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LEADERSHIP STYLE AND TEACHING ORIENTATION
OF PASTORS OF SOLO-PASTOR SBC CHURCHES

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Victor Anthony Higgins, Jr.

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APPROVAL SHEET

LEADERSHIP STYLE AND TEACHING ORIENTATION
OF PASTORS OF SOLO-PASTOR SBC CHURCHES

Victor Anthony Higgins, Jr.

Read and Approved by:

Hal K. Pettegrew (Chair)

Timothy P. Jones

Date _____

To
Heidi,
my wife,
and our children,
Abigail and Elisabeth.

Thank you for
your prayers
and
love.

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LIST OF ABBREVIATIONS

ACP	Annual Church Profile
ADLS	Autocratic/Democratic Leadership Scale
EDQ	Educational Description Questionnaire
EOQ	Educational Orientation Questionnaire
HRD	Human Resource Development
LBDQ	Leadership Behavior Description Questionnaire
LEAD	Leadership Effectiveness and Adaptability Description
LPC	Least-Preferred Coworker
MLQ	Multifactor Leadership Questionnaire
PADLS	Pastor Autocratic/Democratic Leadership Scale
PLTOQ	Pastor Leader/Teacher Orientation Questionnaire
RBLS&TOQ	Rural Baptist Leadership Style and Teaching Orientation Questionnaire
SBC	Southern Baptist Convention
SLT	Situational Leadership Theory
SOQ	Student Orientation Questionnaire
SPSS	Statistical Package for the Social Sciences

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PREFACE

In some sense, this work is a milepost along a journey. That being the case, I would be negligent if I did not acknowledge my love and gratitude for the countless numbers of individuals who helped—and at times carried—me along this journey.

First and foremost, I want to thank you, Jesus, for your immeasurable faithfulness and grace. You and I both know where I would be without you. I love you. You are truly awesome and great. Over the last four years, as I rose nearly every morning between 3:30-4:30 a.m. to study and to write, I cannot tell you how many times Chisholm's words came to mind:

Great is Thy faithfulness! Great is Thy faithfulness! Morning by morning new mercies I see; All I have needed, Thy hand hath provided; Great is Thy faithfulness, Lord, unto me! (Chisholm and Runyan 1951)

Second, I want to thank you, my girls: Heidi, Abigail, and Elisabeth. Heidi, you are a better wife to me than I am a husband to you. Thank you for your patience with me, and your tireless efforts to care for me and the family, as I was cloistered in the cave. Abigail and Elisabeth, you are the best daughters a father could ever hope for. Thank you for the cookies and the hugs that kept me going at times when I wanted to quit. Each of you helped me in many ways over these last several years. This trek would not have been what it has been without each of you as individuals, or without your collective influence on me as my family. I do hope and pray that this journey has been a good one for all of you, too. But honestly, I am looking forward to letting each of you “pop the bubble!” I love each of you, and I love that we are a family.

Third, I want to thank my fellow students, my professors, and my committee members—each of you has shaped me along this journey, such that I am sure the impression you have made on me will not soon fade. Specifically, Dr. Pettegrew and Dr. Jones, thank you for being a great dissertation committee. Dr. Pettegrew, you have supported me when I have needed support, you have challenged me when I have needed challenge, and you have given me time to write (sometimes extra time!) when I have needed time. You are a great teacher and valued friend. Dr. Jones, thank you for your statistical wisdom—to a large degree, you saved me from spending many more months of my life conducting more preliminary research. I thank you, and my family thanks you!

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Finally, I want to thank Bro. Mark Stinnett all the folks of New Middleton Baptist Church. In so many ways, this journey began with your influence on my family

and me. New Middleton, you are a great church-family; even while we are so many miles away, we still consider you home, and I am sure we always will. And Bro. Mark, I do not hesitate at all to say that I love and respect you. I have learned so very much about life and ministry from you.

In regard to ministry, one of the most valuable things I learned from you was how to lead people in such a way that they are willing to hear and to respond to “hard things.” By “hard things,” I mean those kinds of things that pastors like you—ones who believe the Bible is the inerrant and infallible word of God—are obligated to say; the kinds of toe-smashing things individuals are prone to affectively reject, when they are said by men whom they reject, regardless of how much a person might cognitively agree with what has been said. Yet, while I was being mentored by you at New Middleton, I vicariously observed and intimately experienced the fact that you had a way of leading people, such that ears and hearts were open to you, even when you felt the need to say things like, “If you continue to live that way, you may die.” It has been nearly fifteen years since I started to learn the value of relational-leadership from you. When I first started this dissertation, I had no idea that this would be a lesson to which I would ultimately return.

Tony Higgins

Dunwoody, Georgia

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CHAPTER 1

RESEARCH CONCERN

This study was an examination of the relationship between the leadership style and teaching orientation of pastors of solo-pastor churches in the Southern Baptist Convention (SBC). This study was designed to clarify and build upon the findings of researchers who have examined the relationship between leadership and teaching.

Research Problem

A survey of either the social-scientific or Christian literature base related to the field of leadership indicates that effective leadership is oftentimes connected with leaders who are perceived to be effective teachers. This connection is made in Scripture, too. In all, whether one is operating from a general social-scientific perspective, or a more focused biblical perspective, leadership and teaching often appear to be tied together.

Leaders and Teaching Orientation Language

Many leadership experts make an implicit connection between leadership and teaching. Jeffrey Pfeffer writes that of all the qualities needed in the leader of the future, the “ability to teach others” is one of the most important (Pfeffer 2006, 230-32). As he notes, “It is impossible for a leader to know everything about everything.” Therefore, the two options a leader has to exercise are to either micro-manage everything, or to “build the competencies and skill of others to develop in ways such that their resulting actions are consistent with the organization’s vision, values, and business model” (Pfeffer 2006,

230-31). It is this latter option that constitutes what Pfeffer means by “the ability to teach others.”

The ability to teach others is a common theme in leadership literature. Thomas J. Tierney believes that an ability to develop individuals may just be a leader’s best asset with which to combat the coming shortage of younger, nonprofit leaders (Tierney 2006, 95-105). James M. Kouzes and Barry Z. Posner go so far as to label the ability to instill in others a sense of initiative and responsibility as one of their “four moral goals of leadership” (Kouzes and Posner 2002, 393). To this end, it is imperative the leader provides a climate “conducive to learning” as a means to strengthen others; here, “learning” is defined as “changing and developing new skills” (Kouzes and Posner 2002, 309). Such an environment is characterized by trust and openness—one in which the follower (learner) feels safe enough to allow him or her self to be vulnerable to learning new skills and behaviors (Kouzes and Posner 2002, 226-28, 309). Such an environment is not unlike the kind for which James M. Burns advocates, one where leaders “shape and alter and elevate the motives and values and goals of followers through the vital teaching role of leadership” (Burns 1978, 425).

For Noel M. Tichy, leading and teaching are one in the same. As Tichy writes, “The essence of leading is not commanding, but teaching” (Tichy 2004, 74). In fact, Tichy goes so far as to say, “Teaching is *the most effective means* through which a leader can lead” (Tichy 2004, 57, emphasis mine). From Tichy’s perspective, good leader/teachers are more prone toward nurturing environments in which teaching is not just hierarchical or teacher-centered, but where it is an “interactive teaching/learning

process” between teachers and learners, whereas, bad leader/teachers often manifest autocratic tendencies (Tichy 2004, 10-11, 70-71, 195).

Teachers and Leader Orientation Language

Just as many leaders posit a connection between leadership and teaching, there are many educators who make an implicit connection between teaching and leadership. Patricia Cranton discusses teachers as “managers” of knowledge (Cranton 2006). Several educators discuss the idea of creating learning environments where teachers assume a democratic orientation (Brookfield 1995; Brookfield 2006; Cranton 2006; Knowles 1984a; Knowles 1984b; Mezirow 2000; Pratt and Associates 1998). Bigge and Shermis are very explicit in discussing three specific leader orientations (authoritarian, laissez-faire, and democratic) as being the “three broad types of relationships” that exist between teachers and students (Bigge and Shermis 2004, 238). Indeed, Bigge and Shermis go so far as to try and tie their thoughts directly to the original studies conducted in the late 1930s and early 1940s by Lewin, Lippett, and White. As several authors have noted, these are the studies out of which grew the traditional pattern for classifying leadership “style” as *autocratic*, *democratic*, and *laissez-faire* (Ang 1984; Coley 2001a; Coley 2001b; Coley 2001c; Robbins and Coulter 2002). However, contrary to Bigge and Shermis, it should also be noted here that the original work of Lewin et al. really dealt with the effect of *leader* behavior in the context of group behavior, not necessarily *teacher* behavior (Lewin and Lippitt 1938; Lewin et al. 1939).

Nonetheless, Stephen D. Brookfield suggests teachers as leaders in educational situations, in a broad sense, do exercise orientations that are consistent with the basic leader orientations mentioned above (Brookfield 2006, 236). As Brookfield writes,

Sometimes the classroom resembles an autocracy where the teacher speaks most of the time and makes all substantive decisions. At other times the classroom looks more like an oligarchy where the teacher, plus a few committed, articulate, and favored students, take up 90 percent of the time available for discussion. In the best of all possible worlds (from my point of view), the classroom is closer to a democracy as participation is equalized and teachers and learners take joint responsibility for deciding what and how to study, and how to evaluate learning. (Brookfield 2006, 236)

In essence, what Brookfield describes is analogous to saying that a teacher's leadership style is intimately connected to his or her overall philosophy of education—specifically in regard to the teacher's view of the role teachers and learners are to play in teaching and learning environments (Knight 1998; Williams 1992).

Christian Perspectives

There is no shortage of Christian researchers who intimately connect leadership in teaching. For Gary J. Bredfeldt, the connection could not be clearer: “Great teachers are leaders, and conversely, great leaders must be teachers” (Bredfeldt 2006, 13). Bredfeldt is equally clear in further stating his position when he writes, “Maximum leadership is achieved through great teaching. For the Christian leader, there is no more basic principle of leadership. Those who teach and teach well are truly the greatest of leaders” (Bredfeldt 2006, 19). For Bredfeldt, the true greatness of leaders who are teachers is manifest in two ways: (1) leaders who function as teachers point followers to a cause far greater than themselves; and (2) leaders who learn to teach learn to maximize their leadership through the act of teaching others (Bredfeldt 2006, 29).

Just as it is in the social-scientific literature base related to leadership, developing others in the process of leadership appears to be a common theme in much Christian leadership literature, too. For example, James Estep, Jr., posits as one of his seven “axioms for leadership” that “leaders of successful ministries invest in the

development of others” (Anthony and Estep 2005, 363). Indeed, in one recent study, “training” was one of the leadership factors identified as being most critical to churches experiencing significant growth after years of plateau, or decline (Stetzer and Dodson 2007, 42, 50, 52). Even further still, in the Christian literature base, too, good leaders are teachers who do more than seek to develop others; indeed, they are individuals who are open to a dynamic leadership environment where they, as leaders, teach, at the same time as they remain teachable, themselves (Thrall et al. 1999, 154).

Biblical Perspectives

From a biblical perspective, the role of church leader—specifically, the role of local church pastor and teacher—is connected to both leadership and teaching functions: “And He gave some as apostles, and some as prophets, and some as evangelists, and some as *pastors and teachers*, for the equipping of the saints for the work of service, to the building up of the body of Christ” (Eph 4:11-12, emphasis mine; cf. Acts 20:28; 1 Tim 3:2; 2 Tim 2:2). Here, as Curtis Vaughan writes (as cited in Yount 2008, 167), the phrase “pastors and teachers constitute one office with a dual function. The two functions are combined in one person.” R. Albert Mohler, Jr., agrees: the local church pastor is both to, “be the teacher of the Word of God” and to engage the “task of leading, feeding and guiding the congregation” as dual functions (Mohler 2006, 4, 6).

Current Perspectives of Pastor-Teachers

In July 2009, Leadership Network released their annual Large-Church Senior Pastor survey (Bird 2009). Leadership Network surveyed 232 mega-church pastors (2000+ in average weekly attendance) and 208 large-church pastors (500 to 900 average weekly attendance). Their findings point to some important insights into how pastors

perceive themselves in relation to their teaching role. What is clear from this study is that the majority of pastors surveyed identified themselves with their teaching role as a pastor. This is good news. What is not so clear, however, is just how those who identify themselves as “preacher-teachers” would define “teaching,” or being a teacher, from a pastoral perspective. Despite an apparent growing general consensus that pastors, as leaders, are to be teachers, what is not readily agreed upon is just what kind of teaching orientation pastors are to assume in the teaching function. Are they to be more teacher-centered? Are they to be more learner-centered? Are they to be both?

For Mohler, the task of preaching is to be understood as the pastor’s “supreme calling,” as this is the “most effective means of imparting biblical knowledge to the congregation, and thus arming God’s people with theological conviction” (Mohler 2006, 10-12). Thus, from Mohler’s perspective, the role of pastor as teacher is decidedly teacher-centered. In contrast, however, David Hixon (as cited in Yount 2008, 168), understands Ephesians 4:11-12 as indicating the pastor’s primary role is “not to be preacher, or an evangelist, or a counselor. His primary responsibility is to equip or to prepare God’s people to do the work” (Yount 2008, 168). Here, Hixon appears to imply that the pastor’s teaching needs to be decidedly learner-centered to be most effective. Even further still, there are those who do much more than merely imply that pastoral teaching must extend beyond the pulpit; they decry the image of the pastor-teacher as an “instructor of listeners,” preferring much more that pastors would teach in more “informal” settings and ways (Richards 1975, 71, 139).

Yet, the reality is, as C. Ferris Jordan suggests,

The contemporary pastor’s role includes teaching by proclamation from the pulpit, teaching through one-on-one and small group dialogue, and encouraging

church members to participate in small groups or classes. The pastor is teacher. The Master's mandate requires it. The New Testament qualifications for the pastoral office undergird it. (Jordan 1996, 298)

Thus, regardless of one's perspective on which teaching orientation is the proper one for a pastor to assume, it is clear pastors must not completely neglect the function of teaching. Indeed, to this point, Bredfeldt provides a helpful caution to church leaders whom might seek to lead apart from teaching: "Once the elders of the church, teachers by calling, become chief executive officers rather than teachers, the church is relegated to organizational status" (Bredfeldt 2006, 28).

However, even if one understands that a pastor is called to teach in multiple settings and in different ways, this still does not answer the question, "What kind of teacher is he to be?" Is he to be teacher-centered or learner-centered? Or, technically speaking is he to be a pedagogue or an andragog? And, as far as pastors as teachers are concerned, which view is more predominant?

Local Church Concern

The inter-relatedness of leadership and teaching in the role of pastoral ministry becomes of greater concern when one takes into consideration just how many churches are staffed by a single pastor who, by virtue of his position, is charged with the responsibility to be the primary overseer of both the leadership and teaching functions in a given congregation (Bloede 1996, 123-24). A recent report by the *Hartford Institute for Religion Research* noted the following: (1) the median size church in America has 75 in worship attendance on Sunday morning, and (2) 59% of churches in America average fewer than 100 in Sunday worship (Hartford Institute for Religion Research 2008). In a similar study, *National Congregations Study*, it was reported the average congregation in

America has a budget of \$90,000 or less, with 1 full-time paid ministerial staff member (Chaves et al. 2008). Additionally, 87% of churches indicated they stayed the same size in regard to the number of full-time paid staff members they employ over a one-year period. Clearly, across America and in all kinds of denominations, pastors of solo-pastor churches are the rule, not the exception.

While the proposed study, herein, will be more narrowly focused on the context of Southern Baptist Convention (SBC) churches, the concern mentioned above is no less troubling. Currently, approximately 6.7% of the United States adult population belongs to one of more than 42,000 SBC churches located in this country—this equates to roughly 16.3 million individuals (Pew Forum on Religious & Public Life 2008; SBC.net 2009). Current research indicates that approximately 26,000 (62%) of these churches have an attendance of fewer than 125 people, and that most SBC pastors are “the lone staff member at their church” (House 2006). Additional research indicates that anywhere from 76% (Pierce 2008) to 86% of these small churches are “single-staff small churches,” where the pastor-teacher is the single staff member (Kerr 1998). In such cases, the pastor-teacher of these solo-pastor churches is, rightly or wrongly, responsible for the oversight of the primary leadership and teaching functions of the church.

Summary

Social science, Christian and biblical literature appears to indicate that, indeed, the functions of leadership and teaching are intimately tied together, and that each function is an important one that good leaders practice. Furthermore, and more specific to church leadership, this connection is made all the more important when one considers that the individuals who are primarily charged with caring for local congregations are

instructed to function as, both, leaders and teachers. Even more narrowly focused, in SBC churches, the importance of understanding the dual leadership and teaching roles of pastors becomes increasingly important when one considers the number of SBC pastors who, indeed, are the single staff members of the churches they serve. Given these facts, it appears that a study to investigate the relationship between leadership and teaching in solo-pastor churches in the SBC is in order. One way to look at these two factors is to investigate the basic style or orientation an individual uses in the practice of leading and teaching, respectively.

Leadership Styles

Most contemporary leadership studies are commonly divided into three distinct periods and categories: the study of the traits of leaders, from around 1910 to World War II; the study of the behaviors of leaders, from World War II to the 1960s; and the study of contingency theories of leadership, from the 1960s to the present (Chemers 1995, 83).

Behavioral Orientations

Under the larger umbrella of leadership studies, the specific style an individual uses in the process of leadership is a key factor to consider. Here, leadership style might be defined as “the consistent behavioral patterns (leaders) use when they are working with and through other people, as perceived by those people” (Hersey and Blanchard 1995a). It was previously noted that the traditional pattern for classifying leadership “style” grew out of the studies conducted in the late 1930s and early 1940s by Lewin, Lippett, and White. In these studies, Lewin looked at the impact of various leadership styles on group behavior by asking 11 year-old boys to participate in some after school

clubs with adults. Each adult demonstrated one of three different styles of leadership behavior: autocratic, democratic, or laissez-faire (Lewin and Lippitt 1938).

Since the work of Lewin, Lippitt, and White, many studies have examined various characteristics associated with leaders and leadership. Significant to the current discussion—the orientation leaders have toward followers—are a series of studies that looked at leadership along two axes: tasks and relationships.

1. The Ohio State University studies defined two leadership dimensions: *initiation of structure* and *consideration* (Halpin 1957, 1).
2. The University of Michigan that identified two descriptors of leadership: *employee orientation*, and *production orientation* (Kahn and Katz 1960).
3. Later studies associated with the University of Michigan also identified two significant orientations related to leadership behavior: either towards the achievement of some specific group goal, or towards the maintenance or strengthening of the group itself (Cartwright and Zander 1960).
4. Both *The Managerial Grid* and *The Leadership Grid* identified leadership behaviors along two axes: a *concern for production* and a *concern for people* (Blake and Mouton 1985; Blake and McCaense 1991; Banks and Ledbetter 2004, 50).

What is significant to note about each of the aforementioned studies is the growing awareness among researchers of the importance of the relational orientation in connection with leadership. Indeed, as these studies indicate, how one relates to others—how one is oriented toward others—is a significant factor associated with leadership.

Contingency Theories of Leadership

As leadership studies developed, the number of factors associated with leadership increased. For example, in 1958, Tannenbaum and Schmidt proposed the *Tannenbaum-Schmidt Continuum of Leader Behavior*, a model of leadership that represented leadership style on a continuum varying from Boss-centered leadership to Subordinate-centered leadership orientation (Tannenbaum and Schmidt 1958; Hersey et

al. 2001, 108-10). In 1967, Fiedler proposed what is often considered to be the first modern contingency theory, the *Leadership Contingency Model* (Chemers 1995, 86; Fiedler 1967). Fiedler's model focused on two basic leader types: task motivated leaders, and relationship motivated leaders. In 1971, Robert House published the *Path-Goal* theory, a theory of leadership that primarily deals with two things: (1) an employee's motivation to complete a task, and (2) his or her job satisfaction.

Transactional and Transformational Leadership

To be sure, as leadership studies continued, the recognition of the complexity of the relationship between leaders and followers did nothing but increase. In 1978, James McGregor Burns proposed a paradigm that conceptualized leadership in two ways: *Transactional* and *Transformational* (Burns 1978). For Burns, transactional leaders were identified with behaviors that focused on the exchange that happens between leaders and followers as each seeks to gain the other's cooperation (Banks and Ledbetter 2004, 51). In contrast, however, Burns thought of transformational leaders as individuals who were concerned with improving the motives and moral level of both leaders and followers (Banks and Ledbetter 2004).

By 1997, Bass and Avolio had constructed an instrument, the Multifactor Leadership Questionnaire (MLQ) to measure transformational, transactional, and laissez-faire leaders. The MLQ measures transactional leadership along three factors: (1) *Contingency Reward*, (2) *Management by Exception* (active), and (3) *Management by Exception* (passive). Transformational leadership is measured along four factors: (1) *Idealized Influence*, (2) *Inspirational Motivation/Charisma*, (3) *Intellectual Stimulation*, and (4) *Individualized Consideration*. Finally, the MLQ categorizes Laissez-faire

leadership as a “non-leadership” factor. Currently, while the MLQ is in a revised form (MLQ 5X), it enjoys wide use and support (Bass and Avolio 2004).

All of this regarding transactional and transformational leadership is fairly straightforward. However, what is significant to note related to this current study is that the concept of transformational leadership is not without its problems. Indeed, as Banks and Ledbetter note, “Despite its significant value, transformational leadership is based primarily on an orientation to highly visible leaders *and suffers from a lack of conceptual clarity*. Many, therefore, regard it as *less a full-scale theory of leadership than one that augments or refines other approaches*” (Banks and Ledbetter 2004, 52 emphasis mine).

It is the lack of conceptual clarity, rather than the presence of conceptual clarity, that has emerged as leadership studies have become more complex that one should keep in mind related to this proposed study.

Teaching Styles and Orientation

In reflecting on his own research efforts into the nature of the relationship between teachers and learners, Richard D. Mann asks two important questions: (1) “How will I define who I am in my role as a teacher?” and (2) “And how do I view the students?” (McKeachie and Svinicki 2006, 279). The central issue these questions reveal is the fact that it is important for the teacher to know how he or she views him or her self in relation to—or oriented toward—the students. Daniel D. Pratt believes how a teacher defines his role in relation to students is one of the five critical elements that form a teacher’s teaching perspective (Pratt and Associates 1998, 5).

While many educators mention several other variables towards which teachers might be oriented in the teacher-learner exchange (e.g., Content or Process), when the

discussion is limited to the specific orientation teachers assume toward learners, it should be noted that there are three general possible orientations: a teacher-centered orientation, a learner-centered orientations, and a teacher-learner centered orientation. It should be further noted, however, that only the first two of these orientations have been empirically identified and widely accepted (Christian 1982; Delahaye et al. 1994; Hadley 1975); the third option is really a theoretic orientation—one that has not been empirically identified (Bigge and Shermis 2004, 241; Mezirow 2000, 306).

Teacher-Centered Orientation or “Pedagogy”

The term “pedagogy” stems from a combination of two Greek words: *paid*, which means “child,” and *agogus*, meaning “leader of.” Technically speaking, then, pedagogy refers to the art and science of teaching children (Holmes and Abington-Cooper 2000, 2; Knowles 1984b, 52). Today, however, pedagogy is most often used in a more general sense to refer to the basic principles of teaching and learning, as applied to both children and adults. At times, pedagogy is used in a more narrow sense to refer to the teaching of learners—either children or adults—who are thought to be “immature” in some way, and in need of a more teacher-directed approach to learning (Wilkerson 2001, 528). At other times, pedagogy also refers to methods of teaching and theories of learning that tend to think of the teacher as the one who dispenses information, and the learner as the one who receives information.

Learner-Centered Orientation or “Andragogy”

The term “andragogy” is derived from the Greek stem *andra*, which means “man, not boy,” and *agogus*, meaning “leader of” (Carlson 2001; Holmes and Abington-

Cooper 2000; Smith 1999). Until recently, andragogy was defined as “the art and science of helping adults learn” (Knowles 1980). Currently, however, andragogy is generally conceived of as an alternative to pedagogy and has come to refer to learner-centered education for people of all ages (Conner 2004, 2). The individual who is perhaps most associated with andragogy is Malcolm S. Knowles (Carlson 2001; Holmes and Abington-Cooper 2000).

Pedagogy vs. Andragogy

By Knowles’ definition, a pedagogue must keep him or her self at the center of the teaching-and-learning exchange. A pedagogue must be teacher-centered. In contrast, however, an andragog is learner-centered. This does not mean, however, that an andragog might not engage a learning situation by first applying pedagogical principles. Yet, an individual who is andragogical in their orientation will look for ways to move the learner to a place where the learner is less and less dependent on the teacher.

Theoretical Models Connecting Leadership and Teaching

Two theoretical models that try to connect leadership and teaching deserve mention: Situational Leadership Theory (SLT) (Hersey et al. 2001), and the Staged Self-Directed Learning Model (SSDL) (Grow 1991).

SLT is a contingency model of leadership that focuses on the context in which a leader’s leadership behavior is adjusted according to the followers’ ability and willingness, or *readiness*, to perform certain tasks (Banks and Ledbetter 2004; Hersey and Blanchard 1995b, 207; Hersey et al. 2001, 172-73). SLT attempts to measure how a leader actually functions in regard to *task-behavior* and *relationship-behavior* with

followers, within various situations, as called for by various readiness levels of his or her followers (Knight and Reston 1986, 66).

Here, between leadership style and follower readiness is where one finds the theoretical connection between leader orientation and teacher orientation. Yet, on closer examination, with SLT the connection really appears to be between the orientations of a leader and followers, respectively. Further still, it is key to note the relatively low empirical support for the validity of SLT (Banks and Ledbetter 2004; Robbins and Coulter 2002). Some early studies do provide limited support for the potential validity of some aspects of SLT (Graeff 1983; Walter et al. 1980). Yet, despite even the current popularity of the SLT model, the vast majority of empirical studies question the causal relationship between task-behavior and relationship-behavior and readiness, as proposed by SLT (Banks and Ledbetter 2004; Blank et al. 1990; Fernandez and Vecchio 1997; Graeff 1983; Graeff 1997).

The Staged Self-Directed Learning Model (SSDL) is a theoretical model that draws from SLT. SSDL proposes that teachers can either hinder or help a learner to become more autonomous in learning by correctly meeting a student's need for either more or less directive teaching. For Gerald Grow, not all self-directed learners desire a non-directive teacher. Rather, a teacher's teaching style should be governed by finding the correct situational balance between teacher directive-ness and student control.

Similarly to SLT, SSDL really is focused on the connection between a teacher's and a learner's orientation, and not on the connection between an individual's leader and teacher orientation. Additionally, it is worthy to note that SDDL is "based

alternately on seasoned observations and plausible guesses” (Grow 1991). At this point, in other words, SSDL is just a theory.

Gaps in Research and Literature

Significant research has been done related to the study of leadership styles (Banks and Ledbetter 2004; Bass 1995; Burns 1978; Fiedler 1967; Hersey et al. 2001; House 1996; Lewin et al. 1939; Rost 1993; Stogdill 1995; Tannenbaum and Schmidt 1958), teaching styles (Brookfield 2006; Conti 1998; Heimlich and Norland 2002; Knowles 1980), and teacher orientation (Axelrod 1970; Knowles 1980; Lenz 1982; Nuthall and Snook 1973). Overall, the literature base on both sides of the equation tries to connect leadership with teaching. Additionally, from a Christian perspective, the connection between the role of one individual functioning as both a leader and a teacher is clear. Yet, even in such situations, where one individual serves in two capacities—as a leader and as a teacher—what is not clear is if there is any relationship at all between an individual’s orientation as a leader and as a teacher. Further still, while theorists and writers attempt to connect the two orientations, as either being corollary or complementary to one another, the connection of leadership to teaching has not been empirically verified to a statistically significant degree.

Related to this point, two specific studies are particularly germane to this current research. The first looked at the relationship between the leadership style and philosophy of education of Christian school administrators (Ang 1984). The second examined the relationship between leadership style and teaching orientations of pastors (Mattia 1991).

Leadership Style and Philosophy of Education

In her study, Helen C. Ang (Ang 1984) noted several researchers who appeared to indicate the presence of an important relationship between the leadership styles and philosophies of education of leaders who operate in educational contexts (cf. Anthony 1976; Purdy 1955; Scott 1949). Yet, after conducting an extensive literature review, Ang determined that no significant studies had been undertaken, up to that time, that looked at the relationship between the philosophy of education and the leadership style of school administrators (Ang 1984, 4, 53). So, to test this relationship, Ang studied a random sample of 400 academic administrators of selected Christian colleges and universities in the United States. Two variables, “administrative leadership style” and “educational philosophy profile” were tested to determine if a relationship existed between these two variables. Ang found no significant relationship existed between the two variables. It was therefore concluded that “administrative leadership style” and “educational philosophy profile” were independent of each other.

It is significant to note, however, that Ang believed that either using different research instruments or a different population could have significantly affected the results of her study (Ang 1984, 64). In fact, it is important to recognize that the instrumentation used by Ang to measure “administrative leadership style” was a self-rating instrument. Here, it is important to remember that leadership style self-rating should generally be viewed with caution (Knight and Reston 1986, 67). As Hersey, Blanchard, and Johnson write, “to really know your leadership style—how you influence others—you must collect data from those you attempt to lead” (Hersey et al. 2001, 121). This fact adds weight to Ang’s own recommendation that a replica of her study be done using different

research instrumentation, and different populations, such as “ministers of education and pastors” (Ang 1984, 63).

Leadership Style and Teaching Orientation

In a different study, Anthony Mattia concluded that pastors who identified themselves as having a more democratic leadership style typically identified themselves as being more andragogical in their teaching orientations, than did pastors who identified themselves as having a more autocratic leadership style (Mattia 1991, 5, 101-02). Specifically, Mattia conducted an analysis of variance and discovered that significant differences existed between pastors who had an autocratic leadership style and those with an andragogical teaching orientation; and between pastors who had a democratic leadership style and those with a pedagogical teaching orientation.

Yet, as with Ang’s study, it is significant to note that Mattia’s study relied heavily on self-rater type instruments. Additionally, the specific instrumentation Mattia used to measure leadership style is one based on the Leader Effectiveness and Adaptability Description (LEAD Self), an instrument designed to measure how a leader perceives him self or her self to function in various leadership situations (Hersey et al. 2001). Here, it is important to recognize a point that is often overlooked—the LEAD Self instrument is not intended for empirical research analysis, but “should properly be used only in training situations and *not*, as some researchers have done, *as a research instrument*” (Hersey et al. 2001, 121, 269, 271, emphasis mine).

Finally, it is significant to note that the overall construct of Mattia’s survey (what he named The Rural Baptist Leadership Style and Teaching Orientation Questionnaire) is somewhat suspect. Mattia compiled his larger survey from four

separate instruments—two surveys designed to measure leadership style, one survey designed to measure teaching orientations, and one self-created demographic survey. Yet, only one of the instruments Mattia chose to use to measure leadership style was an instrument that had been validated in any statistically significant way (the instrument previously mentioned that was based on the LEAD Self had not been verified for reliability). Additionally, after compiling his larger survey, Mattia failed to run any kind of statistical measure or pilot study to validate his own survey. That said, while Mattia's study does examine the same variables proposed for this current study, any implications one might draw from his research demand to be verified.

A Guiding "Hunch"

Is there a corollary relationship between leadership style and teaching orientation, where leader orientation and teacher orientation are dependent variables, as Mattia's study appears to indicate? Or, are these orientations reflective of two necessary, but independent competencies—variables that are independent from one another, as Ang's study appears to imply? Or, are these orientations reflective of no necessary relationship at all; meaning, one can be either a teacher, or a leader, or both?

At this point, something must be acknowledged: the impetus behind this proposed study was based on a hunch; that being, this researcher believes that much of the problem related to empirically identifying the presence or the lack of a connection between leadership style and teaching orientation centers on the fact that leadership and teaching studies have become so complex. Thus, to identify either the presence or the lack of a relationship between leadership and teaching, it appears the best that one might do is strip away all the important intricacies that have been discovered related to each

orientation, but intricacies, nonetheless, that might very well confound the results of such an investigation.

That said, the approach taken in this proposed study was to strip-down, to their simplest forms, the variables of leadership style and teaching orientation—each being comprised of two possible choices. The leadership styles that were analyzed are autocratic leadership style and democratic leadership style, as identified by Lewin, Lippitt, and White (Lewin et al. 1939; Bass and Stogdill 1990). The teaching orientations that were analyzed are pedagogical orientation and andragogical orientation, as identified by Knowles (Knowles 1984b).

Here, it is further acknowledged that two arguments against this proposed approach toward the investigation of the relationship between leadership and teaching immediately surface. First, some might suggest that to reduce teaching and leadership to such simplistic terms is actually too simplistic. Yet, that is precisely the point. If a connection between leadership and teaching could be empirically verified or rejected at its barest essentials, that would provide the foundation necessary to move on to studying this relationship in more complex terms.

Second, some might suggest the research upon which this proposed study is built is just too old; that Lewin's and Knowles' work is just not relevant for today. Yet, current studies continue to look at their work (i.e., for autocratic and democratic studies see Dreikurs et al. 1999; Ferguson 2003; Ferguson 1996; Ferguson et al. 2006; Ferguson and Peng 2000; Molero et al. 2007; and for pedagogical and andragogical studies, see Blondy 2007; Carlson 2001; Conner 2004; Holmes and Abington-Cooper 2000; McCollin 1998; Merriam 2001; Rachal 1983; Rachal 2002; Ross-Gordon 2003;

Wilkerson 2001; Wilson 2005). Thus, it appeared to this researcher that returning to Lewin's and Knowles' work was a valid approach to studying the relationship between leadership and teaching. Indeed, it has been said, "To some degree, all research on leadership styles can be conceived as about democratic, autocratic, or laissez-faire leadership, taking us back to where it all began in 1938 with Lewin and Lippitt's seminal experiment" (Bass 1981).

For this study, the theoretical presence of a relationship between leadership style and teaching orientation was generally conceptualized in two ways: either as a corollary relationship, or as a complementary relationship. A corollary relationship would theoretically exist if an individual's orientation as both a leader and a teacher was directly related to one another as dependent variables (Figure 1). A complementary relationship theoretically would exist if leader-orientation and teacher-orientation represented two equally necessary competencies of a leader or a teacher, but competencies that were really independent variables (Figure 2).

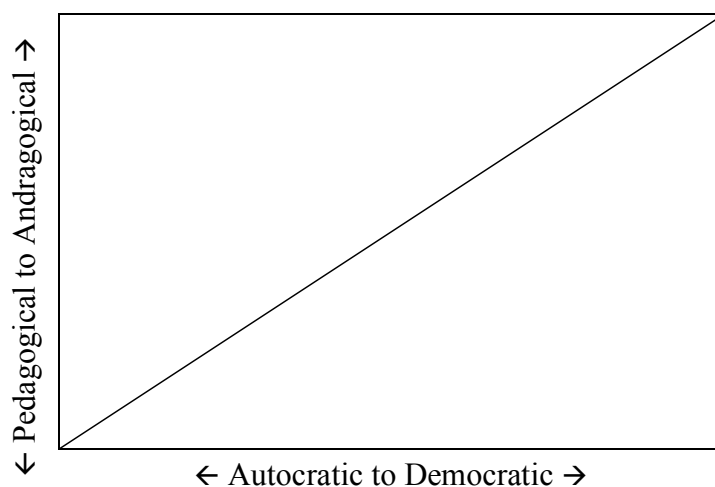


Figure 1. Corollary relationship of orientations

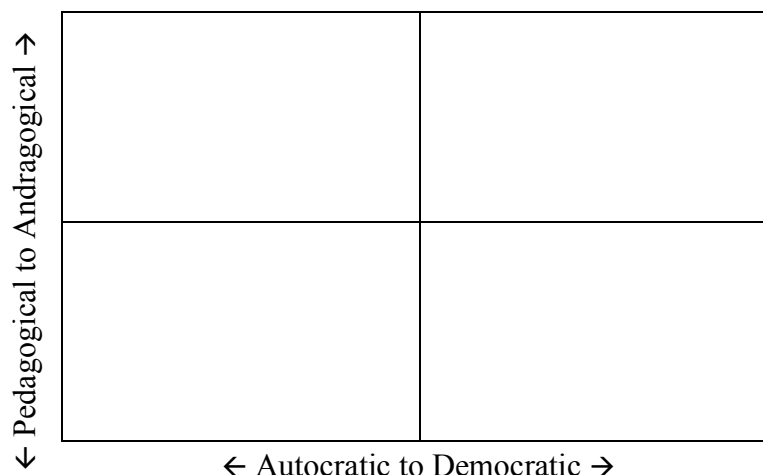


Figure 2. Complementary relationship of orientations

Summary

The precedent literature appears to indicate the relationship between the leadership style and teaching orientation of leaders and teachers was a valid concern. More specific, given the number of solo-pastors in the SBC—individuals who are charged with the main oversight of teaching and leading within the congregations they serve—this concern became more important to understand. Both Ang's and Mattia's work aimed toward aiding this understanding, yet they produced contradictory findings. Perhaps, the fact that each study only used self-rater and multi-variant instruments contributed to their findings. In any case, however, both researchers acknowledged a need to clarify their findings through additional research using different instrumentation and populations. This study sought to clarify the findings from Ang's and Mattia's studies, in an effort to enable a better understanding of the relationship between the leadership style and teaching orientation of leaders and teachers. Specifically, this study attempted to determine whether leadership style and teaching orientation are dependent

variables or just related characteristics of leaders and teachers who practice both leadership and teaching.

Research Purpose

The purpose of this research was to analyze the relationship between the leadership style and teaching orientation of a random sample of pastors of solo-pastor churches in the SBC.

Delimitations of the Study

This study was delimited to male pastors of solo-pastor churches in the SBC. Furthermore, this study was delimited to studying two leadership styles: autocratic and democratic. Finally, this study was delimited to studying two teaching orientations: pedagogical and andragogical.

Research Questions

The following four questions were dealt with in this study:

1. To what degree, if any, are the perceptions of leadership style and teaching orientation of pastors significantly related to demographic variables of pastors and congregational members?
2. To what extent are pastors who are identified as being congruent in their leadership style also identified as being congruent in their teaching orientation?
3. To what extent are pastors who are identified as congruent leaders or congruent leaders/teachers associated with andragogical or pedagogical teaching orientation?
4. To what extent are pastors who are identified as congruent teachers or congruent leaders/teachers associated with autocratic or democratic leadership style?

Terminology

For the purpose of this study, the following key terms and phrases were defined as follows:

Andragogical teaching orientation. “. . . is a more participative or self-directed approach to learning; it is problem-centered, experiential, and experimental. An andragogical teaching orientation would be concerned with creating an atmosphere to enable self-directed, experiential learning” (Mattia 1991, 8).

Andragogy. The term “andragogy” is derived from the Greek stem *andra*, which means “man, not boy,” and *agogus*, meaning “leader of” (Carlson 2001; Holmes and Abington-Cooper 2000; Smith 1999). Until recently, andragogy was defined as “the art and science of helping adults learn” (Knowles 1980). Currently, however, andragogy is generally conceived of as an alternative to pedagogy, and has come to refer to learner-centered education for people of all ages (Conner 2004, 2). Andragogy also refers to a “system of alternative sets of assumptions” that includes pedagogical assumptions related to (1) a learner’s need to know, (2) a learner’s self-concept, (3) the role of experience in learning, (4) a learner’s readiness to learn, (5) a learner’s orientation to learning, and (6) a learner’s motivation to learn (Knowles 1984b, 63).

Annual Church Profile (ACP). The ACP is an annual report conducted in cooperation with SBC churches. Records for the ACP are collected and tabulated by LifeWay Research, a research entity of the SBC.

Autocratic leadership. Autocratic leadership style is identified with a leader who tends to maintain tight control over a group’s activities and decisions by centralizing authority, dictating work methods, making unilateral decisions, and limiting group member participation (Lewin et al. 1939; Bass and Stogdill 1990). A hallmark of this style of leadership is the control of individual and group behavior through power (Sferra and Paddock 1980, 17).

Church member. For the purpose of this study, an individual was determined to be a church member based on how they identified themselves during the data-collection portion of this study.

Congregational member. For the purpose of this study, this term was used interchangeably with the phrase “church member.”

Congruent leader. For the purpose of this study, a congruent leader referred to an individual whose self-rated leader orientation matched the orientation assigned to the leader when assessed by others.

Congruent teacher. For the purpose of this study, a congruent teacher will refer to an individual whose self-rated teacher orientation matches the orientation assigned to the teacher when assessed by others.

Democratic leadership. This style of leadership is characterized by group participation and majority rule. A leader who tends toward this orientation involves individuals in decision making, delegates authority, displays a measure of cooperative behavior, generally uses informal procedures, and engenders a sense of group solidarity (Bass and Stogdill 1990; Lewin et al. 1939; Sferra and Paddock 1980).

Laissez-faire leadership. The leader who demonstrates this style generally gives the group complete freedom to make decisions and to plan how they will accomplish their work (Ferguson et al. 2006, 3).

Lay leader. For the purpose of this study, an individual was considered to be a lay leader based on his or her own self-identification during the data collection portion of this study.

Leader. For the purpose of this study, a leader was to be understood as one who practiced leadership, regardless if he or she was in a recognized managerial or leadership position (Robbins and Coulter 2002, 458).

Leadership. “The process by which a leader or manager influences a group toward the achievement of goals” (Robbins and Coulter 2002, 458).

Leadership style. “. . . the consistent behavioral patterns (leaders) use when they are working with and through other people, as perceived by those people” (Hersey and Blanchard 1995a).

Learner-centered learning. For the purpose of this study, this term was used as a synonym to “andragogy.”

Management. Management might rightly be seen as the application of a particular body of knowledge within a particular organizational context (Pierce and Newstrom 2002, 25). This particular body of knowledge is found within the functions of the managerial process: planning, organizing, staffing, directing, and evaluating (Robbins and Coulter 2002). Within these functions, the managerial act of directing might rightly be understood as a form of leadership (Anthony and Estep 2005, 24).

Pedagogical teaching orientation. “. . . is a more objective approach to learning; it is more subject-centered; it depends on lecture and transfer of knowledge rather than the experience of the learner. The authority is centered in the teacher, who takes responsibility for what is learned and taught” (Mattia 1991, 8).

Pedagogy. The term “pedagogy” stems from a combination of two Greek words: *paid*, which means “child,” and *agogus*, meaning “leader of.” Technically speaking, then, pedagogy refers to the art and science of teaching children (Holmes and

Abington-Cooper 2000, 2; Knowles 1984b, 52). In the realm of formal educational theory, the term pedagogy is generally used when speaking of systems or theories of learning, or formalized instruction in the principles and methods of teaching (Wilkerson 2001, 528). As theories of teaching and learning began to distinguish between children and adults, pedagogy was used in the context of the education of children. Today, however, pedagogy is used in a more general sense to refer to the teaching of learners—either children or adults—who are thought to be “immature” in some way, and in need of a more teacher-directed approach to learning (Wilkerson 2001, 528). Pedagogy also refers to methods of teaching and theories of learning that tend to think of the teacher as the one who dispenses information, and the learner as the one who receives information.

Ratee. For the purpose of this study, the term “ratee” was used for pastors who rated themselves according to given categories (i.e. leadership style or teaching orientation).

Rater. For the purpose of this study, the term “rater” was used for individuals (church members) who rated their pastor according to given categories (i.e. leadership style or teaching orientation).

Solo-pastor church. For the purpose of this study, the phrase “solo-pastor church” referred to any church of any size of any denomination that had one officially recognized pastor, regardless if that individual was a full-time employee, a part-time employee, or a volunteer of the church.

Southern Baptist Convention (SBC). “The term ‘Southern Baptist Convention’ refers to both the denomination and its annual meeting. Working through 1,200 local associations and 41 state conventions and fellowships, Southern Baptists share a common

bond of basic Biblical beliefs and a commitment to proclaim the Gospel of Jesus Christ to the entire world. . . . Since its organization in 1845 in Augusta, Georgia, the Southern Baptist Convention (SBC) has grown to over 16 million members who worship in more than 42,000 churches in the United States. Southern Baptists sponsor about 5,000 home missionaries serving the United States, Canada, Guam and the Caribbean, as well as sponsoring more than 5,000 foreign missionaries in 153 nations of the world” (SBC.net 2009).

Teacher-centered learning. For the purpose of this study, this term was used as a synonym to “pedagogy” and teacher-directed learning.

Teacher-directed learning. For the purpose of this study, this term was used as a synonym to “pedagogy” and teacher-centered learning.

Teaching style. For the purpose of this study, this term was defined as “the study of matching teaching beliefs and values—the philosophy of the individual—with the behaviors used in the teaching-learning exchange” (Heimlich and Norland 2002, 23).

Research Assumptions

The following research assumptions were foundational to this study:

1. It was assumed the work of Lewin, Lippitt, and White accurately identified autocratic and democratic leadership styles (Lewin et al. 1939).
2. It was assumed that andragogy and pedagogy accurately reflect two separate teaching orientations, as identified by Malcolm Knowles (Knowles 1980; Knowles 1984b).
3. It was assumed that respondents—pastors and congregational members—had the ability to correctly assess the leadership style and teaching orientation of pastors.
4. It was assumed the Annual Church Profile (ACP) records collected and tabulated by *LifeWay Research* accurately reflect the pastoral, congregational, and demographic status of SBC churches.

Procedural Overview

This research was descriptive in nature. This research used a one-phase, quantitative, correlational study model (Gall et al. 2005; Leedy and Ormrod 2005). The aim of this study was to collect data pertaining to both pastors' and congregational members' perceptions of pastoral leadership style and teaching orientation, in order to better understand the extent of the relationship between the orientations examined herein.

Simple random sampling was used to select participants for this study from the data of solo-pastors of SBC churches, as recorded in the 2009 Annual Church Profile (ACP) records collected and tabulated by LifeWay Research, an entity of the SBC.

Prior to conducting this study, all necessary and appropriate permissions required to conduct this research were secured. Written permission was obtained from Molero to use the ADLS to measure leadership style, and from Mattia to use the RBLS&TOQ to measure teacher orientation. Permission was also granted to change the language of these scales to better fit a church-based context and to put the items extracted from these instruments into a digital, online survey format. Additionally, written authorization was obtained from LifeWay Research to use the information supplied to the researcher from LifeWay as a means to contact potential study participants.

The online survey used for this study was comprised of three items mentioned above, along with a fourth instrument, the Pastor Autocratic/Democratic Leadership Scale (PADLS), a scale constructed by this researcher for the purpose of assessing the pastor's self-perceptions of his leadership style. Prior to conducting the study, these four items were submitted to a four-step process of revision and validation to assure validity and reliability of the instrumentation used in this research.

Once the list of solo-pastors was obtained from LifeWay Research, all necessary permissions were granted, and approval for this study was obtained from both the Dissertation Committee and Research Ethics Committee of The Southern Baptist Theological Seminary, personalized contact was made with pastors from the sample inviting them to participate in the study. Correspondence—both digital and hard copy (as needed and appropriate)—were sent to the sample population. These correspondences included guidelines for participating in the study and directions for completing the online survey.

Once the surveys were completed, the results were downloaded from the online survey host directly into a statistical software program, Statistical Package for the Social Sciences (SPSS 19.0). Content analysis was performed on the data gathered. The respondents were categorized according to the various leadership styles and teaching orientations described in this study. Specific statistical measures were used to determine the significance of the relationship between each category associated with leadership style and teaching orientation.

A summary of the results of the data-collection phase of this study is reported in chapter 4 of this report. Additionally, conclusions from this data, along with suggestions for additional research, are offered in chapter 5.

CHAPTER 2

PRECEDENT LITERATURE

This research was about the perceptions of leadership style and teaching orientation of pastors of solo-pastor churches in the Southern Baptist Convention (SBC). This chapter provides a comprehensive literature review of the significant theories and trends related to studies of leadership style and teaching orientation.

The first section of this chapter discusses trait, behavioral, and contingent theories of leadership style. This discussion lays a foundation with which to examine the relationship between leadership style and teaching orientation. Then, a brief rationale is offered for the selection the instrument this researcher used to gauge leadership style according to two basic orientations: autocratic and democratic.

The second section of this chapter examines the literature pertaining to teaching orientation—specifically related to pedagogical and andragogical orientations. Instrumentation used to measure teaching orientation is discussed, and a rationale for the selection of an appropriate instrument is offered.

Additionally, biblical and theological dimensions of leadership and teaching are discussed in order to gain a comprehensive understanding of the relationship between leadership styles and teaching orientations of pastors.

Leadership Theories and Trends

Rost outlines his view of the development of the history of leadership studies according to six distinct categories: the Great Man theory (nineteenth and early-twentieth centuries), group theory (1930s and 1940s), trait theory (1940s and 1950s), behavior theory (1950s and 1960s), contingency/situational theory (1960s and 1970s), and excellence theory (1980s) (Rost 1993, 17). In reality, however, Rost believes such categories are not accurate; he believes the development of leadership research and theories are much more overlapping than separate and distinct (Rost 1993, 18-23, 26-36). Rost's view notwithstanding, however, most contemporary leadership studies are commonly divided into three distinct periods and categories: the study of the traits of leaders, from around 1910 to World War II; the study of the behaviors of leaders, from World War II to the 1960s; and the study of contingency theories of leadership, from the 1960s to the present (Chemers 1995, 83).

Trait Theory

Early research on leaders and leadership focused on the idea that somehow leaders had certain traits that separated them from their followers (Bass and Stogdill 1990). In the late-nineteenth and early-twentieth centuries, it was believed that leaders were born, not made, and that leadership qualities were inherited, especially by people from the upper crust of society. Several authors have noted how the Great Man theory can be traced back to ancient Greece and Rome (Bass 1995; Burns 1978; Gaston 2005).

As leadership studies developed, the Great Man theory gave way to distinct trait theories of leadership study. Here, in contrast to the Great Man theory, trait theories did not make assumptions as to how leaders acquired certain traits; they simply asserted

that leaders and non-leaders had different characteristics, or traits (Kirkpatrick and Locke 1995, 134).

In trait theory research, it was thought that by isolating certain traits leaders could be identified (Knight and Reston 1986, 63). In the 1920s and 1930s, a number of studies were done that compared leaders and followers in variables such as physical stature, appearance, emotional stability, social class, fluency of speech, and sociability. This research, however, failed to identify a set of traits that always identified a leader from a non-leader (Robbins and Coulter 2002, 459).

Later research sought to identify various traits that were uniquely and consistently “associated” with leadership (Chemers 1995, 84). In 1948, Ralph M. Stogdill reviewed more than 120 trait studies in order to determine if a pattern existed between individual traits and leadership. Stogdill concluded that any factors that were found to be significantly associated with leadership could be classified under five general headings: *capacity*, *achievement*, *responsibility*, *participation*, and *status*. Stogdill further observed that all the traits categorized as such tended to correlate to individuals who showed some sort of capacity for “expediting the work” of some group. Therefore, the individual was “endowed with leadership status” within the group (Stogdill 1995, 129-30).

Traits Alone Do Not Make a Leader

Stogdill did not believe, however, that traits alone accounted for leadership. Rather, Stogdill concluded that individuals who become leaders successfully exercise various personal traits classified under the previous five general headings in relation to other traits that might rightly be classified under a sixth general heading—*situation*.

Stogdill defined “situation” as “mental level, status, skills, needs and interests of the followers, objectives to be achieved, etc” (Stogdill 1995, 130). As Chemers notes, ultimately Stogdill predicted that leadership theories needed to integrate personal and situational characteristics or traits in order to be complete (Chemers 1995, 84).

Key to understanding Stogdill’s final appraisal of leaders and leadership is to recognize the importance he placed not only on those who might be leaders in a given situation, but also on those who might be followers. As Stogdill writes, “A person does not become a leader by virtue of the possession of some combination of traits, but the pattern of personal characteristics of the leader must bear some relevant relationship to the characteristics, activities, and the goals of the followers” (Stogdill 1995, 130). Indeed, according to Stogdill, individuals who might be leaders in one situation might not necessarily be leaders in another situation. Leadership status, rather, is given to an individual as group members interact, and in the process, as an individual demonstrates his or her ability for “carrying cooperative tasks through to completion” (Stogdill 1995, 130, 131). Here, the inter-play between the personal characteristics of individuals and the relationship between individuals is critical.

Traits Do Matter

While Stogdill’s early work confirmed that traits alone do not determine if an individual will be a successful leader, later research indicated there are certain core traits that can significantly contribute to the success of a leader.

Bennis studied nineteen different leadership traits in ninety different leaders for a five-year period. Afterwards, Bennis concluded that at least four common areas of competency were found among leaders: management of attention; management of

meaning; management of trust; and management of self (Bennis 1987; Bennis 1989, 37-38). Bennis categorized the competencies he found that leaders possess as: vision; communication and alignment; persistence, consistency, focus; and empowerment (Bennis 1987, 378). Gaston notes that Bass tentatively reduced the classification of these characteristics to at least four different components: intelligence; social nativity and breadth; inner motivation and achievement drive; and human relations attitudes (Gaston 2005, 33).

After an extensive review of studies, Kirkpatrick and Locke identified six common traits associated with leadership: drive; leadership motivation; honesty and integrity; self-confidence and emotional stability; cognitive ability; and knowledge of business. Other traits they identified that were associated with leadership to a lesser degree were charisma, creativity/originality, and flexibility (Kirkpatrick and Locke 1995, 134-35).

A Summary of Trait Theories

A review of the literature on trait theories indicates that individual characteristics are an important factor in determining who may and may not become a successful leader; nevertheless, they are not the sole factor. Indeed, researchers determined traits likely were only a precondition of possible future success of a leader (Robbins and Coulter 2002, 459). With this understanding in mind, researchers began to question how individual behavior affected leadership.

Behavioral Theory

Behavioral theories of leadership focused on the understanding that leadership is comprised of more than men or women who hold certain characteristics or traits.

While there were numerous theories developed, the literature reviewed identified four specific theories that are particularly germane to this current study: the *University of Iowa*, *Ohio State University*, *University of Michigan*, and *Managerial Grid* studies. Each of these four studies highlights specific elements significant to understanding a leader's basic orientation toward specific leadership behavior.

University of Iowa Studies

Several authors have noted that the traditional pattern for classifying leadership “style” grew out of the studies conducted in the late 1930s and early 1940s by Lewin, Lippett, and White (Ang 1984; Coley 2001a; Coley 2001b; Coley 2001c; Robbins and Coulter 2002). Lewin studied the impact of various leadership styles on group behavior by asking eleven-year-old boys to participate in some after school clubs with adults. Each adult demonstrated one of three different styles of leadership behavior: autocratic, democratic, or laissez-faire.

Autocratic Style

In Lewin's study, the autocratic style was identified with a leader who tended to maintain tight control over a group's activities and decisions by centralizing authority, dictating work methods, making unilateral decisions, and limiting group member participation (Lewin et al. 1939; Bass and Stogdill 1990). A hallmark of this style of leadership was the control of individual and group behavior through power (Sferra and Paddock 1980, 17). The boys in this study have been described as having “order without freedom” (Ferguson et al. 2006, 3). Coley notes that the individuals in this group performed well for the leader while the leader was present, but that their performance generally declined once the leader left. Additionally, after experiencing a different

leadership style, the boys in this group were frustrated if they were placed under another authoritarian leader. A significant characteristic found in this group was that the leader's autocratic orientation affected the boys' orientation; generally they were found to be less team-oriented under this style of leadership (Coley 2001a).

Democratic Style

This style of leadership was characterized by group participation and majority rule. In Lewin's study, a leader who tended toward this orientation involved individuals in decision making, delegated authority, displayed a measure of cooperative behavior, generally used informal procedures, and engendered a sense of group solidarity (Bass and Stogdill 1990; Lewin et al. 1939; Sferra and Paddock 1980). The boys in this study have been described as having "freedom with order" (Ferguson et al. 2006, 3). As with the autocratic style, a significant finding related to this group was that the leader's orientation affected the boys' orientation; generally the group was more team-oriented, productive, and friendlier under this style of leadership (Coley 2001b).

Laissez-Faire Style

In the study, the leader who demonstrated this style generally gave the group complete freedom to make decisions and to plan how they would accomplish their work. The leader was generally pleasant towards the boys, and was available to provide information if it was asked for, but he generally refrained from making any kind of positive or negative evaluations. The boys in this study have been described as having "freedom without order" (Ferguson et al. 2006, 3). The significant finding with this group was the fact that while the leader was present, they spent most of their time asking

questions, and they were more productive once the leader left (Coley 2001c; Robbins and Coulter 2002).

The relationship among the three styles. Sferra and Paddock describe how Lewin used an equilateral triangle to represent the relationship between the similarities and differences of each of these styles of leadership (Sferra and Paddock 1980, 15-24). Here, the authors are careful to note that none of these three orientations to leadership exist as an “absolute or extreme form.” Additionally, the authors note that while the research conducted by Lewin and his associates pointed to the democratic style as contributing to good quantity and quality of work, over and above either the autocratic or laissez-faire approach, future research indicated that particular situations might call for a mix of leadership styles to be used. As the authors write, “characteristics of each style are present to a degree in each situation that requires some type of leadership” (Sferra and Paddock 1980, 23). Toward this point, the authors suggest that by using Lewin’s Triangle, an individual could find a particular point within the triangle that represented his or her personal leadership style. It is important to note, Lewin’s work was primarily qualitative in nature.

The Ohio State University Studies

Beginning in 1945, Stogdill worked with the Bureau of Business Research at Ohio State University in an attempt to identify and define various dimensions of leader behavior (Hersey et al. 2001, 92-93; Knight and Reston 1986, 63). Early research identified two dimensions that accounted for most leader behavior. These dimensions (illustrated in Figure 3) were defined as *initiation of structure* and *consideration* (Halpin 1957, 1). Initiation of structure initially referred to “the leader’s behavior in delineating

the relationship between himself and the members of his group, and in endeavoring to establish well-defined patterns of organization, channels of communication, and ways of getting the job done (Halpin 1957, 1). This term was later defined to refer to a leader who “clearly defines own role, and lets followers know what is expected (Stogdill 1963, 3). Consideration initially referred to behavior indicative of friendship, mutual trust, respect, and warmth in relationship between the leader and members of the group (Halpin 1957, 1). This term was later defined to refer to a leader who “regards the comfort, well being, status, and contributions of followers” (Stogdill 1963, 3).

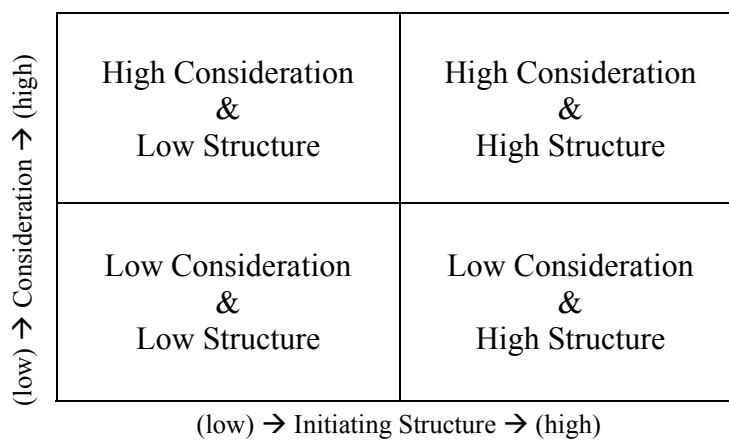


Figure 3. The Ohio State leadership quadrants
(adapted from Hersey et al. 2001, 94)

Under the direction of Carroll L. Shartle, the Personnel Research Board of Ohio State University developed the Leader Behavior Description Questionnaire (LBDQ), an instrument that was designed to allow group members to describe the leader behavior of designated leaders in formal organizations in relation to these two dimensions (Halpin 1957, 1). The original LBDQ scored 30 of 40 items along the two various

dimensions—15 items were score for each dimension—and specifically focused on the leader’s behavior as observed by others. Subsequent revisions of the instrument (LBDQ-XII), however, expanded the number of items scored. The revised instruments also allowed for both leaders and group members to describe their perception of the leader’s actual behavior, as well as their perception of how an ideal leader ought to behave in leading their group (The Ohio State Leadership Studies 1957; The Ohio State Leadership Studies and Organization 1962; The Ohio State Leadership Studies and Research 1962a; The Ohio State Leadership Studies and Research 1962b). The LBDQ and LBDQ-XII have shown to be reliable measures of leader behavior with military, corporate, ministry, public sector, and government leaders (Stogdill 1963, 8-10).

The Ohio State studies successfully identified that initiating structure and consideration were two distinct dimensions of leadership behavior. A leader could rank high or low in one dimension, regardless if he or she ranked high or low in the other dimension. The Ohio State studies resulted in the development of a four-quadrant grid that attempted to illustrate the relationship between high-low initiating structure and high-low consideration: high consideration and structure; high consideration and low structure; low consideration and high structure; and low consideration and low structure. The Ohio State Studies were significant in the fact that they were the first studies to plot leadership behavior on two separate axes rather than on a single continuum (Hersey and Blanchard 1995a, 146).

University of Michigan Studies

Around the same time as the Ohio State studies, a series of studies were conducted at the University of Michigan. The early studies attempted to identify core

behavioral characteristics that were related to a leader's effectiveness. As with the Ohio State studies, these early studies identified two descriptors of leadership: *employee orientation*, and *production orientation* (Kahn and Katz 1960). The leaders who were identified with employee orientation generally emphasized the interpersonal relationship aspects of their jobs. The leaders who were described as having a production orientation generally emphasized the task aspects of their jobs. This study showed that leaders who were employee-oriented (relationship-oriented) were associated with higher group production and higher job satisfaction, and commonly demonstrated a democratic or follower-centered leadership style. Leaders who were production-oriented (task-oriented) were associated with low group productivity and lower job satisfaction, and usually demonstrated an authoritarian manager-centered leadership style (Hersey et al. 2001, 94, 107-09; Robbins and Coulter 2002).

