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THE RELATIONSHIP BETWEEN PASTORAL INFLUENCE TACTICS,
FOLLOWER OUTCOME LEVELS, AND TYPES OF
CONGREGATIONAL CHANGE

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Wesley Leon Feltner
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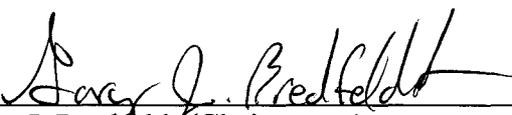
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FOLLOWER OUTCOME LEVELS, AND TYPES OF
CONGREGATIONAL CHANGE

Wesley Leon Feltner

Read and Approved by:



Gary J. Bredfeldt (Chairperson)



Michael S. Wilder

Date: 12-11-09

To my lovely wife, Stephanie, you are a gift from God
and to our children, you are my pride and joy,
and to my parents, thank you for believing in me.

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PREFACE

I would like to begin by thanking my Lord and Savior, Jesus Christ. I pray that I have honored and served him faithfully through this process. I am amazed at his persevering grace and indescribable love, which has carried me through this journey.

God has used so many special people to encourage me in this process. My wife, who has demonstrated more patience than a wife should be asked to, has been my anchor in life and ministry. My parents and parents-in-law have been very understanding and gracious towards the demands placed upon me.

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Many others have served to shape, encourage, and motivate me to pursue God's calling in my life. These individuals are more than I can list. But to each of you, I say thank you.

Wesley Leon Feltner

Louisville, Kentucky

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CHAPTER 1

RESEARCH CONCERN

Power and influence are key concepts in leadership and organizational theory (Yang 1998, 228). Over the last few decades, a variety of researchers have focused on the use of power and influence and how these concepts are expressed in organizational life. As a result, the study of leadership and influence are often treated as synonymous concepts in empirical studies (Knippenberg and Hogg 2004, 123). Paul Hersey and Ken Blanchard note “a review of other writers reveals that most management writers agree that leadership is the process of influencing the activities of an individual or group in efforts toward goal achievement in a given situation” (Hersey and Blanchard 1993, 94).

Even commentators on Christian leadership have emphasized the importance of influence in leading followers of Christ (Sanders 1994, 27). Christian leaders have a unique role and opportunity in influencing the perceptions, beliefs, and values of those whom they lead (Bredfeldt 2006, 19). For Christian leaders, the process of leadership is just as vital as the product of leadership because Christian leaders, pastors in particular, are charged with watching over the souls of others (Hebrews 13.17). Therefore, power and influence are critical elements of ministerial and pastoral leadership and should function in such a way that demonstrates proper stewardship and servanthood in leading the church.

Given the significant role influence plays in the leadership process, it is important to know how leaders influence their followers (Malphurs 2003, 93). Recent studies on the use of power and influence in organizational leadership have focused on the use of specific influence tactics and the relationship of those tactics on the attitudes and behaviors of others (Yukl, Guinan, and Sottolano, 1995). Gary Yukl, professor at State University of New York at Albany, is one of the leading researchers in organizational influence studies. He notes that the “bridge between power and behavior approaches is research on the influence tactics used by managers” (Yukl 1989, 8). These studies have focused mainly on the use of influence tactics in secular organizations leaving a lack of analysis in the area of influence tactics in Christian leadership.

In 2004 a research study focused on the use of influence tactics in ministry (Faeth 2004). Faeth’s study compared the different use of influence tactics between lay and ordained leadership in the Episcopal Church USA (Faeth 2004, 36). Faeth used the Influence Behavior Questionnaire, developed by Yukl (2000), to determine the type of tactics used by the various leadership groups. Faeth analyzed 152 questionnaires equally divided among lay and ordained leaders in the Episcopal Church USA.

According to Faeth, the study demonstrated that both lay and ordained leaders in the Episcopal denomination used similar patterns of influence tactics when seeking to influence the behaviors and attitudes of others (Faeth 2004, 45). The tactics used most often, between both groups, were collaboration, rational persuasion, and consultation. These influence tactics were also associated with a greater commitment among follower outcome levels. In addition, both leadership groups used the tactics of

coalition, exchange, and pressure the least, which were considered the most likely to bring about the resistance of others. Faeth noted that most influence agents choose tactics based upon their perception of the task, potential resistance of the target, desired outcome, and the social costs and benefits of the influence tactic implemented (Faeth 2004, 62).

Even though Faeth's research does contribute to the understanding of influence tactics in ministerial contexts, the study was confined to a hierarchical form of church governance. Therefore, more research is needed, particularly in congregations that do not have hierarchical forms of church polity, as in the Episcopal church. As a result, this research focused on senior pastors serving churches in the Southern Baptist Convention, the largest denomination of churches that have historically been identified as congregational in church polity (Norman 2005, 85). Even though Southern Baptist churches have historically been congregational in governance, there are a variety of organizational structures within the various SBC churches. These structures, which are discussed more in the precedent literature section, include pure democracies, boards, pastor led, pastor and deacon led, and elder led structures.

Congregational polity, even with the various structures, would appear to limit the power of senior pastors because of its emphasis on the congregational vote (Ingram 1980, 1). Larry Ingram concludes, however, through various observation studies, that pastoral leadership in congregational churches frequently exhibits more power and influence than other types of church polity. Pastors, in congregational contexts, are able to use particular social processes and social organizations within the church in order to exercise power over the congregation (Ingram 1980, 2). Ingram, however, fails to

identify any of the specific tactics used by pastors to influence church members.

Therefore, in order to enhance understanding of the relationship between leadership and influence within the church, this research focused on the specific influence tactics of senior pastors in Southern Baptist churches on follower outcome levels in leading types of congregational change.

Research Purpose

In order to understand the relationship of the influence tactics of senior pastors, follower outcome levels, and types of change, the researcher conducted a multivariate analysis of the influence tactics used by senior pastors in Southern Baptist churches, follower outcome levels, and types of congregational change. In addition to these variants, demographic factors were also included in order to determine any significant correlation of these variants and demographic elements. The demographic factors, influence tactics, follower outcome levels, and types of congregational change were measured through the Pastoral Influence Questionnaire developed by the researcher. The researcher believes that the research findings provide a greater understanding of the influence processes in pastoral leadership, benefiting pastors, church members, and Christian educators.

Delimitations

The researcher delimited the study in order to provide greater clarity in the purpose of this research. The following delimitations provided the necessary parameters and specificity needed for the research design (Leedy and Ormrod 2005, 55).

1. This research was delimited to senior pastors serving in churches associated with the Southern Baptist Convention.
2. This research was delimited to senior pastors 25 years of age or older who have been serving in vocational ministry, as senior pastor, for 5 years or more.
3. This research was delimited to senior pastors that have implemented types of congregational change in the last 3 years or less within the congregation they are serving at the time of the research.

Research Questions

The following questions guided the research and served as the foundation for analysis and conclusions.

1. What is the relationship, if any, between the influence tactics of senior pastors and follower outcome levels?
2. What is the relationship, if any, between the influence tactics of senior pastors and types of change?
3. What is the relationship, if any, between the follower outcome levels and the types of change?
4. What is the relationship, if any, between the influence tactics of senior pastors, follower outcome levels, and types of change?
5. What is the relationship, if any, between select demographic variables and the influence tactics of senior pastors, follower outcome levels, and types of change?

Terminology

The following definitions of significant terms were given to assist in the understanding of the research process.

Agent. The agent is the individual who initiates the influence process. (Yukl 1989, 13). For the purpose of this research, the influence agent was the senior pastors.

Christian leadership. “Biblical leadership takes place when divinely appointed men and women accept responsibility for obedience to God’s call. They

recognize the importance of preparation time, allowing the Holy Spirit to develop tenderness of heart and skill of hands. They carry out their leadership roles with deep conviction of God's will, clear theological perspective from His Word, and an acute awareness of the contemporary issues which they and their followers face. Above all, they exercise leadership as servants and stewards, sharing authority with their followers and affirming that leadership is primarily ministry to others, modeling for others and mutual membership in Christ's body" (Gangel 1991, 30).

Congregationalism. Congregationalism is the form of church government that places the focus of power and authority of the church with the members of the church (Erickson 2001, 354). There is no outside authority that can determine the direction or decisions of the autonomous congregation.

Follower outcomes. For the purpose of this research, follower outcomes were the responses of the target person or pastors towards the tactics of the influence agent. These outcomes were categorized as commitment, compliance, and resistance (Yukl 1989, 13).

Influence. A variety of influence variables exist in social relationships. For the purposes of this research, influence was defined as the "effect of one party (the agent) on another (the target)" (Yukl, 1998, 13).

Influence tactics. Influence tactics are "proactive, behavioral actions that are taken to change the attitudes, beliefs, or behaviors of individuals" (Knippenberg and Hogg 2004, 123-24). In this research, influence tactics were the tactics or strategies used by senior pastors in order to influence the actions, decisions, or behaviors of church members. The tactics measured were rational persuasion, apprising,

inspirational appeals, consultation, collaboration, ingratiation, personal appeals, exchange, coalition tactics, legitimating tactics, and pressure. These tactics are defined below (Yukl 2000).

1. **Rational persuasion:** The agent uses logical arguments and factual evidence to show that a proposal or request is feasible, that it is relevant for attaining important task objectives.
2. **Apprising:** The agent explains how carrying out a request or supporting a proposal will benefit the target personally or will help to advance the target person's career.
3. **Inspirational appeals:** The agent appeals to the target's values and ideals or seeks to arouse the target person's emotions to gain commitment for a request or proposal.
4. **Consultation:** The agent asks the target person to express concerns and suggest improvements for a proposed project, activity, or change for which the target person's support is desired.
5. **Collaboration:** The agent offers to provide relevant resources and assistance if the target will carry out a request or approve a proposed change.
6. **Ingratiation:** The agent uses praise and flattery before or during an attempt to influence the target person to carry out a request or support a proposal.
7. **Personal appeals:** The agent asks the target to carry out a request or support a proposal out of friendship or loyalty, or asks for a personal favor before saying what it is.
8. **Exchange:** The agent offers an incentive, suggests an exchange of favors, or indicates willingness to reciprocate at a later time if the target will do what the agent requests.
9. **Coalition tactics:** The agent seeks the aid of others to persuade the target to do something, or uses the support of others as a reason for the target to agree with a request.
10. **Legitimizing tactics:** The agent seeks to establish the legitimacy of a request or to verify that he/she has the authority to make it by referring to rules and formal policies or presenting supporting documents.
11. **Pressure:** The agent uses demands, threats, frequent checking, or persistent reminders to influence the target to do what he/she wants.

Polity. Polity is the type of church governance or organizational structure, chosen by a community of believers, in order to govern matters of the congregations. This research used five types of congregational polities, namely pure democracy, corporate board, pastor led, pastor and deacon led, and elder led.

1. Corporate board: A congregational structure whereby a board of directors oversees the senior pastor and governs the affairs of the church.
2. Elder led: A congregational structure whereby vocational and lay elders are appointed to govern the affairs of the church.
3. Pastor led: A congregational structure whereby the senior pastor or pastoral staff, are responsible to govern the affairs of the church.
4. Pastor and Deacon led: A congregational structure whereby the senior pastor and deacon body are mutually responsible in governing the affairs of the church.
5. Pure democracy: A congregational structure whereby all decisions are made by congregational members.

Power. Power is defined as “the agent’s potential influence over the attitudes and behaviors of one or more designated target persons” (Yukl 1989, 14). For the purpose of this research, power was recognized as the potential influence senior pastors have on determining the outcomes of followers within their current congregation.

Secular. The term secular is used in this context to refer to those organizations that are not Christian in nature. This term is used in order to make a distinction between the church and other organizations.

Senior pastors. Senior pastors are the principal, vocational leaders of a congregation. Though variety exists among different styles of church leadership models, the senior pastor is identified as the primary leader of overseeing the congregation.

Southern Baptist churches. Southern Baptist churches are those churches in cooperation with the Southern Baptist Convention, though each remains autonomous in matters of local church affairs.

Southern Baptist Convention. A theologically conservative denomination organized in 1845. The Southern Baptist Convention (SBC) consists of approximately sixteen million members (www.thearda.com). The Southern Baptist Convention is made up of autonomous Southern Baptist churches that willingly cooperate for the purposes of missions, evangelism, and theological education.

Targets. The target is the subject of the influence process. For this research, the target was the church members of the selected congregations (Yukl 1989, 13).

Types of change. The types of congregational change identified in the research are theological, programmatic, organizational, personnel, policy and procedural, and church vision. These types of congregational are defined as follows:

1. **Organizational:** A change related to the alignment of communication structures, decision-making processes, or official positions of the church.
2. **Personnel:** A change related to the vocational leadership employed by the church.
3. **Policy and procedural:** A change related to the way in which the affairs of the church are to be carried out.
4. **Programmatic:** A change related to the ministries and programs of the church.
5. **Theological:** A change related to the beliefs and doctrinal teaching of the church.
6. **Vision:** A change related to the overall direction of the church.

Procedural Overview

This quantitative, correlation study was conducted using a self-reporting questionnaire. A randomly selected sample of senior pastors, drawn from the current

population of SBC senior pastors, was administered. At the time of the study, selected pastors were currently serving in SBC churches. As a part of the study, the senior pastors were asked to identify a type of change that they had implemented in their current congregational settings within the past three years. These types of change were provided by the researcher and included changes in the areas of theology, organizational structure, programs, personnel, policies and procedures, and changes in the church's vision.

In addition to identifying a particular type of change, the senior pastors were asked to give their perceptions of the follower outcome levels of the change process. Perceptions were given for a variety of follower groups including board leadership, ministerial staff, program leadership, and ministry participants. This process was used in order to provide a comprehensive analysis of outcome levels. These outcome levels fell into one of three categories: commitment, compliance, or resistance (Yukl 1989, 13). Following the identification of the type of change and follower outcome levels, pastors identified the type of influence tactic used in implementing the change process, as well as the influence tactic most frequently used.

The researcher, by conducting a multivariate analysis, identified significant relationships between eleven influence tactics, follower outcome levels of various leadership groups, and six types of congregational change. In addition to these variables, demographic factors were included in the analysis in order to determine if a statistically significant relationship existed between influence tactics, follower outcome levels, types of congregational change, and select demographic elements. These demographic factors included were age, educational level, years in vocational ministry,

length of tenure as senior pastor in current congregation, size of current congregation according average weekly attendance, type of congregational polity, and the geographic state of current congregation.

Research Assumptions

The following assumptions guided and controlled the research.

1. Senior pastors, whether intentionally or unintentionally, implement specific influence tactics when trying to influence others to accomplish certain goals.
2. Pastors who have been serving in the ministry for 5 years or more have adequate experience in implementing types of congregational change.
3. The researcher assumes that the participating pastors in this research will answer the questionnaires in an accurate manner.
4. The researcher assumes that the churches of the participating pastors in this research are congregational in governance.

CHAPTER 2

PRECEDENT LITERATURE

The precedent literature review for this study focused on theological and theoretical foundations of power and influence. The theological foundations section overviewed a biblical theology of power from Scripture and scholarship, as well as the implications of such a theology for leadership studies.

The theoretical section established the relationship between power and influence, which is essential for this study. This discussion of power and influence focused on the current literature and theoretical research studies regarding influence tactics in leadership practices and the follower outcomes related to the use of influence tactics.

Theological Foundations

The following section, a theological overview of power will be given as it pertains to the overarching biblical narrative. This discussion will focus on the relationship between the power of God and the empowerment of mankind in three significant biblical events, namely the creation narrative, the ministry of Christ and his disciples, and finally the second coming of Christ. These events are central to the biblical narrative for understanding redemptive history, as well as demonstrating the relationship between God and man in terms of the process of exercising power and authority over the created order.

A Metanarrative of Power

A right understanding of power begins with God, “for from him and through him and to him are all things” (Romans 11.36). The biblical narrative is a narrative of God’s power centering on creation, redemption and last things (Sykes 2006, 20). One must; therefore, understand the progression of God’s revelation of power as it pertains to the overall storyline of the Scriptures within the context of divine and human power, both of which are closely related.

Divine Power: Essence or Action?

In order to properly understand the nature of God’s divine power, one must maintain a balance between essence and action. Divine power is not merely a matter of mighty deeds, as seen in God’s rescue of Israel from the Egypt, God’s power displayed in creation, or God’s righteous judgments towards covenantal disobedience; rather, one must remember that divine power is fundamentally a matter of God’s nature and character (Merrill 2006, 4447).

The Bible reveals that Yahweh is Holy (*qadhosh*), or “wholly other,” for no other “gods” can compare to him. This is evident when tested against false gods (1 Kings 18) and by the response of those who know him (Ezekiel 36.23). To describe God’s divine power, therefore, is not to make reference to his mighty deeds alone, but to speak of God Himself. Eugene Merrill, in his book *Everlasting Dominion*, notes that in Psalm 68, when David asked God to display his power, the notion of such divine power is more than an action rather it is a reality. That is, “God not only has the power to create and accomplish mighty deeds, but he is the epitome of power. It is of his essence” (Merrill 2006, 47).

Divine Power and the Creation Narrative

The biblical narrative begins with creation power, namely the revelation of God as the Creator of the heavens and earth (Genesis 1.1). Yahweh is *El Shaddai*, the Almighty One who creates *ex nihilo* and sustains the created order by the power of his word (Hebrews 1.3). This revelation of God, much different than those found in pagan religions and Greek philosophy, is one of a personal God who is distinct from the creation, yet directs his creation according to his own sovereign will. Yahweh is not bound by his creation, but can intervene at any time (Powell 1963, 11). In addition, God's created order is one of the means through which mankind is able to see the eternal power and divine nature of God (Romans 1.20).

Scripture displays not only the power of God in his ability to create, but also his sustaining power over the creation. Job understands that Yahweh has the power to "remove mountains, shake the earth, command the sun, and stretch out the heavens." For the Lord, as Job rightly proclaims, is "mighty in power" (Job 9.4-9). The Apostle Paul, while in the midst of the Areopagus, begins with the creation power of God and then adds, "He is the One who gives breath and life to mankind and has determined the boundaries of their dwelling place" (Acts 17.24-26).

The sovereign, creative, sustaining power of God is at the very core of what sets Yahweh apart from all other earthly powers. From a Hebraic perspective, Yahweh reigns over all creation rightly establishing a divine kingship of which there is no match (Powell 1963, 10). The Lord gives and takes away (Job 1.21), he brings well-being as well as calamity (Isaiah 45.7), he provides rain and causes droughts (Psalm 147.8), he establishes and removes kings (Romans 9.17), he creates (Genesis 1.1) and threatens destruction (Isaiah 13.10). As the Psalmist writes, "Who can utter the mighty deeds of

the Lord or declare all his praise?” (Psalm 106.2) The revelation of God’s sovereign power is the launching point of a theological understanding of power.

Empowerment and the Image of God

The biblical narrative begins with the revelation of God’s divine power; however, the narrative quickly transitions to the empowerment of mankind, though God continues to sustain all things in his divine power. The empowerment of humanity is manifested in God’s creation of mankind in His image (*tselem*).

The text of Genesis 1.26 gives the primary meaning of what is meant that man is created in the image of God. “Then God said, ‘Let Us make man in Our image, according to Our likeness; and let them rule’” (Genesis 1.26). There are many issues to consider in determining the meaning of the “image of God,” yet the text teaches that at least one of the primary roles of displaying the image of God is showing dominion over God’s creation. Such a concept would have been very familiar to an ancient Near Eastern understanding of images, as images existed to reflect the characteristics of the gods. J.V. Fesko points out that “in Egypt and Mesopotamia the ruling monarch was described as the image or the likeness of a god. So against the backdrop of the literature of the ancient Near East, we obtain a window through which we can capture some of the significance of man’s creation in the image of God (Fesko 2007, 48-49). Therefore, the language of “image of God” is kingship language, placing a sense of royalty on mankind (Hamilton 1990, 135).

As Yahweh has ultimate dominion over all the created order, mankind was to exercise dominion as well. Hoekema describes this relationship between God and his image-bearers by stating, “as a mirror reflects, so man should reflect God” (Hoekema

1994, 67). Human beings were created in the image of God in order to display, at least in part, display the character of God by demonstrating dominion over creation.

As God has demonstrated his divine power over all creation, mankind was empowered by God, as His image-bearers, to display power as well. This concept of image bearing is seen frequently throughout the biblical narrative. Consistently in the Scriptures, God's covenantal people are called to image him in a variety of ways (i.e., "love as I have loved" "be holy as I am holy" "forgive others as I have forgiven you"). This understanding of power and influence has as its end the glory of God through reflecting his divine character (Grudem 1994, 218). Power, therefore, was given to mankind, not for the glory of man, rather as image-bearers, to reflect the divine power and glory of God.

The Misuse of Human Empowerment

When God empowered his image-bearers in Eden, he did so within specific boundaries. Another power, however, was present in the garden (Acts 26.18, 1 Peter 5.8), and while the power of the evil one is no match compared to the infinite power of God, the misuse of power by man resulted in a weakening of man's image-bearing capacities (Baker 1991, 77). Even though these capacities are weakened, man is still in the image of God (Merrill 2006, 171).

Mankind, created to be the ruler (*moshel*) over God's creation, by reflecting the power of God, was now ruled by a new power, the power of sin and death. The ones who were created to have dominion are now under dominion. William Lane points out in his commentary on Hebrews, "The devil did not possess control over death inherently but gained his power when he seduced humankind to rebel against God"

(Lane 1991, 61). The power of sin and death spread to all mankind (Romans 5.12), because in Adam, all have sinned (Romans 3.23).

Power, which was originally allotted to man for the glory of God, has now, through the infiltration of the power of sin, been lost. The one to whom dominion over the earth was given is now a prisoner to sin (Genesis 3.17-19). Even with mankind's misuse of power, however, and the reigning power of sin thereafter, God delivers a messianic promise of power, namely the promise of a Seed, who will be able to "crush the head" of the power of sin and evil one (Genesis 3.15).

The Old Testament comes to a close with a longing for the empowerment that God gave to mankind to be expressed as God had intended. There is a longing for a new and greater Exodus (Ezekiel 36.22-38), a human being that can image God in a way that Adam could not (Daniel 7.14, 27), one with the ability to display dominion over creation in peace (Isaiah 9.7). Such fulfillment of divine power in mankind, not fulfilled by Adam, the kings of Israel, or the prophets, would be fulfilled in a new Adam, an eternal King, the very Word (*logos*) of God, namely in the person of Jesus Christ.

New Testament Terminology

There are two common terms in the New Testament related to power, namely (*dunamis*), which is usually translated "power" and, (*exousia*), commonly translated "authority." The term for power (*dunamis*) typically deals more with the ability to bring about what one desires, while authority (*exousia*) deals with the right to effect control over objects, individuals, or events (*The Dictionary of Jesus and the Gospels* 1992, 50). One might have the "power" to perform a certain act, yet may not have the

“authority” to do that act. Prior rightly points out that “the point about Jesus was that his power (*dunamis*) was a consistent expression of his (*exousia*), which he received from God” (Prior 1987, 15). In Christ both power and authority find their fulfillment, which is then passed on through the disciples continuing in the age of the church.

