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TOWARD A SUSTAINABLE LEADERSHIP MODEL
FOR PASTORAL LEADERS

by

Derrick B. Wells

Dissertation

Submitted to the Faculty of

Olivet Nazarene University

School of Graduate and Continuing Studies

in Partial Fulfillment of the Requirements for

the Degree of

Doctor of Education

in

Ethical Leadership

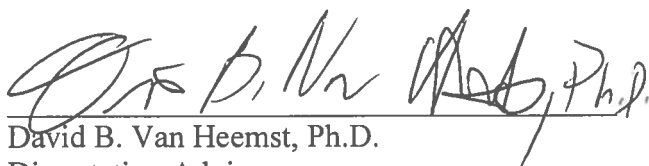
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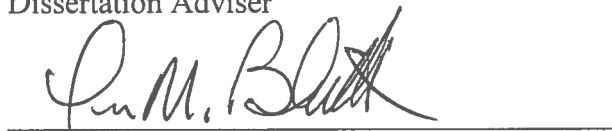
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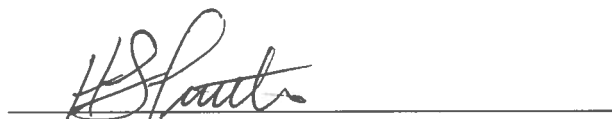
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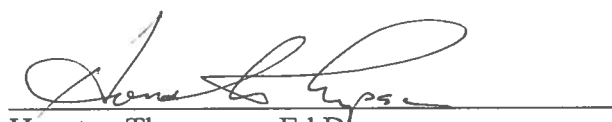
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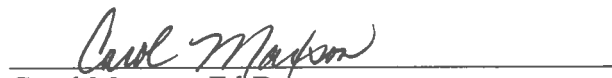
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ABSTRACT

Leadership is a dynamic process. Pastoral leadership, though often times rewarding, can also be challenging. Insofar as pastoral leaders are equipped and have the leadership agility and dexterity to effectively manage through the demands of their call, their emotional intelligence abilities and transformational leadership behaviors may prove invaluable when being leveraged toward mission effectiveness, funding, and volunteer involvement. Emotional intelligence and transformational leadership are viable constructs that serve as the conceptual frameworks for this research. Enabling pastoral leaders to enhance their leadership skill through the development of these respective constructs offers benefits to the pastoral leaders and the member constituents and communities they serve. The purpose of this study was to examine and better understand the relationship between the emotional intelligence abilities and transformational leadership behaviors of pastoral leaders and the subsequent linear correlation to pastoral leader's effectiveness. Results indicated that no significant relationship was found between the identified characteristics of emotional intelligence abilities, transformational leadership behavior, and pastoral leader effectiveness. The primary aim of this research was to aid, inform, and improve those who serve as pastoral leaders toward the maximization of the respective mission of their respective organization. The population for this study ($N = 267$) was pastoral leaders from within the respective faith traditions of the various New Thought Christian movements and the Church of the Nazarene.

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CHAPTER I

INTRODUCTION

What does it mean to be called of God to pastor? Moreover, what meta-difficulties and pressures emerge when pastoral leaders are neither immediately nor emotionally equipped to live up to and in to the calling? McKenna, Boyd, & Yost (2007) noted that, “relatively little is known about the ongoing development of pastors as leaders” (p. 190). Yet, as pastoral leaders seek to develop the requisite skills and ministry competency, where do they turn for help in the midst of being perceived, presented, and positioned as a leadership sage, superhero, and to some extent, savior?

As accelerated advances in information and technology continue to catalyze change and push the boundaries of growth and expansion in the public and private sectors of business, attendance in churches across the country does not appear to be growing at a rate consistent with the rapid growth in technology or the increase in population growth across the country (Lindner, 2000). Yet, when considering the spiritual, ethical, moral, and educational benefits provided by the work of the church, it is important that the church does not get left behind (Barna, 2002). Though a number of factors impact church vitality, appeal, and effectiveness, pastoral leadership is among the primary factors (Rowold, 2008). Through a pericope of scripture we find the great commission where Jesus directed his followers to, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19,

New Revised Standard Version). This commission serves as a constant reminder of the impact pastoral leaders are likely to have on those who feel compelled to follow into discipleship. This also makes effective pastoral leadership all the more important to the mission of meeting the spiritual, social, emotional, and learning needs of the given community of faith and the larger community the church might serve.

Taylor, de Lourdes Machado, & Peterson (2008), advocated that “leaders are charged with the task of moving an institution forward in an effective manner; with taking the institution from its current mission-state to a new and better vision-state” (p. 372). As in virtually all other aspects of effectiveness and impact, pastoral leadership is a key element in the church’s ability to accomplish its core mission effectively (Judge & Bono, 2000). In today’s church pastoral leaders are often directly involved with meeting organizational objectives on the macro and micro level. It is not uncommon for pastoral leaders to be held accountable for daily providing: spiritual guidance, teaching and preaching, organizational vision, executive leadership, human performance and development, fund raising expertise, brand management, moral compass, faith, community relations, prayer, managing the annual budget, staff evaluations, pastoral care, behavioral correction, volunteer motivation, mentoring and training, etc. (Carter, 2009). Much like in the public, private, and nonprofit setting, effective leadership in the church setting plays a vital role in achieving organizational outcomes (Sarros, Cooper & Santoro, 2008).

Given the indelible impact of pastoral leadership, the leadership characteristics that facilitate mission impact and organizational outcomes respectively ought to be easy to identify and define. However, given the lack of consensus among leadership scholars,

it is little wonder why there is so much difficulty and debate when it comes to the symbiotic nature of the leadership characteristics that promote effectiveness and impact (Bennis, 2007).

When considering leadership, there appear to be as many definitions and approaches to leadership as there are leaders and scenarios in which they lead. Congealed definitions notwithstanding, when those who lead well are impactful and effective the results speak (Fiedler, 1981). Additionally, the sector in which a leader leads seems to be secondary when it comes to leadership simply because leadership appears to touch every aspect of our lives. Research supports the notion that effective leadership makes things run smoothly. Trust is high with effective leadership (Turner, Barling, Epitropaki, Butcher, & Milner, 2002; White & Lean, 2008). Vision seems to be more compelling with effective leadership. Communication is more consistent and more believable when you have effective leadership (Frahm & Brown, 2007). Emotional discord seems to find amenable reconciliation with effective leadership (Barling, Slater, & Kelloway, 2000; Kerr, Garvin, Heaton, & Boyle, 2006; Palmer, Walls, Burgess, Stough, 2000). Thinking appears to be more focused with effective leadership. Bennis and Nanus (1985) offered that, “effective leadership can move organizations from current to future states, create visions of potential opportunities for organizations, instill with employees’ commitment to change and instill new cultures and strategies in organizations that mobilize and focus energy and resources” (pp. 17-18).

Unfortunately, the juxtaposition of ineffective or pseudo-transformational leadership shows us that the lack or misuse of influence often results in catalyzed catastrophe with the littered remains of broken trust, visions of incompetence, and the

risk of losing funding, volunteers, and organizational effectiveness (Barling, Christie, & Turner, 2008).

Statement of the Problem

The problem is that when those who serve as pastoral leaders are unable to exhibit high levels of the core characteristics, i.e. emotional intelligence abilities (Mayer, Caruso, & Salovey, 1999) and transformational leadership behaviors (Bass, 1991), they run the risk of losing mission effectiveness (Drucker, 2005) funding (Kottasz, 2004) and volunteer involvement (Becker & Dhingra, 2001; Snyder & Omoto, 2004). It is further hypothesized that this real world problem is one of leadership, leadership skill, and leadership awareness (Mumford, Zaccaro, Harding, Jacobs, & Fleishman, 2000; Palmer, et al., 2000). Conversely, it is hypothesized that leaders who exhibit high levels of those same core characteristics will be effective leaders, who consistently meet the aims and objectives of their organizations. Moreover, the characteristic abilities and behaviors of emotional intelligence and transformational leadership can be learned and improved upon (Barling, Weber, & Kelloway, 1996; Groves, McEnrue, & Shen, 2008). The notion that emotional intelligence and transformational leadership characteristics can be learned and improved upon presages well for those pastoral leaders who need support with their leadership, leadership skill, and leadership awareness.

On the surface, the respective characteristic of emotional intelligence and transformational leadership can present an effective, independent, mutually exclusive trait. Moreover, a cursory understanding of each characteristic appears to indicate an isolated purpose. However, the core characteristics has inherent within them a web of connective tentacles, tissues and pillars which add depth and breadth to the core

characteristic which consequently adds depth and breadth to a leader's leadership tool kit and ability.

For instance, an effective transformational leader might be proportionately proficient in executing the behaviors associated with idealized influence such as putting the highest vision, needs, goals, and aspirations of the mission above the leader's separate agenda and doing so ethically with integrity, while also being able to execute the behaviors associated with Inspirational Motivation, i.e., establishing follower shared vision in support of the main vision, while also encouraging organizational innovation.

For as leadership research continues to expand, we are increasingly seeing systemic connectivity in relationships, divisions, departments, organizations, countries, universities, and the like. These global systemic connections remind us of the intricate interdependence and interplay involved in the leadership-followership exchange. If leadership is then the process of a social exchange where the leaders possess the aptitude to influence the activity, focus, conduct, and outcomes of their constituents, then followership must be the acceptance of the exchange in order for the exchange to be complete.

Though scholars and researchers continue to unearth and develop the discipline of leadership with new, viable approaches, these new insights may only be trickling down into the pulpit. This could potentially result in frustrated pastoral leaders attempting to apply obsolete approaches in rapidly, meta-changing environments. Unfortunately, the shortfall in leadership awareness may potentially emerge as a competency (Kouzes & Posner, 2002) debit in the leader's leadership equity and change ledger.

The goal for improvement is therefore to identify pastoral leaders who exhibit high levels of the identified characteristics, rate their respective effectiveness, and communicate those results to pastoral leaders, so that they may have an understanding of these characteristics. The researcher proposed to identify and present the characteristics which when understood, adapted, and applied may yield a maximized mission benefit to the pastoral leaders, their churches, and the communities served.

Background

The efficacious benefits of emotional intelligence and transformational leadership have been well documented in recent studies (Dvir, Eden, Avolio, & Shamir, 2002, Groves, 2006; Kerr et al., 2006; Sarros, et al., 2008; Walumbwa & Lawler, 2003). Emotional intelligence refers to ones' ability to skillfully cope with the complexities that exist in social and personal dynamics. Emotionally intelligent leaders are able to connect interdependent emotional abilities to correctly and appropriately identify emotions, understand the emotions as they are being presented by the sender and perceived by the receiver, use those emotions to accommodate strategic thinking, and manage the emotions toward accomplishing organizational objectives (Barbuto & Burbach, 2006; Walter, Cole, & Humphrey, 2011). Northouse (2013) defined transformational leadership as, "the process whereby a person engages with others and creates a connection that raises the level of motivation and morality in both leader and the follower" (p.186). There is also support for the various ways in which the characteristics of these respective disciplines provide overlapping support and mutual benefit toward leadership efficacy (Barbuto & Burbach; Groves et al, 2008; Wang & Huang, 2009).

As indicated, there exist scholarly support for the conceptual constructs of emotional intelligence and transformational leadership. This researcher has not however discovered any studies being done that involved or investigated the unique factors of emotional intelligence, transformational leadership, and the impact those characteristics may have on the efficacy of pastoral leaders.

However, before the characteristics are discussed, it is important to define what is meant by leadership in this research project. Frankly, it is not the aim of this research to create or identify a conventional definition of what leadership is. Rather, this research will embrace a leadership definition offered by Northouse (2013), which proposed that, “leadership is a process whereby an individual influences a group of individuals to achieve a common goal” (p. 5). This definition holds several nuances that are germane to the theoretical construct of the core characteristics of emotional intelligence and transformational leadership. The delineation of these nuances are presented as follows:

The process of leadership is a living, dynamic organism. It is not static. As such, relationships and objectives provide the basis and definition for the mutual exchange experienced by leader and follower alike. When leaders use emotional intelligence, they apply a set of skills that facilitates the successful management of relationships through their ability to identify, use, understanding, and manage emotion in themselves and in others (Mayer et al., 1999). Furthermore, these attributes allow for the accurate appraisal and expression of the effective regulation of emotion in self and others, and the use of feeling to motivate, plan, and achieve in one’s life (Salovey & Mayer, 1990). The emotionally intelligent leader possesses the soft skills required to successfully and

effectively navigate the blended process involving affecting and being affected by relational expectations and organizational objectives.

Individualized influence is another critical component in the discipline of leadership, as leaders must embody or model the way (Kouzes & Posner, 2002) they intend to lead. As Abell and Stokoe (2001) pointed out, the manner and extent to which leaders predetermine their actions is a vital element in how he or she positions him or herself to lead. This predetermined position therefore facilitates leadership performance and enables the leader to develop their leadership identity and credibility in a manner that recognizes the responsibility and accountability associated with leadership influence. This recognition is an important consideration for the transformational leader. When leaders choose to be accountable and responsible for ensuring that their decisions and actions are consistent, effective, and transformative for their followers, they position themselves to lead effectively according to the dimensions of transformational leadership (Dvir, et al., 2002). Accordingly, a leader's ability to navigate the leadership process in the beginning directly impacts the decisions made and subsequent actions taken and thus establishes the normative leadership behaviors for the future. While these factors may not eliminate the tensions that sometimes exist between competing objectives, it does provide the leader with a foundational value position that frames and guides appropriate thinking and actions, thereby potentially streamlining the already complex process of individual influence within a group dynamic.

Leaders lead within the context of individuals and groups. The implication of this definition of leadership is that leaders must be agents of change. As a change agent, the leader cannot afford to squander the ability and expectation to influence and facilitate

change. When a leader misuses his or her influence and position, it often comes at the expense of leadership leverage. Unfortunately, the group often must pick up the tab when leaders give way to pseudo-transformational characteristics and disregard the rights and dignity of the leader as well as the rights and dignities of both the group and themselves (Barling, et al., 2008). It is important to note that the group is equally important within the context of leadership, for in all likelihood, it will be the group that actually does the work to achieve the common goal.

A competent leader increases the likelihood that the common goals put before the collective can be achieved. However, competence is not simply a matter of task orientation. When leaders possess a high level of emotional intelligence and the capacity to lead strategically, they are better prepared to work with, coach, and lead followers.

It is important to point out that, in general, churches are nonprofit organizations and that there are a number of factors that impact leadership effectiveness for pastoral leaders. Among those factors is the fact that research regarding nonprofit organization (NPO) leadership and management has been more prevalent in the last three decades, but nonprofit organizations have been in existence for centuries. A logical question might be, what type of intellection and structure guided the leadership process during the early centuries (Mulhare, 1999). Next, 2003 Census Bureau data shows a significant disparity in wage equity between that of top executives in the NPO sector that of top executives in the for-profit sector (Johnson, 2009). Also, given that the work of pastoral leaders is driven by purpose and mission rather than stakeholder interest, organizational narrative can be a key factor in mission effectiveness (Wilensky & Hansen, 2001). When it comes to nonprofit organizations in general and the church in particular, few things are more

pressing than the organizational mission, which succinctly denotes why the organization exists and what it intends to accomplish. However, when leaders are either unaware of the importance of organizational narrative or unfamiliar with organizational narrative, this element of effectiveness may go unused. Another challenge which surfaces for pastoral and nonprofit leaders is the ability to measure organizational effectiveness. Kaplan (2001) gave clear voice to the fact that, “nonprofit organizations lack the simple elegance of a financial measure – such as profitability or shareholder returns – used by for-profit organizations to assess their performance” (p. 354). It should be noted that within the church setting the stakeholders are often times the volunteers, congregants, and community members who make up the all-important element of human capital. Lastly, boards of directors are legally responsible for the business of nonprofit organizations. It is the board’s charge to ensure that the finances of the nonprofit are not inured to a single entity and that the work of the NPO remains focused and committed to serving the broader community the NPO was established to serve (Herman & Renz, 2000). Yet while the board of directors is legally responsible, the actual and practical responsibility of generating and developing avenues for funding may still rest with the pastoral or other NPO leaders.

These and other impositions notwithstanding, this research will seek to explore whether pastoral leaders who are actively applying the core characteristics of emotional intelligence abilities and transformational leadership behaviors are effective. According to Caruso, Mayer, & Salovey (2002), leaders who exhibit emotional aptitude do so through their ability to effectively identify, use, understand and manage their own emotions. This is important due to the influential nature and the affective impact of the

leader-follower exchange (Bass & Steidlmeier, 1999). As a result of being adept at identifying, using, understanding, and managing their own emotions, leaders become increasingly more adept at extending this skill set when working with the emotional demonstrations of their followers. In a similar manner, leaders who exhibit the dimensions of transformational leadership (i.e., idealized influence, inspirational motivation, intellectual stimulation and individualized consideration), may achieve common goals through shared vision (Dewan & Myatt, 2008), develop individual and team empowerment (Bartman & Casimir, 2005), and create an engaged environment for project groups and teams to perform in-role (Bierhoff & Muller, 2005).

When these same pastoral leaders are able to leverage their emotional intelligence abilities, they foster real and/or para-social relationship exchanges through motivation, empathy, sociability, warmth, and optimism; each of which make the attainment of organizational objectives more likely. Furthermore, Rosete and Ciarrochi (2005) found that leaders who exhibited the capacity and ability to function in an emotionally intelligent manner were more consistently identified as effective leaders. Consequently, pastoral leaders who effectively apply the apparatus of emotional intelligence abilities and transformational leadership behaviors may well be exemplars for mission effectiveness (Drucker, 2005) fund development (Kottasz, 2004) and volunteer involvement (Becker & Dhingra, 2001; Snyder & Omoto, 2004).

Research Questions

This study sought to find the answers to the following research questions:

1. What relationship exists, if any, between the emotional intelligence abilities and transformational leadership behaviors for pastoral leaders?

2. Which emotional intelligence area characteristics, if any, relate to leadership effectiveness for pastoral leaders?

3. What relationship exists, if any, between the transformational leadership behaviors of pastoral leaders and leadership effectiveness?

Research question one examined the correlation between the emotional intelligence abilities and transformational leadership behaviors of pastoral leaders. “A correlation exists if, when one variable increases, another variable either increases or decreases in a somewhat predictable fashion” (Leedy & Ormrod, 2013, p. 185). This research question explored the extent, if at all, that such a relationship exists.

Research question two examined the relationship between the pastoral leader’s emotional intelligence area characteristics, i.e., experiential and strategic and their effectiveness. As Mumford et al. (2000) offered, leaders are required to identify, understand, and apply problem solving strategies in a social context if they are going to effectively meet organizational objectives and move forward in accomplishing the overall mission.

Research question three explored what relationship exists, if any, between the transformational leadership behaviors of pastoral leaders and their leadership effectiveness? In their executive capacity, pastoral leaders develop and cultivate what Quinn (1988) described as behavioral complexity. However, not all pastoral leaders develop this capacity at the same rate, if at all. As a result, pastoral leaders exhibit varying levels of effectiveness. This analysis may facilitate the emergence of certain characteristics that point to effective leadership (Boyatzis, 2007).

Description of Terms

The following terms are defined according to the existing literature and the applied, contextual definition of how each term is uniquely used within this dissertation.

Characteristic. The traits and values followers consistently seek in leaders (Kouzes & Posner, 2002).

Effective. As it relates to leadership, effective leadership is leadership wherein leaders leverage the skills and abilities at their disposal to accomplish the organizational aims and objectives as communicated within the organizations culture (Deluga, 1994).

Emotional Intelligence. A set of skills that allows for the successful identification, use, understanding, and management of emotions through the accurate appraisal and expression of emotion in oneself and in others, the effective regulation of emotion in self and others, and the use of feeling to motivate, plan, and achieve in one's life (Salovey & Mayer, 1990).

Follower(s). An individual or group of individuals who agree, whether consciously, tacitly, or through action to work with/under the influence of the leader, toward the accomplishment of the agreed upon goals and objective (Kouzes & Posner, 2002).

Idealized influence. Transformational leadership factor whereby the leader consistently behaves as an admirable role model for followers (Northouse, 2013).

Individualized consideration. Transformational leadership factor wherein the leader provides and facilitates an environment that supports individual and organizational growth as well as accomplishing organizational outcomes (Northouse, 2013).

