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Running head: EMOTIONAL INTELLIGENCE

Pepperdine University

Graduate School of Education and Psychology

THE RELATIONSHIP BETWEEN EMOTIONAL INTELLIGENCE AND PASTOR
LEADERSHIP IN TURNAROUND CHURCHES

A dissertation submitted in partial satisfaction
of the requirements for the degree of
Doctor of Education in Organizational Leadership

by

Jared Roth

December 2011

Kay Davis, Ed.D. – Dissertation Chairperson

This dissertation, written by

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under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

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DEDICATION

To Ann - my wife, best friend, and constant encouragement

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This journey was a story of relationships – people who shared the vision, challenged me forward, and celebrated my successes. Key among these persons are members of my family. My wife, Ann, shared my dream and constantly encouraged and supported me with her personal love and professional expertise. My children, Jordan and Hillary, and mother-in-law, Bonnie, cheered me on as I pursued this adventure. My parents taught me to love God, love others, and do my best. To my family, I thank you, and I love you.

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And my thanks to the leaders and pastors of the Foursquare Church who participated so others might benefit; your willingness to serve was exemplary.

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ABSTRACT

Preparing, selecting, and training lead pastors for established churches in the United States is a growing challenge as 84% of churches are in attendance decline or are failing to keep up with population growth in their communities. Interest in how leadership qualities influence the turnaround from a declining church into a growing church served as the impetus to explore the conceptual topics of turnaround churches and Emotional Intelligence (EI) competencies of lead pastors. This quantitative study compared the EI of lead pastors of Foursquare churches in the United States using the 15 competencies of the Bar-On EQ-i assessment to determine whether certain competencies were significantly different based on the church attendance pattern. Two subgroups were compared—pastors whose congregations were considered to be in decline and those considered to have a congregation with a turnaround or growth pattern. Statistical analyses revealed that 5 EI competencies (emotional self-awareness, independence, flexibility, assertiveness, and optimism) were significantly higher among pastors of turnaround churches, suggesting that pastors with higher levels of these specific EI competencies have a stronger likelihood of improving church attendance and promoting continued growth.

Chapter 1. Introduction

Can declining churches in the United States experience a turnaround and grow? The answer is clear from Ed Stetzer, recognized as an expert in the protestant church in America, that “churches that are stuck on a plateau or spiraling into decline can discover the joy of reaching the peak of revitalization” (Stetzer & Dodson, 2007, p. x). However, few declining churches experience an attendance turnaround and the task is difficult (Stetzer & Dodson, 2007, p. ix). Recent studies about comeback churches identify pastoral leadership as a significant contributor in successful turnaround churches (Barna, 1993; McIntosh, 2009; Rainer, 2005; Stetzer & Dodson, 2007; Stetzer & Rainer, 2010). Effectively training, selecting, and placing pastors who are equipped to lead declining congregations to growth is a priority for denominational and local church leaders who want to see healthy, thriving churches (Stetzer & Dodson, 2007).

The Problem

If a major indicator of the success of a church is based on increasing attendance (Oney, 2010), then churches in America are in trouble. The Western world is the only major segment of the world’s population in which Christianity is not growing (Clegg & Bird, 2001). The number of people who attend churches in the United States is growing, but is not keeping pace with the growth in population (Lindner, 2000). In his 2005 study, Olson (2008) observed, “In no single state did church attendance keep up with population growth!” (p. 37). Dudley and Roozen’s (2001) report on religion in the United States indicated that 50% of all U.S. congregations are either plateaued or declining. Rainer’s research revealed that 84 % of churches are declining or are experiencing a rate of growth below the population growth rate for their communities (2005). According to George