Power and the Ministry of Christ

Previously the discussion of power in the Old Testament focused on Yahweh as the one true God, who created and sustains the cosmos. He empowered mankind as image-bearers and gave them dominion over the created order. Instead of using this power to display the glory of God, mankind neglected God’s commands and used their power for selfish means. As a result, the power of sin and death reigns over mankind even though many attempts have been made to be reconciled with God.

Divine power, however, must be reinterpreted in light of Jesus Christ and the inauguration of his kingdom, including his life, death, and resurrection. Fesko adds, “If the first Adam is created in the image of God and the second Adam, Jesus Christ, is the image of God, then the overall message of Scripture is that though one man was made in the image of God and lost it through the fall, the image of God will be restored to fallen man through the work of the second Adam” (Fesko 2007, 39).

In Christ, the divine power of the Old Testament and the empowerment of mankind are brought to fulfillment, for Jesus Christ is the fulfillment of the *Imago Dei*. He is the image of God *par excellence* as he is the image of the invisible God (Colossians 1.15; Hebrews 1.3). “In Christ we see clearly what is hidden in Genesis 1, namely what man, as the perfect image of God, should be like” (Hoekema 1994, 73). Therefore, the true image of God is Jesus Christ.

Power in the Life of Christ

The ultimate expression of divine power in the New Testament is the person and work of Jesus Christ. Jesus was conceived in power (Luke 1.35), was anointed with power at his baptism (Matthew 3.16), demonstrated power over creation (Matthew 8.24-27); had the power to heal and resurrect the dead (John 11), taught as one with great authority (Luke 4.32); had the power to forgive sins (Matthew 9.6, Mark 2.10), and defeated the evil powers of the age and the power of sin and death through His death and resurrection (1 Corinthians 15.55-57). “The kingdom [*of Christ*] is not static entity. It is the inbreaking of divine sovereignty in power” (Powell 1963, 82, italics mine). Once again the power of God is understood as a matter of essence and action, namely that the power of God is a person (1 Corinthians 1.22-25) as well as the divine actions performed by that person. In fact, it is Christ’s “mighty works, which so clearly witness to the power available to Jesus” (Powell 1963, 110-11).

Christ and the Image of God

As discussed above, Jesus, as a new Adam, is the true image of God. Adam and Eve were given dominion over creation. This same dominion is clearly seen in the power of Christ. Jesus is able to calm storms by his very word (Matthew 8.24-27), cure people of their diseases (Mark 6.56), and raise the dead (John 11). When Jesus spoke, all of creation obeyed, for “he upholds the universe by his powerful word” (Hebrews 1.3). Through his miraculous work, Jesus exemplifies all that God had empowered Adam to do in the garden. “Christ images God by exercising dominion over the creation, indicating that indeed the triune God does rule the creation, something that the first Adam failed to do” (Fesko 2007, 53).

Christ and the Kingdom

Throughout his earthly ministry, Jesus demonstrates that he has the power over Satan and the demonic spirits. He does so in at least three ways, namely the ability to cast out demons, illustrating that the “kingdom of God is at hand” (Matthew 12.28), victory over the temptations of Satan, who is characterized as the “god of this world” (2 Corinthians 4.4), and his death and resurrection, the definitive defeat over the power of Satan (Hebrews 2.14, Colossians 2.15). Jesus’ power over Satan is once again a reminder that he is the true image of God; for he does the very thing Adam and Eve did not do in the garden, namely defeat the power of the evil one.

Christ’s Death and Resurrection

The divine power of Jesus Christ is not only personified in his dominion over the created order, or his victory over the evil powers, but also through his death and resurrection, defeating the curse of sin and death. Old Testament manifestations of righteous judgment and gracious provision are clearly seen in the death and resurrection of Jesus Christ.

This, then, is the act by which the new era is to be ushered in, and the powers of the Spirit passed to those who ‘believe on Him; this totally unexpected laying down of His life in apparent weakness, giving Himself into the hands of His enemies, human and superhuman. At no point is the difference between the concept of power in the Old Testament and the New so pronounced. Here, in what represents the greatest paradox and surprise of all time, is discovered the supreme demonstration of power. By means of the cross, a way is found of defeating sin in human nature, and, as St. Paul would have us understand, bringing the cosmic powers of evil to their overthrow. (Powell 1963, 117-18)

God demonstrates his power by “raising Christ from the dead and exalting him to a position of authority in the heavenly realms above all hostile spiritual powers Christ now possesses the full authority of the Father. His position is superior to every

imaginable hostile power” (O’Brien 1999, 138-41). As a result, the death and resurrection of Christ brings soteriological power, namely that as death reigned through the disobedient act of one man, the power of salvation is offered through the obedient act of another (Romans 5). The death of Christ is also transformational power, for it has the power to make things new (2 Corinthians 5.17; Romans 5). The death and resurrection of Jesus Christ complete the manifestation of the divine power of God in the earthly ministry of Jesus.

Empowerment and the Disciples

With the inauguration of a New Age comes a similar image-bearing mandate, namely to “go throughout the world and make disciples” (Matthew 28.19). The authority (*exousia*) on which this mandate was based was the very authority (*exousia*) of Christ. God, in Christ, has imparted his divine power, through the Holy Spirit; so that his covenantal people can overcome the powers of this world, and proclaim the gospel to all peoples, until the promised return of Christ (*Dictionary of the Later New Testament* 1997, 940).

This mandate from Christ, the Great Commission, is once again an empowering of his followers. Jesus, the source of divine power, has chosen to equip his disciples, through the Holy Spirit, to be his witnesses to ends of the earth. With a word of sustaining power Jesus adds, “I am with you always, even to the end of the age” (Matthew 28.20). The Great Commission links the universal authority of Christ with the universal nature of the mission now to be theirs (Powell 1963, 131).

Jesus had already promised his disciples that he would not leave them as orphans (John 14.18). He had promised them a Helper (John 14.16) in the Holy Spirit.

The person of the Holy Spirit, empowering the disciples, will be the driving power (*dunamis*) in taking the gospel to the ends of the earth. The New Testament makes a clear connection between the work of the Spirit and power (Romans 15.19; 1 Thessalonians 1.5; Ephesians 3.16; 1 Corinthians 2.4).

Jesus promised the disciples two things, power and witness. The power they would receive was divine power (*dunamis*); the same word used of Jesus' miracles in the Gospels (Polhill 1992, 85). Through the Holy Spirit, Jesus had enabled the disciples to duplicate a number of mighty deeds, preach, do powerful acts in his name, such as healing, raising the dead, and exorcisms (*Dictionary of Jesus and the Gospels* 1992, 52) (Acts 6.8; Acts 16.16-18; 1 John 2.14). When the disciples displayed God's power, they did so in the name of Jesus (*Dictionary of Jesus and the Gospels* 1992, 53). The rulers of the day marveled at the Apostles teachings (Acts 8.5), much like they did with Christ (Acts 4.13). The Apostles perform various signs and wonders (Acts 2.43), offering undeniable proof of the manifestation of the power and authority of Christ as a result of being filled with the Holy Spirit.

Power in the Church Age

The expression of divine power, through the empowerment of believers, continues on throughout the age of the church. In his *Systematic Theology*, Wayne Grudem notes three distinct ways the church exercises power in the church age (Grudem 1994, chap. 46). Though there are certainly other expressions of power and influence in the church, Grudem identifies spiritual warfare, church discipline, and the proclamation of the gospel as the main expressions of power and influence in the life of the church.

Spiritual warfare. Spiritual warfare is a reality for the body of Christ. Paul addresses the reality of spiritual warfare in Ephesians 6, when he reminds the church that they, “do not wrestle against flesh and blood, but against rulers, authorities, cosmic powers, and spiritual forces of evil in the heavenly places” (6.12), and they are to be strong in the Lord. “The imperative to be strong in the Lord brings to mind God’s power, which was manifested in Christ’s resurrection and exaltation, and is now available to believers” (O’Brien 1999, 458).

The weaponry available for believers is the power of the Spirit. Paul instructs believers to utilize the word of God, which is the “sword of the Spirit” (Ephesians 6.17) and to pray “in the Spirit” (Ephesians 6.18). “As the eschatological community, the Church exists in the scheme of time between Christ’s resurrection and the Parousia. Thus it is already tasting of the powers of the age to come, delivered from satanic might, but nevertheless, still living here on earth awaiting rescue and the overthrow of the enemy” (Powell 1963, 151).

The body of Christ is to stand against the demonic forces through the power of the Spirit of God. Believers do so by faith (Ephesians 2.8-9) whereby the evil powers are rejected. “We refuse to be drawn into it or be mastered by it. We treat it with scorn as that which has been mastered and overcome by the living God in Christ” (Wright 2003, 182). As with Jesus’ disciples, who were empowered by Christ to carry on his ministry to the ends of the earth, the church, empowered by the Holy Spirit, has been empowered, by faith in Christ, to engage the enemies of God in spiritual warfare.

Church discipline. The power of the Spirit is also at work in the process of personal and collective sanctification. In the Old Testament, obedience was a matter of

faithful adherence to the Law, while in the New Testament obedience is a work of the Spirit in the life of the covenant community of believers. Paul makes this clear in Galatians 5 when he contrasts “walking by the Spirit” and the “works of the flesh.” Those who are led by the Spirit are being conformed to the image of Christ and will inherit the kingdom of God.

This process of sanctification is carried out in the community of faith. When believers ignore their covenantal responsibilities, the church has the power and authority to respond with discipline. Powell adds, “The divine community, acting under the power and inspiration of the Holy Spirit, can act effectively on earth in such a way that its actions are not transient, nor haphazard. They have eternal backing and eternal consequences” (Powell 1963, 147). The church, through the work of the Spirit, has the power to “bind” and “loose” (Matthew 16), acts of church discipline as illustrated in 1 Corinthians 5. Through the Spirit-led sanctification of the body and by God’s sovereign grace, the church will persevere until the end (Jude 24-25). In summary, the church, the Spirit-possessed community, is the realm of power (*dunamis*), mediating the witness to the power of God as salvation.

The Gospel. “The Word of God is part of Christian weaponry. When the Word of God is preached in the power of the Spirit, a potent power is at work” (Wright 2003, 183). Another source of power in the life of the church is the proclamation of the gospel. The ministry of proclamation is foundational to the Great Commission for Jesus commands that a part of “making disciples” is “teaching them all that I have commanded you” (Matthew 28.19-20). In Romans 1.16, Paul says he is not ashamed of the gospel, “for it is the power of God for salvation to everyone who believes.”

The mighty power of God is exercised for us who believe which God works in the lives of believers with the same power by which he raised Christ from death” (O’Brien 1999, 137-41). The proclamation of the Gospel is a specific manifestation of the power of God for those who, by faith, are brought from death to life (Colossians 1.13; 1 Corinthians 1.18). Therefore, divine power is seen in and through the church age as the church faithfully teaches the gospel of Christ, which has the power to transform.

The Gospel, the divine power of God, has been clearly mediated through the life of the church as the body of Christ engages in spiritual warfare through the work of the Spirit, exercises power through the process of church discipline, and remains faithful to the gospel. There is, therefore, a tremendous amount of power and influence given to the church in order for her to accomplish the purpose of God until the final consummation of God’s divine power.

Power and the Second Coming

Just as the Old Testament came to a close with the anticipation of a coming Messiah who would demonstrate the power of God fully, so to the New Testament comes to a close looking to a day when the power of God will once again be revealed in the person of Jesus Christ.

We have already seen that Jesus’ act of exorcising demons—of delivering men and women from Satanic power—was the outward evidence that the Kingdom of God has come in history (Matt 12.28). In his resurrection and exaltation he was enthroned at the right hand of God (Acts 2.34-36). He is even now reigning as messianic King. Men and women continue to be delivered from bondage to darkness and transferred into the Kingdom of Christ (Col 1.13). But the world does not yet know it. The world goes on as though Jesus had never come, as though the Kingdom of God was merely a dream...Although he has been defeated, Satan and the powers of evil are still very much with us. The world is still an evil place. The nations of the world ignore God and his Kingdom. This is why the Second Coming of Christ is necessary—to complete the work begun in his Incarnation. (Ladd 1978, 47)

Jesus spoke of this day in Matthew 24.30 as a day were the Son of Man will come in the clouds with great “power and glory.” This display of divine power will be one that places all the enemies of God under the feet of Christ (1 Corinthians 15.24-25; Psalm 8) This event was one in which the prophets spoke of long ago when they spoke of the coming “day of the Lord” (Longman 1995, 172). The Parousia is the hope for all believers for such a day is the final fulfillment of their salvation, which has been kept for them until the last days (1 Peter 1.5).

The Parousia will also be a final battle for power. The lawless one, who comes with the activity of Satan “with all power and false signs and wonders,” will be destroyed by Christ with the “breath of His mouth” (2 Thessalonians 2.7-9). For at that moment the “salvation and the power and the kingdom of our God and the authority of his Christ have come” and the “accuser of our brothers has been thrown down” (Revelation 12.10).

Empowerment and the Second Coming

The Second Coming of Christ ushers in another, and final, age of empowerment. As Christ is the ultimate fulfillment of a creation longing for redemption (Romans 8.22-23), his power is once again shared with his covenantal people; for they are “co-heirs with Christ” (Romans 8.17), who are already “seated with Him” in the heavenly places (Ephesians 2.6). “We shall, in subjection to God, share in ruling over the universe...we shall forever function as subordinated prophets, priests, and kings, yet always subject to the Lord Jesus, the supreme prophet, priest, and king” (Grudem 1994, 630).

In the last days when Christ is visibly seen as the rightful divine King, who takes his throne with great power (Revelation 11.17), his covenantal people will reign with Him (Revelation 20.5). This is a great promise meant to persevere the people of God to the end (Hebrews 2.5-8). In his commentary on Revelation, G.K. Beale notes the first three expressions in Revelation 20.4 underscore the fact that the saints have become part of the heavenly court so that they are reigning along with Christ in a judicial nature (Beale 1999, 996). For “the one who conquers and who keeps my works until the end, to him I will give authority over the nations, and he will rule them with a rod of iron...even as I myself have received authority from my Father” (Revelation 2.26-27).

Implications for Church Ministry

A theology of power provides a necessary foundation for one to properly understand empowerment from a biblical perspective. By implication of the theological foundation provided above, biblical empowerment is the utilization of persons, created in the image of God, as instruments of divine power, not according to ones own strength, for the glory of God and the service of others (Smith 1996, 6).

In terms of ministry leadership, empowerment occurs when leaders, empowered by God, invests their power, authority, means, knowledge, and opportunity towards another, in order for them to be or do something central in service to Christ (Ward 1999, 17). The proper function, therefore, of power and influence in Christian ministry should take form in the empowerment of other people. Empowerment is consistently seen in leadership of Christ. To reject the necessity of empowering others is to ignore the biblical foundation of God’s own expression of power.

Empowerment and Ministry

A theology of power demonstrates that at the core of biblical revelation is the empowerment of others. In other words, “to be Christian is to be empowered and to empower others” (Stewart 2001, 26). While contemporary leadership theorists argue that empowerment is a modern paradigm, the utilization of empowerment has been rooted in God’s relationship with mankind from the beginning (Ward 1999, 2). Empowerment, therefore, is foundational to Christian leadership because it is the essence of the gospel, namely to release the power and potential of others for the purpose of building up of the kingdom of God (Smith 1996, 9).

As described above, the use of one’s power, in and through the lives of others, is precisely how Jesus led. In his book *Empowering as Jesus Did*, Milavec writes, “No matter how supremely powerful Jesus’ redemptive divinity might have been, if this power was in no way assimilated by his disciples, then they would remain existentially unchanged and the world would slip back into the same morass that it had known prior to the advent of Jesus” (Milavec 1938, 149). One finds, therefore, that the lasting impact of Jesus’ ministry was in the empowering of his disciples to carry on his message of salvation to the ends of the earth. This is, in one measure, a proper gauge to the historical impact of how Jesus used his power (Milavec 1938, 170).

Consequently, if pastors and other Christian leaders would use their power and influence for the purposes empowering others in the body of Christ, as Jesus did, churches could “avoid the malaise and atrophy that threatens to dissipate ministries throughout mainline Protestant denominations” (Stewart 2001, 26-27). Studies in empowerment have shown that leaders, who empower others to do the work of the ministry, are more effective in their preaching, pastoral duties, and overall impact on the

life of the congregation. The use of empowerment, therefore, is foundational for fruitful ministry and leadership (Smith 1996, 6).

The effective use of empowerment in ministry maximizes the giftedness and overall potential of servants of Christ through education, mentoring, nurturing, and equipping. When Christian leaders, empowered to empower, embrace this responsibility, as Jesus did, leaders will have concentrated on the wholeness of those whom they are called to serve (Smith 1996, 10). Unfortunately, “leaders have neither learned, nor implemented good management skills, such as adequate systems of accountability or the support of ministers. Church members are often asked to assume special ministries without clear expectations, goals, or delegation of the authority needed to accomplish the task” (Foley 1986, 144).

The Process of Empowerment

The research in the field of empowerment has demonstrated the need for several characteristics that pastors and church leaders need in order to be able to empower effectively (Smith 1996). Such characteristics include the following. valuing the contribution of others, accepting others for who they are, listening, believing in the potential of others, identifying, affirming, and implementing the giftedness of others, as well as, the ability to give necessary feedback as others take on the responsibility of ministry. Given each of these important characteristics of empowering leaders, the most crucial component is that of team leadership and decision-making. In his book *Empowering Ministry*, Smith states, “An important way in which effective pastors empower their congregations is by sharing power with partners. Ninety-four percent of empowering pastors compared to 79 percent of other pastors give themselves top ratings

in sharing power and accountability with church officers and staff” (Smith 1996, 48).

As a result, Christian leaders need to focus their efforts on becoming more effective in the area of empowering others for the sake of the ministry. Such a use of one’s power is not only consistent with the ministry of Jesus and foundational for maximizing effective ministries; the use of empowerment is the process that most appropriately reflects the power of God in relationship to his creation.

While this is not only true of Christian ministry, the use of empowerment, as an expression of power and leadership has received much more attention in recent years in secular organizational theory. Edwin Hollander, in his article “Power and Leadership,” notes that “empowerment and power sharing reflect a shift in focus from a leader-dominated view to a broader one of follower involvement in expanding power” (Hollander and Offerman 1990, 179). This paradigm shift will now be understood more clearly in the following section, as some of the major leadership and management studies on power, influence, and influence tactics will be examined.

Theoretical Foundations

“The fundamental concept in social science is power, in the same sense that energy is the fundamental concept in physics, the laws of social dynamics are laws which can only be stated in terms of power” (Russell 1938, 10). As represented by the above statement, in the past century leadership and management theory has focused on the use of power in organizations. In fact, in the last few decades, studies in organizational leadership have focused on power and influence tactics as necessary functions of the leadership process. Given the emphasis of power and influence in the Scriptures (see “Theological Foundations”), the ways in which power and influence are

expressed within congregations is a significant component to understanding leadership within the church.

Unfortunately, power and influence studies have been focused primarily in secular organizations, with little focus on leadership in religious and non-profit organizations. Yet, power and influence play critical roles in congregational life, particularly in the interactions of pastors and church members. There is, therefore, a need for understanding the influence processes in the ministry of local churches.

As will be made evident in the discussion to follow, power is identified as the potential influence of the agent over the attitudes and behavior of the target persons (Yukl 1989, 14). The process by which power is exercised is through the means of influence tactics. The following is an overview of some of the major research in the field of power and influence. A combination of historical paradigms of power, as well as specific research studies, will be examined in this section.

Early Classical Management

After the Industrial Revolution of the eighteenth and nineteenth centuries, the twentieth century found managers with a greater emphasis on productivity in the work place. This focus on productivity gave rise to the Classical Management (CM) approach to organizational leadership. The values of CM theory was not new to the twentieth century; Machiavelli in the early sixteenth century, in his famous work *The Prince*, described administrators as using fear to control subjects, rather than using respect as the basis for their leadership (Robinson 1983, 48). As a result, many refer to the CM approach as the Machiavellian approach to management.

Classical Management theory is centered on a few basic principles, first of which is a low view of human beings. The only source of motivation for workers, according to CM, is economic gain. As a result of the first presupposition, classical managers believe that workers can be and should be controlled and manipulated by the organization. Controlling of workers would lead managers to exercise a high level of power and control over employees. CM organizations are then structured in such a way that predictability is maintained and dysfunctional employees are minimized.

Management, therefore, takes place within a structured organizational setting, where the worker has specific, standardized roles, which are directed towards productivity. As far as managers are concerned, “what is good for the organization is good for the worker.” These elements are expressed through a hierarchical structure, strict rules and procedures, and a wide gap in divisions of labor.

One of the subunits of CM is Scientific Management (SM). Scientific Management was an approach developed by Frederick W. Taylor. Known as the “father of Scientific Management,” Taylor conducted various tests in the field of scientific management aimed at measuring the efficiency of the production process. Taylor’s findings were then developed into four main categories, illustrating the SM approach.

First of all, the task of each worker should be examined thereby concluding precisely the way in which each task can be accomplished in the most productive way possible. Secondly, workers need to be trained to do the work with great precision. Thirdly, managers and workers should work together to see that the task is done exactly as instructed. Finally, there should exist a division between managers and workers.

Managers are given the responsibility to supervise, give instructions, and design the techniques, while workers exist to “do the job” (Taylor 1911, 36-37).

As with the CM approach, SM viewed workers as lacking motivation and demonstrating an overall dissatisfaction for the job. Managers, then, must detail and design the work of employees in such a way that workers have no freedom in doing the assigned job. Such freedom gives workers a sense of creativity that most workers, according to this approach, either do not want or can not handle (Gibson 1986, 22).

In these approaches to leadership and management, power and influence are expressed in terms of orders. Workers are commanded to do the job and managers communicate on the basis of their overall productivity. There exists within this rigid hierarchical system a process of downward communication where workers have no input in the organizational process.

Another subunit of CM is Bureaucratic Management (BM). This approach to organizational management is often compared to a machine metaphor because of the emphasis on work as routine, repetitive, simple, and highly standardized. From a Bureaucratic Management standpoint, organizations that run like machines are reliable, easy to control and able to accomplish the task for which designed. Henry Mintzberg describes machine bureaucracies as,

Highly specialized, routine operating tasks, very formalized procedures in the operating core, a proliferation of rules, regulations, and formalized communication throughout the organization, large-sized units at the operating level, reliance on the functional basis for grouping tasks, relatively centralized power for decision making, and an elaborate administrative structure with a sharp distinction between line and staff. (Mintzberg 1979, 315)

The key individual most identified with the bureaucratic approach is Max Weber. Weber was a German sociologist who argued for the exercise of power,

influence, and control on the basis of knowledge. He articulated three forms of authority, namely charismatic, traditional, and rational/legal. For Weber, charismatic authority is based on the qualities of the leader. Traditional authority is derived from a leader's position. Finally, rational/legal authority is one that is established based on rules of official position.

Given these categories of authority, Weber argued for the latter, namely that the authority for managers in organizations should come from a formal system of rules established in the organization. Weber's views on organizational power and authority were foundational for later studies in the field of authority within the church, which will be discussed later.

French and Raven

By far the most foundational work on the bases of the power used by leaders was that of John R. P. French and Bertram Raven (1959). French and Raven identified the use of reward, coercive, legitimate, referent, and expert powers to be the five main expressions of power. Reward power focused on the ability of leaders to give resources in order to get followers to comply with the leaders demands. Such "rewarding" could include financial incentives, time off, promotions, etc. Whether or not the follower agreed internally with the direction of a leader, in some cases the reward was worth compliance.