Later studies associated with the University of Michigan each identified two significant orientations related to leadership behavior. Cartwright and Zander described group objectives as falling into one of two categories: either towards the achievement of some specific group goal, or towards the maintenance or strengthening of the group itself (Cartwright and Zander 1960). Here, it is significant to note how these two factors relate to both tasks and relationships, as well as to leader orientation. A group objective that was goal-oriented was aligned with a task-oriented, and usually authoritarian, managerial style. A group objective that was focused on the group itself was aligned with a relationship-oriented, and usually a more democratic, managerial style (Knight and Reston 1986).

It is also significant to note, however, as with the Ohio State University studies, the two dimensions identified in the University of Michigan studies were independent from one another, and not always indicative of a certain leadership orientation. In other words, these two dimensions might also be viewed on two separate axes. Additionally, as noted by Bass and Stogdill, while much of the evidence accumulated from the more than 500 studies completed between 1950 and 1977 indicated that democratic leadership was more productive than autocratic leadership toward group behavior, the studies did not absolutely rule out other factors that might have significantly contributed to the study results (Bass and Stogdill 1990, 429-34).

The Managerial and Leadership Grids

The two-dimensional approaches of Ohio State University and the University of Michigan led researchers to develop The Managerial Grid, an explicit two-dimensional grid for assessing leadership behaviors (Blake and Mouton 1985). This instrument was later modified to The Leadership Grid (Blake and McCauley 1991). Both instruments, however, provided the same basic framework for determining how leaders should, and actually do, function in relation to task-focused and relational-focused behavioral dimensions (Banks and Ledbetter 2004, 50). The two axes of the grids were represented as a *concern for production* and a *concern for people*.

Both instruments were essentially four-quadrants grids, with nine points along each axis. While the instruments technically allowed for as many as eighty-one variations of leadership style to be measured, the researchers generally categorized leadership styles according to five behavioral orientations, based on the four extremes and the mid-point of the grid (Figure 4): 1,1 (*impoverished management*: low concern for

production and people); 9,1 (*task management/authority-obedience*: high concern for production, low concern people); 1,9 (*country club management*: low concern for production, high concern people); 9,9 (*team management*: high concern for production and people); and 5,5 (*middle-of-the-road management*: average concern for production and people) (Blake and McCauley 1991; Blake and Mouton 1985; Knight and Reston 1986, 64).

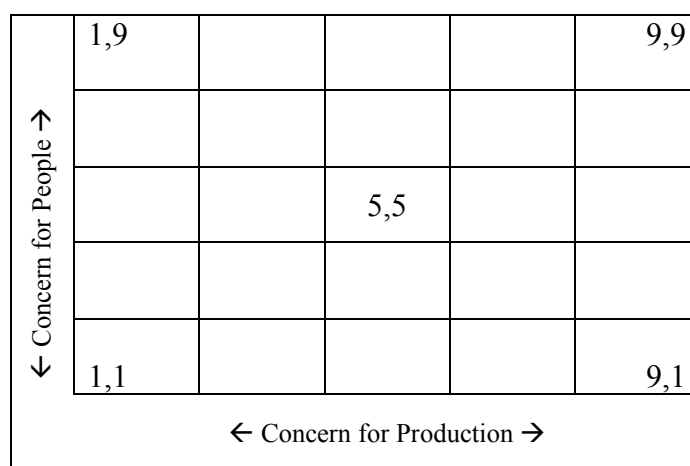


Figure 4. The Managerial Grid
(adapted from Robbins and Coulter 2002, 462)

Bass and Stogdill associate impoverished management to a more laissez-faire style (Bass and Stogdill 1990, 28). It is significant to this current study to note, however, that neither of these grid instruments intended to specifically identify leadership characteristics related to authoritative, democratic, or laissez-faire orientations. Indeed, an individual who showed a low, mid, or high concern for people might very well have shown a low, mid, or high concern for tasks. Thus, with this model a particular

orientation toward people or tasks did not automatically associate an individual with either an authoritative, democratic, or laissez-faire style of leadership.

Summary of the Significance of Behavioral Theory

A review of the precedent literature related to behavioral theories of leadership orientation indicates several significant factors relevant to this current study. First, the University of Iowa studies indicate that a leader oriented toward an autocratic, a democratic, or a laissez-faire leadership style affects the attitudes and behavior of group members. Additionally, however, these studies highlight the potential need to take other factors into consideration when identifying whether an autocratic, democratic, or laissez-faire style is always most effective. Specific to this current study, these findings highlight the need to consider factors other than autocratic, democratic, or laissez-faire orientation when determining how group members perceive a leader's leadership style.

Second, the studies related to the Ohio State University, the University of Michigan, and Managerial and Leadership Grids all identified two distinct and independent dimensions of leadership—each being focused toward either a task or a relationship orientation. This finding is significant in that it highlights an administrative orientation towards either tasks or people does not necessarily associate one with perceived effective leadership.

Third, each of these studies contributed significantly to the development of how leadership orientation has been conceptually presented. The Ohio State studies presented their two dimensions on two separate axes, and eventually in four separate quadrants. The University of Michigan studies helped to potentially link task and relationship orientations to autocratic, democratic, and laissez-faire orientations. The

various grid models provided an explicit representation of the relationship between a leader's concern, or attitude, toward the tasks and relationships of a group. Each of these findings were significant to this current study to the extent they influence how leadership orientation might be presented as related to other variables researched in this study; namely, teacher orientation.

A review of the literature related to behavioral theories of leadership also reveals the simple fact that identifying and predicting appropriate leadership orientations involves more than understanding behavioral tendencies. Indeed, as researchers began to understand this fact, they started to question the relationship between leadership styles perceived as appropriate or effective, and other variables (Banks and Ledbetter 2004, 51).

Situational-Contingency Theory

The thrust of this current study was primarily concerned with an administrator's preferred behavioral orientation towards an autocratic or a democratic leadership style. It should be noted this study was not primarily concerned with identifying if a particular leadership style is, or is not, more or less effective than other leadership styles. The literature reviewed, however, indicated that one's leadership orientation does not always associate a leader with leadership that is perceived as being either more or less effective. Indeed, these studies highlight the potential need to take other factors into consideration when identifying whether an autocratic or a democratic style is always most effective, and the need to consider factors other than autocratic or democratic orientation when determining how group members perceive a leader's leadership style. Given the importance the perceptions of others do play in gauging one's true leadership orientation, several situational-contingency theories of leadership are

surveyed below, with an eye toward how leadership style intersects with the perceptions of followers.

Continuum of Leader Behavior

In 1958, Tannenbaum and Schmidt proposed the Tannenbaum-Schmidt Continuum of Leader Behavior, a model of leadership that represented leadership style on a continuum varying from *Boss-centered* leadership to *Subordinate-centered* leadership orientation (Tannenbaum and Schmidt 1958; Hersey et al. 2001, 108-10). Boss-centered leadership was associated with an autocratic orientation. Subordinate-centered leadership was associated with a democratic orientation. The model attempted to address the concern of how “modern managers can be ‘democratic’ in their relations with subordinates and at the same time maintain the necessary authority and control in the organizations for which they are responsible.”

By 1973, the researchers had come to conceptualize leadership in much more interrelated and complex terms. Therefore, they proposed a revised model, the Continuum of Manager-Nonmanager Behavior. In an attempt to recognize that individuals often operate in the context of leadership in “functional” rather than a “hierarchical” fashion, this newer model changed “Boss-centered leadership” to “Manager power and influence,” and “Subordinate-centered leadership” to “Nonmanager power and influence” (Tannenbaum and Schmidt 1973, 10-11). In this revised model, however, the basic leadership styles still ranged from an autocratic to a democratic orientation.

It is significant to this current study to recognize that neither model was intended to identify an autocratic or democratic orientation as being an either-or choice.

Rather, each suggested that an effective type of leadership that is practical and desirable in any given situation will range from an autocratic to a democratic orientation, depending on three types of force: forces in the leader (e.g., self-confidence, personal philosophy); forces in the followers (e.g., experience, willingness to take responsibility); and forces in the situation (e.g., the complexity of the problem, time pressures). Taking these forces into consideration, the researchers proposed seven types, or styles, of “action” related to a specific degree of authority used by the boss—or manager—and related to a specific amount of freedom available to subordinates—or nonmanager (Tannenbaum and Schmidt 1973, 5, 10, 11). Here, it is important to recognize the need for leaders to use a range of styles along an authoritative-to-democratic continuum, as influenced by certain follower characteristics (Figure 5).

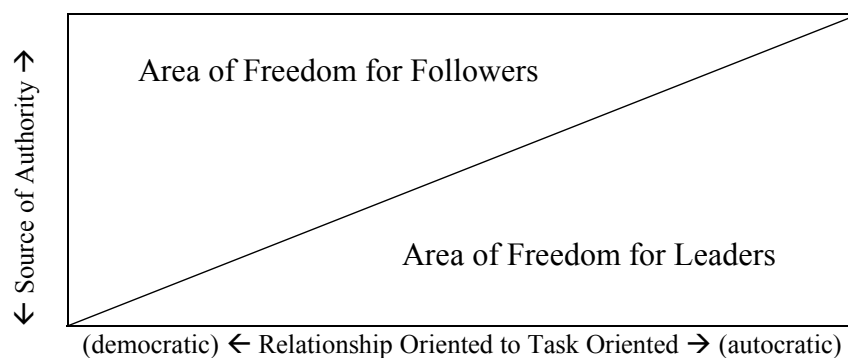


Figure 5. The Continuum of Leader Behavior

(adapted from Hersey et al. 2001, 109)

Fiedler’s Contingency Model

In 1967, Fiedler proposed what is often considered to be the first modern contingency theory, the Leadership Contingency Model (Chemers 1995, 86; Fiedler 1967). Fiedler’s model focused on two basic leader types: task motivated leaders, and

relationship motivated leaders. According to Fiedler, task motivated leaders were generally associated with an autocratic orientation, and relationship motivated leaders were generally associated with a democratic orientation (Mattia 1991, 13). Fiedler proposed that effective leadership and group performance was dependent on successfully matching a leader's particular style to three situational factors: leader-member relations, task structure, and positional power (Banks and Ledbetter 2004). To measure a leader's preferred style, Fiedler developed the LPC Scale, a questionnaire that allowed leaders to rate their "least-preferred coworker" according to sixteen contrasting pairs of adjectives. A leader who rated their least preferred coworker in favorable terms—a high LPC score—was generally associated with being relationship motivated. A leader who rated their least preferred coworker in unfavorable terms—a low LPC score—was generally categorized as being task motivated. Fiedler assumed this leadership style was a fixed characteristic of a given leader, regardless of the situation (Figure 6).

Task-Oriented Style	Relationships-Oriented (Consideration)	Task-Oriented Style
Favorable Leaders Situation	Situation Intermediate in Favorableness for Leaders	Unfavorable Leadership Situation

Figure 6. Leadership styles Fiedler believed appropriate for various situations
(adapted from Hersey et al. 2001, 111)

Two specific factors related to Fiedler's work are significant to this current study. First, it is key to recognize that the LPC scale is essentially a self-rating scale. It

has been noted that leadership style self-rating should generally be viewed with caution (Knight and Reston 1986, 67). As Hersey, Blanchard, and Johnson write, “to really know your leadership style—how you influence others—you must collect data from those you attempt to lead” (Hersey et al. 2001, 121). This observation is particularly important in light of the fact that Fiedler himself cautioned that low and high LPC scores being interpreted as associated with task or relationship motivations was primarily valid in stressful situations (Aditya 2004, 218). Therefore, Fiedler acknowledged that a leader’s rating of his or her least preferred coworker could be affected by situational factors. Depending on the situation, one may describe his or her least favorable coworker in more or less favorable terms. Thus, in rating one’s leadership orientation it is important to gather data from individuals other than the leader, him or her self. That being the case, however, it is important to recognize that independent studies have generally validated Fiedler’s findings (Chemers 1995, 87).

Second, it is also important to recognize that Fiedler assumed one’s leadership style was a fixed characteristic, regardless of situation. Thus, as Robbins and Coulter observe, Fiedler’s model provides for only two ways to improve the effect of leadership in a given situation: bring in a new leader who already fits the situation, or change the situation to fit the existing leader (Robbins and Coulter 2002, 464). As Blake and Mouton (as cited by Ang) point out, however, “Leadership style can be changed by learning what assumptions are held about people and behavior and acted upon when working with and through more effective results” (Ang 1984, 10-11). Fiedler’s model does, however, underscore the need for leaders to fit specific situations if they are to be most effective.

Path-Goal Theory

In 1971, Robert House published the Path-Goal theory, a theory of leadership that basically built off of the work at Ohio State University, where House did his early research. House's theory primarily deals with two things: the level of effectiveness a leader's behavior has on a subordinate's level of motivation to complete a task, and the subordinate's level of satisfaction with his or her work environment. The thrust of the theory is the belief that it is a leader's role to "supply what is missing" in a given work environment (Hersey et al. 2001, 112). In essence, a leader helps subordinates attain their work goals by clarifying the path they need to travel to achieve such goals. The leader does this by providing an appropriate level of task-related direction and structure when subordinates are unclear about how to complete a given task, and by providing an appropriate level of relational concern commiserate to the individual's or group's need for support. As House writes, "The essence of the theory is . . . that leaders, to be effective, engage in behavior that compliments subordinates' environment and abilities in a manner that compensates for deficiencies and is instrumental to subordinate satisfaction and individual and work unit performance" (House 1996, 323). For House, an effective leader is categorized in one of four ways: *directive*, *supportive*, *participative*, or *achievement-oriented*.

House acknowledges that in the years since he proposed his theory, research to validate it has been somewhat mixed (Chemers 1995, 90; House 1996, 324; Robbins and Coulter 2002, 470; Schrieshem and Von Glinow 1977; Stinson and Johnson 1975). In fact, House goes as far as to claim that his own original methods to verify his theory were flawed. To this point, House points to research (Schrieshem and Von Glinow 1977) that

claims the instrument he used to validate his theory, a “pre form” of the LBDQ XII, did not accurately measure what it was he was seeking to measure. Central to House’s theory is the assertion that when “the task demands of followers are ambiguous,” it takes a nonauthoritarian leader to provide the type of “directive” behavior that will be “a source of clarification and therefore instrumental to both follower performance and satisfaction” (House 1996, 330). The pre LBDQ XII instruments, however, included “punitive, autocratic, and production-oriented items which are extraneous to the measurement of the theory’s leadership constructs” (Schrieshem and Von Glinow 1977, 399). This, in turn, led House to the conclusion that test of his theory that relied on pre Form XII scales could not be considered valid. It should be noted, however, that subsequent attempts to validate House’s original theory using the LBDQ XII does provide tentative, though not conclusive, support for the underlying principles of his theory (Bryman 1986, 41, 44; House 1996). Ultimately, House proposed a revised path-goal theory: The Theory of Work Unit Leadership.

Significant to this current study, it is important to understand several things about House’s original theory. First, in attempting to draw a correlation between a leader’s behavior and outcomes, House was not primarily trying to identify a leader’s specific leadership style. Rather, he was attempting to explain why and how a leader influences a follower’s perceptions (Hersey et al. 2001, 111). If a leader behaved in a manner that was consistent with a follower’s perceived structural or relational needs, then the leader was perceived by the follower as being effective. Otherwise, the leader was perceived as acting in a frustrating manner (Robbins and Coulter 2002, 470-71). In short,

a leader's perceived effectiveness was gauged by the perceived situational needs of the follower.

Second, it is important to recognize that unlike Fiedler, who believed a leader's general leadership orientation was fixed, House perceived that a leader's style could and should change to meet situational needs (House 1996; cf. Fiedler 1967). More specifically, a leader should adjust his own or her own behavior to match the needs and abilities of the followers. This comes very close to the views of Tannenbaum and Schmidt who believed a leader's actions towards the followers should match their readiness to assume responsibility for decision-making (Tannenbaum and Schmidt 1973, 7). Thus, House's theory does provide support for the idea that leaders can and must fit particular situational needs in order to be perceived as effective (Hersen and Thomas 2004, 218).

Situational Leadership Theory

Situational Leadership Theory (SLT) is a model of leadership that focuses on the context in which a leader's leadership behavior is adjusted according to the followers' ability and willingness, or *readiness*, to perform certain tasks (Banks and Ledbetter 2004; Hersey and Blanchard 1995b, 207; Hersey et al. 2001, 172-73). SLT is designed to measure the actual behavior of the leader, not the attitudes of the leader toward his or her followers (Hersey et al. 2001, 123). Likewise, SLT is designed to be sensitive to the awareness that a leader's behavior is gauged as effective, or not, by the individuals who ultimately accept or reject his or her efforts (Robbins and Coulter 2002, 465).

Toward this aim, SLT attempts to measure how a leader actually functions in regard to *task-behavior* and *relationship-behavior* with followers (Knight and Reston

1986, 66). The Leader Effectiveness and Adaptability Description (LEAD) is an instrument that has been designed to measure these behaviors. The instrument is administered to both the leader and his or her subordinates and superiors, and the leader's preferred leadership styles are registered as falling into a number of four particular categories: *telling* (high task, low relationship), *selling* (high task, high relationship), *participating* (low task, high relationship), and *delegating* (low task, low relationship). With SLT, typically the individual will have one primary leadership style, and one to three secondary leadership styles. This style-range is thought to be a reflection of a leader's ability to utilize various leadership styles within various contexts, or situations, as called for by various readiness levels of his or her followers (Figure 7). It is critical to understand that according to SLT any leadership style can be effective and appropriate, as long as it is commiserate to the readiness of the followers (Hersey et al. 2001).

← Relationship Behavior ↑	S3 <i>Participating</i> High Relationship Low Tasks		S2 <i>Selling</i> High Relationships High Tasks	
	S4 <i>Delegating</i> Low Relationships Low Tasks		S1 <i>Telling</i> Low Relationships High Tasks	
	R4	R3	R2	R1
	← Task Behavior →			

Figure 7. The Situational Leadership Theory
(adapted from Hersey et al. 2001, 277)

For the purpose of this current study, there are several key elements of SLT that are important to understand. First, SLT allows for a very comprehensive synthesis of many of the key elements of leadership theories reviewed thus far. Indeed, SLT builds off the Ohio State findings. SLT also underscores the belief that leadership flows from more than the sum of the traits or the attitudes of a leader, but from the behaviors of the leader. Additionally, SLT takes seriously the relationship between leaders and followers that is a critical part of leadership behavior. Furthermore, as with Tannenbaum and Schmidt, SLT understands that leadership is often expressed along a range of leadership behaviors. Further still, similar to House and Fiedler, SLT understands that a leader's style needs to match various situational contexts. However, similar to House, but contra Fiedler, SLT recognizes leadership style must change to meet changing situational contexts.

Second, given the intuitive appeal of SLT, and the popularity of the LEAD instruments, it is key to note the relatively low empirical support for the validity of SLT (Banks and Ledbetter 2004; Robbins and Coulter 2002). Some early studies do provide limited support for the potential validity of some aspects of SLT (Graeff 1983; Walter et al. 1980). The vast majority of studies, however, question the causal relationship between task and relationship behavior and readiness, as proposed by SLT (Banks and Ledbetter 2004; Blank et al. 1990; Fernandez and Vecchio 1997; Graeff 1983; Graeff 1997).

Finally, it is important to recognize a point that is often overlooked—the LEAD Self instrument is not intended for empirical research analysis, but “should properly be used only in training situations and *not*, as some researchers have done, *as a*

research instrument (Hersey et al. 2001, 121, 269, 271, emphasis mine). This is a key point to keep in mind in regard to selecting instruments for this current study.

Transactional and Transformational Leadership

To be sure, as leadership studies continued, the recognition of the complexity of the relationship between leaders and followers did nothing but increase. In 1978, James McGregor Burns proposed a paradigm that conceptualized leadership in two ways: *Transactional* and *Transformational* (Burns 1978). For Burns, transactional leaders were identified with behaviors that focused on the exchange that happens between leaders and followers as each seeks to gain the other's cooperation (Banks and Ledbetter 2004, 51). As Bernard M. Bass describes it, "transactional leadership depends on the power of reinforcement" (Bass 1995). To this end, transactional leaders pursue, "economic exchanges to meet subordinates' current material and psychic needs in return for contracted services rendered by subordinates" (Bass 1995; Bass and Stogdill 1990). In short, transactional leaders need a give-and-take type environment in order to lead.

In contrast, however, Burns thought of transformational leaders as individuals who were concerned with improving the motives and moral level of both leaders and followers (Banks and Ledbetter 2004). As Burns describes it, transformational leadership happens when "leaders and followers raise one another to higher levels of motivation and morality" (Burns 1978). It has been noted that transformational leaders are believed to encourage individuals to "transcend their self-interests for the good of the group" by raising individual's awareness of "the importance and value of group outcomes" (Gaston 2005, 42).

By 1997, Bass and Avolio had constructed an instrument, the Multifactor Leadership Questionnaire (MLQ) to measure transformational, transactional, and laissez-faire leaders. The MLQ measures transactional leadership along three factors: (1) *Contingency Reward*, (2) *Management by Exception* (active), and (3) *Management by Exception* (passive). Transformational leadership is measured along four factors: (1) *Idealized Influence*, (2) *Inspirational Motivation/Charisma*, (3) *Intellectual Stimulation*, and (4) *Individualized Consideration*. Finally, the MLQ categorizes Laissez-faire leadership as a “non-leadership” factor. Currently, while the MLQ is in a revised form (MLQ 5X), it enjoys wide use and support (Bass and Avolio 2004).

***Transformational Leadership:
A Lack of Clarity***

However, what is significant to note related to this current study is that the concept of transformational leadership is not without its problems. Indeed, as Banks and Ledbetter note, “Despite its significant value, transformational leadership is based primarily on an orientation to highly visible leaders *and suffers from a lack of conceptual clarity*. Many, therefore, regard it as *less a full-scale theory of leadership than one that augments or refines other approaches*” (Banks and Ledbetter 2004, 52 emphasis mine). Interestingly, in some sense, Avolio and Bass agree that there has been much confusion around the definitive delineations between transformational and transactional leadership across the various forms of the MLQ (Bass and Avolio 2004). This is not to say that the MLQ does not measure accurately for transformational leadership. It is to say, however, that (1) according to how the MLQ rates leadership, an individual can be both transformational and transactional at the same time (Bass and Avolio 2004), and (2) the MLQ is not a valid means with which to ascertain a precise leadership orientation;

specifically in regard to autocratic or democratic leader orientation (Molero et al. 2007, 360).

The Autocratic/Democratic Leadership Scale. Indeed, to analyze some of the constructs of transformational leadership against other leadership styles, as measured on the MLQ, Molero et al. constructed a survey that contained a scale he termed the Autocratic/Democratic Leadership Scale (ADLS) (Molero et al. 2007, 368). To construct and validate the larger survey of which the ADLS is a part, Molero and other researchers used 90 university psychology students to help identify and classify items from the literature base to ultimately include on each survey sub-scale. A large number of items were drawn from the literature base associated with all the specific leadership styles assessed in the study. The researchers then surveyed the students to determine which items were most clearly perceived by the students as being associated with the particular leadership style it was meant to describe. From these results, the best items were selected and administered to a sample of 118 company directors who were requested to assess their own leadership style. Responses to each item on the larger survey were recorded on a Likert-type scale, ranging from 1 (*not at all*) to 5 (*almost always*). The final reliability for the items included in the final ADLS sub-scale was obtained using Cronbach's alpha. The coefficient alpha for autocratic leadership was .63, and .84 for democratic leadership (Molero et al. 2007, 360-61).

In short, from Molero's study, two significant findings were important to recognize related to this current study: (1) both autocratic and democratic orientations can be associated with transactional leadership, and (2) democratic orientation can be associated with both transactional and transformational leadership (Molero et al. 2007,

360). These are key factors to keep in mind when considering which instrument one might select to assess leadership style for this current study.

Assessing Leadership Style

When selecting an appropriate instrument to measure leadership style, it was important to remember the broad scope of this study was to understand the relationship between the leadership style and teaching orientation of pastors of solo-pastor churches in the Southern Baptist Convention (SBC). Furthermore, the narrow goal of this specific section was to understand the categories of a leader's basic leadership orientation, not the effectiveness of that orientation.

With the aforementioned in mind, of the research instrument reviewed thus far the ADLS (Molero et al. 2007) was deemed to best fit the goal of this portion of the study. First, with a few slight modifications (discussed in chap. 3) the ADLS allowed for both the perceptions of the leader and followers to be measured. Second, the ADLS targeted the specific leader orientations this research sought to measure. Finally, it was of special significance to note the fact that eight of the nine items on the ADLS (four associated with each leadership style) were drawn directly from the literature base of Lewin, Lippitt, and White—the researchers classically associated with the original studies that identified these leadership styles.

Historical Sketch of Pedagogy and Andragogy

Even before a formal distinction was made between pedagogy and andragogy, the debate about which was best—teacher-centered or learner-centered education—was in place.

The Roots of Pedagogy

The term “pedagogy” stems from a combination of two Greek words: *paid*, which means “child,” and *agogus*, meaning “leader of.” Technically speaking, then, pedagogy refers to the art and science of teaching children (Holmes and Abington-Cooper 2000, 2; Knowles 1984b, 52). In the realm of formal educational theory, the term pedagogy is generally used when speaking of systems or theories of learning, or formalized instruction in the principles and methods of teaching (Wilkerson 2001, 528). As theories of teaching and learning began to distinguish between children and adults, pedagogy was used in the context of the education of children. Today, however, pedagogy is used in a more general sense to refer to the teaching of learners—either children or adults—who are thought to be “immature” in some way, and in need of a more teacher-directed approach to learning (Wilkerson 2001, 528). Pedagogy also refers to methods of teaching and theories of learning that tend to think of the teacher as the one who dispenses information, and the learner as the one who receives information.

Early Practice of Pedagogical Principles

Some authors believe pedagogical models of education can be rooted in concepts of teaching and learning that evolved out of the practice of instructing young boys in the monastic schools in Europe, between the seventh and twelfth centuries (Holmes and Abington-Cooper 2000, 2; Knowles 1984b, 52). Others, place the rise of strict pedagogical models of instruction later, in the time of the Reformation, with the thought that no truly great teachers before then could have possibly held to such direct, control-centered tendencies. As Marcia L. Conner writes,

The great teachers of ancient times, from Confucius to Plato, didn’t pursue such authoritarian techniques. Major differences exist between what we know of

the great teachers' styles, yet they *all saw learning as a process of active inquiry, not passive reception*. Considering this, it is surprising that teacher-focused learning later came to dominate formal education. (Conner 2004, 1, emphasis mine)

The aforementioned views notwithstanding, the reality is that teacher-directed or teacher-centered models of education started very early.

Michael J. Anthony and Warren S. Benson provide a comprehensive survey of the development of educational thoughts and practices from Hebrew culture to the twentieth century. From their work, it is clear that even in the absence of a formally stated theory of pedagogy, pedagogical, or teacher-centered, educational principles have been in use for quite some time. In any event, up until the nineteenth and early twentieth centuries, as Knowles writes, pedagogy remained the only explicitly stated “theoretical framework for all of education, for children and adults alike” (Knowles 1984b, 26, 52).

The Roots of Andragogy

The term “andragogy” is derived from the Greek stem *andra*, which means “man, not boy,” and *agogus*, meaning “leader of” (Carlson 2001; Holmes and Abington-Cooper 2000; Smith 1999). Until recently, andragogy was defined as “the art and science of helping adults learn” (Knowles 1980). Currently, however, andragogy is generally conceived of as an alternative to pedagogy and has come to refer to learner-centered education for people of all ages (Conner 2004, 2).

Early Practice of Andragogical Principles

Whether referring just to the education of adults or more broadly to learner-centered education for people of all ages, much as with the principles of pedagogy, the principles of andragogy were practiced before the term was ever coined. Anthony and Benson’s work also indicates a presence of andragogical principles throughout the history

of educational thought and practice (Anthony and Benson 2003). As Gregory C. Carlson notes, the ideas of life-long learning were certainly used as early the early 1700s, in association with the Lyceum Movement in colonial America (Carlson 2001, 46; cf. Anthony 2001, 441).

The Development of the Term

The term andragogy was first used as early as 1833. Alexander Kapp, a German grammar school teacher, apparently used it to describe the educational theory of Plato, although Plato never used the term himself (Carlson 2001; Holmes and Abington-Cooper 2000; Knowles 1984b; Smith 1999). Just a few years later, a well-known German philosopher, Johan Friedrich Hebart, opposed Kapp's use of the term. As Ger Van Enckevort writes, "the great philosopher (Hebart) had more influence than the simple teacher (Kapp), and so the word was forgotten and disappeared for nearly a hundred years" (as cited in Knowles 1984b, 49-50).

The term reappeared in 1921, in a report to the Academy of Labor, in Frankfort, by Eugen Rosenstock, a German social scientist that taught at the Academy. In his report, Rosenstock writes,

It is not enough to translate the insights of educational theory (or pedagogy) to the situation of adults . . . the teachers should be professionals who could cooperate with the pupils; only such a teacher can be, in contrast to a "pedagogue," an "andragogue." (Cited in Knowles 1984b, 50)

Thus, in his report, Rosenstock made one of the first recorded cogent arguments that posited the idea that adult education required special teachers, methods and philosophy, distinct from those associated with the education of children (Smith 1999, 2).

Throughout the 1950s and 1960s, the term came into wider usage across Europe—mostly in France, Holland, and Yugoslavia (Carlson 2001; Knowles 1984b).

Martha L. Anderson and Eduard C. Lindeman first introduced the term andragogy in the United States, in 1927, in their book *Education through experience*, but they did not attempt to develop its meaning (Carlson 2001; Davenport and Davenport 1985, 152). Lindeman did, however, emphasize a commitment to andragogical principles such as self-directed learning, and experiential, problem solving approaches to adult education (Buchanan 2001; Davenport 1987). Furthermore, while Lindeman only used the term on two occasions, he has been described as the “single most influential person in guiding [the] thinking” of the individual who is perhaps most associated with andragogy, Malcolm S. Knowles (Carlson 2001; Holmes and Abington-Cooper 2000).

Malcolm S. Knowles

Dusan Savic, a Yugoslavian adult educator, first introduced Malcolm Knowles to the concept of andragogy in the 1960s. In an effort to distinguish the education of children from adults, Knowles defined the term to mean, “the art and science of helping adults learn” (Davenport 1987; Fenwick 2001). Over the years, Knowles continued to tweak his concept of andragogy, taking into account various criticisms and feedback he received from other educators and theorists. By 1984, Knowles based how he distinguished andragogy from pedagogy on at least six basic assumptions (Knowles 1984b).

Knowles’ Pedagogical Assumptions of Learners

Knowles posited that pedagogy is based on the following six assumptions of learners (Knowles 1984b, 53-54):

1. *The need to know*: Learners only need to know that they must learn what the teacher teaches if they want to pass and get promoted; they do not need to know how what they learn will apply to their lives.
2. *The learner's self-concept*: The teacher's concept of the learner is that of a dependent personality; therefore, the learner's self concept eventually becomes that of a dependent personality.
3. *The role of experience*: The learner's experience is of little worth as a resource for learning; the experience that counts is that of the teacher (and those who produce teaching resources). Therefore, transmittal techniques—lectures, assigned readings, etc., are the backbone of pedagogical methodology.
4. *Readiness to learn*: Learners become ready to learn what the teacher tells them they must learn if they want to pass and get promoted.
5. *Orientation to learning*: Learners have a subject-centered orientation to learning; they see learning as acquiring subject-matter content. Therefore, learning experiences are organized according to the logic of the subject matter content.
6. *Motivation*: Learners are motivated to learn by external motivators—grades, the teacher's approval or disapproval, parental pressures.

Knowles' Assumptions of Pedagogical Teachers

For Knowles, a strict adherence to a pedagogical model places the teacher in a decidedly teacher-centered position. As Knowles writes,

The pedagogical model assigns to the teacher full responsibility for making all decisions about what will be learned, how it will be learned, when it will be learned, and if it is to be learned. It is teacher-directed education, leaving to the learner only the submissive role of following a teacher's instructions. (Knowles 1984b, 52-53)

In such a view, the teacher is really the one who drives the educational environment.

As Table 1 shows, for Knowles such an environment is characterized as authority oriented, where the authority is centralized in the teacher (Knowles 1984b, 116-17, 190). Here, the teacher is responsible for all planning, diagnosing the needs the learner, formulating the objectives, transmitting the content that is to be learned, deciding

how learning will be assessed, and evaluating if learning has taken place. Such assumptions can be seen as a polar-opposite to those attached to andragogy.

Table 1. A comparison of the assumptions and designs of pedagogy and andragogy

ASSUMPTIONS		
	<i>Pedagogy</i>	<i>Andragogy</i>
<i>Self-Concept</i>	Dependency	Increasing self-directiveness
<i>Experience</i>	Of little worth	Learners are rich resources for learning
<i>Readiness</i>	Biological, development, and social pressure	Developmental tasks of social roles
<i>Time Perspective</i>	Postponed application	Immediacy of application
<i>Orientation to Learning</i>	Subject centered	Problem centered
DESIGN ELEMENTS		
	<i>Pedagogy</i>	<i>Andragogy</i>
<i>Climate</i>	Authority-oriented; Formal; Competitive	Mutuality; Respectful; Collaborative; Informal
<i>Planning</i>	By teacher	Mechanism for mutual planning
<i>Diagnosis of Needs</i>	By teacher	Mutual self-diagnosis
<i>Formulation of Objectives (content)</i>	By teacher	Mutual negotiation
<i>Design</i>	Logic of the subject matter; Content units	Sequenced in terms of readiness; Problem units
<i>Activities</i>	Transmittal techniques	Experiential techniques
<i>Evaluation</i>	By teacher	Mutual re-diagnosis of needs; Mutual measurement of program

Source: Compiled from Knowles, Malcolm. 1984. *The adult learner: A neglected species*. 3rd ed. Houston, TX: Gulf Publishing.

Knowles' Andragogical Assumptions of Learners

Knowles concept of andragogy is based on the following six assumptions that are distinct from pedagogy (Knowles 1984, 55-61; cf. Fenwick 2001; Smith 1999):

1. *The need to know*: Adults need to know why they need to learn something before they will commit to learning it; “facilitators” of learning need to help learners become aware of their “need to know.”

2. *The learner's self-concept:* Adults have a self-concept of being responsible for their own lives and decision. As a person matures, the individual's self-concept moves from being a dependant personality toward one of being a self-directed human being.
3. *The role of the learners' experience:* Adults approach learning environments and activities with a greater number and greater quality of life experiences than do children or youth. As a person matures, his or her reservoir of experiences grows, which, in turn, becomes an increasing reservoir of learning opportunities. Adults need opportunities to use such experiences in learning environments.
4. *Readiness to learn:* Adults' readiness to learn is closely associated with desire to know and to be able to do the things that will help him or her in real-life situations. As a person matures, the individual's readiness to learn becomes increasingly associated with the developmental tasks of his or her social roles.
5. *Orientation to learning:* Adults are life-centered, task-centered, and problem-centered in their orientation to learning. In short, as adults mature, their orientation changes from a future application of knowledge to an immediate application. New knowledge, skills, values, and attitudes are learned best when they are connected to, or presented in the context of, real-life situations.
6. *Motivation:* Like children and youth, adults are responsive to certain external motivators. Intrinsic motivators, however, are more potent to adults.

Knowles' Assumptions of Andragogical Teachers

For Knowles, an andragogical teacher is a facilitator of learning, a consultant, an agent of change. In such a view, the educational environment is one in which the value of each individual is recognized. Referring back to Table 1, it is clear that for Knowles such an environment is characterized by a democratic ethos—one that is collaborative and mutually respectful. Here, the “facilitator of learning” is responsible for establishing a climate conducive to learning, and creating a mechanism for mutual planning, mutual diagnosis of learning needs, and mutual assessment of learning (Knowles 1984b, 83-85, 116-17, 190).

Clarifying Knowles' Developing Views

On first blush, Knowles appears to set pedagogy and andragogy in opposition to one another—and, indeed, such a reading of Knowles’ views has caused much debate around his work. Some criticize pedagogy and andragogy for characterizing children and adults as one would expect them to be—or as one would like them to be—rather than as they really are (Sipe 2001; Tice 1997). Still others see the principles of andragogy as being “more conducive to learning at all ages” over and against pedagogical principles (Kerka and ERIC Clearinghouse on Adult 2002). And still others see the principles of andragogy as resting on a different set of assumptions than pedagogy—but that they are neither uniquely suited to adults nor superior to traditional education (Cross 1981). Further still, some view pedagogy-to-andragogy as a false dichotomy, asserting the characteristics that have been associated with adult learners have little empirical evidence; thus, they call for an abandoning of the “andragogy-pedagogy dichotomy which claims that teaching adults is significantly different from teaching the of youth” (Pratt 1988; cf. Delahaye et al. 1994; Draper 1998). Still further, others also call for an end to viewing pedagogy and andragogy as a dichotomy; these individuals, however, want to emphasize the relationship between the two concepts—not wanting to see them as mutually exclusive, but as two poles of a continuum (Rachal 1983).

To this last point, it is interesting to note that Knowles’ own conceptions of the relationship between pedagogy and andragogy grew to see them less as antithetical to one another, and more as being on a continuum. In discussing his own changing conceptions, Knowles writes,

In the treatment of these two models so far it may appear that I am saying they are antithetical, that pedagogy is bad and andragogy is good, and that pedagogy is for children and andragogy is for adults. This is pretty much the way I presented the models in the first edition of *The Modern Practice of Adult Education: Pedagogy*

Versus Andragogy in 1970. But during the next decade, a number of teachers in elementary and secondary schools and in colleges reported to me that they were experimenting with applying the andragogical model and that children and youths seemed to learn better in many circumstances when some features of the andragogical model were applied. . . . Also, a number of trainers and teachers of adults described situations to me in which they found the andragogical model did not work. . . . So, I would like to put the two models into the perspective in which I now see them. (Knowles 1984b, 61-62)

To clarify his position, Knowles articulates at least three clear developments in his conceptions of pedagogy and andragogy; each are helpful to understand if one is to find lasting value in his theories: (1) teaching-learning situations as being placed on a continuum; (2) pedagogy understood as a “content” model versus andragogy being a “process” model; (3) the role of the teacher as either a pedagogue or an andragog.

A continuum of teaching-learning situations. Knowles admits that in his original work andragogical concepts appeared to be placed antithetically to pedagogical constructs. However, as Knowles continued to reflect on the feedback of others, he came to the point of understanding pedagogy and andragogy as being on opposite ends of a continuum.

In Knowles’ later work, pedagogy was applied to situations that called for simple learning tasks, or ones in which learners displayed a rudimentary readiness to learn. On the other hand, andragogy was seen as being better for complex tasks, or when learners displayed a mature readiness to learn, with the goal being to produce self-directed learners. Here, it is important to recognize that while older individuals might naturally be thought of as being more capable of complex tasks and more ready for mature learning situation—and thus, more disposed towards situations that might call for andragogical principles—Knowles recognized that one’s age did not always correlate to one having either an immature or mature readiness to learn. Likewise, Knowles came to

realize that there were times when it was better to use pedagogical assumptions, regardless of age, at least as a starting point in the learning process (Knowles 1984b, 62, 112-14).

Content model versus process model. Knowles began to conceive of pedagogy in terms of the transmission of content—information and skills—from teachers to learners; whereas, andragogy was concerned with the process by which facilitator provided procedures and resources for helping learners acquire content, with the goal being for learners to become self-directed in their acquiring of new information and skills (Knowles 1984b, 117).

Pedagog versus andragog. For the purpose of this study, perhaps the most salient point drawn from Knowles' revised thoughts is the distinction he makes between how an ideological pedagog or an andragog would personally apply his ideas. According to Knowles' new understanding, pedagogy was akin to an ideology that excluded andragogical assumptions; whereas, andragogy was not an ideology—rather, it was a “system of alternative sets of assumptions” that included pedagogical assumptions.

Knowles summarizes the importance of this distinction thus:

The pedagog, perceiving the pedagogical assumptions to be the *only* realistic assumptions, will insist that the learner remain dependent on the teacher; whereas the andragog, perceiving that movement toward the andragogical assumptions is a desirable goal, will do everything possible to help the learners take increasing responsibility for their own learning. (Knowles 1984b, 63)

Here, the important point to recognize is the difference in orientation a pedagog and an andragog has not only toward a learner, but also toward him or her self. By Knowles' definition, a pedagog must keep him or her self at the center of the teaching-and-learning exchange. A pedagog must be teacher-centered. In contrast, however, an andragog is

learner-centered. This does not mean, however, that an andragog might not engage a learning situation by first applying pedagogical principles. Yet, an individual who is andragogical in their orientation will look for ways to move the learner to a place where the learner is less and less dependent on the teacher.

Summary

Teacher-centered and learner-centered principles were practiced long before either was ever formally categorized as either pedagogy or andragogy, respectively. In essence, as long as pedagogical and andragogical principles have been practiced, there have been pedagogs (teacher-centered orientation) and andragogs (learner-centered orientation). What is significant, however, especially given the current understanding of pedagogy and andragogy, is the idea that learning and maturity moves along a continuum—from being teacher-dependent to being self-directed—and that one's position on such a continuum is determined more than by the age of the learner. Therefore, in the teacher-learner exchange, teachers who hold to a learner-centered orientation strive to engage in a process whereby teachers equip individuals to take an appropriate stake in their own growth, based on various developmental factors, with the goal being to enable learners to be less teacher-dependent. In contrast, however, teachers who hold to a teacher-centered orientation, by necessity, keep learners teacher-dependent.

Pedagogy and Andragogy in the Bible

While the Bible does not explicitly mention any teacher as being defined as either teacher-centered or learner-centered, it does have a lot to say about the methods and processes various teachers typically used to convey to their students the content they wanted them to know. The following section covers two main categories of teachers.

First, there is a brief survey of the primary categories of teachers found in the Old Testament. Second, the characteristics of the greatest teacher of all—Jesus Christ—will be examined. In all, both sections will drive toward understanding the typical orientation of teachers, as seen in Scripture.

Teachers and Teaching in the Old Testament

The importance of teachers and teaching is clear throughout the Old Testament. Much of the education mentioned in the Old Testament centers on the role of formally recognized teachers—like priests, and prophets, and scribes. Not all of the teaching that is mentioned, however, is done by a “teacher,” nor is all of the teaching necessarily formal in nature. Much of the education that happened did so within the contexts of the family or the community. Related to this study, the key question is: How were each of these “teachers” oriented as teachers—as either teacher-centered or learner-centered?

The Family and Community as Teachers

Even before Hebrew culture formally began, the responsibility for most education was centered in the family, and this responsibility continued throughout the early history of the Hebrew people. Covenant promises that were made to the early patriarchs were to extend generation to generation. Thus, parents were charged with the task to teach their children of their covenant obligations before God (Craigie 1976, 133). Parents were also to instruct their children in how their fidelity to these covenant mandates—or lack thereof—was intertwined with the Hebrew people of all generations, as an expression of the “pan-historical solidarity” of the Hebrew people, from one generation to the next (Stuart 2006, 314-15).

Informal Instruction

Due to their nomadic lifestyle, much of this early education was informal. Children were taught by example. Children learned everyday life-skills by watching how their parents attended to their various family and vocational duties. By watching as their parents built altars and led in rituals such as sacrifices and circumcision, children also learned how they would be expected to practice particular cultic and covenant responsibilities to God. Further still, children learned of the immense weight that they would bear in the future—as parents—as they would carry on the responsibility of representing God to their own children, as their own children would observe them as parents (Craigie 1976, 158-59; Stuart 2006, 461). In discussing this reality, Kevin E. Lawson makes the point well:

Throughout the early history of Israel, the family was the chief educational institution of society. Children learned through informal participation in family life and parental example. . . . There were no formal schools for the children to attend, but as parents grew in their knowledge of God’s law, they were to teach it to their children and reinforce it through their own example and conversation. (Lawson 2001, 17)

Routine Instruction

As the Mosaic Law was established in the culture, not only was a system of individual and corporate conduct introduced, but so also was a prescriptive plan by which parents were to teach to their children the proper attitudes they were to have before the Lord (Kalland 1990, “Deut 6:4-9”; Kaiser 1990, “Exod 13:3-10”). As Eugene H. Merrill observes, to do so necessitated a regular routine of instruction, whereby the words of covenant faith and community were to be figuratively, but indelibly, etched into minds of the children with “sharpness and precision” (Merrill 1994, 166-67; cf. Deut 6:6-9). Constant repetition of matters that concerned the covenant truth was to permeate all of

life. Thus, “whether while sitting at home or walking in the pathway, whether lying down to sleep or rising for the tasks of a new day, teacher and pupil [were to be] preoccupied with covenant concerns and their faithful transmission” (Merrill 1994, 166-67; cf. Deut 6:7).

Intergenerational Instruction

Both parents were critical to the moral education of the children (Prov 1:8). Children were to learn to heed the instruction and the warnings of their parents, as both fathers and mothers were responsible to teach their children how to order their lives (Ross 1990, “Introductory Exhortation”; cf. Prov 1:8-9). Parents’ primary responsibility was to pass along to the next generation a faith that was intended to relate to all of life (Richards 1975, 35-36).

It has been said that perhaps the best illustration of this type of intergenerational faith-transmission is found in Psalm 78:1-8, where “God’s interventions on Israel’s behalf are recounted with the exhortation for parents to recount these events to their children” (Estep et al. 2008, 52). Commenting on this Psalm, Willem A. VanGemeren notes how Hebrew parents were expected to teach their children how God had revealed Himself to Israel, so that successive generations might put their trust in God by remembering His deeds and keeping His commands (VanGemeren 1990, “Psalm 78:5-8”). Each generation was responsible to make sure their children knew what God expected from them—nothing but absolute loyalty. Parents were charged to pass down to their children how previous generations had been rebellious toward God, and they were to instruct their children to not defy God, as did their ancestors (Clifford 1986, 14).

Douglas K. Stuart strikes a similar tone when he writes, “In God’s economy *each* generation of his people is expected to cultivate an identification with all the experiences of *all* the generations, and all the generations must identify with the events that have happened or will happen to *any* generation” (Stuart 2006, 314-15; cf. Exod 13:8-10). As parents modeled for their children a life of covenant fidelity toward God, children were to learn from their parents what it meant to honor their fathers and mothers in a way that honored God (Stuart 2006, 461; cf. Exod 20:12; Wenham 1979, 265; Lev 19:3). Such a passing down from one generation to the next of how to live a life of covenant faithfulness as a part of a covenant community was ultimately to produce a life that would enjoy the blessing and protection of God.

Methods of Instruction

Anthony and Benson provide a very helpful summary of many of the types of teaching methods that parents used (Anthony and Benson 2003, 26): they taught by example (Deut 6:5-8; 31:12), by oral communication (Deut 6:6-7; 11:18-19), by informal discussions (Deut 6:7; 11:19), through answering questions (Exod 12:26; 13:14; Deut 6:20-21), and through visual aids and object lessons (Deut 6:9; 11:20). Estep, Anthony, and Allison also mention how just the very nature of the Hebrew community itself provided teachable moments and methods for instruction for both children and adults. As the authors write, “The community itself was a teacher. The reason for festivals, worship rites, and activities in public assemblies all had educational significance. For example, the Passover reminded adults and instructed children of the exodus from Egypt” (Estep et al. 2008, 53; cf. Exod 12:1-30; Deut 16:1-8). Fathers and sons were to dialogue about the meaning of covenant faithfulness in the context of the Passover (Craigie 1976, 174). In

all, the entire life of the Hebrew community was to function as a holistic teaching-and-learning environment that exemplified what it meant to live in obedience to the commandments of God as a response of love toward God (Craigie 1976, 171; Kalland 1990, “Propagation of the command”; cf. Deut 6:6-9).

***Were They Teacher-Centered
or Learner-Centered?***

From the aforementioned survey, there is no doubt that the content of the Hebrew faith was important to the entire life of the Hebrew community. Yet, it is also clear to see that the process by which the faith was passed from generation to generation was not only by memorization and recitation of content, but was also by using informal methods, real-life examples, and mentoring. While one cannot be dogmatic about the specific orientation any particular parent or community member may or may not have had, at the very least, it does appear acceptable to say that as a general rule family and community education was more andragogical than pedagogical, at least in the following sense: the entire idea behind the kind of intergenerational teaching presented as the ideal in the Old Testament was for the current generation of teachers to equip the next generation with everything they might need to continue to pass along the faith to succeeding generations. By this, then, the goal of a teacher was to equip his or her students to be less and less teacher-dependent.

Formal “Teachers”

The family and community contexts did not provide the Hebrew people or nation their only teachers. Priests, prophets, and sages were more formally recognized teachers in the Hebrew culture.

Priests

The Levitical priesthood represented the establishment of the first permanent group of teachers in Israel, outside of the family. The priests acted as mediators between mankind and God. Priests were responsible for performing sacrifices and for bringing the prayers of the people before God. Priests also acted as a type of advisor to the political leaders of the day (Allen 1990, “Numbers 27:18-21”; Mounce 2006, 537; cf. Exod 28:30). Additionally, these teachers were given cities situated in the lands given to the other tribes of Israel (Num 35:1-8). By this, the influence and instructions of the priests was more readily available to everyone in Israel.

The priests received a certain amount of formal training with which they provided two main educational services. First, they provided instruction to the Hebrew people, generally through the reading of the Law and through instruction provided through religious ceremonies (Deut 4:9-11, 11:19-20; Exod 12:26-27). The priests were to act as the caretaker, teacher, and revealer of the covenant and will of God. As Earl S. Kalland notes, “They were to not only take care of the written Book of the Law and the means of determining the Lord’s will through the use of the Thummim and Urim,” but they were to “teach that word to the people at regular intervals” (Kalland 1990, “Levi, [Deut] 33:8-11”). Second, the older priests were charged with the responsibility to train the succeeding generation of Levites (Lev 8), who were to serve as their replacements in the effort to protect the holiness of God amongst the Hebrew tribes (Cole 2000, 93, cf. Num 3:5-10; Wenham 1979, 134, 148-50; Lev 1-7; 9). Unfaithful service by a priest was marked by nothing less than death for the priest (Rooker 2000, 156-59; Wenham 1979, 153; cf. Lev 10:1-9). In this, not only was the critical role of passing along the means of faithful service to succeeding priests emphasized, but the priest’s death also served as an

object lesson to the Hebrew people about the nature of God's holiness, and the seriousness of sin and unfaithfulness towards the Lord (Dillard and Longman 1994, 76, 80).

Prophets

The Hebrew prophets also used object lessons to teach the people of Israel (1 Kgs 11:29-39; Isa 20:1-6; Jer 19:10-13; 51:63-64; Ezek 4:1-5; 12:1-28; 24:15-27). Additionally, they used other oral and written techniques such as proverbs (Jer 31:29; Ezek 12:22-23; 16:44; 18:2-3), parables (Ezek 17:1-24; 24:1-14), and allegories (Isa 5:1-7; Ezek 16:1-17:24; 23:1-49). All of these methods were to enable the prophets to fulfill their role as the "social educators of their times" (Pazmiño 1997, 9).

As Anthony and Benson write, "Probably no nation has ever produced a group of religious educators or moral teachers comparable to the prophets of ancient Israel" (Anthony and Benson 2003, 29-30). The Old Testament prophets generally dealt with the Hebrew people and their leaders concerning issues of idolatry (1 Kgs 18:25ff; Ezek 8), leadership (Ezek 34), social injustice (Amos 5:7-13), sin and repentance (Mic 7:8-20; Joel 2:12-14) (Mounce 2006, 544). The prophets both rebuked and instructed Israel and her leaders—reminding them of past covenant obligations, confronting them of current covenant transgressions, warning them of the wrath and judgment of God, and yet reminding them of the present and future covenant promises the Lord had yet to fulfill (Merrill 1994, 270). The prophets critiqued social policies, denounced social wrongs, and proclaimed social righteousness. In every national crisis, they were at hand to denounce, encourage, comfort, and always instruct (Anthony and Benson 2003, 29-30). In all, the prophets served as moral instructors of the people of Israel, teaching them the

importance of the purity of faith, and focusing them, as the people of God, on the character and mission of God.

Sages

Andrew E. Hill and John H. Walton note that sages were considered to be one of the primary teaching (and leadership) figures in Hebrew society (Hill and Walton 2000, 320). Sages, along with priests and prophets, were thought of as one of the three sources of authoritative guidance for the Hebrew people (Jer 18:18; Ezek 7:26). The primary guidance sages provided was that they taught the people of Israel about the importance of living according to the wisdom of the Lord.

Much of the teaching of the Old Testament sages centered on people, both, memorizing and applying the wisdom of Scripture to their whole lives. Duane A. Garrett writes, “Wisdom in the Bible is meant to teach [the people of Israel] how to live in the world. For this reason politics, personal morality, economics, social behavior, and many other areas of life all come under its teaching” (Garrett 1993, 366-67). Thus, as the Old Testament sages taught the scriptures to the Hebrew people, their personal (Prov 6:6-11), social (Prov 27:14), and fiscal (Prov 22:26) lives were of particular concern (Garrett 1993, 20). So, too, were issues of courtship, love, and marriage (Song of Sol; cf. Garrett 1993, 367, 379). In all, however, the ultimate aim of the biblical wisdom literature, as well as the teaching of the sages, was to drive people to “know” God as the only giver of true wisdom, understanding, and worth (Eccl 12:13-14; cf. Garrett 1993, 273, 277).

To “know” (yāda’). Mounce observes how the Old Testament concept of “knowing” or “understanding” is much more holistic than that of Western philosophy (Mounce 2006, 381). Throughout Scripture, to “know” (*yāda’*) implies that an individual

has an intimate, experiential involvement with that which is to be learner (cf. Reed and Prevost 1993, 47-48). Cognitive effort is certainly important, and individuals are admonished to strive for wisdom and understanding, regardless of the cost (Prov 4:7). Yet, for Hebrew individuals, the heart was the “place of cognitive activity, for the ability ‘to *know*’ is related to the heart (Prov 27:23; Eccl 7:22; 8:5)” (Mounce 2006, 382). Thus, sensory experience is considered vital to the Hebrew concept of knowing or understanding, and “the eyes and ears are considered essential for the mind (heart) to acquire knowledge” (Mounce 2006, 382).

Cognitive dissonance. Sages routinely used what amounted to cognitive dissonance to etch the biblical wisdom literature into the minds and onto the hearts of the Hebrew people—to move individuals beyond just a mere apprehensive of content, to an affective application of wisdom in their daily lives. As E. M. Curtis writes, “The Old Testament sages regularly taught in ways that involved ambiguity and created tension in the minds of their students. Such teaching methods were intended to stimulate thought and reflection on the part of their students as they sought to answer the questions raised by these dilemmas” (Curtis 2005, 113). The dissonance created by the sages’ probing questions ultimately moved their students progressively “toward the goal of developing skills in living according to Yahweh’s order” (Curtis 2005, 113).

Continuum of learning. In short, it looks as if the Hebrew sages taught in a way that was not too dissimilar from what Knowles conceptualized as learning—from content to process—along a continuum. In fact, Estep, Anthony, and Allison make basically the same point:

At one end of the spectrum are learning methods resembling teacher-centered indoctrination of students, the presentation of prearranged clusters of content. At the other end are learning methods resembling teachers as facilitators, wherein instructors provide students with materials (as in Job, Proverbs, and Ecclesiastes) and encourage students to wrestle individually with the text. (Estep et al. 2008, 55-56)

In light of the idea of sages teaching in a manner that progressively moved their students along a continuum of learning, Estep, Anthony, and Allison provide a helpful discussion on the variety of verbs, phrases, and idioms found throughout the Old Testament wisdom literature, all related to “various ‘stages in the learning process’ as understood by the Israelites” (Estep et al. 2008, 59-60). To under gird this point, the work of Nili Shupak, of the University of Haifa, in Israel, is mentioned as detailing “the progressive stages of learning, from the first, passive step to the last, more active and creative step,” based on the usages of typical terms in Hebrew wisdom literature (Table 2).

Table 2. Learning in Old Testament wisdom literature

PASSIVE LEARNING	
<i>Listening, Obedience</i>	<i>šm', šyt, lēb</i> , and synonyms (first meaning)
<i>Observation</i>	<i>šmr, nšr, špn</i> + objects relating to <i>ḥokmâ</i>
<i>Assimilation</i>	<i>qnh</i> + objects relating to <i>ḥokmâ</i> , <i>bqš</i> + objects relating to <i>ḥokmâ</i> (first meaning)
<i>Understanding</i>	<i>šyt lēb</i> and synonyms (second meaning), <i>lqḥ mûsār, lmd</i>
<i>Mastery</i>	<i>byn, škl (hiph'il)</i>
<i>Searching, Pondering</i>	<i>Leqaḥ</i> (noun), <i>ḥqr</i> (verb, noun), <i>bqš</i> (second meaning), <i>ntn 'el lēb, ntn 'et lēb lē</i>
ACTIVE LEARNING	

Source: Estep, James R., Jr., Michael J. Anthony, and Greg R. Allison. 2008. *A theology for Christian education*. Nashville: B&H Publishing Group.

Summary

In all, the overall trajectory of teaching and learning in the Old Testament does fit well with Knowles' idea of learning proceeding along a continuum, moving students from a mere understanding of content through didactic means to a more experiential apprehension of knowledge, and moving them to being less and less teacher-dependent. Like Moses, in the process of teaching about the nature and holiness of God, and what it means to live as individuals, and as a people, in light of the Lord's principles and statutes, the various Old Testament teachers aimed for their students to truly "know" God—to trust God—as evidenced by a life of faithfulness to Him. In short, their aim was to help their students learn to rely on God as their true Teacher, not themselves as their teachers. Thus, it is right to see the various kinds of teachers found in the Old Testament as being, on balance, more learner-focused than teacher-centered.

Jesus' Teaching Orientation

Robert W. Pazmiño writes, "For Christians, Jesus alone stands as the Master Teacher, as the exemplar or model for teaching whose life and ministry are worthy of passionate consideration and emulation" (Pazmiño 2001, 60). Even a cursory survey of the literature devoted to Christian teaching practices shows there is no shortage of authors who encourage teachers to emulate the way Jesus taught. For example, in his work *Teaching as Jesus Taught*, Roy B. Zuck finds that the methods and educational principles used by Jesus are "universally applicable," and that all should "Teach as Jesus taught!" (Zuck 2002, 14-15).

Yet, related to this study, the question must be asked: If a teacher's orientation in some sense defines the kind of teacher he or she is, then can a teacher truly be the kind

of teacher Jesus was? Here, the key distinction is between methods and orientation. A survey of a few of the key characteristics of Jesus' teaching, and of Him, as a teacher, will help to answer the preceding question.

The Methods of Jesus' Teaching

Jesus used many methods of speech in His teaching—parables (Matt 25:1-30; Mark 4:2-20; Luke 10:25-37), different kinds of poetry (Matt 5:29-30; 5:39; Luke 6:37), and various forms of proclamation (Matt 5:21-22, 27-28, 33-34). Here, as Robert H. Stein notes, an often overlooked aspect of Jesus' verbal communication is the various types of speech Jesus used, and how the use of these “witness to the similarity between the form of [Jesus'] teachings and that of other wise men”—not unlike the Old Testament sages (Stein 1994, 2-24). Just like with the sages of the Old Testament, Jesus' use of such literary devices was meant to create a certain amount of intellectual disequilibrium in the minds of those who listened to Him, for the purpose of producing a response in them (Stein 1994, 24; cf. Anthony and Benson 2003, 99-102).

It has been noted that one of the most descriptive portrayals of Jesus' teaching is found in the dialogue that took place between the resurrected Jesus and two of His followers as they walked together on the road to Emmaus (Estep et al. 2008, 57; Pazmiño 1997, 36-38; Luke 24:13-35). Here, Jesus the Teacher asks questions and dialogues with His learners, all in an effort to move them from concrete to abstract conceptualizations. In the end, He provides His students with a concrete object lesson—the breaking of bread—to drive home the main point of His lesson: that He had risen, just as He said He would (Liefeld 1995, 260). As Jesus shared in the breaking of bread with the disciples, their “eyes were opened,” and they gained a measure of certitude of the things Jesus had

taught them throughout His life and ministry (Stein 2003, 612-13). The use of object lessons such as this helped Jesus' learners to not only grasp concepts, but to gain spiritual insight into the main content of Jesus' teaching; namely, Himself.

The Content of Jesus' Teaching

Discussing the content of Jesus' teaching is at the same time both easy and difficult. It is easy in the sense that in the Gospels it is not hard to find His teachings—they are everywhere. The difficulty comes when one tries to classify His teachings.

Donald Guthrie makes the same point:

When an attempt is made to produce a summary of the teaching of Jesus, the difficulties of classifying it in a concise manner are at once apparent, for different scholars select different aspects as being of most importance. Nevertheless, a useful summary may be produced, provided it is borne in mind throughout that Jesus was not a dogmatic theologian. (Guthrie 1970, 142)

To be sure, since Guthrie's work many others have done a good job at classifying Jesus' teaching (Pazmiño 2001; cf. Stein 1994; Zuck 2002), and it is clear that Jesus' teaching covered many topics. Yet, in all, it appears that Jesus Himself was the true content of His own teaching ministry (John 15:1-27, 16:7-14). Jesus pointed to Himself as who was to be the object of the disciples' repentance (Edersheim 1886, 507). Jesus insisted that sin was fundamentally a rejection of Him and a repudiation of His message and His mission (Tenney 1995, 157). Jesus proclaimed that He was the ultimate fulfillment of Israel's destiny, and that He was the only way to salvation (Köstenberger 2002, 138, 143). Indeed, as Stein notes, "The content of Jesus' teaching centered on the coming of the kingdom of God. Jesus taught that in his ministry the kingdom of God had arrived. Along with the coming of the kingdom also came a new intimacy with God" (Stein 1996, 125). As Jesus presented Himself in such an authoritative way—as the very

object of His own teaching—controversies swirled around His ministry and His claims. Yet, the manner in which Jesus confronted those who challenged Him provides valuable insight into Jesus' orientation as a teacher.

