	>5	Yes	>25

Table 5: Overview of informants

3.2.3. Interview

Method of interview

When it came to the type of interview, we chose to conduct semi-structured interviews. This choice was because we wanted the interviews to be somewhat structured so that we could make sure we covered the topics we wanted while at the same time allowing us to follow new leads that came up during the conversation. Considering that the changes in the different cases would be different from each other we found it rational to use semi-structured interviews. The interviews were recorded and transcribed before being analyzed.

We conducted one interview in person, one on FaceTime and the rest over the phone. The flexibility through live conversation meant that we could adjust the conversation to discover interesting aspects of each case if we saw an opportunity. The interviews lasted for approximately 30-90 minutes. Interviewing over the phone can be time saving and practical if the interview objects are geographically far away. In an in-person interview, the interviewer might pick up on more visual cues compared to interviews over phone call where these cues can be limited. Through our process, we interviewed one respondent in-person.

Interview guide

An interview guide was developed based on the literature review. Questions were formulated based on the main topics in the literature review. The interview guide was used to guide the conversation and to ensure that we remembered to cover theories and other vital areas of the topic. The interview guide consisted of questions and sub-questions. The questions were formulated to be open-ended and limit leading questions. The intention was for each question to give an opportunity to answer with the informant´s own words. Sub-questions where used to be able to go more in-depth on the topic and were intended to serve

as follow-up questions. Since we chose to conduct semi-structured interviews, there was room for follow-up questions, both from the interview guide and based on the information revealed during the interviews.

The questions aimed to indicate to which leadership style and qualities the leader has and how leadership affects the change process. The central part of the interview was structured to start with the change itself and the informants perspective of it. From there the questions are following the natural course of the change process, from the planning, implementation, the change itself, ending and to after the change. After the first interview, the interview guide was reviewed and improved.

At the beginning of every interview, we informed our informants about documentation and what the purpose of the study was. We also informed them about how we handled their data according to the standards required by the government.

We structured the interview guide in a way that seeks to do the interview as much like a normal conversation as possible. We looked at the different traits of transformational leadership to assess how much or in what way these traits were put to work in the different cases. At the same time, we tried to avoid using words like idealized influence, inspirational/charismatic leadership and intellectual stimulation. We did so wishing the respondents would frame their answer in an as realistic way as possible. The traits of transformational leadership are positive words that we assume easily frame an answer and color our respondents´ realism with idealism as well.

Keep in mind that we used it as an overview of the most critical aspects. Therefore, many deviations were taken to follow leads to success factors during the interviews. Our findings reflect that deviations gave us exciting results.

The interview guide can be found in appendix 1.

3.2.4. Analysis
All the interviews where voice-recorded. After we were done conducting interviews, we transcribed them, and the information sorted. We looked for factors that were repeatedly mentioned and from there sorted the interviews. We looked for indications of which leadership style the informants used, the change process itself and whether it aligned with the literature review.

4. Findings

Through our interviews and research, some dimensions have emerged as essential to change effort successfulness in volunteer non-profit organizations. Through our literature review, we found different factors that could affect change project successfulness. The factors will be presented in the following sub-chapters with examples from the interviews.

4.1 Understanding the Change Process

From the literature review, we expected that an understanding of the change process and the type of change would have an impact on the successfulness of change in volunteer non-profit organizations. The first sub-chapter present an overview of the types of change the organizations interviewed has undergone. The second sub-chapter present the findings related to those change processes.

4.1.1 Type of Change

The following table shows a description of each informant's church. We can see that the type of change is varying between the churches. The table is like the table presented in the chapter on methodology.

Church	Position	Members	Tenor	Change agent	Church age (years)	Type of change	Type of change
1.	Senior Pastor	<500	<5	Yes	<25	Revolution	Proactive
2.	Senior Pastor	>500	<5	Yes	<25	Evolution	Proactive
3.	Senior leadership/ board member	<500	>5	Yes	<25	Evolution	Proactive
4.	Senior Pastor	>500	>5	Yes	>25	Evolution	Proactive
5.	Senior Pastor	<500	>5	Yes	<25	Evolution	Proactive
6.	Former senior pastor	>500	>5	Yes	>25	Revolution	Reactive
7.	Senior Pastor	<500	>5	Yes	>25	Evolution	Reactive
8.	Senior Pastor	>500	>5	Yes	>25	Evolution	Proactive

Table 6: Overview of informants

4.1.2 The Change Process

Kotter (1995) and Lewin (Burnes, 2004) researched and operationalized how to plan and strategize a change operation. Kotter (1995) lists eight steps that he saw were pitfalls to a change operation through his research (Kotter, 1995). Lewin (Burnes, 2004) also listed steps, but this researcher only saw fit to place a change operation in three broad categories, or steps if you will. Kotter´s (1995) eight steps and Lewin´s (Burnes, 2004) three are detailed in chapter 2.2. There are some examples of detailed strategies for change in the interviews. Unfortunately, there are also change efforts that come from conflict or crisis and therefore do not have the element and luxury of being planned to detail. In churches interviewed, success is often measured as growth or by looking at the fellowship health through conversations or other types of numbers. Examples of change processes from the interviews will now be presented.

In church one where the church was to introduce significant structural changes, the pastor was able to plan the change before anything came out in public. In many ways, we found many of the eight steps from Kotter (1995) throughout his strategy. He did not start by creating a sense of urgency, however. The process was started by gathering his closest few co-leaders for discussions. From there, they started a process where the so-called guiding coalition, as Kotter (1995) calls it, grew over time. The pastor explained that they were at peace with moving forward with the idea at this point. They were not convinced yet, but they felt at peace with presenting the opportunity to more and more people. When asked if the board was positive towards the change, the answer was: " *Yes, the board and the leadership team were one hundred percent agreed*." This unity created more and more momentum and eventually led to introducing the possibilities to his church. From this, the pastor started talking vision and how this would follow the vision of his church even though the text itself would change. Now, this process is not in full effect, but the preliminary results were reported to be successful. The pastor said he is aware that there might be a "*honeymoon-effect*" still and is watchfully working to make the effects sustain over time. Therefore, deeming the change success is too soon, and that is also something the pastor explicitly mentioned himself. He expressed reluctance when asked to cast his verdict over the change. Kotter (1995) also mentions this in his second-last step, step seven.

Church six is an example of a church going through a change process because it was growing and had a need, according to our informant, to establish teams that could sustain the growth it experienced. The church was going from having one church service to not only having two but also growing towards having church in more locations. To cater for this a team was being built, headed by the senior pastor, to help organize and lead into more. This story is not a success story, unfortunately. Kotter´s (1995) point on building a guiding coalition did not happen or wasn't successful. The people who could be the powerful coalition resisted the changes and denied the senior pastor mandate to carry out the strategy he was seeking. This conflict ultimately led to his resignation. The pastor stated:

> "*It was not anything very radical we suggested. We suggested that the board of elders should take more of a board of directors-role. I still agree with that structure, theoretically. When it comes to the main direction for the church, budget and the larger lines, we should make them together, and then the operational leadership team should lead the church within the given framework. However, we could not do it. We did not get it. There was resistance to it, and we tried to make it happen, in my opinion, in many ways, but it would not happen.*"

In church four, a point on the unification of leadership and the guiding coalition was made by a pastor in a significantly sized church. The significant size of the church meant that the distance between member and leader would be larger. This church had a senior leadership team on top that was always seeking to agree before proceeding with an idea. This dialogue was an essential aspect of the leadership they performed. If they were not all in on the idea, it would sit for a while and then be discussed again to see if anything had changed. If they agreed, this agreement was passed on to the next level and presented in an orderly fashion throughout the organization, and the vision and significance at the same time. If the change were significant enough, the leadership team would present it to their members as an agreed-upon plan that was ready for implementation, not as a suggestion for action. This clarity relieved the members of taking a stance on most issues and instead they could focus their energy elsewhere, a point made by the pastor. Therefore, this power structure and guiding coalition relieved the church of potentially damaging fights over things that are not the most essential to use energy on. No major conflict has been significant enough to be remembered explicitly throughout these last 15 years, the pastor we spoke to pointed out.

The pastor from church four was one of the leaders in charge of structural changes and growth of both members and organization. He explained that when new things were coming, an investment or different opportunities, they always started the early process with church leaders and involved members by focusing on the changes in prayer meetings. *"We always took new steps to a prayer-level before executing."* Things people pray for, they might end up wanting. Every week there is staff meeting where department leaders address how the department is going and what it needs for the coming week. This meeting also functions like an information meeting where the senior leadership keeps up to date with their organization, as well as a possibility to inspire and encourage their subordinates.

Later in the conversation, the pastor spoke about a time when they wanted to increase the number of volunteers per service. The goal was clear; they wanted to become better at welcoming people of all ages into their church. To reach this goal, the pastors and leaders used the Bible to give their current volunteer reasons, arguments, and motivation to recruit friends to join forces with them: *"When we saw that we needed more hosts, we motivated people to do it for the cause of Christ and to serve with excellence."*

In church two we could see a broad focus on vision. The first thing the pastor described when he talked about factors leading to successful change was the vision. The pastor said:

> "*If we disregard the God-dimension for a second and look at other factors, I want to point to vision. I want to talk about the ability to communicate through visionary stories, where the vision is expressed in such a manner that the listener can see themselves in the larger visionary picture. The listener gets included and sees that they can make a difference. "I can fit in here, I can grow, and I can use what I have." The vision is so broad that everyone can fit in it and make it their own. It is also motivating and faith strengthening in a way that fans the flames. We work a lot on communicating these visionary-stories to all levels of the organization."*

In the first example, we found Kotter's (1995) steps in a volunteer non-profit organization, except for starting with a guiding coalition. The second example does not follow Kotter's (1995) change process. Though, Kotter´s (1995) work focused on pitfalls. Some of the pitfalls he exemplifies could serve as guidance related to the second example (pitfall 2, 4 and 5 for example). It is worth mentioning that the pastor in the second example resigned when

he felt a successful change was unlikely. The third example described a change process in a larger church than the previous two examples, where all the steps could be recognized and followed gradually. This example shows how the organization handles changes and their communication and inclusion of members. The last example from church two is about vision-focus, relating to Kotter's (1995) third, fourth and fifth step of transformation.

4.2 Organizational Structure, Power and Culture

We will now report the findings related to organizational structure, power, and culture. We have chosen to present the findings of structure, culture, and power since they all give or take influence and authority from the leadership on different levels. In our level of detail, we perceive structure and power to be linked concepts. With changes in by-laws and command or leadership structure, a shift in power or authority will also happen. That is why we have also chosen to link them under the same title.