Inspirational motivation. Transformational leadership factor whereby the leader provides and communicates motivation for accomplishing the organizational mission and common cause through shared vision (Northouse, 2013).

Intellectual Stimulation. Transformational leadership factor wherein the leader provides a challenge and encourages followers through individual and team learning, individual and team growth, as well as individual and organizational innovation (Northouse, 2013).

Leader. One who exercises influence toward the achievement of a common goal by committing people to action as agents of change (Bennis & Nanus, 1985, Northouse, 2013).

Leadership. “A process whereby an individual influences a group of individuals to achieve a common goal” (Northouse, 2013, p. 5).

Nonprofit Organization. Any charitable organization that carries the 501(c)(3) status according to the Internal Revenue Code. Such organizations must be organized and operated exclusively for exempt purposes set forth in section 501(c)(3) (Drucker, 2005).

Pastoral Leader. Someone employed or serving in the senior or lead position of the church organization, who is accountable and responsible for ensuring the day-to-day organizational objectives of the church are accomplished. Pastors are typically ordained leaders of protestant churches and congregations (Carter, 2009).

Transformational Leadership. A behavior and approach toward the execution of leadership through the four I’s parallel constructs of: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass, Avolio, Jung, & Berson, 2003).

Vision. That which provides a common cause and identity for the organization through, “A highly desirable and vivid future organizational state that motivates followers” (Groves, 2006, p. 566).

Significance of the Study

Many researchers have given voice to the significant contribution leaders make in accomplishing organizational objectives (Bass, 1991; Bass et al, 2003; Bennis & Nanus, 1985; Dewan & Myatt, 2008; Fiedler, 1981; Montes, Moreno, & Morales, 2005; Mumford et al. 2000). These accomplishments do not occur in a vacuum and come as a result of the leader’s ability to successfully apply certain levers toward change (Dionne, Yammorion, Atwater, & Spangler, 2002). Although this study defined leadership as a process involving a leader’s ability to influence a group of individuals toward a common goal, individual relationships play a critical role in leader-follower dynamics. It is important that pastoral leaders possess the ability to develop relationships and reduce uncertainty as a means by which to facilitate trust and intimacy, and thereby more effectively apply their leadership (Berger & Calabrese, 1975). Pastoral leaders should also possess the ability to manage the creative tension which sometimes exists between competing desires and motivations that result from the disconnect which may exist between the leaders or followers personal and organizational vision.

Brandes, Dharwadkar, & Wheatley (2004) offered that through social exchange, a leader will more likely be able to develop social and professional relationships that will enable the organization to optimize their objectives and profits. Given this theory, when pastoral leaders are able to apply and leverage the behaviors that allow for social

exchange, the leaders position themselves to effectively lead toward organizational outcomes.

As a result, this study carries with it implications and impact for the church. For the churches that are driven by their respective mission, a key lever in the effective accomplishment of the mission will be found in the leader's ability to lead. A leader who is able to exhibit transformational characteristics while developing and leveraging individual relationships toward success, while also developing and applying a holistic, visionary organizational approach sets-up well for mission impact and effectiveness of the respective organization (Davies & Davies, 2004).

Finally, should the results of core characteristics contribute significantly to the academic discourse regarding leadership and bring more awareness or even potentially equip current and future leaders with one more tool by which to become more effective, it will have been well worth the effort. As scholarly qualitative and quantitative explorations of leadership discipline continue to move forward, we might well be encouraged about the contribution and impact this may have as we focus not only on managing but leading into better, brighter tomorrows.

Process to Accomplish

The purpose of this research was to investigate the relationship between the core characteristics of emotional intelligence abilities and transformational leadership behaviors on pastoral effectiveness. The primary aim of this research was to aid, inform, and improve those who serve as pastoral leaders toward the maximization of the respective mission of their respective organization.

This study sought to find the answers to the following research questions:

1. What relationship exists, if any, between the emotional intelligence abilities and transformational leadership behaviors for pastoral leaders?
2. Which emotional intelligence area characteristics, if any, relate to leadership effectiveness for pastoral leaders?
3. What relationship exists, if any, between the transformational leadership behaviors of pastoral leaders and leadership effectiveness?

Quantitative research was applied in this study. “Quantitative research involves looking at amounts, or quantities, of one or more variables of interest” (Leedy & Ormrod, 2013). This research sought to quantify the respective correlation between the variables of the participant pastoral leader’s emotional intelligence levels, transformational leadership levels, and the relationship to the variable of leadership effectiveness.

The population for this research consisted of pastors. Pastors are typically ordained leaders of protestant churches and congregations. Pastors are considered to be those who are in the primary leadership roles in a respective church environment. The research will seek to identify and survey pastors within the New Thought movement and the Church of the Nazarene. These leaders will be located throughout the United States and Caribbean. The participating pastors will be identified through the various New Thought organizations and the Church of the Nazarene International, respectively.

New Thought is a non-denominational Christian movement, which represents mystical Christianity (Robinson & Southgate, 2010). The metaphysical or allegorical interpretations, so commonly used in the movement are traced back to Philo Judaeus in 1st century A.D. (Shepherd, 1986), while the philosophical idealism traces back to Plato

(Braden, 1987). According to Braden, New Thought, which emerged in the middle of the nineteenth century, “promotes a true philosophy of life and happiness; to show through right thinking, one’s loftiest ideals may be brought into the present realization; and to advance intelligent and systematic treatment of disease by spiritual and mental methods” (p. 9). The New Thought movement is comprised of more than 250,000 members in the United States. The movement has approximately 1,800 pastoral leaders, approximately 303 of which are attached to the respective New Thought networks of the Universal Foundation for Better Living, Unity Church, Religious Science, and Church of Divine Science. Adherents of New Thought consider the nature of God to be omnipresent, omniscient, and omnipotent. Consequently, the Holy Spirit is thought to be the ideal reality of all things. This idealized creation manifests itself through the divine creation known as humanity. New Thought holds all people as spiritual beings and as spiritual beings; each individual possesses the divine capacity to manifest the goodness of the Source – God. This divine capacity becomes expressed as individuals allow themselves to, “. . . not be conformed to this world, but [to] be transformed by the renewing of [their] minds, so that [they] may discern what is the will of God – what is good and acceptable and perfect.” (Romans 12:2, New Revised Standard Version).

According to Rowell (2011) the Church of the Nazarene is a, “global Christian denomination in the Wesleyan-Arminian theological tradition with historical roots in the John Wesley’s Methodist revival and the American holiness movement of the late 19th century” (p. 8). The Church of the Nazarene espouses as its three core values: 1. We Are a Christian People; 2. We Are a Holiness People; 3. We Are a Missional People.

A number of strategies were used to identify the sample. First, the researcher applied purposive sampling to create the database from which to begin reaching out to pastors from within the respective New Thought networks of the Universal Foundation for Better Living, Unity Church, Religious Science, and Church of Divine Science. Based upon the participation rate, the researcher then applied convenience sampling to engage pastoral leaders from within the Church of the Nazarene. Pastoral leaders were engaged by email. Upon agreeing, each pastor was asked to complete the Mayer Salovey Caruso Emotional Intelligence Test (MSCEIT) through Multi-Health Systems (MHS). Second, each pastor who agreed to participate was asked to provide access to his or her leadership team, of which three were selected, along with the contact information for each individual. Members of the pastoral leader's leadership team were randomly selected by using a random number generator.

These randomly selected individuals were engaged by email and provided an email link to complete the Multi-Factor Leadership Questionnaire (MLQ) survey through Mind Garden (MG). If a member of the pastoral leader's team did not agree to participate, the next person in the order that was randomly determined was selected. This process continued until a total of 3 followers agreed or until there were no more followers to participate. Each leader/follower group was codified in order to ensure that follower MLQ survey responses were correctly tracked and attributed to their respective leader. These individuals were engaged by email and provided an email link to complete the MLQ survey through Mind Garden (MG). Each leader/follower group was codified in order to ensure that follower MLQ survey responses were correctly tracked and attributed to their respective leader.

The MSCEIT was used to measure emotional intelligence. The MSCEIT measures emotional ability and is designed to evaluate emotional intelligence, one's ability to reason through the perception of feelings, and the ability to use feelings to facilitate and enhance thought (Mayer, Salovey, Caruso & Sitarenios, 2003). According to Mayer, Salovey, and Caruso (2008) the MSCEIT provides a general score for emotional intelligence; yields two area scores, Experiential and Strategic; is anchored in four branch scores, Perceiving, Facilitating, Understanding, and Managing; and has eight task scores; faces- pictures, facilitating thought - sensations, changes - blends, and management -relations. The MSCEIT could be administered through a test booklet and an answer sheet. The answer sheet was sent to the test publisher for scoring. The MSCEIT could also be taken via the Internet through Multi-Health Systems (MHS). The test-retest reliability estimate for the MSCEIT total score was .82 ($n = 62$).

The MLQ is designed to yield measures for a wide range of leadership styles. There are 12 factor scales, these include: Idealized Attributes, Idealized Behaviors, Inspirational Motivational, Intellectual Stimulation, Individualized Consideration (Transformational Leadership); Contingent Reward, Management-by-Exception-Active (Transactional Leadership); Management-by-Exception-Passive; Laissez-Faire; (Passive-Avoidant); Extra Effort; Effectiveness; and Satisfaction (Outcomes of Leadership). The MLQ is designed to yield feedback across 360-degrees. Accordingly, the MLQ can be administered to provide feedback from superiors to direct report personnel, from direct report personnel to superior leader, or peer-to-peer (Antonakis, Avolio, & Sivasubramaniam, 2003). The measure is a 5 point Likert scale. Questions focus on the individual behaviors of the leader. The MLQ yields scores for leader effectiveness,

follower satisfaction, and extra effort. Both paper form-based and Web-based forms were available; scoring and reporting were provided by publisher. Individuals completing the MLQ evaluate how frequently (0 = Not at all; 1 = Once in a while; 2 = Sometimes; 3 = Fairly often; and 4 = Frequently, if not always) they have observed a leader engage in leadership-related behaviors. External validity for the effects of transformational leadership on associates and organizational effectiveness is strong. Additional validity evidence is provided through a summary of correlations between the MLQ and a variety of personality tests. These correlations are in the predicted direction and lend credence to the psychometric soundness of the instrument.

In order to gather the data, the researcher employed elements of a model administered by Hebert (2011) to:

1. Established an account with Multi-Health Systems (MHS), the company who owns the rights to the MSCEIT test and Mind Garden (MG), the company through which the MLQ is administered.
2. Established the database and invited pastors via email to participate in the study.
3. Upon agreeing, pastors were added to the administration group within the MHS account.
4. Those who did not respond to the initial invitation within seven days received a follow-up invitation.
5. Once a pastor agreed to participate they were asked to provide the researcher access to their respective leadership team.
6. The pastor was given a code and asked to visit the MHS website to complete the MSCEIT assessment.
7. Three of the individuals listed on the respective pastoral leader's leadership team list were randomly selected by random number generator. These participants received an email invitation to participate and complete the rater version of the MLQ for the study.
8. The name of the pastor and subordinates were codified.
9. Upon agreeing, subordinates' names and emails were recorded and submitted

to Mind Garden. 10. Those who did not respond to the initial invitation within seven days received a follow-up. 11. The researcher offered access to the results of the study as an incentive to participate. This incentive involved allowing pastoral leaders access to the results of their respective MSCEIT score upon request, as well as the final findings of the study upon request. In an effort to maintain the anonymity of the leadership team members, pastoral leaders did not have access to the codified MLQ scores of their respective leadership team members.

When those who serve as pastoral leaders are unable to exhibit high levels of the core characteristics, i.e. emotional intelligence (Mayer, et al., 1999) and transformational leadership (Bass, 1991), they run the risk of losing mission effectiveness (Drucker, 2005), funding (Kottasz, 2004), and volunteer involvement (Becker & Dhingra, 2001; Snyder & Omoto, 2004). It is further suspected that this real world problem is one of leadership, skill, and awareness (Palmer, et al., 2000). Conversely, it is hypothesized that leaders who exhibit high levels of those same core characteristics will be effective leaders, who consistently meet the aims and objectives of their organizations. Therefore, the purpose of this research is to investigate the relationship between the common core characteristics of emotional intelligence and transformational leadership on pastoral effectiveness in order to aid, inform, and improve those who serve as pastoral leaders toward the maximization of the respective mission of their respective organization.

The relevant data was captured and the researcher correlated the subscales and total scores from the MSCEIT with the subscales from the MLQ specific to transformational leadership to answer research questions:

1. What relationship exists, if any, between emotional intelligence abilities and transformational leadership behaviors for pastoral leaders?
2. What emotional intelligence area characteristics, if any, relate to leadership effectiveness for pastoral leaders?

To answer this question, the researcher used the mean score of the leadership team members' rater version Outcomes of Leadership score from the MLQ and correlated the results with emotional intelligence as measured by the subscale and total scores from the MSCEIT.

3. What relationship exists, if any, between the transformational leadership behaviors of pastoral leaders and leadership effectiveness?

Again, to measure effectiveness, the extra effort, effectiveness, and satisfaction scores taken from the MLQ leadership team member rater scores were averaged to arrive at a mean effectiveness score. The MLQ rater scores were applied to the correlation x-axis while the MLQ effectiveness rater score were applied to the correlation y-axis. The MLQ mean score and the mean of the leadership team member's effective rater score were then correlated to test research question 3.

Summary

Leadership is a key factor in the accomplishment of organizational objectives (Mumford, et al., 2000). The widely researched discipline of leadership is deeply nuanced, but deeper insights and greater understanding appear to be available to those who desire to unpack and discover the rich treasures of effective leadership. When a pastoral leader possesses the right characteristics, the synergy and interplay between the leader and their followers opens the way to significant change. This research investigated

the relationship between emotional intelligence, transformational leadership, and leadership effectiveness.

The next chapter will focus on the scholarly literature that provided key foundational elements for this dissertation. The literature helped provide a thorough analysis and understanding of the various elements and practices of leadership, the complexity of pastoral leadership, the divergent abilities of emotional intelligence, and the benefits of transformational leadership.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

“Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and forever” (Hebrews 13:7, New Revised Standard Version). A hermeneutical approach to this scripture provides insight into the real-world work of pastoral leadership, as well as to the extent to which the nuances of effective pastoral leadership praxis ought to reflect the eternal Christ, if pastoral leaders are to be found worthy of imitation and followership in their faithful call to Christ. But what is it about leadership that makes it memorable?

Based upon what we have come to understand about leadership, the endeavor of leadership is a universal feature that has been in existence for as long as humankind has had to assume responsibility for self and others (Van Vugt, Hogan, & Kaiser, 2008). Though our understanding of the concept of leadership has continued to evolve over the past century, researchers, fueled by new discoveries, are continuing to advance the leadership construct to help us understand the practical benefits of effective leadership on organizational outcomes, human development, problem-solving, and follower satisfaction (Kouzes & Posner, 2002; Mumford et al., 2000; Northouse, 2013; Taylor et al., 2008; Walumbwa, Wang, Lawler & Shi, 2004).

These advances notwithstanding, the leadership construct continues to be devoid of a single, agreed upon, unified theoretical framework. Burns (1978) offered that, leadership is regularly presented and easily recognizable but hardly understood. Writing on the same topic, Stogdill (1963) saliently opined that, “there are almost as many definitions of leadership as there are persons who have attempted to define the concept” (p. 7). Yet another perspective presented by Bennis and Nanus (1985) suggested that, the manner in which leadership proficiencies are demonstrated have remained consistent, but the ways in which we have come to view and understand what leadership is, what the machinations and expectations of leadership are, and the ways in which leaders are learning to function has changed. These and other such statements point to the broad degree of width and depth that exists in the field of leadership research.

Leadership is a dynamic, people intensive exchange. If in a real-world setting, pastoral leaders are able to incorporate emotional intelligence abilities as a means by which to enrich their leadership praxis, and develop their personal and professional emotional intelligence (EI) abilities, they may be able to increase their effectiveness, expand their value base, increase the value added to their respective organization and the individuals who follow them (Kerr, et al., 2006), and facilitate what Kuhne and Donaldson (1995) described as *koinonia* or the ability to conduct activities that enrich communal relationships and enhance the quality of personal connections within the church or congregation.

This quantitative study explored the correlation between the emotional intelligence abilities of pastoral leaders, their transformational leadership behaviors, and their leadership effectiveness. The objective of this literature review was to synthesize the

history and construct of leadership theory, to provide a contextual perspective of leadership praxis as executed by pastoral leaders, to consider the concepts and impact of emotional intelligence abilities and transformational leadership behaviors, and to examine the existing empirical analysis of emotional intelligence and transformational leadership on leadership effectiveness.

The results of the aforementioned objectives, as presented in the empirical scholarly literature, are synthesized in this chapter. The richness of the literature was invaluable in enabling this researcher to develop a comprehensive literature review around the topics of leadership, transformational leadership, emotional intelligence, pastoral leadership, and leadership effectiveness.

The number of empirical studies conducted on the topic of leadership in the past century easily climbs into the thousands. The results of these studies has simultaneously built and made the body of data and literature related to leadership enormous (Hogan & Kaiser, 2005; Jago, 1982). Though early concepts of leadership theory focused on the ways by which one would become a leader in the areas of business and management, researchers sought to isolate and identify particular leadership traits and intelligences, including sociability, which in today's research parlance might be described through the concept of emotional intelligence (Fiedler, 1981; Jago; Mayer et al., 2008; Northouse, 2013, Stogdill, 1948).

The study and understanding of leadership has evolved to the extent that researchers within the field now recognize that few segments or sectors of society remain untouched by the reach and influence of applied leadership on followers and applied

leadership on organizational outcomes (Avolio, Gardner, Walumbwa, Luthans, & May, 2004; Bailey & Axelrod, 2001; Northouse, 2013).

In the past two decades, researchers began to explore the impact of emotional intelligence (Mayer et al., 1999) on leadership effectiveness (Barling et al., 2000; Groves, 2006; Kerr et al., 2006; Palmer et al., 2000; Sivanathan & Fekken, 2002; Zaccaro, Kemp, & Bader, 2004). As a result of the findings, the intersection between leadership efficacy and emotional acuity has proven to be worth further investigation.

Perhaps beginning with Hume's empiricist theory of mind, emotions have been thought to play a role in how individuals make decisions. Emotion is considered to be a primary modality by which humans think, function, behave, are motivated, and resolve conflict (Callahan 1988). Johnson (2009) offered that certain human emotions have cognitive content. More to the point, Callahan posited that, "emotion and thinking are, in sum, complementary, synergistic, parallel processes, constantly blending and interacting as a person functions" (p. 10).

Given the premium that some scholars place on leadership efficacy through the leader's ability to: 1. think (Bailey & Axelrod, 2001; Burns, 1978; Collins, 2001; Goleman, 1995); 2. behave (Abelson, 1979; Bass, 1991; Boehm, 1999; Carter, 2009); 3. be motivated (Boyatzis, 2007; Burns; Daus & Ashkanasy, 2005; Drucker, 2005; Greenleaf, 1970; Kerr et al., 2006); and 4. resolve conflict (Burns; Kouzes & Posner, 2002; Malony & Majovsky, 1986; Mumford, et al., 2000; Palmer et al., 2000), Callahan's (1998) assertion regarding emotion might well provide insight to possible linkages between leadership efficacy and emotional intelligence.

Leaders who are high in emotional expressivity demonstrated strong relationships with followers (Groves, 2006). Consequently, those who lead and those who follow those who lead, might both be benefitted when leaders in general and pastoral leaders in particular are emotionally intelligent in their approach to: 1. leader-follower engagement; 2. follower development; and 3. the accomplishment of organizational objectives.

As for this review of the literature, it is essentially organized in four main sections. Along with the introduction and summary, those sections include: Leadership Theories; Transformational Leadership; Emotional Intelligence, and Pastoral Leadership. The Leadership Theories section will cover some of the more prominent definitions and leadership theories found within the vast body of literature. As one of the primary leadership constructs, transformational leadership is listed along with other leadership theories. However, as a conceptual focus of this research, as previously stated, the Transformational Leadership construct is also presented as a main section of this literature review.