The Attitude of Jesus as Teacher

Zuck offers six observations of how Jesus' dealt with those who challenged Him. First, Jesus did not hesitate to differ with His opponents. Second, Jesus challenged His opponents to think. Third, Jesus was persistent in trying to persuade those who challenged Him to see His point of view. Fourth, Jesus was willing to criticize those who were "entrenched in their ways." Fifth, Jesus never compromised on His doctrine or behavior. Sixth, Jesus turned challenging moments into teachable moments (Zuck 2002, 154-55). In these ways, Jesus showed a firm commitment to the content of His teaching—Himself—while showing flexibility in His process of teaching, for the purpose of turning enemies into followers.

George R. Knight offers some valuable insight into the importance of Jesus' attitude in teaching, particularly as a means to relate to individuals from diverse backgrounds:

A strategic factor underlying all methods of learning and teaching is the attitude of teachers toward their students. In this we have much to learn from Christ. His attitude was positive toward even those who were apparently most hopeless. He could therefore reach the woman caught in the act of adultery, the publicans, the common sinners, and even at times the Pharisees. (Knight 1998, 235)

As Pazmiño writes, "Jesus' teaching ministry as found in the Gospels repeatedly celebrates his sensitivity to the diverse people he encounters" (Pazmiño 2001, 84; cf. Stein 1994, 119). This type of attitude was a direct reflection of the type of characteristics Jesus modeled as a teacher (Yount 2008, 51).

The Characteristics of Jesus as Teacher

Zuck conducted a comprehensive study of the Gospels and found fourteen characteristics of Jesus manifest in and through His teaching (Zuck 2002, 61-90). These characteristics, as summarized from Zuck's text, are presented below in Table 3, along with a few sentences that get at the heart of Zuck's main point:

Table 3. Characteristics that marked Jesus as a teacher

QUALITIES	DESCRIPTION
<i>Maturity</i>	Jesus was a balanced and spiritually mature individual (63).
<i>Mastery</i>	Thorough mastery of his subject and competence in the languages of the people with whom he communicated helped make Jesus a dynamic teacher (65).
<i>Certainty</i>	The Gospels give no hint that Jesus ever was unsure of his words (66).
<i>Humility</i>	Jesus humbled himself and served others (Mark 10:45). Teaching is an art of serving, a process of humbly guiding others not to oneself but to the Lord and his Word (67).
<i>Consistency</i>	Instructing students in the way to live, but not living that way ourselves, bottlenecks learning. . . Jesus demonstrated full harmony between his life and his lessons (67-68).
<i>Spontaneity</i>	Many time Jesus used teachable moments, unplanned, spontaneous occasions when teaching was determined by situations that arose (70).
<i>Clarity</i>	He always spoke to communicate, never to impress others with his knowledge or spiritual depth (72).
<i>Urgency</i>	Jesus taught and ministered with a sense of urgency, compelled by a mission he had to fulfill . . . Yet never once did Jesus hurry (73).
<i>Variety</i>	The variety of His methods brought unparalleled freshness to His teaching (78; cf. Guthrie, <i>A History of Religious Educators</i> , 19).
<i>Quantity</i>	Jesus never lacked for anything to say, but He did not say all He had to say at once; He generally communicated when His listeners were, "interested" or "ready and able to receive it" (78-81).
<i>Empathy</i>	Jesus "loved all his pupils, not merely the loveable or the bright ones . . ." (82, quote from Benson, <i>The Christian Teacher</i> , 205)
<i>Intimacy</i>	Jesus spent time with his disciples (84; cf. Mark 3:14, Acts 4:13).
<i>Sensitivity</i>	Jesus paced his teaching to his learners' ability to assimilate what they were hearing (86); Jesus showed genuine sensitivity for the needs of women and children, people considered socially lower than men (89).
<i>Relevancy</i>	He never taught something that had no pertinence to life or reality (89).

Source: Compiled from Zuck, Roy B. 2002. *Teaching as Jesus taught*. Eugene, OR: Wipf and Stock Publishers.

On balance, the characteristics mentioned in Table 3 demonstrate that Jesus was, both, assured in the content He sought to teach, and sensitive to the needs and abilities of His students. Through His attitude and character, Jesus sought to holistically present Himself to others in a manner that would facilitate nothing short of life-change in those who followed Him.

The Aim of Jesus' Teaching

Jesus taught for total life-change in His learners, and He modeled what it meant to live a life according to His precepts and practices. As Guthrie notes, "What He taught had an essentially practical value" (Guthrie 1970, 142). In essence, that "practical value" was the changed life toward which Jesus led His followers. To this end, Richards comments on how Jesus invested Himself in the lives of His followers as a means to help them to grow:

The "training" of the disciples focuses on making the disciple a complete person, a mature believer. As Jesus lived with and taught the Twelve, He was concerned about transformation: His goal was the nurture of life. (Richards 1975, 31)

Perhaps the most clear fact that the Lord desired for His followers to exhibit full life-change is found in His admonition to one of the "teachers of the law" found in Mark 12:30-31. Here, Jesus' clear point is that His followers should love God with all their heart, soul, mind, and strength, and then manifest this type of God-centered love and commitment in their treatment of others. James A. Brooks remarks that one of Jesus' greatest teaching contributions was the merging of the commands to love God and to love fellow human beings (Brooks 1991, 197-98; cf. Deut 6:4-5; Lev 19:18). Jesus united these passages to show that love of one's neighbor is a "natural and logical outgrowth of love of God" (Wessel 1995, 137). In short, a transformed life as a follower of Jesus

meant being less self-focused, and more other-focused—focused on God, and focused on others.

As a part of the process of transforming His learners' thoughts, feelings, and actions, Jesus constantly challenged individuals to rethink the paradigms through which they processed the world. Throughout the Gospels, it is clear that Jesus not only taught for life-change in the cognitive, affective, and psychomotor domains, Jesus displayed a keen use of all of these in His own teaching. As Pazmiño states, "Jesus faithfully incarnated his message throughout his life and ministry" (Pazmiño 2001, 73). In that, several key principles of Jesus' teaching, and of Jesus as a teacher, can be drawn from the God-centeredness Jesus displayed through His own head, heart, and hands.

The Principles of Jesus' Teaching

In examining how Jesus was a master-teacher, Pazmiño quotes extensively from the work of Herman Horne:

As a teacher, [Jesus] was not only a tactician with methods but also a strategist with objectives. His greatest objective was to share with people that sense of union with the Father that he enjoyed. . . . In a way not surprising but confirming our previous impressions, Jesus embodies those qualities of the teacher commonly set up as ideal. (Horne 1998, as cited in Pazmiño 2001, 71-72)

From Horne's insights, Pazmiño draws five key principles of Jesus' teaching, all which illustrate the kind of teacher Jesus was, and the way Jesus oriented Himself in relation to Himself, to His learners, and to what He taught (Pazmiño 2001, 72-73):

1. *Jesus' teaching was authoritative*: Jesus taught as one who had authority (Mark 1:14-15, 21-22), as demonstrated by His actions and His words. His own life and ministry authenticated His authority.
2. *Jesus' teaching was not authoritarian*: Jesus teaching was not forced or imposed upon His hearers (John 6:60-69). Jesus emphasized the costs and demands of being one of His disciples, and He called for individuals to make personal choices to commit to following Him.

3. *Jesus' teaching encouraged persons to think:* Jesus did not provide simple, ready-made answers to every problem He addressed. Rather, He taught in ways that called for those who listened to Him to seriously think, and to carefully consider their personal responses to the truth that He shared. Jesus posed questions, and allowed for questions, as He encouraged individuals to search their minds, and their hearts, regarding what He taught.
4. *Jesus lived what He taught:* Jesus faithfully incarnated His message through His life and ministry. Jesus modeled for His disciples acts of service and love. Then, Jesus commanded His disciples to love and serve one another, just as He had loved and served them (John 13:12-17, 34-35). Jesus lived what He taught. He modeled sacrificial love in the laying down of His own life for those whom He loved (John 15:12-13).
5. *Jesus loved those He taught:* Jesus loved His students in a way that modeled the longings one should have for others, and for God. The love relationship He had with His students was balanced by a proper concern for truth, emphasized through His role as Master Teacher.

Jesus positioned Himself as the center of what He taught, in an effort to position Himself as the focus of those He taught. The clear result of His Jesus-focused teaching was for His disciples to be kingdom-focused in their living.

The Orientation of Jesus as Teacher

There is no doubt Jesus was an effective teacher in His efforts to ultimately turn His learners away from themselves, and towards Himself as the object and aim of His own teaching. Yet, when one considers Jesus in regard to His orientation as a teacher the question must be asked: Was Jesus the kind of teacher one could emulate today? If a teacher's orientation in some sense defines the kind of teacher he or she is, then can a pastor-teacher truly be the kind of teacher Jesus was? In some sense, no . . . and yes. Here, it might be helpful to return to Knowles' work, specifically regarding "content" and "process" (Knowles 1984b, 117).

Content Versus Process Revisited

For Knowles, both pedagogy and andragogy deal with content to be learned; the distinction between the two is really two-fold: who determines what is to be learned (content), and who determines how the learning is to take place (process). When considering these two issues from the perspective of the teacher—to determine if the teacher is a pedagogue (teacher-centered) or an andragog (learner-centered)—the issue might be summarized as it is in Table 4:

Table 4. Content and process: Comparative views of a pedagogue and an andragog

Teacher's view: <i>content</i>	<i>Pedagog</i>	Teacher determines the content to be taught
	<i>Andragog</i>	Teacher & student mutually determine content
Teacher's view: <i>process</i>	<i>Pedagog</i>	Mastery of the content is dependent on teacher
	<i>Andragog</i>	Mastery of the content is not teacher dependent

Source: Compiled from Knowles, Malcolm. 1984. *The adult learner: A neglected species*. 3rd ed. Houston, TX: Gulf Publishing.

Jesus and Content

In regard to the content—the information and skills—Jesus taught, Jesus was a pedagogue. Jesus was the content of His own teaching. Jesus determined what His students needed to know, and He defined how His students needed to order their lives. Jesus did entertain questions from those who came to hear Him teach, but His answers always pointed those around Him away from themselves and towards Himself. In this sense, Jesus wanted His learners to be ever teacher-dependent.

It is at this point, then, where a pastor-teacher cannot—indeed, must not—emulate Jesus; a pastor-teacher must not be the content or focus of his own teaching. The informational content that a pastor shares with his students must aim them at being Jesus-

focused. The developmental and skill-based content a pastor teaches his learners must be done with the aim of equipping them to glorify God in all that they do. As much as his students come to know what he has taught them, they should learn from him only what he ultimately has learned from Jesus. As much as a pastor-teacher's students grow to model him, they should ultimately model only that which faithfully represents Christ. The content a pastor teaches must not say more about him self than it does Jesus. Rather, both the pastor-teacher and his students must remain teacher-dependent learners, taught by the Holy Spirit, ever pointed back to Jesus, our pedagog.

Jesus and Process

In regard to the process of teaching, Jesus was decidedly learner-centered. Looking back at Table 1 (64), one finds that on balance Knowles' andragogical assumptions and design elements best fit Jesus' orientation to teaching. In fact, "Formulation of Objective (content)" may be the only category that is definitively pedagogical as far as Jesus' teaching orientation is concerned. Additionally, a quick review of the elements associated with Jesus' teaching orientation (methods, attitude, characteristics, aim, principles, and effectiveness), and one finds they, too, are all weighted heavily towards andragogical tendencies.

The Teaching Role and Orientation of Pastors

It goes without saying: the teaching role is of primary importance to the office of the pastor—at least, it should go without saying. The reality is, however, as recently as the 1990s, there was much resistance—even among ministers—to the teaching role of pastors.

After conducting a review of the literature, J. Cy Rowell noted, “The resistance of many ministers to the teaching role may be rooted in the dynamics of power and control, as seen in their preference for one-to-one and one-to-many dimensions of ministry rather than the one-to-group context of teaching” (Rowell 2002, 1). Rowell further suggests another factor related to the reluctance of many pastors toward the teaching role may indeed be that they have, both, a “narrow understanding of teaching” and a “limited repertoire of teaching skills,” with the “basic image of ‘teaching as telling’” being widespread (Rowell 2002, 3). Rowell believes the burden of having to fulfill multiple roles, and thus, feeling the tension to neglect something in order to get anything done, is particularly acute among ministers who serve as the sole pastor of a congregation.

When looking specifically at larger churches, however, there is some potential bright news on the horizon. In July 2009, Leadership Network released their annual Large-Church Senior Pastor survey (Bird 2009).

Leadership Network surveyed 232 megachurch pastors (2000+ in average weekly attendance) and 208 large-church pastors (500 to 900 average weekly attendance). Their findings—as summarized in Table 5—point to some important insights into how pastors perceive themselves in relation to their teaching role.

What is clear from this study is that the majority of pastors surveyed identified themselves with their teaching role as a pastor. This is good news. What is not so clear, however, is just how those who identify themselves as preacher-teachers would define “teaching,” or being a teacher, from a pastoral perspective. Does this study indicate that 79% of megachurch pastors and 81% of large-church pastors see preaching as teaching,

Table 5. Summary: Leadership Network's 2009 large-church pastor survey

<i>“Which two phrases describe how you see your role as senior pastor?”</i>		
<i>Roles:</i>	<i>Church Size 2,000 +</i>	<i>Church Size 500-999</i>
Preacher / Teacher	81%	87%
Directional Leader	50%	43%
Pastor, shepherd, or spiritual guide	16%	16%
<i>Senior Pastor’s Typical Work-Week</i>		
<i>Average hours spent per week:</i>	<i>Church Size 2,000 +</i>	<i>Church Size 500-999</i>
Preaching, teaching, in worship	19	17
Training people	4	5
<i>“Which of these pastoral tasks do you feel you do best?”</i>		
<i>Pastoral Tasks:</i>	<i>Church Size 2,000 +</i>	<i>Church Size 500-999</i>
Preaching	79%	81%
Teaching people about the faith	36%	29%
Train people for ministry/mission	30%	30%
<i>Senior Pastor’s Most-Common Self-Identified Spiritual Gift’s</i>		
<i>Gift:</i>	<i>Church Size 2,000 +</i>	<i>Church Size 500-999</i>
Leadership	77%	72%
Teaching	67%	67%
Pastoring	17%	24%

Source: Compiled from Bird, Warren. 2009. Teacher first: Leadership Network's 2009 large-church senior pastor survey.

and that this is the kind of teaching they do best? Does this study indicate that the vast majority of those surveyed see the training of people as not nearly as important a teaching task as preaching, as indicated by the amount of time they devote to the task? What about spiritual giftedness? The majority of those surveyed self-identified teaching as one of their top two gifts; would those whom they serve identify their pastor(s) as being gifted in the same way? What does the self-identified giftedness indicate about the pastor’s view of “pastoring” related to his role as teacher—when a pastor is shepherding his flock is he functioning as a teacher, or not?

As Table 5 indicates, even with a growing consensus of agreement about the importance of the teaching role of pastors, what is not readily agreed upon, however, is

just what it means for a pastor to be a teacher. For some, the primary teaching role of a pastor is fulfilled through the preaching the Scripture in a didactic form (Mohler 2006, 10-12). Others recognize multiple forms of preaching as being valid methods for teaching, yet preaching still being the primary means for the pastor to fulfill his teaching role (Quicke 2006, 81-82). Some recognize that both preaching and teaching are important, but they completely separate them in their function and affect (Sproul 2002, 133), while others blast the separation of the two, claiming “It is a calamity when the preacher is no longer a teacher, but only an exhorter” (Robertson 1931, 174, as cited in Yount 1995, 127). Further still, there are those who decry the image of the pastor-teacher as an “instructor of listeners,” and who would prefer the pastor to teach in more “informal” settings and ways (Richards 1975, 71, 139). Yet, the reality is, as C. Ferris Jordan suggests,

The contemporary pastor’s role includes teaching by proclamation from the pulpit, teaching through one-on-one and small group dialogue, and encouraging church members to participate in small groups or classes. The pastor is teacher. The Master’s mandate requires it. The New Testament qualifications for the pastoral office undergird it. (Jordan 1996, 298)

Yet, even if one understands that he, as a pastor, is called to teach in multiple settings and in different ways, this still does not answer the question, what kind of teacher is he to be? Note that the central issue of this question is not one of technique—asking “how” is a pastor to teach—but one of essence, or role—asking how is a pastor to orient himself as a teacher. Is he to be teacher-centered or learner-centered? Or, technically speaking, does the teacher see him or her self as a pedagog or an andragog? And, as far as pastors as teachers are concerned, which view is more predominant?

Assessing Teaching Orientation

In 1975, Hershel Hadley (Hadley 1975) conducted a study with which he developed the Educational Orientation Questionnaire (EOQ), an instrument that measures differences in teacher's beliefs regarding educational strategies and teacher orientation, including pedagogical and andragogical orientations (Delahaye et al. 1994; Knowles 1984a; Wilson 2005). It has been noted that the EOQ was "the first instrument to empirically study the teaching behaviors of andragogically- and pedagogically-oriented educators" (Kerwin 1979, as cited in Wilson 2005). It is significant to note that while Malcolm Knowles was a member of Hadley's doctoral committee, the EOQ was ultimately not successful at validating the six principle andragogical assumptions of learners. The EOQ was, however, able to successfully identify a teacher's preferred orientation as being either pedagogical or andragogical, as measured along a continuum (Knowles 1984a; Wilson 2005). The EOQ was found to be reliable with a test-retest measurement of 0.89 and a coefficient alpha of 0.94 (Hadley 1975; Mattia 1991). Therefore, the EOQ has become one of the primary instruments used to measure teacher orientation (Davenport 1984; Knowles 1984a).

Several other instruments have been developed with which some have measured, among other constructs, teacher orientation. Some of the more prominent ones are: the Student Orientation Questionnaire (Christian 1982); the Personal HRD Style Inventory (Knowles 1987; Knowles 1984b); The Philosophy of Adult Education Inventory (Zinn 1998); the Principles of Adult Learning Scale (Conti 1978; Conti 1998); and the Adapted Principles of Adult Learning Scale (McCollin 1998).

After a review of the literature and a survey of instruments mentioned above, however, it was determined the teaching orientation questionnaire contained in the Rural

Baptist Leadership Style and Teaching Orientation Questionnaire (RBLS&TOQ) best fit the scope of this study (Mattia 1991, 43-45, Appendix C, 8-9). This questionnaire is a modified version of Hadley's scale (EOQ). It was adapted to be used specifically to measure the teaching orientation of pastors.

One limitation to the RBLS&TOQ was that it was designed to only collect the self-rated perceptions of pastors. With this in mind, an additional measure, the Educational Description Questionnaire (EDQ) was used to collect the perceptions of congregational members, regarding the teaching orientation of pastors (Kerwin 1979). The EDQ was built off of the EOQ, and was designed to measure a student's perceptions of a teacher's behavior. While it has been noted that the EDQ does contain some of the flaws as the original EOQ (Wilson 2005), the EDQ was able to reliably measure the difference between a student's and teacher's perception of the teacher's teaching orientation (Kerwin 1979; Knowles 1984a; Wilson 2005).

Profile of the Current Study

The purpose of this research was to analyze the relationship between the leadership style and teaching orientation of a random sample of pastors of solo-pastor churches in the SBC. The precedent literature indicated the relationship between these two variables was a valid concern, specifically given the number of solo-pastor churches in the SBC.

Leadership style and teaching orientation of pastors was analyzed using four instruments: (1) the Autocratic/Democratic Leadership Scale (ADLS) (Molero et al. 2007); (2) an instrument created for this study, the Pastor Autocratic/Democratic

Leadership Scale (PADLS); (3) portions of the RBLS&TOQ (Mattia 1991, 43-45, Appendix C); and (4) portions of the EDQ (Kerwin 1979).

The large aim of this study was to enable a better understanding of the relationship between the leadership style and teaching orientation of leaders and teachers. Specifically, this study attempted to determine whether leadership style and teaching orientation were dependent variables, or just related characteristics of leaders and teachers who practice both leadership and teaching.

CHAPTER 3

METHODOLOGICAL DESIGN

The purpose of this research was to analyze the relationship between the leadership style and teaching orientation of a random sample of pastors of solo-pastor churches in the SBC. Two leadership styles were used to guide this analysis: autocratic leadership style and democratic leadership style, as identified by Lewin (Lewin et al. 1939; Bass and Stogdill 1990). Likewise, two teaching orientations were used to guide this analysis: pedagogical orientation and andragogical orientation, as identified by Knowles (Knowles 1984b).

Research Question Synopsis

The following four questions were dealt with in this study:

1. To what degree, if any, are the perceptions of leadership style and teaching orientation of pastors significantly related to demographic variables of pastors and congregational members?
2. To what extent are pastors who are identified as being congruent in their leadership style also identified as being congruent in their teaching orientation?
3. To what extent are pastors who are identified as congruent leaders or congruent leaders/teachers associated with andragogical or pedagogical teaching orientation?
4. To what extent are pastors who are identified as congruent teachers or congruent leaders/teachers associated with autocratic or democratic leadership style?

Design Overview

This research was descriptive in nature. It used a one-phase, quantitative, correlational study model (Gall et al. 2005; Leedy and Ormrod 2005). Consistent with

this type of research design, the aim was to collect data pertaining to pastors' and congregational members' perceptions of pastoral leadership style and teaching orientation, in order to better understand the extent of the relationship between the orientations examined in this study.

Toward this aim, a three-part survey, the Pastor Leader/Teacher Orientation Questionnaire (PLTOQ), was administered to both pastors and congregational members of SBC solo-pastor churches (Appendix 1). Part 1 of the PLTOQ was used to collect general demographic data on all survey participants, including, but not limited to, information necessary to confirm that the pastors surveyed were currently serving as pastors of SBC solo-pastor churches at the time of the study. Any pastor who was not serving as a pastor of an SBC solo-pastor church at the time of his response to the survey was rejected from the study. Parts 2 and 3 of the PLTOQ were used to assess perceptions of leadership style and teaching orientation, respectively.

All the data collected on the PLTOQ was analyzed to assess: (1) the demographical descriptors of pastors and congregational members related to pastoral leadership style and teaching orientation; (2) the self-reported leadership style and teaching orientation of the solo-pastors in the study; (3) the congregational members' perceptions of the leadership style and teaching orientation of pastors; and (4) the degree of congruency between pastors' and congregational members' perceptions of pastoral leadership style and teaching orientation. The responses to the PLTOQ were collected using an internet-based data collection service. The data collected was analyzed using a statistical analysis computer software program, Statistical Package for the Social Sciences (SPSS 19.0).

Population

For the purpose of this study, the population consisted of pastors of SBC solo-pastor churches in the continental United States of America. It was difficult, however, to determine just how many pastors comprised this population.

Research indicates that approximately 6.7% of the United States adult population belongs to one of more than 42,000 SBC churches in this country—this equates to roughly 16.3 million individuals (Pew Forum on Religious & Public Life 2008; SBC.net 2011a). Additional research indicates that approximately 26,000 (62%) of these churches have an attendance of fewer than 125 people, and that most SBC pastors are “the lone staff member at their church” (House 2006). Further still, it has been reported that anywhere from 76% (Pierce 2008) to 86% (Kerr 1998) of these small churches are “single-staff small churches,” where the pastor-teacher is the single staff member. These numbers would seem to indicate the number of pastors of SBC solo-pastor churches ranges anywhere from 19,760 to 22,360 individuals.

In September (2010), the researcher made formal request to LifeWay Research for “a list of all pastors of SBC solo-pastor churches, complete with contact information (including email addresses), as based on the results of the 2009 ACP report.” (Appendix 2). LifeWay Research is a research entity of the SBC. The ACP is an annual report conducted by LifeWay Research in voluntary cooperation with SBC churches. Records for the ACP are collected and tabulated by LifeWay Research. This formal request was granted, and the researcher was provided an electronic copy of a spreadsheet that contained the churches that listed only one senior pastor and no associate, missions, or other pastors on the ACP reports each of these churches provided to LifeWay. This list contained 35,816 pastors.

Sample

For this study, the researcher drew a random sample of 5000 potential survey participants from a modified version of the list of 35,816 pastors of SBC solo-pastor churches obtained from LifeWay Research. A detailed description of the process by which the original list was scrutinized and modified is found later in this chapter, under the heading “Scrutiny of the Original List Obtained from LifeWay” (115).

After the original list was examined, it was determined that approximately 21.85% of the churches reported on the list were likely not solo-pastor churches. Thus, for the purpose of this study the effective population of pastors of SBC solo-pastor churches was established as being approximately 27,989. Given the desire to be able to report the findings for this study at a statistically significant degree (95% confidence level, with a confidence interval of $\pm 5\%$), 379 responses from the modified list of pastors of solo-pastor churches were tentatively targeted.

Additionally, the research design utilized for this study called for each pastor who agreed to participate in the study to provide to the researcher a working email address for 3 to 5 church members who would also take the survey. These church members were asked to serve as raters for the pastor who nominated them to participate in this study. A minimum of 3 usable rater responses was established as the criteria by which to include a pastor’s survey response in the final analysis of the data collected for this study.

Given both the multi-rater survey design and participant inclusion criteria utilized for this study, the researcher anticipated a very low rate of “complete” responses to the survey (i.e., a usable survey response by an SBC solo-pastor, accompanied by at least three usable responses by church members associated with the given pastor). Thus,

it was determined that a sample as large as 5000 was necessary in order to attempt to gain the number of pastor and church member responses required for this study.

Delimitations of the Sample

The researcher delimited the sample to include only individuals who, at the time of the study, were currently serving as a pastor of an SBC solo-pastor church. The sample was further delimited to exclude individuals based on the following criteria:

1. Given the fluid status of the denominational statistics collected by LifeWay and provided to the researcher on the original list obtained from LifeWay, the sample was further delimited to exclude individuals who were clearly not solo-pastors at the time of this study, regardless of their being included on the original list.
2. The sample was delimited to exclude churches and pastors who participated in the field-testing of the PLTOQ, regardless of their inclusion on the original list.
3. The sample was also delimited to exclude those individuals who were not able to participate in the survey electronically. The rationale for this delimitation was due to the perceived combined impact the following was likely to have on the overall feasibility of this study: (1) the national scope of this research, and (2) budgetary and time constraints inherent to this research.
4. The researcher anticipated few female pastors of solo-pastor churches would be present on the list provided by LifeWay for the purpose of this research. The rationale for this assumption was as follows: (1) the majority of SBC churches affirm that “While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.” (Melick 1998; SBC.net 2011b); (2) as previously noted, the denominational data collected by LifeWay from each SBC church is information that each church voluntarily provides to LifeWay; (3) thus, it was reasoned that SBC churches with female pastors were not likely to voluntarily report data pertaining to their church’s leadership to LifeWay, particularly in a ratio equal to the proportion of SBC churches that may actually have female solo-pastors (Ledbetter 2000). Even still, to avoid introducing a potential bias into this study because of a disproportionate number of females either being present or absent from the sample, the sample was delimited to exclude all female pastors of SBC solo-pastor churches.

Limitations of Generalization

The results of this research may not necessarily generalize to the following: (1) pastors who are not currently serving in a solo-pastor capacity; (2) pastors who do not

voluntarily report to LifeWay Research data pertaining to their church; (3) pastors who do not have the ability to participate in electronic surveys; (4) pastors who are serving in non-SBC churches; (5) female pastors.

Instrumentation

The three-part survey used for this study, the Pastor Leader/Teacher Orientation Questionnaire (PLTOQ), was hosted online using the internet-based data collection service, SurveyMonkey. The online version of the PLTOQ was structured using “skip logic.” Skip logic allows surveys to be structured so that respondents answer only the questions that are applicable to them. According to the creators of SurveyMonkey, skip logic “eliminates unnecessary confusion by skipping non-applicable questions. It is a proven way to reduce ‘drop-outs’ and overall frustration” (SurveyMonkey 2010).

Part 1 of the PLTOQ was used to collect demographic information on both pastors and congregational members. The demographic information was used to create a descriptive profile of both pastors and congregational members who associate pastors with various leadership and teaching orientations. Pastors were asked to provide information relating to age, degree of education completed, the congregational leadership and decision-making structure of their current church, and types of roles and number of years he has served in vocational ministry in general, and the number of years he has served in his current pastorate. Congregational members were asked to provide similar information; questions, however, related to service in vocational and pastoral ministry were replaced with questions relating to church membership, worship attendance, and volunteer church service.

Parts 2 and 3 of the PLTOQ were comprised of portions of four instruments: (1) the Autocratic/Democratic Leadership Scale (ADLS) (Molero et al. 2007); (2) the Pastor Autocratic/Democratic Leadership Scale (PADLS), a scale created for this study; (3) portions of the RBLS&TOQ (Mattia 1991, 43-45, Appendix C); and (4) portions of the EDQ (Kerwin 1979). Table 6 presents a summary of these four instruments in relation to the rater who used each portion, and the orientation each scale measured. Specifics related to the content, validity, and reliability of each of these items are discussed in the following sections.

Table 6. Summary of instruments used on the PLTOQ

<i>Orientation</i>	<i>Rater(s)</i>	<i>Instrument(s)</i>
Pastor's Leadership Style	Pastor's self-perception	PADLS
	Member's perception	ADLS
Pastor's Teaching Orientation	Pastor's self-perception	RBLS&TOQ
	Member's perception	EDQ

Source: Compiled from the following: (Kerwin 1979; Mattia 1991; Molero et al. 2007).

Autocratic/Democratic Leadership Scales (ADLS)

For this current study, the ADLS was used to collect data related to congregational members' perceptions of pastoral leadership style (Appendix 3). The ADLS is an instrument used on a larger questionnaire constructed by Molero et al. for the purpose of measuring different types of leadership style as compared to transformational leadership (Molero et al. 2007, 361, 368). The ADLS contains 9 items: 5 associated with democratic leadership, and 4 associated with autocratic leadership.

When selecting this instrument for use in this current study, the researcher took particular note of the fact that 8 of the items contained on the ADLS (4 associated with

each leadership style) are drawn directly from the literature base of Lewin, Lippitt, and White. Thus, the ADLS was determined to be particularly useful for this current study. One additional item on the ADLS (associated with democratic orientation) was drawn from the works of additional researchers.

To construct and validate the larger survey of which the ADLS was a part, Molero and his fellow researchers used 90 university psychology students to help identify and classify items from the literature base to include on each survey subscale. A large number of items were drawn from the literature base associated with each specific leadership styles assessed in the study. The researchers then surveyed the students to determine which items were most clearly perceived by the students as being associated with the particular leadership style it was meant to describe. From these results, the best items were selected and administered to a sample of 118 company directors who were requested to assess their own leadership style. Responses to each item on the larger survey were recorded on a Likert-type scale, ranging from 1 (*not at all*) to 5 (*almost always*). The final reliability for the items included in the final ADLS sub-scale was obtained using Cronbach's alpha. The coefficient alpha for autocratic leadership was 0.63. The coefficient alpha for democratic leadership was 0.84.

Pastor Autocratic/Democratic Leadership Scale (PADLS)

The PADLS was a scale constructed by this researcher for the purpose of assessing the pastor's self-perceptions of his leadership style. The primary reason the PADLS was created for this study is because the final version of the ADLS was intended to measure a worker's perception of a leader's leadership style, and not the leader's self-perception of his or her leadership style (Molero et al. 2007, 361). In other words, the

ADLS is intended to be a rater instrument, and not a ratee (self-rater) instrument. For the purpose of this study, it was important to collect both pastors' and church members' perceptions of the pastor's leadership style. Thus, a ratee instrument that assesses leadership style was needed for this study—and it was the desire of this researcher for the ratee instrument to match the rater instrument as closely as possible.

To create the PADLS, the researcher adjusted the 9 items contained on the ADLS to reflect a self-rater perspective. These items were written to apply specifically to a church-based context (i.e., “leader” was replaced with “pastor” and “group member” was replaced with “church member”). To determine the validity and reliability of the PADLS, a four-step process of revision and validation was used. This process is discussed later in this chapter under, “Reliability of the Scales on the PLTOQ” (106).

Educational Orientation Questionnaire (EOQ)

The portion of the RBLS&TOQ that was used to gauge the pastor's self-rated teaching orientation for this study was based on the EOQ (Hadley 1975) (see Appendix 4 and Appendix 5). The EOQ is a sixty-item questionnaire specifically designed to distinguish between a teacher's andragogical and pedagogical orientations. The original instrument was administered to 409 educators from a variety of public and private educational institutions, as well as businesses, religious institutions, and government agencies. Of the 60 items contained on the EOQ, 30 of the items were designed to be likely favored by pedagogical-oriented individuals, and 30 of the items were designed to be likely favored by andragogical-oriented individuals. The EOQ was found to be reliable with a coefficient alpha 0.94 and a test-retest measurement 0.89.

Sixteen statements derived from the EOQ, as modified for use on the RBLS&TOQ, were used for this study. Mattia modified the statements on Hadley's instrument by updating the language so that the statements applied specifically to the context of pastoral ministry. Given both the importance of Mattia's study to this current study and the specific population examined in this study, Mattia's modified version of the EOQ seemed particularly useful to use in this research as a rater instrument.

Eight of the statements modified by Mattia and used for this study were primarily associated with pedagogical orientation, and 8 of the statements were associated with andragogical orientation (Kerwin 1979, 7-9; Mattia 1991). Table 7 presents the item numbers for the statements modified by Mattia in relation to (1) the item numbers for Hadley's original statements, and (2) the teaching orientation associated with each statement.

Table 7. Teaching orientation instrument item numbers used on the PLTOQ

<i>Instrument</i>	<i>Orientation</i>	<i>Item Numbers Compared to EOQ</i>							
EOQ (Hadley 1975)	Pedagogical	1	3	5	9	16	17	19	56
	Andragogical	6	8	18	24	30	33	51	59
EDQ (Kerwin 1979)	Pedagogical	1	3	5	9	16	17	19	56
	Andragogical	6	8	18	24	30	33	51	59
RBLS&TOQ (Mattia 1991)	Pedagogical	1	6	11	21	7	9	14	18
	Andragogical	16	13	20	22	12	17	5	3

Source: Compiled from the following: (Hadley 1975; Kerwin 1979; Mattia 1991).

Educational Description Questionnaire (EDQ)

The EDQ was used in this study to gauge congregational members' perceptions of pastors' teaching orientations (Kerwin 1979; Kerwin 1980) (see Appendix 6). Kerwin constructed the EDQ by converting the 60 original items found on the EOQ

into 60 statements that described educator behavior. The EDQ was designed to measure a student's perception of a teacher's teaching orientation. Given that the EDQ was developed directly from the EOQ—as was the RBLS&TOQ—the EDQ seemed to be well suited for use as a rater instrument for this current study.

The EDQ was initially tested on 74 instructors and 961 students at 4 educational institutions. It has been noted the EDQ provides a reliable measure for gauging the difference between a teacher's self-reported teaching orientation and the students' perceptions of the teacher's orientation (Kerwin 1979; Kerwin 1980; Kerwin 1981; Knowles 1984a; Wilson 2005).

Sixteen statements from the EDQ were used for this study. These statements correspond to the items used from the RBLS&TOQ for this study. Table 7 presents the item numbers for the statements used from the EDQ in relation to (1) the item numbers for both the EOQ and the RBLS&TOQ, and (2) the teaching orientation associated with each question.

Reliability of the Scales on the PLTOQ

A four-step process of revision and validation was used to assess the reliability of the four scales used on the PLTOQ: (1) assessment of content validity, (2) field testing, (3) assessment of internal consistency reliability, and (4) assessment of test-retest reliability.

Assessment of Content Validity

Content validity has been defined as “the extent to which the items in a test represent the domain of content the test is designed to measure” (Gall et al. 2005, 548; cf. Leedy and Ormrod 2005, 92). Three items that were included on the PLTOQ were drawn

from the precedent literature (ADLS, Molero et al. 2007; RBLS&TOQ, Mattia 1991; EDQ, Kerwin 1979). These items already met the threshold for content validity. While the fourth scale contained on the PLTOQ (the PADLS) was essentially the same as the ADLS, only re-written to function as a rater scale, it was determined that it still needed to be assessed for content validity.

Content Validity of the PADLS

Four experts in the areas of leadership and teaching in church-based contexts evaluated the statements contained on the PADLS for content validity. Two of the experts were faculty members at a prominent evangelical seminary, one expert was a faculty member at a well-known Christian university, and one expert was a respected church-planter, author, and Director of Missions in a large SBC association of churches located in the Northeastern part of the United States.

Each of these four individuals was asked to take a short survey, the PADLS Content Validity Survey (Appendix 7). This survey contained the nine statements that comprised the original PADLS and was hosted online using SurveyMonkey. In responding to this survey each expert was asked to read each of the nine statements, and then to indicate whether they thought the statement “best describes someone who demonstrates autocratic leadership, democratic leadership, or neither.” At the end of the survey, each expert was also given the opportunity to provide written feedback for the purpose of improving the scale.

One of the four experts responded to the survey by correctly associating each of the 9 statements with the leadership orientation each statement was intended to favor. Two of the experts, however, classified 3 of the statements as “Neither.” One of the

experts classified 2 of the statements as “Neither.” It is important to note that none of the four experts classified any of the “Autocratic” statements as “Democratic,” or any of the “Democratic” statements as “Autocratic.” Table 8 presents a summary of the four experts’ responses to the PADLS Content Validity survey.

Table 8. Summary of expert panel responses regarding content validity of the PADLS

<i>Item Number and Intended Orientation</i>	<i>Expert 1</i>	<i>Expert 2</i>	<i>Expert 2</i>	<i>Expert 4</i>
Item 1: Democratic	Democratic	Democratic	Democratic	Democratic
Item 2: Autocratic	Autocratic	Autocratic	Autocratic	Autocratic
Item 3: Democratic	Democratic	Democratic	Democratic	Democratic
Item 4: Autocratic	Autocratic	Autocratic	Autocratic	Autocratic
Item 5: Democratic	Democratic	Neither	Neither	Neither
Item 6: Autocratic	Autocratic	Autocratic	Neither	Neither
Item 7: Democratic	Democratic	Neither	Democratic	Democratic
Item 8: Autocratic	Autocratic	Autocratic	Neither	Autocratic
Item 9: Democratic	Democratic	Democratic	Democratic	Neither

In order to clarify their responses, an attempt was made to contact each of the three experts who had classified any of the statements as “Neither.” The researcher was able to correspond with two of the experts (one via phone, and one via email). Over a two-week period, numerous attempts were made to contact the fourth expert. The researcher, however, was not able to establish follow-up contact with this individual in a timely manner.

Each of experts with whom contact was made explained to the researcher their rationale for selecting “Neither” for certain statements. In short, in every instance where “Neither” was selected, the given expert expressed a belief that one could answer the statement with either “Autocratic” or “Democratic,” depending on one’s context. In

other words, the given statement favored “Neither” orientation because both orientations could apply to the statement in some way. One of the experts suggested that a Likert scale would be the best way to measure each statement.

When the researcher explained to each of these individuals how the final PADLS would be constructed—that a Likert scale would, in fact, be used—then each of these experts confirmed that the PADLS did meet the threshold for content validity. Given that three of the four experts approved the PADLS for content validity, and that the fourth expert could not be reached to clarify his response, this research was permitted to move on to field-testing the PLTOQ.

Field Testing

For the first phase of field-testing, the researcher drew a convenience sample of twenty-five pastors who fit the profile for this study, individuals with whom the researcher was associated. Phone calls were made and emails were sent to each of these twenty-five pastors requesting their participation in the field test. Twenty-three pastors agreed to participate in the field test, and each was sent an email that contained a link to an online version of the PLTOQ survey. Each link was coded with a unique ID associated with each pastor. The email also contained specific protocols about the field-testing process and the online survey (Appendix 8).

As a part of the survey process, each pastor was requested to supply—on the survey—the name and email address for 1 to 3 raters. Each of these raters was then sent an email similar to the one the pastor received; one that contained a link coded with the same ID tag as their pastor, as well as specific protocols about the field-testing process

and the online survey. One complete rater response was set as the minimum criteria for including a pastor's response.

As an incentive to participate, each pastor and church member who completed the field-testing process was entered into a drawing for one of two awards—one pastor and one church member each received their choice, either a \$75 gift card or \$75 cash.

Response Rate for the Field Test

A total of 18 pastors and 34 church members completed the survey. Four pastor surveys, however, were excluded from the final data analysis for various violations of the survey protocols: 1 pastor did not have any church members respond as raters; 1 pastor who was just starting a pastorate at a new church nominated individuals as raters from his previous church; and 2 pastors nominated family members as raters. In sum total, 14 usable pastor surveys and 28 usable church member surveys were collected in the first phase of field-testing.

Results for the Field Test

The initial results of the first phase of field-testing were mixed, but promising. To assess the overall strength of the PLTOQ, each of the four separate scales that comprised the PLTOQ were examined individually. Cronbach's alpha was used to determine the coefficient alpha for each of the two orientations represented on each scale. The results for the two scales used to assess the pastor's teaching orientation were generally good: the coefficient alpha scores for the RBLS&TOQ were 0.84 for pedagogical and 0.66 for andragogical; the coefficient alpha scores for the EDQ were 0.71 for pedagogical and 0.80 for andragogical. The results for the two scales used to assess the pastor's leadership style, however, were somewhat weak: the coefficient alpha

scores for the PADLS were 0.37 for autocratic and 0.58 for democratic; the coefficient alpha scores for the ADLS were 0.49 for autocratic and 0.67 for democratic. Table 9 presents a summary of the of the coefficient alpha scores for each of the four scales on the PLTOQ, with each scale separated by the two orientations represented on each scale.

Table 9. Summary of the alpha scores for the original scales on the PLTOQ

<i>Dimension and Orientation</i>	<i>Rater Scale</i>	<i>Ratee Scale</i>
LEADERSHIP	PADLS (9 items)	ADLS (9 items)
Autocratic Orientation	0.37	0.49
Democratic Orientation	0.58	0.67
TEACHING	RBLS&TOQ	EDQ
Pedagogical Orientation	0.84	0.71
Andragogical Orientation	0.66	0.80

Assessment of Internal Consistency Reliability

To achieve a greater reliability for both the ADLS and the PADLS, the researcher performed an item-total analysis and deleted the item that proved most problematic on both scales. In other words, because the ADLS and the PADLS were used in tandem—the ADLS as a ratee scale and the PADLS as a rater scale—the same item was deleted from each scale. Item 9 (which favored democratic orientation) was removed from each scale. With this adjustment, while the coefficient alpha scores were still weak for the autocratic dimension on each scale, they were stronger for the democratic dimension on each scale: the coefficient alpha score on the adjusted PADLS was still 0.37 for autocratic, but rose to 0.63 for democratic; the coefficient alpha score on the adjusted ADLS was still 0.49 for autocratic, but rose to 0.74 for democratic. Table

10 presents a summary of the coefficient alpha scores for the original ADLS and PADLS, as well as for the adjusted scales.

Table 10. Alpha coefficients for both versions of the ADLS and PADLS

<i>Version of the Scale</i>	<i>Rater Scale</i>	<i>Ratee Scale</i>
ORIGINAL SCALE	PADLS (9 items)	ADLS (9 items)
Autocratic Orientation	0.37	0.49
Democratic Orientation	0.58	0.67
ADJUSTED SCALE	PADLS (8 items)	ADLS (8 items)
Autocratic Orientation	0.37	0.49
Democratic Orientation	0.63	0.74

Even with these improved alpha scores, given the mixed results from the first phase of field-testing, and given the fact that both modified versions of the ADLS and the PADLS each contained only 8 items—4 “autocratic” items and 4 “democratic” items—one additional test for internal consistency reliability was performed. The Spearman-Brown prophecy formula was used to predict the coefficient alpha for each scale, as the number of items on each scale increased. According to James D. Brown, “The Spearman-Brown prophecy formula was developed to estimate the change in reliability for different numbers of items . . . it can be used for answering what-if questions about test length” (Brown 2001, 9-11). In other words, the Spearman-Brown prophecy formula is a reliable means of determining what an existing coefficient alpha score would be if the number of items on a test was either increased or decreased. To this point, Craig S. Wells and James A. Wollack write, “The Spearman-Brown prophecy formula can be used to predict the anticipated reliability of a longer (or shorter) test given a value of Cronbach’s alpha for an existing test” (Wells and Wollack 2003, 6). The Spearman-

Brown prophecy formula can also be used to determine the number of items a given scale would need to contain to reach a desired level of reliability (Watkins 2003).

After applying the Spearman-Brown prophecy formula, adjusting the items totals for both the modified ADLS and the modified PADLS to a reasonable level—16 items for each sub-scale—the coefficient alpha scores were very promising: the coefficient alpha scores for the adjusted PADLS increased to 0.70 for autocratic and 0.87 for democratic; the coefficient alpha scores for the adjusted ADLS increased to 0.79 for autocratic and 0.92 for democratic. Table 11 presents a summary of the coefficient alpha scores for the modified ADLS and PADLS, both before and after applying the Spearman-Brown prophecy formula to each scale.

Table 11. Alpha coefficients before and after applying the Spearman-Brown prophecy formula (S-B): $r_{oe} = (n) (r) / 1 + (n - 1) (r)$

<i>Version of the Scale</i>	<i>Rater Scale</i>	<i>Ratee Scale</i>
ADJUSTED SCALE (before S-B)	PADLS (8 items)	ADLS (8 items)
Autocratic Orientation (4 items)	0.37	0.49
Democratic Orientation (4 items)	0.63	0.74
ADJUSTED SCALE (after S-B)	PADLS (32 items)	ADLS (32 items)
Autocratic Orientation (16 items)	0.70	0.79
Democratic Orientation (16 items)	0.87	0.92

Assessment of Test-Retest Reliability

In order to further test the internal consistency of the PADLS, three weeks after a satisfactory coefficient alpha had been obtained to determine internal consistency reliability for each scale on the PLTOQ, the researcher administered the survey a second time to the same group of 14 pastors who had responded to the survey in the first field

test phase. Eleven pastors responded to the survey in this second phase of field-testing. Given that the other three scales on the PLTOQ were previously existing items, it was determined that an assessment of test-retest reliability was not necessary for the ADLS, the RBLS&TOQ, or the EDQ. A Pearson correlation coefficient was calculated after the second administration of the PADLS. The results indicated the PADLS did meet a satisfactory threshold for test-retest reliability. The correlation of the pastors' responses between the first and second administration of the PADLS was: $r = 0.70$ for autocratic and $r = 0.71$ for democratic. Table 12 presents a summary of the statistical validity and reliability assessments made for all four scales contained on the PLTOQ.

Table 12. Summary of congruency of orientations

SCALE:	<i>PADLS</i>		<i>ADLS</i>		<i>RBLS&TOQ</i>		<i>EDQ</i>	
Assessment:	<i>Auto</i>	<i>Demo</i>	<i>Auto</i>	<i>Demo</i>	<i>Peda</i>	<i>Andr</i>	<i>Peda</i>	<i>Andr</i>
Cronbach Alpha: (original) $a =$	0.37	0.58	0.49	0.67	0.84	0.66	0.71	0.80
Cronbach Alpha: (adjusted) $a =$	0.37	0.63	0.49	0.74	n/a	n/a	n/a	n/a
Spearman-Brown: corrected $r_{oe} =$	0.70	0.87	0.79	0.92	0.91	0.80	0.83	0.89
Test-retest: $r =$	0.70	0.71	n/a	n/a	n/a	n/a	n/a	n/a

Note: While it was not necessary to apply the Spearman-Brown prophecy to either the RBLS&TOQ or the EDQ, the corrected coefficients (r_{oe}) above represent each of these scales adjusted to the same 16-item subscale totals used for both the PADLS and ADLS.

Procedures

Prior to conducting this study, all necessary and appropriate permissions required to conduct this research were secured. Written permission was obtained from Molero to use the ADLS to measure leadership style, and from Mattia to use the

RBLS&TOQ to measure teacher orientation. Permission was also granted to change the language of these scales to better fit a church-based context and to put the items extracted from these instruments into a digital, online survey format. A vigorous attempt was made to obtain the same permissions from Kerwin for the EDQ. The researcher, however, was not able to locate Kerwin. Given the original publication date of the EDQ, it was determined that use of this scale for this research fell under the guise of “fair use” for research purposes in an educational setting (Columbia University; Princeton University). Additionally, written authorization was obtained from LifeWay Research to use the information supplied to the researcher from LifeWay as a means to contact potential study participants. Finally, once the process of determining validity and reliability for the PLTOQ was complete, approval to proceed with this study was obtained from both the Dissertation Committee and Research Ethics Committee of The Southern Baptist Theological Seminary.

Scrutiny of the Original List Obtained from LifeWay

When the researcher was provided the original list of 35,816 pastors who were supposed to be pastors of SBC solo-pastor churches, LifeWay Research was careful to note certain caveats regarding the information provided to the researcher (Appendix 9):

1. The researcher was advised that LifeWay uses both a paper form and a “web based collection tool” to compile the data that is reported on the ACP report each year. Thus, the SBC churches that report information to LifeWay “have the opportunity to update the leadership data throughout the year and not just at the primary months we are collecting denominational statistics.”
2. The researcher was advised to “Please understand that some churches may only report a Senior Pastor on the ACP but may have additional staff they do not report. Keep in mind also that some simply do not report the leadership data while some may have submitted it 5 years ago but have failed to update it since that time.”

3. The researcher was further advised that in collecting the data that LifeWay reports, LifeWay was essentially, “at the mercy as to what the person filling out the survey gives us so there is room for error.”
4. Finally, the researcher was told that privacy policy restriction prohibited LifeWay from providing any pastor email addresses to the researcher. The researcher was told, however, that LifeWay would provide church web site information for any church on the list that reported such information to LifeWay.

Given the aforementioned cautions, the researcher decided to submit the list obtained from LifeWay to a rigorous process of scrutiny, all intended to (1) detect the presence of pastors who, even though listed, did not meet the criteria for inclusion in this study, and (2) collect and verify, as much as was possible, the contact information used to reach the pastors selected for this study.

To begin the process of examining the list, a unique coded ID was assigned to each of the 35,816 pastors and churches present on the list obtained from LifeWay Research. Then the list was randomized, in Excel, using a random number generator. Next, all the pastors and churches on the list that reported a website address as a part of their contact information were identified. A total of 9484 churches were identified. Finally, over the course of several weeks, the researcher and a research assistant attempted to access each of the 9484 websites reported on the list obtained from LifeWay. If the website link reported proved to be an active link and a successful visit to the given website was made, a search was conducted at the website for two distinct pieces of information: (1) information about the church’s leadership structure, and (2) contact information for the pastor. In total, the process of scrutiny discussed in further detail below took more than 200 hours of work to complete.

Church Leadership Structure

Every church website to which a successful visit was made was examined to ascertain, to the best of the researcher's ability, whether or not the church, indeed, was a solo-pastor church. For this step, the criteria used to define a church as being a solo-pastor church was very narrow. In essence, the researcher allowed each church to classify itself as either being a solo-pastor church, or not, by asking one simple question: "Is the plural 'pastors' (rather than the singular 'pastor') used anywhere on the church's website to describe the leadership structure of the church, regardless of the size of the church, or despite the mention of any other staff members or volunteer leaders other than a 'pastor' or a 'senior pastor'?" If when using this narrow definition a church was identified as clearly not a solo-pastor church, the pastor of that church was coded as a non-solo pastor (NS) and was culled from the list used for data collection. If, however, a clear determination could not be made as to whether or not a church was, indeed, a solo-pastor church, deference was given to the fact that the given church had self-reported to LifeWay that its leadership structure contained only one pastor, and that church was kept on the list to be used for data collection. In total, 2072 of the 9484 churches from the original list that provided website information to LifeWay were identified as being "non-solo pastor" churches and were removed from the overall list of pastors and churches.

Pastor or Church Contact Information

An attempt was made to identify some means by which to make both Internet-based contact and phone contact with the pastor of each of the 9484 churches not removed from the list. In some instances, that pastor's personal or church email address or phone number, or both, was identified. In other instances, churches supplied web-

based contact forms that could be used to contact the church's pastor. Regardless of the means, however, whatever form of Internet-based or phone contact information could be identified for the pastor, it was recorded on the original list to be used in the data collection process. Additionally, if no Internet-based or phone contact information specific to the pastor was identified, but some form of Internet-based or phone contact information that was more general to the church was found (i.e., a web-based contact form used to request general information about the church, or an email address for the church secretary, a church phone number, etc.), that information was recorded and used to attempt to make contact with the pastor. In total, the process of collecting contact information for the pastors used in this study produced a total of 3475 active Internet-based contacts (contacts made via either email or through a web-based contact form). Additionally, 456 pastors were identified for whom no means for Internet-based contact could be ascertained, but rather for whom only phone numbers were collected.

Other Select Delimitations

When visiting an active church website, if a clear determination was made that a given church fell into any of the categories delimited for this research, that church and pastor was coded as being "Delimited" (DEL) from this research study, and was removed from the list used for data collection. A total of 96 churches were removed from the list for various reasons: it was determined that 21 churches on the list were not SBC churches; it was determined that 47 churches on the list were, at the time of the study, without a pastor; 7 churches were removed from the list because they had already participated in the field test; and it was determined that 21 churches had at least one female staff member identified as a "pastor."

If the website link reported on the original list given to the researcher proved to not be an active link and a successful visit to the given website could not be made, that pastor and church was coded as being “not available” (*na*) for Internet-based contact, but the church was not removed from the list from which the initial sample for this research was drawn.

In total, 3481 of the 9484 churches from the original list that provided website information to LifeWay were identified as either being “not available” for the purpose of Internet-based contact, or as being “Delimited” from this study all together. Table 13 represents a summary of the results of the overall process of scrutiny to which the original list obtained from LifeWay was submitted.

Table 13. Summary of the results from scrutinizing the list obtained from LifeWay

<i>Specific Steps Used to Cull the Original List</i>	<i>Number of Churches/Pastors</i>
Total number of pastors identified as solo-pastors on the original list obtained from LifeWay Research:	35,816
Total number of churches that provided a website address on the original list obtained from LifeWay:	9484
Total number of non-solo pastors (NS) culled from the original list obtained from LifeWay Research:	2072
Total number of churches and pastors “delimited” (DEL) from the sample:	96
Pastors for whom neither an active Internet-based contact nor a phone number was available (<i>na</i>):	3385
Pastors for whom an active Internet-based contact was not found, but a phone number was found:	465
Total number of pastors for whom an active Internet-based contact was found:	3475

Distribution and Administration of the PLTOQ

Data collection for this study took place from November 4, 2010 to January 15, 2011. During this timeframe more than 19,000 attempted contacts were made to the 5000 individuals selected to participate in this study, and to the church members nominated for inclusion in this study by the individual pastors. Table 14 presents a summary of the initial and the follow up contacts attempted throughout this study to.

Table 14. Summary of the contact attempts made throughout this study

<i>Contact Type</i>	<i>Number of Attempts</i>
Hardcopy mailers:	2500
Initial Internet-based contacts with pastors:	3475
Follow up Internet-based contacts with pastors:	9953
Initial email contact with church members:	1527
Follow up email contacts with church members:	1276
Phone contacts:	344
Total number of contact attempts made for this study:	19,075

To aid the distribution and administration process for this study, both a dedicated research telephone number and a dedicated research website were established. The research telephone number was established for two main reasons: (1) in order to clearly track the number of phone calls made to potential survey participants, and (2) to serve as a way to direct any potential survey participants who called the research telephone number to the dedicated research website (see Appendix 10 for a transcript of the message heard by each incoming caller to the research line). Located on the dedicated research website was all the information any potential survey participant might need to complete the survey in an informed manner, including: (1) a welcome page used to introduce the study; (2) a separate page that presented the rationale for the study; (3) a

dedicated page that outlined the protocols used for the survey; (4) several links to the online survey, strategically placed on various pages throughout the website, and (5) a contact page, complete with the dedicated research telephone number, and a link with which the researcher could be contacted via email (see Appendix 11 for copies of each of these separate pages).

Contacting the Pastors

Requests to participate in this study were made to all 5000 pastors sampled for this study. These requests were made in two phases. In Phase 1 of data collection, 2500 pastors all received a hardcopy correspondence sent via regular postal mail that (1) invited them to participate in the study, and (2) directed them to the research website through which they were able to access the online survey (Appendix 12). Additionally, 157 of the 2500 pastors sampled in this phase also received a phone call from the researcher's assistant, inviting the pastor to participate in the study. All pastors who agreed to consider participating in the study as a result of a phone call were sent a follow up email that included the following: (1) an introduction to the researcher and a brief rationale for the research study; (2) a copy of the protocols used for the survey; (3) a link to the online survey, coded with an identifier tag unique to the given church; and (4) a link to the research website at which more information could be obtained about the research study (Appendix 13). Finally, 1162 of the 2500 pastors sampled in this phase also received an email invitation to participate in the study, but received no phone call. The email invitation these individuals received was essentially the same as the one received by individuals who did receive phone calls (Appendix 14).

In Phase 2 of data collection, 2500 pastors received a combination of emails and phone calls, only. Of these 2500 pastors, 2313 received only email invitations, and of these 2313 pastors, 187 received initial invitations by phone, with follow up emails as necessary. Budgetary constraints prohibited the researcher from distributing any additional hardcopy mailers to the sample after the first phase of data collection.

Contacting the Church Members

As a part of the survey process, pastors were asked to select 3 to 5 members of their congregation to participate in the study as raters. Then, pastors were asked to provide, on the survey, a working email for all of their prospective raters. The researcher then contacted these individuals by email, asking them to participate in the study. Similar contact protocols as the ones described for initial contact with pastors were followed with the prospective raters (Appendix 15). At a minimum, 3 raters were required to complete the survey in order to qualify a pastor to be included in the study. Any pastor who did not have a minimum of 3 raters complete the survey was rejected from the study. In total, 1527 church members were nominated by their pastors to participate in the survey as raters.

An Acknowledgment of Rater Bias

The researcher acknowledges the inherent bias that may have been introduced into this study by pastors self-selecting their own raters (see, Bass and Avolio 2004, 14). To help minimize this potential bias, however, pastors were asked to select individuals who were not family-members or relatives. Additionally, as a part of the analysis of the data collected for this study, individual rater scores were matched against the demographic characteristics of the rater (such as how long a rater has known a pastor) to

surface any potential bias that may or may not be associated with certain demographic characteristic. Any such bias identified is reported in chapter 4 of this report. Even still, the researcher recognizes that even the type of individuals pastors selected as their raters may very well have been influenced by the mere fact of the pastor's own leadership style, teaching orientation, or both. In other words, pastors who held to a certain type leadership style or teaching orientation may have had a predisposition to a choose certain type individual as a rater.

Incentives to Participate in the Study

Any pastor or congregational member who agreed to participate in the survey was assured that strict confidentiality would be maintained throughout the study, and that any participant was free to withdraw from the study at any time. Additionally, throughout the study, periodic, short, and personalized reminders were sent to each individual who agree to participate in the study. Finally, as an incentive to complete the survey, each pastor and church member who completed the survey was entered into a drawing for one of two awards—one pastor and one church member each received their choice, either a \$75 gift card or \$75 cash. Additionally, each survey participant was guaranteed to receive a copy of the final dissertation in PDF format.

Summary of the Compilation Procedures

Once the surveys were complete, the results were downloaded from the internet-based data collection service directly into SPSS 19.0. The respondents were categorized according to the various leadership styles and teaching orientations described in this study. Frequency count and relative frequency were reported for each possible orientation. Additionally, crosstabulations with chi-square test for independence were

used to compare each category to the demographic data collected. These comparisons were made to determine if there was any significant relationship between the demographic data and leadership style or teaching orientation.

The respondents were also categorized according to the congruency of each orientation. Again, frequency count and relative frequency were reported for each of these categories. Crosstabulations with chi-square test for independence were used to examine the significance of the relationship between the categories associated with congruency, as well as the significance of the relationship between each category of congruency and the categories associated with leadership style and teaching orientation. Additionally, where significant relationships were found, Cramer's V was used to determine the strength of the relationships.

A detailed analysis of the results of the data-collection phase of this study is offered in chapter 4 of this final report. Additionally, conclusions from this data, along with suggestions for additional research, are offered in chapter 5.

CHAPTER 4

ANALYSIS OF FINDINGS

The purpose of this research was to analyze the relationship between the leadership style and teaching orientation of a random sample of pastors of solo-pastor churches in the SBC. Two leadership styles (autocratic and democratic) and two teaching orientations (pedagogical and andragogical) were used to guide this analysis. In order to understand the extent of the relationship between the orientations examined in this study, both pastors' and congregational members' perceptions of pastoral leadership style and teaching orientation were collected. This data was collected using a three-part survey, the Pastor Leader/Teacher Orientation Questionnaire (PLTOQ).

Contained in this chapter is the analysis of the findings of this research study. This analysis is presented in three main sections. The first section provides a brief summary of the process the researcher used to collect and analyze the data for this study. The second section details the demographic characteristics of the pastors and the church members who participated in this study. This section also examines the relationships between these demographic characteristics, pastors' and church members' perceptions of the pastors' leadership styles, and pastors' and church members' perceptions of the pastors' teaching orientations. In the third main section, both a summary of the findings and a discussion of the strengths and weaknesses of the research design used for this study are offered.

Compilation Protocol

The PLTOQ was administered to both pastors and members of SBC solo-pastor churches through an online data-collection service. Demographic data for both pastors and church members was collected in Part 1 of the survey. Data related to pastoral leadership style was collected in Part 2 of the survey. Data related to pastoral teaching orientation was collected in Part 3 of the survey. For a detailed discussion of the process that was used in this research study for administering the PLTOQ, see chapter 3 under the heading “Distribution and Administration of the PLTOQ” (120).

In total, 5000 pastors were provided access to the PLTOQ through a combination of hardcopy mailers, internet-based contacts, and phone calls. Additionally, 1527 church members were nominated by their pastors to participate in the survey as raters. These church members were provided access to the survey through an email invitation that contained both an embedded link to the online survey and all the protocols necessary to complete the online survey.