4.2.1 Structure and Power

One of the pastors noted: "*Traditionally in Pentecostal churches, the general assembly (the membership meeting) has formally been the highest body of authority. With this, members can have the right to claim all matters to be raised in a membership meeting.*" This right depends on the by-laws set in place to a certain degree. How the pastors´ expressed strategy was somewhat different between the churches. The pastor in church four expressed a desire to keep discussions behind closed doors. He further explained that many of the less critical things would only create conflict and that it was beneficial to be on the same page as senior leadership before presenting the more significant issues to the church. Five of the eight interviewed church pastors and leaders expressed that members had a low degree of formal democratic rights.

Some informants seemed to view the structure as given and predetermined "rules of the game" and what gave them their mandate to lead or to manage the church. The by-laws, or church constitution, was a construct that was there and was not to be touched, some indicated. These churches varied a lot in how much power the general assembly had (members are considered owners and general assembly in most of these church organizations). In some instances, the general assembly could demand insight into all relevant cases, both regarding operations and personnel matters, and they could come with

suggestions and demand a vote or a briefing in the plural. This right is the case in churches with what we call strong democracies (more direct democracies). On the other hand, in some of the cases, the general assembly only had the right to approve/deny budgets and financial statements, vote for or against auditors and approve or deny a senior pastor (-s). Based on our findings we can divide these two into two categories: general assembly run, and pastor run churches.

The pastor of church four, said that the by-laws started changing in significant ways right around the time their church started assuming significant mortgages and loans. The by-laws did not change right away. However, to keep personnel decisions and other things behind closed doors, the general assembly approved a set of rules that would guide the senior managers and pastors instead. When asked how the general assembly handled the change in by-laws, the pastor said: " *I think it is vital that you have trust in advance.* " The pastors were entrusted with the authority to keep business in an "orderly fashion." They understood that with trust comes responsibility and accountability. A set of trust and rule-based cooperation was established to facilitate larger operations. This pastor also said that " *it is incredibly difficult to change by-laws in a time of conflict, so those things should happen when there is peace in the organization.*"

In this example, the pastors prepared the church for coming changes in the organization related to the church growing by adapting their by-laws accordingly.

The next example is from church six. The change was not to be considered successful. The pastor challenged the then present way of organizing the church through a transformation project where he tried to build an organization that could fathom the growth the church saw. In this situation, the senior pastor was denied building an organization more extensive than what the board could keep its close eye on, according to himself. The organization could not sustain the growth without new systems, he felt. This lack of system ultimately led to a troubling work environment where the board saw a different reality than their senior executive did. Keep in mind that growth had been significant. The two parties could not agree, so when their followers were informed about the difference of opinion, a conflict was unavoidable. The problem was with unity in leadership, but in a church environment where only a few people have their day job, it is hard for the volunteers to keep full control if the

organization starts getting big. It seems as if these board of directors would only let the organization grow as big as they were, not empowering their senior executive to take it beyond their capacity. There are multiple things to consider in this case, like unity, opinion, and strategy preferences. The interesting thing is that the pastor in question seemed to be wanted by his congregation. The pastor stated:

> *"There was a shift in power in different parts of the congregation, but perhaps the most important power shift occurred in the leadership team. A pastor team who creates a power shift in a relationship with the elected elders (board). It was this that was difficult to handle."*

This example shows an unsuccessful change process and lack of Kotter's (1995) eight-step of transformation. Already the first steps were not followed.

In this next example, we were in contact with a central leader of church three, but not the senior pastor. The pastor felt this leader was better equipped to answer our questions and therefore forwarded our request. In this church, the leader felt that a cross-road was coming where the church had to make a conscious directional choice. This cross-road came some years ago. The operational leaders felt like the board, and themselves were working in two directions. One side wanted to keep a more traditional approach to church while the rest wanted to modernize and strategically organize church like that in all respects. This issue sounds like what many churches these last decades have experienced. Many Pentecostal churches experience different outlooks on what strategies will make the vision come true (as another interviewed pastor said, Pentecostal churches are usually established to be modern expressions of church – even back in the day). The pastor's side of the senior leadership came to a point where they presented their church members with an ultimatum where the members were requested to vote to give the "traditionalists" or the "modernists" sole power over the direction of the church. At this point, the "modern" advocates were not willing to compromise at all. Ultimately, they won over a significant majority to their vision and ambition. They wanted to make the church more "accessible" to a modern and younger audience.

This example shows a church faced with changing the organizational structure where the organization had been going in two different directions and that this can be challenging.

From interviewing the pastor of church eight, which is a significantly sized church, we observed that this pastor had a firm limit to his flexibility. When someone proposed something that was outside of the framework his church had established, he was not hesitant to answer that: *"I am noting your opinion, but it is not the way that this congregation has chosen to do church."* Following up on that firm stance, he argued that the path his congregation had mutually agreed upon gave results. Therefore, he would stay true to the strategy and stick with it even when critique arose.

This example shows that considering how decisions affect the teams and staff is essential. It is also an example of a church with a firm strategy.

In the leadership these pastors exert, they mostly avoided the power of position. The formal hierarchical position they hold is voiced to be an unwise way to lead a pool of volunteers in church, not surprisingly, by all the pastors asked the question. When it comes to hired staff, they seek to avoid formal authority as much as possible. If there are discrepancies or deviation from the vision a conversation explaining and understanding each other is the first order of business, not an exertion of hierarchical power. If this did not solve the problem, a pastor said that most of the time this has happened the employee in question understood that it was time to part ways or merely step down on his/her own. Therefore, he did not need to exert employer-power. The pastors with a significant staff expressed that the hierarchical option was only a last way out if nothing else worked.

The example shows how the interviewed leaders tend not to use position power. The example further shows how to perform leadership while also showing consideration for someone's integrity, pride, and self-esteem in a vision-based and ideal voluntary organization like a church. People´s feelings and well-being are essential even in disagreement and conflict.

In the interview with church two, the pastor describes five factors he believes is essential for successful change processes. The first one is a vision, as used as an example in chapter 4.1.2. The others being an efficient organization, relationships, worship and spirituality and a personal dimension. This pastor believes that having an efficient organization, where the

organizations authority lies with the pastors and leadership team, comes from a trust-based relationship between leaders and followers. The pastor said: *"We have authority and trust that lets our leaders lead on behalf of the congregation. This trust makes it more efficient and reduces conflict."* He also describes a relationship between relational capital (relating to the relationship-dimension) and the distribution of authority. He says that a pastor needs to build a rapport with his followers before he should/can exert leadership. The pastor believes that their power structure in combination with openness and trust leads to a more efficient and a potentially growing organization. He emphasized the importance of balancing this with the personal-dimension. The personal dimension being about having room in the organization for everyone's personality so that they can be themselves.

This example shows a church with a power structure where the leaders are entrusted with authority to lead on behalf of the members.

4.2.2 Culture

Pastor 2 said that "*if you do not address the culture it will end up being random.*" As we wrote earlier in chapter 2.3.1, culture is mechanisms that guide behavior. Further, he notes that " *if you do not have relational capital (rapport) with the church you lead, it will be hard to address a negative culture as a leader.* " He defines relational capital (direct translation) and rapport as synonymous concepts. He reinforces that culture is a significant focus in his church.

In church one, a structural change has led to the church also making changes to culture, the pastor said: " *I usually say it is not the vision on the wall, but the culture in the hall, that affect growth and church life. Therefore, we have focused a lot on culture."* This church focuses on having an inclusive culture and made changes to fit with that.

These examples show how organizations are focused on building a culture and that changes and that culture and organization are connected.

4.3 Transformational Leadership

In transformational leadership, there are multiple sub-categories or sub-behaviors. They are, as mentioned, usually organized as four traits: Inspirational leadership, Idealized

influence/charismatic leadership, Intellectual stimulation and individual consideration (Bass et al. 2003). We will present findings for each of these factors.

4.3.4 Inspirational Leadership

Inspirational leadership is to behave in a manner that motivates, gives meaning and challenges a following. This inspirational approach looks beyond the present day and inspires people to look at what could be the future, if "we work together." It is in effect a "dreamer-leadership" since the strategy always looks forward. At the same time, followers need to believe they can be led "there" to trust the inspiration. The leaders we were in contact with had different ways of inspiring their members and volunteers. Inspirational leadership invokes enthusiasm and seeks to inspire a following´s inner motivations to act. The strategic leader uses this strategy to channel and direct the inner motivations to become a part of a bigger puzzle. All in the purpose of painting a beautiful "picture" together (Bass et al. 2003).

When discussing direction and how the pastor of church seven moved forward with the vision of the church, he used the Norwegian word for clarity. He expressed that this trait combined with a good portion of diplomatic skills was to consider virtue in church. If a church does not know where it is going, why should anyone follow was a question between the lines of our conversation. The pastor said that he felt towns were not ideal for niche churches in the same way cities were because of the population differences. So, what he meant by clarity was probably more in the lines of being faithful to the level of compromise that has been chosen in leadership, even if it demands to utilize diplomatic skills to withstand ground from time to time. This trueness might inspire a loyal crowd of churchgoers, as it has in this pastor´s church. The church is of significant size compared to the town of which it resides and has grown considerably the last decade, according to the pastor. Among other things, this pastor said:

> *"For our part, it was clear that our clarity is evident, but this clarity must mix with diplomatic abilities. This openness means that we usually have many rounds of conversations, listening and trying to bring mutual understanding for the different point of views. However, that does not mean that we are lowering our clarity or our ambition regarding what we want to be as a church. Clarity mixes with taking time to listen to people. We can see that if we manage to capture the thought and the heart*

behind, then the positivity become somewhat different. Because, then you can simplify it to each person having their style, form and those kinds of minor things. However, with theology and heart, one can often find each other again (even though style, format or other things do not match)."

This example shows how the pastor used clarity and understood the importance of communicating the vision and how it can help unite people despite smaller differences of opinion.