Barna (2000), of the 280 million people in the United States, only 40 % of adults said they attended church the previous week. The American Church Research Project's (TACRP) database of church attendance demonstrates that if present trends continue, by 2050 the percentage of Americans attending church will be half of the 1990 figure (Olson, 2008). Oney (2010) noted that the likelihood of significantly fewer than 140 million Americans attending church on a weekly basis is indicative of diminishing church attendance at a crisis level. The decline of the American church contrasts with the growth of Christianity in much of the rest of the world. According to Mission Frontiers' research (Catch the Vision, 1996), 3,000 new churches open each week worldwide. The church in Africa is increasing at the rate of 20,000 persons per day and worldwide, Christianity is growing at the rate of 90,000 new believers each day (Oney, 2010). Based on data from denominations reviewed by Clegg and Bird (2001), nearly half of the churches in the United States do not record the conversion of one person during the previous year. And in America, the ratio of church attendees to one new annual convert is 85:1 (Rainer, 2001). Unless churches become more effective in attracting and retaining new members, the decline in attendance will continue for the American church.

While around 1,300 churches open each year in the United States, between 3,500 and 4,000 close during that same time (Arn, 1995). Church consultant and researcher, Lyle Schaller, predicted that 100,000 to 150,000 congregations will dissolve in the first half of the twenty-first century—an average of five to eight each day (Schaller, 1996). The church to population ratio continues to decrease as well. Clegg and Bird (2001) stated that, "In 1900 the United States had 27 churches for every 10,000 people, and in 1990 we were down to 12 churches per 10,000 people" (p. 30). Even though the average

size church today is larger in average attendance (Schaller, 2000), the percentage of church attendance per population in the United States continues to decline.

The negative trend of a decreasing percentage of church attendees and the decreasing number of churches per capita may be addressed by (a) starting new churches, the field of church planting and (b) revitalizing established churches. Useful research has been conducted to discover critical qualities for those who start new churches (Malphurs, 2003; Moore, 2002; Ridley, 1988; Stetzer, 2003). A number of resources were developed to assist and improve church planter training, selection, deployment, and coaching (Logan & Ogne, 2004; Malphurs, 2003; Ridley, 1988; Roth, 2003). Despite resources developed to aid those starting new churches, Stetzer and Rainer (2010) found that the majority of already established churches are struggling to grow and impact their communities. Established declining churches and their leaders need new insight and resources to help them grow.

Several factors are considered to describe and measure the vitality of local churches including behavioral descriptions (Schwarz, 1996), structures (Schaller, 1996; Wagner, 1999), strategies (Logan, 1989), culture (Lewis, Cordeiro, & Bird, 2005), sociological factors (Wagner, 1994), and leadership (Malphurs, 2003; Schaller, 1996; Wood, 2001). However, the number of attendees in weekend worship services is a commonly measured and reported metric of church experience. Although some identify the limitations of this metric of church vitality and offer new metrics for future consideration (Stetzer, 2010; Rainer & Rainer, 2008), worship service attendance continues to serve as a major assumed indicator of church vitality among denominations and associations (Oney, 2010). The emerging field of study in turnaround churches uses

attendance as a baseline for evaluation (Rainer, 2005; Stetzer, 2003; Wood, 2001).

Turnaround churches are “those that at one time had been thriving congregations, then experienced a steep decline but ultimately pulled out of the dive and became revitalized.” (Barna, 1993, p. 17) It is uncommon for churches to turn around. Most churches follow a typical organizational life cycle of birth, growth, maturity, and decline toward death. A comeback, or turnaround, church is one that increases in size after a season of plateau or spiraling decline (Stetzer & Dodson, 2007). Research has only recently focused on turnaround churches that were formerly in decline but were able to return to growth and vitality (Stetzer & Dodson, 2007; Rainer, 2005). The limited research that has been conducted about the contribution of lead pastors to turnaround churches has affirmed the primary role of senior leadership (Barna, 1993; McIntosh, 2009; Rainer, 2005; Stetzer & Dodson, 2007; Stetzer & Rainer, 2010). Little research has been done to discover specific qualities of leadership that are related to turnaround churches.

Emotional intelligence (EI) and effective leadership have been connected in various studies during the past decade (Bar-On & Parker, 2000; Cherniss & Goleman, 2001; Bar-On & Handley, 1999; Stein & Book, 2006; Stein, Papadogiannis, Yip, & Sitarenios, 2009). Leaders studied included those in the fields of education (Bardach, 2008), sales (Hamilton, 2008), non-profit organizations (Meredith, 2008), executive leadership (Petran, 2008), law enforcement (Millet, 2007), military (Rice, 2007), construction (Butler, 2005), and nursing (Morrison, 2005).