Access to the PLTOQ

Prior to discussing the particular criteria used for including or excluding a survey response in the data analysis for this study, a brief comment about the access pastors and church members had to the online survey is warranted. The data collection service used to host the PLTOQ allowed the researcher to choose the number of times the survey could be accessed from a given computer. This researcher determined it was best to allow multiple accesses to the survey from any one given computer. The rationale for this decision was three-fold. First, the researcher wanted to allow individuals who started the survey, but who were disconnected from the survey due to technical difficulties, the

ability to access the survey again in order to participate in the study. Second, the researcher determined the population for this study would likely contain some pastors whose church members did not, at the time of the study, have personal access to the Internet. Thus it was determined that a real possibility existed that some church members nominated to participate in this study would need to access the survey through either a computer located at their church, or through the pastor's personal computer. Third, the researcher anticipated that some pastors might nominate more than one individual from a given family to serve as raters. Thus, it was determined that in order for all of these individuals to participate in the study, it was necessary to allow multiple accesses from any one computer.

In total, the PLTOQ was accessed 2058 times. Individuals selected to answer the "pastor" survey items 808 of these times. Individuals selected to answer the "church member" survey items 1250 of these times. However, in light of the previous discussion and the fact that individuals were allowed to access the survey multiple times from any given computer, it is important to recognize that not all of these attempts to access the survey represent a unique attempt by a unique individual. Indeed, a detailed analysis of the IP addresses that attempted to access the survey revealed that multiple accesses to the survey were requested from multiple computers.

Scoring Protocols and Inclusion Criteria

For the purpose of the remainder of the discussion of the scoring protocols and inclusion criteria used for this study, only "finished" surveys are considered (i.e., a surveys that were submitted to the collection service by the respondent pressing the "Finished!" button at the end of the survey). A total of 1456 finished surveys were

collected. Pastors completed 356 of these surveys (7.12% of the 5000 sampled) and 1100 were completed by church members (72.04% of the 1527 church members nominated for this study). The following eight protocols determined whether a survey response was removed from the final pool of data analyzed for this research study: (1) if an individual who responded to the “pastor” items was a female, then the response was removed; (2) if an individual who responded to the “church member” items was not a current member of the church pastored by the pastor who nominated him or her, then the response was removed; (3) if any individual submitted more than one finished survey, only the first survey response received by that individual was used; (4) the response of any individual who asked to be removed from the study, even after submitting a finished survey, was removed; (5) any survey that contained no variation in response to all the items on any of the scales used on the PLTOQ was removed; (6) responses from pastors who were not currently serving as a solo-pastor at the time of this study were removed; (7) responses from church members nominated by a non-solo pastor were removed; and (8) if three or more church members nominated by a given solo-pastor did not submit a finished survey—one that also met all the aforementioned criteria—then neither the pastor’s nor any of the church members’ responses were used for this study.

Based on these protocols, 672 (46.15%) of the surveys collected were eliminated. Pastor responses were collected 125 times from non-solo pastors and were eliminated. An additional 55 pastor responses were eliminated because a minimum of three church members from their church did not also complete the survey. Responses from 387 church members were eliminated because their pastor was not a solo-pastor. An additional 88 church member responses were eliminated because a minimum of three

church members from their church did not also complete the survey. Twelve responses to the “church member” items were eliminated because the individuals who completed these surveys were not actually members of the church served by the pastor who nominated them. Three church members each responded twice to the survey; in each case, the second response for the individual church member was eliminated. Two church members requested to withdraw from the study after completing the survey. In total, 176 usable solo-pastor responses were collected (3.52% of the original 5000 sampled; 49.44% of all pastor responses; 76.19% of all solo-pastor responses). A total of 608 usable church member responses were collected (39.82% of the 1527 nominated for this study; 55.27% of all church member responses; 85.27% of all responses from members of solo-pastor churches).

The statistical analysis in the remainder of this report is drawn from these 784 responses, which comprise the 176 “complete” survey responses collected for this study (the solo-pastor responses accompanied by at least three usable responses by church members associated with the given pastor). Data from all of these remaining valid instruments was downloaded from the online data collection service, imported into an Excel spreadsheet for initial coding and sorting, and then loaded into SPSS 19.0 for Mac for the final statistical analysis.

Quantitative Characteristics and Relationships within the Research Sample

The following section offers a detailed description of the demographic characteristics of the solo-pastors and the church members who participated in this study.

Demographic Characteristics of Solo-Pastors

Given the delimitation of female pastors from the research sample, all of the 176 results for solo-pastors analyzed for this study were from males. Of these individuals, nearly two-thirds (64.5%) were between the ages of 40-59, with the sixty pastors being 40-49 (34.1%), and fifty-seven pastors being 50-59 (32.4%). See Table 15 and Figure 8 for the frequencies and percentages of the solo-pastor responses by age.

Table 15. Pastor's age: Frequencies and percentages

Age	Frequency	Percent	Cumulative Percent
20-29	7	4.0	4.0
30-39	33	18.8	22.7
40-49	60	34.1	56.8
50-59	57	32.4	89.2
60-69	15	8.5	97.7
70+	4	2.3	100.0
Total	176	100.0	

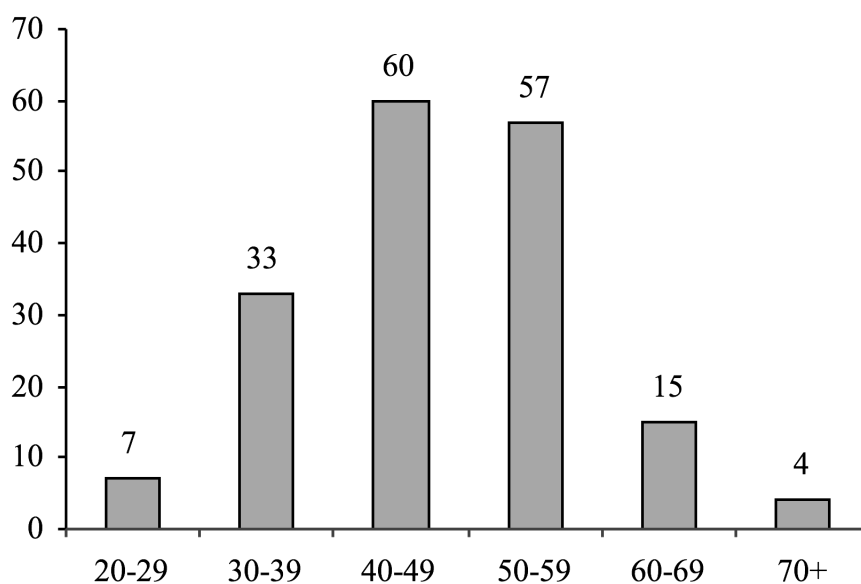


Figure 8. Pastors' ages

Pastors' Level of Education

The data related to the educational achievement for the solo-pastors is reported in Table 16 and Figure 9. A total of 169 pastors (96%) surveyed for this study reported they had completed some level of higher education: 22.7% at the undergraduate level, and 73.3% at the graduate level. In fact, more than half of the pastors in this study (51.1%) had received up to a Masters degree. Nearly one-quarter (22.2%) of the pastors had received a Doctorate degree. Overall, the data suggests that the solo-pastors surveyed had obtained a high level of educational achievement.

Table 16. Pastor's education: Frequencies and percentages

Level of Education	Frequency	Percent	Cumulative Percent
High School, GED, or below	4	2.3	2.3
Technical or Trade school	3	1.7	4.0
Associates	10	5.7	9.7
Bachelors	30	17.0	26.7
Masters	90	51.1	77.8
Doctorate	39	22.2	100.0
Total	176	100.0	

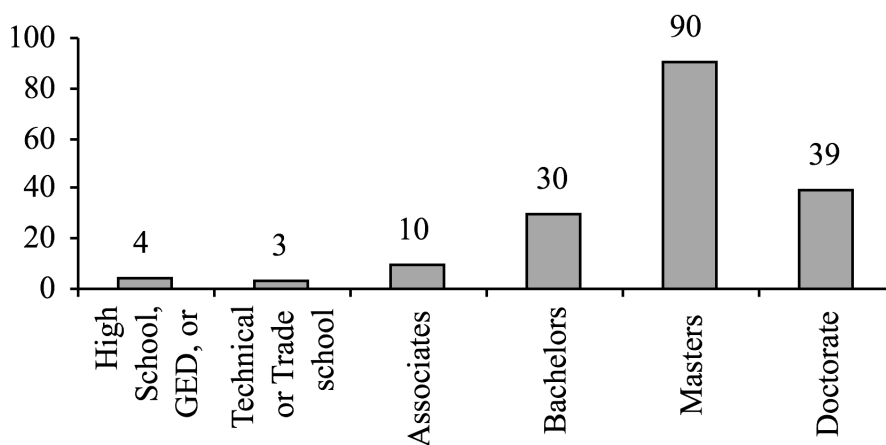


Figure 9. Pastors' education

Number of Years and Roles of Service

The data reported below are associated with three related demographic characteristics: (1) the total number of years the pastor had served in vocational ministry at the time of this study; (2) the total number of years the pastor had served as a pastor, not specifically to, but including his current church; and (3) the various roles in which the pastor had served, either vocationally or as a volunteer.

Of the 176 pastors in this study, 89.1% had served vocationally in ministry, but not necessarily as a pastor, for 6 years or more 75.5% had served vocationally in ministry for 10 years or more; and 58.5% of pastors had served for 16 years or more (see Table 17 and Figure 10).

Table 17. Number of years the pastor has served in ministry

Years in Ministry	Frequency	Percent	Cumulative Percent
0-2	4	2.3	2.3
3-5	15	8.5	10.8
6-9	24	13.6	24.4
10-15	30	17.0	41.5
16+	103	58.5	100.0
Total	176	100.0	

When the data was examined in terms of how long the pastors surveyed had served in pastoral ministry, the numbers dropped, but only slightly; 135 of the 176 pastors (76.7%) had served in pastoral ministry for 6 years or more, while 108 (61.4%) had served in pastoral ministry for 10 years or more, and 41.5% had served as a pastor for 16 years or more (see Table 18 and Figure 10).

Table 18. Number of years the pastor has served as a pastor

Years as a Pastor	Frequency	Percent	Cumulative Percent
0-2	17	9.7	9.7
3-5	24	13.6	23.3
6-9	27	15.3	38.6
10-15	35	19.9	58.5
16+	73	41.5	100.0
Total	176	100.0	

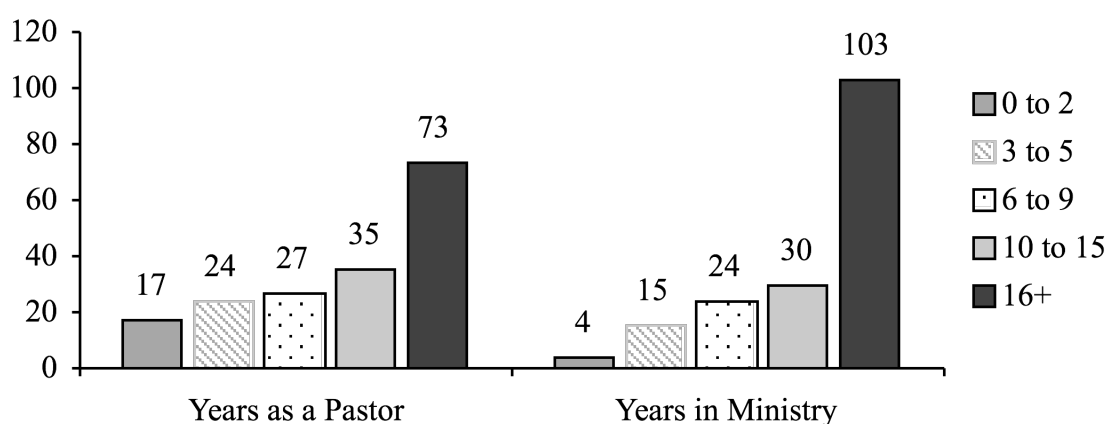


Figure 10. Pastor's years of service

An examination of the various roles in which the pastors in this study had served, either vocationally or as a volunteer, revealed that a large number (112 or 63.6%) had previously served in some formal pastoral capacity, other than as a senior pastor: 46% as an associate pastor and 17.6% as a church planter (see Table 19 and Figure 11). In fact, if the results for those who indicated that they had previously served as a lay-elder were added to the responses mentioned above, the total number of individuals who reported they had served in a pastoral capacity other than as a senior pastor jumped to nearly seventy percent (68.7%). However, the researcher did not define for those who took the survey whether or not a lay-elder qualified as a pastor.

Table 19. Ministry positions in which the pastor has served

Roles in Ministry	N	Percent	% of 176 pastors
Senior Pastor	166	35.0	94.3
Associate Pastor	81	17.1	46.0
Church Planter	31	6.5	17.6
Long-Term Missionary	12	2.5	6.8
Short-Term Missionary	36	7.6	20.5
Lay-Elder	9	1.9	5.1
Deacon	34	7.2	19.3
Christian Ed. (leader/teacher)	105	22.2	59.7
Total	474	100.0	269.3

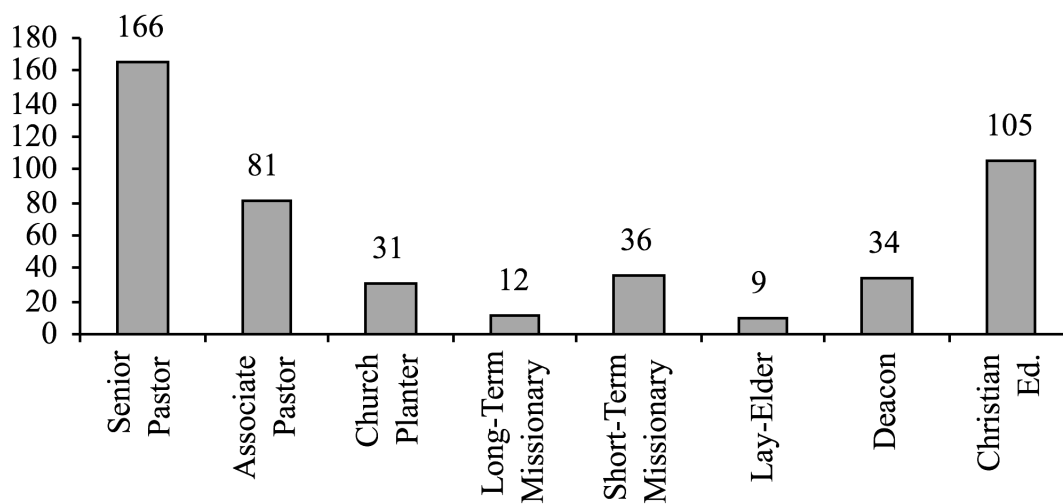


Figure 11. Pastor's ministry positions

So, drawing any significant inferences from adding the lay-elder responses to those who reported they had served in other pastoral capacities may be beyond the scope of this study. Additionally, one will note that nearly all of the pastors in this study (166 or 94.3%) reported they had served either vocationally or on a volunteer-basis as a senior pastor. The researcher worded the survey item that corresponded to this data with the intent of collecting responses related to past ministry experience (see item number 8 in

Part One: Pastor Demographic Information in Appendix 1). However, it may very well be that some, if not all, of those who selected “Senior Pastor” as one of their previous ministry roles were actually referring to their current ministry position. Thus, even with the large number of pastors who reported that they had served as a pastor for six or more years (see Table 19), drawing any significant conclusions from the large percentage of individuals who selected “senior pastor” as a previous role in ministry is not warranted.

One other area of service to note from data represented in Table 19 is the number of current pastors who reported that they had served as either a leader or a teacher in Christian education (105 pastors or 59.7%). When taken all together, the data related to the number of years in which the solo-pastors surveyed for this study had served in various capacities, either vocationally or on a volunteer-basis, suggested these pastors had a good amount of practical leadership and teaching experience in ministry.

Number of Years in Current Pastorate

When the data was examined regarding the total number of years the individuals in this study had reportedly served as the pastor of their current church, as compared to the number of years they had reportedly been the solo-pastor of the same church, three interesting things emerged.

First, eleven individuals answered the items that comprise the data shown on Table 20 in an inconsistent way (see item numbers 6 and 7 in Part One: Pastor Demographic Information in Appendix 1). These 11 individuals indicated that, up through the time of taking the survey, they had each served “More than 5” consecutive years as the solo-pastor of their current church. However, in each of these same cases these same individuals also indicated that they had only served a total of 5 years or less at

their current church. Quite simply, these responses are inconsistent to one another (see the shaded cells in Table 20 under the column “More than 5”).

Table 20. Total number of years in current pastorate by number of years as the solo-pastor

Number of Years as the Pastor of Current Church		Number of Years as the Solo-Pastor				Total
		Less than 1	1-3	4-5	More than 5	
0-2	Count	11	25	0	2	38
	% of Total	6.3%	14.2%	.0%	1.1%	21.6%
3-5	Count	1	23	25	9	58
	% of Total	.6%	13.1%	14.2%	5.1%	33.0%
6-9	Count	2	5	1	29	37
	% of Total	1.1%	2.8%	.6%	16.5%	21.0%
10-15	Count	2	2	1	21	26
	% of Total	1.1%	1.1%	.6%	11.9%	14.8%
16+	Count	0	2	0	15	17
	% of Total	.0%	1.1%	.0%	8.5%	9.7%
Total	Count	16	57	27	76	176
	% of Total	9.1%	32.4%	15.3%	43.2%	100.0%

Second, the data also seemed to indicate that as many as fifteen pastors reportedly had served fewer years as the solo-pastor in their current church than they had served in total as the pastor of this same church. These responses would seem to suggest that as many as fifteen individuals who at the time of the study were solo-pastors, started their pastoral ministry at their current church *not* as the solo-pastor (see the shaded cells in Table 20 under the columns “Less than 1,” “1-3,” and “4-5”). Any inferences that might be made as to whether or not any of these pastors’ self-identified status as a solo-pastor was a temporary or a permanent condition, however, is beyond the scope of this current study.

Third, what can be inferred from these responses with a degree of certainty is that the vast majority of individuals in this study who, at the time of the survey, reportedly had served either 5 years or less or 6 years or more in their current pastorate did so as the solo-pastor of their church (see the non-shaded cells in Table 20 under the columns “Less than 1,” “1-3,” “4-5,” and “More than 5”).

Leadership Structure of the Church

When the formal leadership structure present in the churches represented in this study was examined, several interesting factors emerged. First, it was somewhat surprising that only 97.2% of the pastors identified themselves as part of the formal leadership structure of the church they served. From the survey, it was impossible to know why this total was not 100% of the pastors.

Second, nearly half of the pastors in this study reportedly served with additional non-pastoral staff members (47.2%). What was not clear from the survey responses, however, was whether or not any or all of these individuals identified as non-pastoral staff served in formal leadership or teaching capacities (i.e., as a youth “minister” or worship “leader”).

Table 21. Formal leadership structure of the church

Formal Leadership Structure	N	Percent of All Selections	Percent of 176 Solo-Pastors
Senior Pastor	171	28.1	97.2
Non-Pastoral Staff	83	13.7	47.2
Lay-Elder(s)	30	4.9	17.0
Deacon(s)	140	23.0	79.5
Church members who actively serve	147	24.2	83.5
Church members who do not actively serve	37	6.1	21.0
Total	608	100.0	345.5

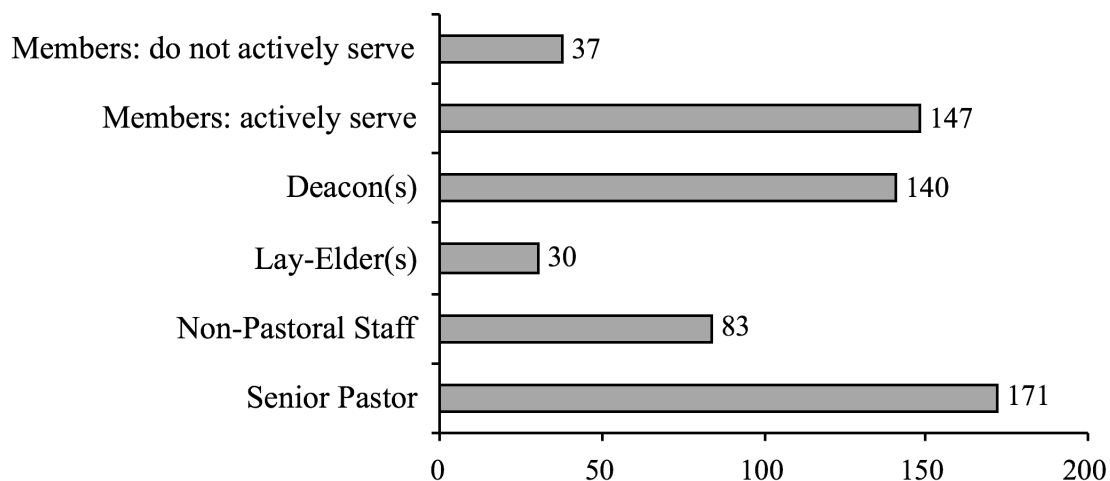


Figure 12. Formal leadership structure of the church

Third, nearly one in five (17%) of the pastors in this study reportedly served with lay-elders in their church. It was not clear from the survey, however, how these individuals functioned in their individual capacity as a lay-elder (i.e., whether or not any of these individuals served in either a regular or a formal leadership or teaching capacity along side of the pastor). Fourth, more than 1 in 5 (21%) of the pastors in this study reported having church members who did not actively serve in the church (at least once a month) as a part of the formal leadership structure of their church. From the quantitative responses collected on the survey, it was impossible to know how the church members who did not actively serve in their churches functioned as a part of the formal leadership structure of the churches represented in this data.

Pastors' Perceptions of Decision-Making Power in the Church

Table 22 represents the reported perceptions of pastors in this study regarding who they believed held the primary decision-making power in their church versus who they believe should have held the primary decision-making power in the church they served at the time of this study.

Table 22. Pastors' perception of who does versus who should hold the primary decision-making power

Who should hold decision-making power		Who does hold decision-making power?				Total
		Senior Pastor	Lay-Elder(s)	Deacon(s)	All Members	
Senior Pastor	Count	122	20	51	82	131
	% of Total	69.3%	11.4%	29.0%	46.6%	74.4%
Other Pastors	Count	15	1	6	11	17
	% of Total	8.5%	.6%	3.4%	6.3%	9.7%
Lay-Elders	Count	38	22	16	22	47
	% of Total	21.6%	12.5%	9.1%	12.5%	26.7%
Deacon(s)	Count	37	6	39	30	43
	% of Total	21.0%	3.4%	22.2%	17.0%	24.4%
All Members	Count	69	7	32	99	105
	% of Total	39.2%	4.0%	18.2%	56.3%	59.7%
Total	Count	129	24	56	123	176
	% of Total	73.3%	13.6%	31.8%	69.9%	100.0%

Note: No pastors identified "Other Pastors" in their responses for "Who does hold decision-making power?"

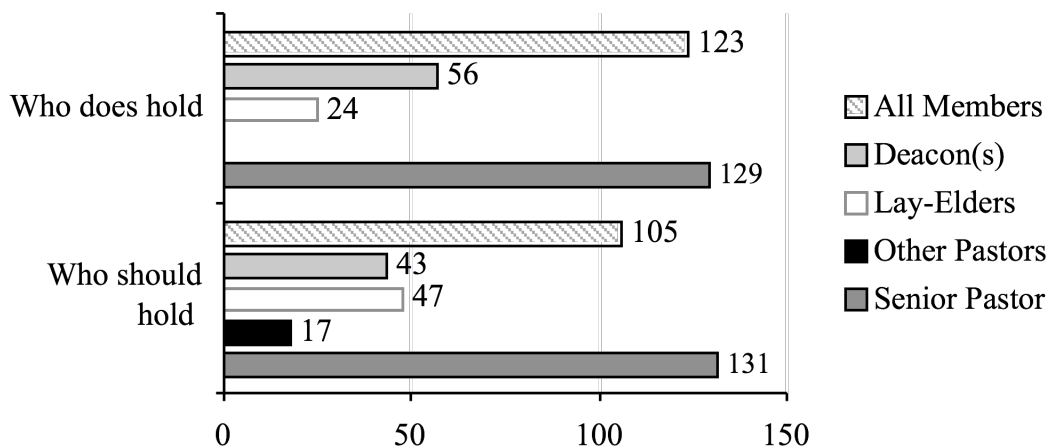


Figure 13. Pastor's perceptions of decision power

Two individuals surveyed for this study reportedly believed they—as senior pastor—did not hold primary decision-making power when they should have (131-129 = 2). In contrast, 7 pastors who reportedly held primary decision-making power apparently did not believe they should have (129-122 = 7). It is important to note, however, that 15 of those same 129 pastors actually believed “Other Pastors” should have been present in the church and should have held decision-making power, and 17 pastors overall would have liked for more pastors to have been present in their churches and to have had decision-making power. Additionally, while 24 pastors reported the presence of lay-elders who held primary decision-making power, an additional 23 pastors reportedly desired for more lay-elders with decision-making power to be in their churches (47-24 = 23). Further still, while 56 pastors reported deacons as having held primary decision-making power in their churches, only 43 believed deacons should have held primary decision-making power. Similarly, 18 fewer (or 10.2%) believed fewer church members should have held primary decision-making power than the number of church members

they claimed actually held primary decision-making power. When taken all together, the data represented in Table 22 seemed to indicate a desire among the solo-pastors surveyed for this study to share decision-making power to a greater degree with other pastors and lay-elders, and to a lesser degree with the deacons and church members of their churches.

Demographic Characteristics of Church Members

Of the 608 church member surveys tabulated for this study, 341 surveys (56.1%) were completed by males, and 267 surveys (43.7%) were completed by females. Nearly one-half (287 or 47.2%) of all the church members surveys were completed by individuals between the ages of 40-59. Of these 287 responses, 152 (44.57%) were from men, with the largest number (77) being completed by individuals 40-49 years old. Additionally, of these 287 responses, 135 (50.56%) were from women, with the largest number (76) being completed by individuals 50-59 years old. All told, the general ages of the church members selected as raters for this study appeared to be very similar to the overall ages of the pastors. See Table 23 and Figure 14 for the frequencies and percentages of the church member responses as compared by the age and gender of the respondents.

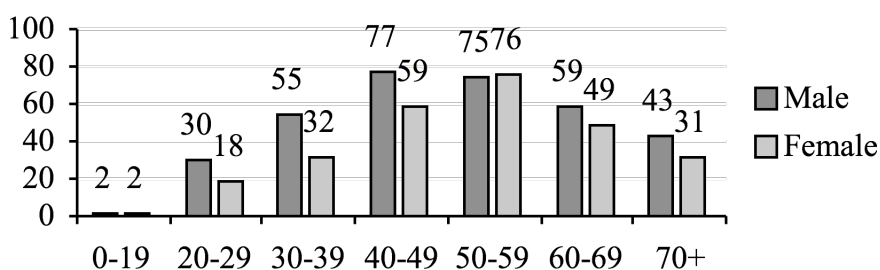


Figure 14. Church members: Age by gender

Table 23. Church members' age by gender

Age		Gender		Total
		Male	Female	
0-19	Count	2	2	4
	% of Total	.3%	.3%	.7%
20-29	Count	30	18	48
	% of Total	4.9%	3.0%	7.9%
30-39	Count	55	32	87
	% of Total	9.0%	5.3%	14.3%
40-49	Count	77	59	136
	% of Total	12.7%	9.7%	22.4%
50-59	Count	75	76	151
	% of Total	12.3%	12.5%	24.8%
60-69	Count	59	49	108
	% of Total	9.7%	8.1%	17.8%
70+	Count	43	31	74
	% of Total	7.1%	5.1%	12.2%
Total	Count	341	267	608
	% of Total	56.1%	43.9%	100.0%

Church Members' Level of Education

Of the 608 total responses, approximately 3 out of 5 church members (60.4%) surveyed for this study reported they had completed some level of higher education: 44.4% at the undergraduate level, and 16% at the graduate level (Table 24 and Figure 15). Nearly 2 out of 5 church members (39.7%) reportedly had not completed a degree of any kind at some level of formal higher education, with 29.8% of the respondents having only completed the equivalency of a high school education, or below. The men appeared to have obtained a higher level of educational achievement, but only slightly; 160 (46.92%) of the men had obtained an undergraduate degree as compared to 110 (41.18%) of the women, and 57 (16.71%) of the men had obtained a graduate-level degree as compared to 40 (14.98%) of the women. In all, however, the church members selected as

raters appeared to have not obtained as high a level of educational achievement as the pastors surveyed in this study.

Table 24. Church members' level of education by gender

Formal Education		Gender		Total
		Male	Female	
High School, GED, or below	Count	86	95	181
	% of Total	14.1%	15.6%	29.8%
Technical or Trade school	Count	38	22	60
	% of Total	6.3%	3.6%	9.9%
Associates	Count	51	42	93
	% of Total	8.4%	6.9%	15.3%
Bachelors	Count	109	68	177
	% of Total	17.9%	11.2%	29.1%
Masters	Count	48	37	85
	% of Total	7.9%	6.1%	14.0%
Doctorate	Count	9	3	12
	% of Total	1.5%	.5%	2.0%
Total	Count	341	267	608
	% of Total	56.1%	43.9%	100.0%

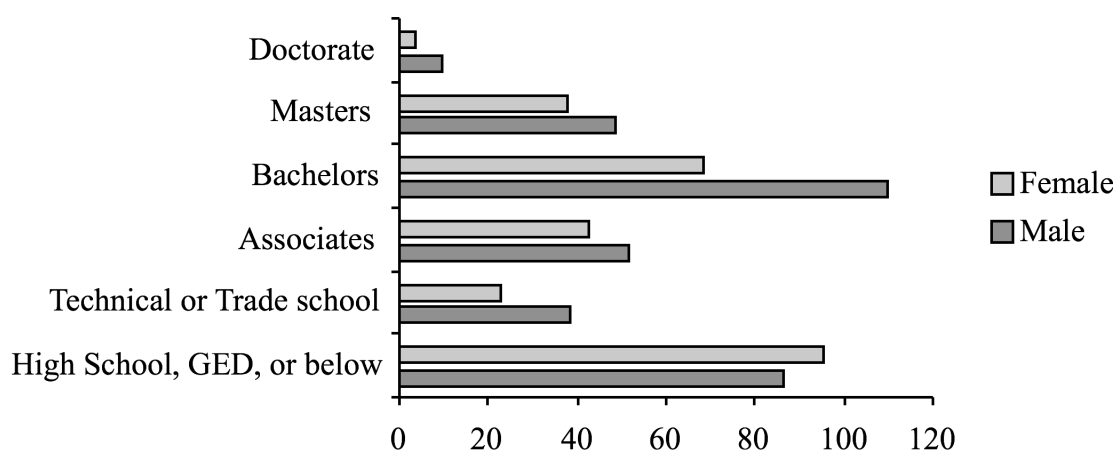


Figure 15. Church members: Education by gender

Church Membership and Connection

The data in Table 25 presents the total number of years the individual raters surveyed for this study had been church members as compared to the total number of years the same individuals had known the pastor who nominated them for this study.

Table 25. Total number of years as a church member by number of years acquainted with the pastor

Number of Years as a Church Member		How long member has known the pastor?				Total
		Less than 1	1-3	4-5	More than 5	
0-2	Count	17	64	2	20	103
	% of Total	2.8%	10.5%	.3%	3.3%	16.9%
3-5	Count	3	38	58	40	139
	% of Total	.5%	6.3%	9.5%	6.6%	22.9%
6-9	Count	4	16	14	62	96
	% of Total	.7%	2.6%	2.3%	10.2%	15.8%
10-15	Count	4	31	11	42	88
	% of Total	.7%	5.1%	1.8%	6.9%	14.5%
16+	Count	11	45	33	93	182
	% of Total	1.8%	7.4%	5.4%	15.3%	29.9%
Total	Count	39	194	118	257	608
	% of Total	6.4%	31.9%	19.4%	42.3%	100.0%

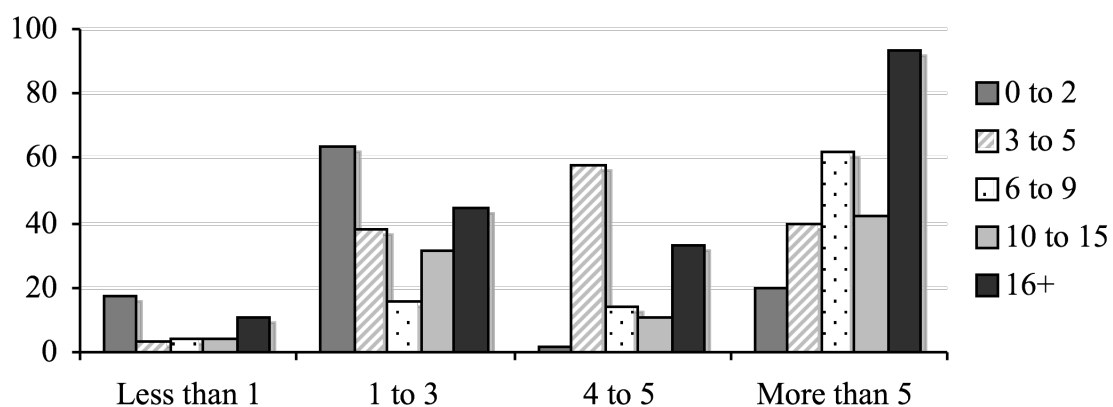


Figure 16. Total years as a member vs. have known the pastor

Overall, 39.8% of the individuals had been church members 5 years or less (139 + 103 = 242), with only 60 (or 24.79%) of these same individuals reportedly having known the pastor longer than they had been members of the church (see the shaded portion in Table 25). Overall, a majority of the church members who participated in this study (351 or 57.7%) had known the pastor 5 years or less, with 194 (or 55.27%) of these same individuals reportedly having known the pastor anywhere from 1 to 3 years. Given the fact, however, that 96 (or 51.6%) of the pastors surveyed in this study reportedly had served as the pastor of their current church for 5 years or less, the somewhat short amount of time some of these church members reported to have known the pastor did not seem unreasonable.

Worship Service Attendance

As the data presented in Table 26 and Figure 17 suggest, the individuals selected as raters for this study were active attendees to the worship services held at their respective churches. In fact, 70.5% of the church members attended the worship services held at their church on average at least 2 times per week, with 41.6% of the church members attending on average 3 or more times per week. On average, the male church members surveyed for this study who attended worship 2 times or more per week did so at a higher rate than the female church members (40.7% for the men as compared to 29.9% for the women). In fact, 24.1% of the church members who attended worship services 3 times a week or more were men.

Table 26. Church member worship attendance by gender

Church Members' Average Worship Attendance by Week		CM: Gender		Total
		Male	Female	
Less than once a week	Count	2	3	5
	% of Total	.3%	.5%	.8%
1 time per week	Count	92	82	174
	% of Total	15.1%	13.5%	28.6%
2 times per week	Count	101	75	176
	% of Total	16.6%	12.3%	28.9%
3 times per week	Count	125	85	210
	% of Total	20.6%	14.0%	34.5%
More than 3 times per week	Count	21	22	43
	% of Total	3.5%	3.6%	7.1%
Total	Count	341	267	608
	% of Total	56.1%	43.9%	100.0%

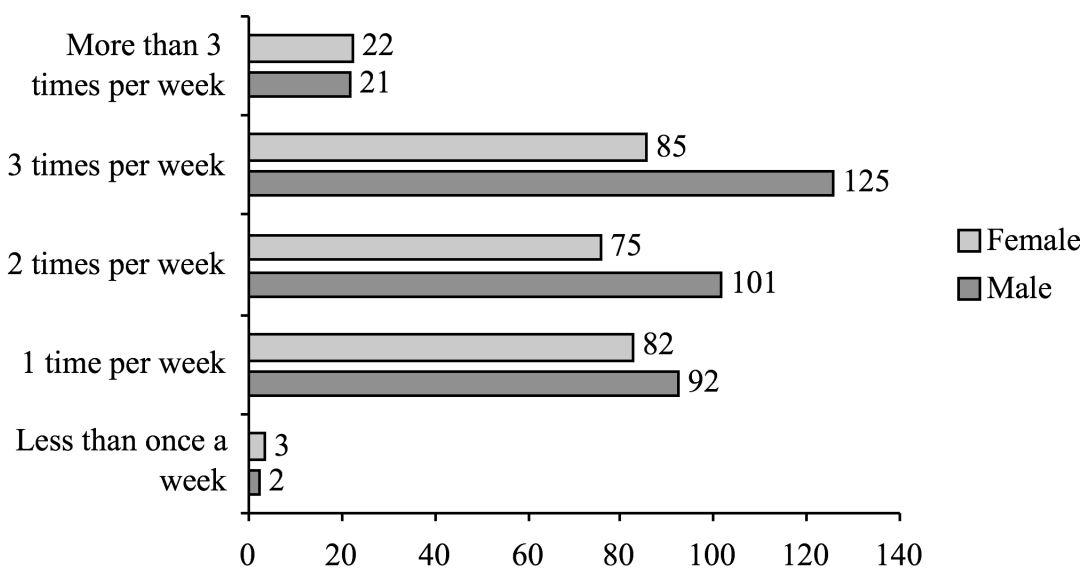


Figure 17. Church members: Worship attendance by gender

Bible Study Attendance

The data presented in Table 27 and Figure 18 suggest that the vast majority of church members surveyed for this study (529 individuals or 87%) attended regular Bible study on average at least once a week. On average, 77.7% of the church members attended Bible study on average between 1 and 2 times per week, with the largest number of regular attendees (178 or 29.3%) being men who attended Bible study an average of once per week. Nearly 1 in 5 women (119 or 19.6%) also attended Bible study an average of 1 time per week. On average, 15.6% of men and 13.3% of women attended Bible study an average of twice per week. A little more than 1 in 10 church members (79 or 13%) reportedly attended Bible study on average less than once a week, while a little fewer than 1 in 10 church members (66 or 9.2%) attended Bible study 3 times or more per week.

Table 27. Church member Bible study attendance by gender

Church Members' Average Bible Study Attendance by Week		CM: Gender		Total
		Male	Female	
Less than once a week	Count	35	44	79
	% of Total	5.8%	7.2%	13.0%
1 time per week	Count	178	119	297
	% of Total	29.3%	19.6%	48.8%
2 times per week	Count	95	81	176
	% of Total	15.6%	13.3%	28.9%
3 times per week	Count	27	17	44
	% of Total	4.4%	2.8%	7.2%
More than 3 times per week	Count	6	6	12
	% of Total	1.0%	1.0%	2.0%
Total	Count	341	267	608
	% of Total	56.1%	43.9%	100.0%

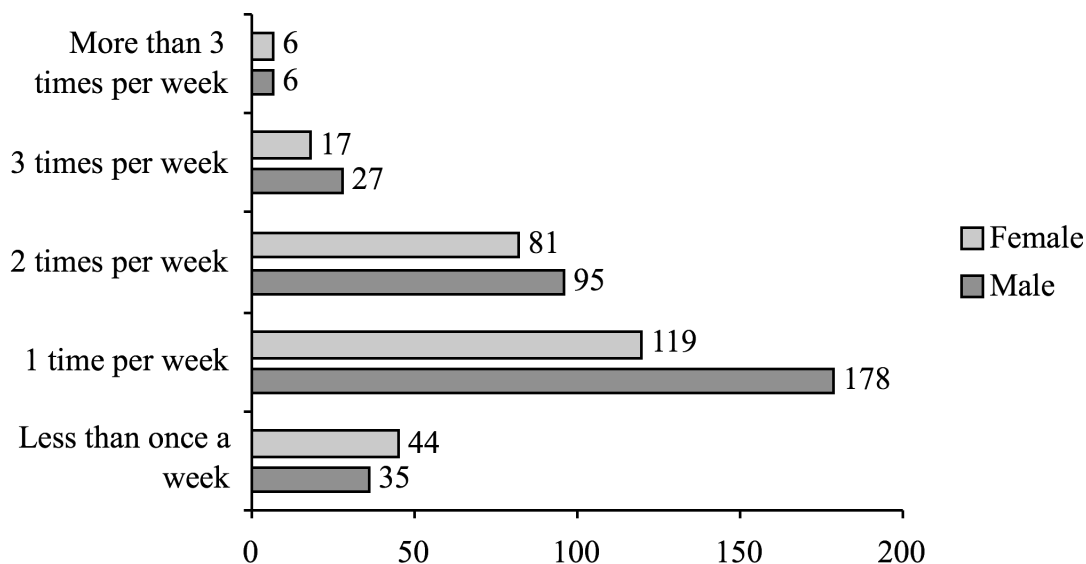


Figure 18. Church members: Bible study attendance by gender

Frequency of Service in Ministry

Table 28 and Figure 19 present the frequency with which the church members selected as raters served in ministry as a part of their church. As the data clearly shows, the pastors surveyed for this study nominated as raters individuals who regularly served as recognized leaders or teachers in their churches (448 church members or 73.7%). A total of 267 (43.9%) men who participated in this study served as a recognized leader or teacher, while 181 (29.8%) of women served in such a capacity. Nearly one-quarter (23.5%) of those surveyed for this study claimed to have served as a part of the church anywhere from “several times a year” (7.4%) to “at least once a month” (16.1%). Only 2.8% of those surveyed for this study reportedly served “rarely” or “never.”

Table 28. Church member frequency of service by gender

Church Members' Frequency of Ministry Service		CM: Gender		Total
		Male	Female	
I never serve	Count	1	1	2
	% of Total	.2%	.2%	.3%
I rarely serve (at least once a year)	Count	9	6	15
	% of Total	1.5%	1.0%	2.5%
I occasionally serve (several times a year)	Count	18	27	45
	% of Total	3.0%	4.4%	7.4%
I often serve (at least once a month)	Count	46	52	98
	% of Total	7.6%	8.6%	16.1%
I regularly serve as a recognized leader or teacher	Count	267	181	448
	% of Total	43.9%	29.8%	73.7%
Total	Count	341	267	608
	% of Total	56.1%	43.9%	100.0%

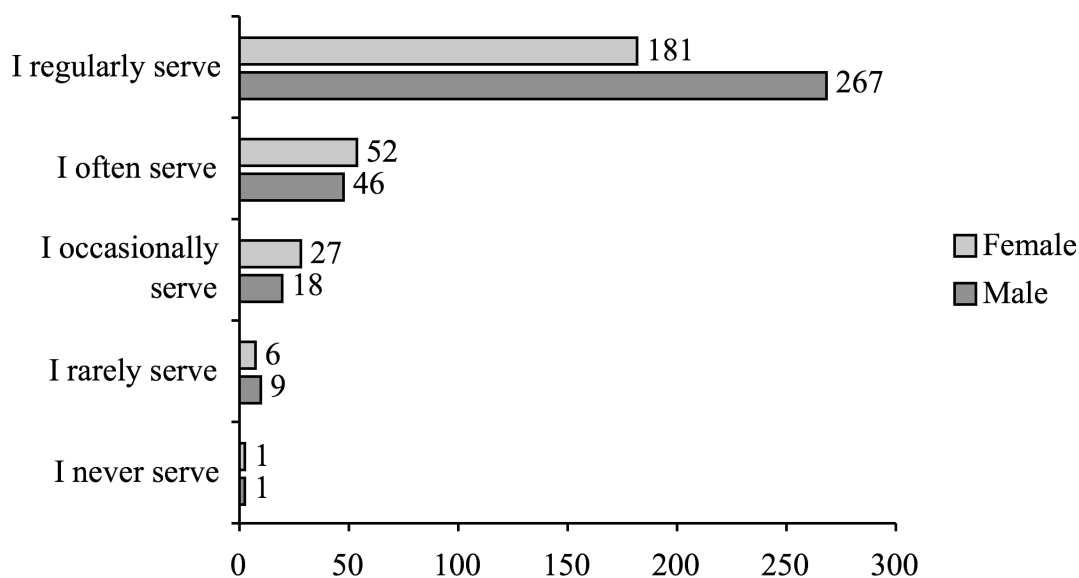


Figure 19. Church members: Frequency of ministry service

Members' Perceptions of Decision-Making Power in the Church

The data presented in Table 29 represent the perceptions of the church members surveyed for this study in regard to who they believed held primary decision-making power in the churches they attended at the time of this study, as compared to who they believed should have held primary decision-making power. An examination of the data presented in this table, as compared to the pastors' perceptions regarding decision-making power (also see Table 22), revealed two interesting dynamics.

Table 29. Church members' perceptions of who does versus who should hold the primary decision-making power

Who should hold decision-making power		Who does hold decision-making power?					Total
		Senior Pastor	Other Pastors	Lay-Elder(s)	Deacon(s)	All Members	
Senior Pastor	Count	378	16	77	227	227	399
	% of Total	62.2%	2.6%	12.7%	37.3%	37.3%	65.6%
Other Pastors	Count	33	25	12	30	22	49
	% of Total	5.4%	4.1%	2.0%	4.9%	3.6%	8.1%
Lay-Elder(s)	Count	102	9	72	60	57	129
	% of Total	16.8%	1.5%	11.8%	9.9%	9.4%	21.2%
Deacon(s)	Count	211	18	38	215	154	242
	% of Total	34.7%	3.0%	6.3%	35.4%	25.3%	39.8%
All Members	Count	238	11	39	184	347	395
	% of Total	39.1%	1.8%	6.4%	30.3%	57.1%	65.0%
Total	Count	423	25	87	281	395	608
	% of Total	69.6%	4.1%	14.3%	46.2%	65.0%	100%

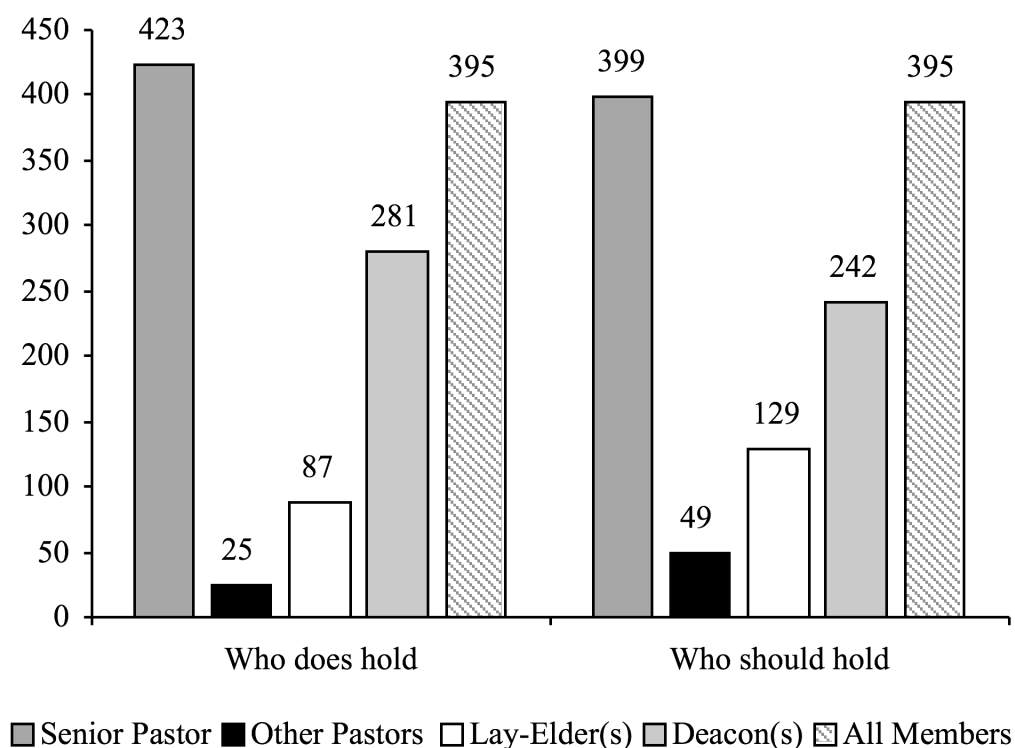


Figure 20. Members' perceptions of decision power

First, it was apparent that the perceptions of the pastors and church members regarding both whom they believed held decision-making power and whom they believed should have held decision-making power were very similar, with one notable exception. Like the pastors, the church members in this study indicated a desire to have more pastors other than the senior pastor hold primary decision-making power (compare the 423 senior pastors who currently do versus the 399 who “should”). Additionally, like the pastors, the church members reportedly would like to have seen more lay-elders hold decision-making power in their churches (compare the 129 “should” versus the 87 who currently do). Furthermore, like the pastors, the church members apparently would have liked to see fewer deacons hold decision-making power (compare the 281 who currently do

versus the 242 who “should”). Unlike the pastors, however, the church members apparently did not believe they should have had any less—or any more—decision-making power (see Table 22 for the 395 individuals who responded that church members should have and did hold decision-making power versus the pastors’ responses).

Second, it was apparent that while the pastors in this study considered themselves to be the solo-pastor of their current church, at least 25 church members (4.1%) did not. It may very well be that some of the individuals whom pastors identified as “non-pastoral staff” were considered by the church members to actually be pastors (for a comparison see Table 21). Given the quantitative nature of the survey used for this study, however, to say anything beyond this would be pure conjecture.

Quantitative Relationships between Leadership Style and Teaching Orientation and Demographic Variables

This subsection deals with the first research question: “To what degree, if any, are the perceptions of leadership style and teaching orientation of pastors significantly related to demographic variables of pastors and congregational members?”

For the initial analysis of the data related to this research question, the researcher categorized the leadership styles and teaching orientations of the solo-pastors, as perceived by the individual pastors, by the individual church members, and by church group (i.e., all of the raters associated with a particular pastor). To determine these classifications, as based on the perceptions of the individual pastors and church members, a mean score was obtained from the rater and ratee responses given on various scales contained on the PLTOQ (PADLS, ratee: leadership; RBLS&TOQ, ratee: teaching; ADLS, rater: leadership; and EDQ, rater: teaching). Then, to determine the classification

of the pastors as based on the combined perceptions of the church members that comprised a particular church group, a mean of the means score was calculated by averaging the church members' responses to the ADLS and EDQ scales. For leadership style, a dichotomous variable was created with which to classify pastors as being either *autocratic* ("0" = mean of 0.0-2.999) or *democratic* ("1" = mean of 3.0-5.0). For teaching orientation, a dichotomous variable was created with which to classify pastors as being either *pedagogical* ("0" = mean of 0.0-2.999) or *andragogical* ("1" = mean of 3.0-5.0). See Tables 31, 32, and 33 and Figure 21 for a summary of the counts and frequencies of these orientations, as grouped into four general classifications based on the four possible mixtures of orientations looked at in this study: (1) *Autocratic-Pedagogical* (A/P); (2) *Autocratic-Andragogical* (A/A); (3) *Democratic-Pedagogical* (D/P); and (4) *Democratic-Andragogical* (D/A).

Table 30. Pastors' (ratee) leadership style and teaching orientations

Pastor: Leadership Style		Pastor: Teaching Orientation		Total
		Pedagogical	Andragogical	
Autocratic	Count	11 (A/P)	1 (A/A)	12
	% of Total	6.3%	.6%	6.8%
Democratic	Count	135 (D/P)	29 (D/A)	164
	% of Total	76.7%	16.5%	93.2%
Total	Count	146	30	176
	% of Total	83.0%	17.0%	100.0%

Note: X^2 ([1, $N = 176$] = 0.691, $p = 0.406$)

Table 31. Individual church member leadership style and teaching orientations

Individual Member: Leadership Style		Individual Member: Teaching Orientation		Total
		Pedagogical	Andragogical	
Autocratic	Count	36 (A/P)	12 (A/A)	48
	% of Total	5.9%	2.0%	7.9%
Democratic	Count	281 (D/P)	279 (D/A)	560
	% of Total	46.2%	45.9%	92.1%
Total	Count	317	291	608
	% of Total	52.1%	47.9%	100.0%

Note: X^2 ([1, $N = 608$]) = 10.915, $p = 0.001^{***}$, $V = 0.134$; $***p < .001$ = extremely significant

Table 32. All church members' (rater) leadership style and teaching orientations

All Church Members: Leadership Style		All Church Members: Teaching Orientation		Total
		Pedagogical	Andragogical	
Autocratic	Count	3 (A/P)	0 (A/A)	3
	% of Total	1.7%	.0%	1.7%
Democratic	Count	100 (D/P)	73 (D/A)	173
	% of Total	56.8%	41.5%	98.3%
Total	Count	103	73	176
	% of Total	58.5%	41.5%	100.0%

Note: X^2 ([1, $N = 176$]) = 2.613, $p = 0.141$)

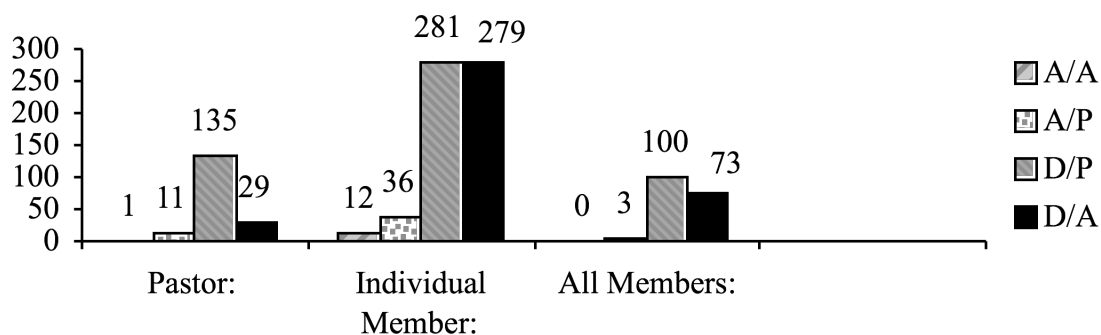


Figure 21. Orientation mixes of pastors and church members

As the data shown in the previous tables indicates, whether looking at the responses of the pastors, the church individual church members, or the church members as distinctive groups, the vast majority of respondents viewed pastors' leadership style as being democratic (pastors, 93.2%; individual church members, 92.1%; church members as groups, 98.3%). Additionally, the majority of individuals also viewed pastors' teaching orientation as being pedagogical (pastors, 83.0%; individual church members, 52.1%; church members as groups, 58.5%); church members, however, seemed to view their pastor as more andragogical than the pastor viewed himself (pastors, 17.0%; individual church members, 47.9%; church members as groups, 41.5%). Finally, in each case the largest orientation mix was Democratic-Pedagogical: (pastors, 76.7%; individual church members, 46.2%; church members as groups, 56.8%). For church members—individually and as groups—the Democratic-Andragogical orientation mix was also large: (pastors, 16.5%; individual church members, 45.9%; church members as groups, 41.5%).

Robustness of the Orientation Cut-points

Before proceeding to an analysis of the individual orientations as compared to the demographic variables of the pastors and church members, the researcher used a robustness test to assess the sensitivity of the results to the coding rule used to establish the cut-point for the dichotomous variables created for both leadership style and teaching orientation. For leadership style, a second dichotomous variable was created with which to classify pastors as being either *autocratic* (“0” = mean of 0.0-3.0) or *democratic* (“1” = mean of 3.01-5.0). For teaching orientation, a second dichotomous variable was created with which to classify pastors as being either *pedagogical* (“0” = mean of 0.0-3.0) or

andragogical (“1” = mean of 3.01-5.0). Note, this second cut-point is different from the original cut-point mentioned above, and effectively changed the categories of some scores by moving the dichotomous cut-point from 2.999 to 3.0. Chi-square was used to compare the p-values for each version of the dichotomous variables. Where statistically significant relationships were indicated, Cramer’s V was used to determine the strength of this relationship. See Table 33 for a comparison of the p-values for each iteration of the dichotomous variables used in this section.

Table 33. Comparison of the p-values for the various cut-points used for the dichotomous variables

Pearson Chi-Square by Each Dichotomous Variable:	Value	df	Asymp. Sig. (2-sided)
Pastors: “0” = mean 0.0-2.999; “1” = mean of 3.0-5.0	.691	1	.406
Pastors: “0” = mean 0.0-3.0; “1” = mean of 3.01-5.0	1.530	1	.216
Members: “0” = mean 0.0-2.999; “1” = mean of 3.0-5.0	10.915	1	.001***
Members: “0” = mean 0.0-3.0; “1” = mean of 3.01-5.0	11.430	1	.001***
Church Groups: “0” = mean 0.0-2.999; “1” = mean of 3.0-5.0	2.163	1	.141
Church Groups: “0” = mean 0.0-3.0; “1” = mean of 3.01-5.0	.754	1	.385

* $p < .05$ = significant ** $p < .01$ = very significant *** $p < .001$ = extremely significant

As Table 33 shows, no statistically significant change occurred by moving the cut-point from 2.999 to 3.0. The results were robust to small changes in the coding scheme. Thus, the researcher was able to claim with a degree of certainty that the results found in this report were statistically consistent, regardless of which of the two cut-points was used for the dichotomous orientation variables established for this study.

From this table, it is also important to note that for both pastors and church groups, no statistically significant relationship was found between the leadership styles

and teaching orientations of pastors, as determined with the dichotomous variables ($p > 0.05$). However, a statistically very significant relationship was found when looking at the individual church members' perceptions of their pastor's leadership style and teaching orientation, as determined with the dichotomous variables (in each case $p = 0.001$). Cramer's V, however, indicated the strength of this association was weak ($V = 0.134$). Thus, at the outset of the examination of the data collected for this study, the researcher inferred, in a preliminary sense, that when leadership style and teaching orientation were weighted into dichotomous categories: (1) the self-identified leadership styles and teaching orientations of the solo-pastors surveyed for this study were not significantly related; (2) the individual church members' perceptions of the pastors' leadership styles and teaching orientations, however, were related in a statistically very significant way; yet (3) in regard to the practical significance of this association, however, the strength of this relationship was weak, as measured through dichotomous variables; further still, (4) when the individual church members' ratings of the pastors' leadership style and teaching orientation were aggregated into church groups, the statistical relationship that emerged based on the individual members' ratings was diffused. Thus, the researcher surmised that while using group ratings did have the desired affect of producing a composite view of a pastor's leadership style and teaching orientation that was statistically similar to the pastor's own perceptions, and with which to compare the pastor's self-perception of his leadership style and teaching orientation, for the duration of this study it was important to keep in mind the potential loss of significant findings due to the aggregation of the individual church member's responses into church groups.

Perceptions of Leadership and Teaching and Pastors' Demographic Variables

The following examines one-half of the specific research question under review in this subsection, by looking at the relationship between the pastors' perceptions of leadership style and teaching orientation as related to the demographic variables of pastors collected on the PLTOQ. Given the number of demographic characteristics examined in this section, see Table 34 for a summary of all the results found when Pearson's chi-square was applied to each variable. The phi coefficient (Cramer's V) was only calculated and reported when a statistically significant relationship was detected.

Table 34. Chi-square: Pastors' demographic characteristics

Demographic Factors: Pastors	Dimension	Value	df	Asymp. Sig. (2-sided)
Age	Leadership	3.012	5	.698
Age	Teaching	5.256	5	.385
Education	Leadership	8.021	5	.155
Education	Teaching	4.978	5	.419
Total Years in Vocational Ministry	Leadership	7.469	4	.113
Total Years in Vocational Ministry	Teaching	2.026	4	.731
Total Years as a Pastor	Leadership	1.529	4	.822
Total Years as a Pastor	Teaching	2.659	4	.616
Total Years as Pastor of Current Church	Leadership	2.789	4	.594
Total Years as Pastor of Current Church	Teaching	2.953	4	.566
Total Years as Solo-Pastor at Current Church	Leadership	1.535	3	.674
Total Years as Solo-Pastor at Current Church	Teaching	13.851	3	.003**
Roles in Ministry: Senior Pastor	Leadership	.169	1	.681
Roles in Ministry: Senior Pastor	Teaching	2.179	1	.140
Roles in Ministry: Associate Pastor	Leadership	.098	1	.754
Roles in Ministry: Associate Pastor	Teaching	.778	1	.378
Roles in Ministry: Church Planter	Leadership	.008	1	.929
Roles in Ministry: Church Planter	Teaching	.815	1	.367
Roles in Ministry: Long-Term Missionary	Leadership	.942	1	.332
Roles in Ministry: Long-Term Missionary	Teaching	.576	1	.448

Table 34--continued. Chi-square: Pastors' demographic characteristics

Roles in Ministry: Short-Term Missionary	Leadership	.164	1	.686
Roles in Ministry: Short-Term Missionary	Teaching	2.025	1	.155
Roles in Ministry: Lay-Elder	Leadership	.275	1	.600
Roles in Ministry: Lay-Elder	Teaching	.180	1	.672
Roles in Ministry: Deacon	Leadership	.997	1	.318
Roles in Ministry: Deacon	Teaching	3.714	1	.054
Roles in Ministry: Christian Education	Leadership	1.259	1	.262
Roles in Ministry: Christian Education	Teaching	.135	1	.714
Leadership Structure: Senior Pastor	Leadership	.377	1	.539
Leadership Structure: Senior Pastor	Teaching	.032	1	.859
Leadership Structure: Non-pastoral Staff	Leadership	.042	1	.838
Leadership Structure: Non-pastoral Staff	Teaching	1.312	1	.252
Leadership Structure: Lay-Elders	Leadership	.691	1	.406
Leadership Structure: Lay-Elders	Teaching	.223	1	.637
Leadership Structure: Deacons	Leadership	.164	1	.686
Leadership Structure: Deacons	Teaching	2.025	1	.155
Leadership Structure: Active Members	Leadership	.621	1	.431
Leadership Structure: Active Members	Teaching	7.134	1	.008**
Leadership Structure: Not Active Members	Leadership	.147	1	.701
Leadership Structure: Not Active Members	Teaching	.694	1	.405
Who does hold decision power: Senior Pastor	Leadership	4.692	1	.030*
Who does hold decision power: Senior Pastor	Teaching	.000	1	.996
Who does hold decision power: Lay-Elders	Leadership	.308	1	.579
Who does hold decision power: Lay-Elders	Teaching	1.244	1	.265
Who does hold decision power: Deacons	Leadership	3.274	1	.070
Who does hold decision power: Deacons	Teaching	.038	1	.845
Who does hold decision power: All Members	Leadership	2.420	1	.120
Who does hold decision power: All Members	Teaching	.738	1	.390
Who should hold decision power: Senior Pastor	Leadership	4.424	1	.035*
Who should hold decision power: Senior Pastor	Teaching	.023	1	.880
Who should hold decision power: Other Pastors	Leadership	.026	1	.872
Who should hold decision power: Other Pastors	Teaching	.005	1	.945
Who should hold decision power: Lay-Elders	Leadership	.663	1	.416
Who should hold decision power: Lay-Elders	Teaching	5.109	1	.024*
Who should hold decision power: Deacons	Leadership	4.164	1	.041*
Who should hold decision power: Deacons	Teaching	.024	1	.878
Who should hold decision power: All Members	Leadership	1.732	1	.188
Who should hold decision power: All Members	Teaching	2.537	1	.111

* $p < .05$ = significant ** $p < .01$ = very significant *** $p < .001$ = extremely significant

Factor: Pastors' Age

Pearson's chi-square indicated no significant relationships between either the pastors' perceptions of leadership style ($[5, N = 176] = 3.012, p = 0.698$) or the pastors' perceptions of teaching orientation ($[5, N = 176] = 5.256, p = 0.385$), as compared to the categories of age used for this study (Table 34). Both, the reported significance value for leadership style (0.698) and for teaching orientation (0.385) were values greater than 0.05. In each case the null hypothesis was not rejected. The results suggested that in this sample the age of solo-pastors did not influence the pastors' perceptions of either his leadership style or teaching orientation.