Leadership Theories

There are an abundance of leadership theories which suggest that leadership is in part or sum a matter of styles, skills, traits, behaviors, methods, theoretical approaches, and the like (Bass, 1991; Bennis & Nanus, 1985; Burns, 1978; Jago, 1982; Judge, Bono, Ilies, & Gerhardt, 2002; Mumford et al, 2000; Zaccaro, 2007); moreover, while the specificity regarding which method or approach is most suitable in a real-world setting remains fluid (Northouse, 2013), Bae (2001) and Choi (2006) have found that a positive correlation exists between pastoral leaders who exhibit a transformational approach to their leadership practice and congregational satisfaction. This section will explore the

various leadership theories and styles through which leaders, in general, and pastoral leaders, in particular, employ the dynamics of their leadership praxis.

This dynamic interplay between the amalgamation of approaches points directly to the voluminous combinations through which a leader might demonstrate their leadership praxis. Though there is not purported to be a single leadership style, approach, or theory that suits every situation, moreover, though every leadership approach is burdened with its respective weaknesses or bolstered by its respective strengths “leadership makes its presence felt throughout the organization and its activities” (Bass, 1991, p. 25).

Interestingly enough, irrespective of how good or bad a particular leader is, their leadership practices make and leave an indelible impression on the individuals, the institutions, and the environments wherein they lead; making leadership a critical element in human, social, emotional, familial, organizational, intrapersonal, and interpersonal engagement and interaction (Bowling, 2000; Van Vugt et al., 2008).

For example, the pseudo-transformational leadership practices (Bass, 1991) demonstrated by Bernard Madoff had such an adverse impact, that the tremors were felt from Wall Street to Main Street. As a leader, Madoff’s inability to lead and leverage his influence in a manner that was integral, ethical, consistent, and honest cost he and many others virtually everything (Wells, 2009). The importance of leadership to the efficacy of a corporation, organization, family, or society calls for an exploration of what makes effective leaders effective (Judge & Bono, 2000).

In this study leadership is defined as, “a process whereby an individual influences a group of individual to achieve a common goal” (Northouse, 2013, p.5). While the

notion of influence carries perhaps the greatest degree of gravity in this particular delineation of the definition, other definitions of leadership might place the point of gravity elsewhere.

For instance, Stogdill (1963) defined leadership as, “both a process and a property” (p. 7). According to Stogdill the process of leadership involves the leader’s ability to use his or her influence in a non-coercive way but toward the end of successfully accomplishing the desired organizational outcomes. The property of leadership speaks to the leader’s ability to not only possess but to also successfully apply a particular set of skills and abilities.

Mumford et al., (2000) defined leadership as the responsibility the leader has to produce solutions for social problems within an organizational context, especially when the problems are presented in the form of organizational complexity, organizational conflict, or organizational change. Bass (1990) defined leadership as the ability to increase the interest and engagement of followers in the accomplishment of the organizational mission. Burns (1978) defined leadership as, “the reciprocal process of mobilizing, by person with certain motives and values...in a context of competition and conflict, in order to realize goals independently or mutually held by both leader and followers” (p. 425).

Kouzes and Posner (2002) defined leadership as a dynamic relational exchange between those who are compelled to lead and those who elect to follow. Bierhoff and Muller (2005) observed that leadership might be defined in terms of the extent to which leaders are able to elicit a relevant, affective response from their followers, to the extent

to which the affect impacts the environment, and the extent to which followers are engaged and cooperating.

De Pree (2002) suggested that leadership might be defined in terms of how it impresses upon and expresses among followers. These definitions are of course only a few of the definitions found within the vast mélange of research literature presented on leadership and in most instances, the definition of leadership is consistent with the leadership theory from which the definition has originated, but again, the point of emphasis in each definition is consistent with the respective concept of leadership.

As previously stated, the notion of leadership is conceptualized in a number of ways. The leadership constructs and respective definitions communicate the manner and means in which leaders execute their leadership praxis toward effectiveness. This review will now touch on a few of the more prominent leadership theories by which we have come to understand and demonstrate effective leadership (Northouse, 2013).

Personality Traits Theory

The personality traits theory of leadership is among the earliest leadership theories. Jago (1982) recounted that, “from the turn of the century through the 1940’s leadership research was dominated by attempts to show that leaders possessed some intrinsic quality or characteristic that differentiated them from followers” (p. 317).

Researchers of the traits leadership theory sought to identify and determine the traits that made leaders special, unique, and worthy of leadership. These same researchers met with great difficulty and found that establishing the delimited, gifted few, great man as leader theory empirically untenable (Northouse, 2013).

A central figure in the recalibration of the personality traits theory was Stogdill (1948, 1974) who found that though there may not have been consistent, identifiable traits of leadership; there was indeed a set of vital traits that connected to how individuals in social settings became leaders. Stogdill also shed light on the relative importance of the situation in which the leaders were applying their leadership.

The preponderance of research done on the traits approach has yielded a considerable list of traits. The seemingly inexhaustible list of traits, along with the traits theorist's inability to limit and finalize the list of traits proved to be damaging to the overall traits theory approach (Northouse, 2013).

However, based upon the aim of this study to explore the correlation between the emotional intelligence abilities of pastoral leaders, their transformational leadership behaviors, and their leadership effectiveness, this researcher found it of particular note that Stogdill (1948, 1974) identified sociability as a leadership trait. Sociability can be characterized as the leader's tendency to: 1. seek out and engage in satisfying social relationships; 2. be approachable, outgoing, considerate, thoughtful, and diplomatic; and 3. be empathetic toward others and their well-being and to create mutually beneficial relationships. Along similar lines of thinking, Zaccaro et al. (2004) would later list emotional intelligence as a leadership trait.

Skills Leadership Theory

The skills leadership theory suggests that leadership is a matter of capability and that leadership can be learned and acquired through education and experience. Accordingly, proponents of the skills model of leadership contended that the leader's ability to attain knowledge, manage organizational change, facilitate organizational

complexity, and solve complex organizational problems, could well predict the degree of leadership effectiveness (Mumford et al., 2000, Yammarino, 2000).

Katz's (1955) work facilitated a paradigm shift. Considered to be the seminal piece of literature, Katz work prompted researchers to begin to earnestly study the skills model as a viable leadership construct (Northouse, 2013). Writing during a time when traits theorists were having difficulty establishing a conclusive list of leadership traits, Katz believed that the operational skills of effective leadership could be developed. According to Katz, leadership effectiveness is relatively connected to the level at which the leader leads and has three prominent ends toward which leadership is expressed. The work of Mumford and his contemporaries has advanced the skills theory and provided the field of leadership study with a substantive basis for the construct (Northouse).

Situational Leadership Approach

The situational leadership approach conceptualizes leadership as a two-pronged approach in which leaders engage in effective leadership through their ability to: 1. recognize and understand the needs and competencies of their followers; and 2. calibrate their leadership approach to be both directive and supportive in leading their followers toward achieving and meeting organizational objectives (Blanchard, Zigarmi, & Nelson, 1993; Hersey & Blanchard, 1988).

Situational leadership approach has its origins in Reddin's (1967) 3-D management theory. According to Northouse (2013) this foundational approach was expanded upon and developed by Hersey and Blanchard (1969). The situational leadership approach is expressed through four distinct leadership styles: 1. delegating; 2. supporting; 3. coaching; and 4. directing. Each of the aforementioned styles can be

demonstrated through the leader's directive task behavioral approach or supportive relational behavioral approach.

Transformational Leadership

With a significant focus on follower development, transformational leadership is growing in popularity and is becoming a topic that is increasingly researched (Antonakis, 2012; Lowe & Gardner, 2001). "Transformational leadership is a process that changes and transforms people. It is concerned with emotions, values, ethics, standards, and long-term goals. It includes assessing followers' motives, satisfying their needs, and treating them as full human beings" (Northouse, 2013, p. 185). Bartman and Casimir (2005) found that in-role performance and satisfaction is improved when followers are empowered and trusted by those who lead them. This is the essence of transformational leadership.

Burns (1978) through his studies of political leadership initiated the theory of transformational leadership. Accordingly, he proposed that transformational leaders inspire their followers by engaging them at the level of shared purpose and pro-social behavior. From these two lines of thinking the transformational leadership construct takes shape. The result is a leadership theory that engages both leader and follower in the practical execution of shared values, organizational learning, development, follower performance, and organizational productivity (Wells, 2009).

Servant Leadership

Greenleaf's (1970) servant leadership approach inverts the top-down leadership paradigm, as it is most commonly understood. As the title of the theory suggests, the leadership concept places the leader in the direct role of servant. This theory along with

Calder's (1977) attribution theory, Fiedler's (1964) contingency theory, and Evans (1970) and House's (1971) work with path-goal theory comprises many of the prominent, researched leadership theories.

Emotional Influence

A hermeneutical or allegorical perspective of leadership influence might tacitly be viewed through the lens presented in the ancient, mythic, Yahwistic, theological, creationist narrative found within the book of Genesis in the Holy Bible and commonly referred to as the Adam and Eve story. To be clear, this particular narrative contains more of an archetypal schema regarding leadership influence in that it communicates how directives and outcomes are provided, altered, and executed toward a particular end based not only upon the leader's influence but also upon who the followers are influenced by and consequently following.

A cursory summary of the Genesis 2 (NRSV) narrative revealed that the Lord God the creator, leader, and chief influencer formed Adam from the dust of the ground, breathed life into his nostrils, placed Adam in the Garden of Eden to maintain and keep it, commanded Adam to partake of everything, with the exception of the tree of knowledge of good and evil, informed Adam of the consequences of disregarding this directive, and provided Adam with a companion in Eve.

A shift in leadership influence occurred when a serpent began to dialogue with Eve and convinced her that there was nothing wrong with partaking of the one item in the garden that the Lord God had commanded was off limits. Eve then influenced Adam to partake and consequently disregard the leadership directive that he had received from God (Genesis 2, NRSV).

When considering the impact of emotional influence on leadership effectiveness, the biblical character Eve serves as a more emotional (Barrett, Robin, Pietromonaco, & Eyssell, 1998), archetypal exhibitor of emotional influence. Eve was able to lead Adam toward a particular organizational outcome, albeit a distinct and completely counter outcome to that of the organizational command given to Adam by the Lord God.

Boehm (1999) offered that proper emotional demonstrations and detection of emotional demonstrations in others proved to be critical to success in leadership for primates. Such anthropological occurrences may also serve as indicators that provide insight into the ways in which leadership effectiveness is related to emotional intelligence and transformational leadership (Daus & Ashkanasy, 2005).

Though the leadership construct continues to be researched and theorized through various modalities, it can be argued that each respective conceptualization provides insight into leadership praxis, thereby adding richness and depth to the body of knowledge and comprehension as it relates to leadership effectiveness. The extent and influence of applied, effective leadership on followers and organizational outcomes remains critical for pastoral leaders (Carter, 2009). The various leadership paradigms and respective characterizations delineate the methods, skills, situations, services, and behavioral dispositions by which leaders leverage their leadership praxis toward effectiveness. Effective leaders in general and pastoral leaders in particular are worthy of imitation, as the outcome of their leadership praxis leads to follower and organizational transformation (Bennis & Nanus, 1985; Bass, 1991; Burns, 1978; Carter, 2009; Kouzes & Posner, 2002).

Transformational Leadership

Researchers (Avolio & Bass, 1995; Masi & Cooke, 2000) contended that a seminal shift in modern leadership theory emerged from the transformational perspectives Burns (1978) provided regarding the discipline of leadership. As a political sociologist, Burns' perspectives would give birth to the leadership approach that has come to be known as transformational leadership. Though Downton (1973) invented the phrase, Burns is credited with providing the theoretical foundation for the transformational leadership construct.

As indicated previously, transformational leadership is one of the more prominent and consistently researched leadership constructs within organizational sciences (Bass, 1991; Piccolo & Colquitt, 2006; Tejeda, Scandura & Pillai, 2001). This section will take a deeper look at the history, development, and behavioral factors of the transformational leadership construct.

According to Bailey and Axelrod (2001), Burns revealed that his concept of leadership was shaped by a number of factors: 1. his admiration of the leadership style demonstrated by then President Franklin D. Roosevelt; 2. his awareness of leadership in the military; 3. his involvement and scholarly studies in political science; and 4. the work of Abraham Maslow and Lawrence Kohlberg. This background would apparently serve as the canvas from which the transformational leadership approach would move to forefront.

Burns' (1978) postulations offered that inherent within ones' leadership potential was the ability to apply leadership in a manner that could not only be aimed at attaining organizational objectives but could also enhance, educate, and empower ones' followers.

Burns recognized that a leader could employ two divergent approaches to follower engagement. The leader could be transactional in their approach to engaging their followers or the leader could be transformational in their approach to engaging their followers. According to Burns, each approach impacted followers differently.

Burns (1978) synthesized Maslow's (1968) theories on hierarchical needs and Kohlberg's (1966) theories on moral development into his construct of transformational leadership. Maslow's hierarchy of needs theory suggested that humans are motivated based upon the potency of their needs. He posited that as base level needs are satisfied individuals are able to redirect their motivational energies and move toward the ascending levels within the hierarchy. Maslow identified those needs in ascending order of importance as: 1. physiological 2. safety 3. love and belonging 4. esteem and 5. self-actualization.

Considered in light of Maslow's (1968) hierarchy, we find that the relational dynamics between leader and follower may help facilitate leadership influence and the followers ability to traverse the hierarchical levels to one degree or another (Hagerty, 1999). Given that leadership is a relational exchange between leader and follower, we begin to see the value in the transformational leadership approach for pastoral leaders (Carter, 2009). Moreover, if a leader can help facilitate moving up the levels of need, it also stands to reason that leadership can hinder the successful movement through the various stages of self-awareness as well (Barling et al, 2008; Dvir et al, 2002).

The transformational leadership approach therefore results in an approach to leadership that encouraged leaders to develop their core leadership values. As, Kouzes and Posner (2002) pointed out, "to become a credible leader, first you have to

comprehend fully the values, beliefs, and assumptions that drive you. You have to freely and honestly choose the principles you will use to guide your actions” (p. 44).

Transformational leaders value and are invested in: their personal and professional growth, carrying out the ethical and integral responsibilities of leadership, and properly using the influence and power that accompanies their leadership responsibilities and using them for the common good. Transformational leaders also value having the ability to demonstrate and provide the appropriate amount of love, respect, service, appreciation, and accountability to those they lead while at the same time helping their followers grow into their capacity and evolve through being empowered.

Inherent within the function and execution of leadership is the responsibility of self-leadership (Slaughter, 2005). This self-leadership provides a means by which to accomplish the common goals of the collective (Northouse, 2013). In order to consistently continue achieving those common goals, leaders should be intentional about personal development, for when a leader neglects to develop his or her self in the areas of self-mastery, self-control, and self-dominion; they do so at the risk of surrendering valuable influence and motivational equity (Walumbwa et al, 2004).

Pastoral leaders have a responsibility to hold their followers accountable for upholding their respective end to produce requisite outcomes. Transformational leaders inspire their followers to work toward collective efficacy (Bass, 1990). However, the spirit of inspiration originates with the leader’s ability to first be inspired by the shared vision held by both leader and follower. Accordingly, the transformational leadership construct embraces the notion that the leader must first hold his or herself accountable, above and beyond that which they require of their followers (Bass). Being internally

motivated to grow and get better as a leader allows the leader to build up and live into vital transformational leadership behaviors. When these normative beliefs, behavioral expectations, and characteristics are in place and consequently, in play, it becomes easier for leaders to motivate their constituency (Bennis & Nanus, 1985; Collins, 2001; Eisenbeiss, van Knippenberg, & Boerner, 2008).

People are less inclined to follow a leader based upon the techniques he or she applies, rather, they can follow a leader who is committed to talking, walking, and leading in a consistent manner (Kouzes & Posner, 2002). When those who follow are not convinced that the leader possesses the personal wherewithal to deliver upon the collective expectation, follower motivation and efficacy decreases. According to Bierhoff and Muller (2005), a leader is made great based upon how and what those who follow them are able to accomplish. Leadership involves being able to motivate and move followers along the way of individual and collective efficacy.

The theoretical framework of transformational leadership has evolved through a number of iterations. Bass (1990) expanded the conceptual framework of Burn's (1978) transformational leadership construct by adding, delineating, and articulating three behavioral factors of transformational leadership, those being charisma, intellectual stimulation, and individualized consideration. Bass and Avolio (1990) extended the three behavioral factor model by adding to the original three, a fourth factor, inspirational motivation. Antonakis, Avolio, and Sivasubramanian (2003) substituted the term idealized influence for charisma and provided the field with the four factor model of transformational leadership as it is now consistently conceptualized.

The four factors of transformational leadership provide the field with the prominent behaviors and characteristics through which transformational leadership praxis is carried out toward attaining: organizational outcomes (Avolio & Bass, 1995), group cohesion and the facilitation of emotional intelligence (Wang & Huang, 2009), organizational innovation and follower empowerment (Kouzes & Posner, 2002), and converting followers into leaders (Bennis, 2007).

Given that transformational leadership behavior is a primary focus of this study, this literature review takes a look at the respective nuances of the four transformational leadership behavioral factors of idealized influence (II), inspirational motivation (IM), intellectual stimulation (IS), and individualized consideration (IC).

Idealized influence

Idealized influence might be considered as the exemplar and emotional component of the transformational leadership construct (Antonakis, 2012). The leaders' ability to effectively demonstrate the affective aspect of this factor enables leaders to be admired, respected, and trusted.

It is through this factor that followers connect with and identify behavioral norms that are worthy of replication and activation within their respective follower schema. It is also here that followers identify the personal transformational foundational elements for themselves as emerging leaders (Barling et al. 2000).

Through idealize influence, transformational leaders rely upon their ability to mediate emotional intelligence (Wang & Huang, 2009), recognizing that in order for the leadership process to remain cohesive, a leader must be able to identify the emotions and

moods being demonstrated by themselves and their followers, as a means by which to position themselves to support the attainment of outcomes and objectives (George, 2000).

Here again, it is through idealized influence that leaders place the common and agreed upon goals of the collective over their personal needs, wants, and desires by allowing their previously established and underlying ethics, principles, and values to guide their strategic thinking, behavior, and actions (Northouse, 2013). This is the essence of idealized influence.

Inspirational motivation

Leaders applying the inspirational motivation factor of transformational leadership, use their leadership to encourage followers to suspend competing, personal vision in favor and pursuit of the larger, agreed upon shared vision. Here leaders seek to develop and communicate an inspiring and compelling vision that followers can not only commit to, but also have pride in and develop self-efficacy from.

When sinuous, shared vision can embrace and encompass support for the personal, noncompeting vision of individuals, especially when the vision helps us produce a better way by which to accomplish organizational outcomes. For instance, Walumbwa and Lawler (2003) conducted a quantitative study to examine the moderating impact of collectivism on the relationship between transformational leadership and work-related outcomes in three emerging market economies, namely: China, India, and Kenya. Collectivism refers to the extent to which group interest supersedes individual interest. Walumbwa and Lawler conducted surveys to test two hypotheses and advance two separate hypotheses. A total of 577 employees (China=213; India=206; Kenya=158) working in the banking and finance sector participated in the study. Transformational

leadership was measured using twenty items adapted from the Multifactor Leadership Questionnaire (MLQ) form 5x-short. Collectivism was measured using an adapted Triandis INDCOL scale. Job satisfaction was measured with a Job Descriptive Index (JDI) tool. Walumbwa and Lawler found transformational leadership to be positively and significantly correlated to collectivism. According to Bass (1998) inspirational motivation is highly correlated to idealized influence.

Intellectual stimulation.

When operating through this transformational leadership factor, leaders stimulate their followers' effort to be innovative and creative by encouraging their followers to question assumptions, engage in critical and strategic thinking, reframe problems, challenge stagnant norms, and approach old situations through new paradigms. Sarros et al., (2008) conducted a quantitative study that examined the relationship between transformational leadership and climate for organizational innovation and suggested that future research should examine the conditions under which intellectual stimulation facilitated follower development and innovation. As Bass (1990) indicated, "by...intellectual stimulation, we mean the arousal and change in followers of problem awareness and problem solving, of thought and imagination, and of beliefs and value" (p. 99).

Individualized consideration

Barbuto and Burbach (2006) offered that, "the focus on the leader's ability to manage complex social and personal dynamics, centered in the concept of emotional intelligence, has made the role of emotions in organizations prominent in the leadership literature" (p. 52). Transformational leaders rely upon their ability to understand and use

the emotional demonstrations of their followers to accomplish organizational objectives. This is the crux of individualized consideration, as the ability to successfully engage, interact with, and connect with followers has become an increasingly important aspect of how leaders leverage relationships toward organizational success (Barbuto & Burbach).