In the case where members of church one saw potentially substantial changes in democracy, the pastor had what he called "an open process" where he presented the merits and disadvantages candidly, and the congregation was asked to give input and verbalize their thoughts directly to the leader and anonymously. The leaders promised to address the questions they received in private at a request, or answer directly through public conversation. In this instance, he refrained from being overly positive about the possibility and at first even assumed a position as kind of a moderator for membership opinion instead of making his stance clear. In this instance, voting rights were on the line as a new proposed structure would not allow members formal voting rights anymore. What this pastor did was to paint a picture of the mission and purpose of his church and present how this would align with the new situation. The members who had concerns were asked to come personally to the board, pastor, and people who had more knowledge of the outlook. The pastor noted that very few people were critical. He noted that only two families ultimately left, whereas one of them was already halfway out the door even before the proposal. This change required less staffing, which left a few people leaving paid staff. Even these staffers stayed in and took on voluntary capacities instead. After being the moderator of a church discussion, he assumed "leadership" and showed the way by inspiring change. He also assumed a role as an advocate for the change after receiving positive feedback from the members. Later in the process, the church got a new vision from this process. Through communicating the change, an emphasis was made to ensure that all previous work was indeed in the same direction as the new vision. An important emphasis on that point was made to give members a feeling that the work of the past also built the proposed changes naturally. When asked about the difference between the new and old vision the pastor said: *"No, there are no big differences.*

The change was not communicated like we are deleting our old vision. Instead, we communicated that our vision has grown, and we have expanded our vision."

This second example shows how there is a focus on vision during change and the importance of uniting followers behind it. This example illustrates how the leader motivates the followers to be a part of a "bigger puzzle" while leading a peaceful and organized change proposition discussion.

The pastor from church five in a medium sized city and setting had a different approach to transformational leadership. This pastor did not believe that his mandate was to transform the church he led in a significant way. He saw his mandate as one to slowly evolve the church to sort of compromise between two worlds to cater to a broad audience. This transformational effort was more in the details than what the public could see. Things like how to keep youth engaged and how the church-attenders receive new people. The leadership choices that stood out in this pastor was this statement: *"If I could start a church with a clean slate, it would reflect my age more (younger stile)."* This difference between reality and ideal reality tells of how the pastor might wish things were different but refrains from engaging the congregation in change for some reason. The pastor expressed that his church was happy or/and content with their current situation.

In this example, the pastor seeks to maintain his church which reflects how he interprets the mandate given to him by the church board. Even though the church had a vision, it was not primarily in focus or focused on the long-term.

In a significantly large church, church seven, the pastor told us about how they structured their vision. They call it their visionary story. *"It is formed to help us to know why we exist as a church and to give direction in the organization*." The story is a building that has multiple fundamental elements. One of the critical things is that the fundamental blocks each have the same importance, but no one block functions as it should without the rest of them. This story is how the overall vision is told, with specifics to the building blocks. He uses this story to explain how everything works together and how to keep focus. At all times these blocks work together and are connected. Therefore, if leadership observe one area that's being over-focused on or one that has lost its connection with the rest of the church, they can

both explain why things need to change through their visionary story. It can also remind the leaders how things should be balanced. The pastor expressed that it is easier to lead since a majority agrees on the visionary story. Additional rules exist on how the connection between departments and areas are supposed to be. However, the visionary story reminds the whole church how the church works together as one unified organization.

This church is an example of a different, yet structured way to communicate a vision to unite followers behind a collective goal.

4.3.1 Idealized Influence/Charisma

Idealized influence is about having strong values, ethics, and principles while sharing risks with their followers. Idealized influence creates admiration and trust, as we described in chapter two (Bass et al. 2003). Some of our respondents' do not consider themselves as risk-taking leaders, while others said they took a calculated risk.

The informant from church three said when we asked if their change project (ultimatum) (to stop a compromised strategy) was risky he answered: *"Sure, we took a risk, even though we knew where our church stood in the matter. At least we believe that a majority of the church wanted to follow our strategy."* It was a calculated risk, and the church did appreciate their firm stance on strategy. Followers of the other option were separated. Some stayed and some left in the aftermath. The leader confirms that the refinement of their strategy had success as far as growth goes. The new strategy was a restart of the church where the church renewed the vision, goals, and direction. The risk of failure was shared by the members who stayed on both as attendees, but mostly the ones who connected their name with the church by being a volunteer in different respects. Growth indicates the risk was appreciated. The leader of church three also noted that he perceived organizational politics as beneath them by saying that "*we felt that we should try to stay above lobbying and actively go around talking with people (get allies)."*

In this example, the pastor took a calculated leadership risk. The example shows a leader that has a clear direction towards something he firmly believes in and is, therefore, an example of a charismatic leader who is willing to take some risk to reach his objectives.

The former pastor from church six explained that as time went by the risk of his leadership project increased. There were several reasons for this. One of them was a disparity between his project and what the elders felt were right. In this case, the elders were also the church board. The pastor saw his church growing and thriving, as more and more people started engaging. At the same time, he saw structural and strategical obstacles for continuing the growth and prosperity (both financially and church attendance grew significantly). The following is where the discrepancy gets clear. The pastor indicates that the church elders expect a preacher and administrator as their pastor. This difference of expectation was something the pastor in question tried to grow the church structure out of as he evolved as a leader. If he were only to administrate and preach, this would keep the chief administrator/senior pastor from growing a team that could do so to, so he could focus on "leadership." When asked if he took a greater risk as a leader as time went by, he answered: *"Yes, I felt my risk level increased. I went from being someone who was there to preach, to stepping up and becoming more of a leader figure. I had more to contribute as a leader."* This leader had at least a simple majority in the general assembly, but when conflict arose, he believed that the process would have too great of a toll on himself, his family and the church. The pastor saw his influence and mandate being gradually taken away even though the church expressed that they wanted him to stay on as their senior pastor. The pastor felt a reduction in his mandate to lead, and he could not see himself as a surrogate to the board, so a departure was seen as inevitable even though it was before the general assembly saw how delicate the conflict was.

This example shows how the leader's risk level is increasing along with him taking on a role as more of a transformational leader.

The respondent from church six expressed that pastoring (leading) the church was a family decision. Now, this pastor left his position since he did not have support from the elders and felt that his mandate disappeared, but he expressed that the decision to leave a *"we handed in our resignation"*-decision. Also, most pastors see the church as more of a way of life rather than just a job. This fact is also made manifest through our interviews. The pastor of church four expressed that his church needed to be capable of receiving an entire family (parents and kids) in a good way. Thus, reinforcing the understanding of the church as a family thing – even for the pastor´s family.

This example shows that leading a church can be a family decision. By bringing in the family, the pastor becomes an example for the organization, also displaying his private self. This closeness to the leader is a trait close to charismatic leadership.

4.3.2 Intellectual Stimulation

Intellectual stimulation is a trait where employees or subordinates are challenged to grow in various respects. Through our research, this trait has in some cases been quite deliberate while in other cases almost left to chance. We received feedback portraying different ways of building up their subordinates, but some had no thought-through plan to build staff and volunteer staffing at all. Therefore, assumingly left it to chance. The pastor of church five said that he had implemented small changes, while also expressing that things would look different if he could start from scratch. He expressed that *"he would play FIFA or have coffee with friends/volunteers if it was natural."* At the same time, he expressed a desire to *"pass on what he has learned."* It did not sound like a deliberate leadership decision, instead just how things were. Moreover, he expressed being okay with how things were.

This next example is quite the opposite of the first. In church one the pastor requires his team to meet for a team leadership meeting once a month. He uses this meeting to teach on what a leader is in church and how their respective church could be better. He used a resource he called a leadership manual. This tool was an educational tool for that kind of occasion. In addition to this, he said that because of a restructuring of the organization he freed more of his time to train leaders one-on-one. Also, the pastoral team in his church meets fortnightly for updates, discussions, planning, and teaching. We asked the pastor whether he talked most about how the church wants to be or what to change about how the leaders (subordinates) are, among other things, he replied:

> *"I have done both. Addressed what we want to see and what we need to change. To our leaders (meaning his subordinates) I am direct, so when I say something is not working as it should, I also address what we can we do about it."*

He explained that he expected his core team to appreciate and handle more candor than what he performed to the rest of the church.

These two examples show two different ways of building up their followers, in the first example, more is left to chance, and in the second example, it is more deliberate. The last quotation illustrates how this leader includes his followers in solving problems.

4.3.3 Individual Consideration

Individualized consideration is about taking steps that help individual members or staff on an individual level. It is about building potential in individuals on an individual level (Bass et al. 2003).

Church 4 which employs a significantly sized staff says they invite their new staff to take personality tests to help make sure they keep track of the potential in their organizations. This knowledge is both to push people further but also to make sure they play to their employees´ strengths. The leader says it is important to build potential. *"If someone can lead a thousand, they should not be stuck with only ten."* The same goes the other way, he notes. If someone is structured, well organized and good at planning, he or she should not be put in a creative capacity necessarily. *"We want to play to people´s strengths,"* he reaffirms.

We can repeat a previous example from church one under individualized consideration. In a case where a church had a restructuring, the senior pastor could let go of many administration tasks and therefore had time freed for other tasks. In this case, the pastor used the time freed up to train and follow up with volunteer leaders and central people in the church to train them individually and to work on what the next step is for them and the church together. All this to help them grow as individuals and to help grow and keep the church organization healthy.

These two examples show how these leaders see the followers on an individual level and aim to use their potential in the best possible way.

5. Discussion

Through our research, we wish to shed light on how volunteer and non-profit organizations can lead their organizations through change more successfully. We, therefore, started with reviewing literature mainly from the private sector. The private sector is profit-driven and must, in no small degree, adjust to new markets and transforming markets continue to stay profitable. Therefore, change leadership has been researched a great deal in the private sector. To some degree, change leadership research in the public sector has also been a topic of research for some time, but in a smaller capacity than in the private sector. In the non-profit and volunteer sector, this has not been the case. Research in organizations with a high degree of volunteering is rare but increasing, it seems. Our approach, researching the topic through Pentecostal churches, has some comparable articles, though they are mostly quantitative with a focus on only leadership style. We took a broader approach choosing an explorative design in a qualitative method. This choice gives us indications and helps us see aspects of change leadership we would not get through a quantitative research method. Though our choice limits us somewhat, we believe this design benefits the field by exploring multiple dimensions.

We started out with the idea that an understanding of the change process, the organizational structure, power and culture, and transformational leadership could be determinants of successful change in volunteer non-profit organizations. Through our study, we discovered several things. We presented these findings in chapter 4, findings. To deem our research and findings valuable we need to discuss what they tell us. This research is an explorative and qualitative study. Therefore, our findings will not be conclusive. An empirical quantitative study might be able to confirm our initial findings, but further research can also be contradicting or give a more interesting insight into the topic. Let us discuss our findings in the continuation of this chapter.