Factor: Pastors' Education

Pearson's chi-square indicated no significant relationships between either the pastors' perceptions of leadership style ($[5, N = 176] = 8.021, p = 0.155$) or the pastors' perceptions of teaching orientation ($[5, N = 176] = 4.978, p = 0.419$), as compared to the categories of education used for this study. Both, the reported significance value for leadership style (0.155) and for teaching orientation (0.419) were values greater than 0.05. In each case the null hypothesis was not rejected (Table 34). The results suggested that in this sample the educational level of solo-pastors did not influence the pastors' perceptions of either his leadership style or teaching orientation.

Factor: Total Years in Ministry

Pearson's chi-square indicated no significant relationships between either the pastors' perceptions of leadership style ($[4, N = 176] = 7.469, p = 0.113$) or the pastors' perceptions of teaching orientation ($[4, N = 176] = 2.026, p = 0.731$), as compared to the pastor's total number of years in vocational ministry at the time of this study. Both, the

reported significance value for leadership style (0.113) and for teaching orientation (0.731) were values greater than 0.05. In each case the null hypothesis was not rejected (Table 34). The results suggested that in this sample the total number of years solo-pastors had served in ministry did not influence the pastors' perceptions of either his leadership style or teaching orientation.

Factor: Total Years as a Pastor

Pearson's chi-square indicated no significant relationships between either the pastors' perceptions of leadership style ($[4, N = 176] = 1.529, p = 0.822$) or the pastors' perceptions of teaching orientation ($[4, N = 176] = 2.659, p = 0.616$), as compared to the total number of years a pastor had served in pastoral ministry at the time of this study. Both, the reported significance value for leadership style (0.822) and for teaching orientation (0.616) were values greater than 0.05. In each case the null hypothesis was not rejected (Table 34). The results suggested that in this sample the number of years of pastoral ministry did not influence the pastors' perceptions of either his leadership style or teaching orientation.

Factor: Years at Current Church

Pearson's chi-square indicated no significant relationships between either the pastors' perceptions of leadership style ($[4, N = 176] = 2.789, p = 0.594$) or the pastors' perceptions of teaching orientation ($[4, N = 176] = 2.953, p = 0.566$), as compared to the number of years a pastor had served at his current church at the time of this study. Both, the reported significance value for leadership style (0.594) and for teaching orientation (0.566) were values greater than 0.05. In each case the null hypothesis was not rejected (Table 34). The results suggested that in this sample the number of years served at the

current church did not influence the pastors' perceptions of either his leadership style or teaching orientation.

Factor: Years as a Solo-Pastor

Pearson's chi-square indicated no significant relationship between the pastors' perceptions of leadership style ($[3, N = 176] = 1.535, p = 0.674$) as compared to the total number of years the pastor had served as a solo-pastor at his current church at the time of this study. The reported significance value for leadership style (0.674) was a value greater than 0.05. The null hypothesis was, therefore, not rejected (Table 34). The results suggested that in this sample, except for in one category, the number of years the pastor served as a solo-pastor at his current church did not influence his perceptions of his own leadership style.

Pearson's chi-square did, however, indicate a statistically extremely significant relationship between the pastors' perceptions of teaching orientation ($[3, N = 176] = 13.851, p = 0.003, V = 0.281$) as compared to the total number of years the pastor had served as a solo-pastor at his current church at the time of this study. The reported significance value for leadership style (0.003) was a value less than 0.01. Cramer's V indicated the strength of this association was moderate (0.281).

It was mentioned earlier in this report, however, that a discrepancy was found in the responses of 11 solo-pastors regarding how long they reported to have served as the pastor of their current church versus how long they had served as the solo-pastor of their current church (see Table 20). To account for this discrepancy, the researcher controlled for these 11 individuals by removing them from the pool of data and then applied Pearson's chi-square a second time ($[3, N = 165] = 14.013, p = 0.003, V = 0.291$).

Neither the significance value nor the strength of the association changed in effect. The null hypothesis was, therefore, rejected (Table 35 and Figure 22).

Table 35. Years as a solo-pastor compared to teaching orientation

Number of Years as a Solo-Pastor		Pastor: Teaching Orientation		Total
		Pedagogical	Andragogical	
Less than 1	Count	14	2	16
	% within Pastor: Teaching	10.3%	6.9%	9.7%
	% of Total	8.5%	1.2%	9.7%
1 to 3	Count	54	3	57
	% within Pastor: Teaching	39.7%	10.3%	34.5%
	% of Total	32.7%	1.8%	34.5%
4 to 5	Count	17	10	27
	% within Pastor: Teaching	12.5%	34.5%	16.4%
	% of Total	10.3%	6.1%	16.4%
More than 5	Count	51	14	65
	% within Pastor: Teaching	37.5%	48.3%	39.4%
	% of Total	30.9%	8.5%	39.4%
Total	Count	136	29	165
	% within Pastor: Teaching	100.0%	100.0%	100.0%
	% of Total	82.4%	17.6%	100.0%

Note: X^2 ([3, $N=165$]=14.013, $p=0.003^{***}$, $V=0.281$); $^{***}p<.001$ =extremely significant

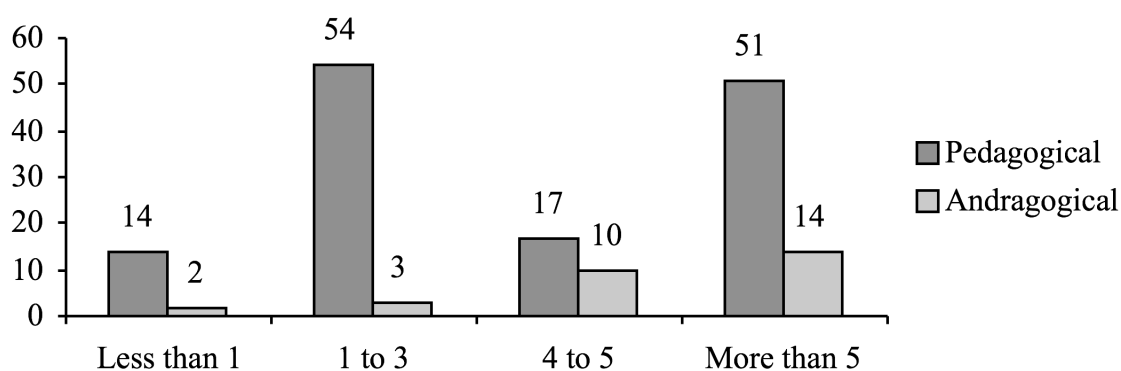


Figure 22. Years as solo-pastor and teaching orientation

The results suggested that in this sample the number of years the pastor had served as a solo-pastor at his current church was moderately related to his perceptions of his own teaching orientation. Specifically, as the data in Table 35 and Figure 22 show, the majority of pedagogical solo-pastors had served on average 1 to 3 years (39.7%), with the second largest group having served more than 5 years (37.5%). The data shows a large drop in the percentage of pedagogically oriented solo-pastors who had served at their current church between 4 and 5 years (12.5%). In contrast, the proportional percentage of andragogical pastors increased over time; the largest group of andragogical pastors had served more than 5 years (48.3%). The data seemed to suggest that while there were far fewer solo-pastors in this study who perceive themselves as being andragogical, those who did tended to serve in a more chronologically stable fashion. As for the practical significance of this association, however, it is important to keep in mind the moderate strength of this relationship (Huck 2004; Kirk 1996; Rea and Parker 1992; Valentine and Cooper 2003; Warmbrod 2001).

Factor: Roles in Ministry

Pearson's chi-square indicated no significant relationship between the pastors' perceptions of either leadership style or teaching orientation as compared to the ministerial roles in which the pastor had served, either vocationally or as a volunteer, at the time of this study (see Table 34 for a complete list of statistical measures related to this category). The reported significance value for each category used related to this demographic characteristic was a value greater than 0.05. Thus, in each instance, the null hypothesis was not rejected. The results suggested that in this sample the roles in which

the pastor served, either vocationally or as a volunteer, did not influence his perceptions of his own leadership style or teaching orientation.

Factor: Leadership Structure of the Church

Except for in one category, Pearson's chi-square indicated no significant relationship between the pastors' perceptions of either leadership style or teaching orientation as compared to the formal leadership structure present in the church in which a given pastor was serving at the time of this study (see Table 34 for a complete list of statistical measures related to this category). The reported significance value for all but one category used related to this demographic characteristic was a value greater than 0.05. For all but one of these categories, therefore, the null hypothesis was not rejected. The results suggested that in this sample, except for one category, the formal leadership structure present in the church in which a given pastor was serving at the time of this study did not influence his perceptions of his own leadership style or teaching orientation.

For one category, however, Pearson's chi-square did indicate a statistically very significant relationship between the pastors' perceptions of his own teaching orientation ($[1, N = 176] = 3.714, p = 0.008, V = 0.201$) as compared to the formal leadership structure present in the church; specifically related to the pastor's identification of church members who actively served in the church as being a part of the formal leadership structure. While the phi coefficient indicated the strength of this association was weak (0.201), the reported significance value for teaching orientation (0.008) was a value less than 0.01. The null hypothesis was, therefore, still rejected (Table 36).

Table 36. Pastors' perceptions of church members' service as related to his teaching orientation

Church Members who Actively Serve		Pastor: Teaching Orientation		Total
		Pedagogical	Andragogical	
Not Selected	Count	29	0	29
	% within Teaching Orientation	19.9%	.0%	16.5%
	% of Total	16.5%	.0%	16.5%
Selected	Count	117	30	147
	% within Teaching Orientation	80.1%	100.0%	83.5%
	% of Total	66.5%	17.0%	83.5%
Total	Count	146	30	176
	% within Teaching Orientation	100.0%	100.0%	100.0%
	% of Total	83.0%	17.0%	100.0%

Note: $X^2 ([1, N = 176] = 7.134, p = 0.008^{**}, V = 0.201)$; $**p < .01$ = very significant

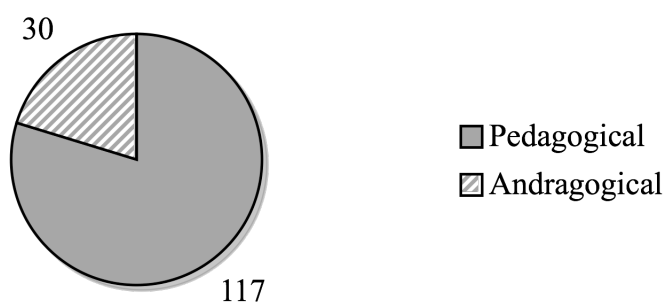


Figure 23. Pastor's teaching orientation compared to his views of church members' service in the church

The results suggested that in this sample the identification of church members as a part of the formal leadership structure present in the church in which a given pastor was serving at the time of this study was related to his perceptions of his own teaching orientation. Specifically, 100% of pastors who perceived themselves as being

andragogical identified actively serving members as a part of the formal leadership structure of the church. In contrast, while “church members who actively serve” was the second largest category identified by all solo-pastors, as related to the formal leadership structure of the church (see Figure 23), 19.9% of pedagogical solo-pastors did not identify actively serving church members as a part of the formal leadership structure of the church. In this study, pastors who were self-perceived as andragogical were more likely than pedagogical solo-pastors to classify regularly serving church members as a part of the formal leadership structure of their church. As for the practical significance of this association, however, it is very important to keep in mind the weak strength of this relationship, as measured through dichotomous variables.

Factor: Pastors’ Perceptions of “Who Does Hold Decision-Making Power?”

Except for in one category, Pearson’s chi-square indicated no significant relationship between a pastor’s perceptions of either leadership style or teaching orientation as compared to their own understanding of who held the primary decision-making power in the church in which they served at the time of this study (see Table 34 for a complete list of statistical measures related to this category). The reported significance value for all but one category used related to this demographic characteristic was a value greater than 0.05. For all but one of these categories, therefore, the null hypothesis was not rejected. The results suggest that in this sample, except for one category, a pastor’s understanding of who held the primary decision-making power in the church in which they served did not influence his perceptions of his own leadership style or teaching orientation.

For one category, however, Pearson's chi-square did indicate a significant relationship between the pastors' perceptions of leadership style ($[1, N = 176] = 4.692, p = 0.030, V = 0.163$) as compared to his understanding of who held the primary decision-making power in the church in which he served. While the phi coefficient indicated the strength of this association was weak (0.163), the reported significance value for a pastor's selection of himself (0.030) was a value less than 0.05. The null hypothesis was, therefore, rejected (Table 34). The results suggested that in this sample a pastor's belief that he held the primary decision-making power in the church did influence his perceptions of his own leadership style. Specifically, 100% of autocratic pastors identified themselves as someone who held primary decision-making power in the church they served at the time of this study (Table 37 and Figure 24). In contrast, however, 26.7% of democratic solo-pastors identified themselves as someone who did not hold primary decision-making power. In other words, in this study self-identified democratic solo-pastors were more likely to not identify themselves as someone who held primary decision-making power in the church. As for the practical significance of this association, however, it is very important to keep in mind the weak strength of this relationship, as measured through dichotomous variables.

Table 37. Pastors' selection of senior pastors as who "does" hold decision power as compared to their leadership style

Pastors' Selection of: Senior Pastors		Pastor: Leadership Style		Total
		Autocratic	Democratic	
Senior Pastor (does): No	Count	0	47	47
	% of Total	.0%	26.7%	26.7%
Senior Pastor (does): Yes	Count	12	117	129
	% of Total	6.8%	66.5%	73.3%
Total	Count	12	164	176
	% of Total	6.8%	93.2%	100.0%

Note: X^2 ([1, $N = 176$] = 4.692, $p = 0.030^*$, $V = 0.281$); * $p < .05$ = significant

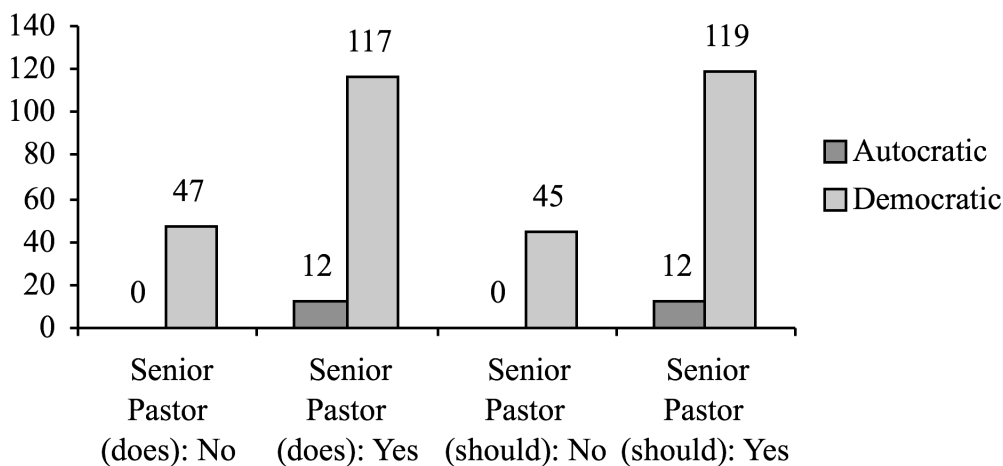


Figure 24. Pastors' perceptions of decision-making power: Pastor "does" vs. pastor "should"

Factor: Pastors' Perceptions of "Who Should Hold Decision-Making Power?"

For most categories related to this demographic characteristic, Pearson's chi-square indicated no significant relationship between a pastor's perceptions of either leadership style or teaching orientation as compared to his belief of who should have held the primary decision-making power in the church in which he served at the time of this

study (see Table 34 for a complete list of statistical measures related to this category).

The reported significance value for most categories used related to this demographic characteristic was a value greater than 0.05. Related to all but three of these categories, therefore, the null hypothesis was not rejected. The results suggest that in this sample, in most cases a pastor's understanding of who held the primary decision-making power in the church in which he served did not influence his perceptions of his own leadership style or teaching orientation.

For three categories, however, Pearson's chi-square did indicate a significant relationship between the pastor's perceptions of leadership style and teaching orientation as compared to his understanding of who should have held the primary decision-making power in the church. First, the reported significance value for leadership style, as compared to the pastor's selection of himself as someone who "should" have held primary decision-making power was (0.035), a value less than 0.05. Thus, while the phi coefficient indicated the strength of this association was weak (0.159), the null hypothesis was rejected (Table 38 and Figure 24).

Table 38. Pastors' selection of senior pastors as who "should" hold decision power as compared to their leadership style

Pastors' Selection of: Senior Pastors		Pastor: Leadership Style		Total
		Autocratic	Democratic	
Senior Pastor (should): No	Count	0	45	45
	% of Total	.0%	25.6%	25.6%
Senior Pastor (should): Yes	Count	12	119	131
	% of Total	6.8%	67.6%	74.4%
Total	Count	12	164	176
	% of Total	6.8%	93.2%	100.0%

Note: X^2 ([1, $N = 176$]) = 4.424, $p = 0.035^*$, $V = 0.159$); $*p < .05$ = significant

The results suggested that in this sample a pastor's belief that he should have held the primary decision-making power in the church he currently serves did influence his perceptions of his own leadership style. Specifically, two more democratic pastors than those who indicated they believed they actually did hold primary decision-making power also indicated that they "should" have held primary decision-making power (compare Table 37 to Table 38). Additionally, 100% of autocratic pastors identified themselves as someone who should have held primary decision-making power in the church. In contrast, 25.6% of democratic solo-pastors identified themselves as someone who should not have held primary decision-making power. In this study, self-identified democratic solo-pastors were statistically more likely to not identify themselves as someone who should have held primary decision-making power in the church. As for the practical significance of this association, however, it is very important to keep in mind the weak strength of this relationship, as measured through dichotomous variables.

Second, the reported significance value for leadership style, as compared to the pastor's selection of deacons as individuals who "should" have held primary decision-making power was (0.041), a value less than 0.05. Thus, while the phi coefficient indicated the strength of this association was weak (0.154), in this instance too, the null hypothesis was rejected (Table 39 and Figure 25).

Table 39. Pastors' selection of deacons as who "should" hold decision power as compared to their leadership style

Pastors' Selection of: Deacons		Pastor: Leadership Style		Total
		Autocratic	Democratic	
Deacon(s): No	Count	12	121	133
	% of Total	6.8%	68.8%	75.6%
Deacon(s): Yes	Count	0	43	43
	% of Total	.0%	24.4%	24.4%
Total	Count	12	164	176
	% of Total	6.8%	93.2%	100.0%

Note: X^2 ([1, $N = 176$] = 4.164, $p = 0.041^*$, $V = 0.154$); $*p < .05$ = significant

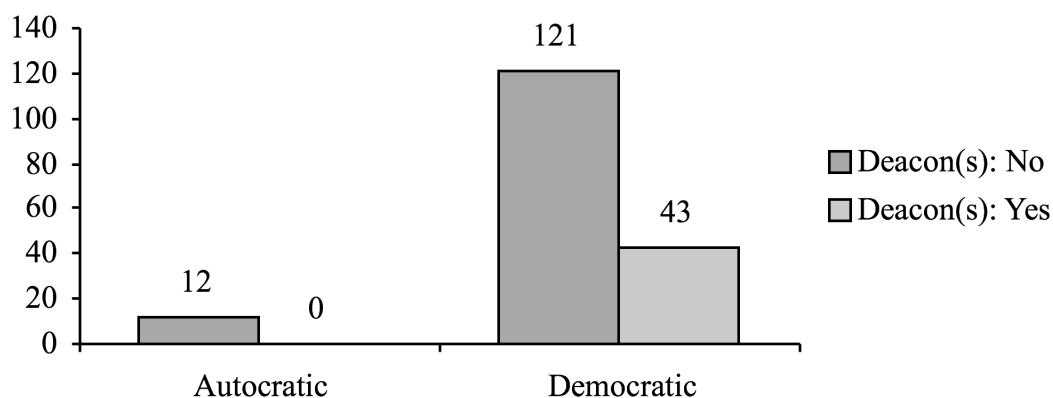


Figure 25. Pastors' perceptions of decision-making power: Deacons "should" have decision-making power

The results suggested that in this sample a pastor's belief that deacons should, or should not, have held the primary decision-making power in the church he served did influence his perceptions of his own leadership style. Specifically, in this study there were no autocratic solo-pastors who believed deacons should have held primary decision-making power in the church. In contrast, 26.2% of self-identified democratic solo-pastors (or 24.4% of all solo-pastors) believed deacons should have held primary

decision-making power in the church. In this study, self-identified democratic solo-pastors were more likely to identify deacons as someone who should have held primary decision-making power in the church. Yet, once again, as for the practical significance of this association, it is very important to keep in mind the weak strength of this relationship, as measured through dichotomous variables.

Third, the reported significance value for teaching orientation, as compared to the pastor's selection of lay-elders as individuals who "should" have held primary decision-making power was (0.024), a value less than 0.05. While the phi coefficient indicated the strength of this association was weak (0.170), in this instance the null hypothesis was also rejected (Table 40 and Figure 26). The results suggested that in this sample a pastor's belief that lay-elders should have held the primary decision-making power in the church he served did influence his perceptions of his own teaching orientation.

Table 40. Pastors' selection of lay-elders as who "should" hold decision power as compared to their teaching orientation

Pastors' Selection of: Lay-Elders		Teaching Orientation		Total
		Pedagogical	Andragogical	
Lay-Elder(s): No	Count	112	17	129
	% within "Should Not"	86.8%	13.2%	100.0%
	% within Teaching Orientation	76.7%	56.7%	73.3%
	% of Total	63.6%	9.7%	73.3%
Lay-Elder(s): Yes	Count	34	13	47
	% within "Should"	72.3%	27.7%	100.0%
	% within Teaching Orientation	23.3%	43.3%	26.7%
	% of Total	19.3%	7.4%	26.7%
Total	Count	146	30	176
	% within "Should"	83.0%	17.0%	100.0%
	% within Teaching Orientation	100.0%	100.0%	100.0%
	% of Total	83.0%	17.0%	100.0%

Note: X^2 ([1, $N = 176$] = 5.109, $p = 0.024^*$, $V = 0.170$); $*p < .05 = \text{significant}$

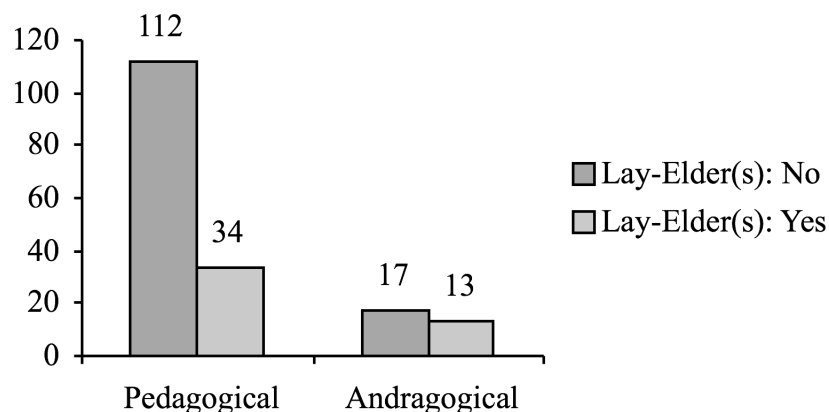


Figure 26. Pastors' perceptions of decision-making power:
Lay-elders "should" have decision-making power

For two possible choices related to this demographic characteristic—"senior pastors" and "all church members"—the majority of solo-pastors, combined, selected these choices as individuals who should have held a position of primary decision-making power in the church. For three other choices—"other pastors," "lay-elder(s)," and "deacon(s)"—the majority of solo-pastors, combined, did not select these options. In this study, however, for the three categories that were not selected by the majority of solo-pastors, combined, "lay-elder(s)" was the largest of these groups. Specifically, 43.3% of all self-identified andragogical solo-pastors believed lay-elders should have held primary decision-making power in the church. Furthermore, compared to the overall totals selected by all solo-pastors for any given category, self-identified andragogical solo-pastors selected "lay-elder(s)" at a higher rate, proportionally (27.7%), than any other category. In this study, self-identified andragogical solo-pastors were proportionally more likely to identify lay-elders as someone who should have held primary decision-making power in the church. Yet, as before, for the practical significance of this

association, however, it is very important to keep in mind the weak strength of this relationship, as measured through dichotomous variables.

Perceptions of Leadership and Teaching and Members' Demographic Variables

The following examines the second half of the specific research question under review in this subsection by looking at the relationship between the church members' perceptions of the pastors' leadership style and teaching orientation as related to the demographic variables of church members collected on the PLTOQ. Given the number of demographic characteristics examined in this section, see Table 41 for a summary of all the results found when Pearson's chi-square was applied to each variable.

Table 41. Pearson chi-square applied to Church Members' demographic characteristics

Demographic Factors: Church Members	Dimension	Value	df	Sig. 2-sided
Gender	Leadership	.397	1	.529
Gender	Teaching	.017	1	.897
Age	Leadership	5.605	6	.469
Age	Teaching	11.932	6	.064
Education	Leadership	6.721	5	.242
Education	Teaching	3.559	5	.615
Total Years as a Member of the Church	Leadership	1.680	4	.794
Total Years as a Member of the Church	Teaching	4.258	4	.372
Total Years Having Known the Pastor	Leadership	2.416	3	.491
Total Years Having Known the Pastor	Teaching	2.232	3	.526
Frequency of Worship Service Attendance	Leadership	1.885	4	.757
Frequency of Worship Service Attendance	Teaching	4.660	4	.324
Frequency of Bible Study Attendance	Leadership	1.617	4	.806
Frequency of Bible Study Attendance	Teaching	1.102	4	.894
Frequency of Ministry Service in the Church	Leadership	11.121	4	.025*
Frequency of Ministry Service in the Church	Teaching	3.705	4	.447
Who does hold decision power: Senior Pastor	Leadership	9.858	1	.002**
Who does hold decision power: Senior Pastor	Teaching	2.784	1	.095

Table 41--continued. Pearson chi-square applied to Church Members' demographic characteristics

Who does hold decision power: Other Pastors	Leadership	.000	1	.984
Who does hold decision power: Other Pastors	Teaching	.179	1	.672
Who does hold decision power: Lay-Elders	Leadership	.139	1	.709
Who does hold decision power: Lay-Elders	Teaching	.145	1	.704
Who does hold decision power: Deacons	Leadership	1.593	1	.207
Who does hold decision power: Deacons	Teaching	2.397	1	.122
Who does hold decision power: All Members	Leadership	14.754	1	.000***
Who does hold decision power: All Members	Teaching	3.470	1	.063
Who should hold decision power: Senior Pastor	Leadership	.226	1	.635
Who should hold decision power: Senior Pastor	Teaching	5.701	1	.017*
Who should hold decision power: Other Pastors	Leadership	.391	1	.532
Who should hold decision power: Other Pastors	Teaching	.027	1	.870
Who should hold decision power: Lay-Elders	Leadership	1.970	1	.160
Who should hold decision power: Lay-Elders	Teaching	3.013	1	.083
Who should hold decision power: Deacons	Leadership	.418	1	.518
Who should hold decision power: Deacons	Teaching	.001	1	.977
Who should hold decision power: All Members	Leadership	2.671	1	.102
Who should hold decision power: All Members	Teaching	15.247	1	.000***

* $p < .05$ = significant ** $p < .01$ = very significant *** $p < .001$ = extremely significant

Factor: Members' Gender

Pearson's chi-square indicated no significant relationships between church members' perceptions of either pastors' leadership styles ($[1, N = 608] = 0.397, p = 0.529$) or pastors' teaching orientations ($[1, N = 608] = 0.017, p = 0.897$), as compared to the categories of gender used for this study (Table 41). Both, the reported significance value for leadership style (0.397) and for teaching orientation (0.897) were values greater than 0.05. In each case the null hypothesis was not rejected. The results suggested that in this sample the gender of church members did not influence their perceptions of either pastors' leadership styles or pastors' teaching orientations.

Factor: Members' Age

Pearson's chi-square indicated no significant relationships between church members' perceptions of either pastors' leadership styles ($[6, N = 608] = 5.605, p = 0.469$) or pastors' teaching orientations ($[6, N = 608] = 11.932, p = 0.064$), as compared to the categories of age used for this study (Table 41). Both, the reported significance value for leadership style (0.469) and for teaching orientation (0.064) were values greater than 0.05. In each case the null hypothesis was not rejected. The results suggested that in this sample the age of church members did not influence their perceptions of either pastors' leadership styles or pastors' teaching orientations.

Factor: Members' Education

Pearson's chi-square indicated no significant relationships between church members' perceptions of either pastors' leadership styles ($[5, N = 608] = 6.721, p = 0.242$) or pastors' teaching orientations ($[5, N = 608] = 3.559, p = 0.615$), as compared to the educational categories used for this study (Table 41). Both, the reported significance value for leadership style (0.242) and for teaching orientation (0.615) were values greater than 0.05. In each case the null hypothesis was not rejected. The results suggested that in this sample the educational level of church members did not influence their perceptions of either pastors' leadership styles or pastors' teaching orientations.

Factor: Total Years as a Member

Pearson's chi-square indicated no significant relationships between church members' perceptions of either pastors' leadership styles ($[4, N = 608] = 1.680, p = 0.794$) or pastors' teaching orientations ($[4, N = 608] = 4.258, p = 0.372$), as compared to the total number of years an individual has been a church member (Table 41). Both, the

reported significance value for leadership style (0.794) and for teaching orientation (0.372) were values greater than 0.05. In each case the null hypothesis was not rejected. The results suggested that in this sample the number of years an individual was a church member did not influence their perceptions of either pastors' leadership styles or pastors' teaching orientations.

Factor: Total Years of Knowing the Pastor

Pearson's chi-square indicated no significant relationships between church members' perceptions of either pastors' leadership styles ($[3, N = 608] = 2.416, p = 0.491$) or pastors' teaching orientations ($[3, N = 608] = 2.232, p = 0.526$), as compared to the number of years a church member had known a given pastor at the time of this study (Table 41). Both, the reported significance value for leadership style (0.491) and for teaching orientation (0.526) were values greater than 0.05. In each case the null hypothesis was not rejected. The results suggested that in this sample the number of years a church member had known his or her pastor did not influence their perceptions of either pastors' leadership styles or pastors' teaching orientations.

Factor: Worship Attendance

Pearson's chi-square indicated no significant relationships between church members' perceptions of either pastors' leadership styles ($[4, N = 608] = 1.885, p = 0.757$) or pastors' teaching orientations ($[4, N = 608] = 4.660, p = 0.324$), as compared to church members' frequency of attendance at worship service at their church (Table 41). Both, the reported significance value for leadership style (0.757) and for teaching orientation (0.324) were values greater than 0.05. In each case the null hypothesis was not rejected. The results suggested that in this sample the frequency of church member'

attendance at worship service at their church did not influence their perceptions of either pastors' leadership styles or pastors' teaching orientations.

Factor: Bible Study Attendance

Pearson's chi-square indicated no significant relationships between church members' perceptions of either pastors' leadership styles ($[4, N = 608] = 1.617, p = 0.806$) or pastors' teaching orientations ($[4, N = 608] = 1.102, p = 0.894$), as compared to the church members' frequency of attendance at Bible studies associated with their church (Table 41). Both, the reported significance value for leadership style (0.806) and for teaching orientation (0.894) were values greater than 0.05. In each case the null hypothesis was not rejected. The results suggested that in this sample the frequency of church members' attendance at Bible studies associated with their church did not influence their perceptions of either pastors' leadership styles or pastors' teaching orientations.

Factor: Frequency of Service in Ministry

Pearson's chi-square indicated no significant relationship between church members' perceptions of pastors' teaching orientations ($[4, N = 608] = 3.705, p = 0.447$) as compared to the frequency with which they, the church members, served in ministry as a part of the church. The reported significance value for teaching orientation (0.447) was a value greater than 0.05. The null hypothesis was, therefore, not rejected (Table 41). The results suggest that in this sample the frequency of church members' service in ministry as a part of their church did not influence their perceptions of their pastor's teaching orientation.

Pearson's chi-square did, however, indicate a significant relationship between church members' perceptions of pastors' leadership style ($[4, N = 608] = 11.121, p = 0.025, V = 0.135$) as compared to the frequency with which they, the church members, served as a part of the church. While the phi coefficient indicated the strength of this association was weak (0.135), the reported significance value for leadership style (0.025) was a value less than 0.05. The null hypothesis was, therefore, rejected.

The results suggested that in this sample the frequency of church members' service in ministry as a part of their church did influence their perceptions of their pastor's leadership style. Specifically, while 73.7% of church members surveyed indicated that they regularly served as a "recognized leader or teacher," a larger proportional total of those who identified their pastor with democratic leadership (74.1%) were in this group, versus those who identified their pastor with autocratic leadership (68.8%). Additionally, all church members who identified their pastor with autocratic leadership indicated that they served as a part of the church at least to some degree, with most church members in this category indicating that they served either "occasionally" or "regularly." There was a noticeable dip, however, in the number of individuals who indicated that they served "often." In contrast, while nearly all the church members who identified their pastor with democratic leadership style indicated some level of service (97.2%), there was a somewhat proportional increase in the frequency with which these church members served. Thus, in this study, church members who identified their solo-pastor with autocratic leadership style were more likely to serve in the church to some degree than to not serve at all; church members who identified their solo-pastor with a democratic leadership style, however, were proportionally more likely to serve as a

recognized leader or teacher in their church (Table 42). As for the practical significance of this association, however, it is very important to keep in mind the weak strength of this relationship, as measured through dichotomous variables.

Table 42. Church members' frequency of service compared to their identification of their pastor's leadership style

Frequency of Church Members' Service		Leadership Style		Total
		Autocratic	Democratic	
I never serve	Count	0	2	2
	% within How often serve?	.0%	100.0%	100.0%
	% within Leadership Style	.0%	.4%	.3%
	% of Total	.0%	.3%	.3%
I rarely serve (at least once a year)	Count	0	15	15
	% within How often serve?	.0%	100.0%	100.0%
	% within Leadership Style	.0%	2.7%	2.5%
	% of Total	.0%	2.5%	2.5%
I occasionally serve (several times a year)	Count	9	36	45
	% within How often serve?	20.0%	80.0%	100.0%
	% within Leadership Style	18.8%	6.4%	7.4%
	% of Total	1.5%	5.9%	7.4%
I often serve (at least once a month)	Count	6	92	98
	% within How often serve?	6.1%	93.9%	100.0%
	% within Leadership Style	12.5%	16.4%	16.1%
	% of Total	1.0%	15.1%	16.1%
I regularly serve as a recognized leader or teacher	Count	33	415	448
	% within How often serve?	7.4%	92.6%	100.0%
	% within Leadership Style	68.8%	74.1%	73.7%
	% of Total	5.4%	68.3%	73.7%
Total	Count	48	560	608
	% within How often serve?	7.9%	92.1%	100.0%
	% within Leadership Style	100.0%	100.0%	100.0%
	% of Total	7.9%	92.1%	100.0%

Note: X^2 ([4, $N = 608$] = 11.121, $p = 0.025^*$, $V = 0.135$); $*p < .05$ = significant

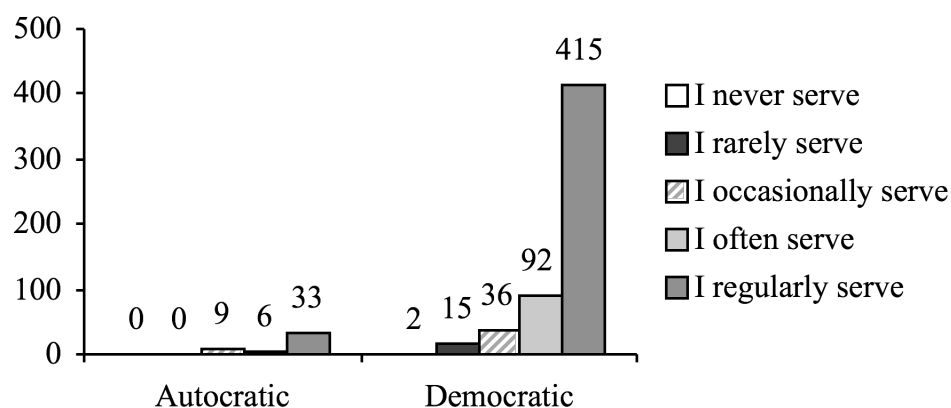


Figure 27. Church members' frequency of service vs. perceptions of pastors' leadership style

Factor: Members' Perceptions of "Who Does Hold Decision-Making Power?"

Except for two categories, Pearson's chi-square indicated no significant relationship between a church members' perceptions of either their pastor's leadership style or his teaching orientation as compared to their own understanding of who held the primary decision-making power in the church they attended at the time of this study (see Table 41 for a complete list of statistical measures related to this category). The reported significance value for all but two of the categories used related to this demographic characteristic was a value greater than 0.05. For all but these two categories, therefore, the null hypothesis was not rejected. The results suggest that in this sample, in most cases a church member's understanding of who held the primary decision-making power in the church they attended at the time of this study did not influence his or her perceptions of the pastor's own leadership style or teaching orientation.

For two categories related to leadership style, however, Pearson's chi-square did indicate statistically very significant relationships existed between the church

member's perceptions of the pastor's leadership style and the church member's understanding of who held the primary decision-making power in the church he or she attended at the time of this study. First, the reported significance value for leadership style as compared to church members' identification of senior pastors as someone who held primary decision-making power was (0.002), a value less than 0.01. Thus, while the phi coefficient indicated the strength of this association was weak (0.127), the null hypothesis was, therefore, rejected (Table 43 and Figure 28).

Table 43. Church member's selection of pastors as who "does" hold decision power as compared to the pastor's leadership style

Church Members' Selection of: Pastors		Leadership Style		Total
		Autocratic	Democratic	
Senior Pastor (does): No	Count	5	180	185
	% within "Does"	2.7%	97.3%	100.0%
	% within Leadership Style	10.4%	32.1%	30.4%
	% of Total	.8%	29.6%	30.4%
Senior Pastor (does): Yes	Count	43	380	423
	% within "Does"	10.2%	89.8%	100.0%
	% within Leadership Style	89.6%	67.9%	69.6%
	% of Total	7.1%	62.5%	69.6%
Total	Count	48	560	608
	% within "Does"	7.9%	92.1%	100.0%
	% within Leadership Style	100.0%	100.0%	100.0%
	% of Total	7.9%	92.1%	100.0%

Note: X^2 ([1, $N = 608$] = 9.858, $p = 0.002^{**}$, $V = 0.127$); $*p < .01$ = very significant

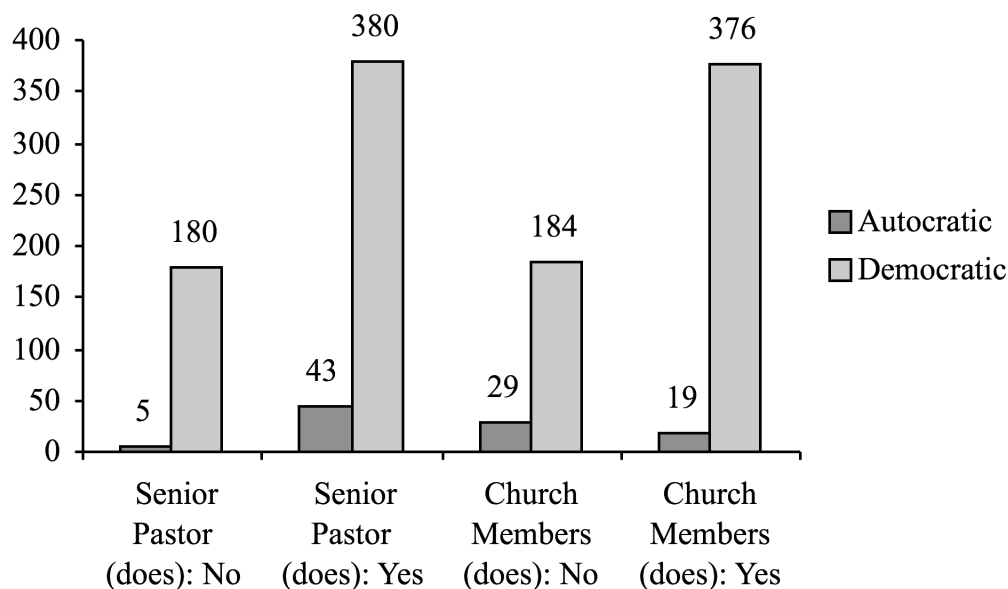


Figure 28. Members' perceptions of decision-making power: Pastors and members who "does" compared

The results suggested that in this sample a church member's belief that senior pastors held the primary decision-making power in the church did influence the church member's perceptions of the pastor's leadership style. Specifically, nearly 9 out of 10 (89.6%) of church members who identified their pastor with an autocratic leadership style believed he did, in fact, have decision-making power in the church. In contrast, only approximately 7 out of 10 (67.9%) church members who identified their pastor with a democratic leadership style believed he had primary decision-making power (Table 43). In this study, church members who identified pastors as autocratic were more likely to also say the pastor had primary decision-making power. As for the practical significance of this association, however, it is very important to keep in mind the weak strength of this relationship, as measured through dichotomous variables.

Second, the reported significance value for leadership style as compared to a church member's identification of him or herself as someone who held primary decision-making power was (0.000), a value less than 0.001. While the phi coefficient indicated the strength of this association was weak (0.156), the null hypothesis was, nonetheless, rejected (Table 44 and Figure 28).

Table 44. Church member's selection of members as who "does" hold decision power as compared to the pastor's leadership style

Church Members' Selection of Church Members		Leadership Style		Total
		Autocratic	Democratic	
Church Members (does): No	Count	29	184	213
	% within "Does"	13.6%	86.4%	100.0%
	% within Leadership Style	60.4%	32.9%	35.0%
	% of Total	4.8%	30.3%	35.0%
Church Members (does): Yes	Count	19	376	395
	% within "Does"	4.8%	95.2%	100.0%
	% within Leadership Style	39.6%	67.1%	65.0%
	% of Total	3.1%	61.8%	65.0%
Total	Count	48	560	608
	% within "Does"	7.9%	92.1%	100.0%
	% within Leadership Style	100.0%	100.0%	100.0%
	% of Total	7.9%	92.1%	100.0%

Note: X^2 ([4, $N = 608$])=14.754, $p=0.000$ ***, $V=0.156$); *** $p<.001$ =extremely significant

The results suggested that in this sample a church member's belief that church members held the primary decision-making power in the church did influence the church member's perceptions of the pastor's leadership style. Specifically, approximately 6 out of 10 (60.4%) of church members who identified their pastor with an autocratic leadership style, in turn, did not identify themselves as having primary decision-making

power. However, about the same percentage church members as those who identified the pastor with a democratic leadership style, and who believed he held a position of having primary decision-making power (67.9%, see Table 43), also believed they, the church members, held a position of having primary decision-making power (67.1%, see Table 44). In this study, then, church members who identified the pastor as autocratic were more likely to believe they, the church member, did not have primary decision-making power in the church; church members who identified the pastor with a democratic leadership style were nearly as likely to believe both they and the pastor had decision-making power. Yet, once again, as for the practical significance of this association, however, it is very important to keep in mind the weak strength of this relationship, as measured through dichotomous variables.

Factor: Members' Perceptions of "Who Should Hold Decision-Making Power?"

Similar to the previous demographic characteristic examined, for most categories related to church members' understanding of who should have held the primary decision-making power in the church they attended at the time of this study, Pearson's chi-square indicated no significant relationship between this current category and a church members' perceptions of either their pastor's leadership style or his teaching orientation (see Table 41 for a complete list of statistical measures related to this category). The reported significance value for all but two of the categories used related to this demographic characteristic was a value greater than 0.05. For all but these two categories, therefore, the null hypothesis was not rejected. The results suggest that in this sample, in most cases a church member's understanding of who should have held the primary decision-making power in the church they attended at the time of this study did

not influence his or her perceptions of the pastor's leadership style or teaching orientation.

Again, similar to the previous demographic characteristic examined, however, for two categories related to this current demographic characteristic, Pearson's chi-square did indicate the presence of significant relationships; this time, the significant relationships existed between the church member's perceptions of the pastor's teaching orientation as compared to the church member's understanding of who should have held the primary decision-making power in the church he or she attended at the time of this study. First, the reported significance value for teaching orientation as compared to church members' identification of senior pastors as someone who should have held primary decision-making power was (0.017), a value less than 0.05. Thus, while the phi coefficient indicated the strength of this association was negligible (0.097), the null hypothesis was, nonetheless, rejected (Table 45 and Figure 29).

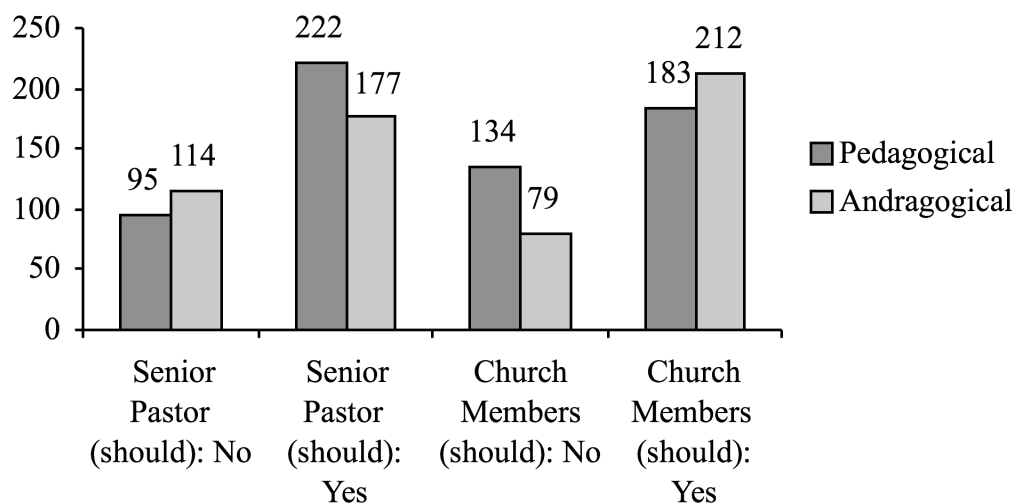


Figure 29. Members' perceptions of decision-making power: Pastors and members who "should" compared

Table 45. Church member's selection of pastors as who "should" hold decision power as compared to the pastor's teaching orientation

Church Members' Selection of: Pastors		Teaching Orientation		Total
		Pedagogical	Andragogical	
Senior Pastor (should): No	Count	95	114	209
	% within "Should"	45.5%	54.5%	100.0%
	% within Teaching Orientation	30.0%	39.2%	34.4%
	% of Total	15.6%	18.8%	34.4%
Senior Pastor (should): Yes	Count	222	177	399
	% within "Should"	55.6%	44.4%	100.0%
	% within Teaching Orientation	70.0%	60.8%	65.6%
	% of Total	36.5%	29.1%	65.6%
Total	Count	317	291	608
	% within "Should"	52.1%	47.9%	100.0%
	% within Teaching Orientation	100.0%	100.0%	100.0%
	% of Total	52.1%	47.9%	100.0%

Note: X^2 ([1, $N = 608$] = 5.701, $p = 0.017^{**}$, $V = 0.097$); $**p < .01$ = very significant

The results suggested that in this sample a church member's belief that their senior pastor should have held the primary decision-making power in the church did influence the church member's perceptions of the pastor's teaching orientation. Specifically, 7 out of 10 (70%) of church members who identified their pastor with a pedagogical teaching orientation believed he, in fact, should have decision-making power in the church. In contrast, only approximately 6 out of 10 (60.8%) church members who identified their pastor with an andragogical teaching orientation believed he should have had primary decision-making power. In this study, church members who identified pastors as andragogical were more likely to not identify him as one who should have had primary decision-making power. Yet, in a practical sense, it is very important to keep in mind the weak strength of this relationship, as measured through dichotomous variables.

Second, the reported significance value for teaching orientation as compared to a church member's identification of him or herself as someone who should have held primary decision-making power was (0.000), a value less than 0.001. Thus, while the phi coefficient indicated the strength of this association was weak (0.281), the null hypothesis was still rejected (Table 46 and Figure 29).

Table 46. Church member's selection of members as who "should" hold decision power as compared to the pastor's teaching orientation

Church Members' Selection of Church Members		Teaching Orientation		Total
		Pedagogical	Andragogical	
Church Members (should): No	Count	134	79	213
	% within "Should"	62.9%	37.1%	100.0%
	% within Teaching Orientation	42.3%	27.1%	35.0%
	% of Total	22.0%	13.0%	35.0%
Church Members (should): Yes	Count	183	212	395
	% within "Should"	46.3%	53.7%	100.0%
	% within Teaching Orientation	57.7%	72.9%	65.0%
	% of Total	30.1%	34.9%	65.0%
Total	Count	317	291	608
	% within "Should"	52.1%	47.9%	100.0%
	% within Teaching Orientation	100.0%	100.0%	100.0%
	% of Total	52.1%	47.9%	100.0%

Note: X^2 ([1, $N = 608$])=15.247, $p=0.000$ ***, $V=0.158$); *** $p<.001$ =extremely significant

The results suggested that in this sample a church member's belief that he or she should have held the primary decision-making power in the church did influence his or her perception of the pastor's teaching orientation. Specifically, approximately 6 out of 10 (57.7%) of church members who identified their pastor with a pedagogical teaching orientation, in turn, identified themselves as having primary decision-making power.

However, more than 7 in 10 (72.9%) of church members who identified the pastor with an andragogical teaching orientation also identified themselves as having primary decision-making power. Church members who identified their pastor as andragogical were more likely to identify themselves as individuals who should have primary decision-making power; church members who identified their pastor with as pedagogical teaching were less likely to identify themselves as having primary decision-making power. As for the practical significance of this association, however, it is very important to keep in mind the weak strength of this relationship, as measured through dichotomous variables.

Quantitative Relationship between Congruent Leadership Style and Congruent Teaching Orientation

This subsection deals with the second research question: “To what extent are pastors who are identified as being congruent in their leadership style also identified as being congruent in their teaching orientation?”

In response to the second research question, the researcher categorized each pastor involved in the survey according to the level of congruency associated with his leadership style and teaching orientation. First, a frequency count and relative frequency was determined for pastors’ perceptions of their leadership style and teaching orientation, as compared to the combined perceptions of the given pastor’s raters (i.e., church group). Where agreement was found between a pastor’s self-rating and his church members’ ratings, the pastor was categorized in one of three ways: (1) where significant agreement was found related to leadership style, the pastor was classified as a congruent leader; (2) where significant agreement was found related to teaching orientation, the pastor was classified as a congruent teacher; and (3) where significant agreement was found related to both leadership style and teaching orientation, the pastor was classified as a congruent

leader/teacher. For all three categories, a dichotomous variable was created and used to classify pastors as being either *not congruent* (“0” = mean of 0.0-2.999) or *congruent* (“1” = mean of 3.0-5.0). See Tables 47 and 48 and Figure 30 for a summary of the counts and frequencies of the pastors’ and church groups’ perceptions of the each pastor’s leadership style and teaching orientation, as compared to one another by orientation. See Table 49 and Figure 31 for a summary chart of each category of congruency, broken down by each leadership style and teaching orientation. For a complete crosstabulation of all the pastors’ leadership styles and teaching orientations as compared to their church members’ (as a group) perceptions of the given pastor’s leadership style and teaching orientation, see Appendix 16.

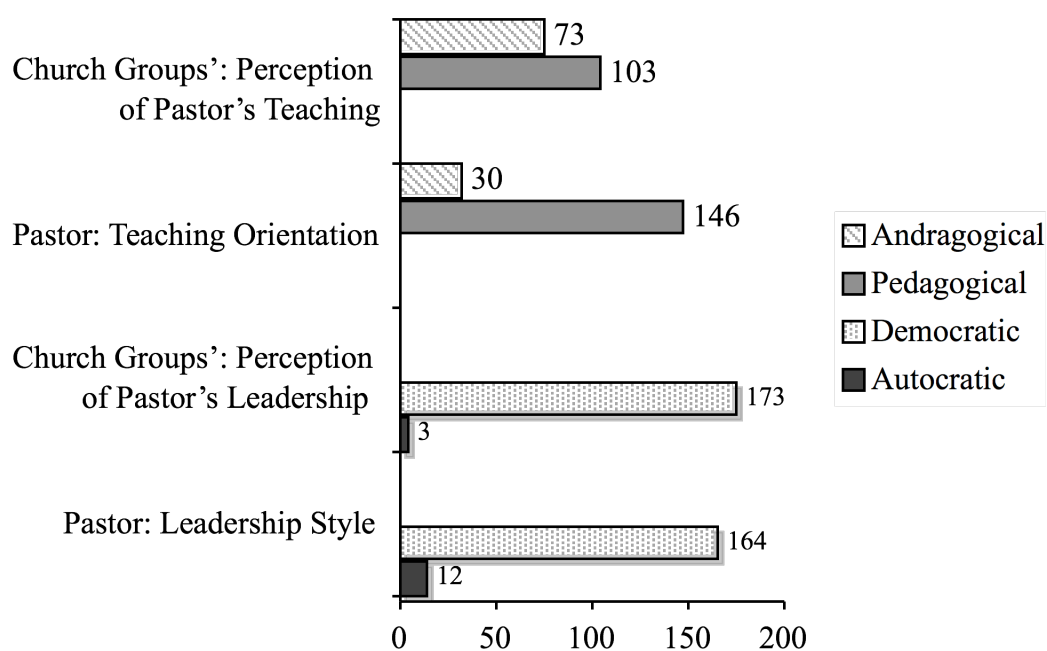


Figure 30. Comparison of pastors to church groups:
Leadership style and teaching orientation

Table 47. Comparison of pastors' to church groups' perceptions of leadership style

Church Groups' Perception of Pastor's Leadership Style		Pastor: Leadership Style		Total
		Autocratic	Democratic	
Autocratic	Count	1	2	3
	% of Total	.6%	1.1%	1.7%
Democratic	Count	11	162	173
	% of Total	6.3%	92.0%	98.3%
Total	Count	12	164	176
	% of Total	6.8%	93.2%	100.0%

Note: X^2 ([1, $N = 176$] = 3.377, $p = 0.066$)

Table 48. Comparison of pastors' to church groups' perceptions of teaching orientation

Church Groups': Perception of Pastor's Teaching Orientation		Pastor: Teaching Orientation		Total
		Pedagogical	Andragogical	
Pedagogical	Count	87	16	103
	% of Total	49.4%	9.1%	58.5%
Andragogical	Count	59	14	73
	% of Total	33.5%	8.0%	41.5%
Total	Count	146	30	176
	% of Total	83.0%	17.0%	100.0%

Note: X^2 ([1, $N = 176$] = 0.401, $p = 0.526$)

Table 49. Summary of the categories of congruency by leadership style and teaching orientation

Type of Congruency	Leadership Orientation	Teaching Orientation	Orientation Total	Congruency Total
Congruent Leader	Autocratic	n/a	1	163
	Democratic	n/a	162	
Congruent Teacher	n/a	Pedagogical	87	101
	n/a	Andragogical	14	
Congruent Leader/Teacher	Autocratic	Pedagogical	1	93
	Autocratic	Andragogical	0	
	Democratic	Pedagogical	78	
	Democratic	Andragogical	14	

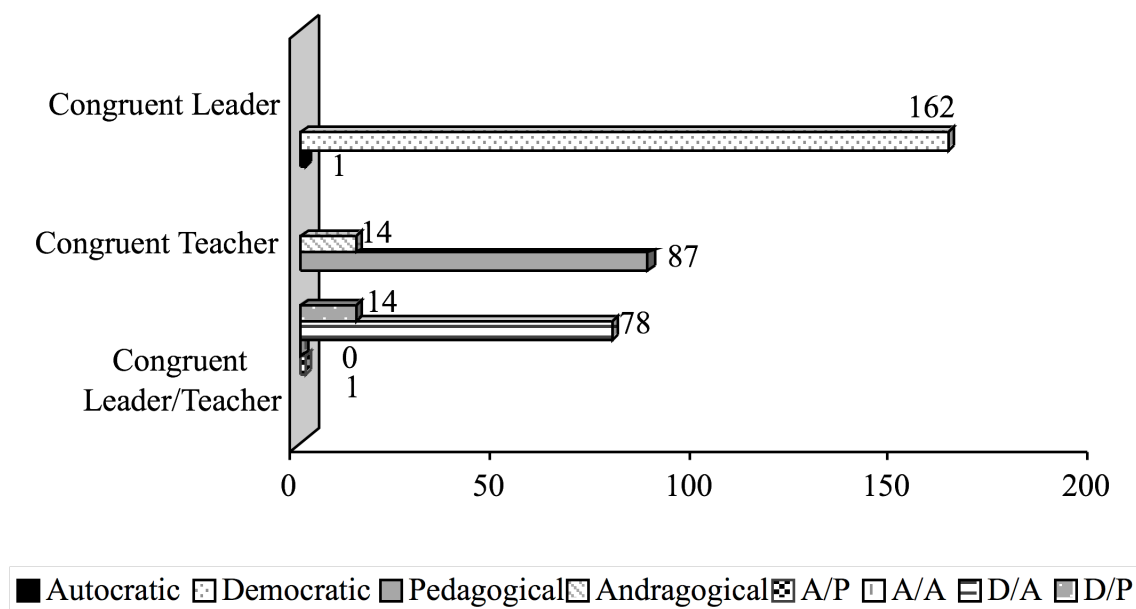


Figure 31. Summary of congruency

In response to the second research question, 93 pastors who were identified as being congruent in their leadership style were also identified as being congruent in their teaching orientation (Table 49 and Figure 31). In other words, 57% of the 163 pastors who were identified as congruent leaders were also identified as congruent teachers, and 92% of the 101 pastors who were identified as being congruent teachers were also identified as being congruent leaders.

To test the significance of the relationships between the categories determined in this section, Pearson's chi-square was used to compare: (1) the pastors' perceptions of leadership style to the church members' (as groups) perceptions of their pastor's leadership style; (2) the pastors' perceptions of teaching orientation to the church members' (as groups) perceptions of their pastor's teaching orientation; and (3)

congruent leaders to congruent teachers. Table 50 presents a summary of the results of the chi-square tests.

Table 50. Comparison of the p-values for comparisons between leadership style, teaching orientation, and types of congruency

Pearson Chi-Square by Orientation and Congruency:	Value	df	Asymp. Sig. (2-sided)
Pastors to Church Groups: Leadership Style	3.377	1	.066
Pastors to Church Groups: Teaching Orientation	.401	1	.526
Congruent Leaders to Congruent Teachers	.099	1	.753
Congruent Leaders to Congruent Leaders/Teachers	15.728	1	.000
Congruent Teachers to Congruent Leaders/Teachers	146.439	1	.000

Note: The X^2 results for Congruent Leaders and Congruent Teachers as compared to Congruent Leaders/Teachers are presented here for the reader's benefit only. In each of these cases, the low p-values are *a priori*, given that Congruent Leaders and Congruent Teachers are, by necessity, subsets of (and thus related to) Congruent Leaders/Teachers.

In response to the main research concern examined in this subsection, as the data presented in Table 50 indicate, no statistically significant relationship was found between congruent leaders and congruent teachers, when categorized using the dichotomous variable assigned to congruency ($p = 0.753$). Likewise, no statistically significant relationship was found when looking at either a pastor's self-perceived leadership style as compared to his church members' perceptions ($p = 0.066$), or when looking at a pastor's self-perceived teaching orientation as compared to his church members' perceptions ($p = 0.526$).

Robustness of the Congruency Cut-points

The researcher used a robustness test to assess the sensitivity of the results to the coding rule used to establish the cut-point for the dichotomous variables created for

each classification of congruency. A second dichotomous variable was created with which to classify pastors as being either *not congruent* (“0” = mean of 0.0-3.0) or *congruent* (“1” = mean of 3.01-5.0). Chi-square was used to compare the p-values for each version of the dichotomous variables. See Table 51 for a comparison of the p-values for each of the iterations of the dichotomous variables used in this section.

Table 51. Comparison of the p-values for the various cut-points used for the congruency variables

Pearson Chi-Square by Each Congruency Variable:	Value	df	Asymp. Sig. (2-sided)
Congruent Leader to Congruent Teacher: “0” = mean 0.0-2.999; “1” = mean of 3.0-5.0	.099	1	.753
Congruent Leader to Congruent Teacher: “0” = mean 0.0-3.0; “1” = mean of 3.01-5.0	.900	1	.343

Note: The X^2 results for Congruent Leaders and Congruent Teachers as compared to Congruent Leaders/Teachers are not presented here given that the p-values in either case would, by necessity, be ($p = 0.000$).

As Table 51 shows, no statistically significant change occurred by moving the cut-point from 2.999 to 3.0. The results were robust to small changes in the coding scheme, such as are shown below in Table 52. Thus, the researcher was able to claim with a degree of certainty that the results found in this report were statistically consistent, regardless of which of the two cut-points are used for the dichotomous congruency variables established for this study.