Rosete and Ciarrochi (2005) found that executives with higher levels of emotional intelligence are more likely to attain organizational outcomes and be viewed as effective leaders by their followers. Barling et al. (2000) conducted a quantitative study to investigate whether emotional intelligence is associated with the use of transformational leadership and whether emotional intelligence predisposes leaders to apply the transformational form of leadership. Barling et al. administered surveys and collected data from 57 managers of a large pulp and paper organization. Each manager was required to complete two separate questionnaires in order for their responses to be considered for the study. Each manager was also required to distribute copies of the MLQ to eight subordinates. The four components of transformational leadership were measured using the MLQ (MLQ 5X-Short). Emotional intelligence was measured using the Emotional Intelligence Inventory. Barling et al., found that individualized consideration factor of transformational leadership is associated with emotional intelligence.

“The transformational leadership approach to leadership is a broad-based perspective that encompasses many facets and dimensions of the leadership process. In general, it describes how leaders can initiate, develop, and carry out significant changes in organizations” (Northouse, 2013, p. 199). Significant change can take many forms for pastoral leaders. Significant change may be needed within the culture. Significant change may be needed within the follower constituency. Significant change may be needed

within leader, himself. Significant change may be needed in the overall vision for the respective organization. Change is a consistent part of the work for pastoral leaders and the ways in which pastoral leaders lead change can impact the people and the organization (Carter, 2009; Schein, 2004).

This study used the transformational leadership approach and the MLQ to measure what relationship, if any, existed between the emotional intelligence abilities of pastoral leaders who participated in the study and their transformational leadership behaviors. Cavazotte, Moreno, and Hickman (2012) observed that, “recently, emotional competencies have become a popular topic among leadership researchers” (p. 445). Other researchers have shown a relationship between emotional intelligence, transformational leadership, and leadership effectiveness (Barbuto & Burbach, 2006; Barling et al., 2000; Palmer et al, 2000; Sivanathan, & Fekken, 2002). However, there remains some inconsistency and mixed results relative to research findings (Antonakis, Ashkanasy, & Dasborough, 2009; Ashkanasy & Daus, 2005; Barling et al. 2000), signaling the need for further research and perhaps more concrete findings regarding the correlations between transformational leadership and emotional intelligence, which this review will now take a closer look at.

Emotional Intelligence

As is the case in many sciences, researchers and scholars have not yet arrived at a consensus regarding how to best define emotional intelligence (EI). This section will therefore point out the different models of EI, the detractors of EI who argue that EI is not an intelligence at all, and the ways in which EI can be evaluated.

Emotional intelligence might be loosely defined as, the ability to understand and arrange systemic responses to the internal and external, normative, emotive stimuli an individual face when engaging themselves or others; by involving and applying their physiological, cognitive, motivational, and experiential systems (Bar-On, Handley, & Fund, 2006; Salovey & Mayer, 1990).

Roth (2011) offered that emotional intelligence is a vital element for pastors engaged in turnaround churches. It has also been argued that pastoral leaders have relatively few ongoing developmental training programs (McKenna, Boyd & Yost, 2007). Consequently, attaining the skill to effectively apply emotional intelligence abilities may therefore prove to be beneficial for pastoral leaders (Rajah, Song, & Arvey, 2011).

The burgeoning field of study that is EI has gained prominence with researchers in the last two decades. The term emotional intelligence was first used by Van Ghent (1961) and then by later by Leuner (1966). Neither used the phrase in quite the same way as it has come to be commonly applied today. Though presented in a sundry of ways, emotional intelligence in its purist sense might be viewed as an associate class of intelligence, to be included along with social, practical, and personal intelligences, each of which deals with how individuals engage matters of personal importance (Abelson, 1979; Mayer, Salovey, & Caruso, 2004; Zajonc, 1980).

While it has been proposed that the foundation of emotional intelligence leads back to the work of Darwin (Bar-On et al, 2006) or to Thorndike's work in social intelligence (Law, Wong, & Song, 2004, Salovey & Mayer, 1990) the true antecedent of emotional intelligence, as applied by pastoral leaders, might well be Hume's moral,

philosophical work based upon his empiricist theory of mind. It was here that Hume theorized that our passions, which could today be deduced as our emotions, work in concert with our reason and moves us to moral decision-making and action. Such an emotional intelligence praxis may support the spiritual charge and directional compass needed by those pastoral leaders who desire to lead effectively (Kim, 1998).

This is not to suggest that the ability to understand and manage individuals, as indicated by Thorndike (1920) is any less important for pastoral leaders. On the contrary, leaders possessing emotional intelligence have been shown to be effective leaders (Kerr et al, 2006; Palmer et al, 2000). It is therefore necessary that pastoral leaders be able to both understand and manage their followers (Butler & Herman, 1999; McKenna & Eckard, 2009; Nauss, 1994) as a means by which to effectively accomplish their pastoral charge to meet and manage the organizational objectives of their respective church.

For more than two decades, researchers have continued to study and explore the construct of emotional intelligence. Though there remains no consensus on exactly what emotional intelligence is (Zeidner, Roberts, & Matthews, 2008), researchers continue to develop and expand the concept of emotional intelligence (Mayer, Salovey, & Caruso, 2008). Mayer and Salovey (1997) defined emotional intelligence as the, “ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth” (p. 5).

Proponents of emotional intelligence suggest that EI is a construct that recognizes the impact emotion has on an individual’s enthusiasm, ingenuity, in-role functioning,

relational judgments, social contact, receptivity to change, flexibility, effectiveness, work absenteeism, and social engagement (Forgas & George, 2001). McEnrue, Groves, and Shen (2010) contended that, “not only do emotions influence both what people think and how people think, but they also have a profound effect on what occurs at work and in other realms of life” (p. 4). Given that pastoral leaders are often responsible for performance management and delivering on organizational objectives, it is important that these leaders understand how to effectively manage the experiential complexities existing with individuals under their charge and care.

This then potentially becomes increasingly important for pastoral leaders, given the notion that the aptitude to aid and care for one’s followers may be connected to and demonstrated through one’s emotional intelligence abilities (Romanelli, Cain, & Smith, 2006). This might also be considered as a corollary of the affective nature of the work of pastoral leaders when taken in light of the fact that the pastorate is generally considered to be a helping or serving profession (Kuhne & Donaldson, 1995).

Accordingly, pastoral leaders who help and serve may be applying their emotional intelligence through one of three models. Scholars conducting research within the emotional intelligence field of study primarily recognize three basic models of and measures for emotional intelligence (Bar-On, 2000; Goleman, 1995; Salovey & Mayer, 1990). However, there is some debate as to whether there exists a fourth model (McEnrue et al. 2010). This again adds to the conceptual multiplicity of the overall emotional intelligence construct.

Researchers have on occasion integrated the traits conceptualization of emotional intelligence into the mixed model construct of emotional intelligence (Boyatzis,

Goleman, & Rhee, 2000; Mayer et al. 2008). The abilities-traits-mixed model disparity notwithstanding, the models and measures of emotional intelligence differ in terms of the extent to which emotional intelligence is defined, e.g., broadly or narrowly; and whether the respective construct is conceptualized as an abilities based construct being focused and leveraged toward behavioral and organizational outcomes (Salovey & Mayer, 1990) or whether the model is more intently focused as a personality traits construct (Bar-On, 2000; Goleman, 1995; McEnrue et al. 2010).

The first conceptual construct of emotional intelligence was the Salovey and Mayer (1990) model. The Salovey and Mayer model of emotional intelligence is roundly upheld by scholars, researchers, and theorist within the field (Antonakis et al. 2009; Ashkanasy & Daus, 2005). The construct of the Salovey and Mayer model began as a three-pronged process involving the ability to: (a) appraise and express emotion, (b) regulate emotion, and (c) use emotion (Salovey & Mayer). The Salovey and Mayer construct of emotional intelligence is also commonly known as the Mayer et al. (2008) model. This particular construct conceptualizes emotional intelligence as an ability, as opposed to a facet of personality.

As an ability based construct, the Mayer et al. (2008) model has evolved into a four-branch model of emotional intelligence, that includes the ability to: 1. accurately identify or perceive emotion as it is being expressed intra-personally, as well as how emotion is being expressed interpersonally; 2. understand the symbolic narrative of emotional communication e.g., how the interplay of emotion may be producing, maintaining, repairing, and transforming the collective and cooperative efforts, as well as how emotion may be deconstructing, limiting, or otherwise impacting the collective and

cooperative efforts; 3. using emotion to streamline strategic thinking; and 4. managing intrapersonal and interpersonal emotion toward the attainment of organizational objectives (Mayer et al. 2008).

The Mayer et al. (2008) model of emotional intelligence utilizes the MSCEIT, which was created by Mayer, Salovey, and Caruso (2004). The MSCEIT was initially referred to as the Multifactor Emotional Intelligence Scale. The MSCEIT is intended to measure the expression of emotional intelligence as it is conceptualized within the Mayer, Salovey, and Caruso construct. The MSCEIT was born out of the supposition that emotional intelligence ability can enhance the applicator's aptitude to solve problems by using a distinct yet accessible form of intelligence.

The MSCEIT presents a sophisticated structure containing a two area, four branch, and eight-task range complexity measure that tests and compares the self-reported emotional intelligence scores of study participants against the extant opinions of experts from within the field. This study will use the MSCEIT to measure the emotional intelligence levels of the participating pastoral leaders.

According to the Mayer et al. (2008) four-branch model of emotional intelligence, pastoral leaders would demonstrate their emotional intelligence aptitude through their ability to; 1. perceive the emotions that they themselves may be demonstrating, as well as by having the ability to identify the emotions of their followers; 2. to understand and correctly interpret how the emotions being presented are impacting the communicative narrative within themselves and their followers; 3. allow and accurately use the emotions to inform, facilitate, and guide their strategic thinking; and 4. directing and managing the emotion toward the successful attainment of their ministerial objectives.

The next emotional intelligence model being explored is the Goleman (1995) model. In Goleman's construct, he defines emotional intelligence as the propensity to, "motivate oneself and persist in the face of frustrations; to control impulse and delay gratification; to regulate one's moods and keep distress from swamping the ability to think" (p. 34). Goleman's work and assertions that, "[EI] can be as powerful, and at times more powerful, than IQ" (p. 34) is considered to be the catalyst for the popularization and commodification of emotional intelligence.

Goleman's (1995) mixed model construct is derived from the notion that there exist certain proficiencies or competencies that facilitate work performance and work productivity. Goleman, Boyatzis, and McKee (2002) developed a test measurement from Goleman's original construct. Their Emotional Competency Inventory (ECI-2) tool measures emotional intelligence across eighteen competencies, within four clusters: self-awareness, self-management, social awareness, and social skills (McEnrue & Groves, 2006).

The final construct of emotional intelligence being considered in this literature review is the Bar-On (2000) traits based model. The Bar-On model of emotional intelligence might be described as personality traits based model that identifies the individuals emotional and social proficiencies, their ability to understand and demonstrate pro-social behavior, and how to emotionally handle the day-to-day demands (Bar-On et al. 2006).

Bar-On (2000) defined EI through a multi-factorial grouping involving emotional, personal, and social abilities that enable the individual to manage the daily demands of

wellness (Bar-On). The Bar-On construct is often considered as more consistent with the Goleman mixed model.

Bar-On (2000) measures emotional intelligence using the Emotional Quotient Inventory (EQ-i). The EQ-i consists of 133 items measured across numerous scales and subscales. The behavioral scales provide an approximation of emotional and social intelligence.

While emotional intelligence remains a highly researched concept, there are some who question the foundational basis of the EI construct and whether there is a correlation to effective leadership (Antonakis et al. 2009; Locke, 2005). One such detractor of the science of emotional intelligence claimed that EI is not an intelligence at all. Locke argued that, “the concept of intelligence refers to one’s ability to form and grasp concepts, especially higher-level or more abstract concepts” (p. 425). Locke maintained that possessing the ability to perceive, detect, or even discriminate a given emotion should be considered more as a skill than as an intelligence. Locke dismissed as arbitrary the efforts of EI theorist to attach the word intelligence to the study and construct of emotional intelligence and further suggested that such efforts simply confounded the conceptual meaning of the word intelligence. Moreover, in his letter to Antonakis et al. (2009) though conceding that leadership is about managing emotion, argued that leaders do not need emotional intelligence in order to lead successfully.

However, Romanelli et al (2006) suggested that when assessing any form of intelligence, the type of intelligence under question must meet three standards; 1. it should be able to reveal cognitive performance rather than chosen behaviors; 2. there should be correlations between the intelligence in question and extant criteria; and 3.

intelligence should be distinguishable across experience and age. Romanelli et al. pointed to the research of Roberts, Zeidner, and Matthews (2001) and Mayer and Cobb (2000) as the indicators for the validity of emotional intelligence as an actual intelligence. Though perhaps neither argument settles the question, continued research may yield more insight and clarity (Cavazotte et al. 2012).

Existing research has shown correlations between emotional intelligence and effective leadership (Kerr et al, 2006; Palmer et al, 2000; Rosete & Ciarrochi, 2005). Again, should the pastoral leaders be able to demonstrate adequate levels of emotional intelligence abilities, they may be able to more effectively; 1. perceive and identify emotions within themselves and their followers, as a means by which to attain a holistic perspective of the leader-follower exchange; 2. understand the impact of the symbolic narrative of emotional communication and the extent to which the narrative is producing, maintaining, repairing, and transforming the collective and cooperative efforts, as well as how emotion may be deconstructing, limiting, or otherwise impacting the collective and cooperative efforts; 3. use, shape, and allow the collective emotional output to inform the strategic thinking process and organizational direction; and 4. managing and directing emotion toward the successful attainment of their ministerial objectives, conflict resolutions, and change management.

Emotional intelligence refers to one's ability to skillfully cope with the complexities that exist in social and personal dynamics. Emotionally intelligent leaders are able to connect interdependent emotional abilities to correctly and appropriately identify emotions, understand the emotions as they are being presented by the sender and perceived by the receiver, use those emotions to accommodate relational objectives, and

manage those emotions toward organizational outputs (Barbuto & Burbach, 2006; Walter et al. 2011); all of which it might be argued are commonly used by effective pastoral leaders (Roth, 2011), which brings us to the next section.

Pastoral Leadership

A key function and responsibility for the pastoral leader is having the emotional wherewithal to lead one's self in a manner that enables the pastoral leader to demonstrate the sort of character and pragmatism by which their ecclesiastical influence may be applied to facilitate building individuals and ministry (Kim, 1998; Rost, 1993; Wagner, 1984).

This section will define pastoral leadership and identify the biblical precedent for this form of leadership. This section will also present the characteristics of effective pastoral leadership, challenges in evaluating effective pastoral leaders, and the professional and emotional difficulties pastoral leaders face in executing their sacred call.

The term pastor denotes a Christian leader, who may or may not receive remuneration as a spiritual or religious professional. As such, under the charge of divine appointment, the individual is considered to be the head and primary leader of a Christian church or congregation (Carter, 2009; Goody, 1961; McKenna, Boyd, & Yost, 2007). The charge for the pastoral leader carries with it a number of important responsibilities, as well as some spiritual and temporal role ambiguities (Miner, Sterland, & Dowson, 2006); chief among those is to convey the message of God to the flock or followers.

This conveyance is prescribed as a means by which to ensure that the pastoral leader, as a messenger of God, is aligned with the responsibility of shepherding and can therefore through the unction of the Holy Spirit align the respective community of faith

with the will of God for the church (Carter, 2009). This prescription might be considered in light of the pericope of New Testament scripture that reads, “My sheep hear my voice, I know them and they follow me” (John 10:27, NSRV). According to Celelli (2012), “though shepherds shared a generally low esteemed position... their work nonetheless represented a tangible indication of the material health of the society. When the shepherd was doing a good job the flock would thrive thereby affecting the entire community” (p. 60).

The First and Second New Testament letters of Paul to Timothy and Paul’s letter to Titus are considered to be pastoral epistles that provide guidance, insight, and direction to the addressed pastors, while also expressing concern for how they, as pastoral leaders, are to provide pastoral leadership for the congregations under their care and keeping (Achte-meier, 1996).

A Greek translation for the New Testament phrase ἀκολουθοῦσιν-akolouthousin is, follow or to follow (Rogers & Rogers, 1998). It denotes a moving in the same way, or an accompaniment, as with a disciple following or striving with the shepherd. Considered within light of the aforementioned, effective pastoral leadership carries with it responsibilities that extend beyond organizational outcomes. Effective pastoral leadership carries with it a complete and total accountability for the ways in which the pastoral leader’s conduct impact those who are following or coming along (Rost, 1993; Wagner, 1984).

Butler and Herman (1999) found that, “effective ministers [pastoral leaders] are characterized by certain behavioral leadership skills” (p. 237). Yet Butler and Herman also observed that the study of pastoral leaders’ effectiveness has been limited due to that

fact that: 1. an excessive amount of focus has been placed on describing pastoral leadership styles rather than seeking to identify specific abilities, aptitudes, behaviors, and skills; 2. researchers have neglected to make clear distinctions between the attributes of effective pastoral leaders and the respective comparison samples used in their respective studies; and 3. questions regarding the validity and reliability of research tools used to gather data, more specifically, researchers relying too heavily on pastoral self-reporting tools rather than rater-reporting tools.

Since the mid-1950s, researchers have been conducting empirical research and attempting to uncover the elements that make pastoral leaders effective. Yet, since that time researchers have encountered countless challenges in attempting to understand the phenomena while also having been able to make substantive progress (Kling, 1958; Butler & Herman, 1999; Carter, 2009; McKenna & Eckard, 2009; Miner, et al. 2006; Nauss, 1994).

While this research is not intended to address the particular concerns raised by Butler and Herman (1999), the tools and testing methods used in this study may mitigate the three respective limitations as identified by Butler and Herman and provide some correlations between pastoral leader's effectiveness and certain identifiable abilities and behaviors, namely emotional intelligence and transformational leadership.

Many of the pre-existing tools used to measure pastoral leaders' effectiveness in past research have been non-secular tools, such as the Ministerial Functions Scale (Kling, 1958), the Ministerial Activity Scale (Johnson, Barge, Lohr, & Wagner, 1975), the Profiles of Ministry (Schuller, Strommen, & Brekke, 1980), and the Ministry Effectiveness Inventory (Malony & Majovsky, 1986). Each of these tools is specifically

designed to gather data from a specific sample. The self-rater MSCEIT and rater version of the Multi-Factor Leadership Questionnaire tools being used in this research can make no such claim.

Carter (2009) presented the notion that, “leadership theories are useful in understanding the complexity of evaluating leadership effectiveness” (p. 263). Accordingly, attempting to evaluate the effectiveness of pastoral leaders through an expanded, albeit secular approach may facilitate new perspectives and understanding and provide new avenues and insight to the little researched topic of pastoral leadership development (McKenna et al. 2007).

Invariably, leadership effectiveness and influence in pastoral leadership begins with the leader. Abell and Stokoe (2001), contended that the way in which “an individual account for [their] actions is a crucial factor for how he or she constructs [their leadership] identity in the present with trajectories for the future” (p. 418). This personal accounting might be considered as a fulcrum point for pastoral leaders. When a pastoral leader is determined to be accountable and responsible for ensuring that their decisions and actions are value-based, visionary, and ethical, the leader positions his or herself to lead effectively.

Accordingly, the pastoral leader’s ability to navigate the leadership process in the present, directly impacts the decisions and actions the leader makes and takes in the present and establishes the normative leadership behaviors and framework for the future. While these factors may not eliminate the tension that sometimes exist between competing personal or organizational objectives, it does provide the pastoral leader with a

foundational value position that frames and guides appropriate thinking and actions, thereby potentially streamlining the already complex process of leading effectively.

Evidence suggests that whether pastoral leaders are leading effectively or not, they are performing their jobs and providing their services under immensely difficult conditions (Golden, Piedmont, Ciarrocchi, & Rodgers, 2004; McKenna et al. 2007; Miner et al. 2006). Some of the challenges facing pastoral leaders have been identified as, being under increasing organizational pressures to increase tithes, increase attendance, and establish a strategic plan for growth and expansion (Barna, 2002; Kottasz, 2004); experiencing emotionally tumultuous and potentially unsettling situations when facing low and high stress burdens such as, “the casual and trivial [experiences] often [being] followed by the crucial and tragic [experiences]” (Kuhne & Donaldson, 1995, p. 152). In short, the call or profession of ministry is extremely demanding (Dilley, 1995; Hall, 1997; Robinson & Wick, 1992).