5.1 Understanding the Change Process

5.1.1 Type of change

What kind of change an organization seeks to go through or is going through varies. As we mentioned in the list of churches in chapter 3.2.2, we addressed two types of changes, evolutionary and revolutionary. We believe that evolutionary changes need to be handled differently than revolutionary to some degree. This difference is because in evolutionary

changes the organization has more time to evolve and adapt to potential and coming changes, while revolutionary changes might be more extensive and over a shorter time-period. If further research goes into more detail, research will discover nuances, we believe. While at our level of detail, these seem essential in both respects.

5.1.2 The Change Process

Most churches are unique with different dynamics between the board, senior pastor, and members. Operations and location vary from church to church, and probably many other things do too. These differences might have implications, though we have tried to find generalized factors that seem relevant to most cases and occur in the successful churches or don´t occur where projects fail.

Kotter (1995) and Lewin (Burnes, 2004b) explained and reasoned their change model by outlining different stages in the process. We found no indications suggesting these steps do not apply in non-profits. Therefore, we keep our assumption that both (Kotter and Lewin) are relevant for church and non-profit leaders to consider when planning a change. It would be an excellent asset for leaders to have tools like this to follow when they plan and execute change projects, we believe. Lewin´s (Burnes, 2004) model is simple, though it explains a few concepts like the need to "unfreeze" an organization before introducing a change. On the other hand, Kotter (1995) made a thorough list explaining some pitfalls of change leadership. He studied businesses going through change projects and analyzed their successes or failures. His results can therefore ultimately be a guide in what not to do and what to do instead. A tool like that can be helpful for non-profit organizational leaders if it is accurate. Indications we found suggest that the private sector research from both Kotter (1995) and Lewin (Burnes, 2004) are useful in the non-profit sectors as well as the private sector. Unfortunately, some church change projects come as a surprise because of different triggering events or circumstances. Surprises can be hard to plan.

After analyzing the information from the interviews, we found that some of Kotter's (1995) eight steps of transformation and related traps can be recognized also in volunteer non-profit organizations. For example, Kotter's (1995) second step where creating a guiding coalition is vital for successful change can have been a critical strategical choice in church one and seems to have been something church six was missing (church six was unsuccessful). Also, church two is organized without membership voting rights and is reliant on obtaining and

maintaining trust between leaders and the church body as described in chapter 4.2.1. This pastor says that his management leeway comes from what he calls "*relational capital.*" He further explains that this relational capital comes from gaining trust and mutual respect between church congregation and leadership. If this trust and respect is in order, leaders are able to lead, he notes. Obtaining this relational capital demands "*openness, honesty and room for feedback.*" This helps generate momentum for the guiding coalition long term, we believe. Kotter (1995) underlines the importance of having the entire senior team on board with a change. If that's not possible, having a clear majority of influencers/executives is essential to change successfulness. From the findings, we saw that taking the new change to one hierarchical level in the organization at the time was beneficial. Starting with the senior leaders, for example the chair and then the board, created a strong unity and backbone for the change efforts before it reached the members in church one. It is important to keep doors closed so, in the end, it is a powerful guiding coalition that presents unified plans or suggestions, without rumors proceeding and creating conflict and uncertainty. This creates an alliance in the leadership team. Thereafter, taking the change prospects to the next level in the organization will capitalize on the momentum a powerful guiding coalition brings, as it seems to have done in church one. We suggest the following proposition:

> Proposition 1: A strong guiding coalition is positively associated with successful change in volunteer non-profit organizations.

An observation, described in chapter 4.2.2, from church six gave us insight into what could happen without a powerful guiding coalition. It also created an important perspective on organizational unity. Not the kind of unity that has everyone blindly following one leader, but the kind of unity where an organization can keep its discussions, maybe some struggles, behind closed doors and inform members about opportunities after they agree to avoid conflict. This oneness is a perspective we believe Kotter (1995) gives to advocate the importance of a powerful guiding coalition. The coalition will not be persuasive if there is significant division in the leadership of an organization. Therefore, the example tells us about the power of unification in leadership, the power of trust and the power of closed doors.

An additional note, it seems to be very important to be able to have a significant amount of the internal discussions in confidence. The leader of church tree noted that he perceived organizational politics as beneath them. This might be what some people feel when they are discussing things behind closed doors that affect members a lot. We believe that demanding confidentiality from the staff is important, even though some staff members might "feel nice" being "honest" short term. This point can also relate to a large extent to chapter 4.2 on the organizational structure, power and culture.

In another example, the pastor of church 4 explained that they started the change process with church leaders and used prayer meetings to involve members. People usually want what they pray for, therefore, we can assume that presenting the church with a possibility to get something they have prayed for should be well received. This strategy worked well in his churches situation. To some, this might seem like manipulation, but in fact, we would argue the opposite. It gives central church members advanced notice to significant changes and allows them time to fathom and to ready themselves. A pastor-led church becomes more of an organism than a dictatorship when the leadership always allow avenues for peaceful disagreement rather than merely forcing change. We believe our findings show that it is crucial that leaders can lead (by mandate and position). Our research indicates that empowered leaders are the most successful. Leaders who are empowered can look past short-term discomfort and see future prosperity. If they are not empowered to lead through the short-term, it seems as if an empowered volunteer non-profit general assembly mostly end up creating conflict or discourages its senior pastor from efforts that could benefit the organization in the long-term. Together with this mandate to lead, church 2´s point on relational capital (rapport) seems essential to combine with empowerment. The pastor from church two also noted that " *the congregation will eventually oppose a church leadership that does not work in harmony with the congregation*."

Church four has staff meetings every week where department leaders address how the department is going and at the same time functions as an information meeting. He also said that "*It´s an advantage for us to have the most essential leaders employed, and we therefore have a lot of communication during office-times*." A message that was spoken between the lines is that much of the communication outward toward a larger audience (payroll and voluntary staff or even more to members) is thoroughly focused on the why to the things

they do and how it fits with the vision and their fundamental belief in the Bible. The communication is not colored by energetic or ecstatic presentations, but more calmly, yet firmly, pointing towards why things are done. Often inspirational/charismatic leadership can be interpreted to energetic, vivid and ecstatic communication. The type of inspirational leadership in this case is a calm presentation of a future the senior leadership feels at peace with. This blend of being firm and unified in leadership when presenting new efforts, while also having the authority (mandate) to see it through seems to work well. But the pastor notes that "*I believe that it is important that the congregation trusts the leaders first*." Therefore, we suggest the following proposition:

> Proposition 2: Convincing communication is positively associated with successful change in volunteer non-profit organizations.

At the end of the literature review, we presented what we expected to find in non-profit volunteer organizations. When it comes to the change process, we expected that Kotter's (1995) eight steps of transformation would also be relevant in non-profit volunteer organizations, even though it was created and based on research from private businesses. We expected that having a coherent and well-communicated vision would be important in volunteer non-profit organizations also, indications support this assumption. Many of the churches had a broad focus on vision and focused on using the vision to unite followers. Especially churches that seem to have undergone successful changes. This step could be more critical in volunteer non-profit organizations. This vision-focus also relates to transformational leadership. Kotter´s (1995, p 63) fourth step in a change process, or the fourth error he lists, is that organizations under-communicate the vision by what he calls a factor of ten. This statement probably isn´t math. It is arguably a statement from Kotter (1995) saying that organizations rarely get too much communication of vision. It seems like vision is one of the building tools executives and leaders can use to build the mission and vision-based motivations in their following. Even the ones we see use vision actively, might not do it enough. One respondent even noted that the visionary communication was used a lot when the church changed the most but might have become a neglected strategy after the most intense work was over. Though Kotter´s (1995) research was in the private sector, indications suggest under-communication of vision is often also the case in the non-profit volunteer sector. Vision-focus is also an essential part of transformational leadership. We

will therefore present a proposition on vison-focus under the discussion of transformational leadership.

5.2 Organizational Structure, Power and Culture

In chapter 4.3.1 we could divide the churches into two categories: general assembly run, and pastor run. The two not being mutually exclusive, but rather a scale where churches can be somewhere between the two. The difference between the two was the distribution of decision-making power. General assembly run churches being the churches with strong democracies (more direct democracies) and pastor run churches being churches with more power placed with the operational leaders. Pastors of mainly pastor run churches seem to believe their mandate as a leader is to understand what "the people" want and act accordingly. While sometimes people only know what they want short-term or might not be qualified to address some issues at all. A decisions consequence is the responsibility of the one who makes the decision. Therefore, one can argue that in complicated matters, unqualified people should not be asked to stand accountable to its consequences. The argument that people should not make decisions they are not qualified for is controversial. However, if the organization wants to grow, it seems as if assessing how capable the decision makers are, is essential. If they are not capable of handling the organizational vision, the by-laws should consider the fact when the vision is being introduced or reintroduced. Taking away power from someone that can, indeed, be somewhat difficult. In an example from church six, where the distrust and lack of a mandate from the board led to an unsuccessful change, the structure construct might have been one of the roadblocks along the way for prosperity and growth.

Some pastors expressed a desire to push through a change to rid a "glass ceiling" for their church. The structure of church six was previously built in a more un-formal way only facilitating a certain amount of growth. At the same time, there was an elected board of elders that had historically held onto much of the authority in the organization, leaving little room for empowering an executive officer (pastor) to lead the congregation to change as the number of new attendees rose. This pastor expressed frustration with constantly being refused the mandate he felt he needed to continue leading the church towards the future. The power distribution was that of a traditional Pentecostal church, where members formed the general assembly as the highest authority in the organization. The members had both

suggestive power and voting power. Therefore, a mandate was in their power to give. At the same time, the board/elders wanted to keep up with everything that happened in detail. That can sometimes be well and good, but in this case, the board did not let anything grow more than their capacity to govern. At the same time, the pastor described a board that did not use much energy on growing their capacity either. This feeling became a growing frustration, which ultimately led to the pastor resigning. This pastor saw it as his mandate to not only entertain the current base of members but also to expand, grow and lead the congregation into a different and "better" future.

It seems that asking a general assembly to decide upon numerous things cause problems. This assumption is not necessarily because of obstructive people, but the differences of opinion can put a strain on the common grounds (unity) between the members. An organization in unity is much more effective than one in conflict. Even though the congregation agrees on the fundamental reason to exist, a divide in the details is not beneficial. This unity is expressed as an essential asset to become or create an effective and growing organization. In some situations, a discussion is healthy but to keep this discussion orderly and friendly; it needs an arena that is not a semi-public forum. As noted in the findings, a senior pastor expressed that preliminary discussions should be kept behind appropriately closed doors so senior staff could be united before proceeding.