Coercive power deals with the leader's ability to force a follower to comply with commands (French and Raven 1959). A leader might threaten the loss of job, organizational and relational embarrassment, or even financial consequences, in order to receive compliance. Though one might expect that such a use of power would not be

found in Christian ministry, given the expectation of humility on behalf of leaders (Philippians 2), there is little doubt that such practices occur. Pastors, in order to accomplish a particular task, may use coercive power to get staff or other lay leaders to comply.

According to French and Raven, legitimate power focused on the followers' compliance to the leader's demands because of the position the leader held (French and Raven 1959). A follower, in this case, views the leader's request as one of legitimacy because the leader is in a position to make such a request. Church members may feel the need to go along with the direction or request of the pastor merely out of a sense that the direction or request is "legitimate" given the nature of ministerial expectation. Since the request is perceived as "legitimate," the pastor has the power to bring about compliance.

Sometimes compliance is gained out of reverence or respect one has with the influence agent. In this case, the agent possesses referent power, namely the ability to achieve outcomes due to the relationship with target persons. In the context of ministry, referent power can be most effective. Members of the congregation or other church leadership may go along with the request of the pastor because of relational reasons.

Finally, compliance is also achieved through the agents experience or knowledge in a particular area. In this case, the target complies because the agent knows more about the issue. This type of power, possessed by the leader, is known as expert power. In ministry contexts, church members may accept the teaching of the pastor merely because the pastor has been "educated" and consequently is perceived as an expert.

The majority of research, which used the categories identified by French and Raven, has found that the forms of expert, referent, and legitimate power have related positively towards follower outcomes, whereas reward and coercive forms often tend to be viewed negatively (Thambain and Gemmill 1974; Warren 1968; Yukl and Falbe 1991).

Since their establishment of these power forms in 1959, Raven (1992) has since extended the use of these power forms to include both personal and impersonal elements. For example, instead of legitimate power being limited to compliance by positional obligation, Raven acknowledged that other forms of legitimate power such as norm of reciprocity or the legitimate power of responsibility (Raven 1992).

French and Raven's taxonomy of power is foundational to the majority of research in the field of power and leadership; however it is not exhaustive concerning the sources of power (Yukl 1998). Yet, understanding these forms of power are crucial for understanding the subsequent influence tactics (to be discussed below), which are drawn from them.

Bass' Taxonomy

B. M. Bass, in 1960, developed another categorization of power, which has been significant in leadership studies. Bass dichotomized power into two classes: positional and personal power. Corresponding to the power forms espoused by French and Raven, positional power is more closely related to legitimate, reward, and coercive forms of power, while personal power relates more to the forms of expert and referent.

The use of positional power by leaders usually includes the ability to control various resources of subordinates. The use of positional power is common among

leaders who hold high offices (Blankenship and Miles 1968). Personal power deals with the relationship between targets and agents. The depth of relationship existing between the target and the agent may be the driving force of the influence process.

Conversely, the influence process may break down given the lack of personal power one obtains.

Effective leadership normally relies on a proper balance of both personal and positional uses of power (Yukl and Van Fleet 1992). Both, however, come with dangers if taken to the extreme. Leaders, who possess a high level of positional power and are low on personal power, have a tendency to misuse their power and devalue subordinates. On the other hand, leaders with high personal power but lack positional power tend to succeed in developing high morale, but struggle with making the hard decisions (i.e., layoffs, demotions, termination, etc). For those leaders who do have a high level of positional power, there is a need for restraints so that power is not abused or become individualized.

McClelland's Taxonomy of Power

Motivation is a key component to the use of power. Power can be used for the benefit of others, or the benefit of the one with power. The difference between these two types of power was developed by McClelland (1970). McClelland identified the use of egoistic power (the good of the person) and social power (the good of others) in determining the motivation of influence agents. McClelland found that effective leadership needed to favor social power, a desire for the good of others, rather than egoistic power. Leaders, who were higher in social power, were more effective in developing follower morale and teamwork (McClelland 1970).

When analyzed through a biblical worldview, as well as the previously described theology of power and empowerment, McClelland's understanding of social power is closely related to a biblical view of power. The use of power and influence, from a biblical perspective, should be used for the good of others and not an advancement of the individual leader or leaders. Egoistic power, as described by McClelland, is the very reason why mankind forfeited the divine power God had given to mankind in the beginning. Consequently, the use of social power by pastors and Christian leaders marks a return to the biblical way of expressing power and influence.

Hammond's Study on Clergy Power

In 1978, a qualitative research study was conducted, focusing on the perceptions of clergy members concerning their authority (Hammond, Salinas, and Sloane 1978). This research was based upon Max Weber's (1947) three main categories of authority- legal-rational, traditional, and charismatic. On one extreme, legal-rational authority dealt with the position or office held by the individual, while charismatic authority related more to the individual person and his or her leadership characteristics (Weber 1947). Harrison would later build upon Weber's research by developing what he called a "rational-pragmatic" authority that was like Weber's legal-rational authority in that it maintained the use of rationality, rules, and limitations; yet it grafted in elements of Weber's charismatic authority such as the personal aspect and need for continually validation (Harrison 1960).

Through a blending of these types of authority, Hammond and his colleagues conducted interviews with clergy asking them to rank themselves in relation to Weber's legal-rational and charismatic authority, as well as Harrison's pragmatic authority. The

following are the sketches of authority the clergy were asked to rank.

1. **Legal-Rational:** The clergyman feels that his authority comes as a result of his training, which is recognized by the church in his ordination. In a way, then, he regards himself as a religious “specialist” as a result of his education in theology and other subjects.
2. **Pragmatic:** The clergyman feels that his authority must be demonstrated regularly. He believes that his right to preach, to lead worship, and so forth, disappears if he fails to be effective and, therefore, he feels that his authority is dependent on his effectiveness.
3. **Charismatic:** The clergyman regards his authority as coming directly from God. He received a Divine call, which, in his view, remains in force. His authority, he feels, is a direct gift of grace.

This study involved 250 clergymen, twenty-five from ten different denominations. Table 1 below reflects the findings of this study and exposes some interesting insights on the issue of power and polity (Hammond 1978, 245).

What is interesting to this author is that almost all “congregational” churches represented in this chart (Southern Baptist, Assembly of God, Conservative Baptist, and American Baptist) all ranked high in charismatic authority and the lowest on legal-rational authority. Meaning, clergy in congregational churches (such as Baptist), along with such theological presuppositions (congregational polity and congregational vote), view authority as something given directly from God, rather than their training and expertise. One might assume that more hierarchical polities (i.e. Episcopal, Presbyterian, Methodist, etc.) and their accompanying theological presuppositions, would have viewed their “position” of authority as coming from God rather than expertise.

Table 1. The relationship between authority and denominations

Denomination	Charismatic	Pragmatic	Legal-Rational
Southern Baptist	94%	6%	0%
Assembly of God	92%	0%	8%
Conservative Bapt	81%	5%	14%
American Baptist	50%	44%	6%
Methodist	36%	43%	21%
Episcopal	22%	28%	50%
Presbyterian	17%	56%	28%
Roman Catholic	17%	39%	44%
Lutheran (LCA)	11%	39%	50%
Lutheran	36%	14%	50%

The connection with the Hammond study of authority and the author's proposed study on power is the relationship between Weber's (1947) and Harrison's (1978) types of authority compared to French and Raven's types of power. One can clearly see that Weber's understanding of legal-rational authority ("positional") is directly connected to French and Raven's understanding of expert power. Likewise, one can see the connection between pragmatic authority, one that based upon continued validation, and referent power. Finally, there is also a connection between charismatic authority and legitimate power. This study, therefore, provides a helpful foundation in understanding the relationship between and implementation of, power and authority in the local church.

Power and Influence Studies

Influence is the means through which power and authority are expressed (Faeth 2004, 19). Leadership in the church comes with a completely different set of challenges than one might find in secular organizations, mostly because of the volunteer nature of congregational life. If church members do not like the church's direction or

the pastor's leadership, they freely have the option to move on to another church without any consequence.

This process is quite different in secular organizations. Managers, supervisors, and CEO's are able to distribute a variety of consequences when followers fail to comply with the new vision, direction, or requests of the superior. Such consequences could range from loss of pay, social humiliation, isolation within the company, or even the loss of a job. Therefore, the study of influence tactics, as a means of a leader "getting what he/she wants" is a significant and challenging issue for leadership in Christian ministry.

In leadership terms, power is ability to influence. A leader's power is only as strong as his or her ability to influence. If a leader has no ability to influence others, he or she possesses diminutive power. The leader simply does not have the ability to accomplish anything. Edwin Hollander writes, "Leadership clearly depends on responsive followers in a process involving the direction and maintenance of collective activity" (Hollander and Offerman 1990, 179).

Influence, however, is the actual expression of that power from the agent to the target. To put it another way power is potential, influence is actual. Therefore, in order to understand the exchange process between leaders and followers, the study of influence is essential. In fact, many researchers view the use of influence as the essential part of leadership (Yukl 1998). Hersey and Blanchard point out, "A review of other writers reveals that most management writers agree that leadership is the process of influencing the activities of an individual or group in efforts toward goal achievement in given situation" (Hersey and Blanchard 1993, 94).

While the process, of influencing others, is at the heart every leadership practice, there is a lack of research in this area related to the church and overall discipline of Christian ministry. Knippenberg and Hogg note, “Leaders need to guide, structure, mobilize, facilitate, envision, and define identity, foster harmonious relations, and enhance performance, and they can only do so by exercising influence” (Knippenberg and Hogg 2004, 123). Each of these characteristics is fundamental to leadership within the church, which demonstrates the need for empirical studies in the area of influence in Christian, or other non-profit organizations (Vecchio 2002, 124).

Influence Tactics

Gary Yukl states, “The bridge between power and behavior approaches is research on the influence tactics used by managers” (Yukl 1989, 8). If power is the potential to influence, and influence is the outcome of power, the bridge from potential to actual are the methods used. Another way of putting it would be that influence tactics are ways in which power can be used to get things done.

As a result, the study of influence methods in organizations took off in the 1970’s and 80s and has continued on into the twenty-first century. Due to the amount of research in this area, the study of influence methods and organizational leadership have become synonymous terms in the world of empirical studies (Knippenberg and Hogg 2004, 123).

Contemporary research in the field of influence has focused on the application of power taxonomies, such as French and Raven’s and others mentioned above, into the actual influences process of social interaction. Research has moved from general categories of power to actual methodologies of influence.

The study organizational influence began to rise in 1976 with the development of the Power Act Model (Kipnis 1976). This model sought to explicate the logical processes that leaders used in selecting which influence strategies they would incorporate given the amount of resources, perceived resistance of followers, and the pros and cons of an assortment of influence methods. Raven, following up from his previous work, later developed a “Power/Interaction” Model of Interpersonal Influence seeking to explain interpersonal influence by means of the leader’s power base, motivation, and perceived pros and cons of particular influence strategies (Raven 1992).

Kipnis, Schmidt, and Wilkinson (1980), focused on the influence methods used in the workplace, identifying over 370 influence tactics, which were grouped into fourteen different categories. After further analyzing the methods, Kipnis and his colleagues developed eight dimensions of influence; assertiveness, ingratiation, rationality, sanctions, exchange, upward appeals, blocking, and coalitions. Many studies have been done since then, all of which produced similar outcomes (Kipnis and Schmidt 1988; Schriesheim and Hinkin 1990; Yukl and Fable 1990; Yukl and Seifert 2001).

These influence methods have been studied from a variety of angles, including the direction of influence (Kipnis, Schmidt, and Wilkinson 1980; Yukl and Fable 1990; Yukl and Tracey, 1992; Yukl, Guiman and Sottolano 1995) outcomes of particular influence methods (Ansari and Kapoor 1987; Dubrin 1991; Erez and Rim 1982), variance of tactics based on gender (DuBrin 1991) the frequency of influence tactics (Schmidt and Kipnis 1984; Yukl and Tracey 1984), as well as the efficiency of particular methods (Mowday 1978; Yukl and Tracey 1992).

Categories of Influence Tactics

Given the variety of studies on the use of influence methods, researchers have argued for different categories, though these exist a great deal of overlap in meaning (Yukl and Tracy 1992; Kipnis and Schmidt 1988; Yukl, Fable and Youn 1993; Fairholm 1993; Knippenberg and Hogg 2004). Most researchers have settled on the use of between nine and eleven influence methods. The following is a description of the core influence methods as articulated by Knippenberg and Hogg (2004).

1. Rational persuasion: the agent uses logic, reason, or facts to achieve target outcomes.
2. Inspirational appeals: the agent uses enthusiasm or excitement to achieve target outcomes.
3. Consultation: the agent considers the opinion of the agent or asks the agent to be a part of the process in order to achieve target outcomes.
4. Ingratiation: the agent praises or flatters the target in order to achieve target outcomes.
5. Personal appeals: the agent uses relational requests in order to achieve target outcomes.
6. Exchange: the agent is willing to exchange rewards in order for the agent to comply with the requests.
7. Coalition: the agent seeks compliance from the follower by communicating agreement from others concerning the request.
8. Legitimizing: the agent uses his or her position in order to achieve target outcomes.
9. Pressure: the agent uses coercive measures in order to achieve target outcomes.

Kipnis and Colleagues

Kipnis, Schmidt and Wilkinson (1980) studied 165 business students, focusing on the frequency, type, and direction of influence methods. The study focused

on seven types of influence tactics; reason, friendliness, coalition, assertiveness, authority, and sanctions. Their study found that the use of rationality was most effective when workers were seeking to influence leaders, assertiveness was most effective when leaders were seeking to influence followers, and exchange methods were most effective when leaders sought to influence horizontally.

Such results varied given the size of the organization (Erez and Rim 1982). The larger the organization the more negative the influence tactics became, whereas in smaller organizations managers were more likely to trust in their co-workers (Kipnis, Schmidt and Wilkinson 1980). The result of this study resulted in the development of Kipnis' *The Profile of Organizational Influence Strategies* (POIS), which measures the use of the seven influence tactics identified above.

Yukl's Influence Tactics

Yukl and his colleagues also developed their own list of influence tactics (Yukl, Falbe, and Youn 1993). Their research was built from the work done by Kipnis and his colleagues discussed above. Yukl, however, approached the development of influence tactics through instrumental measures. Instead of using self-reporting instruments, Yukl approached the issue of influence tactics from the viewpoint of peers and subordinates. Through these different methodologies, Yukl developed the following eleven influence tactics, which have become a common standard of influence tactics in current studies (Knippenberg and Hogg 2004, 123).

1. **Rational persuasion:** The agent uses logical arguments and factual evidence to show that a proposal or request is feasible, that it is relevant for attaining important task objectives.
2. **Apprising:** The agent explains how carrying out a request or supporting a proposal will benefit the target personally or will help to advance the target person's career.

3. **Inspirational appeals:** The agent appeals to the target's values and ideals or seeks to arouse the target person's emotions to gain commitment for a request or proposal.
4. **Consultation:** The agent asks the target person to express concerns and suggest improvements for a proposed project, activity, or change for which the target person's support is desired.
5. **Collaboration:** The agent offers to provide relevant resources and assistance if the target will carry out a request or approve a proposed change.
6. **Ingratiation:** The agent uses praise and flattery before or during an attempt to influence the target person to carry out a request or support a proposal.
7. **Personal appeals:** The agent asks the target to carry out a request or support a proposal out of friendship or loyalty, or asks for a personal favor before saying what it is.
8. **Exchange:** The agent offers an incentive, suggests an exchange of favors, or indicates willingness to reciprocate at a later time if the target will do what the agent requests.
9. **Coalition tactics:** The agent seeks the aid of others to persuade the target to do something, or uses the support of others as a reason for the target to agree with a request.
10. **Legitimizing tactics:** The agent seeks to establish the legitimacy of a request or to verify that he/she has the authority to make it by referring to rules and formal policies or presenting supporting documents.
11. **Pressure:** The agent uses demands, threats, frequent checking, or persistent reminders to influence the target to do what he/she wants.

Hard and Soft Tactics

In addition to the development influence tactic categories, researchers, such as Kipnis and Schmidt began to categorize these methods into of the use of hard, soft, and rational methods. Similar to the work of French and Raven, along with Bass, hard tactics are methods used by leaders that involve the use of authority or positional power. These tactics include methods such as legitimating, pressure, or exchange methods.

Soft tactics are those methods, which rely on personal power, such as inspirational, personal appeals, or consultation. These methods indicate a relational value apparent in the influence process. The final category of rational tactics stands alone, mainly because such a method relies more on the logic, rather than the relationship or position of the leader.

The use of hard, soft, and logical influence methods developed what researchers labeled as a “strength dimension” of influence (Tepper, Brown, and Hunt 1993, 1906). The “strength dimension” of influence is known as the extent to which the agent gives the target latitude or control.

Hard tactics, for example, have a high strength dimension because such tactics leave little room for followers to do anything other than what the leader requests. For example, if a leader, using a coalition influence method, informs the target that all the other employees are on board with the proposal, the target has very little ability to do anything other than comply. In this case, resistance to the request may leave the target socially or professionally isolated from the rest of the organizational members.

In the context of ministry, a pastor, for example, may inform a staff member of an upcoming change, after already establishing a coalition with the rest of the pastoral staff. The newly informed staff member is now in a position where resistance has consequences because he or she is already in the minority.

As a result of examples like the one just mentioned, research has shown that the use of hard tactics are perceived as unfriendly and unsocial (Yukl and Tracy 1992). Such tactics are more likely to place a strain on working relationships or cause targets to view agents in a more negative manner. Consequently, due to the strain on

relationships produced by the use of hard tactics, research has shown that leaders will often follow hard tactics with soft tactics in order to relieve some of the stress placed on the relationship (Yukl and Tracy 1992).

Directional Influence

Research has shown that different influence methods are used based upon the direction of influence. Individuals, in many cases, use a different set of influence tactics based upon vertical or horizontal directions. These studies focused on the influence from a variety of angles.

Table 2. Directional influence tactics

Type of Influence Tactic	Commonly Used	Occasionally Used
Rational Persuasion	Upward attempts	Downward/Lateral attempts
Inspirational Appeals	Downward attempts	Upward/Lateral attempts
Consultation	Downward/Lateral attempts	Upward attempts
Ingratiation	Downward/Lateral attempts	Upward attempts
Personal Appeal	Lateral attempts	Downward/Upward attempts
Exchange	Downward/Lateral attempts	Upward attempts
Coalition tactics	Lateral/Upward attempts	Downward attempts
Legitimizing tactics	Downward/Lateral attempts	Upward attempts
Pressure	Downward attempts	Lateral/Upward attempts

One wonders how these tactics would be different in ministry context were lines of authority are often not as obvious as those in secular organizations. Given the nature of ministry, one might find that rational persuasive tactics are used more frequently than are in secular organizations given the volunteer nature of congregations.

In addition, one might also find that coalition tactics, which according to the above chart are used most commonly in lateral or upward directions, are more frequently used in downward influence attempts. Often pastors have to gain the approval of other leadership, whether staff or laity, in order to progress further in the process.

Influence Tactics and Follower Outcomes

In addition to the studies on tactical categories, differentiating between hard and soft tactics, and the commonality of tactics in directional influence, influence studies have also focused on the resulting outcomes of followers in relation to the tactics employed. Once again, these studies have been implemented in non-religious organizational contexts and may, or may not, be applicable to the type of outcomes found in ministry settings. However, the information produced in these studies is relevant to the proposed research.

Success of influence tactics can be very difficult to measure given the subjective nature of levels of influence. Research studies in behavioral influence, however, have developed the use of general categories whereby gauging the outcomes of the influence process. These categories are commitment, compliance, and resistance (Yukl 1989, 13).

An outcome of commitment means that the agent internally agrees with the target and is willing to go to great lengths to see that the requests of the target are implemented. One can see how subjective the idea of “commitment” can be. However, leaders can often detect, based upon the expressions of followers, whether or not a follower is committed or only comply with the leader’s requests.

The target person may be willing to go along with the request of the agent, though the target does not feel particularly connected to the overall process or conclusions. This outcome is known as compliance. With both commitment and compliance the follower goes along with the leader's request. The difference is whether or not the follower believes wholeheartedly.

Finally, the target may lack desire concerning the request of the agent, or may even resist the agent's measures altogether. The follower may resist for a variety of reasons, but the outcome is the same, namely the follower refuses. Table 3 summarizes Yukl's work on the relationship between follower outcomes and the sources of power identified by French and Raven (Yukl 1989, chap. 2).

Table 3. Influence tactics and follower outcomes

Leader Influence	Commitment	Compliance	Resistance
Reward Power	Possible	Likely	Possible
Coercive Power	Unlikely	Possible	Likely
Legitimate Power	Possible	Likely	Possible
Expert Power	Likely	Possible	Possible
Referent Power	Likely	Possible	Possible

What is interesting to point out in the results above is that those influence tactics that are more closely related to "personal power," namely those of expert and referent, are the ones most likely to produce commitment, while only coercive power is likely not to produce commitment among followers. All other forms of power are only possible under the right circumstances. One would imagine that similar results would be true in ministry.

Based upon the work of Yukl and Tracy (1992), rational persuasion is one of the most successful influence methods used by leaders. Their research found that when upper-level managers used the influence method of rational persuasion in seeking to influence subordinates, the process was viewed positively and enhanced the overall effectiveness of the manager (Yukl and Tracy 1992). One would assume that followers want to know that the process is founded upon reason, and that the follower is not being asked to commit or comply blindly. In addition, inspiration and consultation tactics were also among the most positively received on behalf of the target (Knippenberg and Hogg 2004, 124).

On the opposite end of follower outcomes, assertive influence measures have one of the most negative effects on the responses of followers. Kipnis and Schmidt (1988) found that when assertive influence methods were used, from any relational angle (peer, subordinate, top-down, etc), the perception of the process was negative. In fact, the use of this influence method often provoked resistance on behalf of the target persons. In addition to the use of assertiveness, Knippenberg and Hogg note that tactics such as pressure, coalition, and legitimating can also have similar effects (Knippenberg and Hogg 2004, 124).

The results of many of these studies have shown that the direction of influence has little variance in the way the influence methods are perceived. In most cases, the nature of the influence tactic has more to do with the outcomes of the follower than the direction of the influence. Yukl notes, "Categories of interpersonal influence tactics appear to be common to all of the studies and are relevant regardless of whether the target person is a subordinate, superior, or peer" (Yukl 1989, 38).

Influence Tactics and Change

An important part of leading change is the use of influence, particular in congregations. To the author's knowledge, there are no studies to date that detail the type of influence tactics used by pastors in leading congregational change. Yukl and his colleagues, however, examined the use of influence methods in relationship to five particular change objectives (Yukl, Guiman and Sottolano 1995). These change objectives consisted of assigning work or new responsibilities to employees, changing the behavior of others, gaining assistance or help with other responsibilities, receiving support or cooperation from others, and requesting personal benefits such as rewards or promotions.

The conclusions of their research showed that when it came to influencing change in the areas of assigning new work, changing the behavior of others, and gaining support, nine out of the eleven influence tactics developed by Yukl were productive and received favorably. Only in the area of personal benefits were a limited of methods used. These methods included the use of personal appeals, exchange, and pressure tactics (Yukl, Guiman, and Sottolano 1995, 290-92).