Table 52. Summary of the categories of congruency by as determined by different cut-points

Type of Congruency	Leadership Orientation	Teaching Orientation	Cut at 2.999		Cut at 3.0	
			Orient.	Cong.	Orient.	Cong.
Congruent Leader	Autocratic	n/a	1	163	2	156
	Democratic	n/a	162		154	
Congruent Teacher	n/a	Pedagogical	87	101	94	106
	n/a	Andragogical	14		12	
Congruent Leader/Teacher	Autocratic	Pedagogical	1	93	2	92
	Autocratic	Andragogical	0		0	
	Democratic	Pedagogical	78		79	
	Democratic	Andragogical	14		11	

Quantitative Relationship Between Congruent Leaders and Congruent Leaders/Teachers and Teaching Orientation

This subsection deals with the third research question: “To what extent are pastors who are identified as congruent leaders or congruent leaders/teachers associated with pedagogical or andragogical teaching orientation?”

In response to the third research question, the researcher used crosstabulations with chi-square test for independence to examine the significance of the relationship between the categories associated with congruent leadership (i.e., congruent leader and congruent leader/teacher) and the individual categories associated with teaching orientation (i.e., pedagogical and andragogical). The relationship between the categories associated with congruent leadership and the four possible mixtures of leadership style and teaching orientation (A/P, A/A, D/P, D/A) were also examined. These relationships were examined as perceived by, both, the pastors surveyed for this study and the church members (as groups) who served as raters.

Examination of Leadership Congruency and Pastors' Perceptions of Teaching

On the next several pages, tables and figures are used to present a summary of the findings related to a pastors' perceptions of congruent leadership, congruent teaching, and congruent leadership and teaching, combined. Frequency counts and relative frequencies are given for the following: (1) leader congruency as compared to pastors' self-perceptions of teaching orientation; (2) leader/teacher congruency as compared to pastors' self-perceptions of teaching orientation; (3) leader congruency as compared to pastors' self-perceptions of the possible four mixtures of leadership style and teaching orientation; and (4) leader/teacher congruency as compared to pastors' self-perceptions of the possible four orientation mixes.

Leader and Leader/Teacher Congruency to Teaching Orientation: Pastors

As the data presented in Table 53 and Table 54 show, 163 (or 92.6%) of all pastors were identified as congruent leaders. Of these pastors, 93 were also identified as congruent leaders/teachers; this equates 52.8% of pastors, or 57% of congruent leaders.

Table 53. Leader congruency as compared to pastors' self-perceptions of teaching orientation

Congruency: Leadership		Pastor: Teaching Orientation		Total
		Pedagogical	Andragogical	
Not Congruent Leader	Count	12	1	13
	% of Total	6.8%	.6%	7.4%
Congruent Leader	Count	134	29	163
	% of Total	76.1%	16.5%	92.6%
Total	Count	146	30	176
	% of Total	83.0%	17.0%	100.0%

Note: X^2 ([1, $N = 176$] = 0.868, $p = 0.351$)

Table 54. Leader/teacher congruency as compared to pastors' self-perceptions of teaching orientation

Congruency: Leadership and Teaching		Pastor: Teaching Orientation		Total
		Pedagogical	Andragogical	
Not Cong. Leader/Teacher	Count	67	16	83
	% of Total	38.1%	9.1%	47.2%
Congruent Leader/Teacher	Count	79	14	93
	% of Total	44.9%	8.0%	52.8%
Total	Count	146	30	176
	% of Total	83.0%	17.0%	100.0%

Note: X^2 ([1, $N = 176$] = 0.553, $p = 0.457$)

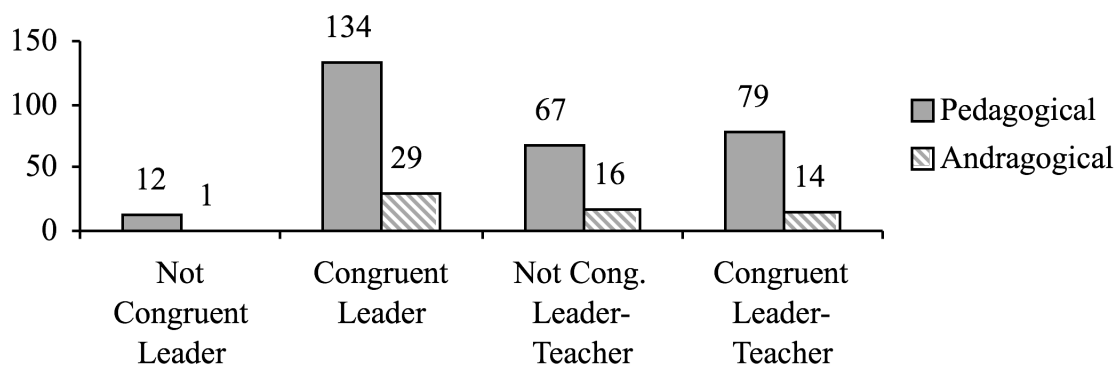


Figure 32. Pastor: Leader congruency and teaching orientation

As the data in the tables also illustrate, pastors who were identified as congruent leaders and congruent leaders/teachers predominately perceived themselves as being pedagogical in their teaching orientation. On average, 82.6% of pastors who were congruent leaders (or 76.1% of all pastors), and 84.9% of pastors who were congruent leaders/teachers (or 44.9% of all pastors), perceived themselves as pedagogical in teaching orientation. In contrast, only 17.8% of pastors who were congruent leaders (or 16.5% of all pastors), and 15.1% of pastors who were congruent leaders/teachers (or

8.0% of all pastors), perceived themselves as being andragogical in their teaching orientation. Pearson's chi-square revealed that no statistically significant relationship existed between a pastor's self-perceived teaching orientation and his being either a congruent leader ($p = 0.351$) or a congruent leader/teacher ($p = 0.457$).

***Leader and Leader/Teacher Congruency
to Orientation Mixes: Pastors***

Pearson's chi-square also revealed that no statistically significant relationship existed between a pastor being identified as a congruent leader ($p = 0.641$) or a congruent leader/teacher ($p = 0.672$), as compared against his perception of his own leadership style and teaching orientation, combined. Here, it is interesting to note, however, that nearly all of the pastors who were either congruent leaders or congruent leaders/teachers, and who perceived themselves as either pedagogical or andragogical, were democratic in their leadership style. Specifically, 99.3% of pedagogical congruent leaders (or 81.6% of all congruent leaders), and 98.7% of pedagogical congruent leaders/teachers (or 83.9% of all congruent leaders/teachers) were democratic (D/P). Even more striking, 100% of andragogical congruent leaders and andragogical congruent leaders/teachers (or 17.8% of all congruent leaders and 15.1% of all congruent leaders/teachers) were also democratic (D/A). There were no autocratic/andragogical (A/A) congruent leaders or congruent leaders/teachers identified in this study (see Tables 55 and 56 and Figure 33).

Table 55. Leader congruency as compared to pastors' self-perceptions of orientation mixes

Congruency: Leadership		Pastor: Teaching Orientation		Total
		Pedagogical	Andragogical	
Autocratic	Count	1 (A/P)	0 (A/A)	1
	% of Total	.6%	.0%	.6%
Democratic	Count	133 (D/P)	29 (D/A)	162
	% of Total	81.6%	17.8%	99.4%
Total	Count	134	29	163
	% of Total	82.2%	17.8%	100.0%

Note: X^2 ([1, $N = 163$] = 0.218, $p = 0.641$)

Table 56. Leader/teacher congruency as compared to pastors' self-perceptions of orientation mixes

Congruency: Leadership and Teaching		Pastor: Teaching Orientation		Total
		Pedagogical	Andragogical	
Autocratic	Count	1 (A/P)	0 (A/A)	1
	% of Total	1.1%	.0%	1.1%
Democratic	Count	78 (D/P)	14 (D/A)	92
	% of Total	83.9%	15.1%	98.9%
Total	Count	79	14	93
	% of Total	84.9%	15.1%	100.0%

Note: X^2 ([1, $N = 93$] = 0.179, $p = 0.672$)

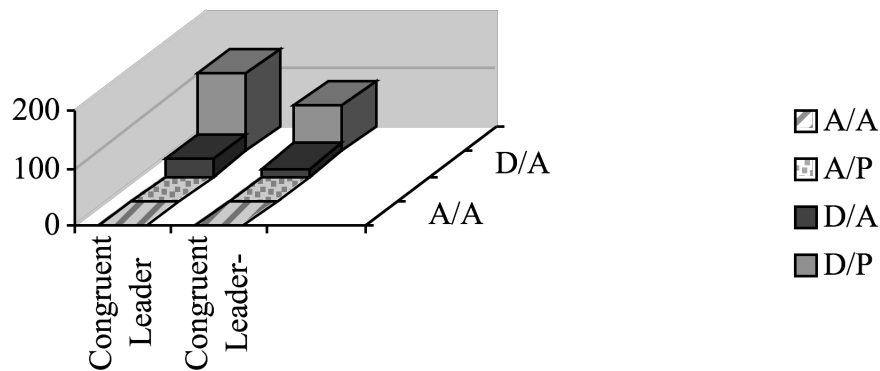


Figure 33. Pastors: Leader congruency and orientation mixes

Examination of Leadership Congruency and Members' Perceptions of Teaching

The following tables and figures present a summary of the frequency counts and relative frequencies related to church members' perceptions of the following: (1) leader congruency as compared to church members' perceptions of pastors' teaching orientations; (2) leader/teacher congruency as compared church members' perceptions of pastors' teaching orientations; (3) leader congruency as compared to church members' perceptions of the possible four mixtures of pastors' leadership styles and teaching orientations; and (4) leader/teacher congruency as compared to church members' perceptions of the possible four orientation mixes.

Leader and Leader/Teacher Congruency to Teaching Orientation: Members

As the data in the Table 57, Table 58 and Figure 34 illustrate, pastors who were identified as congruent leaders were perceived by church members as being pedagogical in their teaching orientation, but not to the degree that pastors perceived themselves as being pedagogical.

Table 57. Leader congruency as compared to members' perceptions of teaching orientation

Congruency: Leadership		Members: Teaching Orientation		Total
		Pedagogical	Andragogical	
Not Congruent Leader	Count	9	4	13
	% of Total	5.1%	2.3%	7.4%
Congruent Leader	Count	94	69	163
	% of Total	53.4%	39.2%	92.6%
Total	Count	103	73	176
	% of Total	58.5%	41.5%	100.0%

Note: X^2 ([1, $N = 176$] = 0.663, $p = 0.415$)

Table 58. Leader/teacher congruency as compared to members' perceptions of teaching orientation

Congruency: Leadership and Teaching		Members: Teaching Orientation		Total
		Pedagogical	Andragogical	
Not Cong. Leader/Teacher	Count	24	59	83
	% of Total	13.6%	33.5%	47.2%
Congruent Leader/Teacher	Count	79	14	93
	% of Total	44.9%	8.0%	52.8%
Total	Count	103	73	176
	% of Total	58.5%	41.5%	100.0%

Note: X^2 ([1, $N = 176$])=56.724, $p=0.000^{***}$, $V=0.568$); $^{***}<.001$ =extremely significant

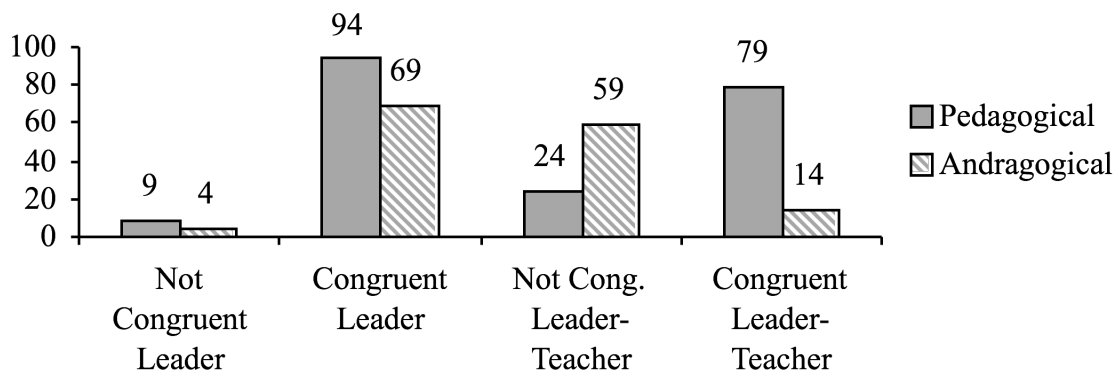


Figure 34. Members: Leader congruency and teaching

Only 57.6% of pastors who were identified as congruent leaders (or 53.4% of all pastors), were perceived by their church members (as a group) as being pedagogical in teaching orientation. Additionally, 42.33% of pastors who were identified as congruent leaders (or 39.2% of all pastors), were perceived by their church members (as a group) as being andragogical in teaching orientation. Pearson's chi-square revealed no statistically significant relationship between the church members' perceptions of the pastors' teaching orientations and the pastor being a congruent leader ($p = 0.451$).

The pastors' and church members' counts and frequencies related to the pastors' teaching orientations were the same when viewed through the paradigm of the pastor being a congruent leader/teacher (compare Table 54 and Table 58). Unlike when chi-square was applied to the pastors' self-perceived teaching orientation and leader/teacher congruency, however, when chi-square was applied here, a statistical extremely significant relationship was found associated with church members' perceptions of pastors' teaching orientation and leader/teacher congruency ($p = 0.000$). Furthermore, Cramer's V indicated the strength of this relationship was relatively strong ($V = 0.568$). Apparently, when church members (as a group) viewed their pastor in the same way he viewed himself—as both a leader and a teacher—there was something, both, statistically and practically more significant about how the church members perceived the pastor's teaching than how the pastor perceived his own teaching.

***Leader and Leader/Teacher Congruency
to Orientation Mixes: Members***

When leader congruency as compared to church members' perceptions of the pastors' orientation mixes was examined, the counts and frequencies between pedagogical and andragogical teaching orientations were fairly balanced, even while 99.4% of congruent leaders were democratic in leadership style. For example, 57.1% of congruent leaders were democratic/pedagogical (D/P), and 42.3% of congruent leaders were democratic/andragogical (D/A). There were no autocratic/andragogical (A/A) congruent leaders and there was only 1 autocratic/pedagogical (A/P) congruent leader (Table 59 and Figure 35). The researcher should also note that church members' counts and frequencies related to pastors' overall orientation mix, as compared to leader/teacher

congruency, were the same as when pastors' self-perceptions regarding these dimensions were examined (compare Table 56 to Table 60).

Table 59. Leader congruency as compared to members' perceptions of orientation mixes

Congruency: Leadership		Members: Teaching Orientation		Total
		Pedagogical	Andragogical	
Autocratic	Count	1 (A/P)	0 (A/A)	1
	% of Total	.6%	.0%	.6%
Democratic	Count	93 (D/P)	69 (D/A)	162
	% of Total	57.1%	42.3%	99.4%
Total	Count	94	69	163
	% of Total	57.7%	42.3%	100.0%

Note: X^2 ([1, $N = 163$] = 0.739, $p = 0.390$)

Table 60. Leader/teacher congruency as compared to members' perceptions of orientation mixes

Congruency: Leadership and Teaching		Members: Teaching Orientation		Total
		Pedagogical	Andragogical	
Autocratic	Count	1 (A/P)	0 (A/A)	1
	% of Total	1.1%	.0%	1.1%
Democratic	Count	78 (D/P)	14 (D/A)	92
	% of Total	83.9%	15.1%	98.9%
Total	Count	79	14	93
	% of Total	84.9%	15.1%	100.0%

Note: X^2 ([1, $N = 93$] = 0.179, $p = 0.672$)

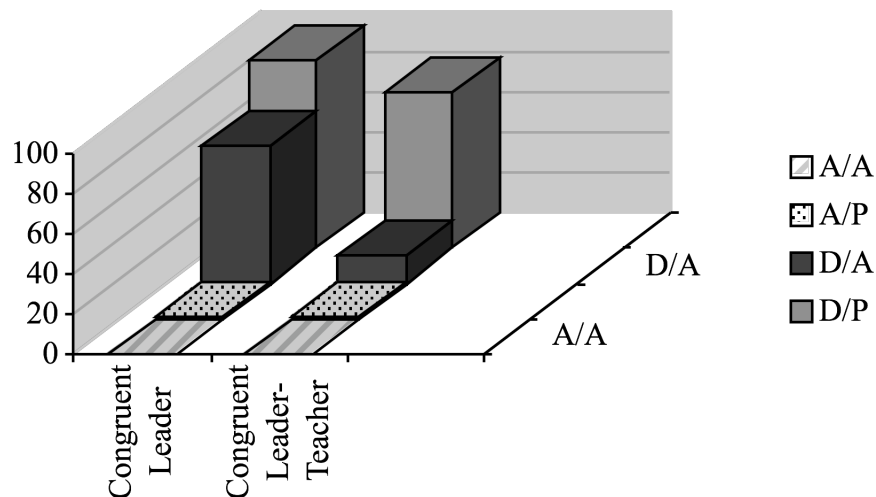


Figure 35. Members: Leader congruency and orientation mixes

The application of Pearson's chi-square revealed that no statistically significant relationship existed between a pastor being identified as either a congruent leader ($p = 0.390$) or a congruent leader/teacher ($p = 0.672$), as compared against church members' perceptions of pastors' leadership styles and teaching orientations, combined.

Quantitative Relationship between Congruent Teachers and Congruent Leaders/Teachers and Leadership Style

This subsection deals with the fourth research question: "To what extent are pastors who are identified as congruent teachers or congruent leaders-teachers associated with autocratic or democratic leadership style?"

In response to the fourth research question, the researcher used crosstabulations with chi-square test for independence to examine the significance of the relationship between the categories associated with congruent teaching (i.e., congruent teacher and congruent leader/teacher) and the individual categories associated with

leadership style (i.e., autocratic and democratic). The relationship between the categories associated with congruent teaching and the four possible mixtures of leadership style and teaching orientation (A/P, A/A, D/P, D/A) were also examined. These relationships were examined as perceived by, both, the pastors surveyed for this study and the church members (as groups) who served as raters.

Examination of Teacher Congruency and Pastors' Perceptions of Leadership

On the next several pages, tables and figures are used to present a summary of the frequency counts and relative frequencies related to pastors' perceptions of the following: (1) teacher congruency as compared to pastors' self-perceptions of leadership style; (2) leader/teacher congruency as compared to pastors' self-perceptions of leadership style; and (3) teacher congruency as compared to pastors' self-perceptions of the possible four mixtures of leadership style and teaching orientation. See Table 56 for the data related to leader/teacher congruency as compared to pastors' self-perceptions of the possible four orientation mixes.

Teacher and Leader/Teacher Congruency to Leadership Style: Pastors

As the data presented in Table 61, Table 62 and Figure 36 show, 101 (or 57.4%) of all pastors were identified as congruent teachers. Of these pastors, 93 were also identified as congruent leaders/teachers; this equates 52.8% of all pastors, or 92.08% of the congruent teachers. As the data in the tables also illustrate, pastors who were identified as congruent teachers and congruent leaders/teachers predominately perceived themselves as being democratic in their leadership style. For example, 93.07% of pastors who were congruent teachers (or 53.4% of all pastors), and 98.93% of pastors who were

congruent leaders/teachers (or 52.3% of all pastors), perceived themselves as democratic in leadership style. In contrast, only 6.93% of pastors who were congruent teachers (or 4% of all pastors), and 1.08% of pastors who were congruent leaders/teachers (or 0.6% of all pastors), perceived themselves as being autocratic in their leadership style.

Table 61. Teacher congruency as compared to pastors' self-perceptions of leadership style

Congruency: Teaching		Pastor: Leadership Style		Total
		Autocratic	Democratic	
Not Congruent Teacher	Count	5	70	75
	% of Total	2.8%	39.8%	42.6%
Congruent Teacher	Count	7	94	101
	% of Total	4.0%	53.4%	57.4%
Total	Count	12	164	176
	% of Total	6.8%	93.2%	100.0%

Note: X^2 ([1, $N = 176$] = 0.005, $p = 0.945$)

Table 62. Leader/teacher congruency as compared to pastors' self-perceptions of leadership style

Congruency: Leadership and Teaching		Pastor: Leadership Style		Total
		Autocratic	Democratic	
Not Cong. Leader/Teacher	Count	11	72	83
	% of Total	6.3%	40.9%	47.2%
Congruent Leader/Teacher	Count	1	92	93
	% of Total	.6%	52.3%	52.8%
Total	Count	12	164	176
	% of Total	6.8%	93.2%	100.0%

Note: X^2 ([1, $N = 176$] = 10.237, $p = 0.001$ ***, $V = 0.241$); *** < .001 = extremely significant

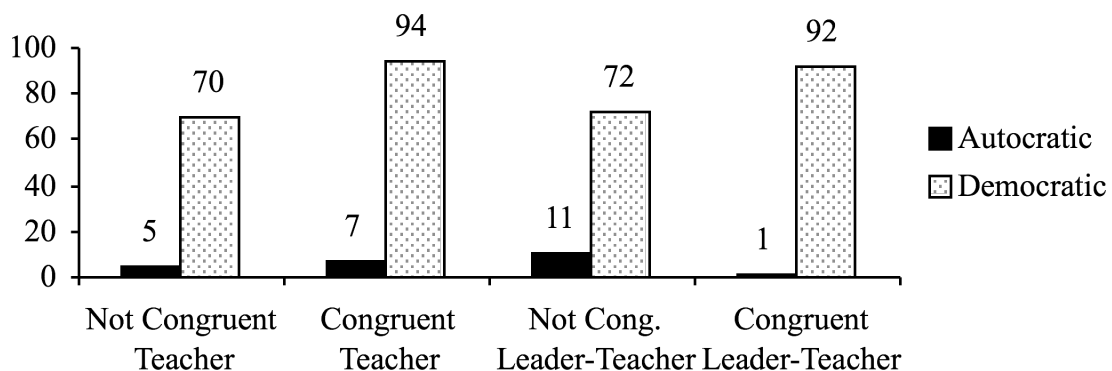


Figure 36. Pastor: Teacher congruency and leadership style

Pearson's chi-square applied to teacher congruency and pastors' self-perceptions of leadership style indicated that—technically speaking—virtually no statistically significant relationship existed between these two dimensions ($p = 0.945$). In other words, when a dichotomous measure was used, if pastors and church members viewed the pastor's teaching orientation in the same way, but viewed his leadership style differently, there was a 94.5% plausibility that any variance detected between a congruent view of teaching and the pastor's self-perceived leadership style was due to random chance (Table 61). While this p-value, again, indicated no statistically significant relationship between these two dimensions, when compared to the results for when Pearson's chi-square was applied to leader/teacher congruency and pastors' self-perceived leadership style (Table 62), such a p-value may, in fact, indicate something important, nonetheless.

Pearson's chi-square indicated that an extremely significant statistical relationship existed between leaders/teacher congruency and pastors' self-perceived leadership style ($p = 0.001$). In other words, when a dichotomous measure was used, if pastors and church members viewed both the pastor's leadership style and his teaching

orientation in the same way, virtually none of the variance detected between the pastor being a congruent leader/teacher, as compared to the pastor's self-perceived leadership style, was due purely to random chance. Cramer's V indicated the strength of this association was moderate ($V = 0.241$).

When taken together, the two contrasting p -values associated with pastors' self-perceived leadership style, teacher congruency ($p = 0.945$), and leader/teacher congruency ($p = 0.001$) present an interesting scenario. In this research, when a pastor saw himself as a certain style leader—regardless of which style that was—but church members did not see him as the same style leader, there was apparently no correlation between the pastor's self-perceived leadership style and the pastor being a congruent teacher. In contrast, when a pastor and his church members did rate the pastor in the same way, as a leader, there was a moderate correlation between the pastor's self-perceived leadership style and the pastor being a congruent teacher (and leader). Here, the key difference appears to be whether or not church members perceived the pastor as the same style leader as the pastor perceived himself as being. Due to the descriptive nature of this study, the researcher cannot claim a causal relationship exists between pastors being viewed as congruent leaders and how pastors perceive themselves as leaders, but there does appear to be something important—in a correlational sense—about how pastors viewed their own leadership style, when pastors and church members viewed the pastor congruently as a leader and a teacher.

Teacher and Leader/Teacher Congruency to Orientation Mixes: Pastors

Most pastors who were either congruent teachers or congruent leaders/teachers, and who perceived themselves as either autocratic or democratic in their

leadership style, were pedagogical in their teaching orientation (see Tables 63 and 64 and Figure 37). For example, 85.1% of democratic congruent teachers (or 79.2% of all congruent teachers), and 84.79% of democratic congruent leaders/teachers (or 83.9% of all congruent leaders/teachers) were pedagogical (D/P), and 100% of autocratic congruent teachers and autocratic congruent leaders/teachers (or 6.9% of all congruent teachers and 1.1% of all congruent leaders/teachers) were also pedagogical (A/P). In contrast, 14.89% of democratic congruent teachers (or 13.98% of all congruent teachers), and 15.2% of democratic congruent leaders/teachers (or 15.1% of all congruent leaders/teachers) were andragogical (D/A). There were no autocratic/andragogical (A/A) congruent leaders or congruent leaders/teachers identified in this study. Chi-square revealed that no statistically significant relationship existed between a pastor being identified as a congruent teacher ($p = 0.271$) or a congruent leaders/teacher ($p = 0.672$), as compared against his perception of his own leadership style and teaching orientation, combined.

Table 63. Teacher congruency as compared to pastors' self-perceptions of orientation mixes

Congruency: Teaching		Pastor: Leadership Style		Total
		Autocratic	Democratic	
Pedagogical	Count	7 (A/P)	80 (D/P)	87
	% of Total	6.9%	79.2%	86.1%
Andragogical	Count	0 (A/A)	14 (D/A)	14
	% of Total	.0%	13.9%	13.9%
Total	Count	7	94	101
	% of Total	6.9%	93.1%	100.0%

Note: X^2 ([1, $N = 101$] = 1.210, $p = 0.271$)

Table 64. Leader/teacher congruency as compared to pastors' self-perceptions of orientation mixes

Congruency: Leadership and Teaching		Pastor: Leadership Style		Total
		Autocratic	Democratic	
Pedagogical	Count	1 (A/P)	78 (D/P)	79
	% of Total	1.1%	83.9%	84.9%
Andragogical	Count	0 (A/A)	14 (D/A)	14
	% of Total	.0%	15.1%	15.1%
Total	Count	1	92	93
	% of Total	1.1%	98.9%	100.0%

Note: X^2 ([1, $N = 93$] = 0.179, $p = 0.672$)

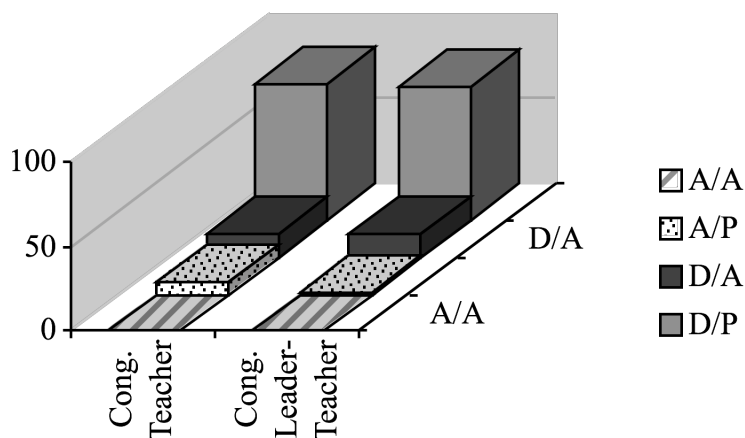


Figure 37. Pastors: Teacher congruency and orientation mixes

Examination of Teacher Congruency and Members' Perceptions of Leadership

The following tables and figures present a summary of the frequency counts and relative frequencies for church members' perceptions of the following: (1) teacher congruency as compared to church members' perceptions of pastors' leadership style; (2) leader/teacher congruency as compared church members' perceptions of pastors' leadership style; and (3) teacher congruency as compared to church members'

perceptions of the possible four mixtures of pastors' leadership styles and teaching orientations. See Table 60 for the data related to leader/teacher congruency as compared to church members' perceptions of the possible four orientation mixes.

***Teacher and Leader/Teacher Congruency
to Leadership Style: Members***

As the data in Table 65, Table 66 and Figure 38 illustrate, a pastor who was identified as a congruent teacher was generally perceived by his church members as being democratic in his leadership style.

Table 65. Teacher congruency as compared to members' perceptions of leadership style

Congruency: Teaching		Members: Leadership Style		Total
		Autocratic	Democratic	
Not Congruent Teacher	Count	0	75	75
	% of Total	.0%	42.6%	42.6%
Congruent Teacher	Count	3	98	101
	% of Total	1.7%	55.7%	57.4%
Total	Count	3	173	176
	% of Total	1.7%	98.3%	100.0%

Note: X^2 ([1, $N = 176$] = 2.266, $p = 0.132$)

Table 66. Leader/teacher congruency as compared to members' perceptions of leadership style

Congruency: Leadership and Teaching		Members: Leadership Style		Total
		Autocratic	Democratic	
Not Cong. Leader/Teacher	Count	2	81	83
	% of Total	1.1%	46.0%	47.2%
Congruent Leader/Teacher	Count	1	92	93
	% of Total	.6%	52.3%	52.8%
Total	Count	3	173	176
	% of Total	1.7%	98.3%	100.0%

Note: X^2 ([1, $N = 176$] = 0.466, $p = 0.495$)

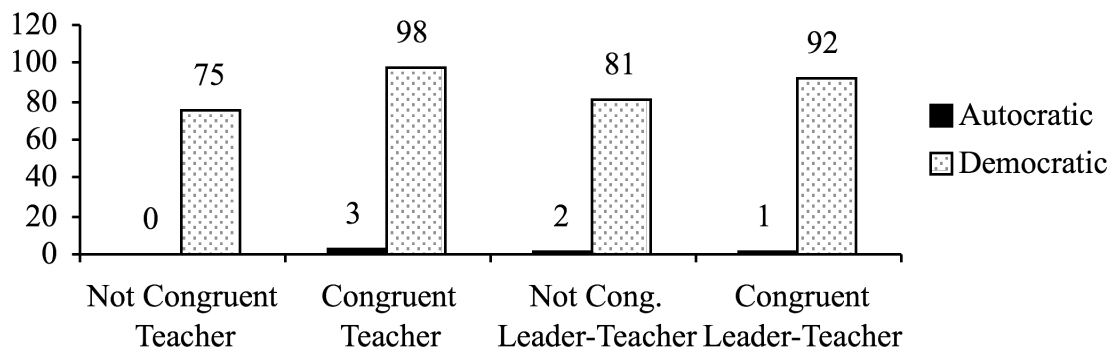


Figure 38. Members: Teacher congruency and leadership style

For example, 97.03% of pastors who were identified as congruent teachers (or 55.7% of all pastors), were perceived by their church members (as a group) as being democratic in leadership style. Similarly, 98.92% of pastors who were congruent leaders/teachers (or 52.3% of all pastors), were perceived by church members as being democratic in leadership style. In contrast, only 2.97% of congruent teachers (or 1.7% of all pastors) and 1.08% of congruent leaders/teachers (or 0.6% of all pastors), were perceived by church members as being autocratic in their leadership style. Pearson's chi-square revealed that no statistically significant relationship existed between the church members' perceptions of the pastors' leadership style and the pastor being a congruent teacher ($p = 0.132$) or a congruent leader/teacher ($p = 0.495$).

Teacher and Leader/Teacher Congruency to Orientation Mixes: Members

When teacher congruency as compared to church members' perceptions of the pastors' orientation mixes was examined, 83.2% of congruent teachers were identified as democratic/pedagogical (D/P), and 13.92% of congruent teachers were identified as democratic/andragogical (D/A). There were no autocratic/andragogical (A/A) congruent

teachers and there were only 3 autocratic/pedagogical (A/P) congruent teachers identified in this study. Here, the researcher should note that church members' counts and frequencies related to pastors' overall orientation mix as compared to leader/teacher congruency were the same as when pastors' self-perceptions regarding these dimensions were examined (see Table 67, Table 68 and Figure 39).

Table 67. Teacher congruency as compared to members' perceptions of orientation mixes

Congruency: Teaching		Members: Leadership Style		Total
		Autocratic	Democratic	
Pedagogical	Count	3 (A/P)	84 (D/P)	87
	% of Total	3.0%	83.2%	86.1%
Andragogical	Count	0 (A/A)	14 (D/A)	14
	% of Total	.0%	13.9%	13.9%
Total	Count	3	98	101
	% of Total	3.0%	97.0%	100.0%

Note: X^2 ([1, $N = 101$] = 0.498, $p = 0.481$)

Table 68. Leader/teacher congruency as compared to members' perceptions of orientation mixes

Congruency: Leadership and Teaching		Pastor: Leadership Style		Total
		Autocratic	Democratic	
Pedagogical	Count	1 (A/P)	78 (D/P)	79
	% of Total	1.1%	83.9%	84.9%
Andragogical	Count	0 (A/A)	14 (D/A)	14
	% of Total	.0%	15.1%	15.1%
Total	Count	1	92	93
	% of Total	1.1%	98.9%	100.0%

Note: X^2 ([1, $N = 93$] = 0.179, $p = 0.672$)

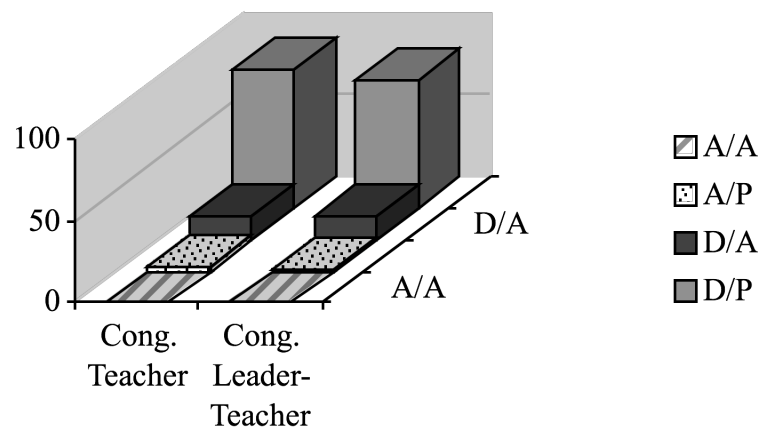


Figure 39. Members: Teacher congruency and orientation mix

The application of Pearson's chi-square revealed that no statistically significant relationship existed between a pastor being identified as either a congruent teacher ($p = 0.481$) or a congruent leader/teacher ($p = 0.672$), as compared to church members' perceptions of pastors' leadership styles and teaching orientations, combined.

Summary of Findings

The purpose of this research was to analyze the relationship between the leadership style and the teaching orientation of a random sample of pastors of solo-pastor churches in the SBC. Implicit within this purpose was the idea that pastors, as leaders and teachers, could be categorized as having either an autocratic or a democratic leadership style, and as having either a pedagogical or an andragogical teaching orientation. Both pastors' and church members' perceptions of the pastors' leadership style and teaching orientation were collected and used to categorize the pastors as such.

The majority of pastors who participated in this study had obtained a high level of formal education, had served in very many leadership and teaching capacities in the

ministry, other than as a pastor, and had served as a solo-pastor for the majority of their time in their current pastorate. Additionally, the data collected for this study seemed to suggest that most of the solo-pastors had a desire to share decision-making power to a greater degree with other pastors and lay-elders, and to a lesser degree with the deacons and church members of their respective churches.

The majority of church members who participated in this study had not obtained as high a level of formal education as their pastors, had known the pastor for 5 years or less, but were very active in their worship and Bible study attendance. Also, most church members in this study served on a regular basis in their church as recognized leaders or teachers.

One interesting finding that emerged from the demographic data collected for this study was related to the perceptions of the pastors and church members regarding whom they believed held decision-making power and whom they believed should have held decision-making power. Like the pastors, the church members in this study indicated a desire to have more pastors other than the senior pastor hold primary decision-making power. Additionally, like the pastors, the church members reportedly would have liked to see more lay-elders hold decision-making power in their churches. Furthermore, like the pastors, the church members apparently would like to have seen fewer deacons hold decision-making power. Unlike the pastors, however, the church members apparently did not believe they should have had any less—or any more—decision-making power.

The vast majority of pastors and church members—as individual members, and as a group of raters—viewed the pastors' leadership style as being democratic, and most

viewed his teaching orientation as being pedagogical. Church members, however, were much more likely to view the pastor as being andragogical in teaching orientation. A preliminary examination of the data collected for this study revealed the following when leadership style and teaching orientation were weighted into dichotomous categories: (1) the self-identified leadership styles and teaching orientations of the solo-pastors surveyed for this study were not significantly related; (2) the individual church members' perceptions of the pastors' leadership styles and teaching orientations, however, were related in a statistically very significant way; yet (3) in regard to the practical significance of this association, however, the strength of this relationship was weak, as measured through dichotomous variables; further still, (4) when the individual church members' ratings of the pastors' leadership style and teaching orientation were aggregated into church groups, the statistical relationship that emerged based on the individual members' ratings was diffused.

An examination of the data related Research Question 1 looked at pastors' perceptions of leadership style and teaching orientation as compared to the demographic characteristics of the pastors in this sample. Through this inquiry, several relationships with varying degrees of statistical significance and strength of association were revealed:

1. The data revealed the presence of a statistically extremely significant and moderately associated relationship between a pastor's perceptions of teaching orientation as compared to the total number of years the pastor had served as a solo-pastor at his current church at the time of this study. The data seemed to suggest that pastors who perceived themselves as being andragogical served in a chronologically more stable fashion.
2. The data revealed a statistically very significant and moderately associated relationship between a pastor's perceptions of his own teaching orientation as compared to the formal leadership structure present in the church; specifically, related to the pastor's identification of church members who actively served in the church as being a part of the formal leadership structure. In this study, pastors who were self-perceived as andragogical were more likely than pedagogical solo-pastors

to classify regularly serving church members as a part of the formal leadership structure of their church.

3. The data revealed a statistically significant but weakly associated relationship between a pastor's perceptions of leadership style as compared to his understanding of who held the primary decision-making power in the church in which he served. In this study, self-identified democratic solo-pastors were more likely to not identify themselves as someone who held primary decision-making power in the church.
4. The data revealed three statistically significant but weakly associated relationships between the pastor's perceptions of leadership style and teaching orientation, combined, as compared to his understanding of who *should have* held the primary decision-making power in the church: (1) Self-identified democratic solo-pastors were more likely to *not* identify themselves as someone who should have held primary decision-making power in the church; (2) No autocratic solo-pastors believed deacons should have held primary decision-making power in the church, while self-identified democratic solo-pastors were more likely to identify deacons as someone who should have held primary decision-making power in the church; (3) Self-identified andragogical solo-pastors were proportionally more likely to identify lay-elders as someone who should have held primary decision-making power in the church.

An additional examination of the data related Research Question 1 looked at church members' perceptions of leadership style and teaching orientation as compared to the demographic characteristics of the church members in this sample. Through this inquiry, several relationships to varying degrees of statistical and practical significance were revealed:

1. The data revealed the presence of a statistically significant but weakly associated relationship between church members' perceptions of pastors' leadership style as compared to the frequency with which they, the church members, served as a part of the church; specifically, church members who identified their solo-pastor with autocratic leadership style were more likely to serve in the church to some degree, than to not serve at all, while church members who identified their solo-pastor with a democratic leadership style, however, were proportionally more likely to serve as a recognized leader or teacher in their church.
2. The data revealed one statistically very significant but weakly associated relationship and one statistically extremely significant but weakly associated relationship between the church member's perceptions of the pastor's leadership style and the church member's understanding of who held the primary decision-making power in the church he or she attended at the time of this study: (1) Church members who identified pastors as autocratic were more likely to also indicate the

pastor had primary decision-making power (statistically very significant); (2) Church members who identified the pastor as autocratic were more likely to believe they, the church member, did not have primary decision-making power in the church; whereas, church members who identified the pastor with a democratic leadership style were nearly as like to believe both they and the pastor had primary decision-making power (statistically extremely significant).

3. The data revealed one statistically very significant but negligible relationship and one statistically extremely significant but weakly associated relationship between the church member's perceptions of the pastor's teaching orientation and the church member's understanding of who *should have* held the primary decision-making power in the church he or she attended at the time of this study: (1) Church members who identified their pastor as andragogical were more likely to *not* identify the pastor as one who should have had primary decision-making power (statistically very significant); (2) Church members who identified their pastor as andragogical were more likely to identify themselves as individuals who should have had primary decision-making power (statistically extremely significant).

An examination of the data related to Research Question 2 looked at the extent to which pastors who were identified as being congruent in their leadership style were also identified as being congruent in their teaching orientation. In response to the second research question 163 pastors were identified as congruent leaders, 101 pastors were identified as congruent teachers, and 93 pastors were identified as congruent leaders-teachers. When pastors were categorized using the dichotomous variable assigned to congruency in this study, however, no statistically significant relationship was found between any of the following: (1) congruent leaders and congruent teachers; (2) a pastor's self-perceived leadership style as compared to his church members' perceptions of his leadership style; (3) a pastor's self-perceived teaching orientation as compared to his church members' perceptions of his teaching orientation.

An examination of the data related to Research Question 3 and 4 looked at the extent to which pastors who were identified being congruent in one dimension were associated with a particular orientation in the other dimension. In other words, congruent leadership was examined related to teaching orientation (Research Question 3), and

congruent teachers were examined related to leadership style (Research Question 4).

This examination revealed four important findings:

1. In regard to Research Question 3, pastors who were identified as congruent leaders and congruent leaders/teachers primarily perceived themselves as being pedagogical in teaching orientation. Church members, too, primarily perceived pastors who were identified as congruent leaders and congruent leaders/teachers as being pedagogical; but, they were much more likely than the pastors, themselves, to identify the pastor with andragogical teaching orientation.
2. In regard to Research Question 4, both pastors and church members perceived pastors, as congruent teachers and congruent leaders-teachers, as primarily being democratic in leadership style.
3. The data related to Research Question 3 revealed one statistically extremely significant and relatively strong relationship associated with leader/teacher congruency and church members' perceptions of their pastor's teaching orientation. Apparently, if the pastor and church members viewed the pastor as the same kind of leader and teacher (i.e., he was a congruent leader/teacher), there was a relationship between him being a congruent leader/teacher and the church members' perceptions of the pastor's teaching orientation.
4. In somewhat of a cross-corollary fashion, the data related to Research Question 4 revealed one statistically extremely significant and moderately associated relationship between leader/teacher congruency and pastors' self-perceptions of their own leadership style. Apparently, if the pastor and church members viewed the pastor as the same kind of leader and teacher (i.e., he was a congruent leader/teacher), there was a relationship between him being a congruent leader/teacher and his self-perceived leadership style.

Nevertheless, despite the various findings articulated above, by the end of the examination of the original research questions developed for this study, this researcher was somewhat dissatisfied with the results revealed by these questions. In short, while classifying the pastors in a dichotomous way for both leadership and teaching did reveal statistically significant findings associated with the relationship between leadership style and teaching orientation, by making the orientations binary and then largely centering the research questions completely around these binary orientations, much of the practical significance of the data collected for this research study was obscured.

Evaluation of the Research Design

This research was descriptive in nature. It used a one-phase, quantitative, correlational study model (Gall et al. 2005; Leedy and Ormrod 2005). Gall, Gall, and Borg mention three specific advantages to using a correlational research design (Gall et al. 2005, 219-20). First, correlational research allows researchers to determine the presence or the lack of a relationship between variables, and to determine the strength of such a relationship. Second, a correlational research design is an effective means to compare the relative strength of relationships between several variables and one given variable. Third, correlational research allows researchers to compare how several variables might work together to affect a specific phenomenon. Taken together, the researcher anticipated that the benefits of the specific design chosen for this study would provide a way to accomplish the following: (1) determine the presence or lack of a relationship between leadership style and teaching orientations; (2) determine the relative strength of such a relationship, if one existed; and (3) compare the two leader variables used for this study (autocratic and democratic) with the two teacher variables used for this study (pedagogical and andragogical), and to compare both of these sets of variables to singular and multiple demographic characteristics of pastors and church members. All of this was done in hope to better understand the extent of the relationship between the orientations examined in this study.

Assessment of the PLTOQ Subscales

Overall, the PLTOQ performed as expected for this research study, but there were several shortcomings to survey design discovered throughout this research project.

Given the process of assessment and revision that was used on the PLTOQ subscales prior to data collection, the researcher performed a post-research assessment of the final alpha scores for the PADLS, ADLS, RBLS&TOQ, and EDQ. After applying the Spearman-Brown Prophecy to adjust the items totals for the PADLS and ADLS, it was discovered that the two autocratic subscales performed much better than the pre-research assessment (PADLS, $a = 0.84$; ADLS, $a = 0.87$), but the two democratic subscales performed slightly weaker (PADLS, $a = 0.85$; ADLS, $a = 0.89$). Both the pedagogical and andragogical subscales on the RBLS&TOQ performed weaker than expected (pedagogical, $a = 0.72$; andragogical, $a = 0.63$), but the EDQ performed stronger (pedagogical, $a = 0.74$; andragogical, $a = 0.82$). Even still, given both the process of revision used for these subscales, and the low final alpha score obtained for the andragogical subscale on the RBLS&TOQ, the findings in this researcher study must be taken with a measure of caution and additional research will be needed to verify the findings discuss in this report.

Assessment of the PLTOQ Survey Design

The design of the survey used for this study allowed for the collection of a large amount of rich data—particularly demographic data that proved useful to developing a good understanding of pastors and church members involved in this study. There were, however, were few areas in which the survey could have been improved.

First, it may have been helpful to have provided a comments section at the end of the survey. The researcher was surprised at the number of pastors and church members who emailed unsolicited comments to the researcher about them self, as pastor, about their pastor, and about their church. Many pastors and church members were,

apparently, very willing to express their opinions about the pastor's leadership and teaching in a more narrative way. A formal comments section added to the survey could make the PLTOQ useful for qualitative research studies, and would allow the PLTOQ to collect the type of rich data Likert scales do not necessarily provide.

Second, provisions should have been made to provide the PLTOQ in multiple languages. Research indicates that 8495 SBC churches are non-Anglo churches. Approximately 6500 of these churches are African American or Hispanic churches, and approximately 2000 are "some other ethnic congregation" (Richard Harris, as cited in Noah 2010). In total, the non-Anglo churches represent 17.55% of the total number of SBC churches in the United States (Hobafcovich 2010). In all honesty, at the beginning of this research study, the researcher was ignorant to these facts, and to just how large the potential was for non-English-speaking churches to be in his sample. Thus, as the researcher and his researcher assistant went through the consuming task of culling through the original list of solo-pastors obtained from LifeWay, both were surprised at just how many SBC church websites were not in the English-language.

Contact was, nonetheless, attempted with these churches, but with very little response. In fact, one language-church whose pastor did respond to the survey, but whose church members did not completely respond, commented: "I'm sorry that the other two folks from church haven't yet responded to your study. I'm afraid the problem may be related to the language. . . . You might have more luck with an anglo church."

It is important to mention here, however, that since the completion of this survey, the Internet-based data collection service used for this study has since added to

their services the ability to host surveys in a variety of languages. So, this concern may be mitigated in future research, but it is still a concern to note about this current study.

Third, three additional categories should be added to the demographic characteristics section of the PLTOQ. First, in light of the aforementioned discussion, it would be helpful to add an “ethnicity” item with which participants could identify their ethnic make-up. Second, adding a “denominational status” item would allow the PLTOQ to be used in a cross-denomination research. Third, given that approximately 50% of SBC churches are led by bi-vocational pastors (George 2009; Smietana 2010; Westbury 2010), it would be helpful to provide an item on the PLTOQ that distinguishes whether or not a pastor serves a particular church in a full-time capacity, or as a bi-vocational minister. All of these items would allow the PLTOQ to be a useful instrument in determining whether or not ethnicity, denominational affiliation, or vocational status significantly affects pastors’ and church members’ perceptions of pastoral leadership style and teaching orientation.

Assessment of the Administration of the PLTOQ

Overall, the online administration of the PLTOQ proved to be successful, but it was not without challenges. First, allowing the PLTOQ to be accessed multiple times from the same computer added significantly to the task of administering the survey. Each survey response had to be manually checked to ensure that a duplicate response had not been received. The benefits discussed earlier in this chapter of allowing multiple accesses to the PLTOQ, however, did seem to outweigh this factor.

Another significant challenge to the successful administration of the survey was connected to the methodology chosen with which to gain church member responses.

Quite simply, asking pastors to provide their church members' email addresses in a blind-study was tough to overcome. Several times, when pastors received the initial request for their participation in the survey—a request that also mentioned that they, the pastor, would need to provide church member email addresses to the researcher—they responded with comments like, “Sorry, that’s just not something I do,” or “I don’t provide my church member’s email addresses to people I don’t know.” In all, however, after providing the researcher’s credentials to many of the pastors who responded in this way, several of them did participate in this study; but the time that was added to the research process due to the necessity to correspond with these pastors in an effective manner was significant, and was measured in weeks, not minutes. This is an important factor to note for future researchers who may attempt to duplicate this research design.

The researcher also encountered two significant technical difficulties throughout the administration of the PLTOQ. First, at the outset of the data collection process, the researcher was unaware that his Internet service provider limited the total number of emails that could be sent and received in a twenty-four hour period to 1000 emails, combined. Given the large number of emails that were sent and received throughout the data collection process, there were several instances when this limit was exceeded. In such instances, the researcher was denied access to his email account for a period of twenty-four hours. This difficulty added several days to the overall time necessary to complete the data collection for this research. Future researchers who attempt a study of this size using similar methodology may well be advised to invest in a corporate-level email service for the duration of the study.

Second, no fewer than three times the researcher was informed by individuals—once by a pastor, and twice by church members—that they were not able to access the survey through the Internet-based data collection service. When the researcher inquired about the problems they each were having, several common symptoms were ascertained. Upon further investigation, the researcher determined that in all three instances the prospective survey participants were using a combination of the same kind of computer, operating system, and web-browser. Added to this, there were several times throughout this study when the researcher also found the Internet-based data collection service inaccessible. The researcher did not collect any specific accounts of potential survey participants not participating in the study at all due to difficulty accessing the survey; however, such a scenario was certainly a possibility. All this to say that there were unanticipated technical difficulties to this research design, ones that should be considered in the future.

Additional Limitations

Three additional limitations deserve mention regarding the overall research design used for this study.

First, the potential for bias in this study due to the pastors selecting their own raters deserves to be mentioned again.

Second, the researcher acknowledges the potential that bias of the data was introduced into this study due to the fact that both the pastors and church members in this study were primarily associated with smaller churches.

Third, it was anticipated that the correlational research design chosen for this study would make it extremely difficult to determine definitive cause-and-effect

relationships between the variable examined (Gall et al. 2005, 220). What was not anticipated, however, was how diffused the significance of the relationship between leadership and teaching became when viewed *only* through the lens of dichotomous variables. As has already been mentioned, the classifying of the pastors in a dichotomous way did still reveal statistically significant findings associated with the relationship between leadership style and teaching orientation; and while much of the relative strength of these relationships might rightly be seen as skewed or obscured, the overall practical significance of these findings should not be diminished or dismissed outright. Yet, in the end, by not including a qualitative element to the research design, and by limiting the inquiry of the research questions outlined for this study to the paradigm of categorized, binary orientations, the researcher was left wanting more.

CHAPTER 5

CONCLUSIONS

This chapter presents the conclusions of this research, as based on the examination of the relationship between leadership and teaching performed in this study. The findings related to the four main research questions explored in chapter 4 are presented in two main sections. Afterwards, the discussion in this chapter returns to the “guiding hunch” presented in chapter 1 of this study. Here, a comprehensive look at the complementary relationship between leadership and teaching proposed in this research is offered. Then, based on the discussion of this complementary relationship, an additional line of inquiry is used to explore the linear regressions of some of the data collected for this study. Next, a theory of “cross-perspective teaching” is proposed, as one of the three primary applications of the findings of this study; specifically, related to the linear regression models used in this chapter. Finally, five specific limitations to this study and six specific recommendations for future study based on this research are mentioned.

Research Purpose

The purpose of this descriptive, quantitative, correlational study was to analyze the relationship between the leadership style and teaching orientation of a random sample of pastors of solo-pastor churches in the SBC.

Research Questions

The following four research questions were dealt with in this study:

1. To what degree, if any, are the perceptions of leadership style and teaching orientation of pastors significantly related to demographic variables of pastors and congregational members?
2. To what extent are pastors who are identified as being congruent in their leadership style also identified as being congruent in their teaching orientation?
3. To what extent are pastors who are identified as congruent leaders or congruent leaders/teachers associated with andragogical or pedagogical teaching orientation?
4. To what extent are pastors who are identified as congruent teachers or congruent leaders/teachers associated with autocratic or democratic leadership style?

The following additional line of inquiry emerged from the findings in this study:

1. What does a pastor's movement from one quadrant of orientation-mix tend to look like? Given the complementary relationship between leadership and teaching suggested by the findings in this study, is there any applicability of the corollary model presented in chapter 1?

Research Implications

This section presents a discussion of the findings and implications related to the four research questions used in this study, followed by an re-examination of the “guiding hunch” presented in chapter 1.

Research Question 1: Perceptions of Leadership Style and Teaching Orientation and Demographic Variables

Several of the findings related to the demographic characteristics of the pastors and church members surveyed for this study were consistent with the precedent literature. For example, neither the age of the pastors nor the age of the church members affected either group's perspective of the pastors' leadership styles (Mattia 1991, 49) or teaching orientations (Kerwin 1979, 68; Kerwin 1981; Knowles 1984b, 61-62, 112-14). Additionally, while the vast majority of pastors included in this research identified themselves as having a pedagogical teaching orientation, the data suggested, to a moderate degree, that andragogically-oriented pastors tended to serve in a more

chronologically stable fashion. Kerwin's own finding that andragogically-oriented educators tended to serve longer than pedagogically-oriented educators in educational institutions loosely supported this finding (Kerwin 1979, 70). The most important similarities between the findings in this research and those found in the precedent literature, however, had to do with the leadership structure and decision-making power of the churches represented in this study, and how each of these characteristics related to both leadership style and teaching orientation.

Cross-Perspective and Cross-Orientation Relationships to Demographic Characteristics

In this study, there was an interesting similarity between pastors who classified church members as a part of the formal leadership structure in their church, and church members who actually served as recognized leaders or teachers in their churches. Here, pastors who were andragogical in teaching orientation were more likely to classify their "regularly serving" church members as a part of the formal leadership structure of their church. In a very similar way, church members who identified their pastors with a democratic leadership style were proportionally more likely to serve as a recognized leader or teacher in their church. A relationship between andragogical teaching orientation and democratic leadership style was a relationship one might have almost expected to find, as it was certainly an implied relationship in the precedent literature base (Hadley 1975; Kerwin 1979; Kerwin 1981; Knowles 1984a; Knowles 1984b; Knowles et al. 2005; Mattia 1991; Richards 1975; Richards and Hoeldttke 1980). Yet, an explicit connection between leadership style and teaching orientation, like the one that seems to be present here, did strike this researcher as important; namely, in recognizing

what might be seen as the potential for finding both a “cross-perspective” and “cross-orientation” correlation between a pastor’s perspective of himself in one dimension (here, teaching), to his church members’ perspectives of him in the other dimension (here, leadership).

Some have already recognized the presence of a cross-perspective relationship between a teacher’s perspective and his or her students’ perspectives of the teacher’s teaching orientation (Christian 1982; Hadley 1975; Kerwin 1979; Kerwin 1980; Kerwin 1981). Similarly, some have already recognized a cross-perspective relationship between a leader’s perspective and his or her followers’ perspectives of the leader’s leadership style (Bass and Stogdill 1990; Hersey and Blanchard 1995; Hersey et al. 2001; Lewin et al. 1939; Marrow 1969; Molero et al. 2007). Furthermore, Mattia has potentially already observed a cross-orientation correlation between a pastor’s leadership style and a pastor’s teaching orientation (Mattia 1991, 70, 74-76). This researcher, however, is not aware of any other study, to date, that has identified a relationship between a leader’s or teacher’s self-perceived style or orientation in one dimension, to his or her followers’ or students’ perspectives of their leader’s or teacher’s style or orientation in the other dimension.

The potential for finding in this research the kind of cross-perspective and cross-orientation connections discussed above becomes all the more likely when seen through the lens of three other pairs of significant relationships identified in this study. First, it may be very important to note that both pastors who identified themselves with a democratic leadership style and church members who identified their pastors with an andragogical teaching orientation were more likely to *not* identify the pastor as someone

who “should hold primary decision-making power” in their church (Appendix 1). Second, it may be important to take note of the fact that (1) church members who tended to answer that they, the church members, *did* have primary decision-making power also tended to perceive their pastor as having a democratic leadership style; and (2) church members who tended to answer that they, the church members, *should* have had primary decision-making power also tended to perceive their pastor as having an andragogical teaching orientation. Third, it may be important to take note of the fact that (1) pastors who tended to *not* identify themselves as someone who either *did or should* have held primary decision making power also tended to be democratic in leadership style; and (2) pastors who tended *to* identify others (specifically, lay-elders) as individuals who *should* have held primary decision-making power also tended to be andragogical in teaching orientation. While all of the associations mentioned, herein, ranged in varying degrees of statistical significance and relational strength, the cumulative weight of surfacing so many potential cross-perspective and cross-orientation relationships, between pastors’ and church members’ perspectives of leadership style and teaching orientation, seemed to warrant a further investigation into the dynamics of these potential relationships. This additional investigation is found later in this chapter, under the heading “A Guiding Hunch: Revisited.”

Demographic Characteristics, Mixed Findings, and Mattia’s Study

In this study, there were some findings that were dissimilar to the precedent literature that are important to note. In this current study, neither leadership style nor teaching orientation was significantly related to the level of formal education attained by pastors. Similarly, Mattia also found that leadership style was not significantly related to

the level of formal education attained by the pastors in his study (Mattia 1991, 51-52, 75). Mattia found teaching orientation, however, was significantly related to a pastor's level of formal education (Mattia 1991, 76). In Mattia's study, pastors with more formal education were reportedly more andragogical in orientation. In contrast, in this current study, pastors with more formal education were not statistically any more likely to be either andragogical or pedagogical.

To this point, it is important to note a potentially significant finding related to the overall differences found between this current study and Mattia's study—specifically, those related to the pastors' self-perceived teaching orientation. Given the differences between the findings of this current study as compared to Mattia's study, the researcher performed a meta-analysis of both the scoring methodology used by Mattia, and the mean scores used by Mattia to report his findings. An examination of how Mattia scored the pedagogical subscale indicated that he might have failed to reverse-weight the pedagogically-oriented questions when he calculated the means (Mattia 1991, 65, 67; Appendix C, 8-9). Without having Mattia's raw data in hand, however, it is difficult to make this claim with any significant degree of certitude. This finding does, however, raise a significant concern related to interpreting the results of this study in comparison to Mattia's findings.

Mattia's findings notwithstanding, the common notion seems to be that teachers should and do use a range of orientations while teaching (Brookfield 1995; Brookfield 2006; Christian 1982; Cuban 1983; Davenport 1987; Kerka and ERIC Clearinghouse on Adult 2002). Given this understanding, the fact that the pastors in this study primarily perceived themselves as being pedagogical is important.

The Importance of Pastors' Self-Perceived Pedagogical Teaching Orientation

First, it is important to recognize the fact that D/P (democratic/pedagogical) was the most prominent group of pastors identified in this study—both, by the pastors and by the church members—is not necessarily opposed to the idea that an andragogical teaching orientation is somehow most compatible with a democratic leadership style. In fact, Knowles recognized the possibility that, under certain circumstances, the best andragogical teaching utilizes pedagogical processes (Knowles 1984b, 63). As Knowles said, “there are certain learning situations in which adults may not be ready for a pure andragogical approach” (Knowles et al. 2005, 210). Thus, it may very well be that the majority of pastors in this study were more andragogical than their self-rating scores seemed to indicate, and that they were, in fact, more like their church members’ ratings of them; and yet, situational circumstances somehow called for them to use, what they perceived to be, more pedagogical approaches to teaching. If this were the case, this research would lend statistical support to both the Situational Leadership Theory (Hersey and Blanchard 1995; Hersey et al. 2001) and the Staged Self-Directed Learning Model (Grow 1991).

Or, perhaps the results of this study indicate the pastors really were more pedagogical than their church members perceived them to be. In light of the fact that church members’ actual possession of and desire for decision-making power did affect their perspectives of the pastors’ leadership style and teaching orientation, respectively, this raises the possibility that a pastor’s actual teaching practice is not what most affects the church members’ perceptions of him as a teacher. It may very well be the case that pastors who were actually pedagogical were perceived by their church members to be

andragogical, primarily because their pastor's leadership style was more democratic. The theoretical connection between a democratic learning environment and more autonomous learning practices is not new (Brookfield 2006; Cranton 2006). Knowles and Lindeman each posit that an environment of "shared authority" is one that is most conducive to learning (Knowles et al. 2005, 109-10). Knowles further asserts that as adults become better at applying what they have learned they expect more control over their learning environment and they become more productive (Knowles et al. 2005, 210, 256). Mezirow and Grow each believe that democratic learning environments nurture opportunities for individuals to become more self-directed in their learning (Grow 1991, 134-36; Mezirow 2000, 28). It would be significant, however, if it can be established that a pastor's actual leadership style and practice notably affects his followers' perceptions of him as a teacher as much as, if not more than, his actual teaching practices. Here, this suggestion points to the need for further research to build upon the findings of this current study.