When discussing the structure, power is a central part. We already mentioned that some respondents felt power distribution was an important factor in their leadership effort. A board of elders can have both the formal and informal power/influence in a church. Volunteer organizations can have different mechanisms than commercial companies. The responses give us reason to note that power distribution can be an important factor to consider when looking at the organizational structure. Moving a volunteer organization forward can demand both formal authorities but also a whole lot of trust. If the pastor does not receive trust from most of his church, it is hard to be useful as a leader.

Through our studies of the subject and the interviews we had, it looks as if the private-, public- and non-profit sector have quite a few things in common. Change leadership efforts are highly challenging work, and it seems as if people are, to some extent, just people. It seems as if Edgar Schein´s (2010) writing about seemingly reasonable people being

irrational to change efforts also might fit a church context. It seems as if people tend to talk visionary or say the right things about ambition, while when it comes to the actual work, too often their comfort dictates their reactions to the efforts. If this is true, people who even want to change might resist it subconsciously to stay comfortable. If people consciously want to change for the better but subconsciously resist, the fact can also serve as a central argument for increasing influence and formal power of position to the ones capable of rising above comfort for the future good, as in our structure discussion. When many people are involved in decision-making, there will also logically be more opinions on a matter. Therefore, we suggest:

> Proposition 3: More centralized and unified leadership authority is associated with a successful change in volunteer non-profit organizations.

In addition to the trust-aspect of power, all the members of a church are volunteers. On the one side, volunteers are practical since they usually care a great deal and do not require a salary. While on the other hand, it makes it easy to cut ties and move on. Therefore, power does not have to be formal to weight in a great deal. If someone has a significant following, he or she could potentially leverage his or her departure to get his or her will in a situation. As noted in the chapter on findings, many church leaders do not like to talk church politics and found that it felt dishonest or not right to do. This thought might be noble, but leaders need to work on trust to build a base of influence.

Research by Gulbrandsen & Ødegård (2011) reviled something interesting. Namely, that society has had a shift towards more individualism and that people who volunteer do so for increasingly selfish motivations. This discovery is interesting because it tells us that people are increasingly doing things for their benefit. This insight can challenge idealistic focuses when it does not comply with the self-realization beliefs of individuals. It can be helpful to know this in a voting situation, we believe. If people have to vote, they will likely either (1) put their mind to learning the perspectives and situation or (2) go more or less with their gut. Their gut might tell them what benefits themselves, therefore, a way of relieving people from deciding they might not be qualified to do, organizations can limit democracy within their organization. Leaders can also keep the vision-focus throughout their decision-making instead of potentially going back and forth letting members decide.

The organizational dimension in our findings was surprising, to some degree. We expected to see some importance as to the formal structure and the distribution of power, but this dimension stood out more than expected. In some respect, it is natural that formal authority and formal organizational structure is essential. It was made clear though, that how the by-laws empower leaders do or do not serve a critical strategical choice. It seems as if making members vote and decide on too many things makes them more uncomfortable than merely following an empowered leader. How the organization is structured seems to determine how far it can grow to some degree. Naturally, by-laws and norms can be changed underway in an organizations lifetime. Though, it seems that reducing the general assembly´s by-law power is a significant challenge. If fundamental distrust first forms against the leadership in a conflict or a case, the leadership and pastor will have a hard time changing the leadership-model. The same might be the case in peaceful times if there is no reasonable explanation for changing the power structure. "Why take away formal influence from us if it is not necessary?" will probably be a logical question in that situation. This leadership maneuvering can create many problems if it is not done right. Therefore, a suggestion we believe is warranted after our research is to plan out the future early and structure the by-laws early on. Membership democracy and voting rights are of reduced interest, an article by Frivillighet Norge concludes (Volunteer Norway, 2015).

When analyzing the interviews, we found that many of the challenges, and also successes were related to the distribution or allocation of power in the church organization. The churches that distributed power to the operational leaders giving them more room to make decisions/lead and therefore move decision-making power from members to leaders are the successful ones, according to our findings. The finding means that leaders, relieving members from addressing trifles and minor issues, lead to more efficiency. We believe that the increased efficiency helps churches develop and grow.

According to Yukl (2013), it is vital for the leader to have personal power and position and political power, especially if the change is substantial and lasts over a more extended period. For churches, this means that the leaders must have power in the form of trust and knowledge, for example, building trust by doing a good job over the years and handling responsibilities given well. We might say that the churches that have had the most peaceful

processes have centralized both types of power, leaving minimal democracy to the members. These leaders are checking their organizations continually for ques that can help them understand if they govern at the pleasure of the members. They also monitor numbers. If people are displeased with their leadership, numbers will drop or stop growing. Therefore, it is not a dictatorship even though the leadership team has much power. It can maybe even build the church the collective sees in the distance that they do not have the focus to work towards themselves.

These findings are interesting considering that transformational leadership theory is not that focused on power, influence, and authority. Non-profit organizations, such as churches, have a high degree of volunteers and the members have traditionally had a considerable influence on the organization, compared to employees in private organizations. That might be why church leaders must spend more energy on building trust. At the same time, members must be willing to give up some of their power to let leaders lead to growth it seems. With this, we can say that modern churches are becoming somewhat more like private organizations as they grow bigger. Considering that leaders of growing organizations increasingly have more and more people, projects, buildings, responsibilities, larger economy and more to lead it is becoming more necessary with clear systems, routines and guidelines for managing the organization. Church leaders also have to be capable and skilled for leading larger organizations.

Through the interviews we saw that the most significant organizations also logically had the most substantial structure, meaning it would take more to create conflict, disagreement or crisis. They had a sold and well-developed organizational structure supporting the organization for change and growth. The by-laws were for example structured in a way that left the general assembly minimal power over the organization. They were only needed for budget/accounting approvals once a year and the senior pastor (CEO) needed to be approved by the general assembly. Usually, the senior pastor has the authority to hire a team within the approved budgets. If we compare these findings to the report mentioned in chapter 2.6.3, we can see that volunteer organizations increasingly tend to reduce their democracy. The reason for this change was a decreasing interest in organizational politics.

As mentioned, membership trust in leaders has shown to be essential for successful change. The degree of power given to a leader is relying on the members willing to give away some of their power to increase efficiency. Giving away trust can be a one-time thing, though trust needs to be retained to stay useful as leaders. Employees in private organizations do not usually elect their leaders but are hired to work for that leader, while volunteer non-profit organizations often entrust leaders with a position on behalf of the members.

In chapter 2.8 we expected the differences that separate volunteer non-profit organizations from private and public organizations to have some impact on what factors could lead to successful change. The higher degree of membership democracy was expected to lead to a less effective organization. We found that more centralized power in the organization leads to more successful change.

From the findings, we saw indications that the characteristics of volunteer non-profit organizations could have an impact on factors for successful change. Through our research, we have observed churches that are prosperous and churches that have been stagnant or remained the same for a more extended period. We have also observed change failure in a church. An aspect that strikes us as we started comparing findings was the formal structure. The churches that had successfully changed and evolved significantly lately had, without exception, less formal power with their members. The leadership team was more empowered to make decisions in the successfully changed/evolved churches. On the other hand, churches, where the members had to take a stance on many questions, had not changed significantly. In the case where the change project was unsuccessful, we noticed that the members had much power, amongst other things. The leadership team was not on the same page with their board members either, but the membership voting rights seem to be a significant issue and one of the causes of the change project failing. Being in sync with the board and daily leadership is also essential, but it seems as if the fear of voters drives some leaders from leading. Since it is often easy to become a member of a church, members can have formal voting rights without knowing to make qualified decisions. This reality can probably be the case in many types of non-profit organizations. Therefore, arguing for less power to the people does make sense, also after looking at our findings. The flip-side is that the leaders who behold executive power have increasing responsibility for their leadership at

the same time as members have decreasing power. The leadership must be comfortable with the amount of responsibility the by-laws of the organization gives them.

Since the general assembly is usually made up by members of the individual churches, we believe this hierarchical system can undermine the competence of leaders. However, the members are the formal supervisory body that stockholders in a private company are. Therefore, it is important to keep the supervisory role in tact while at the same time letting leaders lead day to day. We believe that in most successful companies, the board of directors keep the executives in line, while the general assembly elects the board members they believe do so best. Based on our findings, we believe that a general assembly should entrust their elected board of directors to manage and supervise. Therefore, we suggest the following proposition:

> Proposition 4: Limited formal membership democracy (reduced voting rights) is associated with successful change in volunteer non-profit organizations.

In the organizational dimension of our findings, we found a few key things to be significant. First, we learned that the successful leaders in church listed culture as an essential building block to carefully consider and direct. Viewing culture as mechanisms that guide peoples´ thoughts and behaviors in a collective are useful for leaders. Culture is something that is hard to build and hard to change. One of our respondents talked about culture as either being by default or by design. Our findings suggest that organizational culture is worth more research. Both how to design it as a leader and research on what leaders in non-profit volunteer organizations do to change it when it is needed.

In the interviews, there was also a significant focus on building an including and modern culture, and several of the changes were related to cultural change. A focus on evolutionary changes seems to be continually needed to adapt and adjust culture and to modernize culture. According to Kotter (1995), culture is difficult to change and implementing change into a culture takes time. Considering these organizations have high degrees of volunteering, we find it rational to have such a significant focus on building the right kind of culture. Maybe this step could even be more relevant for non-profit volunteer organizations than for public and private ones. A healthy culture can guide decisions without direct supervision

from supervisors/leaders. Therefore, a strong culture can either lower cost (less hired leadership) or help sustain mechanisms set in place. Through interviews, we received indications that working hard at building an inclusive and modern culture is a significant focus in two of the successful cases. A third successful case said that building a unified and inclusive culture was an essential focus for them. Therefore, we suggest the following proposition:

> Proposition 5: An intent focus on building a unified and modern culture is associated with a successful change in volunteer non-profit organizations.

5.3 Transformational Leadership

Our informants expressed an understanding that leadership style is essential. Within transformational leadership, we received indications to different perceptions of manager and leader roles and that connects to the understanding of pastoral mandates. Which again can be related to the organizational structure. With this, the opinions on how to use the pastoral position were different. Some felt like their mandate was more to manage the current state of operations or maintain a particular status quo. While others saw their mandate as an opportunity to set in place systems and routines that could facilitate further growth and expansion. In some regards, this difference of opinion, or point of views, had some significant implications.

To more clearly interpret the role understandings that pastors expressed and understood differently we must use some of the previous theory presented. Management is about allocating "current" resources in a way that effectively reaches the goals of an organization, we might say. On the other hand, leadership is: *"Making things better"* (Summerfield, 2014, p. 252). To address implications of the pastors´ role understanding, we need to look at how they understand their mandate.