Types of Organizational Change

A natural part of organizational leadership, as well as organizational life, is change. Over the past few decades, the type of changes organizations have faced has grown rapidly (Kotter 1996, 3). In fact organizational change is so continuous that those organizations that do not stay on the cutting edge are subject to being left behind. In his book *Discontinuous Change*, David Nadler points out that "effective organizations are always implementing some form of improvement or modification,

change structure, modifying strategy, making improvements in culture, and so on. These changes are aimed at continuing to improve the fit among the components of the organization” (Nadler, Shaw, and Walton 1995, 22). For this very reason, organizational leadership must embrace change and search for opportunities to alter the status quo (Kouzes and Posner 2002, 177).

Even though change is a necessary part of organizational life, not all types of organizational change are the same. In their book *The Challenge of Organizational Change*, Rosabeth Kanter, Barry Stein, and Todd Jick identify three major types of organizational change. The first type of change they recognize are those changes within the organization that challenge the organizations identity. Identity changes are those changes that affect the relationship between the organization and its environment (Kanter, Stein, and Jick 1992, 15). Such identity changes could include smaller scale vision changes within the organization, or potentially large scale changes which include a complete overall of products, management, or organizational purpose.

In addition to identity changes, organizations also face changes in coordination (Kanter, Stein, and Jick 1992, 15). Coordination changes focus less on the organizations environment and more on the internal configuration of the organizational parts. Such changes might include the structural changes, change in communication channels, or the relationships between systems. Unlike identity changes, which focus more on how the organization deals with the outside environment, coordination changes deal with how the parts of the organization function together.

The last type of change they identify are control changes. Control changes focus primarily on ownership and governance within the organization. Any time an

organization changes leadership (personnel) the organization experiences change.

Those who function as the “dominant coalition” have a direct affect on change within the organization.

Another significant work on organizational change was developed in 1995 by David Nadler, Robert Shaw, and A. Elise Walton. Their work, entitled *Discontinuous Change*, deals with the transformation of organizations. Nadler and his colleagues also identify, similarly to Kanter, Stein and Jick, specific types of organizational change.

Nadler describes organizational transformational as being either incremental or discontinuous in nature. Incremental changes within organizations are those attempts to build upon previous accomplishments in order to improve the function of the organization (Nadler, Shaw, and Walton 1995, 22). These changes occur in relatively small increments and the fundamental identity of the organization does not change. As Nadler and his colleagues point out, this is often a tuning process for organizations, which may include changes to policies, methods, procedures, programs, or organizational structure.

Discontinuous change, on the other hand, occurs when the radical change in the environment demands radical change for the organization. At this point, the organization is not trying to improve upon other changes, but rather is seeking a completely new configuration. In the case of discontinuous change, organizations are challenged to either reorient, by redefining the identity, vision, or strategy of the organization, or recreate the organization altogether (Nadler, Shaw, and Walton 1995, 22-25).

These types of changes are also seen within churches. Churches may face changes in identity (vision/purpose), coordination (organizational structure), or control (personnel). Given the rapid nature of change, pastors in the twenty-first century will be faced with challenges related to each of these types of change. Given the general types of organizational change discussed above, the following section will build upon these types of changes in order to identify specific types of change faced within congregations. These types of congregational changes will be utilized in the propose research.

A Synthesis of Change for Current Study

As with secular organizations, a crucial part of Christian leadership is leading change. Hans Finzel rightly notes that “in today’s organizations, change is not a response to a challenge, it is the challenge” (Finzel 2004, 38). To ignore the reality of change is to ignore one of the “significant roles” of leadership (Gangel 1997, 206). The following discussion involves the identification of six types of changes related to church ministry.

Vision. One type of change that organizations face is change in vision. For a congregation, vision is one of the major subsystems providing purpose and direction (Herrington 2000, 149). In fact, accepting a new vision for the future can cause many organizations, as well as churches, to resist change because of the uncertainty a new vision can bring (Kotter 1996, 87). Therefore, the researcher believed that change in the area of church vision was a common type of vision that many pastors implement within the congregation. For this research, change in the area of church vision was when a pastor sought to make a change regarding the overall vision of the church.

Organizational structure. Thomas Bennett identifies one of the changes organizations face is structural change (Bennett 1962, 23). This type of changes has to do with the organizational alignment of communication, decision-making, and positions of authority. This type of structure is more formal in nature, namely “the prescribed patterns or relationships which exist in order to accomplish the goals and objectives of the organization” (Anthony and Estep 2005, 160). There are a variety of organizational structures in local churches including team structures, committee structures, and even different governance models. Changes to the organizational structure of a church can present many challenges to pastors who seek to provide leadership in this area. As a result, the researcher believed that change in organizational structure was significant to include in this study. Organizational change was defined in this study as a change that was related to the structure, decision-making process, church offices or committees, as described above.

Theological. Another one of the type of change churches face is in the area of theology or doctrine. Though this type of change is unique to the church, theological changes can provide much resistance from followers because of the differing beliefs between congregational members (Anthony and Estep 2005, 214). Given the teaching nature of pastoral leadership, leading churches to think doctrinally, adopt or adapt confessions of faith, select Bible Study curriculum, etc, are all types of theological change a pastor’s leadership may face. Given the nature of church ministry, the researcher believed that theological changes were significant enough to be included in this research. For the purposes of this research, theological changes were defined as those changed that related to doctrinal beliefs.

Programmatic. Another subsystem in the life of a church is the ministries or programs offered. These programs may include, but are not limited to, worship services, discipleship programs, outreach ministries, and various age-related ministries (Herrington et al 2000, 149). Churches have seen a massive explosion on the programmatic options offered today. The latest book or conference offers pastors a new model of ministry to implement. Such ongoing implementation in congregations can challenge the traditional paradigms of ministry. Programmatic changes have a direct relationship with a pastor's ability to influence programmatic leadership and consequently are a significant part of pastoral leadership. For the purposes of this research, programmatic change was defined as related to the ministries or programs of the church.

Personnel. One of the constant changes facing the church, or any organization, is the turnover of personnel (Anthony and Estep 2005, 70). Pastoral leadership, including senior pastors, youth, music, children, etc, can be a "revolving door" (Anthony and Boersma 2007, 11). Because of constant changeovers in leadership, church members can become distrusting when new personnel are brought on staff. Consequently, facing personnel changes can create a variety of challenges for those in leadership. Given the nature of senior pastor leadership, pastors are often forced with the decision to make a change in personnel leadership. This type of change can be challenging for effective pastoral leadership. As a result, the researcher believed that a personnel change was a significant change and should be included in the research. For the purpose of this research, personnel change was defined as change related to vocational leadership.

Policies and procedures. Pastors often lead changes that relates to “how” things are done in the church. This is particularly true of churches that have experience growth and are in need to do things differently in order to accommodate the different demands placed upon the church. Policies, which state how the church will function, and procedures, which determine how the policies are to be carried out, are basic to leadership and congregational administration (Welch 2005, 24). Changes to church policies and procedures can be a source of resistance for church members who want to maintain the status quo, resulting in a source of conflict (Anthony and Estep 2004, 215). Therefore, policy and procedural changes are common and critical in pastoral leadership. For the purpose of this research, policy or procedural changes were defined as changes related to how decisions are to be implemented.

Relevance to Current Study

The following section outlines precedent literature that will be used in the questionnaire instrumentation developed by the researcher. These sections include leadership levels within congregational churches and types of governance models in congregational churches.

Church Leadership Levels

In the proposed research, the various involvement levels within churches will represent follower outcome levels. A helpful categorization of these involvement levels is provided in *Pouring New Wine into Old Wineskins* by Aubrey Malphurs. His categories are discussed below (Malphurs 1994, 189).

Board leadership. The board leadership of a church is made up of the formal leadership identified by the rest of the church (Malphurs 1993, 107). Board

leadership can take on a variety of names ranging from elders, church council, deacons, etc. Though board leadership may vary in name, these leaders are usually the most influential in the church and are looked upon by the rest of the congregation for key decisions. The ability of a senior pastor to work with board leadership for the purpose of implementing change is critical to their leadership. For the purposes of this research, the researcher narrowed the identification of board leadership to two main leadership groups within Southern Baptist life, namely deacons and/or elders.

Staff leadership. With the exception of smaller churches, ministerial staff are usually hired alongside the pastor to oversee the ministry programs of the church. Though a variety of ministerial positions exist throughout Southern Baptist churches, in many cases all of the ministerial or staff leadership is under the supervision and oversight of the senior pastor. Therefore, if the senior pastor is to implement change, the relationship of influence to staff leadership is very significant. For the purposes of this research, the researcher has defined staff leadership as all other vocational leadership that serves alongside the senior pastor.

Program leadership. Though Malphurs uses the terms of subgroup leaders, for the purpose of this research the term program leadership will be used. These groups may include, but are not limited to, Sunday School teachers, outreach coordinators, and other ministry leaders. These leaders are vital for communication between other leadership levels and ministry participants (Malphurs 2004, 110). If the senior pastor is to implement programmatic change, the influence process with program leadership is very critical. In order to distinguish this category of followers from ministry participants, discussed below, the researcher has defined program leadership as lay

leaders who hold a leadership position within the church.

Ministry participants. Ministry participants are those individuals in the church who are not actively involved in leadership positions, as compared to program leadership, but serve within the church's ministries and programs. Without these individuals, the ministries could not function. This group generally makes up 10 to 20% of the church with the remaining 80-90% of the church mostly attendees (Malphurs 2004, 110). The influence of a senior pastor does not just remain within leadership circles, but must also apply to those who serve within the programs of the church.

Congregational Governance

Southern Baptist churches have historically been congregationally in governance (Norman 2005, 85). This does not, however, mean that all congregational churches function in the same way. What congregational churches do have in common is that there is no governing body outside the local autonomous church that can dictate the affairs of the church (Welch 2005, 67). In this way, all Southern Baptist churches are congregational. In the proposed research, the researcher will categorize congregational churches according to 5 main categories. pure democracy, corporate board, pastor led, pastor and deacon led, and elder led.

Pure democracy. A purely democratic church is one that takes congregationalism to the extreme (Grudem 1994, 935; Anthony 1993, 109-11). Instead of empowering others to make decisions, all affairs are brought before the congregation and voted upon. The pure democracy model is often similar to a family model of congregational governance where all decisions are made by members. In this structure,

church leaders are restricted in their leadership because the only recognized authority is the congregation. Consequently, the New Testament pattern of establishing positions of authority in the local church is often ignored resulting in a model that is not representative of the New Testament design. In Southern Baptist life, the majority of pure democracies still recognize at least one pastor, though all decisions are still ratified by the congregation. For the purpose of this research, the researcher defined this model as the process whereby every church decision is made by church members.

Corporate board. Sometimes found in congregational churches, the corporate board model is representative of a business model that has an established board of directors, often with an executive officer, to run the affairs of the church (Grudem 1994, 935; Anthony 1993, 106-08). The members of the board are also members of the congregation. While such a model can be efficient, organized, and provide appropriate accountability, in all practicality the senior pastor is employed by the board and shares a minimum amount of decision-making authority. This is what makes the corporate board model different than an elder model in that the board employs the senior pastor and the senior pastor has minimal authority. For the purpose of this research, the researcher has defined the corporate board model as having a board of directors that oversees the senior pastor and governs the affairs of the church.

Pastor led. Common among Southern Baptist churches is the pastor led structure, sometimes identified as “single elder” (Grudem 1994, 928-32). Though other elected offices are in existence, the senior pastor is looked to as the central leader. Anthony describes the pastor led model as a “presidential mode” because other leadership groups within the church serve under the supervision of the senior pastor and

exist to provide extensions of the senior pastor's ministry (Anthony 1993, 108-09). The pastor led model also functions as a pastor/staff led model and is included under this category for this research. In this model, the pastor still has final authority but oversees other vocational leadership. For the purpose of this research, the researcher has defined the pastor led model as when the senior pastor or pastoral staff are responsible to govern the affairs of the church as ratified by the congregation.

Pastor and deacon led. Modified from the pastor led structure, in this model the pastor (or pastoral staff) and deacon model views the combination of these groups as mutually responsible for the leadership of the church. In this context, both the senior pastor and the deacon body share the governing authority in congregational affairs (Grudem 1994, 931). In this structure, the deacon body has decision making power and the senior pastor is required to work with the deacons in order to make decisions. This governance model is common in Southern Baptist churches. Therefore, for the purposes of this research, the researcher has defined this model as the senior pastor and deacon body are mutually responsible to govern the affairs of the church as ratified by the congregation.

Elder led. The last model commonly found in congregational polity is an elder led structure. This structure is based upon the New Testament belief that a plurality of elders are to govern the affairs of the church in relationship with the congregation. There is a distinction given between deacons and elders (Grudem 1994, 932). The elders in congregational churches are individuals from the congregation who meet the biblical qualifications of 1 Timothy 3 and other biblical passages. The senior pastor serves as one of the plurality of elders (Dever 2004, 230). The senior pastor,

along with the rest of the elders, is responsible to govern the affairs of the church. For the purposes of this research, the researcher has defined the elder model as a group of vocational and lay elders appointed to govern the affairs of the church as ratified by the congregation.

Profile of Current Study

As the precedent literature indicates, the expression of power and influence is central to the biblical narrative, and has been the focus of organizational leadership research for several years. Yet, a minimum amount of research has investigated the relationship between leadership influence and follower outcomes in the local church context, particularly those with congregational polity. The researcher believes that understanding these relationships is significant in understanding pastoral leadership within the local church.

Therefore, this research examined eleven influence tactics used by senior pastors in congregational churches, follower outcome levels, and types of congregational change. The researcher used a quantitative research method, sampled senior pastors from Southern Baptist churches nationally, asked the participants to identify one of the six types of congregational change described above, rank the outcome levels of the four leadership levels within the congregation, and identify the primary and frequency of the eleven influence tactics, outlined in this chapter, that were used in the leadership process.

CHAPTER 3

METHODOLOGICAL DESIGN

As described in the precedent literature, power and influence are essential to leadership, including the use of specific influence tactics designed to bring about various outcomes. Most of the research on influence tactics has focused on secular organizations, leaving the use of influence tactics in ministerial leadership largely unknown. This study examined the use of influence tactics used by senior pastors in Southern Baptist churches and the outcome levels of those tactics on congregational members. In addition, these tactics and outcome levels were analyzed according to types of change within the context of the congregation.

This research was not designed to make linear predictions concerning these variables, namely that certain influence tactics always produce a given outcome in a given change context. Rather, this research was designed to understand the relationship of influence tactics, outcome levels, and types of change. The present study utilized a survey methodology in order to analyze these relationships. Key components of this chapter include a synopsis of the research questions driving the research, an overview of the research design, general and sample populations of the study, instrumentation used to gather data, delimitations and limits of generalization, general procedures, and the statistical methodology for data analysis.

Research Question Synopsis

In order to analyze the relationship between the influence tactics of senior pastors, follower outcome levels, and types of congregational change, the five research questions listed below were the focus of the subsequent research and analysis.

1. What is the relationship, if any, between the influence tactics of senior pastors and follower outcome levels?
2. What is the relationship, if any, between the influence tactics of senior pastors and types of change?
3. What is the relationship, if any, between the follower outcome levels and the types of change?
4. What is the relationship, if any, between the influence tactics of senior pastors, follower outcome levels, and types of change?
5. What is the relationship, if any, between select demographic variables and influence tactics of senior pastors, follower outcome levels, and types of change?

Design Overview

This research was designed to analyze the relationship of the influence tactics used by senior pastors in SBC churches and the follower outcome levels within the context of certain types of congregational change. The researcher performed a random number selection, using a Microsoft Excel spreadsheet, of SBC associations. All Southern Baptist state and associational information were found at www.SBC.net.

After receiving the necessary church information, the researcher sent a letter, or email, to the senior pastors of those churches within the selected association, asking for their participation in an online questionnaire. The letter, or email, gave pastors instructions to access the online questionnaire using www.surveymonkey.com. The web-based survey took less than 5 minutes to complete. The brevity of the time allotment was to encourage maximum participation.

The researcher used a questionnaire instrument whereby senior pastors of SBC churches were asked various demographic questions including age, educational level, ministry position currently occupied, years in vocational ministry, length of tenure as senior pastor in current congregation, size of current congregation based on attendance, type of congregational governance structure, and the geographic state of current congregation.

After the demographic questions, the pastors were asked to identify a type of change implemented within the last three years of their ministry as senior pastor. The change was required to have occurred within the congregation the pastors were currently serving at the time of the research. Next, the senior pastors ranked their perceptions of follower outcome levels according to the categories of involvement as developed in the precedent literature. These categories included the church board, ministerial staff, program leadership, and ministry participants as described in the precedent literature. In the final section, the pastors identified the types of influence tactics used in the influence process, based upon Yukl's eleven influence tactics.

Population

The population for this study consisted of all Southern Baptist senior pastors who, at the time of the research, were currently serving congregations associated with the Southern Baptist Convention across North America.

Sample Population

According to the Associated Religious Data Archives (www.thearda.com), in 2004 the number of churches in the Southern Baptist Convention was 43,465. Using that number of Southern Baptist churches as estimation for the number of senior pastors

the researcher used a sample calculator and established an adequate sample size of 383. This sample size was consistent with populations larger than 5,000 (Leedy and Ormrod 2001, 221). These sample numbers are based upon a 95% confidence level and a 5% confidence interval.

Information concerning SBC associations was gathered from www.SBC.net and inserted into a Microsoft Excel spreadsheet. The researcher used a random number generator and randomly selected 50 SBC associations. Letters or emails were sent to the senior pastors of the churches within the randomly selected associations. The researcher continued to randomly select associations from the original list and send letters and emails until the adequate sample size was obtained. For those associations without adequate website information, the researcher contacted the association or state convention for the necessary information.

The researcher sent out 200 letters and 1647 emails to the senior pastors of the selected SBC churches. The large amount of email inquirers was due to the email information received through www.SBC.net, associational websites, and personal contact to state and regional directors. The researcher received 408 completed or usable questionnaires for a 21.8% response rate, exceeding the established sample size. The researcher analyzed all complete questionnaires returned. The senior pastors were clustered according to associations and are represented in the demographic analysis according to the state convention (Leedy and Ormond 2001, 216).

Delimitations

The research was delimited to include only those senior pastors serving churches affiliated with the Southern Baptist Convention. The age and ministry

experience of the senior pastor also served as a delimitation by requiring participants to be over the age of twenty-five. The senior pastors were required to have a minimum of five years in vocational ministry. In addition, the selected senior pastors were required to have led a change process in their current congregation within the past three years of continuous experience.

Limitations of Generalization

Since the focus of this research was on senior pastors, generalizations may not represent other forms of pastoral or ministerial leadership within the church. The research findings were also representative of senior pastors who have the required level of ministry experience; consequently results may not be generalized to senior pastors with less than five years of vocational ministry experience.

The researcher believes that the research proved to be helpful to those denominations with similar governance structures and leadership positions. Therefore, the research concluded general implications for similar ministerial contexts. The researcher also believes that the research is helpful in understanding the nature of influence in congregational leadership.

Instrumentation

The instrument used for this research was the Pastoral Influence Questionnaire developed by the researcher. The PIQ identified select demographic variables, influence tactics, follower outcomes, and types of congregational change.

The Pastoral Influence Questionnaire

The demographic section of the PIQ included questions concerning the age,

education level, denominational affiliation, current leadership position, years in vocational ministry, length of tenure in current position, size of congregation, type of congregational polity, and the geographic state of the congregation. These demographic factors were analyzed in relationship to influence tactics, follower outcome levels, and types of congregational change.

1. Age: The age of the participants was divided into six categories (a) under 25, (b) 26-35, (c) 36-45, (d) 46-55, (e) 56-65, (f) over 66.
2. Educational level: The education level was considered concerning each of the participants. The educational levels for this research will be divided into 7 categories (a) high school/GED, (b) partial college, (c) Bachelor degree from college or university, (d) Bible college, (e) Master's Degree, (f) Doctorate Degree (i) other.
3. Denominational affiliation: The participants were asked to confirm that they are affiliated with a Southern Baptist church.
4. Leadership position: The participants were asked to identify and confirm their service as the senior pastor in their congregation. The research only included those currently serving in the senior pastor position. Any participant that was not serving as senior pastor was not allowed to complete the questionnaire.
5. Years in ministry: The participants were asked to identify the appropriate range of vocational paid ministry experience. (a) 5 or less, (b) 6-10, (c) 11-15, (d) 16-20, (e) 21-25, (f) 26-30, (g) over 31.
6. Length of tenure: The participants were asked to identify how many years they had served in their current position. These categories included (a) less than 3 years, (b) 3-5, (c) 6-10, (d) 11-15, (e) 16-20, (f) 21-25, (g) 26-30, (h) over 30.
7. Size of congregation: The participants were asked to rank the current worship attendance of their congregation. The categories include (a) less than 50, (b) 51-150, (c) 151-350, (d) 351-500, (e) 501-750, (f) 751-1000, (g) 1001-2000, (h) over 2000.
8. Type of polity: Given the various types of polity in congregational churches, these categories were used in the research as developed in the precedent literature. The congregational polities included (a) pure democracy, (b) cooperate board, (c) pastor and staff led, (d) pastor and deacon led, (e) elder led (f) other. A brief description of these models was given to participants for clarity purposes.

9. Geographic state: The participants were asked to identify the geographic state of the church they are currently serving.

If at any point a participant answered a question beyond the delimitations of this study, the survey was concluded and the researcher, through the web-based system, expressed gratitude to the pastors for their participation. Therefore, only the participants who qualified according to the delimitations of this study were allowed to fully complete the entire questionnaire.

Identification of Change Type

After completing the demographic section, participants were asked to identify a type of congregational change, which they had sought to implement within the last 3 years in their current ministry context. These categories of change, developed in the precedent literature, were theological, organizational structure, programmatic, personnel, policy or procedural changes, as well as changes in the church's vision. A brief description of these types of changes was given to the participants for clarity purposes.

Measurement of Follower Outcomes

In the next section of the PIQ, participants were asked to rank their perceptions of follower outcomes. The influence agents ranked their perceptions according to the following ministry groups: church board, ministerial staff, program leadership, and ministry participants. A brief description of these ministry groups was given to the participants for clarity purposes. This identification process of follower outcomes was developed through the use of a Likert scale ranging from 1 to 6.

The scale was developed utilizing the three identified outcomes as developed in the precedent literature. These categories were ranked according to 1-2 describing a resistance to the change, 3-4 describing compliance with the change, and 5-6 describing commitment to the change.

Table 4. Follower outcome scales

1	Group members strongly refused the change
2	Group members refused the change
3	Group members moderately accepted the change
4	Group members accepted the change
5	Group members were committed to the change
6	Group members were strongly committed to the change

Table 5. Follower outcome categories

1-2	Resistance—the target rejects the decision or request and seeks to avoid implementation.
3-4	Compliance—the target is willing to comply with the decision or request but does so with minimal effort.
5-6	Commitment—the target person internally agrees with a decision or request and is willing to carry it out.