A pastor’s daily work routine often involves him or her being actively engaged in poly-chronic behavior (Kuhne & Donaldson, 1995; Mintzberg, 1973) by performing two or more functions simultaneously. Taken to a more complex extreme, it is not uncommon for pastoral leaders to find themselves managing the burdens of personal and family stress, while attempting to counsel and encourage congregants and community members about the ways and means by which they might manage the stressors in their lives.

As divine representatives of the sacred, called to raise up the profane (Goody, 1961) pastoral leaders are thusly saddled with impractical, super-human expectations. Some researchers (Ellison & Mattila, 1983; McKenna et al. 2007; Miner et al. 2006; Warner & Carter, 1984) have identified areas of personal concern for pastoral leaders to

be: lack of finances and time leading to a questionable quality of life, irritableness, professional insecurity, loneliness, and emotional exhaustion. Moreover, the weightiness of the emotional stressors placed on pastoral leaders by their followers and their follower's assumptions are often unconscionably intense, demanding, and not easily reconciled or released. This imbalanced exchange can cause congregants to take their pastoral leaders for granted and may create an unhealthy sense of depreciation within the pastoral leader (Golden, et al., 2004).

Pointing again to the difficulties leaders face within the pastorate, Headington (1997) highlighted results from a survey conducted by the Fuller Institute of Church Growth, in which the responses of pastoral leaders aided researchers in the discovery that: 80% of pastoral leaders specified that their time in the ministry had impacted their families [and consequently their] lives adversely, 70% indicated that they had no close colleagues or friends, though working in a people and relationship-intensive environment, 50% of pastoral leaders reportedly walked away from the work of full-time ministry within the first five years of working within their pastoral call, nearly 40% reported inapposite sexual involvement, which is only slightly higher than the 33% lower range for married men involved in extramarital affairs (Jeanfreau, Jurich, & Mong, 2014), and 12% admitted to having had intercourse with a member of their community of faith. This again is all occurring, or may even be precipitating the decline in mission effectiveness (Drucker, 2005), funding (Kottasz, 2004), and volunteer involvement (Becker & Dhingra, 2001; Snyder & Omoto, 2004).

Though the work of pastoral leaders is fraught with challenges, it is oft times the challenges that enable pastoral leaders to grow. McKenna et al. (2007) made the case

that, “the most significant developmental experiences tend to be the ones that put the leader under high pressure and adversity” (p. 190). This and other forms of development enable pastoral leaders to grow and become more effective leaders.

Pastoral effectiveness has been tested as a distinct paradigm (Nauss, 1994); through in-role efforts (Kuhne & Donaldson, 1995); and according to ministerial functions (Nauss, 1994). Should emotional intelligence abilities and transformational leadership behaviors prove to be indicators of effective pastoral leadership, there may be some benefit should those who serve in pastoral positions adopt and develop their emotional intelligence abilities and transformational leadership behaviors (Barling et al, 1996; Groves et al, 2008).

Effective pastoral leaders have been said to exhibit certain characteristics, abilities, and behavioral leadership skills as shepherds, managers, developers, delegators, transformers, inspirers (Butler & Herman, 1999); they are thought to be peaceful, consistent, clear thinking, convivial, good communicators, and problem-solvers (Carter, 2009); they are considered to be adept as preachers, teachers, priest, administrators, counselors, builders, social activist, and evangelist (Nauss, 1994); and role models (McKenna & Eckard, 2009). This research will seek to determine if there is a correlation between the emotional intelligence abilities, transformational leadership behaviors, and effectiveness for pastoral leaders.

Summary

With public trust of leaders being an issue in many sectors, it is essential that pastoral leaders effectively protect the culture of the organizations they lead and set an ethical tone for their respective organizations by taking consistent and measurable steps

to lead effectively by successfully delivering on organizational outcomes, understanding and developing their followers, and mitigating or eliminating unethical behavior, first within themselves and then within the changing organizations they lead (Deshpande, 1996).

If pastoral leaders are able to incorporate emotional intelligence abilities and develop transformational leadership behaviors as a means by which to enrich their leadership praxis they may be able to increase their effectiveness, expand their value base by adding value to the individuals who follow them (Kerr et al. 2006) and facilitate and enrich communal relationships and enhance the quality of personal connections within the church or congregation (Kuhne & Donaldson, 1995).

Conclusion

The study and research of emotional intelligence and transformational leadership has been underway for fewer than 20 and 40 years respectively. However, the exploration of each construct is gaining momentum. This study explored the correlation between the emotional intelligence abilities of pastoral leaders, their transformational leadership behaviors, and their leadership effectiveness. The objective of this literature review was to synthesize the history and construct of leadership theory, to provide a contextual perspective of leadership praxis as executed by pastoral leaders, to consider the concepts and impact of emotional intelligence abilities and transformational leadership behaviors, and to examine the existing empirical analysis of emotional intelligence and transformational leadership on leadership effectiveness.

The researcher did not encounter any existing studies in the review of literature that investigated the relationship between pastoral leader's emotional intelligence

abilities, transformational leadership behaviors, and their leadership effectiveness. It is therefore a goal of this study to provide some theoretical insight and potentially fill a void that may exist in the body of scholarly research literature. Given the level of trust and stability required within the leader – follower dynamic (De Pree, 2002; Kouzes & Posner, 2002; Mumford et al. 2000), this study may well contribute to the theoretical understanding, identification, and development of specific characteristics, abilities, and behaviors that correlate with pastoral leader's effectiveness in their respective ministry.

The primary position of this research was that when pastoral leaders are able to exhibit high levels of emotional intelligence ability (Mayer et al. 1999) and transformational leadership behaviors (Bass, 1990), those pastoral leaders would be more effective in meeting the aims and objectives of their respective ministry. The next chapter contains a review of the quantitative methodologies that were used to answer the three research questions presented herein.

CHAPTER III

METHODOLOGY

Introduction

“Then the Lord answered me and said: Write the vision; make it plain on tablets, so that a runner may read it” (Habakkuk 2:2, New Revised Standard Version). The effective work of pastoral leaders often involves these leaders having the ability to convey, reveal, practice, and demonstrate their leadership praxis through and in dichotomous scenarios. To the extent that pastoral leaders are equipped and have the leadership agility and dexterity to effectively manage through the demands of modulating stress burdens and poly-chronic behavior (Kuhne & Donaldson, 1995; Mintzberg, 1973), their emotional intelligence abilities and transformational leadership behaviors may prove invaluable when being leveraged toward mission effectiveness, funding, and volunteer involvement.

When surveying pastors Bello (2001) found that effective leadership was mediated through an active and applied combination of task oriented and people oriented skills. Moreover, insomuch as the things of Spirit are sometimes nebulous, intangible elements that are to be acknowledged, followed, and worshipped in spirit and in truth, scholarly literature provides insight into the importance of trust in managing relationships (Heffernan, O’Neill, Travaglione, & Droulers, 2008). Trust, as a link to emotional intelligence, may therefore become a valuable relationship commodity for pastoral

leaders when executing spiritual values toward effective leadership (Davis, 2007; Kim, 1998; Reave, 2005).

On the other hand, concrete transformational behaviors (Bass, 1991; Burns, 1978) such as demonstrating respect for followers, active listening (Gordon, 1975), being fair and equitable, exhibiting emotional intelligence (Mayer et al. 2008; Bello, 2001; Sadri, 2012), and empowering others to act (Kouzes & Posner, 2002); when aligned with emotionally intelligent strategies for building innovative, competitive organizations, are extremely important to church growth, sustainability, and effectiveness (Davis, 2007; Roth, 2011).

Emotional intelligence (Mayer & Salovey, 1997) and transformational leadership (Bass & Avolio, 1990) are viable constructs (Antonakis, 2012; Barling, Slater, & Kelloway, 2000; McEnrue et al. 2010) that serve as the conceptual frameworks for this research. Enabling pastoral leaders to enhance their leadership skill through the development of these respective constructs may prove beneficial to the pastoral leaders and the member constituents and communities they serve.

However, applied studies regarding the relationship between pastoral leader's emotional intelligence abilities, transformational leadership behaviors, and their effectiveness had not been investigated. Toward this end, this study sought to understand the correlations that may exist between the emotional intelligence abilities, transformational leadership behaviors, and the leadership effectiveness for pastoral leaders.

Leadership development can be advanced through the four distinct approaches of: personal development, conceptual understanding, feedback, and skill building (Conger,

2004). Given that the respective abilities and behaviors of emotional intelligence and transformational leadership can be learned and improved upon (Barling et al. 1996; Clarke, 2010; Groves et al. 2008; Sadri, 2012), if pastoral leaders are able to develop and integrate emotional intelligence abilities and transformational leadership behaviors as an actionable process by which to improve their leadership praxis, they may be able to become more prolific leaders, while increasing their mission effectiveness.

This dissertation was an extensive applied research study that sought to understand the real world problem that exists when those who serve as pastoral leaders are unable to exhibit high levels of the characteristics of emotional intelligence ability (Mayer & Salovey, 1997) and transformational leadership behavior (Bass & Avolio, 1990). It was the position of this applied study that when pastoral leaders are unable to consistently demonstrate the characteristics at a high level, they run the risk of losing mission effectiveness (Drucker, 2005), funding (Kottasz, 2004), and volunteer involvement (Becker & Dhingra, 2001; Snyder & Omoto, 2004).

The objective of chapter two was to explore the existing literature and provide this study with a consistent theoretical mooring for leadership theory and pastoral leadership praxis, as well as to gain an understanding of the existing empirical analysis of emotional intelligence and transformational leadership on leadership effectiveness. As a result, chapter two contained a synthesized presentation of the scholarly literature regarding leadership theory and pastoral leadership praxis. Chapter two also included an examination of the existing empirical analysis of emotional intelligence and transformational leadership on leadership effectiveness.

Though primarily guided by and seeking to answer three research questions, the researcher recognized the null hypothetical perspective (Salkind, 2011) inherent within each research question. As a result, the researcher began the development of the work in this section of the study with the perspective that no relationship existed between emotional intelligence abilities, transformational leadership behaviors, and effectiveness for pastoral leaders. Before moving to the research questions themselves, it should be noted that though not as commonly used as hypotheses in studies, in applied research, research questions can play an important role by providing clarity, bearing, borders, and closure in the form of answered results to research questions (Robson, 2011). The unfounded perspective notwithstanding, this study pursued answers to the following research questions:

1. What relationship exists, if any, between the emotional intelligence abilities and transformational leadership behaviors for pastoral leaders?
2. Which emotional intelligence area characteristics, if any, relate to leadership effectiveness for pastoral leaders?
3. What relationship exists, if any, between the transformational leadership behaviors of pastoral leaders and leadership effectiveness?

This chapter contains a review of the quantitative approach that was used to answer the three research questions presented herein. During this chapter the researcher also sought to provide a thorough summary of the events, methodology, research design, study population and sample participants, data collection, tools, analytical methods, and study limitations.

Research Design

The purpose of this study was to examine and better understand the relationship between the emotional intelligence abilities and transformational leadership behaviors of pastoral leaders and the subsequent linear correlation to pastoral leader's effectiveness. "A correlation exists if, when one variable increases, another variable either increases or decreases in a somewhat predictable fashion" (Leedy & Ormrod, 2013, p. 185). To answer the research questions driving this study, the researcher employed a quantitative research methodology. Quantitative research is a conventional approach to scholarly research that involves considering extents, amounts, volumes, aggregates, or quantities, of one or more variables under examination (Robson, 2011).

In seeking to determine whether there was a correlation between the emotional intelligence abilities, transformational leadership behaviors, and pastoral leader effectiveness the researcher applied a descriptive research design. Descriptive research design is a scientific process that engages and describes a study participant without manipulating the participant in any way (Leedy & Ormrod, 2013). This approach enabled the researcher to determine the relationship between the pastoral leader's emotional intelligence abilities, transformational leadership behaviors, and their leadership effectiveness without influencing the study participants. Scholars recognize descriptive research design as a legitimate approach to understanding quantitative data through statistical analysis (Leedy & Ormrod). Quantitative research design is fitting when researchers gather data to answer research questions about relationships between variables (Robson, 2011).

Given the research questions and time constraints related to the study, the descriptive statistics design enabled the researcher to answer the research questions without excessively disrupting the stress-laden work of the pastoral leaders. The researcher was able to avoid exerting undue risk upon the pastoral leaders or their respective leadership team members. The descriptive design also enabled the researcher to gather data relative to the pastoral leader's effectiveness from the leadership team members.

Population

The population for this study ($N = 267$) was pastoral leaders from within the respective faith traditions of the various New Thought Christian movements and the Church of the Nazarene. Due to the initial response of study participants, the researcher used convenience sampling to secure ($n = 32$) number of study participants. Convenience sampling occurs when the researcher is, "choosing the nearest and most convenient persons to act as respondents. The process is continued until the required sample size has been reached" (Robson, 2011, p. 275). The researcher used convenience sampling to gain a requisite sample to represent the population and give the study power.

Though theologically different, the shared experience and professional world-view of the pastoral leader is representative of the population (Carter, 2009). The researcher did not come across any literature that suggested that theology was related to effectiveness for pastoral leaders or that a shared theology represents the population. Also, given that the pastoral leaders are leading in the respective faith communities wherein there is theological agreement, the theological disparities among pastoral leaders may have bearing on how they lead but relative to the pastoral leaders church and faith

community. Moreover, each pastoral leader is self-rating their emotional intelligence and each leader is being rated by members of their own leadership team, whom the leader selects. Accordingly, the leadership team members will perceive the pastoral leader according to how the individual and culture understands and relates to the leadership of their respective pastoral leader (Schein, 2004).

For the purposes of this study, a pastoral leader is defined as someone employed or serving in the senior or lead position of the church organization, who is accountable and responsible for ensuring the day-to-day organizational objectives of the church are accomplished. Pastoral leaders were considered to be appropriate for this study if they were actively filling the primary leadership role within their respective church and would provide the researcher a list of and access to their leadership team members. Of the 267 pastoral leaders invited to participate in the study, ($n = 32$) male and female pastoral leaders actually participated. It is the aim of this research to be of benefit and provide aid and information to those individuals serving as pastoral leaders toward the maximization of the respective mission of their respective organization.

Of the 267 pastoral leaders represented within the population, 67 pastoral leaders were associated with the respective networks within the New Thought Christian Movement. These participants were located throughout the United States, the Caribbean, and Canada. The New Thought Christian movement exists today as an eclectic, non-denominational Christian movement. Adherents of the theology espouse ancient wisdom and mystical Christianity (Robinson & Southgate, 2010). Metaphysical Christianity leverages a number of philosophical constructs and ideals, such as epistemology, ontology, and cosmology to explain the nature of God and the pragmatic existence of

human kind (Braden, 1987). Shepherd (1986) opined that the practice of metaphysical or allegorical interpretation of scripture, common in the New Thought movement, traced back to Philo Judaeus in 1st century A.D.

After gaining approval, the researcher was allowed to engage participation from The Church of the Nazarene. 200 pastoral leaders from within the Church of the Nazarene were invited to participate in the study. According to Rowell (2011) the Church of the Nazarene is a, “global Christian denomination in the Wesleyan-Arminian theological tradition with historical roots in the John Wesley’s Methodist revival and the American holiness movement of the late 19th century” (p. 8).

Pastoral leaders where invited to participate in the study via email. Of the pastoral leaders invited to participate and providing access to their respective leadership team members, the return rate was 12%. Female pastoral leaders comprised 28% of the study participants. Thirteen pastoral leaders were African-American, the remaining nineteen pastoral leaders were Caucasian. The mean time of tenure in the pastorate was 19 years. The median age of the pastoral leaders was 56 years of age, with ages ranging from 42 years of age to 77 years of age.

Data Collection

The researcher followed an approach similar to that of Hebert (2011) in executing this study. Toward that end, the process of data collection began with and involved the researcher getting approval and establishing the tools that would be used for the study. The researcher established an account with Multi-Health Systems (MHS), the company who owns the rights to the MSCEIT and Mind Garden, the company through which the MLQ is administered.

The researcher established a database and invited pastoral leaders via email to participate in the study. Data was collected from February 2015 to June 2015. Upon agreeing, pastoral leaders were added to the administration group within the MHS account. Those pastoral leaders who did not respond to the initial email invitation within seven days received a follow-up email invitation. Once a pastoral leader agreed to participate in the study, they were asked to provide the researcher with a list and access to their respective leadership team members. This access was one of the primary criterions for participation. Pastoral leaders were informed that their leadership team members would complete a rater version of the MLQ, which required the rater to provide feedback on the leadership behaviors the pastoral leader. Pastoral leaders were not given any directions or restrictions with respect to whom they should select as a part of their leadership team. The pastoral leader was given a code and asked to visit the MHS website to complete the MSCEIT assessment.

Based upon the number and list of leadership team members presented to the researcher, the researcher then identified three of the individuals listed on the respective pastoral leader's leadership team list. Leadership team members were assigned a number based upon the order in which their name was on was presented the list, e.g., the first person on the list was assigned the number one. The second person on the list was assigned the number two, etc. The individuals were then randomly selected using the true random number generator located on the landing page of www.random.org. The true random number generator feature allows the user to insert a minimum and maximum number. Number one, which represents the first person on the list, from each respective list was inserted into the min: box and the highest number from each respective list was

inserted into the max: box. The first three numbers generated represent the first three-rater study invitees. Once identified, those numbers were removed from the pool and a new set of three was identified until all leadership team members were listed and represented through a number generated by the random number generator.

The rater participants received an email invitation to participate and complete the rater version of the MLQ for the study. If a leadership team member declined the invitation to participate in the study, the list was consulted to identify the next leadership team member. The name of the pastoral leaders and leadership team members were then codified. Upon agreeing, leadership team member's names and emails were recorded on an excel spreadsheet and submitted to Mind Garden. Those who did not respond to the initial email invitation within seven days received a follow-up email invitation.

The researcher offered pastoral leaders access to the results of the study as an incentive to participate. This incentive also involved allowing pastoral leaders access to the results of their respective MSCEIT score upon request, as well as the final findings of the study upon request. The pastoral leaders were not involved with the participation of their respective leadership team members beyond submission of their leadership team member's names. In an effort to maintain the anonymity of the leadership team members, pastoral leaders did not have access to the codified MLQ scores of their respective leadership team members.

The ($n = 32$) pastoral leaders completed the MSCEIT. Given the researchers intent to understand the practical emotional abilities of effective pastoral leaders, the MSCEIT, as an abilities-based measure was best suited for this particular study. The MSCEIT is administered through MHS, which owns the rights to the tool. The MSCEIT

is constructed to measure the extent to which people effectively complete tasks and resolve emotional complications (Brackett & Mayer, 2003). Pastoral leaders participating in the study were emailed an invitation and access code to complete the MSCEIT online through the MHS website. The MSCEIT can be completed in approximately 30-45 minutes. Pastoral leaders were offered access to their respective scores as incentive to participate in the study. It should be noted that the MSCEIT scoring structure provided an overall score for emotional intelligence, along with subscale scores for the area, branch, and task measures of emotional intelligence. A narrative report with informative commentary is created and codified for each participant's scores. To determine correctness in ability, each scale and subscale integrates a measurement design, which includes a general consensus scoring method and a general expert scoring method (Brackett & Mayer). General consensus scores were aggregated and standardized through a normative sample ($n = 5000$).

The full-scale emotional intelligence quotient (EIQ) reliability of the MSCEIT is reported as .91, while the experiential and strategic scores are .90 and .86 respectively. The test-retest reliability estimate for the MSCEIT total score was .82 ($n = 62$). The MSCEIT has a total factorial validity of .96.

After agreeing to participate, leadership team members were engaged and asked to complete the rater version of Bass and Avolio's (1990) MLQ via email. The MLQ was then administered online to three members of each respective leadership team. Bass and Avolio (2004) recommend a minimum of three raters for each leader. Each leadership team member group was codified in order to ensure that leadership team member's MLQ survey responses were correctly tracked and attributed to their respective

pastoral leader. The MLQ is used more frequently than any other tool when measuring transformational leadership. The MLQ was administered through Mind Garden. Once complete, Mind Garden reported the results back to the researcher.