Some of the pastors interviewed understood their role in the organization as being a manager of "current affairs." What is meant by that is that some of the pastors´ interpretation (sometimes expressed or implicated by the board/elders) of what their mandate is, looked more like managing the current state of order than developing and moving forward. We can see an example of this in a finding presented in chapter 4.4.4. In the example from church

five, the pastor did not believe his mandate was to transform the church but to compromise between two directions. This pastor said that he probably wasn't going to stay there forever, so although some changes could grow the church potentially, he did not want to "fight it through." He expressed that people already in his church were happy with the status quo and this "peaceful state" felt okay for himself too. Through our conversation, we asked him whether he would change more things if he had a bigger group of allies. His answer was interesting. On the one hand, he wanted to change things if he could "do whatever he wished," while on the other hand, he expressed a certain reluctance to cause members of his church discomfort. He assumes discomfort to be a product of a change situation. That assumption might keep him from trying to push through.

Certainly, in some cases the right thing to do is stick with the status quo. The pastor also noted that if he had the chance to start with a clean slate, the church would probably be different. This is interesting on a few levels and reveals a few general beliefs. First, it reveals that churches can, with benefit, be targeted to individual groups of people. Therefore, the argument that "everyone" should be considered might be wrong, strategically. Also, it reveals that essentially the pastor is not leading his dream church (he also confirms this by saying that everything is not perfect). Thirdly, Church would evolve over time and mature together with the pastor. This can be troublesome, strategically. Some might say it is okay. The problem is that church becomes a selfish thing. That contradicts the message of the vision in most of these churches, including this one. Some might conclude with a lack of vision/belief parity between teaching and action.

Now, a troubling thing for us to correctly separate is the difference between manager and leader. We tried to address this issue in chapter two and discovered that researchers disagree on the definitions. While, after our study it makes sense to separate these two concepts between those who try to mainly maintain the organization and membership pool and those to have subordinates doing so and themselves trying to develop the organization. The first one would be the manager and the second one the leader. This seems to be an actual difference between our respondents. It does not seem to be laziness driving their understanding of role when they become what we call a manager, instead its the mandate they feel they are given by the board and by the general assembly. Some press harder and evolve their mandate over time, but it seems as if the restrictions are with the members

(general assembly), the board or both. Some might not picture a brighter future and are therefore okay with maintaining and nurturing the status quo. The type of personality and traits that a pastor beholds is important to consider when hiring a new leader. If the board wants to do more, than the leader they choose should also be given the mandate to do so and be the type of person who can handle a storm or two underway. With this, we can see that there is a difference between leader and manager in church organizations and that the difference again affects the understanding of mandates and leadership roles. Furthermore, the leader role will be more focused on growth and therefore transformation.

Successful leadership in a church has several sides to consider, probably as anywhere else. People usually form a church because of a mission from the Bible, a mission to "tell people the good news of the gospel." Therefore, it automatically makes sense to focus on the mission, a transformational leadership trait. Forming a vision for the future that the church can be on board with is important, as well as communicating it. How the vision plays out might look different from church to church. Some churches want to be relevant to certain people, while another try to be relevant to a different group. Some churches probably only try to retain their current base of members. The churches reaching for a particular future state of being relevant to a specific group might have discrepancies between the vision of the future and the current state. If this is correct, a change project is needed to reduce this discrepancy. We could interpret this through some of our findings, that the current state was different from the preferred one. It is then essential for the organization and its leader to have everyone on board and behind the vision for the future. Inspirational leadership can be a way to get people behind the vision. Therefore, we suggest the following proposition:

> Proposition 6: Inspirational leadership is positively associated with successful change in volunteer non-profit organizations.

Interestingly enough, no one seems to mention trouble getting the message of why change is needed through. Maybe people generally understand the rationale of why facilitation of growth and change is needed while being irrational regarding the actual change process needed to reach the goals. Edgar H. Schein´s (2010) talk about reasonable people being unreasonable in change situations indicate that a leader needs the influence he or she can get. Volunteers are just people, and they sometimes react in selfish manners. Schein (2010)

sheds more light on how difficult change leadership can be in voluntary organizations. Much of the time leaders only work with loyalty and mission desire as stimulants for work.

One of the transformational factors are idealized influence/charisma. A way of being a charismatic leader is to get close to your following, a so-called socialized leader. This is a way of maximizing the charismatic influence towards a following (the opposite would be to distance yourself to create an admiration from afar and therefore increase the charismatic traits that way). This socialized leader takes his whole family with her/him (in our case unfortunately only male leaders were interviewed). This creates nearness and a transparency to their leadership that might not happen in the private or public sector. Many of the pastors interviewed share the thought of themselves and their family as the package the church is getting. Few pastors lead a church they do not expose their family too. This creates a nearness to the leader as a person. The church members get a detailed view of how professional and personal life collides in the pastor´s life. This has the power to either create more admiration for the leader as a person or prove the leader´s words and actions aren't in line. If there is no discrepancy between the two, the closeness is likely to inspire a set of values and actions in the followers. As mentioned in the chapter on findings, there was especially one pastor, in church six, that clearly expressed that leading a church was a family decision. This example makes it clear that a pastor like this is a package deal where leader and family come as one. The pastor from church six did not resign before him and his wife had discussed and agreed, he said. It seems that this is normal in church leadership and it expresses a significance in the socialized charismatic approach to leadership. Also, most pastors see church as more of a way of life rather than just a job. This is also made clear through our interviews. Another pastor expressed that his church needed to be capable of receiving an entire family (parents and kids) in a good way. This also expresses that church is supposed to be for the whole family and what would a leader be if he did not live it himself by taking his family there too. Therefore, we suggest the following:

> Proposition 7: Idealized influence/charisma is positively associated with successful change in volunteer non-profit organizations.

Another dimension is community building. Many of the forward-leaning leaders also saw building open communities as necessary. Healthy things grow, some said, and a healthy

church/organization has a strong sense of community and fellowship. We will not go into detail about what creates good and healthy communities since that is not the purpose of this thesis.

Transformational leadership is associated with successful change throughout our interviews. Leadership style does matter and influences how well an organization adjusts in a change situation, which our research also indicates. Though, as previously discussed, a mainly transformational leadership style does not exclude transactional traits and strategies from use.

At the end of the literature review, we presented expected findings. From the literature review, we had strong indications that transformational leadership traits would be even more critical in volunteer non-profit organizations due to not having external incentives or motivations. The leaders could not motivate followers with salaries or equivalent. These expectations were in the literature review supported by research in similar organizations. We also expected that the high degree of volunteering would mean that a transformational leadership style, where the leader aims to motivate and unite followers behind the organization's vision, would be beneficial in also these types of organizations. Because members are there for the organization's objectives, a visionary approach to leadership should be effective.

From the findings, we saw that the difference between a leader and a manager could potentially be related to the organizational growth. We also saw that charisma could also be central in church organizations, where pastoring is a family decision. The leaders who exerted transformational leadership and had the mandates to do so were the ones who seemingly had the most successful change processes. Combining these findings, along with the importance of vision-focus, we see indications to transformational leadership having a positive effect on change processes in the organizations we interviewed. It might also be even more critical than in private and public organizations.

When it came to vision and trueness, the pastor of church eight used the Norwegian word for clarity when describing the change. He understood the importance of having a clear vision and the communication of it to unite his followers. Maybe this trueness to choices and

clarity of concept is beneficial to stay loyal to and steady to as this pastor indicated. Of course, the concept people are staying loyal to has to be good, but maybe this steadiness is something followers appreciate even though not everything will be what/how they want on a day to day basis. This clarity speaks to pastoral authority, where a pastoral team (leadership team) stand to make most of the decisions. It looks as if people are happy with being decided for instead of continually having to debate small and medium issues like they would in an empowered general assembly. The charismatic leader should communicate why decisions are essential for the future in a trustworthy way to keep working this way. The pastor from church 2 suggested that the leader will get "in trouble" if there was a lack of trust between follower and leader in a situation where the leader is empowered.

A concept that caught our attention is vision and vision reinforcement. The day to day can be challenging, and therefore, leadership becomes reactive instead of recruiting and teaching subordinates to do those things. If subordinates can act on their leader´s behalf appropriately, the leader can focus on proactive measures to facilitate the future. Talking about the churches vision can often be one of those things "we should do but forget." As previously mentioned, Kotter (1995) said one of the pitfalls of change leadership was under-communicating the vision by a factor of ten. In some regards, we believe this can also be the case in non-profit volunteer organization (and Pentecostal churches). Reinforcing the mission and vision should never be a bad idea and is probably often even a good one. Vision-focus is both a part of transformational leadership and Kotter's (1995) eight-step of transformation. Relating this to transformational leadership where the inspirational leader is supposed to unite followers with a strong and clear vision of the future, we could see that the churches where the change process was considered to be peaceful and prosperous there also were a significant focus on vision.

As mentioned in chapter 4.1, about the change process, we found that having a coherent and well-communicated vision was important in the church organizations we interviewed. The differences between the sectors, the degree of volunteer effort and social goals, could lead to vision being more central and essential in non-profit volunteer organizations. The findings indicated that a vision-focus could be utmost important in church organizations because of the high degree of volunteer effort and lack of external incentives. We argue that this point was made clear enough in our interviews to legitimize its proposition. Indications we were

given pointed towards that vision reinforcement, and vision focus helps shape an organization for the future. It guides people and helps them see why change is needed and how change can benefit them in the long run. Therefore, we suggest the following proposition:

Proposition 8: A strong vision-focus is associated with successful change in volunteer non-profit organizations.