Influence Tactic Identification

In the final section of the PIQ, pastors were asked to rank the eleven influence tactics developed by Gary Yukl in his Influence Behavior Questionnaire (Yukl 2000). In 1980, Kipnis and his colleagues conducted studies on the influence tactics of agents and their targets (Kipnis, 1980). Through this research, they developed a survey instrument known as the *Profiles of Organizational Influence Strategies*. A few years later, Yukl and his colleagues administered the POIS on part-time MBA

students. Through their studies, they refined the POIS into another questionnaire known as the Influence Behavior Questionnaire (IBQ).

Yukl found that the IBQ was an effective measurement device in determining the use of influence tactics. A factor analysis of the IBQ resulted in 11 factors accounting for 73% of item variance, a content validity between 77 and 95%, and an internal consistency ranging between .75 and .89 depending on the tactic (Yukl and Seifert, 2001). These findings were also reported in Mary Ann Faeth's research on influence tactics in the Episcopalian church (Faeth 2004, 31).

In addition, Faeth (2004) used the IBQ to compare the behavioral influence tactics of ordained and lay leaders within the Episcopal Church. Faeth reported that each of the 11 influence tactics indicated reliability above the alpha .70 threshold, except for two, coalition and rational persuasion, which rated at .68. Faeth noted that the reliability and validity of the IBQ was more than sufficient for determining the influence tactics of Episcopalian clergy and laity (Faeth 2004, 40).

For the purpose of this research, pastors were asked to rank their level of use of a particular influence tactics. Admittedly, this process is often more susceptible to a self-reporting bias. Research, however, focusing on the perceptions of subordinates is subject to bias as well. The researcher believed that any self-reporting bias was offset by the participant's unawareness of the influence tactic categories. The participating pastors were responding to descriptive statements which represented the eleven influence tactics and not the categorical names of the influence tactics. The researcher believes that this helped avoid some self-reporting bias.

In order to rank the eleven influence tactics, a 5-point Likert scale was utilized. The scale ranges from never using a particular influence tactic often.

Table 6. Influence tactic Likert scale

1	I never use this tactic
2	I very seldom use this tactics
3	I occasionally use this tactic
4	I moderately use this tactic
5	I very often use this tactic

These descriptions were given in order to identify the types of influence tactics used in leading the change process.

Table 7. Influence tactic descriptions

Rational persuasion	I use logical arguments and factual evidence to get someone to carry out a request.
Coalition	I mention the names of other people in order to get someone to carry out a request.
Exchange	I offer an exchange of favors in order to get someone to carry out a request.
Inspirational appeals	I appeal to the values and ideals of the other person in order to get someone to carry out a request.
Legitimizing	I refer to formal polices in order to get someone to carry out a request.
Apprising	I explain how carrying out a request will benefit the other person in order to get someone to carry out a request.
Pressure	I use persistent reminders in order to get someone to carry out a request.
Collaboration	I offer to provide resources and assistance in order to get someone to carry out a request.
Ingratiation	I seek to encourage others in order to get someone to carry out a request.
Consultation	I seek the help of others in order get someone to carry out a request.
Personal appeals	I appeal to friendships in order to get someone to carry out a request.

Expert Panel

Leedy suggests that researchers utilize an expert panel in order to enhance the validity of the instrument (Leedy and Ormrod 2001, 99). As a result, an expert panel was assembled in order to critique the PIQ and its validity. The researcher selected three experts in the field of research design, organizational studies, and church ministry to serve on the expert panel. The criteria for this selection was based upon areas of expertise related to the proposed research, scholarly reputation in the field of leadership studies, and an understanding of local church ministry.

Field-Testing

Leedy also suggests the need for a field test when conducting a survey (Leedy and Ormrod 2001, 204). Upon the approval of the committee chairperson, this survey was field-tested with 8 Southern Baptist pastors. The participants in the pilot test were allowed to give feedback and input concerning the PIQ. The researcher made changes to the questionnaire based upon the feedback of the participants. These changes were submitted to the committee chairperson for approval.

This process tested the questionnaire concerning clarity of language, time required to complete the questionnaire, and overall quality. In addition to the expert panel and field test, a final, edited, copy of the survey was submitted to the ethics committee of The Southern Baptist Theological Seminary for approval before the proposed research is initiated.

Procedures

This section provides the sequential steps the researcher utilized in order to complete the research. The questionnaire instrument was submitted to the committee

chairperson for approval. Upon approval, the questionnaire was given to an expert panel for critique and professional insight. After the changes from the expert panel were made, the questionnaire was field-tested with 8 Southern Baptist pastors for efficiency, clarity, and brevity. The researcher made appropriate changes to the instrument and submitted the final product to the committee chairperson for final approval. Upon final approval, the questionnaire was submitted to the ethics committee of The Southern Baptist Theological Seminary before dissemination.

Sampling Procedure

Upon approval from the ethics committee, the researcher used a random number generator to randomly select 50 associations within the Southern Baptist Convention. The researcher utilized associational websites in order to gather information concerning the churches within the randomly selected association. For those associations with inadequate website information, the researcher contacted each associational office by phone or email requesting the necessary church information.

After the researcher gathered the necessary information regarding the churches within the randomly selected associations, the researcher sent a letter, or in most cases an email, to the senior pastor of each church within the association. The letter, or email, encouraged pastors to participate in a questionnaire and gave them the appropriate steps in order to ensure completion. The above process was repeated until an adequate sample size was obtained.

In order to encourage participation, the researcher gave an explanation to the participants concerning their contribution to pastoral leadership studies in the SBC, made follow-up emails with selected participants, and informed participants of a

contribution by the researcher to Holman Bible Outreach International, an SBC organization, for each completed survey.

Questionnaire Procedures

The participating pastors were directed to a web-based questionnaire through www.surveymonkey.com. The participants were asked a series of demographic questions. Answers to these questions, which fell beyond the delimitations of the proposed research, resulted in an immediate completion of the questionnaire. For those who were immediately eliminated from continuing with the PIQ, the researcher gave appreciation for their time.

Those participants who qualified for the questionnaire continued on to the next section of the questionnaire. In this section, the pastors were asked to identify a specific type of congregational change that had implemented within the past 3 in their current congregation. These types of changes included theological, organizational structure, programmatic, personnel, policy or procedural changes, as well as changes in the church's mission. A brief description of these types of changes was given to the participants for clarity purposes.

After identifying the type of change, the next section of the questionnaire instructed the participants to rank their perceptions of the follower outcomes, in relationship to the identified change, according to members of the church board, ministerial staff, program leadership, and ministry participants. A brief description of these categories was given to the participants for clarity purposes. These rankings were categorized through the use of a likert scale and fell into one of the three outcome levels. commitment, compliance, or resistance.

Finally, using Yukl's 11 influence tactics, pastors were asked to rank the influence tactics used in leading the change. Upon completion of this section the questionnaire concluded by offering appreciation to the pastors for their time and involvement. The researcher offered participants access to the final results through email of the research.

Data Analysis

Once the appropriate sample of questionnaires was completed, the researcher analyzed the data using SPSS software. Each element of the PIQ was treated categorically. The reason the researcher treated each element of the PIQ categorically was so that each element could be statistically analyzed in relationship to all the other data received. In addition, the researcher assumed an equal value among all variables.

The researcher primarily used two-way Chi-squares to test the relationship between two variables, one-way between-group ANOVA's in order to determine variance levels between two variables, and frequency charts in order to more accurately understand the information generated from the other statistical measures (Pallant 2004). These statistical measures were related to the proposed research questions.

1. What is the relationship, if any, between the influence tactics of senior pastors and follower outcomes?

For research question 1, the researcher conducted multiple two-way Chi-squares. The researcher believed that a Chi-square was an appropriate statistical measure given that Chi-squares determine if a relationship exists between two variables, in this case categories of influence tactics and outcome levels. As demonstrated above, each of the eleven influence tactics were treated as a separate category and analyzed in relationship to the follower outcome levels for each of the leadership groups which

were also treated as separate categories. Therefore, the researcher was able to determine if a relationship existed between any of the influence tactics and any of the follower outcomes.

2. What is the relationship, if any, between the influence tactics of senior pastors and types of change?

For research question 2, the researcher conducted multiple two-way Chi-squares. The process for research question 2 was similar to the process of research question 1, except in this case the second variable dealt with types of change. As in research question 1, all possible responses for both influence tactics and types of change were treated categorically. The researcher believed that a Chi-square was an appropriate statistical measure for this question given the categories of influence tactics and change.

3. What is the relationship, if any, between the follower outcome levels and the types of change?

For research question 3, the researcher conducted multiple Chi-squares in order to determine a relationship among these two variables. The researcher believed that the Chi-square is an appropriate statistical measure in order to determine if a relationship existed between outcomes levels and types of change. Just as with the previous research questions, all possible answers for follower outcomes within the four leadership groups, and all possible answers for types of change were treated categorically. Then, a Chi-square was conducted in order to determine if a relationship existed between any of these groups.

4. What is the relationship, if any, between the influence tactics of senior pastors, follower outcome levels, and types of change?

For research question 4, the researcher conducted multiple Chi-squares. The

researcher believed that a Chi-square was an appropriate statistical measure in order to determine if a relationship existed between any of these independent variables.

5. What is the relationship, if any, between select demographic variables and the influence tactics of senior pastors, follower outcome levels, and types of change?

For research question 5, the researcher conducted multiple Chi-squares, one-way between-groups ANOVA's, and frequency charts in order to understand select demographic variables and influence tactics, follower outcomes, and types of change.

Based upon the statistical analysis, conclusions were offered by the researcher concerning the research findings. A detailed analysis of these research findings are presented in chapter 4 of this dissertation. Implications and conclusions of these findings are given in chapter 5.

CHAPTER 4

ANALYSIS OF FINDINGS

The purpose of this chapter is to present the research findings as outlined in chapter 3. The data received through the PIQ was analyzed to examine the relationship between the influence tactics of senior pastors in Southern Baptist churches, follower outcomes, and types of congregational change. This chapter is organized around the compilation protocol, research findings, and an overall evaluation of the research design. Various charts and graphs are presented in order to demonstrate a synopsis of the research findings.

Compilation Protocol

The researcher collected the following data through the use of the PIQ. The PIQ was disseminated electronically through www.surveymonkey.com over a 6 month period of time. After randomly selecting SBC associations, senior pastors within those associations were contacted, by letter or email, encouraging their participation in the PIQ. A total of 408 usable responses were received through the PIQ, which exceeded the necessary sample size requirement of 383. The researcher used all 408 usable responses for data analysis.

Questionnaires that did not include the appropriate data or meet the limitations of the research were not included in the final analysis. The total number of questionnaires that did not meet the requirements of the research was 33. The data

which meet the criteria of the research were entered into a SPSS version 16.0 spreadsheet for data analysis. Demographic questions were assigned numerical values for analysis and all data was examined categorically.

The researcher used the data analysis and research findings as a means of understanding whether or not a relationship existed between the variables of influence tactics, follower outcomes, and types of congregational change. In addition to these variables, select demographic variables were analyzed in order to discover if any significant relationships existed between these variables and select demographic information.

Encoding Data

After all of the completed questionnaires had been returned, the data generated from the PIQ was encoded for statistical analysis and descriptive evaluation. All of the data from the PIQ was coded in order to run the statistical analysis through the SPSS software. The only exceptions were the answers to the first two questions. This data was not included because these questions were filtering questions. The first question asked if the participant wanted to proceed with the questionnaire and the second question confirmed that the participant was a senior pastor in a Southern Baptist church. The researcher did not believe that the answers to these questions were significant in terms of answering the research questions and were there discarded.

All of the possible answers to each question in the PIQ was given numerical identification so as to run statistical analysis on all other variables. An example of this process is given in the table below.

Table 8. Example of coding

Code	Age Categories
1	Under 25
2	25-35
3	36-45
4	46-55
5	56-65
6	Over 55

Statistical Methods

After the data from the PIQ was encoded and transferred into SPSS a statistical analysis was performed on all the codes as they related to the five main research questions. For example, in research question one, which focused on whether or not a relationship existed between influence tactics and follower outcomes, every numerical code given to the individual influence tactics, was statistically analyzed in light of all the numerical codes for the individual outcomes. Therefore, possible answers or line items for each question in the PIQ were analyzed in comparison to all of the others. Once the data had been analyzed the researcher looked for statistically significant relationships according to the appropriate statistical standards.

Statistical Significance

Chi-squares and one-way between group ANOVA's were used for statistical analysis as stated in chapter 3. Chi-squares were used in order to understand the relationship between two independent or categorical variables. Chi-squares measure the frequency, or alpha value, of two independent variables. The standard value for Chi-squares which demonstrate a statistically significant relationship is any value that is less than $p=.05$. A Chi-square was used on all categorical variables of the PIQ and the

researcher looked for frequencies that fell within the stated range. Those relationships that did not demonstrate a significant relationship were not included in the research findings.

In addition to Chi-squares, the researcher used one-way between group ANOVA's. One-way between-group ANOVA's were used by the researcher in order to compare the variance between different groups given a particular independent variable. According to the standard value of ANOVA's, the researcher looked for significance values of less than or equal to $p=.05$. The researcher also included the mean difference in the data report in order to understand the significance in difference of variance. Those relationships that did not demonstrate a significant relationship were not included in the research findings.

Response Rate

After randomly selecting the SBC associations, letters and emails directing senior pastors to the PIQ were sent from February through July 2009. The length of time required to complete the PIQ was less than 5 minutes and participants were informed that for each completed questionnaire the researcher would make a contribution to Holman Christian Outreach, an SBC organization that sends Bibles around the world. The researcher has fulfilled this commitment.

Follow up emails were sent to encourage pastors to complete the PIQ. The following tables detail the response rate of this research.

Table 9. Summary of PIQ response

Questionnaires Sent	Questionnaires Returned
1847	441

Table 10. Summary of usable PIQ's

Questionnaires Returned	Unusable Questionnaires	Usable Questionnaires
441	33	408

Table 11. Final response rate

Response Rate	21.8%
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Findings and Displays

The researcher used the demographic information and research questions as a guideline for the presentation of the findings. Appropriate charts and tables have been developed as to visualize the information regarding the research. The researcher focused the data analysis on frequencies, variance, and correlations based upon the determined statistical measures. The researcher was not intending to make linear predictions, namely that one outcome will always produce another, but rather to determine if significant relationships existed among the previously identified variables.

Demographic Profile

The following charts reflect the data the researcher obtained through the demographic section of the PIQ. The sample for this research was senior pastors who were serving Southern Baptist churches at the time the research was conducted. These pastors were randomly selected through the selection of SBC associations. The participants, however, were only asked to provide what geographic state they current resided. No other information was asked in order to protect the anonymity of the

participants. The following table demonstrates the geographic range represented in this research.

Table 12. Geographic representation

States	Participants
Florida	85
Alabama	41
California	27
Arkansas	26
Illinois	26
Ohio	23
North Carolina	21
Oklahoma	21
Tennessee	20
Missouri	19
Texas	17
Indiana	14
Colorado	10
Georgia	9
Kentucky	9
Virginia	8
Idaho	7
New York	7
Arizona	6
Kansas	6
Louisiana	6

The figures that follow demonstrate the select demographic of age, education level, years in vocational ministry, length of tenure in current position, size of congregation based upon current attendance, and polity structure.

Age

The researcher believed that age was an important factor contributing to ministry experience, consequently the researcher delimited the research to those pastors

who were 25 years of age or older. Therefore, those participating senior pastors who fell below the age of 25 were not counted in the final analysis. The majority of senior pastors in this research were between the ages of 36 and 55, which constituted 62.5% of the senior pastors. The smallest group represented in this research was senior pastors over the age of 66, which constituted 6.9%. There was only one senior pastor who was disqualified because he reported an age of 25, which fell beyond the established limitations.

Table 13. Age of pastor

Age of Pastor	N	Percentage
Under 25	NA	NA
25-35	23	5.6%
36-45	101	24.8%
46-55	154	37.7%
56-65	102	25.0%
66 and over	28	6.9%

Note. Question 3 of the PIQ, "Which category best represents your age?"

Education Level

A total of 408 senior pastors answered the demographic question concerning their education level. The majority of senior pastors represented in this research had either a Master's degree or a Doctorate degree, totaling 71.5% of the participating senior pastors, the largest of which only had their Masters. The smallest groups, at only 1.0%, had some other form of education or only a high school education. The researcher notes that the participants of this researcher were well educated given that 88.6% of participating pastors had at least a Bachelor's degree or higher.

Table 14. Education level

Education Level	N	Percentage
High School/GED	4	1.0%
Partial College	34	8.3%
Bachelor's from College or University	40	9.8%
Bible College	34	8.3%
Masters	187	45.8%
Doctorate	105	25.7%
Other	4	1.0%

Note. Question 6 of the PIQ read, "Which best describes your educational level?"

Ministry Experience

Ministry experience is significant when dealing with leading congregational change. A total of 408 participants answered the question related to their level of ministry experience. The data received through the PIQ demonstrated a wide range of ministry experience. Only a small percentage of participating pastors had less than 5 years of vocational ministry experience. The largest group, at 27%, was pastors who had been in ministry for more than 30 years. Based upon the percentages in the table below, the range of vocational ministry experience proved to be balanced.

Table 15. Ministry experience

Years in Ministry	Number	Percentage
Less than 5 years	3	.7%
5-10 years	53	13.0%
11-15 years	60	14.7%
16-20 years	66	16.2%
21-25 years	54	13.2%
26-30 years	65	15.9%
Over 30 years	110	27.0%

Note. Question 4 of the PIQ read, "How many years have you been in vocational ministry?"

Years in Current Position

The majority of senior pastors in this research had not been in their current position for a long period of time. With 408 pastors participating in this question, the largest group, at 25.2%, had been in their current position for less than 3 years. The next largest groups, at 22.1% and 20.6%, had been in their current position between 3 and 5 years and 5 and 10 years. Therefore, around 7 out of 10 pastors in this research had been in their current position for less than 10 years. Consequently, the majority of pastors would fall within 10-year tenure.

The smallest group was those senior pastors who had been in their current position between 26 and 30 years at 2%, followed closely by those who had been in their current position for more than 30 years at 2.2%. Therefore, even though many of the senior pastors in this research have been in ministry for several years, they have not necessarily been in their current position for a long period of time.

Table 14. Length of tenure

Length of Tenure	Number	Percentage
Less than 3 years	103	25.2%
3-5 years	84	20.6%
6-10 years	90	22.1%
11-15 years	48	11.8%
16-20 years	47	11.5%
21-25 years	19	4.7%
26-30 years	8	2.0%
Over 30 years	9	2.2%

Note. Question 5 of the PIQ read, "How long have you been serving as senior pastor in your current congregation?"

Church Attendance

The researcher determined to focus on the average Sunday morning attendance of the representative churches rather than residential membership for accuracy purposes. The researcher believed that resident membership does not always reflect an accurate picture of church involvement.

The largest percentage of churches, at 38%, had an average attendance of 50 and 150. The second largest group was churches with an average attendance of 151 and 350, constituting 25.2% of the data. Therefore, almost 64% of the senior pastors in this research were serving churches with an average attendance of 50 and 350. Fewer than 2% of churches averaged an attendance of more than 2000 and only 3.4% had an average attendance of over 1000. Therefore, fewer than 5% of the senior pastors in this research were currently serving churches of over 1000 in attendance.

Table 17 . Church attendance

Attendance	Number	Percentage
Less than 50	48	11.8%
50-150	155	38.0%
151-350	103	25.2%
351-500	39	9.6%
501-750	29	7.1%
751-1000	14	3.4%
1001-2000	14	3.4%
Over 2000	6	1.5%

Note. Question 7 of the PIQ read, “Which best describes the current Sunday morning worship attendance of your congregation?”

Church Polity

As described in the precedent literature of this research, the researcher chose to

use five models to represent the kinds of congregational polity. The models used for this research were pure democracy, corporate board, pastor led, pastor/deacon led, elder led, and other. Descriptions of these models can be found in chapter 2. In addition, descriptions of these models were given in the PIQ for clarity purposes for the participants.

The majority of senior pastors in this research described their current ministry context as a pastor led church at 36.0%. The second most common model was a pure democracy at 23.5%. This number was higher than the researcher expected. The researcher believes that is largely due to the majority of churches falling under 350 in attendance given that smaller churches are likely to have the members make all of the decisions.

The smallest group represented in this research was churches with a cooperate board model at only 1.5% of data. Those pastors who did not identify with any of the described models totaled 8.1% of data. Therefore, the most common models were pastor/staff, pastor/deacon, and pure democracy.

Table 18. Church polity

Model	Number	Percentage
Pure Democracy	96	23.5%
Corporate Board	6	1.5%
Pastor/Staff Led	147	36.0%
Pastor/Deacon Led	78	19.1%
Elder Led	48	11.8%
Other	33	8.1%

Note. Question 8 of the PIQ read, "Which of the following best describes the church government model of you congregation?" (a) Pure democracy (b) Corporate board (c) Pastor Led (d) Pastor/Deacon led (e) Elder (f) Other.

Findings Related to General Research Concern

In addition to select demographic data representation described above, the researcher believes that it is important to highlight some of the general data related to the types of congregational changes and the variance of follower outcomes.

Types of Change

In the table below, the data demonstrates that the most commonly initiated change was change related to church vision, constituting almost half of all identified types of change. The researcher believes that this was due to the fact that many of the seniors had only been in their current position for a few years.

The next most frequent type of change that was implemented was programmatic change, at 22.5%. The least initiated change was change related to policies and procedures. A total of 405 participants answered the question related to types of congregational change.

Table 19. Frequency of types of change

Type of Change	Number	Percentage
Theological	29	7.2%
Programmatic	91	22.5%
Organizational	67	16.5%
Personnel	15	3.7%
Policy/Procedure	11	2.7%
Church Vision	192	47.4%

Note. Question 1 in section 3 of the PIQ read, "Please identify a primary type of change that best represents a process you have sought to implement in your congregation within the past 3 years. (a) Theological- change related to doctrinal beliefs. (b) Programmatic- change related to ministries and programs. (c) Organizational- changed related to structure, decision-making processes, church offices or committees. (d) Personnel- change related to vocational leadership. (e) Policy/Procedure- change related to how decisions are to be implemented. (f) Church vision- change related to overall direction of the church.

Follower Outcomes

The research demonstrated that group that was most likely to be committed to a change initiated by the senior pastor was the staff leadership, averaging almost 5.5 out of 6.0 commitment level. The researcher believes that this is a likely connection given the working relationship of the senior pastor and the staff leadership team. The board leadership and program leadership were evenly distributed.