The MLQ is designed to yield measures for a wide range of leadership styles. There are 12 factor scales, these include: Idealized Attributes, Idealized Behaviors, Inspirational Motivational, Intellectual Stimulation, Individualized Consideration (Transformational Leadership); Contingent Reward, Management-by-Exception-Active (Transactional Leadership); Management-by-Exception-Passive; Laissez-Faire; (Passive-Avoidant); Extra Effort; Effectiveness; and Satisfaction (Outcomes of Leadership). The MLQ is designed to yield feedback across 360-degrees. Accordingly, the MLQ can be administered to provide feedback from superiors to direct report personnel, from direct report personnel to superior leader, or peer-to-peer (Antonakis et al. 2003). The measure is a 5 point-Likert scale. Questions focus on the individual behaviors of the leader. The MLQ yields scores for leader effectiveness, follower satisfaction, and extra effort. Both paper form-based and Web-based forms are available; scoring and reporting provided by publisher. Individuals completing the MLQ evaluate how frequently (0 = Not at all; 1 = Once in a while; 2 = Sometimes; 3 = Fairly often; and 4 = Frequently, if not always) they have observed a leader engage in leadership-related behaviors.

The MLQ scores for the transformational characteristics were found to have reliabilities ranging from .70 - .83. To test the construct validity of the MLQ, its authors have completed studies testing the present nine factors against other models. The nine-factor model has a goodness of fit index of 9.1 for follower rating. External validity for the effects of transformational leadership on associates and organizational effectiveness is

strong. Additional validity evidence is provided through a summary of correlations between the MLQ and a variety of personality tests. Validity is demonstrated in a number of ways: factor inter-correlations consistent with theory, correlations of self and supervisee ratings, correlations between supervisee ratings of leaders with supervisee ratings of outcomes, and correlations of supervisee ratings of leaders with external criteria. These correlations are in the predicted direction and lend credence to the psychometric soundness of the instrument.

Analytical Methods

An appropriate measure for analysis of data was necessary when attempting to understand and interpret the statistical processes, correlations, measurements, and results that resulted from surveying pastoral leaders during this study (Yockey, 2011). In order to effectively analyze the data and answer each research question, the MSCEIT of the pastoral leaders and the respective MLQ scores of their leadership team members were analyzed through Statistics for the Social Sciences (SPSS) software.

Research question 1. focused on the relationship that exists between the emotional intelligence abilities and transformational leadership behaviors for pastoral leaders. The researcher acknowledged the null perspective that no relationship exists between the variables until the data is tested and teased out through the analysis. The first research question therefore sought to explore the extent, if at all, to which such a correlation exists. To answer the question, the researcher analyzed the x-axis emotional intelligence scores of the pastoral leaders and the y-axis transformational leadership scores of the raters. The MSCEIT total score and the mean of the leadership team member's rater total

score were correlated to test question 1. A p-value of .05 will be considered a statistically significant correlation result.

The answer the second research question—Which emotional intelligence area characteristics, if any, relate to leadership effectiveness for pastoral leaders?—the researcher used the MSCEIT area score, which are comprised of the pastor's overall experiential and strategic score. To measure effectiveness, the extra effort, effectiveness, and satisfaction scores taken from the MLQ leadership team member rater scores will be averaged to arrive at a mean effectiveness score. The MSCEIT branch scores were applied to the correlation x-axis while the MLQ effectiveness rater score was applied to the correlation y-axis. The MSCEIT branch score and the mean of the leadership team member's effective rater score were then correlated to test question 2.

The final research question—What relationship exists, if any, between the transformational leadership behaviors of pastoral leaders and leadership effectiveness?—focused on the transformational leadership behavior of pastoral leaders and the relationship to leadership effectiveness. Again, to measure effectiveness, the extra effort, effectiveness, and satisfaction scores taken from the MLQ leadership team member rater scores were averaged to arrive at a mean effectiveness score. The MLQ rater scores were applied to the correlation x-axis while the MLQ effectiveness rater score were applied to the correlation y-axis. The MLQ mean score and the mean of the leadership team member's effective rater score were then correlated to test research question 3.

Limitations

As with all studies, there are obviously a number of limitations found within this present study. The first of those limitations was found in the gender, age, and ethnicity of the study participants. The normative sample of the MSCEIT indicates that women score higher than men in all scales and subscale scores on the MSCEIT. Older individuals score higher than younger individuals, and Whites score higher than Blacks and Asians (Mayer et al. 2003). Given these characteristics of the MSCEIT tool, it is possible that the respective nominal characteristics of the participants may skew toward the normative sample and influences the mean EI score for pastoral leaders.

Next, while a sample size of ($n = 32$) allowed the researcher to extrapolate and generalize the results to real-life, it is unlikely that the study had an adequate amount of power or doctrinal and denominational diversity. Also, though the study sample was comprised of pastoral leaders from both traditional and non-traditional Christian faith-traditions, there is a lack of ecumenical diversity as well. The lack of diversity lends itself to the possibility of shared cultural paradigms (Schein, 2010), systematic groupthink (Esser, 1998) and a lack of independent thinking skills (Murphy, 2010), each of which may influence participant responses.

The study lacks an adequate measure of pastoral leader effectiveness, related to organizational outcomes to be considered along with and beyond that of the MLQ rater observations on extra effort, effectiveness, and satisfaction. Given the ministerial flexibility required of pastoral leaders to regularly provide spiritual guidance, individual and organizational learning, organizational vision, executive leadership, performance evaluation, fund raising competency, foundational faith, community relations, prayer,

pastoral care, volunteer motivation, mentoring and training, etc. (Carter, 2009). Also, both the MSCEIT and MLQ are secular tools and may not adequately measure ministerial or mission effectiveness.

Time restrictions impacted the researchers ability to conduct the study in a more longitudinal manner. A longitudinal study may have enabled the researcher to conduct the study applying an experimental design. Future studies may be executed in a longitudinal manner involving pretest, posttest, and manipulations of variables as a part of the experimental design. Pretest, posttest, and manipulations of variables will also enable to researcher to gather data beyond that of self-rater reporting (Robson, 2011).

Summary

This chapter presented a description of the methodology and conceptual framework used to answer the respective research questions during this research. The final chapter will detail the findings, conclusions, implications and recommendations that have been developed as a result of the research.

CHAPTER IV

FINDINGS AND CONCLUSIONS

Introduction

“For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope” (Jeremiah, 29:11, New Revised Standard Version). The purpose of this study was to investigate and better understand the relationship between the emotional intelligence abilities and transformational leadership behaviors of pastoral leaders and the subsequent correlation to pastoral leader’s effectiveness. Understanding this relationship serves to provide insight and developmental options for pastoral leaders, as well as to facilitate and support the pastoral leader’s overall ability to enhance their respective leadership dexterity. In as much as emotional intelligence and transformational leadership are founded constructs, both have been identified as potential key characteristics for pastoral leaders in this research.

An operational point of responsibility, hope, and accountability for pastoral leaders is that of having the aptitude to lead and exhibit the emotional propensity by which their ecclesiastical influence may be applied to effectively execute ministry (Kim, 1998; Rost, 1993). However, there exist internal and external pressures, complexities, and meta-difficulties that impact the pastoral leaders ability to live up to and in to the calling. Moreover, empirical studies have indicated that pastoral leaders and the congregations

they lead are benefitted by the continual growth and development of the pastoral leader (McKenna et al. 2007).

Leadership is an active and demanding exchange. Previous empirical examinations suggested that leaders who exhibit emotional intelligence abilities and transformational leadership behaviors impact follower enthusiasm, ingenuity, in-role functioning, relational judgments, social contact, receptivity to change, flexibility, effectiveness, work absenteeism, and social engagement (Barbuto & Burbach, 2006; Barling et al.2000; Carter, 2009; Forgas & George, 2001; Hebert, 2011). If the prospective relationship indicates a correlation between emotional intelligence, transformational leadership and pastoral leader effectiveness, pastoral leaders who are able to incorporate the identified abilities and behavior as a means by which to enrich their leadership praxis may be able to increase their effectiveness, expand their value base, and increase the value added to their respective organization and the individuals who follow them (Kerr, et al., 2006). Finally, empirical data indicates that the core abilities and behaviors of emotional intelligence and transformational leadership can be taught and learned (Barling et al.1996; Groves et al. 2008).

The focus of this research was to determine the existence of and to describe the relationship between emotional intelligence abilities, transformational leadership behaviors, and pastoral leader effectiveness. In order to understand the dynamics of these relationships the following research questions were used:

1. What relationship exists, if any, between the emotional intelligence abilities and transformational leadership behaviors for pastoral leaders?

2. Which emotional intelligence area characteristics, if any, relate to leadership effectiveness for pastoral leaders?
3. What relationship exists, if any, between the transformational leadership behaviors of pastoral leaders and leadership effectiveness?

To determine whether a relationship exist between the emotional intelligence abilities, transformational leadership behaviors, and pastoral leader effectiveness the researcher applied a descriptive research design. This descriptive design is a scientific process that engaged and described the study participants without manipulating the participants (Leedy & Ormrod, 2013).

The remainder of this chapter will detail the descriptive statistics and findings in relation to the research questions, the conclusions that have been drawn as a result of the data, the implications that have emerged from this research and recommendations for future research that may continue to advance pastoral leadership praxis. To answer the research questions and quantify the correlation analysis, the result was considered significant when the analysis indicated a result of $p < .05$.

Findings

The next section will discuss the demographic data along with the findings that emerged from the two elements of testing and analyses of the data that involved: 1. how the pastoral leaders rated their respective experiential and strategic ability to perform their poly-chronic responsibilities while resolving emotional complications; and 2. how leadership team members perceived and assessed the pastoral leaders effectiveness through the pastoral leaders performance and application of transformational leadership behaviors.

Demographically, the population for this study ($N = 267$) was extended along both traditional and non-traditional denominational lines. Pastoral leaders from within the Church of Nazarene represented 75% or 200 invitees of the study population. The balance of the pastoral leader population was composed of 67 pastoral leaders from within the various New Thought Christian Movement churches. A sample of ($n = 32$) represents a 12% participation rate (see Table 1).

Table 1

Pastoral Leaders' Descriptive Data

Demographics	Frequency	Percentage
Gender		
Male	23	72
Female	9	28
Race		
African-American	12	39
Caucasian	20	61
Employment		
Full-time	30	94
Bi-vocational	2	6
Denominational		
Traditional	14	44
Non-denominational	18	56
Years serving as pastoral leader		
1-10	7	23
11-20	14	44
21-30	5	15
31-40	4	12
41-50	2	6

Table 2

Sample Age

	<i>N</i>	Minimum	Maximum	Mean
Age	32	42	77	56

The following findings aided in answering the research questions and helped the researcher determine the relationship between the characteristics and pastoral leader effectiveness; relationships which may lead to mission effectiveness, adequate funding, and volunteer engagement.

Emotional Intelligence Abilities and Transformational Leadership Behaviors

Research question one asked what relationship exists, if any, between the emotional intelligence abilities and transformational leadership behaviors for pastoral leaders? Accordingly, question one focused on the relationship that exists between the emotional intelligence abilities and transformational leadership behaviors of pastoral leaders. As an abilities based construct, the Mayer et al. (2008) model is a four-branch model of emotional intelligence, that includes the ability to: 1. accurately identify or perceive emotion as it is being expressed within the leader and demonstrated by the follower; 2. understand the symbolic narrative of emotional communication e.g., how the interplay of emotion may be producing, maintaining, repairing, and transforming the collective and cooperative efforts, as well as how emotion may be deconstructing, limiting, or otherwise impacting the collective and cooperative efforts; 3. using emotion to streamline strategic thinking; and 4. managing the demonstration of leader-follower emotion toward the fulfillment of organizational aims (Mayer et al. 2008).

The MSCEIT (see Appendix A) is intended to measure the expression of emotional intelligence as it is conceptualized within the Mayer, Salovey, and Caruso construct. The MSCEIT was born out of the supposition that emotional intelligence ability can enhance the applier's aptitude to solve problems by using a distinct yet accessible form of intelligence.

The MSCEIT standard score and the mean of the leadership team member's MLQ rater total score were correlated to test question 1. Analysis of the data revealed a Pearson's coefficient of $r(32) = .192, p > .05$ and demonstrated a non-significant correlation between the pastoral leader's self-rated emotional intelligence and their transformational leadership behaviors as perceived by leadership team members. The correlation coefficient (.192) corresponds to a small effect size in practice, suggesting a weak direct relationship between the pastoral leader's emotional intelligence abilities and their transformational leadership behavior. The histogram (see Figure 1) demonstrates the frequency distribution of the pastoral leaders.

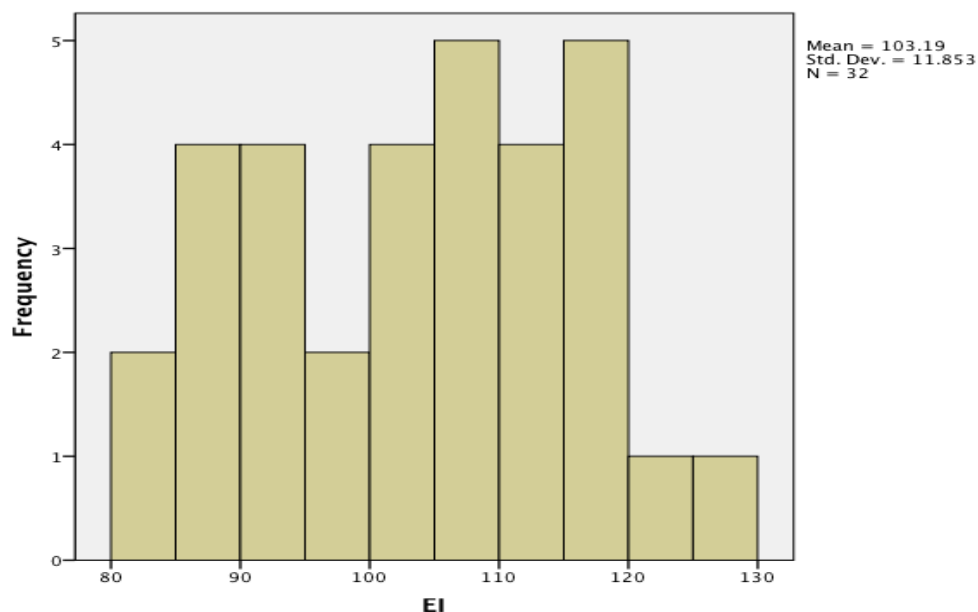


Figure 1. Pastoral leaders' frequency distribution histogram

The correlation analysis of $p = .294$ did not meet the prescribed threshold for statistical significance ($p < .05$). Moreover, through the findings the researcher observed a small positive correlation in the study sample. This correlation may be an indication that some statistical relationship exists between the variables. However, there was not enough statistical evidence in this finding to suggest that this correlation did not occur by chance or that the relationship may actually exist in the population represented by the study sample.

Table 3

EI and TransLead Correlation

		<u>TL</u>
EI	Pearson Correlation	.192
	Sig. (2-tailed)	.294
<u>N</u>		<u>32</u>

^aCorrelation is statistically significant at .05

The scatter plot (see Figure 2) indicates that while there was a positive correlation between the variables, a non-significant relationship between the variables was found. The scatter plot provides a graphic delineation of the correlation analysis. Each dot represents a data point or sample participant.

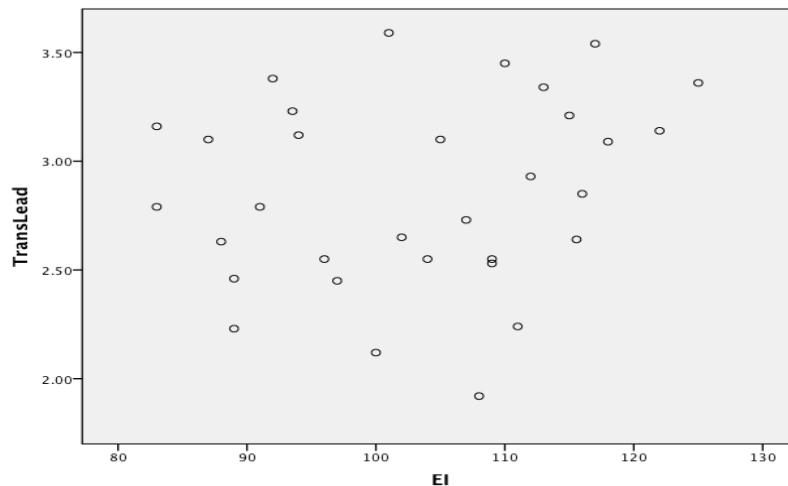


Figure 2. EI/TransLead Scatter Plot

Summary of research question one

The self-rater MSCEIT standard score ($M = 103.19$, $SD = 11.85$) and the mean of the leadership team member's MLQ rater total score ($M = 2.86$, $SD = .435$) were used to determine the correlation between the pastoral leader's emotional intelligence abilities and transformational leadership behavior. As separate constructs or as conjointly applied approaches, emotional intelligence ability and transformational leadership behavior are considered to be indicators of in-role effectiveness (Carter, 2009; Hebert, 2011). The results of this study did not however indicate a statistically significant relationship between the emotional intelligence abilities and transformational leadership behaviors of pastoral leaders ($r(32) = .192$, $p = .294$). While the data analysis shows a relationship, the correlation analysis of $p = .294$ exceeds the identified prescribed level for statistical significance ($p < .05$).

Leadership Effectiveness and EI Area Characteristics

Research question two probed which emotional intelligence area characteristics, if any, relate to leadership effectiveness for pastoral leaders? The focus of question 2 concentrated on the emotional intelligence area experiential and strategic abilities that

relate to leadership effectiveness. The MSCEIT area score is comprised of the self-rater's overall experiential and strategic scores. To measure effective leadership behavior, the extra effort, effectiveness, and satisfaction scores are taken from the MLQ Outcomes of Leadership (see Appendix B) leadership team member rater scores. These raw scores were then combined and averaged to arrive at a mean effectiveness score. The MSCEIT area score and the mean of the leadership team member's effective rater score were correlated to test question two. Analysis of the Pearson's data $r(32) = .093, p > .05$ was not found to be significantly correlated. The results indicated that ($M = 102.22, SD = 11.85$).

The scatter plot (see Figure 3) confirms the lack of correlation between the emotional intelligence area abilities and leadership effectiveness.

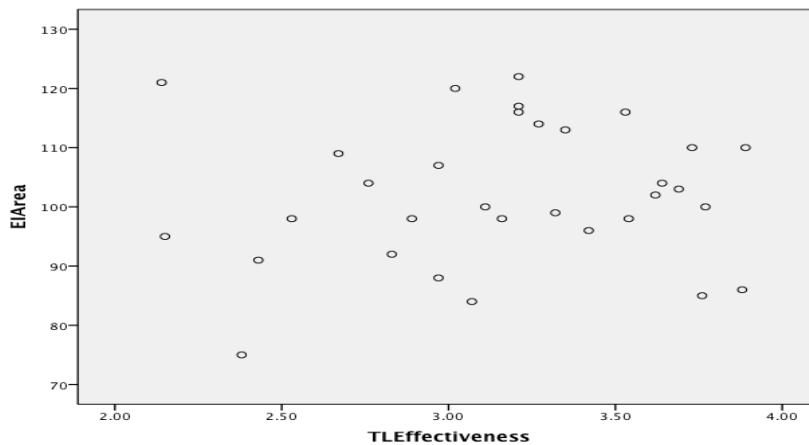


Figure 3. TLEffectiveness/EI Area

Summary of research question two

The rater MLQ Outcomes of Leadership scores ($M = 3.16, SD = .493$) were used to measure the effectiveness of the pastoral leaders. Effectiveness is often an important measure for pastoral leaders (Carter, 2009). In recognizing the responsibility to function at and hold oneself accountable at a higher level, while accomplishing organizational

objectives and supporting ones followers enables leaders to lead effectively. The self-rated MSCEIT results showed the area experiential ($M = 101.91$, $SD = 11.90$), $r(32) = .263$, $p > .05$ and area strategic ($M = 102.13$, $SD = 12.16$), $r(32) = .136$, $p > .05$.