5.4 Theoretical model of propositions

Based on the discussion and the propositions, we have created this model:
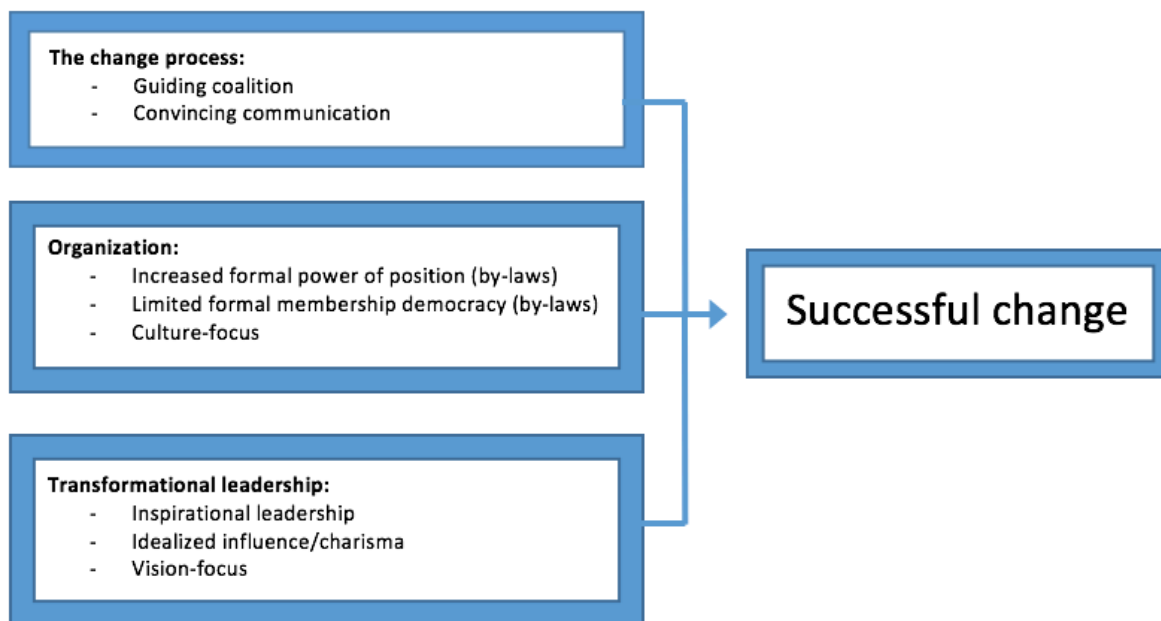

Figure 6: Theoretical model

6. Summary

This thesis aimed to describe and identify factors associated with a successful change in volunteer non-profit organizations. A qualitative research design was used to interview pastors and church leaders of Pentecostal churches in Norway. We collected information from eight different informants that were from eight different churches. The main findings were presented in chapter 4 and discussed in chapter 5.

The study was conducted to get a greater understanding of best practice in handling change processes in non-profit organizations with high degrees of volunteering. We expected that these organizations in some ways would be similar to private and public organizations, but we also expected there to be differences. There were some surprises underway. Some traits and factors gave leadership new dimensions and new levels of difficulty. We discussed these in chapter 5. We arrived at four propositions based on the findings and the discussion of findings. These propositions were summed up in the model in chapter 5.6.

To summarize our findings, we found indications that a guiding coalition and convincing communication (Kotter, 1995) is associated with successful change. Also, we observed signs of a positive impact from increasing the formal power of position, limiting formal membership democracy, and having an intent culture-focus. Inspirational leadership and idealized influence/charisma is also associated with successful change. Together with these seven factors, we saw clear signs that a strong vision-focus has a significantly positive impact on change leadership.

6.1 Limitations

This thesis has some advantages and some disadvantages. We will discuss these in the following sub-chapter.

6.1.1 Sample Selection

In this thesis, we chose to interview church leaders that led their church through change. The interviews gave us information from the leaders´ point of view and their take on change situations. One single point of view per church can also be a weakness of the study. Only interviewing the leaders could exclude relevant information that members and attendees could supply, and it could end up being one-sided to some degree. Therefore, it could be

beneficial to interview volunteers or others in the organizations in a later study to get their perceptions on the subject. We largely based our findings on the informant's subjective perceptions of situations. The informants were all male but varied in age. Interviewing only men was not our intention. There are not that many churches with female senior pastor and the ones we found were not relevant to change leadership. It could be beneficial with a more diverse selection of informants, but we still felt the results and findings were valid.

The number of respondents was as mentioned in the chapter on method, eight. Even though the informants gave thorough and relevant information, more informants could be beneficial to ensure better data saturation.

Another limitation is that our study only included one type of volunteer non-profit organization. It could bring exciting information and versatility if other types of organizations were studied also. With this study, we did not aim for generalizable results, however. We wanted to make testable propositions that can be tested later in a quantitative method. Considering that volunteer non-profit organizations also vary in form, including several different organizations could be beneficial. We chose to look at one type of organization, Pentecostal churches. This type of organization has a high degree of volunteer effort and we find these churches to be relevant examples of volunteer non-profit organizations. Other non-profit organizations might have a different degree of voluntary involvement that could have different factors associated with successful change. The varying extent of change efforts in our selection of informants gave us perspective. It also helped us get a broad impression of the theme. We hope this study can help guide efforts and guide future research on the topic.

6.1.2 Research design

Qualitative research is primarily built on the researcher's interpretation of data and findings. This fact can mean that some aspects of results can be missed or ignored unintentionally. Therefore, it could be relevant to test the theoretical findings of this thesis or to try and duplicate it. Strengths in choosing a qualitative research method are that it allows for exploring areas that have not been researched much before. By conducting in-depth interviews, we had the chance to see where the information led and followed leads.

6.2 Suggestions for Further Research

Our suggested theoretical model illustrates factors associated with successful change in volunteer non-profit organizations. This model is not a recipe for how to best handle change, but it is a general suggestion for what factors are essential to successful change. Therefore, we suggest further research on these factors and the corresponding propositions we presented at the beginning of this chapter. It would be interesting and helpful to know the significance of the different factors more in-depth. This insight can, for example, by measuring the factors and testing the degree of impact the factors have on change processes or how they create change readiness, give more insight. This insight would potentially require a quantitative research design. It could also be valuable to see whether the factors can be generalized among volunteer non-profit organizations in Norway.

Through our interviews, we observed a broad focus on growth in volunteer non-profit organizations. It would, therefore, be valuable to study factors leading to growth and development. For example, to investigate what defines a manager compared to a leader and how it affects organizational efficiency and growth acting as one or the other. It would also be relevant to study organizational structure, focusing on what structure and power-distribution facilitate successful change and growth. Also, as mentioned in the discussion chapter, it could be interesting to investigate what a leader's response can be to end a non-growth season in his/her organization.

6.3 Managerial Implications

Our findings could have managerial implications. We believe that leaders of volunteer non-profit organizations could benefit from the findings of this thesis. Most organizations will at some point probably face changes, either revolutionary or evolutionary. Therefore, knowledge of factors associated with successful change could be beneficial.

Our research propositions suggest that the change process described by Kotter (1995) is relevant for volunteer non-profit organizations. Some of the steps, such as the steps regarding vision, could be even more central in these organizations due to the degree of volunteer involvement. Therefore, it could be relevant for leaders in those organizations to be aware of the difference so that they can lead their organizations in the best possible way. With this, there is logically a broader focus on the human aspects of the organization.

Further, we found that a vision-focus is associated with successful change. In our second proposition, we suggest reduced membership democracy. This finding was a surprising element in our study. Looking at volunteer non-profit organizations, we can see that they traditionally have a high degree of membership democracy, considering the members are usually owners (general assembly) of the organizations and have voting rights in general assembly. Through our thesis, we found that this characteristic could hold restrictions on organizations and prevent growth and development, at least not contribute to growth, development and successful change. There are also many things that could lead to conflict if they were not kept behind closed doors. When leading growing organizations, it needs people capable of handling the managerial side but also people who can build trust between members and leadership.

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Appendix

Appendix 1. Interview Guide

- Can you localize a change project?
    - Why and how started it?
        - Did something prompt it?
        - An opportunity?
        - A crisis?
- How did you prepare for the change?
    - Did something prompt it?
    - An opportunity?
    - A crisis?
- How did you get your crew on board?
    - How did you communicate the importance of the change?
- Did you take a big risk as a leader?
    - Did the members see the same risk-level to your leadership?
- What is the vision of your church?
    - Does the crew know the vision?
    - Was it used when presenting the change project?
    - Was the vision affected by the change?
- When you seek to inspire your crew, do you ask question (challenging them)?
    - Do you seek to stimulate creativity?
    - Are you there more leaders doing the same?
- Do the members have confidence and trust in the senior pastor/leader?
    - Was it always like that?
- To what extent do you see yourself as a role model for your church members?
    - Did you seek to exploit this to lead the way through the change?
    - Did other leaders do the same?
- Were there any groups within the church that were extra important to get on board?
    - How did you work with them?
    - Were they empowered to help?
- In what forums have you spoken about the change project and what the need for change it is?

- What is important when you motivate volunteers?
    - o Do you encourage them much?
    - o Is it easier to recruit volunteers for things they like than things that are needed?
    - o Is recognition important, do you recon?
- Did the congregation resist the changes?
- Do you perceive the change as a success?

This thesis is about leadership through change. We set out to learn more about how non-profit organizations handle changes that come. Changes come both as a surprise, but leaders can also forestall changes to plan executions of change projects before they start happening. Our thesis looks at factors found in successful change stories. We do this by interviewing leaders of change projects in Pentecostal churches. Through this process, we saw eight different factors that were repeatedly mentioned by our respondents. Some of the less successful respondents said they missed the factors, while the successful ones also expressed the importance of the factors. We identified these success-factors as:

- Having a strong guiding coalition
- Convincing communication
- Increased formal power of position
- Limited formal membership democracy
- Focusing on designing the culture
- Inspirational Leadership
- Idealized influence/charisma
- Vision-focus

Some of these factors are probably interconnected. However, they stood out enough for us to separate them into separate propositions. We suggest that the eight propositions are essential for successful change leadership in non-profit organizations. We found them using an exploratory design through a qualitative method. A further study through quantitative method can confirm or disconfirm our findings. We see our results as useful for insight and further discussion on the topic.

Unit of analysis

We researched using Pentecostal churches as a unit for analysis on the subject. We did so on purpose. Firstly, we are familiar with the Pentecostal denomination from before, so personal interest in the subject started the idea. Secondly, the non-profit sector as a whole is growing. People are increasingly interested in philanthropy and in making the world better. Some people engage in non-profits full time, while other people use some of their free time to volunteer for organizations supporting various causes. This social and humanitarian engagement is a growing trend throughout the western world at least. The ever-increasing relevance to our subject gives grounds for expanding the academic literature through new studies, like ours.

Concerning how our topic relates to broader international relations, I believe it is safe to say that non-profit leadership is essential outside of the Norwegian borders, as well as inside them. Non-profit organizations are experiencing how the internet and globalization increase the possibility for growth. Globalization and increased access to communication can also mean non-profits need to fight battles on multiple fronts at the same time. Strategy innovation, system innovation, and leadership innovation can have a significant impact on best practice and help leaders lead more effectively. The need for improvement should be evident since non-profit organizations rely on funding that often comes from charitable donations. Increased efficiency can result in more resources going towards the mission of the organization. It is the non-profit organizations´ responsibility to make the organizations more and more efficient to give donors and partners increasing yield. This yield is not a dividend. It can be a feeling of contribution to society, and it can be a private company receiving goodwill from society, or similar things. A non-profits responsibility on the subject of leadership is to work towards being as productive as possible for the users and the donors/contributors.