Table 20. Frequency of follower outcomes

	Strongly Refused	Moderately Refused	Moderately Accepted	Accepted	Accepted Supported	Fully Committed
Ministry Participants	2	10	25	68	168	116
Program Leadership	3	8	18	52	165	142
Staff Leadership	4	6	10	19	76	233
Board Leadership	7	8	9	34	152	148

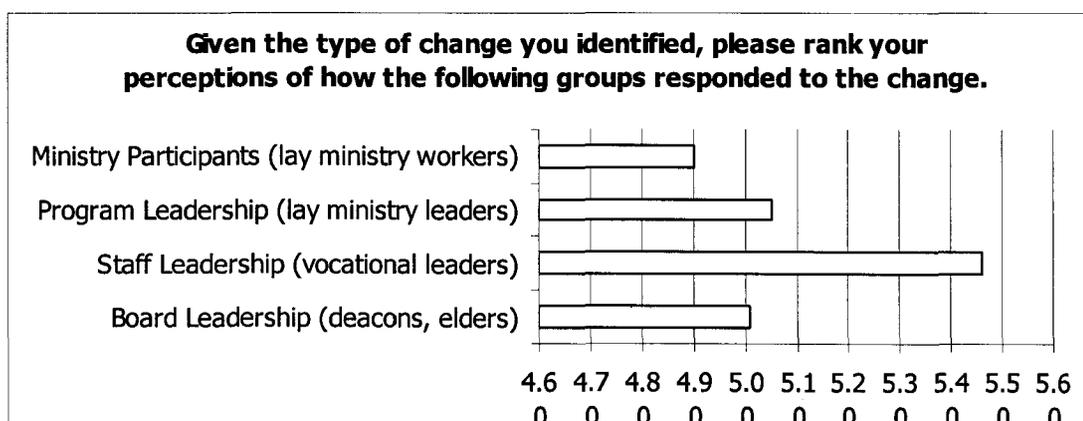


Figure 1. Follower Outcome Frequency

Influence Tactics

The most frequently used influence tactics are represented below. The top three influence tactics identified by the participating senior pastors in this research were rational persuasion, ingratiation, and inspirational appeals. There is a gap from these 3 influence tactics and the remaining tactics. The remaining 8 influence tactics were not as likely to be the primary influence tactic chosen by the senior pastor. Two of the influence tactics, coalition and exchanged were reported to have not been used as a primary influence tactic.

Table 21. Frequency of influence tactics

Influence Tactic	Number	Percentage
Rational Persuasion	127	33.2%
Coalition	0	0.0%
Exchange	0	0.0%
Inspirational Appeals	73	19.1%
Legitimizing	2	0.5%
Apprising	21	5.5%
Pressure	3	0.8%
Collaboration	49	12.8%
Ingratiation	91	23.8%
Consultation	11	2.9%
Personal Appeals	6	1.5%

Note. Question number 1 of section 5 of the PIQ read, "Please choose one of the following behaviors that best represents how you sought to implement the change process. Though several may apply please choose the primary method."

In addition to identifying a primary influence tactic, the researcher asked the participants to rank the frequency in which they use all of the eleven influence tactics.

The researcher determined to use both approaches, primary and frequency, in order to ensure that there would be adequate information concerning the use of influence tactics

for accuracy purposes. Therefore, the researcher could analyze both the primary influence tactic chosen by the participant as well as the likelihood of their use of other influence tactics. The frequency of all the influence tactics are displayed below.

Table 20. Frequency of influence tactics

	Never	Seldom	Occasionally	Moderately	Often	N
Rational Persuasion	3 (.8%)	20 (5.3%)	82 (21.8%)	99 (26.4%)	171 (45.6%)	375
Coalition	76 (20.7%)	165 (45%)	95 (25.9%)	22 (6%)	8 (2.1%)	366
Exchange	259 (70.7%)	93 (25.4%)	9 (2.4%)	3 (.8%)	2 (.5%)	366
Inspiration Appeals	12 (3.2%)	42 (11.3%)	106 (28.7%)	97 (26.2%)	112 (30.3%)	369
Legitimizing	61 (16.5%)	136 (36.8%)	120 (32.5%)	39 (10.5%)	13 (3.5%)	369
Apprising	21 (5.6%)	62 (16.8%)	133 (36%)	93 (25.2%)	60 (16.2%)	369
Pressure	31 (8.4%)	121 (33%)	131 (35.7%)	61 (16.6%)	22 (6%)	366
Collaboration	9 (2.4%)	22 (5.9%)	83 (22.4%)	128 (34.5%)	128 (34.5%)	370
Ingratiation	3 (.8%)	13 (3.5%)	52 (14%)	124 (33.4%)	179 (48.2%)	371
Consultation	13 (3.5%)	51 (13.8%)	112 (30.4%)	123 (33.4%)	69 (18.7%)	368
Personal	69 (18.6%)	135 (36.5%)	101 (27.3%)	47 (12.7%)	17 (4.6%)	369

Findings for Research Question 1

The first research question focused on whether or not a relationship existed between the influence tactics of senior pastors and follower outcome levels. The researcher asked participants to identify a primary influence tactic and frequency of influence tactics used when leading change. As a result the researcher was able to analyze the primary influence tactic as well as the general frequency of all eleven influence tactics.

In addition, the participants were asked to rank the level of follower outcomes based upon the change process. The outcomes ranged from resistance, compliance, and commitment. These outcomes were in the context of board leadership, staff leadership, program leadership, and ministry participants. The researcher conducted a two-way Chi-square in order to determine if a relationship existed between the influence tactics of the senior pastors and the level of follower outcomes. The researcher recognized a statistically significant relationship if the Chi-square value was less than $p=.05$.

Influence and Board Leadership

The researcher found there to be a significant relationship ($p=.038$) between the types of influence tactics used by senior pastors and the follower outcome of commitment among board leadership. Based upon a frequency chart, those senior pastors who identified an influence tactic of rational persuasion or ingratiation were most likely to report an outcome of commitment among board leadership.

With a crosstab of 359 participants, 119 used rational persuasion (33%) and 86 used ingratiation (23.9%) with the next closest being collaboration (12%). The

influence tactics of coalition and exchange were not identified by any participating senior pastor as a primary influence tactic.

Of the 119 who identified their primary influence tactic as rational persuasion, 87 (73%) identified a follower outcome of commitment. Of the 83 who identified their primary influence tactic as ingratiation, 71 (85.5%) identified a follower outcome of commitment.

Those who reported using the influence tactics of rational persuasion and ingratiation also reported an outcome of commitment constituting of 79.3% of all outcome levels. Therefore, the data demonstrated that there was a significant relationship between the use of influence tactics, particularly rational persuasion and ingratiation, and the commitment of board leadership.

Table 23. Board leadership and influence tactics

	SR	Refused	MA	Accepted	Committed	SC	Total (359)
Rational Persuasion	6	2	14	10	41 (34.4%)	46 (38.6%)	119
Ingratiation	0	2	3	10	40 (46.5%)	31 (36%)	86

The data also demonstrated a significant relationship ($p=.015$) between the outcome level of commitment among board leadership and the seldom or occasional use of legitimating forms of influence. With 348 participants, a total of 125 (35.9%) of senior pastors seldom used and 113 (32.4%) occasionally used legitimating tactics. Of those 238 pastors who seldom or occasionally used legitimating tactics a combined 192 reported a follower outcome of commitment.

Table 24. Board leadership and legitimating tactics

	SR	Refused	MA	Accepted	Committed	SC	N
Never	3	0	3	5	12	36	59
Seldom	1	4	7	13	54	46	125
Occasional	1	2	13	5	52	40	113
Moderately	1	1	4	5	19	9	39
Often	1	0	1	2	3	5	12
N	7	7	28	30	140	136	348

The data also demonstrated a significant relationship ($p=.006$) between the seldom or occasionally use of coalition tactics and a follower outcome of commitment among board leadership. With a crosstab of 346, a total of 70 (20.2%) never used, 159 pastors (45%) seldom used, and 88 (25%) occasionally used coalition tactics. Of those, 197 (79%) identified a follower outcome of commitment among board leadership.

Table 25. Board leadership and coalition tactics

	SR	Refused	MA	Accepted	Committed	SC	N
Never	3	1	4	3	28	31	70
Seldom	2	3	10	9	74	61	159
Occasional	1	2	12	11	31	31	88
Moderately	0	0	2	6	6	8	22
Often	1	1	0	0	1	4	7
N	7	7	28	29	140	135	346

Influence Tactics and Staff Leadership

In addition to board leadership, the data demonstrated that there were a couple of significant relationships between influence tactics and the follower outcomes levels of staff leadership. A significant relationship was found between the influence tactics of ingratiation, consultation, and coalition and the follower outcome of commitment.

With a crosstab of 322 participants, the data demonstrated a significant relationship ($p=.001$) between pastors who moderately or often used ingratiation tactics with their staff and a follower outcome of commitment. A total of 262 pastors (81%) identified a moderately or often use ingratiation tactics. Of those 262 who frequently used ingratiation tactics, 241 (91.9%) reported an outcome level of commitment.

Table 26. Staff leadership and ingratiation tactics

	SR	Refused	MA	Accepted	Committed	SC	N
Never	0	0	0	0	2	0	2
Seldom	0	1	0	0	3	7	11
Occasional	3	0	4	4	7	29	47
Moderately	0	0	1	3	32	69	105
Often	0	5	2	10	27	113	157
N	3	6	7	17	71	218	322

In addition to ingratiation, the data demonstrated a relationship ($p=.043$) between the use of consultation tactics and a follower outcome of commitment among staff leadership. With a crosstab of 321, 267 senior pastors (83%) reported using consultation tactics occasionally, moderately, or often. Of 267, 240 (89.8%) identified an outcome of commitment when using consultation tactics occasionally or often.

Table 27. Staff leadership and consultation tactics

	SR	Refused	MA	Accepted	Committed	SC	N
Never	1	0	1	2	1	6	11
Seldom	0	1	0	1	5	36	43
Occasional	1	1	3	3	28	59	95
Moderately	0	2	1	5	24	80	112
Often	1	2	2	6	13	36	60
N	3	6	7	17	71	217	321

As demonstrated above, the frequent use of ingratiation and consultation tactics had a significant relationship with the follower outcome of commitment; the data also demonstrated a significant relationship ($p=.002$) between the infrequent use of coalition tactics and the follower outcome of commitment among staff leadership. With a crosstab of 319, a total of 146 pastors (45.7%) reported that they very seldom use the influence tactic of coalition and 66 (20%) reported that they cannot remember ever using a coalition influence tactic.

Table 28. Staff leadership and coalition tactics

	SR	Refused	MA	Accepted	Committed	SC	N
Never	2	1	3	3	11	46	66
Seldom	0	4	1	9	29	103	146
Occasional	0	1	2	4	21	52	80
Moderately	0	0	0	1	10	10	21
Often	1	0	1	0	0	4	6
N	3	6	7	17	71	215	319

The researcher also discovered a significant relationship ($p=.001$) between the infrequent use of legitimating tactics and the follower outcome level of commitment

among staff leadership. With a crosstab of 321, 222 senior pastors (69%) identified using legitimating tactics seldom or occasionally. Of those 222, 202 (90.9%) reported an outcome level of commitment among staff leadership. Of the 53 senior pastors who reported to have never used legitimating tactics, 49 (92.4%) reported a level of commitment among staff leadership.

Table 29. Staff leadership and legitimating tactics

	SR	Refused	MA	Accepted	Committed	SC	N
Never	1	0	1	2	6	43	53
Seldom	0	4	1	5	26	81	117
Occasional	0	0	3	7	29	66	105
Moderately	0	2	3	1	8	19	33
Often	2	0	0	2	2	7	13
N	3	6	8	17	71	216	321

Influence Tactics and Program Leadership

In addition to board and staff leadership, the data demonstrated a significant relationship between influence tactics and program leadership. Similar to the other levels of leadership, the frequency of ingratiation tactics were found to have a significant relationship with commitment. In addition, the infrequency of coalition and legitimating tactics resulted in a follower outcome level of commitment.

With a crosstab of 357 participants, the data demonstrated a significant relationship ($p=.020$) between the frequency of ingratiation tactics and the follower outcome level of commitment among program leadership. Of the 357, 292 (81.7%) participants used ingratiation tactics moderately or often. Of the 292, 237 (81%) reported a follower outcome level of commitment.

Table 30. Program leadership and ingratiation tactics

	SR	Refused	MA	Accepted	Committed	SC	N
Never	0	0	1	0	1	1	3
Seldom	0	2	1	1	3	5	12
Occasional	2	0	3	8	22	15	50
Moderately	0	0	8	15	56	41	120
Often	1	5	5	21	75	65	172
N	3	7	18	45	157	127	357

With a crosstab of 354 participants, the data demonstrated a significant relationship ($p=.005$) between the infrequency of coalition tactics and the follower outcome level of commitment. Of the 354, 235 (66.3%) reported that they very seldom or can't remember ever using the influence tactic of coalition. Of these 235, 193 (82%) reported a follower outcome level of commitment among program leadership.

Table 31. Program leadership and coalition tactics

	SR	Refused	MA	Accepted	Committed	SC	N
Never	2	1	3	8	32	28	74
Seldom	0	2	6	20	73	60	161
Occasional	0	4	9	11	40	27	91
Moderately	0	0	0	5	10	7	22
Often	1	0	0	0	1	4	6
N	3	7	18	44	156	126	354

With a crosstab of 356 participants, the data demonstrated a significant relationship ($p=.016$) between the infrequency of legitimating tactics and the follower outcome level of commitment. A total of 247 (69%) who reported occasionally or

seldom using legitimating tactics. Of those 247, 193 (78%) reported an outcome level of commitment.

Table 32. Program leadership and legitimating tactics

	SR	Refused	MA	Accepted	Committed	SC	N
Never	2	1	1	5	17	31	57
Seldom	0	3	6	20	61	42	132
Occasional	0	2	7	16	57	33	115
Moderately	0	1	3	1	19	15	39
Often	1	0	1	3	3	5	13
N	3	7	18	45	157	126	356

Influence Tactics and Ministry Participants

The final group of outcome levels deals with ministry participants. The data for ministry participants was very similar to those of program leadership. With a crosstab of 360 participants and a significance level of $p=.001$, 294 (81.6%) used ingratiation tactics moderately or very often. Of the 294, 215 (73%) reported a follower outcome of commitment among ministry participants.

Table 33. Ministry participants and ingratiation tactics

	SR	Refused	MA	Accepted	Committed	SC	N
Never	0	1	0	0	1	0	2
Seldom	0	2	2	0	3	6	13
Occasional	2	1	3	9	27	9	51
Moderately	0	1	8	20	58	34	121
Often	0	4	12	34	69	54	173
N	2	9	25	63	158	103	360

In addition, with a crosstab of 358 and a significance level of $p=.001$, 238 (66.4%) reporting using coalition tactics very seldom or cannot remember ever using them. Of the 238 who reported an infrequent use of coalition tactics, 179 (74.8%) reported a follower outcome level of commitment among ministry participants. The data for this information is presented in the chart below.

Table 34. Ministry participants and coalition tactics

	SR	Refused	MA	Accepted	Committed	SC	N
Never	1	2	3	14	30	25	75
Seldom	0	1	11	27	78	46	163
Occasional	0	6	10	15	38	23	92
Moderately	0	0	1	5	10	5	21
Often	1	0	0	0	2	4	7
N	2	9	25	61	158	103	358

The researcher discovered another significant relationship ($p=.001$) among ministry participants and follower outcome levels among ministry participants. This relationship had to do with the infrequent use of legitimating tactics and follower outcome of commitment.

With a crosstab of 360, a total of 249 (69%) reported that they very seldom or occasionally used legitimating tactics. Of the 249, 179 (71.8%) reported a follower outcome level of commitment. The data for these findings is presented in the chart below.

Table 35. Ministry participants and legitimating tactics

	SR	Refused	MA	Accepted	Committed	SC	N
Never	1	2	3	7	16	31	60
Seldom	0	3	10	28	54	39	134
Occasional	0	3	9	17	64	22	115
Moderately	0	1	2	8	20	7	38
Often	1	0	1	3	4	4	13
N	2	9	25	63	158	13	360

Findings for Research Question 2

The second research question focused on whether or not a relationship existed between the influence tactics of senior pastors and the types of change that was being implemented. The researcher asked participants to identify a primary influence tactic, frequency of all eleven influence tactics, and one type of change of the six provided. The researcher conducted a two-way Chi-square in order to determine if a relationship existed between the influence tactics and the types of change.

Influence Tactics and Change

The researcher found there to be a significant relationship ($p=.025$) between the influence tactics and types of change. The significant clusters in the table below demonstrate that the majority of senior pastors identified leading change in the area of church vision and predominately used the influence tactics of rational persuasion (33%), ingratiation (23.7%), inspirational (19%), or collaboration (12.7%). The researcher did not include the influence tactics of coalition or exchange in the chart below as neither of them was identified as a primary influence tactic.

Table 36. Influence tactics and types of change

	Theological	Program	Org	Personnel	Policy	Vision	N
Rational persuasion	16	28	19	7	2	55	127
Inspirational	1	14	10	1	1	46	73
Legitimizing	0	0	0	0	1	1	2
Apprising	1	6	5	0	2	7	21
Pressure	0	0	0	0	0	3	3
Collaboration	3	14	12	0	1	19	49
Ingratiation	7	21	15	3	3	42	91
Consultation	0	0	1	1	1	8	11
Personal appeals	0	2	0	0	0	4	6
N	28	85	62	12	11	185	383

Observations

Of the 28 pastors who identified leading a theological change, the overwhelming (57%) influence tactic that was used was rational persuasion. Given the nature of theological change it is not surprising that a more rational approach to influence was selected.

Of the 185 pastors who identified leading a change in vision, once again the use of rational persuasion was the top influence tactic used (almost 30%). The use of inspirational appeals, however, was higher when the change was church vision than within the other types of change. Given the nature of leading a change in vision, inspirational appeals would be an important part of leading that kind of change. In addition, in leading a change in vision legitimizing and pressure tactics were the least likely to be used.

The researcher observed a number of Chi-square charts in order to see if any other relationships existed between influence tactics and types of change. No other

relationships related to influence tactics and types of change received a Chi-square significance level above $p=.05$.

Findings for Research Question 3

The third research question focused on whether or not a relationship existed between the follower outcome levels and types of change that was led. The participants were asked to rank follower outcome levels for board leadership, staff leadership, program leadership, and ministry participants as well as identify one of the six types of change they had led within their current congregation. The researcher conducted a two-way Chi-square test in order to determine whether or not a significant relationship existed between these two variables.

Change and Program Leadership

The researcher found there to be a significant relationship ($p=.001$) between the follower outcome levels of program leadership and the type of change being led. With a crosstab of 388, the largest number clusters focused on change in the area of church vision [$n=185$] (47.6%) and a follower outcome of commitment [$n=147$] (79%) concerning program leadership.

In addition, when the senior pastor chose a programmatic change [$n=89$] there was a high level of commitment [$n=76$] (85%) among program leadership. Therefore, the findings for change in the area of church vision and programmatic change brought about similar results. The data for these findings are represented in the chart below.

Table 37. Change and program leadership

	Theological	Program	Org	Personnel	Policy	Vision	N
SR	2	0	0	0	0	1	3
Refused	0	2	0	2	1	3	8
MA	4	0	4	0	1	9	18
Accepted	3	11	10	1	2	25	52
Committed	11	42	27	2	4	79	165
SC	7	34	20	10	3	68	142
N	27	89	61	15	11	185	388

Change and Ministry Participants

In addition to program leadership, the researcher found a significant relationship ($p=.001$) between the type of change and follower outcomes of ministry participants. With a crosstab of 389 participants, the largest clusters again focus on the change of church vision (47.5%) and the follower outcome of commitment (70.7%). The next largest cluster is again in programmatic change and commitment. This information is represented in the chart below.

Table 38. Change and ministry participants

	Theological	Program	Org	Personnel	Policy	Vision	N
SR	2	0	0	0	0	0	2
Refused	0	1	0	2	1	6	10
MA	4	4	3	0	1	13	25
Accepted	4	12	13	3	2	34	68
Committed	12	42	31	3	5	75	168
SC	5	31	18	7	2	53	116
N	27	90	65	15	11	181	389

Findings for Research Question 4

The fourth research question focused on whether or not a relationship existed between the influence tactics of senior pastors, follower outcome levels, or types of change. The researcher used two-way Chi-squares to see if there were any other significant relationships between the main three variables. The researcher found there to be significant relationships between categorical influence tactics. In addition, the researcher found there to be significant relationships between categorical outcomes among the four leadership groups.

Relationships among Influence Tactics

The researcher used two-way Chi-square tests to see if there was a significant relationship among the various influence tactics. The researcher discovered that there was a significant relationship ($p=.001$) between those participants who infrequently used personal appeal tactics and those participants who infrequently used coalition tactics.

Table 39. Personal appeals and coalition tactics

Coalition	N	Personal appeals	N
Never	76	Never	69
Seldom	165	Seldom	133
Occasional	95	Occasional	100
Moderately	22	Moderately	47
Often	8	Often	17
Total	366	Total	366

The researcher found there to be a meaningful relationship ($p=.001$) between exchange tactics and personal appeals. Those who were unlikely to use personal appeal

tactics were also unlikely to use exchange tactics. This information is represented in the chart below.

Table 40. Personal appeals and exchange tactics

Personal appeals	N	Exchange	N
Never	69	Never	259
Seldom	134	Seldom	93
Occasional	99	Occasional	9
Moderately	47	Moderately	3
Often	17	Often	2
Total	366	Total	366

The researcher also found there to be a meaningful relationship ($p=.001$) between personal appeals and legitimating tactics. As the table below demonstrates, there is almost an exact frequency in the use of personal appeals and legitimating tactics.

Table 41. Personal appeals and legitimating tactics

Personal appeals	N	Legitimizing	N
Never	69	Never	61
Seldom	135	Seldom	136
Occasional	100	Occasional	120
Moderately	47	Moderately	38
Often	17	Often	13
Total	61	Total	368

The researcher also found there to be a meaningful relationship ($p=.001$) between personal appeals and apprising tactics. The strongest area of frequency is between those who occasionally use both personal appeal tactics and apprising tactics.

Table 42. Personal appeals and apprising tactics

Personal appeal	N	Apprising	N
Never	69	Never	21
Seldom	135	Seldom	62
Occasional	100	Occasional	133
Moderately	47	Moderately	93
Often	17	Often	59
Total	368	Total	368

The researcher also found a significant relationship ($p=.001$) between the use of personal appeals and ingratiation tactics. As the table below demonstrates, those pastors who were more likely to use ingratiation tactics were less likely to use personal appeals.

Table 43. Personal appeals and ingratiation tactics

Personal	N	Ingratiation	N
Never	69	Never	3
Seldom	134	Seldom	13
Occasional	100	Occasional	52
Moderately	47	Moderately	124
Often	17	Often	175
Total	367	Total	367

The researcher found a significant relationship between the use of consultation and coalition tactics ($p=.001$) and consultation and legitimating tactics ($p=.001$). In both of these cases those pastors who frequently used consultation, rarely used legitimating or coalition tactics. The researcher as summarized the data concerning these three influence tactics and illustrated them in the table below.

Table 44. Coalition, consultation, and legitimating tactics

Consultation	N	Coalition	N	Legitimating	N
Never	13	Never	76	Never	60
Seldom	51	Seldom	164	Seldom	136
Occasional	111	Occasional	94	Occasional	119
Moderately	121	Moderately	22	Moderately	38
Often	68	Often	2	Often	11
Total	364	Total	364	Total	364

The researcher discovered a significant relationship between those who used consultation tactics frequently also used inspirational appeals ($p=.001$), apprising ($p=.001$), and collaboration ($p=.001$). In addition, the researcher found a significant relationship ($p=.001$) between the frequency of use for apprising and collaboration tactics.

Table 45. Consultation, inspirational appeals, apprising, and collaboration tactics

Consultation	N	Inspirational	N	Apprising	N	Collaboration	N
Never	13	Never	11	Never	21	Never	9
Seldom	50	Seldom	42	Seldom	61	Seldom	22
Occasional	111	Occasional	105	Occasional	133	Occasional	83
Moderately	123	Moderately	97	Moderately	92	Moderately	127
Often	69	Often	111	Often	59	Often	125
Total	366	Total	366	Total	366	Total	366

The researcher also discovered there to be a significant relationship ($p=.001$) between those who used ingratiation and collaboration tactics. As the table below demonstrates, those who frequently used ingratiation were also likely to use collaboration tactics as well.