The correlation analysis of the combined MSCEIT area score ($M = 102.22$, $SD = 11.85$) and the mean of the Outcomes of Leadership score ($M = 3.16$, $SD = .493$) indicated that $p = .614$. This p -value exceeded the prescribed level for statistical significance ($p < .05$). The research finding for question two therefore is not statistically significant.

Table 4

TL Effectiveness and EI Area Correlation

TL Effectiveness		
EI Area	Pearson Correlation	.093
	Sig. (2-tailed)	.614
N		32

^aCorrelation is statistically significant at .05

Transformational Leadership Behavior and Rater Perceptions of Effectiveness

Research question three asked what relationship exists, if any, between the transformational leadership behaviors of pastoral leaders and leadership effectiveness? Question three focused on the pastoral leader's transformational leadership behaviors and effectiveness through how the leader was perceived to have the ability to apply: Idealized Influence ($M = 2.9$, $SD = .353$); Inspirational Motivation ($M = 2.53$, $SD = .842$); Intellectual Stimulation ($M = 2.59$, $SD = .798$); and Individualized Consideration ($M = 2.56$, $SD = .669$).

The transformational leadership mean score ($M = 2.86$, $SD = .435$) and the mean of the leadership team member's effective rater score ($M = 3.16$, $SD = .493$) were correlated to test question three. There were some dimensional attributes of the transformational leadership construct that correlated at a statistically significant level, as identified in table 5. However, a linear correlation of the effectiveness and transformational leadership variables did not indicate a statistically significant ($r(32) = -.083$, $p > .05$) correlation.

Table 5

TLEffectiveness and TransLead Correlation

<u>MLQ Dimensions</u>	<u>TL Effectiveness</u>
TransLead	.651
Idealized Influence – Attributes	.000
Idealized Influence – Behavior	.049
Inspirational Motivation	.193
Intellectual Stimulation	.568
Individualized Consideration	.433

^aCorrelation is statistically significant at .05

Summary of research question three

The transformational leadership construct is considered to be an effective approach to leadership (Northouse, 2013). The query involved in question three sought to determine the relationship between the pastoral leader's transformational leadership and effectiveness. The correlation between the multi-rater transformational leadership score

and effectiveness score was not found to be significant. Figure 4 indicates the analysis of the effectiveness and transformational leadership variables.

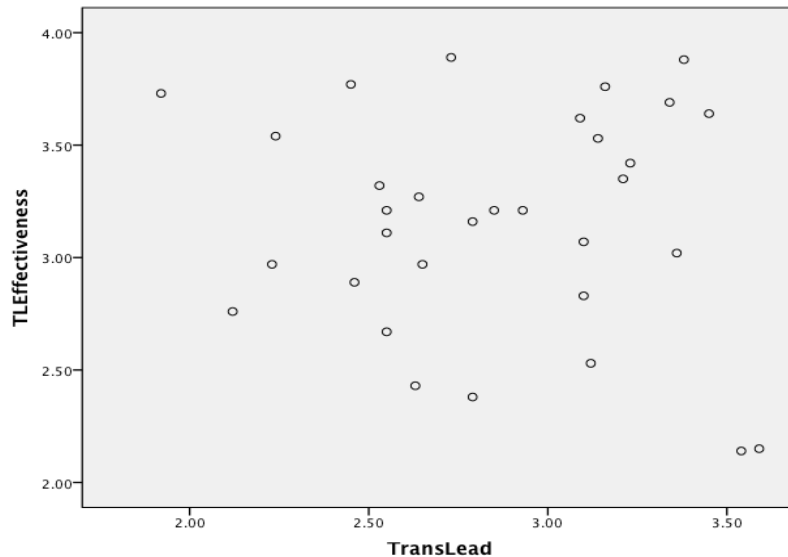


Figure 4. TLEffectiveness/TransLead

The correlation analysis of $p = .651$ was above the threshold for statistical significance ($p < .05$). Moreover, through the findings the researcher observed a small positive correlation in the study sample. However, there was not enough statistical evidence in this finding to suggest that this correlation exists in the population.

Conclusions

The understanding of what makes for effective leadership as well as what makes a leader effective continues to be a well researched topic. This research sought to understand the relationship and extent to which the leadership characteristics of emotional intelligence and transformational leadership correlated to pastoral leader's effectiveness. Similar relationships found in previous research literature, albeit from different fields or disciplines, led the researcher to question the significance of such relationships for the population identified in this study. This characteristic-centric

approach to pastoral leadership presented questions that have been answered. The questions presented within this study gave the researcher an opportunity to empirically determine whether and to what extent such a relationship existed between the identified leadership characteristics.

While emotional intelligence and transformational leadership stand as sound, mutually exclusive constructs that facilitate leader effectiveness as stand alone constructs or when the respective abilities and behaviors are combined (Barbuto & Burbach, 2006; Barling et al. 2000), the data for this research did not support the notion that a statistically significant relationship exist for pastoral leaders executing their leadership praxis. This is not intended to suggest that the leadership of pastoral leaders and the people they serve is not benefitted through the application of emotional intelligence abilities and transformational leadership behaviors. However, it cannot be reported in this research, at this juncture, that these respective modalities, when adjoined relate or lead to effectiveness.

The basic finding in research question one was that no significant relationship existed between the emotional intelligence abilities ($M = 103.19$, $SD = 11.853$) and transformational leadership behaviors ($M = 2.86$, $SD = .435$) ($p = .294$) for the study sample. Though the finding indicated a non-significant relationship, the aim of the researcher was to use theoretically compatible constructs (Barbuto & Burbach, 2006; Goleman et al. 2002; Sivanathan & Fekken, 2002) and explore how the characteristics of each relate to the other, as well as to leader effectiveness. The Salovey and Mayer model, commonly known as the Mayer, Salovey, and Caruso (2008) model, is largely upheld by researchers and theorist (Antonakis et al. 2009; Ashkanasy & Daus, 2005) and while

there exist other emotional intelligence constructs, emotion is often considered to be subjective and difficult to assess (Locke, 2005).

Transformational leadership is conceptualized as a leadership construct that inclines the leader to be emotionally aware and relationally adept (Avolio & Bass, 1992; Bono & Judge, 2003). Past studies have shown a relationship between emotional intelligence and transformational leadership (Barling, et al, 2000; Palmer et al, 2000), however, it may be noteworthy that while the studies used the same construct and measure for transformational leadership, various self-rater tools have been used to define and measure emotional intelligence (Coetzee & Schaap, 2005; Mandell & Pherwani, 2003; Palmer, et al). The non-significant result may also be a result of the power of the sample size and single-source data ($n = 32$). Finally, the gender disparity of the sample may have contributed to the mean score of emotional intelligence. The normative sample of the MSCEIT indicates that women score higher than men in all scales and subscale scores on the MSCEIT.

The findings of research question two revealed a non-significant relationship between the emotional intelligence experiential and strategic area abilities ($M = 102.22$, $SD = 11.856$) and pastoral leader effectiveness ($M = 3.16$, $SD = .193$) ($p = .614$). Effective leadership has proven to be problematic to measure (Murensky, 2000; Rosete & Ciarrochi, 2005). Though emotional intelligence remains a highly researched concept, there are some who question the foundational basis of the EI construct and whether there is a correlation to effective leadership (Antonakis et al. 2009; Locke, 2005).

Moreover, the study of pastoral leaders' effectiveness has been limited, in part, due to the fact that researchers have been more concerned with identifying charismatic

styles rather than the practical, measurable elements through which style is expressed. Another challenge to a clear understanding and articulation of pastoral leader effectiveness has been the propensity of researchers to apply self-reporting tools rather than self and rater-reporting tools (Butler & Herman, 1999; Carter, 2009; McKenna & Eckard, 2009). This research applied a secular, self-report tool and a multi-source effectiveness tool based on follower rating.

The lack of statistical significance found in question two might be attributed to the model of emotional intelligence used in this research. While pastoral leaders are often required to manage emotionally charged situations, the ability to properly assess the nuances of emotion may indeed be challenging to articulate and difficult to understand. When considering these dynamics in light of the existing difficulty involved in measuring emotional intelligence (Locke, 2005), a different measure of emotional intelligence may have been more suitable for the study sample.

Also, while exploring effectiveness, the leader's experiential and strategic area scores analysis did not correlate well. The researcher anticipated that should a pastoral leader possess the wherewithal to perceive, understand, use, and manage emotion adeptly, they might also be able to avoid becoming overwhelmed when dealing with emotionally charged situations. This ability might relate to effectiveness and indicate sufficient levels of extra effort and follower satisfaction. However, again, this was not borne out in the analysis. Correlations between abilities based concepts of emotional intelligence and performance-based models are considered to be more reliable when measuring performance as opposed to self-rated ability. The relationship between

emotional intelligence and leadership effectiveness may more likely be established when measuring performance-based models of emotional intelligence (Palmer et al, 2000).

The query of research question three examined the correlation between the transformational leadership behavior of the pastoral leaders and perceived effectiveness. Pastoral leader's effectiveness is often determined by the pastoral leader's ability to navigate the leadership process while making decisions and exhibiting actions that establishes the normative leadership behaviors and framework for the future. While these factors may not eliminate the tension that sometimes exist between competing personal or organizational objectives, it does provide the pastoral leader with a foundational value position that frames and guides appropriate thinking and behavior, thereby potentially streamlining the already complex process of leading effectively.

That multi-rater transformational leadership ($M = 2.86$, $SD = .435$) and multi-rater leadership effectiveness ($M = 3.16$, $SD = .193$) did not correlate comes as a surprise. Given that effective pastoral leaders exhibit certain characteristics, abilities, and behavioral leadership skills as shepherds, managers, developers, delegators, transformers, inspirers (Butler & Herman, 1999); they are thought to be peaceful, consistent, clear thinking, convivial, good communicators, and problem-solvers (Carter, 2009); they are considered to be adept as preachers, teachers, priest, administrators, counselors, builders, social activist, and evangelist (Nauss, 1994); and role models (McKenna & Eckard, 2009). All of which it may be posited coincide with Idealized Influence, Inspirational Motivation, Intellectual Stimulation, and Individualized Consideration in some way or another.

In summary, research question one asked what relationship exists, if any, between the emotional intelligence abilities and transformational leadership behaviors for pastoral leaders? Analysis of the data for question 1 revealed a Pearson's coefficient of $r(32) = .192, p > .05$ and demonstrated a non-significant correlation between the pastoral leader's self-rated emotional intelligence and their transformational leadership behaviors as perceived by leadership team members. In research question two the researcher sought to determine which emotional intelligence area characteristics, if any, relate to leadership effectiveness for pastoral leaders? Correlation analysis of the MSCEIT area characteristics and MLQ effectiveness score for research question 2 indicated that $r(32) = .093, p > .05$. The result was not found to indicate a statistically significant correlation. Research question three investigated what relationship exists, if any, between the transformational leadership behaviors of pastoral leaders and leadership effectiveness? A linear correlation of the effectiveness and transformational leadership variables did not indicate a significant correlation ($r(32) = -.083, p > .05$).

Implications and Recommendations

This section will explore the implications that have emerged from the results of this study as well as recommendations that can be made for future research in this field. While leadership is considered to be a universal feature, the functions of leadership has been being executed for as long as human beings have had to assume leadership responsibilities (Van Vugt et al. 2008). As a leadership construct, the transformational leadership approach has proven to be a valuable leadership method (Antonakis, 2012; Northouse, 2013).

Researchers have begun to explore the value of emotional intelligence more intensely in the past couple decades. Though emotional intelligence is being researched more frequently, as might be expected, there remain some questions regarding the foundational basis of the EI construct, even as the empirical basis for emotional intelligence is building (Antonakis et al. 2009; Locke, 2005). Moreover, a unified conceptualization of the emotional intelligence construct may lend itself to the construct having more operational clarity. The various abilities based, mixed-method based, and personalities based designs are dissimilar in many ways and this may add to the confusion surrounding the emotional intelligence construct and inconsistency in results when correlated with the transformational leadership construct (Barbuto & Burbach, 2006; Barling et al. 2000; Hebert, 2011; Locke, 2005; Rosette & Ciarrochi, 2005). This notwithstanding, there is value in continuing to study the impact that emotion has on leadership. Lastly, to date research regarding the effectiveness of pastoral leaders and a consistent tool to measure the effects thereof, has been found wanting (Butler & Herman, 1999; Carter, 2009; McKenna & Eckard, 2009; Miner et al. 2006). Researching pastoral leader effectiveness with proper tools may prove valuable (Butler & Herman).

The weightiness of the emotional stressors placed on pastoral leaders by their followers and their in-role assumptions are often unconscionably intense, demanding, and not easily reconciled or released (Golden, et al., 2004). Researchers have identified areas of personal concern for pastoral leaders to be: lack of finances and time leading to a questionable quality of life, irritableness, professional insecurity, loneliness, and emotional exhaustion; all of which requires the pastoral leader to manage through self-regulated and follower regulated emotion (Ellison & Mattila, 1983; McKenna et al. 2007;

Miner, Sterland, & Dowson, 2006; Warner & Carter, 1984) which invariably impacts the pastoral leaders ability to lead (Golden, et al., 2004; McKenna et al. 2007).

Identifying the characteristics that enable pastoral leaders to be effective is critical. As the church strives to remain relevant, the pastoral leader will likely be central in the reemergence of the church as a community staple and stabilizer (Barna, 2002).

Though the characteristics and behaviors of emotional intelligence and transformational leadership were not found to significantly relate to leadership effectiveness in this research, further research should be conducted to confirm whether this is indeed the case.

Based upon the results of this research, there are a number of suggestions that can be made. Given the important role pastoral leaders fill in the local communities and beyond, and while there exist various metrics by which to measure effectiveness, it would be beneficial to have a consistent measure for pastoral leader effectiveness (Butler & Herman, 1999; Carter, 2009; Kuhne & Donaldson, 1995; McKenna & Eckard, 2009; Nauss, 1994; Miner et al. 2006). A consistent measure that meets the empirical standards of reliability and validity (Leedy & Ormrod, 2013; Robson, 2011) may well support sufficient empirical discovery. It may be necessary for the measure to contain and cover the variables of pragmatic focus related to the fulfillment of organizational objectives and the executions of ones call (Butler & Herman; Carter).

A second suggestion for future research might involve a study encompassing the variables of emotional intelligence abilities, transformational leadership behavior, and effectiveness yet with an adequate power using a larger sample (Salkind, 2011). While the power analysis of a particular study may likely be relative to the type and goal of the study, a quantitative study with a similar design, such as the one performed by this

researcher, may have yielded a more significant effect with more power in the study. Also, having more power in the study may mitigate against a Type II error (Salkind). Moreover, such a future study sample might include pastoral leaders from within several denominational backgrounds and perhaps within different levels of the organization, given that pastoral leaders might be inclined to view the organizations they lead in ways that are distinct from other leaders within the organization (Schein, 2004).

While the data did not indicate significant relationships between the core characteristics, it remains important that pastoral leaders receive appropriate levels of training and development in support of their leadership praxis (McKenna et al. 2007). The transformational leadership approach did not correlate to effectiveness in this study however; the literature suggests that transformational leadership is a viable, effective leadership construct (De Pree, 2002; Kouzes & Posner, 2002; Northouse, 2013). Working with pastoral leaders to enhance their transformational leadership behaviors is an area that warrants more research. Pastoral leaders are generally burdened with difficult, even unreasonable expectations (Barna, 2002; Golden et al. 2004; Kuhne & Donaldson, 1995; McKenna et al. 2007). Helping pastoral leaders to further develop their leadership dexterity may prove invaluable to the pastoral leaders and those they lead (Carter, 2009).

An opportunity exists to conduct a study that is designed to pretest and posttest pastoral leaders emotional intelligence abilities and transformational leadership behavior in a real-world setting (Salkind, 2011). Another element of the design would be to provide standard developmental training treatment prior to the posttest. Such a study might enable the researcher to determine the effects of the training on pastoral leader effectiveness.

Finally, as a future study, further analysis into the correlation and regression of variables (Salkind, 2011) related to transformational leadership and emotional intelligence might provide a more nuanced look at how the two over-arching constructs relate at a micro level as indicators of pastoral leader effectiveness. For example, how do the behavioral characteristics of idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration relate to the emotional intelligence branch characteristics?

This study was conducted in an effort to answer questions that would enable the researcher to discover whether the characteristic variables of emotional intelligence and transformational leadership would relate to and suffice as practical alternatives and facilitators of pastoral leader effectiveness. The real world problem presented in this research was that when those who serve as pastoral leaders are unable to exhibit high levels of the core characteristics, i.e. emotional intelligence abilities (Mayer et al. 1999) and transformational leadership behaviors (Bass, 1991), they run the risk of losing mission effectiveness (Drucker, 2005) funding (Kottasz, 2004) and volunteer involvement (Becker & Dhingra, 2001; Snyder & Omoto, 2004).

While the quantitative results of this study suggested that a weak relationship might exist between some of the analyzed variables, respectively, the outcomes did not reveal any results that could be considered statistically significant. This discovery notwithstanding, pastoral leaders may still want to consider enhancing their leadership praxis by developing their emotional intelligence abilities, given the indications in the research literature that leaders can and should be emotionally responsible (Palmer et al., 2000) and that emotionally intelligent leaders are predisposed to applying transformational

leadership behavior (Barling et al., 2000; Sivanathan & Fekken, 2002). Accordingly, emotionally intelligent and emotionally available leaders are thought to be those who possess the ability to: understand their own emotions, know how to manage those emotions, can control those emotions, understand the emotions of others, and properly manages their relationships and thereby lead more effectively (Barbuto & Burbach, 2006; Groves, 2006; Kouzes & Posner, 2002; Mayer et al. 1999; Walter et al. 2011)

That the emotional intelligence abilities and transformational leadership behaviors can be learned and improved upon (Barling et al. 1996; Groves et al. 2008) is extremely encouraging, particularly when considered in light of the benefits that are realized when pastoral leaders continue to become more proficient leaders (McKenna et al. 2007). If the cost of becoming a better leader is developing emotional intelligence abilities and transformational leadership behaviors and if better equipped, more effective pastoral leaders leads to ministry being done more effectively in the world, that would be a small price to pay.

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Appendix A

Multi-factor Leadership Questionnaire Rater Form

This questionnaire is used to describe the leadership style of the above-mentioned individual as you perceive it. Answer all items on this answer sheet. If an item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank. Please answer this questionnaire anonymously.

Forty-five descriptive statements are listed on the following pages. Judge how frequently each statement fits the person you are describing. Use the following rating scale:

Important (necessary for processing): Which best describes you?

___ I am at a higher organizational level than the person I am rating.

___ The person I am rating is at my organizational level.

___ I am at a lower organizational level than the person I am rating.

___ Other than the above.

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

The Person I Am Rating. . .