Finally, the fact that most of the pastors in this current study tended to self-rate themselves as pedagogical may simply have been related to the fact that all of the pastors in this study were men, and, as Kerwin observed, men tend to be more pedagogically-oriented than women (Kerwin 1979, 69). Or, perhaps there was a relationship between Kerwin's finding that educators of "vocational programs" tended to be more pedagogically-oriented, to the fact that the sample for this current study was, in some sense, made up of teachers who lead and serve the church by equipping individuals to function as fellow-ministers, so that, "all members may minister and grow to mature Christlikeness" (Maddix 2009, 224, 216-17, 226; cf. Kerwin 1979, 72; Richards 1975,

135; Eph 4:12). Or, in contrast, it may very well have been the case that the high number of pedagogical pastors indicates the pastors in this study had, as Rowell has observed of other pastors, a “narrow understanding of teaching” and a “limited repertoire of teaching skills,” with the “basic image of ‘teaching as telling’” (Rowell 2002, 1, 3). Overall, given the limits of the survey used for this study, further research—perhaps more qualitative in nature—will be necessary to expand on and clarify the findings in this study; specifically, related to pastoral teaching orientation and teaching practices.

Individual (Same) Perspectives of Cross-Orientation Relationships

One other significant dynamic related to the investigation of Research Question 1 is important to mention here. A preliminary examination of the data for this study revealed that no statistically significant relationship between leadership style and teaching orientation was found when looking at these dimensions, weighted as dichotomous variables, and viewed from either the pastor’s self-perspective, or from the perspective of the church members, as groups of raters. In other words, when only the cross-orientation relationship between the pastor’s leadership style and teaching orientation was looked at from only the individual perspective of pastors, or only the perspective of church members as groups of raters, no statistically significant relationship was seen. In contrast, however, when only the cross-orientation relationship between the pastor’s leadership style and teaching orientation was looked at from the individual perspectives of church members, as individual raters, a statistically very significant but weak relationship was observed.

Taken together, these findings suggest three implications: First, the findings discussed above place this research more in line with Ang’s study, which found no

relationship between the leadership style and philosophy of education of academic administrators in select Christian colleges and universities (Ang 1984, 4, 53); whereas the findings, herein, are in sharp contradiction to Mattia's claim that a statistically significant relationship does exist between a pastor's self-perceived leadership style and teaching orientation (Mattia 1991, 5, 101-02). The potential problems with Mattia's findings mentioned earlier, notwithstanding, the discrepancies between this current study and Mattia's study do signal the need for further research to clarify these findings.

Second, the findings in this study seem to indicate that the competencies of leadership and teaching function in a complementary rather than in a corollary fashion. In other words, while the findings in this study indicated that certain orientation-mixes were most common for the pastors in this research sample, it appears that pastors can adopt any of the combinations of the orientations (A/A, A/P, D/A, D/P), and that factors other than just leadership style and teaching orientation influence which orientation mix is either adopted by a given pastor, or perceived by church members. This finding may imply further support from this study for both the Situational Leadership Theory (Hersey and Blanchard 1995; Hersey et al. 2001) and the Staged Self-Directed Learning Model (Grow 1991).

Third, while the strength of the relationship was weak between the pastor's leadership style and teaching orientation, as viewed from the perspective of individual church members, there does appear to be something more significant about how individual church members perceive their pastor's leadership style and teaching orientation, combined, than as perceived by either the pastors, themselves, or by groups of church members. When taken in light of the cross-orientation and cross-perspective

relationships discussed in the previous subsections (above), this finding implies the need for further research to clarify and expand upon the discoveries of this study.

***Research Question 2: Extent of Congruent Leadership
Style Compared to Congruent Teaching Orientation***

The main thrust behind research questions 2-4 was to measure, in various ways, the level of congruency related to the pastors' and church members' perspectives of the pastors' leadership style and teaching orientation. In other words, these questions basically asked, "Is there anything significant to be discovered if a pastor and his church members classify the pastor in the same way regarding leadership, teaching, or both?" An additional concern for research questions 3 and 4 was to determine if congruency in either one or both dimensions was significantly related to either the pastors' or the church members' perspectives of the other dimension.

When congruency of leadership was measured against only congruency of teaching (Research Question 2), no statistically significant relationship was discovered. In other words, if a pastor and his church members classified the pastor as the same kind of leader, that fact did not necessarily mean the pastor and the church members would classify the pastor as the same kind of teacher. To be sure, many studies have already recognized for quite some time that a leader's self-perspective affects his or her followers' perspectives of the leader, but that the raters' and ratee's classifications of the leader's leadership style are oftentimes different (Ang 1984; Bass and Stogdill 1990; Hersey et al. 2001; Mattia 1991; Molero et al. 2007). The same kind of complementary inter-play between a teacher's self-perspective and his or her learners' perspectives of the teacher's teaching orientation has also been observed (Ang 1984; Christian 1982; Grow 1991; Kerwin 1979; Kerwin 1980; Knowles et al. 2005). In fact, this current study

affirms that a pastor's leadership style was not statistically significantly related to just his church member's perspective of him as a leader, and that a pastor's teaching orientation was not statistically significantly related to just his church members' perspective of him as a leader. Cumulatively, these findings add further support to the notion discussed in the previous section that leadership and teaching are independent from one another (Ang 1984). Thus, competencies of leadership and teaching apparently function in a complementary fashion to one another, not in a purely corollary manner.

When, however, the congruency of either one or both dimensions, combined, was measured against either the pastors' or the church members' perspectives of the other dimension (Research Question 3 and 4), two statistically significant relationships were surfaced.

First, when congruency of leadership and teaching, combined, was measured against the church members' perspective of the pastor's teaching orientation (Research Question 3), a statistically extremely significant and relatively strong relationship was identified. It was primarily the pastors who were seen by both pastors and church members as being pedagogical who were classified as congruent leaders/teachers. The vast majority of pastors who were viewed by church members as being andragogical were pastors who viewed themselves as being pedagogical. This implies that if a pastor desires to be seen as a congruent leader and teacher, he must either get the church members who currently view him as andragogical to begin to see him as pedagogical, or he must move to being more andragogical, while doing what might be necessary to move the church members who currently see him as pedagogical toward seeing him as andragogical, too.

Second, when congruency of leadership and teaching, combined, was measured against a pastor's self-perspective of his leadership style (Research Question 4), a statistically extremely significant and moderate relationship was identified. Here, the vast majority of congruent leaders/teachers were democratic. Perhaps more significantly, however, virtually none of the congruent leaders/teachers were autocratic. Specifically, 91.67% of pastors who viewed themselves as autocratic were not seen as congruent leaders/teachers. This implies that if a pastor desires to be seen as a congruent leader and teacher, he must adopt a more democratic leadership style.

Here, it is important to remember this research is descriptive. It is not intended to examine the efficacy of either any particular leadership style or teaching orientation, or of the dimensions of congruency related to leadership and teaching. Throughout any of the discussion in this chapter, the researcher is not claiming that any particular leadership style, teaching orientation, or level of congruency equates to a more or less desirable leadership and/or teaching status. Rather, the goal of this entire examination of the relationship between the leadership style and teaching orientation of solo-pastors has been, in some sense, to test the "guiding hunch" mentioned in chapter 1 of this study.

A Guiding "Hunch": Revisited

In chapter 1, this researcher asked the following:

Is there a corollary relationship between leadership style and teaching orientation, where leader orientation and teacher orientation are dependent variables, as Mattia's study appears to indicate? Or, are these orientations reflective of two necessary, but independent competencies—variables that are independent from one another, as Ang's study appears to imply? Or, are these orientations reflective of no necessary relationship at all; meaning, one can be either a teacher, or a leader, or both?

Before addressing the three questions posed above, it may be helpful to review the figures presented in chapter 1 that depict the theoretical presence of either a corollary or complementary relationship between leadership and teaching (see Figures 40 and 41):

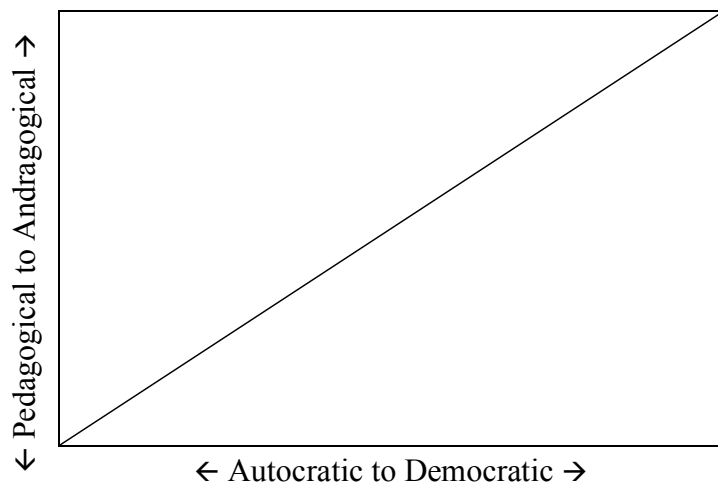


Figure 40. Corollary relationship of orientations

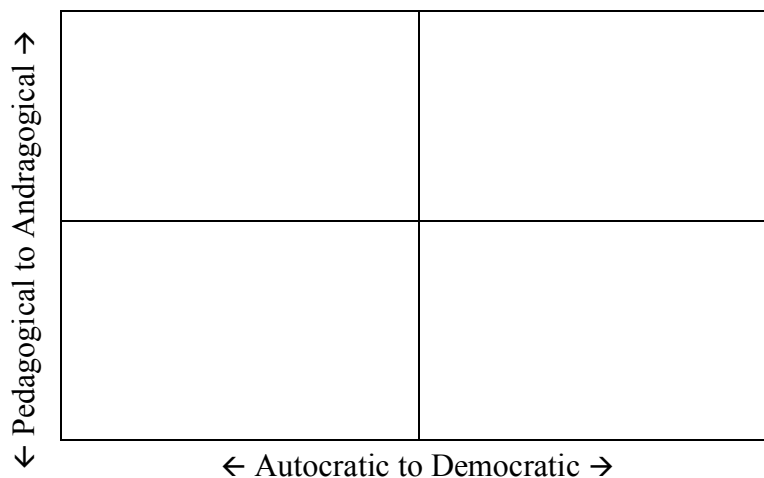


Figure 41. Complementary relationship of orientations

In chapter 1, it was suggested that a corollary relationship (Figure 40) would theoretically exist if an individual's orientation as both a leader and a teacher were

directly related to one another (i.e., the orientations were dependent variables). A complementary relationship would theoretically exist if leader-orientation and teacher-orientation represented two equally necessary competencies of a leader or a teacher, but competencies that were, nonetheless, really independent variables (Figure 41).

Are They Corollary or Complementary?

The findings in this study suggest that when leadership style and teaching orientation were weighted as dichotomous variables, the relationship between leadership and teaching was complementary, rather than corollary (see Figure 42).

← Pedagogical to Andragogical →	Autocratic/Andragogical (A/A)	Democratic/Andragogical (D/A)
	Pastors: 1 Members (individual): 12 Members (as groups): 0 Cong. Leaders (pastors): 0 Cong. Leaders (member): 0 Cong. Teachers (pastors): 0 Cong. Teachers (members): 0 Congruent Leaders/Teachers: 0	Pastors: 29 Members (individual): 279 Members (as groups): 73 Cong. Leaders (pastors): 29 Cong. Leaders (member): 69 Cong. Teachers (pastors): 14 Cong. Teachers (members): 14 Congruent Leaders/Teachers: 14
	Autocratic/Pedagogical (A/P)	Democratic/Pedagogical (D/P)
	Pastors: 11 Members (individual): 36 Members (as groups): 3 Cong. Leaders (pastors): 1 Cong. Leaders (member): 1 Cong. Teachers (pastors): 7 Cong. Teachers (members): 3 Congruent Leaders/Teachers: 1	Pastors: 135 Members (individual): 281 Members (as groups): 100 Cong. Leaders (pastors): 133 Cong. Leaders (member): 93 Cong. Teachers (pastors): 80 Cong. Teachers (members): 84 Congruent Leaders/Teachers: 78
	← Autocratic to Democratic →	

Figure 42. Summary of all orientation mixes by quadrant

Figure 42 presents a summary of the orientation mixes of pastoral leadership style and teaching orientation, as perceived by: (1) pastors, (2) church members as individual

raters, (3) church members as aggregate groups of raters, (4) congruent leaders as perceived by pastors, (5) congruent leaders as perceived by church member groups, (6) congruent teachers as perceived by pastors, (7) congruent teachers as perceived by church member groups, and (8) congruent leaders/teachers.

In his study, Mattia suggested that SBC pastors were primarily either autocratic/pedagogical (A/P) or democratic/andragogical (D/A), with D/A comprising the predominant orientation mix (Mattia 1991, 101-02). While the findings in this study supported the notion that SBC pastors who perceive themselves as being autocratic tend to perceive themselves as being pedagogical, it differed significantly from Mattia's findings that SBC pastors who perceive themselves as being democratic tend to perceive themselves as being andragogical.

It is clear from looking at Figure 42 that certain trends of orientation mix are more prevalent; however, the cumulative weight of the findings of this study suggests that a given orientation on one dimension does not necessitate a given orientation on the other dimension. In other words, in a practical sense, this study suggests that a pastor who is an autocratic (or leader-centered) leader will tend to be more pedagogical (or teacher-centered); but, so too, will a democratic (or follower-centered) leader also tend to be more pedagogical (or teacher-centered). Thus, this study suggests that a pastor who is follower-centered is not, in a corollary fashion, automatically andragogical (or learner-centered). Knowles suggests that, for learners, a "universal characteristic of the maturation process is movement from a state of dependency toward states of increasing self-directedness" (Knowles et al. 2005, 262-63). This study suggests that a pastor who

leads in a follower-centered way cannot assume he is, by extension, teaching in a way that encourages his church members to become more self-directed in their learning.

Additionally, it is significant to note that church members who perceived their pastor as being an autocratic (or leader-centered) leader tended to be perceive him as a more pedagogical (or teacher-centered) teacher. However, church members who perceived their pastor as a democratic (or follower-centered) leader were almost just as likely to see him as an andragogical (or learner-centered) teacher, as they were to see him as a pedagogical (or teacher-centered) teacher. Thus, from the perspectives of the church members, too, the pastor's leadership style and teaching orientation should be seen as being complementary, and not corollary. This study suggests that a pastor who is perceived as being follower-centered, is not, in a corollary fashion, automatically perceived as being andragogical, regardless of how likely that might be.

Here, the researcher must admit that because the variables looked at in this study were dichotomized, this study still presented a nagging question: If pastors can be positioned in any of the four quadrants of Figure 41, and they can—as the literature suggests—change either their leadership style or teaching orientation, but that a categorical change in one dimension does not necessitate a categorical change in the other dimension—as this study suggests—what does the movement from one quadrant to another tend to look like? Is there any applicability of the corollary model presented above (Figure 40) to the findings presented, herein?

Are They Corollary and Complementary?

To answer the questions posed above, the researcher relaxed the dichotomous variables that were created related to the main research questions in this study. Then, a

simple linear regression was performed to obtain a predictive measure that might be used to determine what the quadrant-to-quadrant movement may look like related to leadership and teaching, as presented in Figure 42. This process yielded several additional significant implications of this research study.

Linear Regression and Pastor's Leadership

First, the linear regressions were calculated where the pastor's leadership style was the predictor variable, and the pastor's teaching orientation, the church members' perspective of the pastor's leadership style, and the church members' perspective of the pastor's teaching orientation were the outcome variables, respectively. The cut-point established earlier in this study (3.0) that differentiated autocratic leadership from democratic leadership was used in conjunction with the prediction equation.

Pastor's leadership to pastor's teaching. A simple linear regression was calculated predicting the pastor's teaching orientation based on the pastor's self-assessed leadership style. A significant regression equation was found ($F(1,174) = 15.585, p = 0.000$), with an R^2 of 0.082. The Pearson correlation coefficient was 0.287, indicating a moderately positive linear relationship. Approximately 8% of the variance of the pastor's teaching orientation score on the RBLS&TOQ was explained by differences in the pastor's leadership style score on the PADLS. The pastor's predicted teaching orientation score was equal to $1.775 + 0.258$ (PADLS score=3). Given a standard error of estimates of 0.32, it can be estimated that 95% of pastors who score on the cut-point from autocratic to democratic (3.0) on the PADLS will score between 1.919 to 3.189 on the RBLS&TOQ. See Figure 43 for a representation of this linear regression:

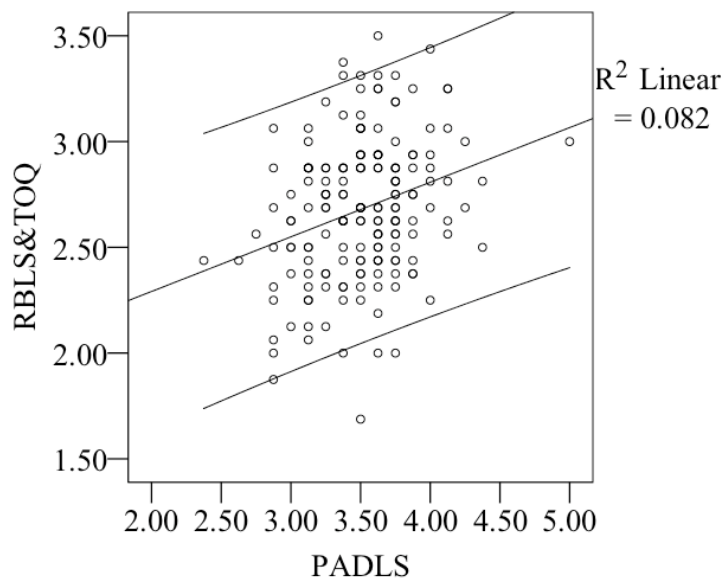


Figure 43. Linear regression of RBL&TOQ by PADLS

Pastor's leadership to church members' perspectives of leadership. A simple linear regression was calculated predicting the church members' rater scores of the pastor's leadership style, as based on the pastor's self-assessed leadership style. A significant regression equation was found ($F(1,174) = 13.925, p = 0.000$), with an R^2 of 0.074. The Pearson correlation coefficient was 0.272, indicating a moderately positive linear relationship. Approximately 7.4% of the variance of the church members' rater scores on the ADLS was explained by differences in the pastor's leadership style score on the PADLS. The church members' predicted rater scores were equal to $2.810 + 0.172$ (PADLS score=3). Given a standard error of estimates of 0.226, it can be estimated that 95% of the pastors who score on the cut-point from autocratic to democratic (3.0) on the PADLS will be rated by their church members from 2.874 to 3.778 on the ADLS. See Figure 44 for a representation of this linear regression:

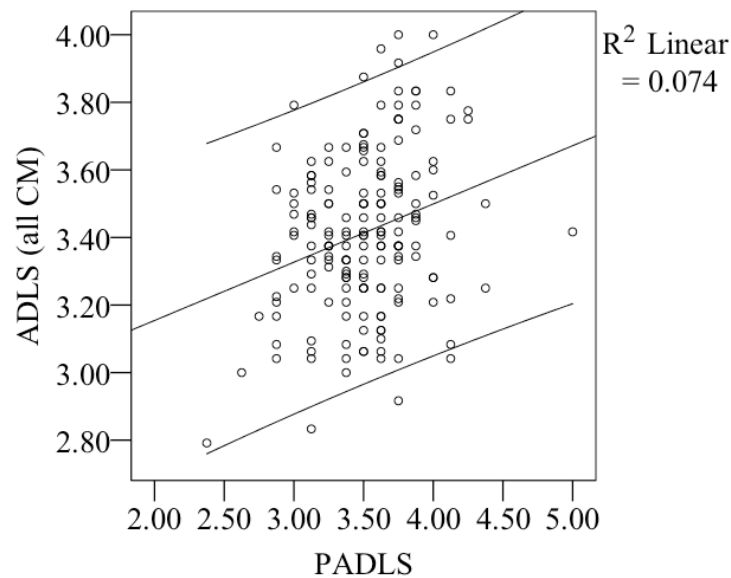


Figure 44. Linear regression of ADLS by PADLS

Pastor's leadership to church members' perspectives of teaching. A simple linear regression was calculated predicting the church members' rater scores of the pastor's teaching orientation, as based on the pastor's self-assessed leadership style. A significant regression equation was found ($F(1,174) = 6.348, p = 0.013$), with an R^2 of 0.035. The Pearson correlation coefficient was 0.188, however, indicating a weak but positive linear relationship. Approximately 3.5% of the variance of the church members' rater scores on the EDQ was explained by differences in the pastor's leadership style score on the PADLS. The church members' predicted rater scores were equal to $2.487 + 0.132$ (PADLS score=3). Given a standard error of estimates of 0.256, it can be estimated that 95% of pastors who score on the cut-point from autocratic to democratic (3.0) on the PADLS will be rated by their church members from 2.371 to 3.395 on the EDQ. See Figure 45 for a representation of this linear regression:

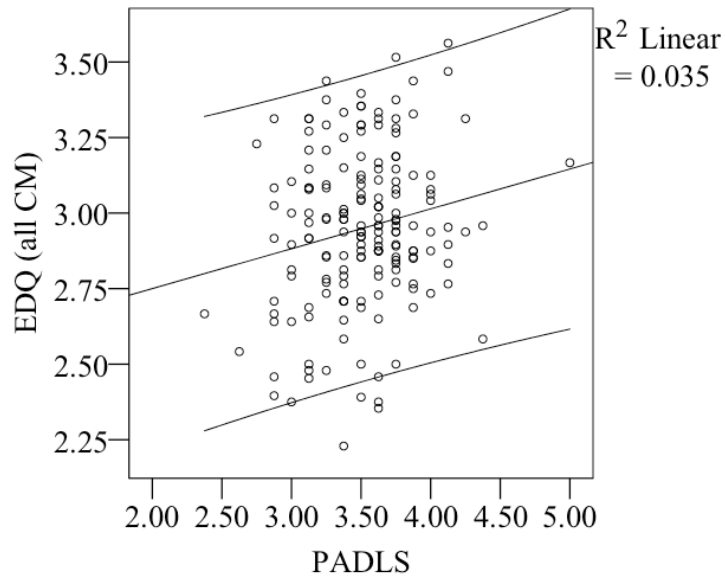


Figure 45. Linear regression of EDQ by PADLS

Summary of the linear regressions related to pastor's leadership. The predicated values obtained from the regressions above seemed to confirm the findings of this study; namely, in the initial positioning of a pastor in regard to his orientation mix, leadership style and teaching orientation were complementary to one another, and not strictly corollary. In other words, an autocratic leadership style did not necessitate a pedagogical teaching orientation, and a democratic leadership style did not necessitate an andragogical teaching orientation.

The predicted values also helped to add some important nuance to the relationship between leadership and teaching, when seen in light of the pastor's potential on-going practice of each competency. In some sense, the linear regression model suggests the presence of a corollary movement in the outcome variables when leadership style is adjusted. Specifically, while a causal relationship cannot be claimed, the predicted values do suggest that a pastor who effectively adjusts his leadership score on

the PADLS will, to a small degree, affect the scores on the RBLS&TOQ, the ADLS, and the EDQ. Given the predicted values obtained, however, the findings reported here should be taken with caution. For example, a pastor who effectively adjusts his PADLS score one full point, from a 3 (“Occasionally”) to a 4 (“Often”), will only move his score by 0.258 points on the RBLS&TOQ, 0.172 points on the ADLS, and 0.132 points on the EDQ.

Taken alone, these results may be negligible. Further research will be necessary to test the causality associated with these findings, and to determine the efficacy of the qualitative factors that may be associated with the movements in leadership and teaching suggested by the linear regression model used here.

Linear Regression and Pastor’s Teaching

Second, the linear regressions were calculated where the pastor’s teaching orientation was the predictor variable, and the pastor’s leadership style, the church members’ perspective of the pastor’s teaching orientation, and the church members’ perspective of the pastor’s leadership style were the outcome variables, respectively. The cut-point established earlier in this study (3.0) that differentiated pedagogical from andragogical teaching was used in conjunction with the prediction equation.

Pastor’s teaching to pastor’s leadership. A simple linear regression was calculated predicting the pastor’s leadership style based on the pastor’s self-assessed teaching orientation. A significant regression equation was found ($F(1,174) = 15.585, p = 0.000$), with an R^2 of 0.082. The Pearson correlation coefficient was 0.287, indicating a moderately positive linear relationship. Approximately 8% of the variance of the pastor’s leadership style score on the PADLS was explained by differences in the pastor’s

teaching orientation score on the RBLS&TOQ. The pastor's predicted leadership style score was equal to $2.656 + 0.318$ (RBLS&TOQ score=3). Given a standard error of estimates of 0.355, it can be estimated that 95% of pastors who score on the cut-point from pedagogical to andragogical (3.0) on the RBLS&TOQ will score between 2.9 to 4.32 on the PADLS. See Figure 46 for a representation of this linear regression:

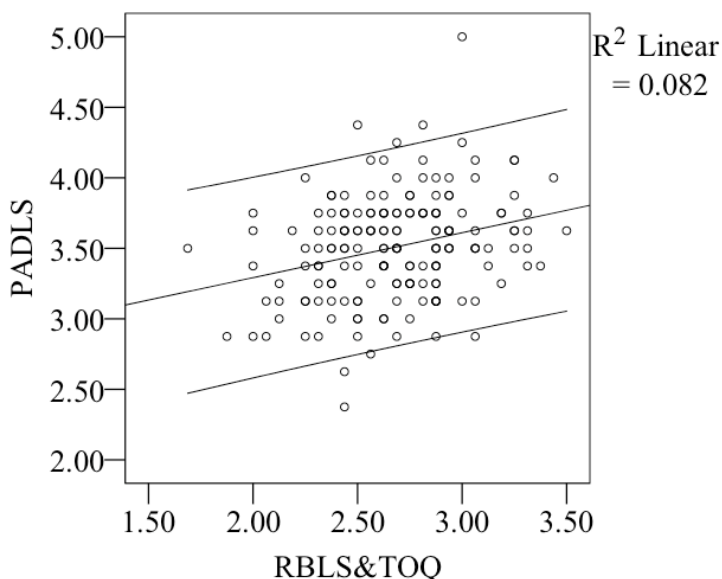


Figure 46. Linear regression of PADLS by RBLS&TOQ

Pastor's teaching to church members' perspectives of teaching. A simple linear regression was calculated predicting the church members' rater scores of the pastor's teaching orientation, as based on the pastor's self-assessed teaching orientation. A significant regression equation was found ($F(1,174) = 11.380, p = 0.001$), with an R^2 of 0.061. The Pearson correlation coefficient was 0.248, indicating a moderately positive linear relationship. Approximately 6% of the variance of the church members' rater scores on the EDQ was explained by differences in the pastor's teaching orientation score

on the RBLS&TOQ. The church members' predicted rater scores were equal to $2.431 + 0.193$ (RBLS&TOQ score=3). Given a standard error of estimates of 0.252, it can be estimated that 95% of pastors who score on the cut-point from pedagogical to andragogical (3.0) on the RBLS&TOQ will be rated by their church members from 2.506 to 3.514 on the EDQ. See Figure 47 for a representation of this linear regression:

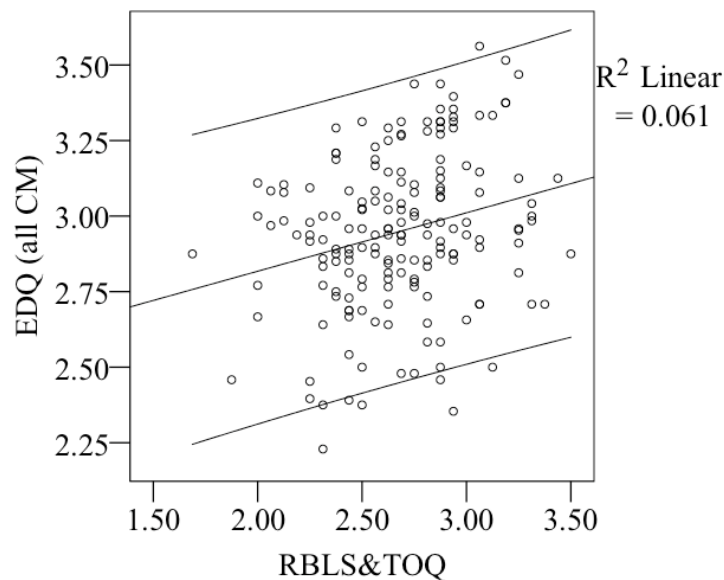


Figure 47. Linear regression of EDQ by RBLS&TOQ

Pastor's teaching to church members' perspectives of leadership. A

simple linear regression was calculated predicting the church members' rater scores of the pastor's leadership style, as based on the pastor's self-assessed teaching orientation. The regression equation was not significant ($F(1,174) = 0.001, p = 0.970$), with an R^2 of 0.000. Thus, a pastor's self-assessed teaching orientation on the RBLS&TOQ cannot be used to predict his church members' assessment of his leadership style on the ADLS. See Figure 48 for a representation of this linear regression:

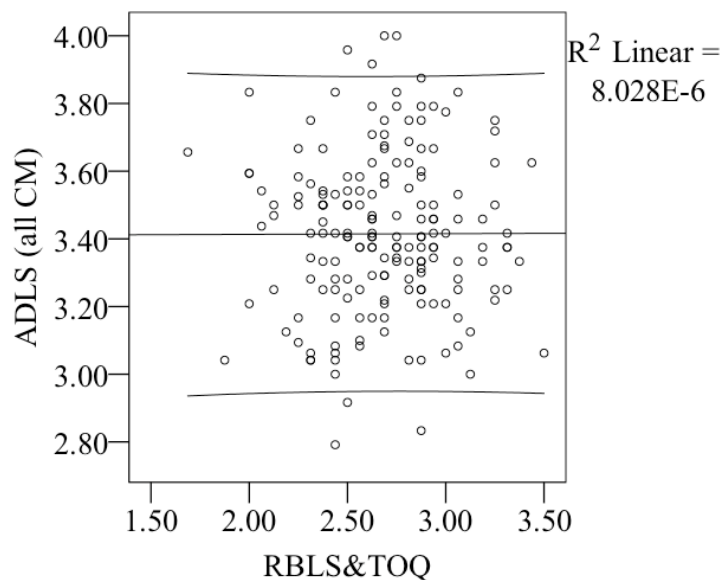


Figure 48. Linear regression of ADLS by RBSL&TOQ

Summary of the linear regressions related to pastor's teaching. As with the previous linear regression model discussed related to pastor's leadership style, the predicated values obtained from the regressions above seemed to confirm the previous findings of this study; that in the initial positioning of a pastor in regard to his orientation mix, leadership style and teaching orientation were complementary to one another, and not strictly corollary.

Additionally, this regression model also suggested the presence of a corollary movement in two of the outcome variables when teaching (RBSL&TOQ) was adjusted (PADLS and EDQ), but not related to the third (ADLS). Here, two important implications emerged.

First, by comparing the difference in the slope weight for the RBSL&TOQ when the PADLS is adjusted (0.258), to the difference in the slope weight for the PADLS when the RBSL&TOQ is adjusted (0.318), it was apparent that a change in the way a

pastor assesses his own teaching may affect the way he sees his own leadership, more than a change in the way he assesses own his leadership may affect the way he sees his own teaching. Thus, it is possible a change in a pastor's self-assessed teaching orientation may have more personal benefit to the pastor than changing his self-assessed leadership style.

Second, it is significant to note, however, that while changing the way a pastor assesses his own teaching may have a positive affect on how he assesses his own leadership, it has no significant affect on how his church members assess his leadership. Thus, while changing the way a pastor assesses his own teaching does seem to have a personal benefit to the pastor, it does not appear to benefit the church members, at least in regard to how they assess his leadership. This seems to underscore the idea that even while there are corollary benefits to be found associated with the relationship between leadership and teaching, they are, in a functional sense, independent from one another.

Further research will be necessary to test the causality associated with the findings reported above, and to determine the efficacy of the qualitative factors that may be associated with the movements in leadership and teaching suggested by the linear regression model used here.

Linear Regression and Church Members' Perspectives of Leadership and Teaching

Finally, the linear regression was calculated where the church members' perspective of the pastor's leadership style was the predictor variable, and the church members' perspective of the pastor's teaching orientation was the outcome variable. Then, the linear regression was calculated where the church members' perspective of the pastor's teaching orientation was the predictor variable, and the church members'

perspective of the pastor's leadership style was the outcome variable. The cut-points established earlier in this study (3.0) that differentiated autocratic from democratic leadership and pedagogical from andragogical teaching were used in conjunction with the prediction equations.

Church members' perspective of pastor's leadership to pastor's teaching.

A simple linear regression was calculated predicting the church members' rater scores of the pastor's teaching orientation based on their perspective of the pastor's leadership style. A significant regression equation was found ($F(1,174) = 30.300, p = 0.000$), with an R^2 of 0.148. The Pearson correlation coefficient was 0.385, indicating a moderately positive linear relationship. Approximately 15% of the variance of the church members' EDQ scores was explained by differences in the church members' ADLS score. The church members' predicted teaching orientation score was equal to $1.490 + 0.427$ (ADLS score=3). Given a standard error of estimates of 0.24, it can be estimated that 95% of church members who rate the pastor on the cut-point from autocratic to democratic (3.0) on the ADLS will rate the pastor from 2.291 to 3.251 on the EDQ. See Figure 49 for a representation of this linear regression:

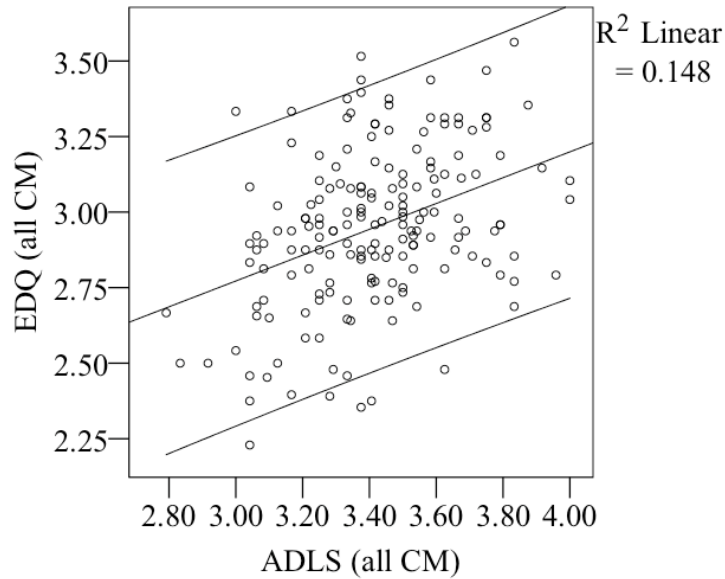


Figure 49. Linear regression of EDQ by ADLS

Church members' perspective of pastor's teaching to pastor's leadership.

A simple linear regression was calculated predicting the church members' rater scores of the pastor's leadership style, as based on their perspective of the pastor's teaching orientation. A significant regression equation was found ($F(1,174) = 30.300, p = 0.000$), with an R^2 of 0.148. The Pearson correlation coefficient was 0.385, indicating a moderately positive linear relationship. Approximately 15% of the variance of the church members' rater scores on the ADLS was explained by differences in the church members' EDQ scores. The church members' predicted leadership style rater scores were equal to $2.391 + 0.347$ (EDQ score=3). Given a standard error of estimates of 0.216, it can be estimated that 95% of pastors who score on the cut-point from pedagogical to andragogical (3.0) on the EDQ will be rated by their church members from 3.0 to 3.864 on the ADLS. See Figure 50 for a representation of this linear regression:

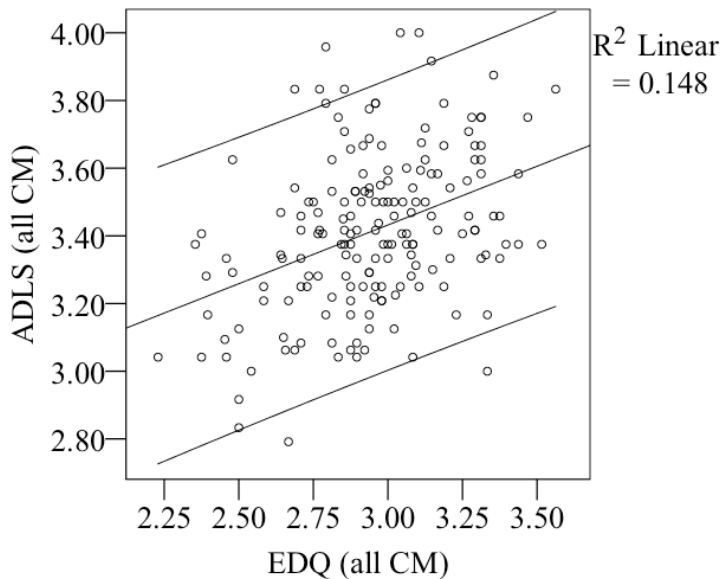


Figure 50. Linear regression of ADLS by EDQ

Summary of the linear regressions related to church members. As with the previous two linear regression models discussed, related to pastor's self-assessed leadership style and teaching orientation, the predicated values obtained from the regressions above seemed to confirm the previous findings of this study; that in the initial positioning of church members' assessments in regard to a pastor's orientation mix, leadership style and teaching orientation were complementary to one another, and not strictly corollary.

Additionally, this regression model also suggested the presence of a corollary movement when either the church members' assessments of the pastor's leadership style (ADLS) or the pastor's teaching orientation (EDQ) is the predictor variable. Here, three important implications emerge.

First, just as changing the way a pastor assesses his own teaching does seem to have a positive linear affect on how a pastor assesses his own leadership (0.318), from

looking at the slope weight for the ADLS when the EDQ is adjusted (0.347), it appears that changing the way church members assess a pastor's teaching does have a substantive, cross-orientation, positive linear affect on how church members assess a pastor's leadership. For example, if a church member's score on the EDQ changes one full point, from a 3 ("Occasionally") to a 4 ("Often"), his or her assessed score of the pastor's leadership style will move more than one-third of a step.

Second, by looking at the overall slope weights obtained from all of the regressions performed in this section of this report, it appears that the most positive linear affects associated with any of the relationships examined surface when considering the church members' perceptions of either the pastor's leadership style or teaching orientation, and not when considering the pastor's self-perceived leadership style or teaching orientation. Even further, it appears that the strongest cross-orientation correlation between any of the relationships examined emerges when considering how the church members' perceptions of the pastor's teaching orientation change as their perceptions of his leadership style change (0.427). For example, if a church member's score on the ADLS changes one full point, from a 3 ("Occasionally") to a 4 ("Often"), his or her assessed score of the pastor's teaching orientation will move nearly one-half step.

Third, taking the two aforementioned cross-orientation implications together, it appears that affecting the church members' perceptions of either the pastor's leadership style or his teaching orientation may be associated with the most substantive, cross-perspective, and significant finding in this research. The linear regressions above suggest that not only must a pastor be aware of how his church members perceive his leadership

and teaching, respectively, in some sense, their perceptions of his leadership and teaching may be more important than his actual practice of leadership and teaching.

As with the other implications mentioned in this section, further research will be necessary to test the causality associated with these findings, and to determine the efficacy of the qualitative factors that may be associated with the movements in leadership and teaching suggested by the linear regression models used here.

Application of Research Findings

This current study surfaced several implications related to leadership and teaching. Three areas of practical and the theoretic application of the findings of this study are discussed below.

Theoretical and Practical Benefits of Leadership and Teaching Being Identified as Complementary

The results of this study may have provided a sufficient theoretical foundation to begin the process of building a leader/teacher context assessment tool. With such a tool, a pastor currently without a pastorate would be able to plot his leadership style and teaching orientation on two axes, in order to identify his preferred self-assessed leader/teacher orientation-mix. In turn, churches currently searching for a pastor would be able to determine their church-wide preference related to a pastor's leadership and teaching. An assessment tool that uses the findings associated with this study could be helpful in connecting churches to pastors who fit their context well. Additionally, such an assessment tool could help pastors (and their churches) in their current ministries, too. By determining the level of leader-congruency, teacher-congruency, and leader/teacher-congruency, pastors and churches would be able to identify potential actionable measures

that may facilitate their churches becoming reflective of an ethos of more participatory leadership and teaching.

Additionally, identifying leadership and teaching as being complementary competencies should have a practical impact on pastoral training programs. In simple terms, the discoveries in this study add statistical weight behind the idea that pastors need specific training in both leadership and teaching. In other words, pastors who are trained to teach well, but who receive zero training in leadership, cannot expect their teaching practices alone to have a measurable affect on their church members' perspectives of him as a leader. Similarly, this study suggested a pastor who is trained to lead in a democratic (follower-centered) way cannot assume he is, by extension, teaching in away that encourages his church members to become more self-directed in their learning. Rather, this study seems to make a statistical case for pastoral training programs to include courses in both leadership and teaching as a part of their curriculum.

Finally, if, as this study suggested, learner-centered (andragogical) pastors are (1) more likely to serve in a chronologically stable fashion, and (2) more likely to share leadership with their congregations, equipping pastors with andragogical teaching skills may help to nurture more stable, healthy church environments.

Application of These Findings Related to the Findings of Other Research Studies

It is clear there are significant statistical differences between the findings of this study and Mattia's study. Mattia's study suggested that leadership and teaching function in a more corollary fashion, and that SBC pastors tend to be categorized as either autocratic/pedagogical or democratic/andragogical (Mattia 1991, 74, 101-02). This study did find that a pastor who adjusts either his leadership style or teaching orientation might

benefit from realizing a small amount of cross-orientation residual change in the dimension not intentionally adjusted. Overall, however, this study suggests that leadership and teaching can largely function independent from one another. Given these differences, a practical (and necessary) application of the findings of this study will be realized by using these findings as a basis for additional studies; specifically, studies designed to clarify these findings, as compared to Mattia's findings.

Additionally, this study does provide limited theoretical support for both the Situational Leadership Theory (Hersey and Blanchard 1995; Hersey et al. 2001) and the Staged Self-Directed Learning Model (Grow 1991). SLT posits that a leader's leadership style should, necessarily, take into account a follower's ability and willingness to accomplish certain tasks (Robbins and Coulter 2002, 465-66). SSDL, which builds off of SLT, suggests that "good teaching is situational," and that a teacher's teaching style should take into account the ability of a student to participate in specific learning situations as a "self-directed, self-motivated, responsible learner" (Grow 1991, 136, 140). The findings of this study draw together leadership and teaching in a manner that highlights the need for pastors, as leaders and teacher, to consider their church members' perspectives of leadership and teaching, in the process of equipping them to serve in the church. Future research will be necessary to extend this support beyond a theoretic realm, to a more practical application.

Benefits of Changing Perceptions of Leadership and Teaching

As has been mentioned already, this research study found that leadership and teaching, weighted as dichotomous variables, were independent competencies. Even further, this study found that a pastor's leadership style was not statistically significantly

related to his church members' perceptions of him as a teacher, nor was a pastor's teaching orientation statistically significantly related to his church members' perceptions of him as a leader. In other words, this study found that when only the pastor's leadership style or teaching orientation was considered, as related to only his church members' perceptions of his teaching or leadership, respectively, there was no statistically significant cross-perspective, cross-orientation relationship found, when leadership and teaching were weighted as dichotomous variables. Indeed, the linear regression models employed earlier suggested a church member's perceptions of a pastor's teaching would change very little if he changed his leadership style. Likewise, a change in a church member's perceptions of a pastor's leadership would be virtually non-existent if the pastor changed his teaching.

Yet, this researcher suggested in the previous section that the results of the linear regressions imply that affecting the church members' perceptions of either the pastor's leadership style or his teaching orientation may, in some sense, be more important than the pastor's actual practice of leadership and teaching. Admittedly, this is a bold claim. Below, this researcher will propose a theory derived from this research study that, in this researcher's opinion, may lend theoretical support to this claim.

A Theory of Cross-perceptual Teaching

In effect, the theory can be tentatively stated as follows: By changing a pastor's actual leadership practice to a more democratic, participatory, and relational style, a change occurs in how a pastor is perceived as a leader and as a teacher, even if his actual teaching practice does not change. In other words, it may be possible that a pastor can change his leadership to a more follower-centered approach and be perceived as more

learner-centered, even while continuing to teach with a teacher-centered approach, or continuing to say teacher-centered things. If this theory is true, a pastor who leads from a follower-centered approach could build relational capital with his followers, such that it would enable him to say and to preach hard-to-hear things, yet still have what he teaches and says more likely to be received as learner-centered. This theory may be conceptualized as follows:

$$\Delta \text{PLead} \approx \Delta \text{CMLead} \approx \Delta \text{CMTeach}, \emptyset \Delta \text{PTeach}$$

The equation above reads as follows: A change in a pastor's leadership style leads to change in his church members' perceptions of his leadership style, which leads to change in his church members' perceptions of his teaching orientation, even if the pastor does not change his teaching practices.

Before developing further the underlying rationale for this theory, it may be helpful to offer a few preliminary comments about the various symbols and abbreviations that comprise the theory as it is conceptualized above.

First, as a reminder, the following abbreviations were associated with the various instruments used to identify the leadership and teaching orientations examined in this research study: (1) PADLS was used to identify the pastor's self-perceived leadership style; (2) ADLS was used to identify the church members' perceptions of the pastor's leadership style; (3) RBLS&TOQ was used to identify the pastor's self-perceived teaching orientation; and (4) EDQ was used to identify the church members' perceptions of the pastor's teaching orientation.

Second, in an effort to separate the proposed theory from being identified with any particular instrument designed to assess either leadership style or teaching orientation, in the equation used to express the theory, the following abbreviations are

used to identify the various leadership styles and teaching orientations examined in this study: (1) instead of PADLS, “PLead” is used to identify the pastor’s self-perceived leadership style; (2) instead of ADLS, “CMLead” is used to identify the church members’ perceptions of the pastor’s leadership style; (3) instead of RBLS&TOQ, “PTeach” is used to identify the pastor’s self-perceived teaching orientation; and (4) instead of EDQ, “CMTeach” is used to identify the church members’ perceptions of the pastor’s teaching orientation. These abbreviations will be used for the remainder of the discussion related to the proposed theory.

Third, the following symbols are used in the theoretical equation to express the relationships between the various leadership styles and teaching orientations: (1) “ Δ ” means “change”; “ $\approx \Delta$ ” means “leads to change”; “ $\emptyset \Delta$ ” means “does not change.”

With the aforementioned comments in mind, this researcher believes this study lends preliminary statistical support to the theory proposed above. Specifically, the linear regression models suggest that change (Δ) in a pastor’s self-perceived leadership style (PLead) leads to change ($\approx \Delta$) in a pastor’s self-perceived teaching orientation (PTeach). However, the regression models also suggest that change (Δ) in a pastor’s self-perceived teaching orientation (PTeach) leads to an even greater change in a pastor’s self-perceived leadership style (PLead). Thus, if the goal is for pastors to perceive themselves as participatory leaders, equipping pastors to utilize andragogical principles is helpful.

However, the linear regression models further suggest that change in a pastor’s self-perceived teaching orientation (PTeach) does not change ($\emptyset \Delta$) a church member’s perception of the pastor’s leadership style (CMLead). Thus, if the real goal is for church members to perceive the pastor as being more participatory, changing actual pastoral

teaching practices has little to no effect. So, in order to have the greatest effect on the church members' perceptions of the pastor's leadership style (CMLead), the pastor must use a more democratic leadership approach, right? Not necessarily.

The regression models suggest that a change in church members' perceptions of a pastor's teaching orientation (CMTeach) has a greater effect on the church members' perception of the pastor's leadership style (CMLead), than does a change in the pastor's self-perceived leadership style (Plead). So, changing the church members' perceptions of the pastor's teaching orientation (CMTeach) is the most effective means of changing the church members' perception of the pastor's leadership style (CMLead).

If this is true, as the theory suggests, how does one most effectively change the church members' perceptions of the pastor's teaching orientation (CMTeach)? Here, the argument becomes somewhat circular; for, as the linear regression models suggest, the most effective means of changing the church members' perceptions of the pastor's teaching orientation (CMTeach) is by changing the church members' perception of the pastor's leadership style (CMLead). Indeed, the church members' perception of the pastor's leadership style (CMLead) and the church members' perceptions of the pastor's teaching orientation (CMTeach) affect one another more than any other relationship examined with the linear regression models. Yet, this is not insignificant; rather, the circular relationship seen here highlights the importance a pastor must give to his church members' perspectives of his leadership and teaching. Again, in some sense, a church members' perceptions of the pastor's leadership and teaching is more important than his actual practice of leadership and teaching. To be sure, however, the pastor's actual practice of leadership is important.

For the purposes of breaking out of the circular CMLead-to-CMTeach relationship and advancing the theory proposed, herein, it is helpful to remember three factors associated with the linear regressions: (1) change in the CMLead has a greater effect on the CMTeach than does a change in the PLead; (2) change in the PLead does have a measurable effect on the CMLead; but (3) change in the PTeach has no effect on the CMLead. Thus, to achieve an effect on the CMLead outside of the circular CMLead-to-CMTeach relationship, the PLead must be changed. Furthermore, it is by acknowledging this fact that the theory comes together.

In essence, if a pastor is to change either his leadership or his teaching in order to effect a change in the church members' perceptions of his leadership (CMLead), he must, indeed, change his actual leadership practice (PLead); yet, in doing so, he will ultimately realize a residual benefit of also changing his church members' perceptions of his teaching orientation (CMTeach), without actually changing his teaching practices (PTeach). Thus, the theory reads as follows: A change in a pastor's leadership style leads to change in his church members' perceptions of his leadership style, which leads to change in his church members' perceptions of his teaching orientation, even if the pastor does not change his teaching practices. Thus, the theory is conceptualized as follows:

$$\Delta \text{PLead} \approx \Delta \text{CMLead} \approx \Delta \text{CMTeach}, \emptyset \Delta \text{PTeach}$$

The theory proposed above suggests that training pastors to practice more participatory leadership is the key to equipping pastors to effectively change their church members' perceptions of their leadership and teaching, to such a degree that pastors can teach and say hard things (teacher-centered things), while still being perceived as follower and learner-centered. This researcher believes this theory demands to be tested.

Limitations of the Research Findings

In addition to the limitations of generalization mentioned in chapter 3, the findings associated with this research study should be taken in light of the following limitations:

1. This research study may have been negatively affected by the fact that the research questions demanded the use of false dichotomous variables. The use of the dichotomous variables associated with this study may have constricted the data beyond a desirable level. To realize the full benefit of the data collected for this study, the findings in this study may require further analysis, without the use of dichotomous variables.
2. It is important to remember this study is descriptive. While this study does suggest corollary relationships as a part of its findings, the findings in this study should not be taken to express causality. Further more, the proposed theory of cross-perceptual teaching mentioned previously must be investigated further before any definitive claims can be made associated with the theory.
3. This research study sought to describe the relationship between leadership and teaching, as defined as either a corollary relationship or a complementary relationship, or to determine if there was really no necessary relationship at all between leadership and teaching; meaning, one could be either a teacher, or a leader, or both? In reality, this research study failed to address the last of these possibilities. Upon further examination of the survey used for this study, it is apparent to this researcher the PLTOQ did not adequately allow for either pastors or church members to classify a pastor as *either* a leader *or* a teacher. In effect, the survey forced the pastors and church members to classify pastors as leaders *and* teachers, without exception. Thus, the survey used for this study, in effect, determined *a priori* that leadership and teaching were two necessary competencies, and did not allow for the possibility that a pastor might be classified as either a leader, or a teacher, and not both.
4. Despite the adequate post-data collection alpha scores obtained for the scales on the PLTOQ, in light of (1) the aforementioned problem with the PLTOQ, and (2) the initial problems with the PADLS and ADLS subscales, the findings in this researcher study must be taken with a measure of caution.
5. Additionally, while not all of the results of this study contradict Mattia's findings, given that many of the results of this study do, the findings of this study must be taken with caution.

Further Research

In light of the findings and limitations associated with this research, the researcher recommends the following as possible further research that may clarify and extend the results of this current study:

1. In light of the significant difficulties encountered associated with the original list of pastors obtained from LifeWay, this researcher recommends a qualitative study of the statistical data that currently comprises the church information database used by LifeWay and the SBC to report SBC church statistical data.
2. In light of the difficulties associated with the PLTOQ, prior to any replication of this current study, this researcher recommends a qualitative, literature-based study of the original work of Lewin, Lippett, and White, for the purpose of creating new rater and ratee leadership subscales; specifically, subscales that contain more items than either the ADLS or the PADLS contain. Additionally, this researcher recommends that minor adjustments be made to the PLTOQ, such as the adjustments mentioned in chapter 4 of this study, as well as the adjustment mentioned in item three of the previous section.
3. Given the discrepancies between the findings of this research study as compared to Mattia's study, this researcher recommends testing the results reported, herein, by repeating this study with a similar population as was used for this study.
4. Additionally, this researcher would recommend different populations be used as a way to expand on the finding reported here; specifically, it would be beneficial to repeat this study with (1) fulltime versus part-time or bi-vocational pastors; (2) non-solo pastors; (3) pastors of large-churches versus small-churches; (4) female pastors; (5) pastors of different ethnic backgrounds; and (6) leaders and/or teachers from non-ministerial industries or contexts.
5. Once the findings of this current study are clarified to a satisfactory degree, it would be very beneficial to conduct a study of the relationship between the leadership style and teaching orientation of pastors using more "complex" instruments; meaning, instruments designed to take into account more leadership and teaching characteristics other than the leader's and teacher's basic orientation towards his followers and learners, respectively. Perhaps, a study design specifically to utilize SLT and SSDL, for the purpose of assessing the relationship between leadership and teaching, would be beneficial.
6. This research recommends a pretest-posttest experimental study to test the validity of the cross-perceptual teaching theory proposed earlier.

APPENDIX 1

PASTOR LEADER/TEACHER ORIENTATION QUESTIONNAIRE (PLTOQ)

The following is a reproduction of the Pastor Leader/Teacher Orientation
Questionnaire used for this study:

Pastor Leader-Teacher Orientation Questionnaire

Welcome and Instructions:

WELCOME!

Thank you for agreeing to participate in this research study. I am hopeful and prayerful that your contribution will result in pastors and churches being strengthened, for the cause of Christ, for the glory of God.

This survey should take you no more than 10-15 minutes to complete. To begin taking the survey, please read the "Agreement to Participate" disclaimer listed below. Then, select the appropriate option that is associated with the survey questions you have been requested to answer, as indicated on the email you received that contained the link to this survey.

If you have been requested to answer the pastor questions, please select "PASTOR." Afterwards, hit the "Continue" button at the bottom of this page and you will be directed to the appropriate questions. PLEASE NOTE: Prior to starting the "Pastor" survey items, you will be asked to supply names email addresses for 3-5 members of the church you currently serve. These individuals will be contacted directly with a request to participate in this study.

If you have been requested to answer the church member questions, please select "CHURCH MEMBER." Afterwards, hit the "Continue" button at the bottom of this page and you will be directed to the appropriate questions.

Thank You!

AGREEMENT TO PARTICIPATE:

The research in which you are about to participate is designed to measure how pastors and church members perceive pastors' leadership and teaching. This research is being conducted by Tony Higgins, for the purposes of dissertation research currently being completed through the Southern Baptist Theological Seminary, in Louisville, KY. In this survey, you will be asked to provide answers to a few brief demographical questions. Then, you will be asked to respond to a series of questions related to pastoral leadership and teaching. Each of the questions in this survey is a multiple-choice question. Any information you provide will be held STRICTLY CONFIDENTIAL, and at no time will your name be reported, or will your name be identified with your responses. PARTICIPATION IN THIS STUDY IS TOTALLY VOLUNTARY AND YOU ARE FREE TO WITHDRAW FROM THE STUDY AT ANY TIME.

By your completion of this survey you are giving informed consent for the use of your responses in this research.

Please select the survey questions below that you have been requested to answer for this study:

I agree to participate in this survey by answering the _____ survey questions.

PASTOR

CHURCH MEMBER

Pastor Leader-Teacher Orientation Questionnaire

Potential Church Member Participants:

Below, please supply the names and email addresses for 3-5 members of the church you currently serve.

NOTE: Any information you provide will be held STRICTLY CONFIDENTIAL, and at no time will your church members' names or email addresses be reported, or will their names or email addresses be identified with their responses in the final report written for this study.

Some criteria to keep in mind when selecting these 3-5 potential survey participants:

- * These individuals DO NOT have to be randomly selected by you.
- * These individuals DO NOT have to hold a particular title or status within your church.
- * These individuals DO need to be members of your congregation.
- * These individuals DO need to have the ability and willingness to complete a survey of this type.

To help minimize any potential bias that might be introduced into this study through this process, please refrain from selecting individuals who are your immediate family members or relatives. Thank you.

Please enter the name and email address of the 1st church member:

Name:

Email Address:

Please enter the name and email address of the 2nd church member:

Name:

Email Address:

Please enter the name and email address of the 3rd church member:

Name:

Email Address:

Please enter the name and email address of the 4th church member:

Name:

Email Address:

Please enter the name and email address of the 5th church member:

Name:

Email Address:

Pastor Leader-Teacher Orientation Questionnaire

Part One: Pastor Demographic Information

DIRECTIONS:

For the following questions, please select the response that BEST describes you.

When you have finished this section, please press the "Continue" button at the end of this section.

Please provide your name and your email address below.

NOTE: Your name and email address will ONLY be used to track your specific responses to the items contained on this survey. At no time will your name or your email address be reported to anyone, nor will your name or your email address be identified with your responses in the final report written for this study.

Furthermore, ALL of the information you provide on this survey will be held STRICTLY CONFIDENTIAL. NONE of the information you provide on this survey will be identified with you and then shared with anyone, including your church members.

Your Name:

Your Email Address:

1. What is your gender?

Male

Female

2. What is your age?

0-19

20-29

30-39

40-49

50-59

60-69

70+

Pastor Leader-Teacher Orientation Questionnaire**3. What is the highest level of education you have completed?**

- High school or equivalent GED (or below)
- Technical or Trade school
- Associates (2-year undergraduate degree)
- Bachelors (4-year undergraduate degree)
- Masters
- Doctorate

4. What is the total number of years you have served in vocational ministry?

- 0-2
- 3-5
- 6-9
- 10-15
- 16+

5. What is the total number of years you have served as a pastor?

- 0-2
- 3-5
- 6-9
- 10-15
- 16+

6. How many years have you served as the pastor of your current church?

- 0-2
- 3-5
- 6-9
- 10-15
- 16+

Pastor Leader-Teacher Orientation Questionnaire

7. Are you currently the ONLY pastor on staff at the church you serve? If so, how many consecutive years have you been the ONLY pastor up through today?

- I am not the only pastor
- Less than 1
- 1-3
- 4-5
- More than 5

8. In what roles have you served in either vocational or volunteer ministry? (please check ALL that apply to you)

- Senior Pastor
- Associate Pastor
- Church Planter
- Long-Term Missionary
- Short-Term Missionary
- Lay-Elder
- Deacon
- Christian Education (teacher or leader)

9. The current formal leadership structure of the church you pastor consists of: (please check ALL that apply to your current church)

- Senior Pastor
- Pastor(s) other than the senior pastor
- Non-Pastoral Staff
- Lay-Elders
- Deacons
- Church Members who actively serve in the church (at least once a month)
- Church Members who do NOT actively serve in the church

Pastor Leader-Teacher Orientation Questionnaire

10. Who DOES hold the PRIMARY decision-making power in the church you pastor? (please check ALL that apply to your current church)

- Senior Pastor
- Pastor(s) other than the senior pastor
- Lay-Elder(s)
- Deacon(s)
- All the Church Members

11. Who SHOULD hold the PRIMARY decision-making power in the church you pastor? (please check ALL that apply to your current church)

- Senior Pastor
- Pastor(s) other than the senior pastor
- Lay-Elder(s)
- Deacon(s)
- All the Church Members

Pastor Leader-Teacher Orientation Questionnaire

Part One: Church Member Demographic Information

DIRECTIONS:

For the following questions, please select the response that BEST describes you.

When you have finished this section, please press the "Continue" button at the end of this section.

Please provide your name, your email address, and the name of the Senior Pastor of your church.

NOTE: This information will ONLY be used to track your specific responses to the items contained on this survey. At no time will your name or your email address be reported to anyone, nor will your name or your email address be identified with your responses in the final report written for this study.

Furthermore, ALL of the information you provide on this survey will be held STRICTLY CONFIDENTIAL. NONE of the information you provide on this survey will be identified with you and then shared with anyone, including your pastor.

Your Name:
Your Email Address:
Your Senior Pastor's Name:

1. What is your gender?

- Male
 Female

2. What is your age?

- 0-19
 20-29
 30-39
 40-49
 50-59
 60-69
 70+

Pastor Leader-Teacher Orientation Questionnaire**3. What is the highest level of education you have completed?**

- High school or equivalent GED (or below)
- Technical or Trade school
- Associates (2-year undergraduate degree)
- Bachelors (4-year undergraduate degree)
- Masters
- Doctorate

4. Are you currently a member of the church you regularly attend?

- Yes
- No

5. How many years have you been a member of the church you regularly attend?

- 0-2
- 3-5
- 6-9
- 10-15
- 16+

6. How many years have known the pastor of the church you regularly attend?

- I do not really know the pastor
- Less than 1
- 1-3
- 4-5
- More than 5

Pastor Leader-Teacher Orientation Questionnaire**7. How often do you attend worship services at the church you regularly attend?**

- I do not attend regularly (less than once a week)
- 1 time per week
- 2 times per week
- 3 times per week
- More than 3 times per week

8. How often do you attend regular Bible study (Sunday school or small groups) associated with the church you regularly attend?

- I do not attend regularly (less than once a week)
- 1 time per week
- 2 times per week
- 3 times per week
- More than 3 times per week

9. How often do you serve in ANY capacity in the church you regularly attend?

- I never serve
- I rarely serve (at least once a year)
- I occasionally (several times per year)
- I often serve (at least once a month)
- I regularly serve as a recognized leader or teacher in the church

10. Who DOES hold the PRIMARY decision-making power in the church you regularly attend? (please check ALL that apply to your current church)

- Senior Pastor
- Pastor(s) other than the senior pastor
- Lay-Elder(s)
- Deacon(s)
- All the Church Members

Pastor Leader-Teacher Orientation Questionnaire

11. Who SHOULD hold the PRIMARY decision-making power in the church you regularly attend? (please check ALL that apply to your current church)

- Senior Pastor
- Pastor(s) other than the senior pastor
- Lay-Elder(s)
- Deacon(s)
- All the Church Members

Pastor Leader-Teacher Orientation Questionnaire

Part Two: Pastor's Leadership Style

DIRECTIONS:

1. READ each item carefully.
2. DECIDE how often you (the pastor) behave in agreement with the statement in each item.
3. SELECT the answer in each item that best expresses your TYPICAL behavior.