Table 46. Ingratiation and collaboration tactics

Ingratiation	N	Collaboration	N
Never	3	Never	9
Seldom	13	Seldom	22
Occasional	52	Occasional	82
Moderately	123	Moderately	127
Often	176	Often	127
Total	367	Total	367

In addition, the researcher discovered a significant relationship between those who frequently used ingratiation tactics and infrequently used the influence tactics of apprising ($p=.001$) and pressure ($p=.001$).

Table 47. Ingratiation, apprising, and pressure tactics

Ingratiation	N	Apprising	N	Pressure	N
Never	3	Never	20	Never	31
Seldom	13	Seldom	62	Seldom	120
Occasional	52	Occasional	132	Occasional	131
Moderately	124	Moderately	93	Moderately	60
Often	174	Often	59	Often	22
Total	366	Total	366	Total	364

The researcher discovered a significant relationship ($p=.001$) between those who frequently used collaboration tactics and those who were unlikely to use pressure.

Table 48. Collaboration and pressure tactics

Collaboration	N	Pressure	N
Never	9	Never	31
Seldom	21	Seldom	121
Occasional	83	Occasional	131
Moderately	128	Moderately	61
Often	125	Often	22
Total	366	Total	366

The researcher also found significant relationships between the infrequent use of pressure and coalition tactics ($p=.001$), pressure and exchange tactics ($p=.014$), and pressure and legitimating tactics ($p=.024$). Those who infrequently used pressure tactics also infrequently used coalition, exchange, and legitimating tactics. The summary of these relationships are displayed in the table below.

Table 49. Pressure, coalition, exchange, and legitimating tactics

Pressure	N	Coalition	N	Exchange	N	Legitimating	N
Never	31	Never	76	Never	257	Never	61
Seldom	120	Seldom	164	Seldom	92	Seldom	138
Occasional	129	Occasional	94	Occasional	9	Occasional	118
Moderately	61	Moderately	21	Moderately	3	Moderately	38
Often	22	Often	8	Often	2	Often	13
Total	363	Total	363	Total	363	Total	365

The researcher discovered a significant relationship ($p=.001$) between those who used rational persuasion and inspirational tactics. Those participants who reported using rational persuasion tactics also reported a high frequency of using inspirational appeals.

Table 50. Rational persuasion and inspirational appeals

Rational persuasion	N	Inspirational appeals	N
Never	3	Never	12
Seldom	20	Seldom	41
Occasional	82	Occasional	105
Moderately	98	Moderately	97
Often	163	Often	111
Total	366	Total	366

Relationship among Outcomes

The researcher found a significant relationship ($p=.001$) between the follower outcome levels of commitment among all leadership groups. In those cases in which the senior pastor identified a commitment level among one area of leadership, they were also like to have identified a commitment level among the other. The researcher assumes that this is likely due to the majority of the pastors reporting a change process which they perceived as positive among all leadership groups.

Table 51. Staff and board leadership outcomes

	Board	Staff	Program	Ministry
Strongly Refused	7	2	3	2
Refused	8	7	8	10
Moderately Accepted	28	18	18	25
Accepted	33	59	50	68
Committed	149	152	162	165
Strongly committed	146	107	140	111
N	371	345	381	381

Findings for Research Question 5

The fifth research question focused on whether or not a relationship existed between select demographic variables and influence tactics of senior pastors, follower outcome levels, and the types of change. The researcher used two-way Chi-squares and one-way between groups ANOVA's to see if there were any significant relationships between other variables. In addition, the researcher used frequency charts in order to understand some of the relationships between select variables.

Influence Tactics and Select Demographics

The researcher used a two-way Chi-square analysis to see if there was a significant relationship between influence tactics and select demographic variables. The researcher discovered that there was a significant relationship ($p=.026$) between church polity and the use of legitimating influence tactics. According to frequency, those pastors identifying their congregation as pastor/staff led or a pure democracy were less likely to use legitimating influence tactics.

Table 52. Legitimizing tactics and church polity

	Pure Democracy	Corporate Board	Pastor/Staff	Pastor/Deacon	Elder	Other	N
Never	12	1	26	7	10	5	61
Seldom	35	1	60	19	15	6	136
Occasional	22	1	42	28	14	13	120
Moderately	12	2	8	10	2	5	39
Often	3	0	2	6	2	0	13
N	84	5	138	70	43	29	369

Outcome Levels and Select Demographics

The researcher discovered through a two-way Chi-square analysis that there was a significant relationship between outcome levels and church polity. The research demonstrated that there was a significant relationship ($p=.015$) between outcome levels of staff leadership and church polity. Those pastors who reported high commitment levels among staff leadership also identified their congregation as pastor/staff led.

There was also a significant relationship ($p=.001$) between the outcome levels of program leadership and church polity. The pastors who reported high commitment levels among program leadership also primarily identified as pastor/staff in polity.

Demographic Variables

In addition to the variables of influence tactics, follower outcomes, and types of congregational change, the researcher conducted a statistical analysis between select demographic variables to see if any significant relationships existed. The researcher conducted a one-way between groups ANOVA to test the variance between statistically significant ($p < .05$) demographic variables. There was a significant relationship between various age groups in types of church polity. There was a significant degree of variance between those in Group 1 below and those pastors over the age of 66. Those senior pastors who were over the age of 66 predominately identified their congregation as a pure democracy. Those senior pastors who in different age categories identified their church polity structure as something other than pure democracy.

Table 53. Age of pastor and church polity

Group 1	Group 2	Sig Level	Mean Difference
25-35	Over 66	.006	1.453
36-45	Over 66	.010	1.061
46-55	Over 66	.024	.942

The researcher discovered that there was a significant relationship among age groups and the follower outcome levels among ministry participants. The data demonstrated that those pastors over the age of 66 reported no follower outcome level among ministry participants below commitment. Those senior pastors between the age of 46 and 55 did report a level of compliance or resistance among ministry participants.

Table 54. Age of pastor and ministry participants

Group 1	Group 2	Sig Level	Mean Difference
46-55	Over 66	.024	-.689

The researcher discovered a significant relationship of variance between the years a pastor had been in their current position and type of congregational change they had identified.

Table 55. Years in position and change

Group 1	Group 2	Sig Level	Mean Difference
26-30 years	Less than 3 years	.030	.690
26-30 years	3-5 years	.027	.695

In addition to the ANOVA results listed above, the researcher ran a frequency chart in order to determine where the variance existed. The researcher noticed that the largest variance was in the area of change in church vision.

Table 56. Years in current position and vision change

Years in Current Ministry	Percentage
Less than 3 yrs	53%
3-5 years	59%
26-30 years	0%

The researcher found there to be a significant relationship between groups of education levels when using inspirational influence tactics. In addition to the ANOVA

results the researcher conducted a frequency chart in order to determine response percentage of those using inspirational tactics based upon levels of education. The ANOVA findings and the frequency charts are listed below.

Table 57. Education level and inspirational tactics

Group 1	Group 2	Sig level	Mean difference
Partial College	Master's Degree	.005	-.764
Partial College	Doctorate Degree	.005	-.813

Table 58. Frequency of inspirational tactics and education

Education level	Percentage of response
Partial college	1.4%
Master's degree	50.7%
Doctorate degree	28.8%

The researcher found there to be a significant relationship between the worship attendance categories and the use of inspirational influence tactics. The data demonstrated that those pastors whose worship attendance was under 50 was less likely than those whose attendance was 351 and 500 or 1001 and 2000 in using inspirational appeal influence tactics.

Table 59. Worship attendance and inspirational tactics

Group 1	Group 2	Sig Level	Mean Difference
Under 50	351-500	.047	-.797
Under 50	1001-2000	.005	-1.282

The researcher found there to be a significant relationship of variance between groups of worship attendance and the use of personal appeal influence tactics. The data demonstrated that those senior pastors who were serving a church with an attendance under 50 were less likely to appeal to friendships as a means of influence than those whose attendance was between 751 and 1000.

Table 60. Worship attendance and personal appeal tactics

Group 1	Group 2	Sig level	Mean difference
Under 50	751-1000	.042	-1.084

Evaluation of Research Design

The purpose of this study has been to examine the relationship between the use of influence tactics of senior pastors, follower outcomes, and types of congregational change. This has been accomplished by analyzing the responses of the PIQ of the participating Southern Baptist pastors in the areas of select demographics, influence tactics, follower outcomes, and types of congregational change.

The sample was drawn from all Southern Baptist pastors within the United States. The following evaluation of the research design will evaluate both the strengths and weaknesses of this study along with any recommendations for replication.

Strengths of Research Design

One strength of this research was the scope of study. Rather than focusing on one geographic region, this research included pastors from across the country. Therefore, the research findings more accurately reflect the totality of the SBC.

Also, the researcher believes that the length of the questionnaire contributed to an adequate response rate. The PIQ took less than 5 minutes to complete and the researcher believes that this was conducive to the schedules of senior pastors. If the PIQ would have taken longer to complete, the researcher believes that the response rate would have dropped dramatically.

The research believes that one of the strengths of the research design was the use of categorical data. Due to the fact that all possible answers generated through the PIQ was converted into statistical categories, the researcher was able to compare every possible answer. The researcher believes that this provided for a thoroughness in seeking to find what was statistically significant.

Weaknesses of Research Design

The researcher used a quantitative research methodology for gathering the necessary information to conduct the study. The pastors who participated in this study identified the primary influence tactic that they used in leading change within their congregation. The researcher believes that the study could be more thorough if qualitative measures could have been used in determining influence tactics. More specifically, if personal interviews were conducted with the staff, deacons, program leadership, and/or ministry participants, a better understanding of the influence tactic used could have been determined. What a senior pastor might have perceived his influence tactic to be might have been perceived differently from peers or subordinates. Such perspectives would have added to the accuracy of the findings.

Likewise, qualitative measures could have also been utilized in adding more substance to the level of follower outcomes. In addition to the pastoral perceptions

identified through the Likert scale, personal interviews with the various leadership groups would have deepened the understanding of the follower outcome levels.

The researcher also believes that the online form of the questionnaire could have hindered a response rate. Though an adequate sample was obtained, the researcher could have mailed out hard copies of the survey with a return envelope. Instead, the letters that were sent out requested the senior pastors to go online and take the PIQ. The researcher believes this additional step could have hindered the response rate. This process could have been more conducive to some of the pastors who were randomly selected by chose not to participate.

The researcher suggests that this research would be strengthened if it included pastors outside the Southern Baptist Convention. Even though the SBC is diverse from congregation to congregation, if this research has included other denominations it would be more representative of Protestant pastoral leadership.

Finally, the researcher believes that by using all the data categorically it hindered the ability to determine if all three variables (influence tactics, follower outcomes, and types of change) related together. The researcher believes that the PIQ could be adjusted in order better achieve this outcome.

CHAPTER 5

CONCLUSIONS

Chapter 1 identified the lack of research in the area of influence tactics for pastoral leadership. Chapter 2 gave a foundation of the pertinent literature concerning the research topic, which included biblical and theological foundations, leadership theories, and relevant research within similar fields of study. In Chapter 3 the researcher outlined the methodology used in conducting the research, such as design and protocols, samples, limitations, delimitations, research questions, instrumentation, and other methodological matters.

Chapter 4 presented the research findings and data compilation through the use of the methodological design. In this final chapter, the researcher will draw conclusions, built upon the research findings, as they pertain to the research questions that guided the study. Biblical and practical applications of the research findings will be suggested concerning Southern Baptist pastoral leadership in order to help senior pastors and other ministerial leaders in leading congregational change.

This purpose will be accomplished in three ways. First of all, detail will be given to the research purpose, as well as the research questions. Both the research purpose and the research questions will provide the basis for establishing any relevant conclusions. Secondly, after outlining the relevant conclusions, established by the research purpose and research questions, any significant implications or applications of these conclusions will be examined.

Research Purpose and Questions

The purpose of this research was to consider the potential relationship between the influence tactics used by senior pastors, follower outcome levels, and types of congregational change. In order to accomplish this purpose, the researcher developed five research questions that provided the necessary framework to complete this study. Significant findings from the demographic information generated through the survey were also identified.

The objective of this research was that through an enhanced assessment of the relationship between influence tactics, outcomes, and change, at least one aspect of leadership in the church would be better understood. The researcher believes that as a result of this research a meaningful perspective of how influence processes function from senior pastor leaders in congregational churches has been gained. In order to better understand the final results of this research, the researcher has organized the conclusions around the five research questions that drove this study.

1. What is the relationship, if any, between the influence tactics of senior pastors and follower outcome levels?
2. What is the relationship, if any, between the influence tactics of senior pastors and types of change?
3. What is the relationship, if any, between the follower outcome levels and the types of change?
4. What is the relationship, if any, between the influence tactics of senior pastors, follower outcome levels, and types of change?
5. What is the relationship, if any, between select demographic variables and influence tactics of senior pastors, follower outcome levels, and types of change?

General Implications

In chapter 2 the researcher outlined the conclusions of Yukl's studies on influence and follower outcomes based upon the power categories of French and Raven (Yukl 1989, chap. 2). In addition, the precedent literature section also gave an overview of the research findings concerning influence tactics and their relationships to follower outcomes in the Episcopal Church (Faeth 2004, 45). The researcher will compare the findings of this research in comparison to both of these studies.

Yukl's Comparisons

Yukl concluded that it is possible to achieve a follower outcome of commitment when using a legitimate form of power. This research, conducted within a ministerial context, demonstrated that it is unlikely to achieve a level of commitment by the use of legitimating influence tactics.

The researcher believes that this finding is due to the nature of Christian ministry as opposed to leadership in secular organizations. In secular organizations the appeal to policies or procedures as a means of getting others to carry out a request is an expectation.

According to this research, there was a significant relationship with those pastors who reported a follower outcome of commitment in conjunction with an infrequent use of legitimating influence tactics. The researcher believes that while policy and procedures certainly have a role in pastoral leadership, the appeal to policy and procedures in order to get someone to act is not likely to achieve a level of commitment due to a more relational context or expectation.

Yukl also concluded that coercive forms of power are unlikely to produce follower outcomes of commitment in secular organizations. The researcher found that this conclusion held true in a ministry context as well. Across the board, influence tactics such as pressure and coalition, those that reflected a coercive form of power, had no relationship with follower outcomes of commitment. The researcher believes that no individual, whether ministerial or secular organization, wants to be forced or threatened in order to carry out a request.

Finally, Yukl also concluded that those influence tactics which reflected an expert form of power were likely to produce a follower outcome of commitment. This research demonstrated that expert forms of influence tactics, such as rational persuasion, that were used frequently by senior pastors had a significant relationship with pastors who reported follower outcomes of commitment among various leadership groups. Therefore, while the researcher does not believe that the use of expert forms of influence will automatically produce a follower outcome of commitment, the research does demonstrate that both in ministry and secular contexts, expert forms of power and influence are effective in leading to follower commitment.

Faeth's Comparisons

In Faeth's research, which studied the relationships of influence tactics in the Episcopal Church, she found that the most common influence tactics used by Episcopalian leaders were collaboration, rational persuasion, and consultation (Faeth 2004, 45). Faeth concluded that these influence tactics were associated with a greater commitment level among followers. Faeth also concluded influence tactics such as coalition, exchange, and pressure were most likely to bring resistance.

Comparing the conclusions of Faeth and the conclusions of this research, the findings are very similar. This research, conducted in Southern Baptist churches, did have a greater focus on inspirational appeals as a means of influence, which was not as prevalent in Faeth's research. Other than the influence tactic of inspirational appeals, this research seems to be consistent with previous research conducted in ministerial contexts. The research believes that more research needs to be done in this area in order to make more concrete comparisons.

Research Implications

In this section, the researcher will outline a summary of the significant findings as represented in the statistical analysis of chapter 4 and give implications based upon those research findings. Each observation and implication by the researcher was developed around the five research questions that guided this study and are dealt with individually.

The implications given by the researcher in this section will focus primarily on pastoral leadership within the context of the local church. Such implications may also apply to other types of leadership practice in ministry contexts. Since context of this research was centered on the specific kind of influence tactics used by senior pastors in leading change and their potential relationship on the outcomes of church members, the implications will focus in that area as well.

The Relationship between Influence Tactics and Follower Outcomes

As outlined in the precedent literature, studies in organizational leadership, in particularly the influence a leader has on others, have focused on the use of specific

influence tactics, most of which has been conducted in secular organizations. It is insufficient to know that a leader has the ability to influence others. Rather, researchers want to know the exact ways or tactics that leaders use in order to influence others and how those tactics impact outcomes.

Yukl's studies have demonstrated that certain influence tactics used by organizational leaders often have a direct relationship with the type of outcome a follower will exhibit. In this study, the researcher wanted to apply this approach to pastoral leadership, specifically senior pastors in Southern Baptist churches, in order to determine if there was a relationship in the kinds of influence tactics that senior pastors used and the kind of outcomes they perceived in various leadership groups. The researcher has categorized the conclusions as they relate generally to the topic as well as how they relate to specific leadership groups.

General Conclusions

Based upon the findings of this research, the researcher has drawn some general conclusions concerning the relationship that influence tactics have on follower outcomes. Just as Yukl made general conclusions concerning follower outcomes and forms of power, the table below illustrates the researcher's conclusions of whether or not certain influence tactics are likely to have a relationship with an outcome of commitment. The researcher is only making conclusions in the context of commitment given that this research did not reveal any statistically significant relationships with the outcomes of resistance or compliance.

The researcher also used the categories of likely to have a relationship with the outcome of commitment, unlikely to have a relationship with the outcome of

commitment, or possibly to have a relationship with the outcome of commitment.

These were the same categories used by Yukl in his chart as well.

Table 61. Influence and outcome conclusions

Influence tactic	Outcome of commitment
Rational persuasion	Likely
Inspirational	Likely
Legitimizing	Unlikely
Apprising	Possibly
Pressure	Unlikely
Collaboration	Possibly
Ingratiation	Likely
Consultation	Possibly
Personal appeals	Possibly
Exchange	Unlikely
Coalition	Unlikely

Influence Tactics and All Groups

There were a few influence tactics that were common among all leadership groups in relationship to a follower outcome of commitment. The results were based upon a significant relationship between those pastors who frequently or primarily used a certain influence tactic along with identifying a commitment level among followers. In addition, the research also showed that there was a significant relationship between those pastors who infrequently used specific influence tactics and also identified a commitment level among followers.

The influence tactics that were frequently used among all leaderships groups, which had a significant relationship with a follower outcome of commitment, were ingratiation tactics. Ingratiation tactics were defined for this research as those tactics that sought to encourage others in order to get them to carry out a request. Therefore,

the researcher believes that based upon the findings, that the use of ingratiation (encouragement) is an effective influence tactic in seeking to obtain a level of commitment among any leadership group a senior pastor is trying to lead.

The research found that there were other influence tactics common among all leadership groups in having a follower outcome of commitment when used infrequently. These influence tactics were legitimating and coalition. Legitimating tactics are used when an influence agent seeks to use formal policies or procedures in order to get someone to carry out a request. In this research, there was a strong relationship between senior pastors who reported an infrequent use of this tactic and a follower outcome of commitment.

In addition to legitimating tactics, the research demonstrated a significant relationship with a follower outcome of commitment when coalition tactics were used infrequently. Coalition tactics are those tactics that use the names of other people by the influence agent in order to get someone to carry out a request. Therefore, the researcher believes that such tactics when rarely used within a ministerial context are more likely to achieve a level of commitment.

Theological significance. The researcher believes that there are theological reasons that support this research implication. The Bible gives specific commands to encourage one another (1 Thessalonians 4.18), to encourage and build one another up (1 Thessalonians 5.11), and to encourage the fainthearted (1 Thessalonians 5.15). As a result, the practice of encouraging and supporting another individual has biblical grounds in how leaders are to relate to others. Though ingratiation tactics do not necessarily guarantee an outcome of commitment, there is certainly sound evidence that

it is effective in the influence process when seeking to gain commitment.

In addition to the biblical foundation of encouragement, Christians are also to be servants and to demonstrate love towards those whom they are leading. The researcher believes that because of these biblical expectations a ministerial context does not lend itself to productivity when coalition or legitimating tactics are being performed. Paul teaches in 1 Corinthians 13 that we are to be motivated by love in everything that we do as Christians.

It is impossible, then, to have genuine concern for others while seeking to manipulate through pressure or relational leverage. Therefore, as the research indicates, there should be a relationship between the infrequent use of coalition tactics and the commitment level of followers when one considers the nature of Christian leadership within the local church.

Influence Tactics and Board Leadership

The researcher found there to be a relationship among the influence tactics of ingratiation, legitimating, and coalition among all groups. In addition, the researcher observed two influence tactics with a significant relationship on follower commitment among board leadership that was not found with any other group. These tactics were rational persuasion and collaboration.

For the purposes of this research, rational persuasion was defined as using logical arguments and factual evidence in order to get someone to carry out a request. Only among board leadership was there a significant relationship between the use of this tactic and a follower outcome of commitment.

In addition to rational persuasion, the data demonstrated a significant relationship with board leadership and an outcome of commitment when collaboration tactics were frequently used. Collaboration tactics were defined as those tactics that seek to provide resources and assistance in order to get someone to carry out a request. The researcher would have assumed a relationship between the use of collaboration tactics and program leadership or ministry participants, but the data showed only a relationship with board leadership.

The researcher believes that this relationship exists because higher levels of leadership can often demand and expect that a change has been thought through or planned effectively. While ministry participants certainly have a level of expectation as well, usually those expectations are not to the degree of those who are in higher levels of leadership within the church.

Influence Tactics and Staff Leadership

The researcher observed that there was one influence tactic that was unique to staff leadership in having a relationship with an outcome of commitment. Among staff leadership and staff leadership only, those pastors who identified using consultation tactics also reported a commitment level among staff.

Consultation tactics were defined in this research as seeking the help of others in order to get someone to carry out a request. Given the nature of staff leadership, the researcher believes it is significant that getting others staff members involved in the change process has a direct relationship in having others committed to the process.

The researcher believes that this finding has significant implications for a team approach for pastoral ministry over a CEO-driven model. The research implies that in order for commitment to be established among staff leadership senior pastors need to include others in the change process.

Summary

1. Influence tactics that are encouraging in nature are effective across all leadership levels in having a relationship with an outcome of commitment. This conclusion is founded in quantitative research as well as biblical truth.
2. Influence tactics that use formal policies or forms of coalition are ineffective across all leadership levels in having a relationship with an outcome of commitment. This conclusion is founded in quantitative research as well as biblical truth.
3. There is a relationship between the use of rational persuasion and an outcome of commitment among board leadership. The researcher believes this is due to the expectation levels of higher levels of leadership.
4. There is a relationship between the use of consultation and an outcome of commitment among staff leadership. The researcher believes this is due to the desire of staff leadership to be involved in the change process.

The Relationship between Influence Tactics and Types of Change

In addition to the relationship between influence tactics and follower outcome levels, the researcher wanted to know if there was a relationship between the kinds of influence tactics senior pastors used while seeking to implement a particular type of change and the change itself. The researcher defined six types of change for the participants to choose from, namely theological, policy and procedure, personnel, organizational, programmatic, and church vision.