1. Provides me with assistance in exchange for my efforts

0 1 2 3 4

2. Re-examines critical assumptions to question whether they are appropriate

0 1 2 3 4

3. Fails to interfere until problems become serious

0 1 2 3 4

4. Focuses attention on irregularities, mistakes, exceptions, and deviations from standards

0 1 2 3 4

5. Avoids getting involved when important issues arise

0 1 2 3 4

6. Talks about his/her most important values and beliefs

0 1 2 3 4

7. Is absent when needed

0 1 2 3 4

8. Seeks differing perspectives when solving problems

0 1 2 3 4

9. Talks optimistically about the future

0 1 2 3 4

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

10. Instills pride in me for being associated with him/her

0 1 2 3 4

11. Discusses in specific terms who is responsible for achieving performance targets

0 1 2 3 4

12. Waits for things to go wrong before taking action

0 1 2 3 4

13. Talks enthusiastically about what needs to be accomplished

0 1 2 3 4

14. Specifies the importance of having a strong sense of purpose

0 1 2 3 4

15. Spends time teaching and coaching

0 1 2 3 4

16. Makes clear what one can expect to receive when performance goals are achieved

0 1 2 3 4

17. Shows that he/she is a firm believer in "If it ain't broke, don't fix it."

0 1 2 3 4

18. Goes beyond self-interest for the good of the group

0 1 2 3 4

19. Treats me as an individual rather than just as a member of a group

0 1 2 3 4

20. Demonstrates that problems must become chronic before taking action

0 1 2 3 4

21. Acts in ways that builds my respect

0 1 2 3 4

22. Concentrates his/her full attention on dealing with mistakes, complaints, and failures

0 1 2 3 4

23. Considers the moral and ethical consequences of decisions

0 1 2 3 4

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

24. Keeps track of all mistakes

0 1 2 3 4

25. Displays a sense of power and confidence

0 1 2 3 4

26. Articulates a compelling vision of the future

0 1 2 3 4

27. Directs my attention toward failures to meet standards

0 1 2 3 4

28. Avoids making decisions

0 1 2 3 4

29. Considers me as having different needs, abilities, and aspirations from others

0 1 2 3 4

30. Gets me to look at problems from many different angles

0 1 2 3 4

31. Helps me to develop my strengths

0 1 2 3 4

32. Suggests new ways of looking at how to complete assignments

0 1 2 3 4

33. Delays responding to urgent questions

0 1 2 3 4

34. Emphasizes the importance of having a collective sense of mission

0 1 2 3 4

35. Expresses satisfaction when I meet expectations

0 1 2 3 4

36. Expresses confidence that goals will be achieved

0 1 2 3 4

37. Is effective in meeting my job-related needs

0 1 2 3 4

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

38. Uses methods of leadership that are satisfying

0 1 2 3 4

39. Gets me to do more than I expected to do

0 1 2 3 4

40. Is effective in representing me to higher authority

0 1 2 3 4

41. Works with me in a satisfactory way

0 1 2 3 4

42. Heightens my desire to succeed

0 1 2 3 4

43. Is effective in meeting organizational requirements

0 1 2 3 4

44. Increases my willingness to try harder

0 1 2 3 4

45. Leads a group that is effective

0 1 2 3 4

Appendix B

Mayer Salovey Caruso Emotional Intelligence Test

The Mayer Salovey Caruso Emotional Intelligence Test (MSCEIT) contains eight different sections. Each section has its own instructions. Try to answer every question. If you are unsure of the answer, make your best guess. Please record your answers on the separate MSCEIT Answer Sheet.

SECTION A

1. Photo image

Instructions: How much is each feeling below expressed by this face?

(Please select a response for each item.)

1. No happiness				Extreme happiness
1	2	3	4	5

2. No fear				Extreme fear
1	2	3	4	5

3. No surprise				Extreme surprise
1	2	3	4	5

4. No disgust				Extreme disgust
1	2	3	4	5

5. No excitement				Extreme excitement
1	2	3	4	5

2. Photo image

Instructions: How much is each feeling below expressed by this face?

(Please select a response for each item.)

1. No happiness				Extreme happiness
1	2	3	4	5

2. No sadness				Extreme sadness
1	2	3	4	5

3. No fear				Extreme fear
1	2	3	4	5

4. No surprise				Extreme surprise
1	2	3	4	5

5. No excitement**Extreme excitement**

1	2	3	4	5
---	---	---	---	---

3. Photo image

Instructions: How much is each feeling below expressed by this face?

(Please select a response for each item.)

1. No happiness**Extreme happiness**

1	2	3	4	5
---	---	---	---	---

2. No sadness**Extreme sadness**

1	2	3	4	5
---	---	---	---	---

3. No fear**Extreme fear**

1	2	3	4	5
---	---	---	---	---

4. No surprise**Extreme surprise**

1	2	3	4	5
---	---	---	---	---

5. No excitement**Extreme excitement**

1	2	3	4	5
---	---	---	---	---

4. Photo image

Instructions: How much is each feeling below expressed by this face?

(Please select a response for each item.)

1. No happiness**Extreme happiness**

1	2	3	4	5
---	---	---	---	---

2. No sadness**Extreme sadness**

1	2	3	4	5
---	---	---	---	---

3. No fear**Extreme fear**

1	2	3	4	5
---	---	---	---	---

4. No anger**Extreme anger**

1	2	3	4	5
---	---	---	---	---

5. No disgust**Extreme disgust**

1	2	3	4	5
---	---	---	---	---

SECTION B

1. What mood(s) might be helpful to feel when creating new, exciting decorations for a birthday party?

Not Useful				Useful	
a. annoyance	1	2	3	4	5
b. boredom	1	2	3	4	5
c. joy	1	2	3	4	5

2. What mood(s) might be helpful to feel when composing an inspiring military march?

Not Useful				Useful	
a. anger	1	2	3	4	5
b. excitement	1	2	3	4	5
c. frustration	1	2	3	4	5

3. What mood(s) might be helpful to feel when following a very complicated, demanding, cooking recipe?

Not Useful				Useful	
a. tension	1	2	3	4	5
b. sorrow	1	2	3	4	5
c. neutral mood	1	2	3	4	5

4. What mood(s) might be helpful to feel when figuring out what caused a fight among three young children? Each of the three young children is telling a different story about how the fight started. Figuring out what happened requires attending to the details of the stories and weighing many facts.

Not Useful				Useful	
a. happiness	1	2	3	4	5
b. surprise	1	2	3	4	5
c. sadness	1	2	3	4	5

5. What mood(s) might be helpful for a doctor to feel when selecting a treatment plan for a patient with a cancerous tumor? The doctor must apply several known, but conflicting, principles in the treatment of the tumor.

a. happiness					
Not Useful				Useful	
a. happiness		1	2	3	4 5
b. neutral mood		1	2	3	4 5
c. anger and defiance		1	2	3	4 5

SECTION C

Instructions: Select the best alternative for each of these questions.

1. Marjorie felt more and more ashamed, and began to feel worthless. She then felt _____.

- a. overwhelmed b. depressed c. ashamed d. self-conscious e. jittery

2. Kenji felt content as he thought of his life, and the more he thought about the good things he had done and the joy his acts had brought to others, the more he felt _____.

- a. surprised b. depressed c. acceptance d. happiness e. amazement

3. Natalie had never been more surprised in her life. But as she recovered a bit from the shock of the loss and realized she could gain some advantage from the situation if she planned carefully, she became _____.

- a. amazed b. confused c. denying of the situation d. expectant e. pensive

4. Nelson was saddened by the news from home and wanted to express his sincere regret. When he heard that he had not been told right away and that matters were worse than he at first thought, he felt _____.

- a. anger and surprise b. sadness and anticipation c. shock and regret
d. fear and loathing e. anger and sorrow

5. Rashad is usually quite happy at work and things also go well for him at home. He thought that he and his coworkers were generally fairly paid and treated well. Today, everyone in his unit received a modest across-the-board pay increase as part of corporate-wide adjustments in salary. Rashad felt _____.

- a. surprised and shocked b. peaceful and quiet c. content and elated
d. humbled and guilty e. proud and dominant

6. Glenda loved Jake, who she felt belonged only to her. She began to see him as perfect for her and close to perfection in general. She _____.

- a. respected him b. admired him c. envied him d. adored him
e. resented him

7. Tatiana was annoyed that a coworker took credit for a project, and when he did it again she felt _____.

- a. anger b. annoyance c. frustration d. startled e. depression

8. After Charlie's car was stolen, he installed a car alarm in his new car. When his new car was also stolen, he first felt shock and surprise, and then _____.

- a. amazement and astonishment b. helplessness, despair, and anger
c. anger and disgust d. jealousy and envy e. depression and contempt

9. When Steve discovered that several students were cheating on exams, he thought it was morally wrong. When he told the teacher, the teacher said there was nothing he could do about it. Steve planned to pursue the matter with a school administrator because he felt _____ by what had happened.

- a. enlivened b. enraged c. disgusted d. depressed e. saddened

10. Matt had been hurt by one of his closest friends and was feeling angry. Matt told his friend how he felt, and when the friend did it again, Matt became _____.

- a. angry b. fearful c. very annoyed d. worried e. enraged

11. Theresa watched television so as to follow a hurricane's progress up the coast near where her parents lived. As the hurricane moved toward her parents' house, she felt anxiety and helplessness. At the last minute, however, it turned away, leaving that area of the coastline unharmed. She felt _____.

- a. relief and gratitude b. surprise and shock c. tense and relieved
d. anticipation and anxiety e. anticipation and calmness

12. A woman who felt secure and accepted later felt depressed. What happened in between?

- a. she received a compliment intended for someone else
b. she discovered her husband was cheating on her
c. a friend became ill
d. a package she mailed to a friend was delivered to the wrong person
e. she was frustrated by a bad job she did on a project

13. A child who was happily anticipating his birthday later felt sad. What most likely happened in between?

- a. a bully insulted him and he fought back
b. two friends who he was hoping would come never made it to the party
c. he ate too much cake
d. his mother embarrassed him in front of the other children
e. his father accused him of something he did not do

14. A middle-aged woman was happy and shortly thereafter felt disapproving. What most likely happened in between?

- a. her son injured himself slightly at work
- b. she realized she had hurt a close friend's feelings
- c. her daughter-in-law was late for a family dinner
- d. her husband criticized her
- e. she lost a book that was important to her

15. A man was feeling rested and then felt admiration. What happened in between?

- a. while resting, the man solved an important problem at work
- b. the man heard a story about a sports hero who set a new world record
- c. his friend called to say he had just purchased a new sports car at a great price
- d. a package arrived with a gift from his mother
- e. his doctor called to say his checkup indicated he was healthy

16. A woman felt anticipation and then she felt love. What happened in between?

- a. she gave a donation and thought about the people she would help
- b. she bought a dress that was very flattering
- c. she read a fan magazine about a star she found very appealing
- d. her mother called to tell her she was sending her a birthday gift that would be a surprise
- e. she went on a date and discovered many things in common with an attractive man

17. An executive in a corporation felt displeased and then resentful. What happened in between?

- a. a subordinate failed to achieve his sales goals for the period
- b. another officer in the company, whom he believed to be incompetent, won a pay increase much larger than his own
- c. he read a news item about people in another part of the world living in poverty and how a major charity was facing obstacles in their relief efforts
- d. his wife was helping his children with their homework
- e. no one seemed to like him

18. A woman was angry and then felt guilty. What happened in between?

- a. she lost the phone number of a friend who was very close to her
- b. she didn't finish a job as well as she had hoped to because she didn't have enough time
- c. she expressed anger at her friend, who she then discovered hadn't done anything to hurt her
- d. she lost a close friend
- e. she was angry that someone gossiped about her, and then discovered that others were saying the same thing

19. A man liked his friend and then despised him. What happened in between?

- a. his friend lost an expensive book he loaned him
- b. his friend betrayed his wife
- c. his friend won a raise he didn't deserve
- d. his friend said he was moving away
- e. the man felt he had hurt his friend and it was partly his friend's fault

20. A woman loved someone and then felt secure. What happened in between?

- a. she learned the other person loved her in return
- b. she decided not to express her feelings
- c. her love went away
- d. she told the other person that she loved him
- e. her love itself brought about security

SECTION D

Instructions: Please select an answer for every action.

1. Mara woke up feeling pretty well. She had slept well, felt well rested, and had no particular cares or concerns. How well would each action help her preserve her mood?

Action 1: She got up and enjoyed the rest of the day.

- a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 2: Mara enjoyed the feeling and decided to think about and appreciate all the things that were going well for her.

- a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 3: She decided it was best to ignore the feeling since it wouldn't last anyway.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 4: She used the positive feeling to call her mother, who had been depressed, and tried to cheer her up.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

2. Andrew works as hard, if not harder, than one of his colleagues. In fact, his ideas are usually better at getting positive results for the company. His colleague does a mediocre job but engages in office politics so as to get ahead. So, when Andrew's boss announces that the annual merit award is being given to this colleague, Andrew is very angry. How effective would each action be in helping Andrew feel better?

Action 1: Andrew sat down and thought about all of the good things in his life and his work.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 2: Andrew made a list of the positive and negative traits of his colleague.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 3: Andrew felt terrible that he felt that way, and he told himself that it wasn't right to be so upset over an event not under his control.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 4: Andrew decided to tell people what a poor job his colleague had done, and that he did not deserve the merit award. Andrew gathered memos and notes to prove his point, so it wasn't just his word.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

3. Jane did not know when her bills were due, how many more bills would be arriving soon, or if she could pay them. Then her car began making strange noises and her mechanic said it would cost so much to fix that it might not be worth it. Jane can't fall asleep easily, she wakes up several times at night, and she finds

herself worrying all the time. How effective would each of the following actions be in reducing her worry?

Action 1: Jane tried to work out what she owed, how much was due, and when it was due.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 2: Jane learned deep-relaxation techniques to calm herself down.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 3: Jane got the name of a financial planner to help her figure out how to manage her finances properly.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 4: She decided to look for a job that paid more money.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

4. Nothing seems to be going right for Ed. There just isn't much in Ed's life that he enjoys or that brings him much pleasure. Over the next year, how effective would each of the following actions be at making Ed feel better?

Action 1: Ed started to call friends he hadn't spoken to in a while and made plans to see a few people.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 2: He started to eat better, to get to bed earlier, and to exercise more.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 3: Ed felt that he was bringing people down and decided to stay by himself more until he could work out what was bothering him. He felt he needed time alone.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 4: Ed found that relaxing in front of the TV at night, with a beer or two, really helped him to feel better.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

5. As Robert drove home from work, a tractor-trailer truck cut him off. He didn't even have time to honk his horn. Robert quickly swerved to the right to avoid getting hit. He was furious. How effective would each of the following actions be in dealing with his anger?

Action 1: Robert taught the truck driver a lesson by cutting him off a few miles down the highway.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 2: Robert just accepted that these things happen and drove home.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 3: He yelled as loud as he could, and cursed and swore at the trucker.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Action 4: He vowed never to drive on that highway again.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

SECTION E

Instructions: How much is each feeling below expressed by this picture?

(Please select a response for each item.)

1 2 3 4 5

1.

1. Happiness

2. Sadness

3. Fear

4. Anger

5. Disgust

Instructions: How much is each feeling below expressed by this picture?
(Please select a response for each item.)

1 2 3 4 5

2.

1. Sadness
2. Anger
3. Surprise
4. Disgust
5. Excitement

Instructions: How much is each feeling below expressed by this picture?
(Please select a response for each item.)

1 2 3 4 5

3.

1. Happiness
2. Fear
3. Anger
4. Surprise
5. Disgust

Instructions: How much is each feeling below expressed by this picture?
(Please select a response for each item.)

1 2 3 4 5

4.

1. Sadness
2. Fear
3. Anger
4. Surprise
5. Disgust

Instructions: How much is each feeling below expressed by this picture?
(Please select a response for each item.)

1 2 3 4 5

5.

1. Happiness
2. Sadness
3. Fear
4. Anger
5. Disgust

Instructions: How much is each feeling below expressed by this picture?
(Please select a response for each item.)

1 2 3 4 5

6.

1. Happiness

2. Sadness

3. Anger

4. Surprise

5. Disgust

SECTION F

Instructions: For each item below, you are asked to imagine feeling a certain way.
Answer as best as you can, even if you are unable to imagine the feeling.

1. Imagine feeling guilty that you forgot to visit a close friend who has a serious illness. In the middle of the day, you realize you completely forgot to visit your friend at the hospital. How much is the feeling of guilt like each of the following?

	Not Alike			Very Much Alike	
a. cold	1	2	3	4	5
b. blue	1	2	3	4	5
c. sweet	1	2	3	4	5

2. Imagine feeling content on a wonderful day, with terrific news about your job and family. How much is the feeling of contentment like each of the following sensations?

	Not Alike			Very Much Alike	
a. warm	1	2	3	4	5
b. purple	1	2	3	4	5
c. salty	1	2	3	4	5

3. Imagine you are feeling cold, slow, and sharp. How much is that feeling like each of the following?

	Not Alike			Very Much Alike	
a. challenged	1	2	3	4	5
b. isolated	1	2	3	4	5
c. surprised	1	2	3	4	5

4. Imagine you are feeling loud, large, delicate, and bright green. How much is that feeling like each of the following?

	Not Alike				Very Much Alike
a. excited	1	2	3	4	5
b. jealous	1	2	3	4	5
c. afraid	1	2	3	4	5

5. Imagine you are feeling closed, dark, and numb. How much is that feeling like each of the following?

	Not Alike				Very Much Alike
a. sad	1	2	3	4	5
b. content	1	2	3	4	5
c. calm	1	2	3	4	5

SECTION G

Instructions: Select the best alternative for each of these questions.

1. A feeling of concern most closely combines the emotions of _____.

- a. love, anxiety, surprise, anger
- b. surprise, pride, anger, fear
- c. acceptance, anxiety, fear, anticipation
- d. fear, joy, surprise, embarrassment
- e. anxiety, caring, anticipation

2. Another word for “consistently anticipating pleasure” is _____.

- a. optimism b. happiness c. contentment d. joy e. surprise

3. Acceptance, joy, and warmth often combine to form _____.

- a. love b. amazement c. anticipation d. contentment e. acceptance

4. Combining the feelings of disgust and anger results in _____.

- a. guilt b. rage c. shame d. hatred e. contempt

5. A sad surprise leads to _____.

- a. disappointment b. amazement c. anger d. fear e. regret

6. Sadness, guilt, and regret combine to form _____.

- a. grief b. annoyance c. depression d. remorse e. misery

7. Relaxation, security, and serenity are all parts of _____.
a. love b. fatigue c. expectancy d. calmness e. anticipation
8. Fear, joy, surprise, and embarrassment are all parts of _____.
a. esteem b. awe c. puzzlement d. respect e. sympathy
9. Shame, surprise, and embarrassment are combined in the feeling of _____.
a. jealousy b. sadness c. guilt d. envy e. humiliation
10. Admiration, love, and anxiety are all parts of _____.
a. jealousy b. sadness c. malice d. pride e. worry
11. Joy, excitement, and uncertainty are all parts of the feeling of _____.
a. liveliness b. anticipation c. anxiety d. calmness e. serenity
12. Sadness and satisfaction are both sometimes part of the feeling of _____.
a. nostalgia b. anxiety c. anticipation d. depression e. contempt

SECTION H

Instructions: Please select an answer for every response.

1. John developed a close friend at work over the last year. Today, that friend completely surprised him by saying he had taken a job at another company and would be moving out of the area. He had not mentioned he was looking for other jobs. How effective would John be in maintaining a good relationship, if he chose to respond in each of the following ways?

Response 1: John felt good for him and told his friend that he was glad he got the new job. Over the next few weeks, John made arrangements to ensure they stayed in touch.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Response 2: John felt sad that his friend was leaving, but he considered what happened as an indication that the friend did not much care for him. After all, the friend said nothing about his job search. Given that his friend was leaving anyway, John did not mention it, but instead went looking for other friends at work.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Response 3: John was very angry that his friend hadn't said anything. John showed his dis- approval by deciding to ignore his friend until the friend said something about what he had done. John thought that if his friend didn't say anything, it would confirm John's opinion that the friend was not worth talking to.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

2. Roy's teacher has just called Roy's parents to say that Roy is doing poorly in school. The teacher tells Roy's parents that their son isn't paying attention, is being disruptive, and can't sit still. This particular teacher doesn't do well with active boys, and Roy's parents wonder what's really going on. Then the teacher says that their son will be left back unless he improves. The parents feel very angry. How helpful to their son is each of these reactions?

Response 1: The parents told the teacher that this was a big shock to them since this was the first time they had ever heard there was a problem. They asked to meet with the teacher and also requested if the principal could attend the meeting.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Response 2: The parents told the teacher that if she continued to threaten to have their son repeat the grade, they would take it up with the principal. They said, "If our son is left back, we will hold you personally responsible. You are the teacher and your job is to teach, not to blame the student."

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Response 3: Roy's parents hung up on the teacher and called the principal. They complained about the teacher's threats and asked that their son be moved to a different classroom.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

3. Everything is going well for Liz. While others have been complaining about work, Liz has just gotten a promotion and a decent raise. Her children all are very happy and doing well in school, her marriage is stable and very happy. Liz is starting to feel very self-important and finds herself tempted to brag about her life to her friends. How effective would each of the following responses be for maintaining her relationships?

Response 1: Since everything is so good, it's okay to feel proud of it. But Liz also realized that some people see it as bragging, or may be jealous of her and so she only talked to close friends about her feelings.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Response 2: Liz started to think of all the things that could possibly go wrong in the future so she could gain perspective on her life. She saw that good feelings don't always last.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Response 3: Liz shared her feelings with her husband that night. Then she decided that the family should spend time together on the weekend and get involved in several family events just to be together.

a. Very ineffective b. Somewhat ineffective c. Neutral d. Somewhat effective e. Very effective

Thank You for taking the MSCEIT.