When you have finished this section, please press the "Continue" button at the end of this section.

1. I actively encourage policies to be a matter of group decision and discussion.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. I direct the group with a firm hand.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. I try to be a regular group member.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. All policies in regards to group activities and procedures are determined by me.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. I share information with the group.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Pastor Leader-Teacher Orientation Questionnaire

6. I take the responsibility to communicate methods and procedures for activities.

Mark your TYPICAL behavior: Almost Always Often Occasionally Seldom Not at All

7. I try to encourage choices to be made by group members.

Mark your TYPICAL behavior: Almost Always Often Occasionally Seldom Not at All

8. I take responsibility for assigning tasks and partners for activities.

Mark your TYPICAL behavior: Almost Always Often Occasionally Seldom Not at All

Pastor Leader-Teacher Orientation Questionnaire

Part Two: Your Pastor's Leadership Style

DIRECTIONS:

1. READ each item carefully.
2. DECIDE how much you (the church member) agree with the statement in each item.
3. SELECT the answer in each item that best expresses YOUR UNDERSTANDING of your pastor's TYPICAL behavior.

When you have finished this section, please press the "Continue" button at the end of this section.

1. The pastor actively encourages policies to be a matter of group decision and discussion.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your pastor's TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. The pastor directs the group with a firm hand.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your pastor's TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. The pastor tries to be a regular group member.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your pastor's TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. All policies in regards to group activities and procedures are determined by the pastor.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your pastor's TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. The pastor shares information with the group.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your pastor's TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Pastor Leader-Teacher Orientation Questionnaire**6. The pastor takes the responsibility to communicate methods and procedures for activities.**

Mark your pastor's TYPICAL behavior:

	Almost Always	Often	Occasionally	Seldom	Not at All
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. The pastor tries to encourage choices to be made by group members.

Mark your pastor's TYPICAL behavior:

	Almost Always	Often	Occasionally	Seldom	Not at All
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. The pastor takes responsibility for assigning tasks and partners for activities.

Mark your pastor's TYPICAL behavior:

	Almost Always	Often	Occasionally	Seldom	Not at All
	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Pastor Leader-Teacher Orientation Questionnaire

Part Three: Pastor's Teaching Orientation

DIRECTIONS:

1. READ each item carefully.
2. DECIDE how much you (the pastor) agree with the statement in the item.
3. SELECT from the options below the response that best expresses how much you agree with the given statement:

I STRONGLY AGREE with this statement.
 I AGREE with this statement.
 I am too UNCERTAIN about this statement to agree or disagree.
 I DISAGREE with this statement.
 I STRONGLY DISAGREE with this statement.

When you have completed this section, please press the "Continue" button at the end of this section.

1. Christian education should focus on what is sure, reliable, and lasting.

	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
How much do you agree with the statement?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. Church members need a strong pastor who can direct their learning.

	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
How much do you agree with the statement?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. Learning is an intellectual process of understanding ideas and acquiring skills.

	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
How much do you agree with the statement?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. Effective learning occurs most often when church members actively participate in deciding what is to be learned.

	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
How much do you agree with the statement?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Pastor Leader-Teacher Orientation Questionnaire

5. Organization of the content and the sequence of learning activities should grow out of the church members needs, with their participation.

How much do you agree with the statement?

Strongly Agree Agree Uncertain Disagree Strongly Disagree

6. It should be the pastor's responsibility to evaluate church members' performance and to assess their growth.

How much do you agree with the statement?

Strongly Agree Agree Uncertain Disagree Strongly Disagree

7. It is a pastor's responsibility to exhort church members to learn what they ought to learn.

How much do you agree with the statement?

Strongly Agree Agree Uncertain Disagree Strongly Disagree

8. Clear explanation by the pastor is essential for effective learning.

How much do you agree with the statement?

Strongly Agree Agree Uncertain Disagree Strongly Disagree

9. A pastor should help church members choose and develop their own directions for learning.

How much do you agree with the statement?

Strongly Agree Agree Uncertain Disagree Strongly Disagree

10. A pastor should make the decisions about what should be taught, when it should be taught, and how it should be taught.

How much do you agree with the statement?

Strongly Agree Agree Uncertain Disagree Strongly Disagree

Pastor Leader-Teacher Orientation Questionnaire

11. Evaluating his/her own performance should be primarily a responsibility of the church member, since he/she has the necessary data.

How much do you agree with the statement?

Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

12. Church members are quite competent to choose and carry out their own projects for learning.

How much do you agree with the statement?

Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. It is better for church members to create their own learning activities and materials than for the pastor to provide them.

How much do you agree with the statement?

Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

14. Church members should be allowed to set their own goals as the basis for effective learning.

How much do you agree with the statement?

Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. A pastor should carefully plan all the work for classes he teaches.

How much do you agree with the statement?

Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

16. A pastor should work with the church members to plan units of study.

How much do you agree with the statement?

Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Pastor Leader-Teacher Orientation Questionnaire

Part Three: Your Pastor's Teaching Orientation

DIRECTIONS:

1. READ each item carefully.
2. DECIDE how much you (the church member) agree with the statement in each item.
3. SELECT the answer in each item that best expresses YOUR UNDERSTANDING of your pastor's TYPICAL behavior.

When you have completed this section, please press the "Continue" button at the end of this section.

1. Information is presented by the pastor as absolute truth.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your pastor's TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. The pastor firmly directs the church members' learning.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your pastor's TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. The pastor acts as if learning is an intellectual process of understanding ideas and acquiring skills.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your pastor's TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. Church members are allowed by the pastor to actively participate in deciding what is to be learned and how it is to be done.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your pastor's TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. Church members have been allowed by the pastor to organize the content and sequence of their own learning activities.

	Almost Always	Often	Occasionally	Seldom	Not at All
Mark your pastor's TYPICAL behavior:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Pastor Leader-Teacher Orientation Questionnaire

6. The pastor acts as if he is responsible to evaluate church members' performance and to assess their growth.

Mark your pastor's TYPICAL behavior:

Almost Always	Often	Occasionally	Seldom	Not at All
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. The pastor acts as if he is responsible to exhort church members to learn what they ought to learn.

Mark your pastor's TYPICAL behavior:

Almost Always	Often	Occasionally	Seldom	Not at All
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. The pastor acts as if clear explanation is essential for effective learning.

Mark your pastor's TYPICAL behavior:

Almost Always	Often	Occasionally	Seldom	Not at All
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. The pastor helps church members choose and develop their own directions for learning.

Mark your pastor's TYPICAL behavior:

Almost Always	Often	Occasionally	Seldom	Not at All
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. The pastor makes the decisions about what should be taught, when it should be taught, and how it should be taught.

Mark your pastor's TYPICAL behavior:

Almost Always	Often	Occasionally	Seldom	Not at All
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

11. The pastor allows church members to evaluate their own performance.

Mark your pastor's TYPICAL behavior:

Almost Always	Often	Occasionally	Seldom	Not at All
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Pastor Leader-Teacher Orientation Questionnaire

12. Church members have been treated by the pastor as competent to choose and carry out their own projects for learning.

Mark your pastor's TYPICAL behavior: Almost Always Often Occasionally Seldom Not at All

13. Church members have been encouraged by the pastor to create their own learning activities and materials.

Mark your pastor's TYPICAL behavior: Almost Always Often Occasionally Seldom Not at All

14. Church members have been allowed by the pastor to set their own goals as the basis for effective learning.

Mark your pastor's TYPICAL behavior: Almost Always Often Occasionally Seldom Not at All

15. The pastor carefully plans all the work for classes he teaches.

Mark your pastor's TYPICAL behavior: Almost Always Often Occasionally Seldom Not at All

16. The pastor works with the church members to plan units of study.

Mark your pastor's TYPICAL behavior: Almost Always Often Occasionally Seldom Not at All

Pastor Leader-Teacher Orientation Questionnaire

Finished!

Thank You!

Now that you have completed this survey, please press the "Finished!" button at the bottom of this page to submit your responses.

CREDITS:

[1] The items in "Part Two: Your Pastor's Leadership Style" were adapted from The Autocratic/Democratic Leadership Scale (Molero et al. 2007). The language has been updated to apply more directly to a church context (i.e. "Leader" changed to "Pastor").

[2] The items in "Part Three: Pastor's Teaching Orientation" were adapted from The Rural Baptist Leadership Style and Teaching Orientation Questionnaire, section III (Mattia 1991).

[3] The items in "Part Three: Your Pastor's Teaching Orientation" were adapted from Education Description Questionnaire (Kerwin 1979). The language has been updated to apply more directly to a church context (i.e. "Instructor" changed to "Pastor" and "Student" changed to "Church Member").

LEAVE BLANK: FOR SURVEY ADMINISTRATION ONLY

Code:

APPENDIX 2

LIFEWAY RESEARCH REQUEST

Below, is a copy of the initial inquiry that was sent to LifeWay to request a list of SBC solo-pastors. This correspondence has been redacted to remove personal contact information:

On Fri, Aug 27, 2010 at 2:49 PM, Tony Higgins <email address removed> wrote:

Dr. <name removed>,

The Reason for My Request/Question: I'm currently a Ph.D. candidate through the Southern Baptist Theological Seminary—yes, that same little “remedial” school at which you were my Urban Evangelism instructor. At this point, my dissertation prospectus has been approved and I'm in the process of starting to validate and field-test the survey instrument I intend to use for my dissertation research study.

A year ago in early July (7/9/09), prior to formulating my final research design, I called LifeWay Research (LWR) to ask if it was possible to obtain from LWR a list of all the pastors of SBC solo-pastor churches, complete with contact information (including email addresses), as based on the results of the 2009 ACP report. If my notes are correct, I was directed to the individual who handles (or handled at the time) the ACP reports for LifeWay Research, <name removed>. I remember <removed> was very helpful. When I explained my request to her (and after she did a little checking), she said that it would be possible for me to get such a list. She said, however, that she believed I would need to make such a formal request in writing. At the time, my research idea was just that—an idea. Thus, <removed> and I did not discuss in detail what such a formal request would need to include, nor to whom I would need to send such a request.

That is why I am writing to you.

Dr. <removed>, I have included a few particulars about my proposed study below (see **Proposed Study** at the end of this email message). Please know, however, I would be happy to call you at your convenience to discuss this matter, and/or to provided you (or to the correct individual) any documentation necessary related to my request.

Proposed Study

Title: *Leadership Style and Teaching Orientation of Pastors of Solo-Pastor SBC Churches.*

Supervisors: Drs. Hal K. Pettegrew and Timothy P. Jones

Research Concern: A Survey of the social science, Christian and biblical literature base appears to indicate that the functions of leadership and teaching are implicitly tied together, and that each function appears to be an important one that good leaders and teachers practice. Indeed, significant research has been done related to the study of both “leadership style” and “teaching orientation.” Yet, while theorists and writers attempt to connect these two orientations, as either being corollary or complementary to one another, the connection of leadership to teaching has not been empirically verified to a statistically significant degree.

With this in mind, and more specific to church leadership, understanding either the presence or the lack of such a connection is made all the more important when one considers the fact that the individuals who are primarily charged with caring for local congregations (ie, *pastors*) are instructed to function as, both, leaders and teachers. Even more narrowly focused, in SBC churches, the importance of understanding the dual leadership and teaching roles of pastors becomes increasingly important when one considers the number of SBC pastors who, indeed, are the single staff members (ie, *solo-pastor*) of the churches they serve. Given these facts, it appears that a study to investigate the relationship between leadership and teaching in solo-pastor churches in the SBC is in order.

Purpose of the Study: The purpose of this study will be to analyze the relationship between the leadership style and teaching orientation of a random sample of pastors of solo-pastor churches in the SBC. Specifically, this study will attempt to determine whether leadership style and teaching orientation are dependent variables or just related characteristics of leaders and teachers who practice both leadership and teaching.

Population and Sample: For the purpose of this study, the population will be pastors of SBC solo-pastor churches in the continental United States of America. Final numbers for the population of this study will be determined based on the total number of pastors of SBC solo-pastor churches in the continental United States of America, as identified in the Annual Church Profile (ACP), 2009. Participants for this study will be selected from the 2009 ACP report by using simple random sampling.

APPENDIX 3

AUTOCRATIC/DEMOCRATIC LEADERSHIP SCALE

The following has been reproduced from (Molero et al. 2007, 368):

Autocratic/Democratic Leadership Scale

Autocratic style:

1. The leader directs the group with a rod iron (White & Lippitt, 1960).
2. All policies in regards to group activities and procedures are determined by the leader (adapted from Lewin, 1939/1964 and White & Lippitt, 1960).
3. Techniques and activity steps are communicated by the leader (adapted from Lewin, 1939/1964; White & Lippitt, 1960).
4. The leader takes responsibility for assigning the activity tasks and companions of each group member (White & Lippitt, 1960).

Democratic style:

1. Policies are a matter of group decision and discussion with active encouragement and assistance by the leader (adapted from Eagly & Johnson, 1990, and Luthar, 1996).
2. The leader tries to be a regular group member (adapted from Lewin, 1939/1964; White & Lippitt, 1960).
3. The leader shares information with the group (adapted from Lewin, 1939/1964; White & Lippitt, 1960).
4. The leader tries to encourage that choices are made by group members (adapted from Lewin, 1939/1964; White & Lippitt, 1960).
5. Everyone is free to work with whomever he or she chooses, and the division or responsibility is left up to the group (adapted from Lewin, 1939/1964; White & Lippitt, 1960).

APPENDIX 4

RURAL BAPTIST LEADERSHIP STYLE AND TEACHING ORIENTATION QUESTIONNAIRE

The following is a reproduction of the Educational Orientation section of the Rural Baptist Leadership Style and Teaching Orientation Questionnaire (RBL&TOQ) (Mattia 1991, Appendix C, 8-9):

THE RURAL BAPTIST LEADERSHIP STYLE AND TEACHING ORIENTATION QUESTIONNAIRE

This survey is being conducted under guidelines established by Kansas State University. Your response will help find answers to important questions; however, your participation is entirely voluntary. Confidentiality is guaranteed; your name will not be associated with your answers in any public or private report.

SECTION III

EDUCATIONAL ORIENTATION SECTION

Below are statements about education, teaching, and learning. These have been chosen to express several different viewpoints.

Please note: In completing this questionnaire, keep in mind that the words "church member" mean adult church members, and the word "pastor" means yourself -- the person filling out the questionnaire. In other words, your answers indicate your educational orientation in working with adult church members.

For each statement, please circle one of the five numbers in front of that statement. Choose the number that indicates your attitude or position best -- how much you agree or disagree with that statement. The five positions from which to choose are:

- SA -- I strongly agree with this statement.
- A -- I agree with this statement.
- U -- I am too uncertain about this statement to agree or disagree.
- D -- I disagree with this statement.
- SD -- I strongly disagree with this statement.

- | | SA | A | U | D | SD | |
|----|----|---|---|---|----|--|
| 1. | 5 | 4 | 3 | 2 | 1 | Christian education should focus on what is sure, reliable, and lasting. |
| 2. | 5 | 4 | 3 | 2 | 1 | A pastor's mission is to help each church member learn what the member has decided will aid himself in achieving his personal goals. |
| 3. | 5 | 4 | 3 | 2 | 1 | Planning units of study should be done by church members and pastor together. |
| 4. | 5 | 4 | 3 | 2 | 1 | A pastor should help parishioners accept values of our society. |
| 5. | 5 | 4 | 3 | 2 | 1 | The goals a church member sets for himself are the basis of effective learning, not the pastor's goals. |
| 6. | 5 | 4 | 3 | 2 | 1 | Church members need a strong pastor who can direct their learning. |
| 7. | 5 | 4 | 3 | 2 | 1 | It is a pastor's responsibility to motivate members to learn what they ought to learn. |
| 8. | 5 | 4 | 3 | 2 | 1 | The best sources of ideas for improving teaching and Christian education are the church members. |
| 9. | 5 | 4 | 3 | 2 | 1 | Clear explanation by the pastor is essential for effective learning. |

SA -- I strongly agree with this statement.
 A -- I agree with this statement.
 U -- I am too uncertain about this statement to agree or disagree.
 D -- I disagree with this statement.
 SD -- I strongly disagree with this statement.

	SA	A	U	D	SD	
10.	5	4	3	2	1	A pastor should be sure his questions steer members toward truth.
11.	5	4	3	2	1	Learning is an intellectual process of understanding ideas (concepts) and acquiring skills.
12.	5	4	3	2	1	Church members are quite competent to choose and carry out their own projects for learning.
13.	5	4	3	2	1	Organization of the content and sequence of learning activities should grow out of the church members' needs, with their participation.
14.	5	4	3	2	1	A good pastor makes the decisions about what should be taught, when, and how.
15.	5	4	3	2	1	The major qualifications of a pastor are grasp of subject matter and ability to explain (demonstrate) it clearly and interestingly.
16.	5	4	3	2	1	Effective learning occurs most often when church members actively participate in deciding what is to be learned.
17.	5	4	3	2	1	It is better for church members to create their own learning activities and materials than for the pastor to provide them.
18.	5	4	3	2	1	A pastor who does not plan the work for a class carefully is taking advantage of the church members' ignorance.
19.	5	4	3	2	1	Christian educational objectives should define changes in behavior which the church member desires and the pastor helps him undertake.
20.	5	4	3	2	1	A pastor's primary responsibility is helping church members choose and develop their own directions for learning.
21.	5	4	3	2	1	It should be the pastor's responsibility to evaluate parishioners' achievements.
22.	5	4	3	2	1	Evaluating his achievement should be primarily a responsibility of the church member, since he has the necessary data.

APPENDIX 5

EDUCATION ORIENTATION QUESTIONNAIRE

The following is a reproduction of the Education Orientation Questionnaire (EDQ) (Hadley 1975; Kerwin 1979, Appendix IV, 96-100):

EDUCATIONAL ORIENTATION QUESTIONNAIRE

Below are statements about education, teaching, and learning. These have been chosen to express several different viewpoints.

Please note: In completing this questionnaire keep in mind that the word "student" means adult student, and the word "teacher" means yourself -- the person filling out the questionnaire. In other words, your answers indicate your educational orientation in working with adults.

For each statement, please put an "X" in one of the five boxes in front of that statement. Choose the box that indicates your attitude or position best -- how much you agree or disagree with that statement. There are five positions from which to choose:

SA -- I strongly agree with this statement.

A -- I agree with this statement.

U -- I'm too uncertain about this statement to agree or disagree.

D -- I disagree with this statement.

SD -- I strongly disagree with this statement.

- | SA | A | U | D | SD | |
|-----|-----|-----|-----|-----|--|
| () | () | () | () | () | 1. Education should focus on what is sure, reliable, and lasting. |
| () | () | () | () | () | 2. Teaching effectiveness should be measured by students' increase in examination of their own feelings, attitudes, and behaviors. |
| () | () | () | () | () | 3. Students need a strong teacher who can direct their learning. |
| () | () | () | () | () | 4. It's hard to keep people from learning. |
| () | () | () | () | () | 5. Learning is an intellectual process of understanding ideas (concepts) and acquiring skills. |
| SA | A | U | D | SD | |
| () | () | () | () | () | 6. Effective learning occurs most often when students actively participate in deciding what is to be learned and how. |
| () | () | () | () | () | 7. Giving examinations regularly motivates students to learn. |

- SA A U D SD
 8. Organization of the content and sequence of learning activities should grow out of students' needs, with their participation.
9. It should be the teacher's responsibility to evaluate students' achievements and assign grades.
10. The best sources of ideas for improving teaching and education are the students.
11. Competition among students encourages keen learning.
12. A teacher by his behavior should show each student that his abilities and experiences are respected and valued.
- SA A U D SD
 13. A teacher should help students accept values of our society.
14. To see education as transmittal of knowledge is obsolete.
15. Students tend to be much alike.
16. It is a teacher's responsibility to motivate students to learn what they ought to learn.
17. Clear explanation by the teacher is essential for effective learning.
18. A teacher's primary responsibility is helping students choose and develop their own directions for learning.
- SA A U D SD
 19. A good teacher makes the decisions about what should be taught, when, and how.
20. A teacher seldom needs to know the average students as separate individuals.
21. A teacher should not change his expressed decisions without unusually good reasons.
22. Emphasizing efficiency in teaching often blocks development of an effective learning climate.
23. An adult education program should be evaluated by the same standards as other accredited programs of education.

- SA A U D SD
 24. Evaluating his achievement should be primarily a responsibility of the student since he has the necessary data.
25. Competition among students develops conceit, selfishness, and envy.
26. A teacher should discuss his blunders and learnings with students.
27. A teacher should be sure his questions steer students toward truth.
28. Educational objectives should define changes in behavior which the student desires and the teacher helps him undertake.
- SA A U D SD
 29. Most students are able to keep their emotions under good control.
30. Students are quite competent to choose and carry out their own projects for learning.
31. A teacher should help students free themselves of fixed habits and patterns of thought that block their growth.
32. The major qualifications of a teacher are grasp of subject matter and ability to explain (demonstrate) it clearly and interestingly.
33. It is better for students to create their own learning activities and materials than for the teacher to provide them.
- SA A U D SD
 34. A teacher should require assignments and grade them.
35. Use of a topical outline course plan often blocks a teacher's perception of students' needs.
36. An adult education program should be evaluated only in terms of its own objectives.
37. Competition among students develops courage, determination, and industry.
38. A teacher should provide opportunities for warm relationships with students and among students.

- SA A U D SD
 39. Education should lead people to goals that result in orderly, reasonable lives.
40. Education should increase students' critical evaluation of our society and courage to try new, creative, satisfying behavior.
41. Often students don't know what is best for them.
42. When a teacher makes a mistake, he is likely to lose students' respect.
43. Maturity depends more on continuing growth in self-understanding than on growth in knowledge.
- SA A U D SD
 44. Students frequently "got off the subject" either intentionally or unintentionally.
45. Education programs which tell what should be learned and how, rarely help students learn.
46. Letting students determine learning objectives wastes too much time in irrelevant discussion.
47. The primary concern of a teacher should be the immediate needs of the student.
48. Grades should reflect a student's grasp of the subject or skill taught.
- SA A U D SD
 49. Assignments by a teacher tend to restrict students' significant learnings.
50. Tests prepared by students are usually just as effective as those prepared by a teacher.
51. The goals a student sets for himself are the basis of effective learning not the teacher's goals.
52. A teacher's mission is to help each student learn what he decides will aid him in achieving his personal goals.
53. If a teacher isn't careful, students take advantage.

- SA A U D SD
 () () () () () 54. Considering the possible effects on students, a teacher should usually play it safe rather than take a chance.
- () () () () () 55. Without a cooperative climate encouraging students to risk and experiment, significant learning is unlikely.
- () () () () () 56. A teacher who does not plan the work for a class carefully is taking advantage of the students' ignorance.
- SA A U D SD
 () () () () () 57. To use students' experiences and resources for learning requires group activities rather than such methods as lectures.
- () () () () () 58. It is a good rule in teaching to keep relationships with students impersonal.
- () () () () () 59. Planning units of work should be done by students and teacher together.
- () () () () () 60. Good teaching is systematic -- set up a clear plan and schedule and stick to it.

APPENDIX 6

EDUCATION DESCRIPTION QUESTIONNAIRE

The following is a reproduction of the Education Description Questionnaire (EDQ) (Kerwin 1979, Appedix V, 102-06):

EDUCATION DESCRIPTION QUESTIONNAIRE

Instructions: Respond in terms of how frequently a condition or behavior has occurred. Do not respond in terms of "good" or "bad," but in terms of how often.

	has almost always occurred	has often occurred	has occasionally occurred	has seldom occurred	has almost never occurred
1. Information has been presented by the instructor as absolute truth.	()	()	()	()	()
2. The instructor has encouraged students to examine their own feelings, attitudes, and behaviors.	()	()	()	()	()
3. The instructor has firmly directed the students' learning.	()	()	()	()	()
4. Students have been treated by the instructor as if they are able to learn.	()	()	()	()	()
5. The instructor has acted as if learning is an intellectual process of understanding ideas and acquiring skills.	()	()	()	()	()
6. Students have been allowed by the instructor to actively participate in deciding what is to be learned and how it is to be done.	()	()	()	()	()
7. The instructor has given examinations regularly.	()	()	()	()	()
8. Students have been helped by the instructor to organize the content and sequence of learning activities.	()	()	()	()	()
9. The instructor has evaluated students' achievements and assigned grades.	()	()	()	()	()
10. The instructor has obtained suggestions from students on how to improve his teaching.	()	()	()	()	()
11. Competition among students has been encouraged by the instructor.	()	()	()	()	()
12. The instructor has shown each student that the student's abilities and experiences are respected and valued.	()	()	()	()	()

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- | | almost always | often | occasionally | seldom | almost never |
|---|---------------|-------|--------------|--------|--------------|
| 13. The instructor has helped students to accept values of their society. | () | () | () | () | () |
| 14. The instructor's principal methods of teaching have been lecturing, assigned reading, or both lecturing and assigned reading. | () | () | () | () | () |
| 15. Individual differences among students have not been allowed by the instructor. | () | () | () | () | () |
| 16. The instructor has acted as if he is responsible for motivating students to learn what they ought to learn. | () | () | () | () | () |
| 17. The instructor has explained clearly. | () | () | () | () | () |
| 18. Students have been helped by the instructor to choose and develop their own directions for learning. | () | () | () | () | () |
| 19. Decisions about what should be taught, when, and how have been made by the instructor. | () | () | () | () | () |
| 20. The instructor has seldom known the average students as separate individuals. | () | () | () | () | () |
| 21. The instructor has not changed his expressed decisions without unusually good reasons. | () | () | () | () | () |
| 22. The instructor has taken time to develop a friendly and cooperative atmosphere in the classroom. | () | () | () | () | () |
| 23. The same standards have been maintained by the instructor in his program as in other accredited courses. | () | () | () | () | () |
| 24. The student has been allowed by the instructor to evaluate his achievement. | () | () | () | () | () |
| 25. Competition among students has been discouraged by the instructor. | () | () | () | () | () |
| 26. The instructor has discussed his blunders and learnings with students. | () | () | () | () | () |

	<i>almost always</i>	<i>often</i>	<i>occasionally</i>	<i>seldom</i>	<i>almost never</i>
27. The instructor has asked questions that steer students toward truth.	()	()	()	()	()
28. The instructor has helped the student define changes in behavior which the student desires and the instructor helps him try to make.	()	()	()	()	()
29. Students have been trusted by the instructor to behave reasonably.	()	()	()	()	()
30. Students have been treated by the instructor as competent to choose and carry out their own projects for learning.	()	()	()	()	()
31. Students have been helped by the instructor to free themselves of fixed habits and patterns of thought that block their growth.	()	()	()	()	()
32. The instructor has known his subject matter and has the ability to explain or demonstrate it clearly and interestingly.	()	()	()	()	()
33. Students have been encouraged by the instructor to create their own learning activities and materials.	()	()	()	()	()
34. The instructor has required assignments and graded them.	()	()	()	()	()
35. The instructor has followed a topical outline course plan.	()	()	()	()	()
36. Evaluation in this class is based entirely on the course objectives.	()	()	()	()	()
37. Competition among students has been encouraged by the instructor.	()	()	()	()	()
38. The instructor has provided students with opportunities to develop warm relationships with him and among students.	()	()	()	()	()
39. The instructor has helped students to live reasonable, orderly lives.	()	()	()	()	()

		105				
		<i>almost always</i>	<i>often</i>	<i>occasionally</i>	<i>seldom</i>	<i>almost never</i>
40.	Students have been encouraged by the instructor to critically evaluate their society and try new behavior.	()	()	()	()	()
41.	The instructor has acted as if he is afraid to make a mistake.	()	()	()	()	()
42.	The instructor has acted as if maturity depends more on continuing growth in self-understanding than on growth in knowledge.	()	()	()	()	()
43.	The instructor has acted as if he knows, better than the students, what is best for them.	()	()	()	()	()
44.	Students have been allowed to "get off the subject" by the instructor.	()	()	()	()	()
45.	Students have been told by the instructor what should be learned and how it should be done.	()	()	()	()	()
46.	Learning objectives have been determined by the instructor to avoid wasting too much time in irrelevant discussion.	()	()	()	()	()
47.	The instructor has been concerned primarily with the needs of the student.	()	()	()	()	()
48.	Grades in this class reflect a student's grasp of the subject or skill taught.	()	()	()	()	()
49.	The instructor has made few required assignments.	()	()	()	()	()
50.	Students have been allowed by the instructor to prepare tests.	()	()	()	()	()
51.	Students have been allowed by the instructor to set their own goals.	()	()	()	()	()
52.	The instructor has helped each student learn what the student decides will aid him in achieving his personal goals.	()	()	()	()	()
53.	The instructor has taken great pains to prevent students from taking advantage of him.	()	()	()	()	()

		106				
		<i>almost always</i>	<i>often</i>	<i>occasionally</i>	<i>seldom</i>	<i>almost never</i>
54.	The instructor has played it safe and has not taken chances.	()	()	()	()	()
55.	The instructor has encouraged cooperation among students and has invited them to take risks and experiment.	()	()	()	()	()
56.	The instructor has carefully planned the work for the class.	()	()	()	()	()
57.	Group activities have been used by the instructor rather than such methods as lectures.	()	()	()	()	()
58.	The instructor's relationships with students have been impersonal.	()	()	()	()	()
59.	The instructor has planned units of work with the students.	()	()	()	()	()
60.	The instructor has set up a clear plan and has stuck with it.	()	()	()	()	()

APPENDIX 7

PADLS CONTENT VALIDITY SURVEY

The following is a reproduction of the Pastor Autocratic/Democratic Leadership Scale (PADLS) Content Validity Survey used for this study:

PADLS: Content Validity Survey

1. Instructions and Definition of Terms:

Thank you for helping to assess the content validity of the Pastor Autocratic/Democratic Leadership Scale (PADLS). This survey should take you NO MORE THAN 5 MINUTES to complete. Before proceeding to the survey, please read the following definitions of the terms used in the PADLS and make sure you understand the instructions for completing this survey.

DEFINITION OF TERMS:

While completing this survey, you should keep in mind how the terms "Autocratic" and "Democratic" are defined as they are used on the PADLS:

- **AUTOCRATIC Leadership:** This leadership style is characterized by "leader-centered" behaviors and decisions. Autocratic leadership style is identified with a leader who tends to maintain tight control over a group's activities and decisions by centralizing authority, dictating work methods, making unilateral decisions, and limiting group member participation (Lewin et al. 1939; Bass and Stogdill 1990). A hallmark of this style of leadership is the control of individual and group behavior through power (Sferra and Paddock 1980, 17).

- **DEMOCRATIC Leadership:** This leadership style is characterized by "follower-centered" behaviors and decisions. This style of leadership is characterized by group participation and majority rule. A leader who tends toward this orientation involves individuals in decision making, delegates authority, displays a measure of cooperative behavior, generally uses informal procedures, and engenders a sense of group solidarity (Bass and Stogdill 1990; Lewin et al. 1939; Sferra and Paddock 1980).

SURVEY INSTRUCTIONS:

- On the next page, you will find nine (9) statements. Each statement is designed to measure a pastor's self-perception of his own leadership style as being either "Autocratic" or "Democratic".
- After each statement, you will find three options from which to choose: Autocratic, Democratic, or Neither.
- After reading each statement, select the ONE answer that BEST fits the given statement.
- **NOTE:** When considering each statement, you are NOT determining whether or not this statement applies to you. Rather, when considering each statement ask yourself, "Do I believe this statement best describes someone who demonstrates autocratic leadership, democratic leadership, or neither."
- If in your opinion the statement best describes a behavior associated with a leader-centered leadership style, then select "Autocratic."
- If in your opinion the statement best describes a behavior associated with a follower-centered leadership style, then select "Democratic."
- If in your opinion the statement fails to describe a behavior associated with either a leader-centered or a follower-centered leadership style, then select "Neither."
- When you are finished responding to each of the nine (9) statements, you will have an opportunity to provide written feedback that might help to improve this scale. Providing such written feedback, however, is optional. You do not have to provide any written feedback in order to complete this survey.
- To continue to the survey, press "Continue" at the bottom of this page.

PADLS: Content Validity Survey**2. Survey Statements:****DIRECTIONS:**

For the nine (9) statements below:

- 1) Read each statement carefully.
- 2) After reading each statement, select the ONE answer that BEST fits the given statement.
 - If in your opinion the statement best describes a behavior associated with a leader-centered leadership style, then select "Autocratic."
 - If in your opinion the statement best describes a behavior associated with a follower-centered leadership style, then select "Democratic."
 - If in your opinion the statement fails to describes a behavior associated with either a leader-centered or a follower-centered leadership style, then select "Neither."
- 3) When you have responded to each statement, press "Continue" at the bottom of this page.

1. The statement, "I actively encourage policies to be a matter of group decision and discussion" BEST describes a leader who is:

- Autocratic Democratic Neither

2. The statement, "I direct the group with an iron rod" BEST describes a leader who is:

- Autocratic Democratic Neither

3. The statement, "I try to be a regular group member" BEST describes a leader who is:

- Autocratic Democratic Neither

4. The statement, "All policies in regards to group activities and procedures are determined by me" BEST describes a leader who is:

- Autocratic Democratic Neither

PADLS: Content Validity Survey

5. The statement, "I share information with the group" BEST describes a leader who is:

- Autocratic Democratic Neither

6. The statement, "Methods and procedures for activities are communicated by me" BEST describes a leader who is:

- Autocratic Democratic Neither

7. The statement, "I try to encourage choices to be made by group members" BEST describes a leader who is:

- Autocratic Democratic Neither

8. The statement, "I take responsibility for assigning tasks and partners for activities" BEST describes a leader who is:

- Autocratic Democratic Neither

9. The statement, "Everyone is free to work with whomever he or she chooses, and the division or responsibility is left up to the group" BEST describes a leader who is:

- Autocratic Democratic Neither

PADLS: Content Validity Survey**3. Written Feedback (OPTIONAL):**

- You now have an opportunity to provide written feedback that might help to improve this scale. Providing such written feedback, however, is optional. You do not have to provide any written feedback in order to complete this survey.
- If you would like to provide any written feedback that might help to improve this scale, please do so in the text box below. When you are complete, press the "Finished!" button below the text box.
- If you do not wish to provide any written feedback, just press the "Finished!" button to submit your completed survey.

10. Is there any feedback you wish to provide that might improve this scale?

APPENDIX 8

PROTOCOLS FOR FIELD-TESTING THE PLTOQ

Below, is a copy of the protocols distributed to potential participants in the field-testing of the PLTOQ:

FIELD-TESTING PROTOCOLS

1. The survey instrument I am field-testing is meant to measure, both, a pastor's and a church member's perceptions of the pastor's leadership style and teaching orientation. Any results that are collected during this field-testing phase will be kept strictly confidential. The survey will only take 20-25 minutes to complete.
2. On or about Wednesday of next week (9/29/10), I will send to each pastor a unique web-link to an online survey. This link will be tied to his email address so that I can track his response to the survey. The pastor will have a week to take the survey.
3. As a part of taking the survey, the pastor will provide to me (on the survey) the names and email addresses of 2-3 members of the church they serve. I will send to these individuals an email inviting them to participate in the survey, along with a unique web link that is tied to their email address. These individuals will also have 1 week to take the survey.
4. Then, about 2 weeks after individuals have taken the survey, I will send to each person a second web-link. Basically, the individuals who took the survey will take the same survey a second time. The results of the first round of testing will be compared to the results of the second round of testing. This will help me determine if my survey instrument is reliable and valid.
5. In exchange for agreeing to help me field test my survey instrument, each pastor and church member who completes both surveys will be entered into a drawing for two \$75 gift certificates to Amazon.com. One pastor and one church member will each win a \$75 gift certificate.

Thanks for any help you can provide! If you have any questions or concerns about my field-testing process, please do not hesitate to contact me.

APPENDIX 9

CORRESPONDENCE WITH LIFEWAY REGARDING ACP

Below, is a copy of two redacted email correspondences this researcher had with LifeWay Research in the process of obtaining the list of solo-pastors used for this research study:

From: <name removed> <email removed>

Subject: Re: A Request (Dr. Stetzer said I should contact you)

Attached to this email is your list of churches/Pastors that list (1) senior pastor and no assoc pastor on their ACP. I also excluded the churches that listed a Mission pastor (reduced the number by 1507). There are quite a few pastors/churches in your criteria as you will see. I assume you will need to do a random sample to narrow your sample size down considerably. Also note that we are at the mercy as to what the person filling out the survey gives us so there is room for error. Good luck on your research.

From: <name removed> <email removed>

Subject: Re: A Request (Dr. Stetzer said I should contact you)

Tony,

Thanks for your email. By solo-pastor churches, are you referring to churches with a Senior Pastor and no other staff or churches with staff but only one Senior Pastor? We would be relying on the information as reported on the Annual Church Profile (ACP).

We collect the ACP via a paper form or online. Since we use a web based collection tool churches have the opportunity to update the leadership data throughout the year and not just at the primary months we are collecting denominational statistics.

Please understand that some churches may only report a Senior Pastor on the ACP but may have additional staff they do not report. Keep in mind also that some simply do not report the leadership data while some may have submitted it 5 years ago but have failed to update it since that time.

Are you going to need contact information for these churches? Such as?

If yes, then your request will need to be reviewed by our List Management person, Stephen Williams. He will determine whether we can fulfill your request and stay within LifeWay's privacy policy. More than likely he is the person I consulted when you contacted me last year.

If <name removed> determines that we can fulfill your request he will have some documents for you to sign. Your response to my questions will help us to know how we can best serve you.

We will look forward to hearing back from you.

<name removed>
LifeWay Christian Resources
One LifeWay Plaza
Nashville, TN 37234-0123

APPENDIX 10

RESEARCH PHONE MESSAGE TRANSCRIPT

Below, is a copy of the transcript of the out-going message on the dedicated research phone line used for this research study:

Hello. This is Tony Higgins, Ph.D. candidate with the Southern Baptist Theological Seminary, and thank you for calling my dissertation research line. If you've reached this recording, I'm either on another call or away from my desk. Given the nature of my research, I can assure you, your call is very important to me.

My study looks at the relationship between leadership and teaching in pastors. And as a former pastor and church planter, and a current missionary and church planter strategist, I have a deep love for the local church and a great concern for local church pastors . . . particularly bi-vocational pastors, or pastors of small congregations, or pastors of solo-pastor churches. And, it's my greatest desire that the research I'm asking you to participate in would genuinely contribute, in a real practical way, to current and future pastors and churches being strengthened. I'm really hopeful and prayerful that with help like yours my research study is going to do just that.

So, with that in mind, if you'll leave your name and your number, I or one of my research assistants will give you a call back to discuss your participation in the study. Or, if you'd like to receive some information about the study, please leave your email address after the tone and I will send you a brief description of the research, as well as some protocols associated with the study.

So, thank you very much and God bless.

APPENDIX 11


RESEARCH WEBSITE PAGES

The following are copies of the main web pages used for this research study:

📅 JANUARY 1,
2011

Greetings Pastors!

by tonyhiggins



Heidi and Me with Abigail and Elisabeth

"Thank You!" for considering taking my research survey.

As you know, I need your help. I am hopeful and prayerful that ***with your help*** my research study will ***genuinely contribute*** to current and future pastors and churches being strengthened for the cause of Christ, and for the glory of God.

As you consider helping me, *please remember:* This survey ***does not*** rate your ability as a pastor-teacher; it just attempts to describe your preferred leadership and teaching style. And this survey will ***only take you 10-15 minutes to complete.***

Please take a few moments now, and **CLICK HERE** to read a little about the research study, or **CLICK HERE** to read about how to take the survey. Then, **CLICK HERE** to take the survey.

If you have *any* questions or concerns about this research, please do not hesitate to contact me by clicking **HERE**.

In advance, ***"Thank You!"***, and blessings to you as you continue to serve the Lord.

What's This Research About?

Prior to taking the survey, you may want to know that this survey does not evaluate a pastor's leadership or teaching style as either good or bad, or right or wrong. As the survey protocols state: "This survey does not rate [a pastor's] ability as a pastor-teacher; it just attempts to describe [a pastor's] preferred leadership and teaching style."

The reality is that both leadership and teaching are dynamic things, each involving a lot of factors. Typically, various leadership and teaching competencies are used differently, depending on what a given situation demands. And it is because leadership and teaching can each be so complex why this research study does not attempt to evaluate the appropriateness of certain leadership or teaching styles used under various contexts.

Rather, **all this research is intended to do is find if there is any identifiable relationship between pastors' leadership and teaching styles**, regardless of which style of leadership or teaching a pastors uses, and regardless of the context in which he exercises various leadership and teaching competencies.

Indeed, the precedent literature surveyed for this study says there should be such a connection, but such a connection has never been empirically verified to a statistically significant degree. This research is intended to find if such a relationship truly exists.

Again, this research does not evaluate or rate a pastor's leadership or teaching style.

- ✘ Now, **CLICK HERE** to read about how to take the survey.
- ✘ Then, **CLICK HERE** to take the survey.

How To Take The Survey

- The survey will take only 10-15 minutes to complete.
- Any results that are collected during this research will be kept *strictly confidential*.
- You will have approximately 2-3 weeks to take the survey. However, it would be *very helpful* for you to take just a few minutes to complete the survey now.
- When you take this survey, you will be asked if you wish to answer the "PASTOR" questions or the "CHURCH MEMBER" questions. Please answer the "PASTOR" questions.
- After you have successfully completed the survey, you will be entered into a *drawing for a \$75.00 gift certificate* to Amazon.com or to iTunes. Or, if you just want *CASH we can do that, too!*
- As a survey participant you will also be provided a free pdf copy of the final published dissertation.
- As a part of taking the survey, you will be asked to provide to me (on the survey) the names and email addresses of **3-5 members of the church you currently serve**.
- I will send to these individuals an email inviting them to participate in the survey. These individuals will also have approximately 2-3 weeks to take the survey.
- **PLEASE KNOW:** *I will respect and protect the confidentiality of your church members.* Again, any results that are collected during this research will be kept *strictly confidential*.

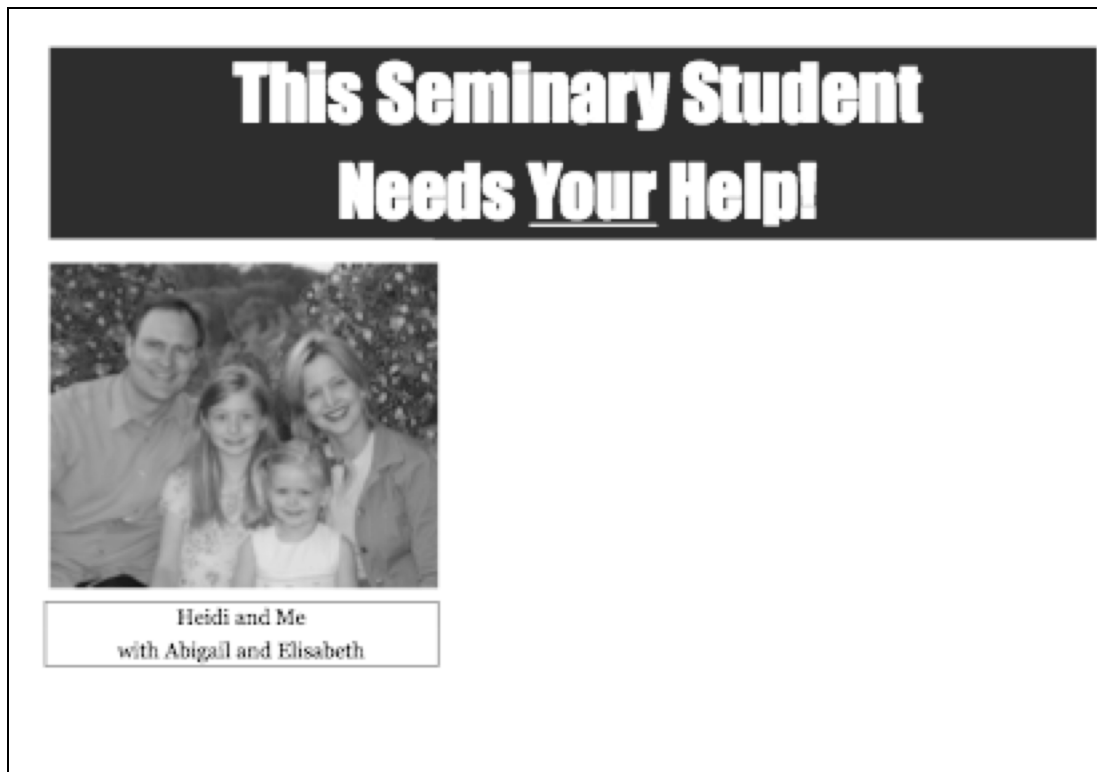
Here's a few items to consider when nominating a church member for this study:

- ✘ These individuals DO NOT have to be randomly selected by you.
- ✘ These individuals DO NOT have to hold a particular title or status within your church.
- ✘ These individuals MUST NOT be an immediate family member or relative to you.
- ✘ These individuals DO need to be members of your congregation.
- ✘ These individuals DO need to have the ability and willingness to complete a survey of this type.
- ✘ Any information you provide will be held **STRICTLY CONFIDENTIAL**, and at no time will your church members' names or email addresses be reported, or will their names or email addresses be identified with their responses in the final report written for this study.

APPENDIX 12

RESEARCH HARDCOPY MAILER

The following are copies of the of the hardcopy mailer used for this research study:



Greetings, pastor!

My name is Tony Higgins. I am a former pastor and church planter and a current church-planter strategist. But I am writing to you today in my role as a Ph.D. candidate through The School of Church Ministries at The Southern Baptist Theological Seminary, in Louisville, KY.

I need your help. Currently, I am completing my dissertation research study. My study looks at the relationship between leadership and teaching in pastors. I have a deep love for the local church and a great concern for local church pastors, particularly for bi-vocational pastors, pastors of smaller congregations, and pastors of solo-pastor churches. My desire is that my research study will genuinely contribute—in a *practical way!*—to current and future pastors and churches being strengthened, for the cause of Christ, for the glory of God. I am hopeful and prayerful that *with your help my research study will do just that.*

That said, I am asking for your help (okay, really I'm begging!): I would like for you and 3-5 of your church members to take a short online survey designed to help me determine the leadership and teaching style most often used by pastors. This survey *does not* rate your ability as a pastor-teacher; it just attempts to describe your preferred leadership and teaching style. The survey will take you only 10-15 minutes to complete. Upon completing the survey, you and your church members will each be entered into a drawing either for a **\$75 gift card** or **\$75 cash**—your choice.

If you are willing to help me, please visit the following website. There you will find additional information about this survey, as well as a link to the online survey.

<http://tonyhiggins.wordpress.com>

In advance, "*Thank You!*," and blessings to you as you continue to serve the Lord.

APPENDIX 13

PASTOR RECRUITMENT FOLLOW-UP LETTER

The following is a copy of the template used to follow-up with pastors who received phone calls, and who indicated a willingness to participate in the survey:

Wed, Feb 23, 2011 9:41 AM

Subject: Thank You for agreeing to participate
Date: Thursday, December 2, 2010 8:10 PM
From: Tony Higgins <tonyhiggins@comcast.net>
Conversation: Thank You for agreeing to participate
Category: School & Study



Heidi & Tony with Abigail & Elisabeth

Greetings, Pastor <NAME>!

My name is Tony Higgins. Earlier today, I believe you spoke to my wife, Heidi. She told me that you are willing to help with my dissertation research. In advance, “**Thank You!**”

As I believe my wife told you, I am a former pastor and church planter and a current church-planter strategist. But I am writing to you today in my role as a Ph.D. candidate through The School of Church Ministries at The Southern Baptist Theological Seminary, in Louisville, KY.

Currently, I am completing my dissertation research study. My study looks at the relationship between leadership and teaching in pastors. I have a deep love for the local church and a great concern for local church pastors, particularly for bi-vocational pastors, pastors of smaller congregations, and pastors of solo-pastor churches. My desire is that my research study will genuinely contribute—in a practical way!—to current and future pastors and churches being strengthened, for the cause of Christ, for the glory of God. I am hopeful and prayerful that *with your help my research study will do just that.*

That said, I am asking for your help (okay, really I'm begging!): Because of your particular qualifications as an SBC pastor, and because of your particular context of pastoral ministry, you have been selected to participate in what I believe will prove to be a very important research study. I would like for you and 3-5 of your church members to take a short online survey designed to help me determine if there is a relationship between the leadership and teaching style most often used by pastors.

Please Note: This survey *does not* rate your ability as a pastor-teacher. The survey is designed *only* to gauge whether or not there is a relationship between how a pastor practices leadership and teaching, regardless of style. Assessing the quality or efficacy of a pastor's leadership or teaching style is beyond the scope of this research.

The survey will take you only 10-15 minutes to complete. Upon completing the survey, you and your church members will each be entered into a drawing either for a \$75 gift card or \$75 cash—your choice!

Below, you will find a link to the online survey, as well as a few of the protocols for this research study. If you

are willing to help me, please read the *Research Study Protocols* below, and then click on the “link to the survey” to take the online survey. In advance, “**Thank You!**”

LINK TO THE SURVEY!:

<http://www.surveymonkey.com/s/PLTOQPastorSurvey?c=PE11>

RESEARCH STUDY PROTOCOLS:

- The survey will take **only 10-15 minutes to complete.**
- Any results that are collected during this research process will be kept **strictly confidential.**
- You will have approximately 2-3 week to take the survey.
- When you take this survey, you will be asked if you wish to answer the “PASTOR” questions or the “CHURCH MEMBER” questions. **Please answer the “PASTOR” questions.**
- After you have successfully completed this survey, you will be entered into a drawing for a **\$75.00 gift certificate to Amazon.com or to iTunes.** **Or, if you just want CASH we can do that, too!**
- As a survey participant you will also be provided a **free** pdf copy of the final published dissertation.
- As a part of taking the survey, **you will be asked to provide to me (on the survey) the names and email addresses of 3-5 members of the church you currently serve.** I will send to these individuals an email inviting them to participate in the survey. These individuals will also have approximately 2-3 weeks to take the survey.
- **NOTE:** Please know that I will respect and protect the confidentiality of your church members. Again, any results that are collected during this field-testing phase will be kept **strictly confidential.**
- **Here are a few items to keep in mind when nominating church members for this study:**
 - These individuals DO NOT have to be randomly selected by you.
 - These individuals DO NOT have to hold a particular title or status within your church.
 - These individuals MUST NOT be an immediate family member or relative to you.
 - These individuals DO need to be members of your congregation.
 - These individuals DO need to have the ability and willingness to complete a survey of this type.
 - Any information you provide will be held **STRICTLY CONFIDENTIAL**, and at no time will your church members' names or email addresses be reported, or will their names or email addresses be identified with their responses in the final report written for this study.

If you have any questions or concerns about this research process, please do not hesitate to contact me.

Or, **If you would like to read more about this research** before taking the survey, please visit: <<http://>

APPENDIX 14

PASTOR RECRUITMENT COLD-CALL LETTER

The following is a copy of the template used with pastors who did not receive phone calls:

Wed, Feb 23, 2011 9:42 AM

Subject: This SBC Seminary Student Needs Your Help**Date:** Monday, November 29, 2010 5:14 AM**From:** Tony Higgins <tonyhiggins@comcast.net>**To:** Tony Higgins tonyhiggins@comcast.net**Conversation:** This SBC Seminary Student Needs Your Help**Category:** School & Study

Heidi & Tony with Abigail & Elisabeth

Greetings, pastor!

My name is Tony Higgins. I am a former pastor and church planter and a current church-planter strategist. But I am writing to you today in my role as a Ph.D. candidate through The School of Church Ministries at The Southern Baptist Theological Seminary, in Louisville, KY.

I need your help. Because of your particular qualifications as an SBC pastor, and because of your particular context of pastoral ministry, you have been selected to participate in what I believe will prove to be a very important research study.

Currently, I am completing my dissertation research study. My study looks at the relationship between leadership and teaching in pastors. I have a deep love for the local church and a great concern for local church pastors, particularly for bi-vocational pastors, pastors of smaller congregations, and pastors of solo-pastor churches. My desire is that my research study will genuinely contribute—in a practical way!—to current and future pastors and churches being strengthened, for the cause of Christ, for the glory of God. I am hopeful and prayerful that *with your help my research study will do just that.*

That said, I am asking for your help (okay, really I'm begging!): I would like for you and 3-5 of your church members to take a short online survey designed to help me determine if there is a relationship between the leadership and teaching style most often used by pastors.

Please Note: This survey *does not* rate your ability as a pastor-teacher. The survey is designed *only* to gauge whether or not there is a relationship between how a pastor practices leadership and teaching, regardless of style. Assessing the quality or efficacy of a pastor's leadership or teaching style is beyond the scope of this research.

The survey will take you only 10-15 minutes to complete. Upon completing the survey, you and your church members will each be entered into a drawing either for a \$75 gift card or \$75 cash—your choice!

Below, you will find a link to the online survey, as well as a few of the protocols for this research study. If you are willing to help me, please read the *Research Study Protocols* below, and then click on the "link to the

survey” to take the online survey. In advance, “*Thank You!*”

LINK TO THE SURVEY!:

<http://www.surveymonkey.com/s/PLTOQPastorSurvey?c=PE21>

RESEARCH STUDY PROTOCOLS:

- The survey will take **only 10-15 minutes to complete.**
- Any results that are collected during this research process will be kept *strictly confidential*.
- You will have approximately 2-3 week to take the survey. However, it would be *very helpful* for you to take just a few minutes to complete the survey now.
- When you take this survey, you will be asked if you wish to answer the “PASTOR” questions or the “CHURCH MEMBER” questions. **Please answer the “PASTOR” questions.**
- After you have successfully completed this survey, you will be entered into a drawing for a **\$75.00 gift certificate to Amazon.com or to iTunes.** **Or, if you just want CASH we can do that, too!**
- As a survey participant you will also be provided a free pdf copy of the final published dissertation.
- As a part of taking the survey, you will be asked to provide to me (on the survey) the names and email addresses of 3-5 members of the church you currently serve. I will send to these individuals an email inviting them to participate in the survey. These individuals will also have approximately 2-3 weeks to take the survey.
- **NOTE:** Please know that I will respect and protect the confidentiality of your church members. Again, any results that are collected during this field-testing phase will be kept *strictly confidential*.
- **Here are a few items to keep in mind when nominating church members for this study:**
 - These individuals DO NOT have to be randomly selected by you.
 - These individuals DO NOT have to hold a particular title or status within your church.
 - These individuals MUST NOT be an immediate family member or relative to you.
 - These individuals DO need to be members of your congregation.
 - These individuals DO need to have the ability and willingness to complete a survey of this type.
 - Any information you provide will be held ***STRICTLY CONFIDENTIAL***, and at no time will your church members' names or email addresses be reported, or will their names or email addresses be identified with their responses in the final report written for this study.

If you have any questions or concerns about this research process, please do not hesitate to contact me.

APPENDIX 15

CHURCH MEMBER RECRUITMENT LETTER

The following is a copy of the template used to follow-up with church members nominated by their pastor to participate in the study:

Wed, Feb 23, 2011 9:43 AM

Subject: Pastor <NAME> Has Nominated You for my Dissertation Research
Date: Monday, January 3, 2011 2:31 PM
From: Tony Higgins <tonyhiggins@comcast.net>
To: Tony Higgins tonyhiggins@comcast.net
Conversation: Pastor <NAME> Has Nominated You for my Dissertation Research
Category: School & Study



Heidi & Tony with Abigail & Elisabeth

Greetings, Church Member!

My name is Tony Higgins. I am a Ph.D. candidate with The Southern Baptist Theological Seminary, in Louisville, KY.

I need your help. Recently, your pastor, Bro. <NAME>, agreed to help me with my dissertation research by completing an online survey. As a part of the research process, your pastor was asked to nominate 3-5 members of the church he pastors to also take this survey. **Your pastor has nominated you to take my dissertation research survey.**

This survey **does not** rate your pastor's ability as a pastor-teacher; it just attempts to describe his preferred leadership and teaching style. The survey is designed **only** to gauge whether or not there is a relationship between how a pastor practices leadership and teaching, regardless of style. Assessing the quality or efficacy of a pastor's leadership or teaching style is outside the scope of this research.

The survey will **take you only 10-15 minutes to complete.** Upon completing the survey, you and your pastor will each be entered into a **drawing either for a \$75 gift card or \$75 cash—your choice!**

Also, please be assured that **ALL of the information you provide on the survey will be held STRICTLY CONFIDENTIAL.** **NONE** of the information you provide on this survey will be identified with you and then shared with anyone, **including your pastor.**

Below, you will find a link to the online survey, as well as a few of the protocols for this research study. If you are willing to help me, please read the *Research Study Protocols* below, and then click on the "link to the survey" to take the online survey. In advance, "***Thank You!***"

LINK TO THE SURVEY!:

<http://www.surveymonkey.com/s/ChurchMemberSurvey?c=CME175>

RESEARCH STUDY PROTOCOLS:

- This survey will take you **only 10-15 minutes to complete.**
- Any results that are collected during this research process will be kept ***strictly confidential.***
- You will have until **11:59 pm (est) on January 15, 2011 to complete the survey.** However, it would be ***very helpful for you to take just a few minutes to complete the survey ASAP.***
- When you take this survey, you will be asked if you wish to answer the “PASTOR” or the “CHURCH MEMBER” questions. **Please answer the “CHURCH MEMBER” questions.**
- After you have successfully completed this survey, you will be entered into a drawing for a **\$75.00 gift certificate to Amazon.com or to iTunes. Or, if you just want CASH we can do that, too!**
- As a survey participant you will also be provided a **free** pdf copy of the final published dissertation.

In advance, ***“Thank You!”*** for participating in this research study. I am hopeful and prayerful that your contribution will result in present and future pastors and churches being strengthened, for the cause of Christ, for the glory of God.

If you have any questions or concerns about this research process, please do not hesitate to contact me.

Once again, “Thank You!”

Tony Higgins,
Ph.D. candidate,
The Southern Baptist Theological Seminary
Research Line: 404-839-2109
Email: TonyHiggins@comcast.net

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ABSTRACT

LEADERSHIP STYLE AND TEACHING ORIENTATION OF PASTORS OF SOLO-PASTOR SBC CHURCHES

Victor Anthony Higgins, Jr., Ph.D.
The Southern Baptist Theological Seminary, 2011
Chair: Dr. Hal K. Pettegrew

The purpose of this research was to analyze the relationship between the leadership style and teaching orientation of a random sample of pastors of solo-pastor churches in the SBC. The leadership styles that were analyzed were autocratic leadership and democratic leadership, as identified by Lewin (Lewin et al. 1939; Bass and Stogdill 1990). The teaching orientations that were analyzed were pedagogical orientation and andragogical orientation, as identified by Knowles (Knowles 1984; Knowles et al. 2005). This study was designed to clarify and build upon the findings of previous researchers who have examined the relationship between leadership and teaching (Ang 1984; Mattia 1991).

This research was descriptive in nature. It used a one-phase, quantitative, correlational study model (Gall et al. 2005; Leedy and Ormrod 2005). Consistent with this type of research design, the aim was to collect data pertaining to both pastors' and congregational members' perceptions of pastoral leadership style and teaching orientation, in order to better understand the extent of the relationship between the dimensions of leadership and teaching.

Specifically, through this study, the researcher sought to determine whether leadership style and teaching orientation were dependent variables, independent variables, or just related characteristics of individuals who practice both leadership and teaching. While this research study did find that a perceived change in one dimension (either leadership style or teaching orientation) did correlate to some measurable perceived change in the other dimension, the researcher concluded that leadership and teaching were largely complementary pastoral competencies, and not strictly corollary; meaning, the relationship between leadership and teaching was best expressed in quadrants, and not on a strict continuum. This research did not assess adequately whether or not a solo-pastor could either be a leader without being a teacher, or be a teacher without being a leader.

The findings of this study offer limited support for two theoretical models: Situational Leadership Theory (Hersey and Blanchard 1995; Hersey et al. 2001) and Staged Self-Directed Learning (Grow 1991). Additionally, based on the findings in this study, the researcher proposes a theoretic model of Cross-Perceptual Teaching.

KEYWORDS: ADLS, Andragogical, Autocratic, Congruency, Democratic, EDQ, EOQ, Knowles, Leadership Style, Lewin, Mattia, Molero, PADLS, PLTOQ, Pedagogical, RBL&TOQ, Situational Leadership, Teaching Orientation.

VITA

Victor Anthony Higgins, Jr.

PERSONAL

Born: February 7, 1967, Dallas, Texas.
Parents: Victor Anthony Higgins, Sr., and Emma Jean Carter
Married: Heidi Faith Huelskoetter, August 28, 1993
Children: Abigail Edell, born June 12, 1996
Elisabeth Anne, born November 8, 2001

EDUCATION

Diploma, Dunwoody High School, Dunwoody, Georgia, 1985
B.S., Mid-Continent University, Mayfield, Kentucky, 2004
M.A.C.E., The Southern Baptist Theological Seminary, 2004

MINISTERIAL

Discipleship Training Coordinator, New Middleton Baptist Church,
Gordonsville, Tennessee, 1999-2003
Children and Youth Minister, FBC Gordonsville, Gordonsville, Tennessee,
2000-01
Associational Sunday School Director, New Salem Association of Baptists,
Carthage, Tennessee, 2000-03
Ministry Assistant to the Director of Missions, New Salem Association of
Baptists, Carthage, Tennessee, 2000-03
Associate Pastor, Life Community Church, Brentwood, Tennessee, 2003-04
Church Planter/Pastor, Eastland Community Church, Nashville, Tennessee,
2004-06
Church Planting Missionary, Nashville Baptist Association, Nashville,
Tennessee, 2004-06

ACADEMIC

Adjunct Faculty, Mid-Continent University, Mayfield, Kentucky, 2004-
Adjunct Faculty, Brewton-Parker College, Newnan, Georgia, 2008-

ORGANIZATIONAL

North American Professors of Christian Education
Evangelical Theological Society