The data showed a significant relationship between the primary influence tactic identified by the senior pastors and the type of congregational change. The most

common influence tactics used were rational persuasion (logic), ingratiation (encourage), inspirational appeals (values and ideals), and collaboration (providing resources and assistance). These influence tactics were the top four tactics in each of the primary change categories, which included church vision, programmatic, and organizational change. The researcher is not including the change categories of theological, policy and procedure, or personnel because the low sample size of each.

The strongest frequency in the primary change categories, and in particular church vision, was rational persuasion. The researcher believes that based upon this relationship that regardless of the type of change the ability for senior pastors to use logical arguments and factual evidence was necessary in influencing others. The research also demonstrated that the use of inspirational appeals was used more frequently when leading church vision than any other type of congregational change. Given the nature of church vision, the appeal to the values and ideals of others would make a practical connection.

Summary

1. There was a relationship between the use of influence tactics and types of change. The strongest frequency existed between rational persuasion and a change in church vision.
2. The strongest frequency for using inspirational appeal tactics were in leading church vision.

The Relationship between Outcome Levels and Types of Change

The researcher wanted to observe whether or not there was a relationship between the outcome levels of the leadership groups and the types of change being implemented by the senior pastors. The data demonstrated that there was no

statistically significant relationship between the type of change identified by the senior pastors and the follower outcomes among board leadership or staff leadership.

The researcher did find there to be a statistically significant relationship between program leadership and ministry participants when the change involved church vision or programs primarily. Those pastors who identified a follower outcome of commitment most frequently identified the type of change as church vision with programmatic change a close second. The researcher believes that there is a practical connection between follower commitment from program leadership and programmatic change given the similar interests.

Whether the outcome is resistance, compliance, or commitment, and in this context the majority of outcomes were commitment, the researcher is not surprised to find a relationship between these two variables. The researcher was surprised not to find a relationship between the types of change and follower outcomes among board or staff leadership.

Summary

1. There was a relationship between the outcome of commitment and type of change. The strongest frequency was among program leadership and ministry participants when the type of change was church vision or programmatic.

The Relationship between Influence Tactics, Outcome Levels, and Types of Change

The researcher used two-way Chi-squares in order to see if there were any other relationships between influence tactics, outcome levels, or types of change. The only statistically significant relationships were among influence tactics and other influence tactics, and a relationship among outcome levels and other outcome levels.

Influence Tactics

The data demonstrated that there was a significant relationship among the use of influence tactics, namely the frequency of certain influence tactics paralleled the frequency or infrequency of other influence tactics. One of the strongest relationships among influence tactics related to the use of personal appeals.

For this research personal appeals were defined as those tactics that appealed to friendships in order to get another to carry out a request. Those pastors who infrequently used personal appeal tactics were also likely to infrequently use coalition tactics (using the names of other people). The researcher believes that this relationship exists because those who are unlikely to use relationships as a means of influence (personal appeals) are also unlikely to use reference relationships as leverage (coalition).

In addition to the relationship between personal appeals and coalition, the data also demonstrated that those who were unlikely to use personal appeals were also unlikely to use exchange tactics (exchanging favors) or apprising tactics (giving explanations) as well. On the other hand, those pastors who were unlikely to use personal appeal tactics were likely to use ingratiation tactics (encouragement). So those pastors who infrequently appealed to friendships were more likely to use encouragement than exchanging favors or giving explanations as a means of influencing others to carry out a request.

The researcher concludes based upon the relationships discussed above, that there is a gap in using relational means for the purposes of influence. The research shows that those pastors who infrequently appealed to friendships also infrequently would exchange favors, or use explanations, or use the names of others. Given that the

primary influence tactics identified in this research were rational persuasion (logic), inspirational appeals (values), and ingratiation (encouragement), the researcher believes there is a disconnect between the frequency of using non-relational and relational forms of influence. The researcher is not suggesting that the senior pastors are not relational, but rather when it comes to influencing they do not directly use relationships as a means to that end but rather use facts, logic, values, or encouragement in order to influence.

The researcher observed other relationships among influence tactics as well. The research showed that those pastors who used consultation tactics (help of others) more than occasionally, were not likely to use coalition tactics (using names of others) or legitimating tactics (formal policies). The researcher believes that this is important because it shows a consistency between tactics, namely tactics that seek the help of others (consultation) rather than using policies or other people for leverage (coalition).

The research also demonstrated a significant relationship between the influence tactics of rational persuasion and inspirational appeals. Those pastors who were like to influence by means of presenting logical arguments and factual evidence were also very likely to appeal to the values and ideals of others. The researcher concludes that there is a natural relationship between pastoral leadership and the necessity of appealing to logic and the values of the organization. The researcher believes that this is due to the context of pastoral ministry particularly in a congregational setting.. While in a secular organization leaders may be able to subordinates to follow, pastoral leaders must be able to rational persuasion and inspirational appeals in order to influence effectively.

Lastly, the research demonstrated a relationship that is significant in understanding the kind of influence tactics that are the least commonly used among senior pastors. There was a relationship between the infrequent use of pressure tactics (persistent reminders), coalition tactics (using names of others), exchange tactics (exchanging favors), and legitimating tactics (formal policies). Those pastors who were unlikely to use of these tactics were also unlikely to use one of the others.

Relationship among Outcomes

The data revealed a relationship among all leadership groups regarding the follower outcome level of commitment. When a pastor identified a follower outcome in one level of leadership, that same outcome was often mirrored in each of the other leadership groups. The researcher feels that one explanation for this finding is that the majority of the senior pastors identified a type of change that they perceived was either well received by all groups or was resisted by all groups. The issue is further discussed in the future research section of this chapter.

Summary

1. Senior pastors who use personal appeal influence tactics are also likely to use ingratiation tactics and are not likely to use coalition or exchange tactics.
2. Senior pastors who use consultation tactics are also likely to use inspirational appeals, apprising, and collaboration tactics and are not likely to use coalition or legitimating tactics.
3. The researcher concludes that there is a separation in the relationship between those influence tactics that use personal relationships as leverage (coalition) or are forceful in nature (legitimating or pressure) and those influence tactics that use personal relationships as a part of the process (consultation).
4. Senior pastors who are likely to use rational persuasion are also likely to use inspirational appeals. The researcher concludes that this is a necessary relationship given the natural of pastoral leadership and congregational polity.

The Relationship between Demographics and Influence Tactics, Follower Outcomes, and Types of Change

The final research question sought to determine if there was a relationship among any of the three main variables (influence tactics, outcome levels, and types of change) and demographic variables. The researcher used two-way Chi-squares and one-way between-groups ANOVA's in order to determine whether or not statistically significant relationships existed.

The researcher found interesting an ANOVA result that demonstrated that there was a significant variance given the length of years a senior pastor had been serving in their current congregation and the type of change they identified. Since the ANOVA did not identify which type of change, the researcher ran a frequency chart and noticed that the major difference was in the area of church vision.

Those pastors who had been in their current position for less than 5 years overwhelming identified their primary type of change as being in the area of church vision. On the other hand, of those pastors who had been in their current position for 26 and 30 years not a single pastor identified their change as a change in church vision. The researcher concludes that given the longevity of ministry by those who had been in their position longer, changes in the area of church vision were less likely to be of primary importance. Those pastors, however, who had only been in their context a short time, viewed a change in vision as a primary importance.

After conducting an one-way between-groups ANOVA, the researcher discovered that there was a relationship between the educational level of the senior pastor and the use of inspirational influence tactics. In addition, the researcher used a frequency chart and found that those pastors who had a Master's degree or a Doctorate

degree were much more likely to use inspirational influence tactics than those who had a partial college educational level. The researcher concludes that the likelihood to appeal to ideals is rooted in the level of education the pastor has obtained.

The researcher also found significant information related to those pastors who were over the age of 66. The research showed that senior pastors over the age of 66 were more likely to be the pastor in church identified as a pure democracy. The numbers show that almost all of the pastors in this research over the age of 66 were the pastor of a church with an attendance under 150. The researcher concludes that the reason older pastors were more like to identify a pure democracy polity is because they are serving in smaller churches.

In addition to church polity, pastors who were over the age of 66 were more likely to have a commitment outcome among ministry participants than any other group. Though all age groups showed a commitment among ministry participants, those pastors over 66 identified only commitment, which no other age group did. The researcher again believes that due to the smaller church attendance the senior pastor related a higher level of commitment among followers.

The research also demonstrated specific information regarding smaller churches. Senior pastors in this research who served in church with an attendance fewer than 50 were less likely to use inspirational appeals or personal appeals. The researcher believes that more research needs to be done in order to understand the full relationship between these variables.

Summary

1. Senior pastors who had been in their current ministry setting for less than 5 years were more likely to identify church vision as their type of change than those senior

pastors who had been in their ministry context over 26 years.

2. Senior pastors who had a Master's level of education or more were more likely to use inspirational appeals as an influence tactic than those with a partial college degree.
3. Senior pastors over the age of 66 are more likely to be serving in a pure democracy model of church polity. The researcher concludes that this is due to the fact that the majority of pastors over 66 are serving in smaller churches.
4. Senior pastors serving in churches with a worship attendance of fewer than 50 are unlikely to use inspirational influence tactics or personal appeal influence tactics.

Research Applications for Leadership

After establishing conclusions concerning the research questions, and identifying the relevance of those conclusions, this section deals with a few specific applications based upon the conclusions of the research. The researcher believes that these applications will aid senior pastors, church leaders, and those interested in the study of power and influence in organizational education.

1. In order to lead change effectively, pastors and church leaders must be able to use a variety of influence tactics in various ministry contexts. This research demonstrated that different influence tactics can have a relationship with follower commitment levels among different leadership groups. Therefore, the senior pastor must be aware of the context, team dynamics, and various ways to approach the influence process.
2. Senior pastors and church leaders should give strong consideration towards getting other staff members to be an equal part of the change process (consultation tactics). The researcher concludes that when such tactics are implemented there is a relationship to staff leadership commitment.
3. Effective influence is ultimately related to how leaders treat people. This research demonstrates that those influence tactics that mistreat people (pressure, coalition) or try to force people (legitimizing) in order to accomplish goals are ineffective leadership practices. On the other hand, those influence tactics that empower others (consultation, inspirational appeals) in order to accomplish goals are quite effective in leading others.

Research Limitations

The nature of this research is not comprehensive to all leadership contexts. Due to the focus on Southern Baptist churches, which are congregational in polity, the applications of this research will be limited to similar leadership situations. The researcher does, however, believe that the research conclusions are applicable to a variety of ministry contexts.

Given the congregational structure of the organizations in this research, the conclusions may not be applicable to denominations that are hierarchical in polity. The conclusions may not be applicable to leadership in secular organizations as well, given the variance of organizational purpose.

The research conclusions have been focused on the position of senior pastor and may not be representative of other church leadership. Research in other types of church leadership, whether staff or laity, may produce different results. The researcher, however, believes that the results of this research have produced some general principles relevant to other ministerial leadership.

This research only found significant relationships among context where the follower outcome was commitment. Though this was not the intent of the researcher, the majority of the participating pastors referenced situations where they perceived a level of commitment among leadership groups. As a result, this research could have been more thorough had a more significant level of resistance or compliance been reported by the participants.

Further Research

The final section of this chapter provides recommendations for future research. The limitations outlined above demonstrate that there are areas of leadership and ministry that the current research did address. However, the researcher believes that the proposed research has been important in discovering other areas of necessary research.

If this study was going to be reduplicated for a future study, the researcher would recommend adding a qualitative research methodology. The researcher believes that having the opportunity to interview the participating senior pastors or conducting interviews with the various levels of leadership would enhance the research findings significantly. The researcher believes that the findings would be more substantial if both qualitative and quantitative methodologies were utilized.

The researcher suggests that research trying to determine the influence tactics of senior pastors focus on information gathered from individuals who work in relationship with the senior pastor. The researcher believes that co-workers, subordinates, and other relationships would give a better perspective to the actual influence tactics used by the senior pastors.

The researcher also suggests that future research in the area of influence tactics, follower outcomes, and congregational change be done in other evangelical or denominational contexts other than the Southern Baptist Convention. Since this research only included senior pastors in SBC churches there is a need for other ministerial contexts in order to better understand the use of these variables in pastoral leadership. To this point, the researcher is only aware of this study and the study conducted with the Episcopal Church. Therefore, more work is needed in order to more

thoroughly understand the relationships of influence tactics in pastoral leadership.

The researcher believes that more work needs to be done in the area of resistance among follower outcomes. The overwhelming majority of participants in this study reported levels of commitment among leadership groups, thereby skewing the research findings in that direction. Future research could focus specifically on a change process that was met with resistance and analysis the use of influence tactics in that context.

APPENDIX 1

LETTER TO PASTORS

The following appendix contains the letter that was sent to senior pastors of randomly selected associations encouraging their participation in the Pastoral Influence Questionnaire.

Dear Fellow Pastor,

How do pastors successfully lead their congregations in change? This question is one all pastors are forced to answer at some point in their ministry. My name is Wes Feltner and I am a PhD Student in Church Leadership at The Southern Baptist Theological Seminary in Louisville and a senior pastor in Decatur, IL. I am conducting a national SBC study concentrating on how senior pastors lead change. You have been randomly selected to participate in an online questionnaire.

The time required to complete the questionnaire is less than 5 minutes. In appreciation of your time, for each questionnaire completed the researcher will make a donation to the Holman Bible Outreach International which distributes Bibles around the world.

Please be assured that no names or church information will be required to complete the questionnaire. Thank you for your time and contribution to Southern Baptist leadership. If you have any questions please do not hesitate to ask.

Please go to the link below to complete the online questionnaire.

http://www.surveymonkey.com/s.aspx?sm=vfaqVNyNqwB7up08XYr8Ew_3d_3d

Sincerely,

Wes Feltner
Decatur, IL
PhD candidate at SBTS
wfeltner@att.net

APPENDIX 2

EMAIL TO PASTORS

The following appendix contains the email that was sent to the randomly selected pastors encouraging their participation in the Pastoral Influence Questionnaire.

To. [Email]
From. wfeltner@att.net
Subject. National Southern Baptist Leadership Study
Body. Dear Pastor.

How do pastors successfully lead their congregations in change? This question is one all pastors are forced to answer at some point in their ministry.

My name is Wes Feltner and I am a PhD Student in Church Leadership at The Southern Baptist Theological Seminary in Louisville, KY. I am conducting a national SBC study concentrating on how senior pastors lead change. You have been selected to participate in an online questionnaire.

The time required to complete the questionnaire is less than 5 minutes. In appreciation of your time, for each questionnaire completed the researcher will make a donation to the Holman Bible Outreach International which distributes Bibles around the world.

Please be assured that no names or church information will be required to complete the questionnaire. Thank you for your time and contribution to Southern Baptist leadership. If you have any questions please do not hesitate to ask.

Here is a link to the survey.
<http://www.surveymonkey.com/s.aspx>

Sincerely,

Wes Feltner
PhD candidate at SBTS
wfeltner@att.net

This link is uniquely tied to this survey and your email address. Please do not forward this message.

<http://www.surveymonkey.com/optout.aspx>

APPENDIX 3

EXPERT PANEL

The expert panel of this research consisted of the following men:

Dr. James Estep, Professor of Christian Education at Lincoln Christian College and Seminary in Lincoln, IL. Dr. Estep has taught for several years in the area of research design and statistics.

Dr. Steve Cox, professor of Organizational Communication at Murray State University in Murray, KY. Dr. Cox has taught for several years in the field of leadership and organizational studies.

Dr. Dennis Williams, Professor of Christian Education at The Southern Baptist Theological Seminary. Dr. Williams is considered an expert in the field of research development and has taught for many years in Christian leadership, church ministry, and research.

APPENDIX 4

PASTORAL INFLUENCE QUESTIONNAIRE

This appendix contains a copy of the Pastoral Influence Questionnaire used by the senior pastors in this research. This questionnaire was disseminated online through www.surveymonkey.com.

Pastoral Influence Questionnaire

1. Introduction to Research

The purpose of the following questionnaire is to understand the relationship between pastoral influence tactics, types of congregational change, and the outcomes of congregational members.

The information provided is for research purposes only and no personal information will be required.

Information provided will not be disseminated. Please be as accurate as possible in completing the questionnaire.

Estimated completion time is less than 5 minutes.

Please note that for each questionnaire completed a donation will be made to Holman Bible Outreach International which distributes Bibles around the world.

1. Understanding the information above do you wish to proceed with the questionnaire?

Yes

No

Demographic Questions

1. Are you currently the senior pastor of a Southern Baptist Church?

Yes

No

2. In what state is the congregation you currently serve located? (example: Kentucky, Florida, etc.)

3. Which category best represents your age?

Under 25

25-35

36-45

46-55

56-65

Over 66

4. How many years have you been in vocational ministry?

Less than 5 years

5-10 years

11-15 years

16-20 years

21-25 years

26-30 years

Over 30 years

5. How long have you been serving as senior pastor in your current congregation?

Less than 3 years

3-5 years

6-10 years

11-15 years

16-20 years

21-25 years

26-30 years

over 30 years

6. Which best describes your education level?

High School/GED

Partial College

Bachelor's Degree from College or University

Bible College Degree

Master's Degree

Doctorate Degree

Other

7. Which best describes the current Sunday morning worship attendance of your congregation?

Under 50

50-150

151-350

351-500

501-750

751-1000

1001-2000

Over 2000

8. Which of the following best describes the church government model of your congregation?

Pure Democracy-every church decision is made by church members.

Corporate Board-a board of directors oversees the senior pastor and governs the affairs of the church.

Pastor/Staff Led-the senior pastor or pastoral staff are responsible to govern the affairs of the church as ratified by the congregation.

Pastor/Deacon Led-the senior pastor and deacon body are mutually responsible to govern the affairs of the church as ratified by the congregation.

Elder Led-a group of vocational and lay elders are appointed to govern the affairs of the church and ratified by the congregation.

Other

Types of Change

1. Please identify a primary type of change that best represents a process you have sought to implement in your congregation within the past 3 years.

Theological-change related to doctrinal beliefs.

Programmatic-change related to ministries and programs.

Organizational-change related to structure, decision-making processes, church offices or committees.

Personnel-change related to vocational leadership.

Policy/Procedure-change related to how decisions are to be implemented.

Church Vision-change related to the overall direction of the church.

Follower Outcomes

1. Given the type of change you identified, please rank your perceptions of how the following groups responded to the change.

SR R MA A C SC

Board Leadership (Deacons, Elders, etc.)

Staff Leadership (vocational leaders)

Program Leadership (lay ministry leaders)

Ministry Participants (lay ministry workers)

Influence Tactics

1. Please choose one of the following behaviors that best represents how you sought to implement the change process. Though several may apply, please choose the primary method.

I use logical arguments and factual evidence to get someone to carry out a request

I mention the names of other people in order to get someone to carry out a request

I offer an exchange of favors in order to get someone to carry out a request

I appeal to the values and ideals of the other person in order to get someone to carry out a request

I refer to formal policies in order to get someone to carry out a request

I explain how carrying out a request will benefit the other person to get someone to carry out a request

I use persistent reminders in order to get someone to carry out a request

I offer to provide resources and assistance in order to get someone to carry out a request

I seek to encourage others in order to get someone to carry our a request

I seek the help of others in order to get someone to carry our a request

I appeal to friendships in order to get someone to carry out a request

Please describe the frequency of the following behaviors in leading others through the change process.

Never Seldom Occasionally Moderately Often

I use logical arguments and factual evidence to get someone to carry out a request

I mention the names of other people in order to get someone to carry out a request

I offer an exchange of favors in order to get someone to carry out a request

I appeal to the values and ideals of the other person in order to get someone to carry out a request

I refer to formal policies in order to get someone to carry out a request

I explain how carrying out a request will benefit the other person to get someone to carry out a request

I use persistent reminders in order to get someone to carry out a request

I offer to provide resources and assistance in order to get someone to carry out a request

I seek to encourage others in order to get someone to carry our a request

I seek the help of others in order to get someone to carry our a request

I appeal to friendships in order to get someone to carry out a request

Thank you for your completion of this questionnaire. If you need to contact me for any reason you can email me at wfeltner@tbcdecatur.org. May the Lord bless your ministry!

Wes Feltner
School of Leadership and Church Ministry
The Southern Baptist Theological Seminary

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ABSTRACT

THE RELATIONSHIP BETWEEN PASTORAL INFLUENCE TACTICS, FOLLOWER OUTCOME LEVELS, AND TYPES OF CONGREGATIONAL CHANGE.

Wesley Leon Feltner, Ph.D.
The Southern Baptist Theological Seminary, 2009
Chairperson: Dr. Gary J. Bredfeldt

This dissertation examines the relationship between the influence tactics used by senior pastors in Southern Baptist churches, follower outcome levels, and types of congregational change. The intent of this study is to understand the relationships between these three variables as they relate to pastoral leadership.

In chapter 1, the researcher introduces the topic and exposes the lack of research in influence tactics in ministerial contexts. In addition, the researcher develops five research questions that drive the research process.

In chapter 2, the researcher gives an overview of the precedent literature concerning the theological and theoretical foundation of the topic. In addition, the researcher defines the categorical variables as they relate to the research objectives.

In chapter 3, the researcher outlines the methodological design that will be used to gather the data. Instrumentation, statistical analysis, and methodological design are detailed.

In chapter 4, the researcher reports on the findings of the research. The researcher uses a variety of tables and charts in order to present the data. In addition,

the statistical analysis is given concerning the findings of the quantitative methods.

In chapter 5, the researcher summarizes the data and provides conclusions based upon the research findings. In addition, the researcher provides applications for pastoral leadership and gives suggestions for further research.

The researcher surveyed 408 Southern Baptist pastors who at the time of this study were currently serving as the senior pastor in churches associated with the Southern Baptist Convention. The selected pastors participated in an online questionnaire developed by the researcher.

Statistical analysis was performed on each of the select variables along with demographic information. The findings of this research contributed to the understanding of specific influence tactics of senior pastors, the affect of certain influence tactics on church members, and the relationship of these variables to types of congregational change.

Key Words: change, influence, power, senior pastor, Southern Baptist.

VITA

Wesley Leon Feltner

PERSONAL

Born: August 4, 1978, Clarksville, Tennessee
Parents: Raymond and Dianne Feltner
Married: Stephanie Michelle Todd, August 2, 2003

EDUCATIONAL

Diploma, Steward County High School, Dover, Tennessee, 1996
B.A., The University at North Carolina at Charlotte, Charlotte, North Carolina,
2000
M. Div., The Southern Baptist Theological Seminary, 2005

MINISTERIAL

Student Pastor, Grace Baptist Church, Murray, Kentucky, 1996-1998
Student Pastor, Bethlehem Baptist Church, Gastonia, North Carolina, 1998-
2000
Student Pastor, First Southern Baptist Church, Evansville, Indiana, 2003-2008
Associate Pastor, Oak Park Baptist Church, Jeffersonville, Indiana, 2003-2008
Senior Pastor, Tabernacle Baptist Church, Decatur, Illinois, 2008-

ACADEMIC

Garret Fellow, The Southern Baptist Theological Seminary, 2006-2008
Guest Lecturer, The Southern Baptist Theological Seminary, 2007-2008

ORGANIZATIONAL

American Humanics in Youth Agency Administration