In the case of Pentecostal churches, they face changes at sort of the same pace that the rest of society does, I believe. One of our respondents noted that Pentecostal churches are usually established as modern expressions of church. That was at least the case formerly, he stated. It seems to be pretty accurate. The trouble has been keeping it a modern expression compared to the popular culture as a whole. That is where many older churches have failed. Making that failure right at a later point in time seems difficult for many churches, maybe even most churches. We wanted to help leaders seeking to modernize or change their organizations to meet the future better with our research. People are hard to lead when a leader has to confront them with uncomfortable changes. Some people might object to the point that they present ultimatums to the organizations even; "If you do this, I leave." If the leader (or leaders) encounter, this kind of resistance (or maybe more or less moderate) leadership can get hard to perform. It can become personal, it can get very delicate, and the outcome can be uncertain. Being a leader in a situation like that can be difficult. Therefore, it is in our interest to help generate more knowledge in the field.

For Pentecostal churches to survive long-term, keeping up with trends and staying relevant to the popular culture is essential. Youth and young adults are the future, so if Pentecostal churches do not keep up with modern expressions and forms, it seems inevitable that the churches that do not change will die in the pace their member's age - maybe even faster if people start leaving. Old people die, and young people are born; therefore, the population will change over time and so should church. The message and mission of the Pentecostal church do not change though (the Bible), only how the message is "wrapped" should change.

Popular music, media expressions, advertising and more subjects are changing the world around Pentecostal churches. These subjects are among the things church leaders have to discuss to stay relevant. I believe this ever-changing environment exists globally. Therefore, this topic is relevant globally.

Innovation

There are different issues churches need to address. First, churches function as communities. Second, the Bible talks about spreading the message. So churches are supposed to grow. Let us discuss one at a time.

Communities

Churches function as communities. This fact tells us that getting better at creating communities is essential. People have many of their friends in the church they attend. A church is also a place where new people can come to find community. However, in my opinion, many churches focus too much on having a comfortable style of music and focus on keeping things familiar year in and out. I believe the following paragraphs on staying the same, and communities can affect church leadership practice and the health of churches.

Staying the same

Firstly, that is selfish, and according to my interpretation of the Bible, the church should focus on growing and reaching new people with their message. If the style of music is a compromise between members of the church, and the members stay the same for a while, the style is likely out of tune with the popular culture. Therefore, new people might not find familiarity, or become comfortable, in a church like that quickly. Thus, showing a disparity between mission and practice.

Secondly, not changing can end up being boring. We use the word familiarity as a positive concept. It can also end up being a negative thing. If things stay the same for a long time, even the people who formerly wanted it that way can get bored and end up seeking new and exciting churches elsewhere. While the rest of the world continually evolves, a church that does not change will probably go from feeling familiar to feel stuck, stale and boring.

Community

A church is supposed to give people a community. There are so many ways to create community. Innovation in how to create a fresh, healthy and growing community can prove vital. Churches create communities differently. There are probably right and wrong ways to create communities. Therefore, research and effort put into innovating in this field can reap benefits for church organizations. New ways of organizing and ways of putting the right

people together in a team and social groups can be an essential contribution to church leadership practices.

Organization and leadership innovation

Development of church organizations that can facilitate significantly sized churches is something that is missing in many cases. It seems as many churches do not strategically structure their organization to cater for significant growth. Many church organizations have a structure that allows for some growth but strategically ends up being bottlenecks if unanticipated growth starts happening. If a pool of volunteers make up the board and their capacity is full at 200 members and ten different activities, the choice of board members can end up stopping expansions. If their capacity as a board stops their it can be a sign of how much trust they have installed in their senior pastor. Changing the by-laws and mandates in a church organization can be extremely difficult in times of conflict, while it might be more straightforward in times of peace. Therefore, building an organization for the future is worth considering for churches everywhere.

Responsibility

There can be ethical challenges to change efforts. The church members are usually owners and the general assembly in a church. People are delicate. A senior pastor needs to take into account that people can get lasting scars from being overheard and neglected. The pastor's responsibility is not to make everyone happy; it is to lead the organization on behalf of the majority of the congregation. Still, being careless along the way can end up having unforeseen consequences.

This reflection note will start with a summary of the thesis theme, findings, and conclusion. Findings, conclusions, in addition to knowledge achieved from the master's degree in Business administration, will be discussed with regards to three themes. These are internationalization, innovation, and accountability.

Summary of Theme and Findings

Change is something that affects all organizations in some way. This thesis focuses on leadership through changes in volunteer non-profit organizations. The aim was to research and identify factors associated with a successful change in these organizations. When researching the topic of change leadership, we found the literature in private organizations, and some degree in public organizations, to be well developed. We did not find much research on change leadership in the non-profit volunteer sector. We detected three categorizations of factors associated with a successful change in the literature. These were change process factors, organizational factors, and leadership factors. Kotter's (1995) eight steps of transformation are central in this study. He describes the steps companies should take and what traps to avoid when going through change. Organizational factors such as culture, power, and structure say something about how followers behave in organizations and how organizations work. Leadership style is also relevant when studying change. Bass (1985a) described transformational, transactional and Laissez-faire leadership.

Volunteer non-profit organizations separate from other organizations. They have a high degree of volunteering, are usually owned by its members, have a social/humanitarian mission where maximizing profits are not the aim, and the structure is different by general assembly (members) being the highest body (Frivillighet Norge, 2015).

From the literature review, we formed expected findings such as transformational leadership being especially important for these organizations due to the high degree of volunteering and the lack of external motivation (for example salaries). We expected Kotter's (1995) eight steps of transformation and Lewin's (Burnes, 2004b) three-step model to be relevant also for volunteer non-profit organizations. The organizational differences were expected to have an impact on change leadership. We expected volunteer non-profit organizations in some ways to be similar to private and public, but we also expected differences.

We used a qualitative research method with an exploratory design. We interviewed eight different leaders of Pentecostal churches going through change. The unit of analysis in the thesis was volunteer non-profit organizations through Pentecostal churches. From the findings, we suggested eight propositions. Having a strong guiding coalition and convincing communication was found to be positively associated with successful change. Reducing the formal membership democracy and increasing formal power of position was also positively associated with successful change. A focus on building culture also had a positive impact on change. Two of the transformational factors were found to have positive associations with successful change. These were inspirational leadership and idealized influence/charisma. The eighth proposition is about having a strong vision-focus. Both in transformational leadership and Kotter's (1995) steps of transformation are vision-focus central.

Internationalization

Even though this thesis focus on Norwegian volunteer non-profit organizations, the findings could still be relevant for volunteer organizations in different countries and cultures, both internationally and globally. Internationalization makes it easier to communicate between nations and cultures, and therefore the differences between the organizations become smaller. This thesis identified factors associated with a successful change in volunteer non-profit organizations. It is beneficial for leaders of such organizations to be aware these factors to be able to go through changes in the best possible way and to prevent conflict.

The development in technology makes the world more connected. With this, international forces and changes also affect Norwegian people and organizations. The increasing internationalization can also increase competition between companies and organizations. At the same time, many of the volunteer non-profit organizations are large and operate across national borders. What the organizations have in common is their social/humanitarian mission. The mission makes them essential parts of communities, cultures, and nations. Different cultures will also have different changes and different ways of handling those changes. External factors such as the economy, demographics, and government rules and regulations might affect changes differently across borders. As mentioned, the internationalization makes it easier to communicate between nations. Benefits from this can, for example, be increased awareness of climate change, refugees, and human right situations

in other nations. could help create commitment and a wish to help. Volunteer non-profit organizations also have to adapt to changes in the market, innovation, and technology to be efficient. Even though these organizations do not seek to maximize financial profits, they still have to be efficient not to go bankrupt.

Innovation

This thesis has an impact on innovation in the field of change leadership, even though the thesis has limitations. We identified eight factors associated with a successful change in volunteer non-profit organizations and presented a theoretical model. In many ways are volunteer non-profit organizations similar to private and public. Volunteer non-profit organizations are valuable for the community. As mentioned, these organizations have a social/humanitarian mission. Volunteer non-profit organizations run on donations, gifts, and similar and they do not aim to maximize profits but to work as much they can for their mission. Therefore, it is essential that volunteer non-profit organizations get the most out of their resources by being as productive as possible. Innovation is essential for all organizations, also in volunteer non-profits. For example, technology innovations make it easier to communicate, spreading information, find volunteers, collect and give donations.

More research could benefit the field. For example, studying several different types of non-profit organizations with different degrees of volunteering across nations. Increasing information in the field helps organizations to grow by efficiently leading through change and avoiding unnecessary challenges and conflicts. Change can be gradual over long periods of time (evolutionary) or more drastic over a shorter timeframe (revolutionary), in both types, it will be beneficial to know what factors to focus on to ensure the successfulness of the change. Among other factors, the findings in this thesis showed that decreased membership democracy and increased power of position was positively related to change. Traditionally these types of organizations have had strong membership-democracies. Therefore, I believe that the field would benefit from research on the distribution of power in volunteer non-profit organization and its effect on efficiency.

Accountability

Writing and researching for a thesis like this, we have to focus on ethics and guidelines. We have been fortunate enough to interview eight leaders of change. When conducting the

interviews, handling the data and presenting findings we followed guidelines regarding anonymity and use of data. For example, informants should not be recognizable from the examples and all recordings deleted after submitting the thesis. Volunteer non-profit organizations also have to follow the rules and regulations. In Norway, it is created as a register for all organizations doing volunteer work. It is voluntary to register. The Register of Non-Profit Organizations with the Brønnøysund Register Center makes the communication between organization and government easier and at the same time gets an overview of the organizations.

The purpose of volunteer non-profit organizations is often social/humanitarian. This mission means that the employees, members and volunteers of these organizations are concerned about ethics and responsible operation of the organization. Focusing on ethics and responsibility also benefit the reputation of the organization. Many of the volunteer organizations operate in other countries where they can meet ethical challenges such as corruption. Therefore, it is essential that all organizations know with whom they are collaborating. Also, when going through a change in organizations where the degree of volunteering is high there need to be a large focus on the members, employees, and volunteers. Change in an organization can create uncertainty and disagreement. Therefore, it is essential to take care of the people working in the organization.