EI has been demonstrated to be a significant predictor of leadership success. Cherniss and Goleman (2001) reported in a meta-analysis of 19 EI studies conducted

between 1997 and 1999 that EI was a factor influencing the bottom line of organizations.

Goleman (2000) made an organizational leadership case for EI stating:

The data documenting the importance for outstanding performance of each of the twenty emotional intelligence competencies have been building for more than two decades... Moreover the data continue to build to identify the competencies that distinguish outstanding from average performers. (p. 63)

Bar-On (2006) recognized that the Bar-On model could not be recognized as representing a “robust and viable concept” (p. 18) unless it was shown to reliably predict a number of characteristics related to behavior, performance, and effectiveness. To demonstrate this, he reviewed 20 predictive validity studies conducted on a total of 22,971 individuals in seven countries who completed the EQ-i. These studies established the predictive validity of the EQ-i by examining its ability to predict performance in the workplace.

Bar-On (2010) continued to demonstrate predictive validity of the EQ-i in his study of United States Air Force pilot recruitment and training and concluded:

Results revealed that EI has a significant impact on performance among trainees and is capable of predicting who will be expected to successfully complete this course. The results confirm a growing body of research findings indicating that EI significantly impacts occupational performance. By applying the EI model that emerged, the USAF estimates that it will save approximately \$190,000,000 by significantly reducing mismatches and selecting the right people for the course. (p. 4)

Bar-On & Handley (1999), Durek (2008), and Stein (2007) conducted research using the Bar-On EQ-i assessment to compare the EI of high-performing and low-

performing individuals in common professional or occupational settings. Their results indicated the EQ-i model accounted for significant differences between high and low performers—as much as 48% of the variance in performance (Durek, 2008). According to Richard Handley (early researcher with Bar-On and current Dean of the EQ University), significant differences are usually found if two comparison groups are clearly differentiated between high and low performance production or organizational outcomes (personal communication, September 22, 2010). Therefore, EI research about leaders in turnaround churches may demonstrate differences between pastors of high and low performing churches (based on attendance patterns) if those two groups of churches are clearly differentiated. Little research has been done to relate EI characteristics of pastors with changes in church performance (Oney, 2010), and no known research has been done to determine the EI of lead pastors of turnaround churches. Thus, there is a gap in the research regarding the EI of lead pastors of turnaround churches.

Research has shown that EI can be developed and that individuals can grow in specific factors that are identified and given focus. Bar-On (2006) noted that “results from these studies suggest that the EI factors described by the Bar-On model are both teachable and learnable, and that these factors can be enhanced by relatively simple didactic methods over a relatively short period of time” (p. 4). If EI factors are identified for pastors in turnaround churches, pastors interested in serving turnaround churches could develop those specific areas for EI as they prepare for that role. Training for candidates to lead in turnaround church situations and for pastors who currently serve turnaround churches could focus on specific factors associated with successful turnaround leadership.

Purpose of this Study

The purpose of this quantitative study was to compare the EI of lead pastors of Foursquare churches in the United States using the 15 competencies of the Bar-On EQ-i assessment to determine whether certain competencies were significantly different based on the church attendance pattern. Two subgroups were compared—pastors whose congregations were considered to be in decline and those considered to have a congregation with a turnaround or growth pattern.

The Bar-On (1997) EQ-i assessment is a self-report measure, and the independent variable of church attendance was established by the monthly reporting from Foursquare churches to their United States national office. This research was limited to lead pastors of Foursquare churches. The dependent variables are generally defined as the 15 subscales of the Bar-On EQ-i, and the independent variables are generally described as declining or growing Foursquare churches in the United States based on historical attendance data.

Research Hypotheses

Hypotheses were tested in order to answer two general questions: (a) are there significant differences on each of the 15 EI competencies, based upon whether the pastor is from a growing or declining church, and (b) which, if any, of the 15 EI competencies show a stronger influence in a growing church? The hypothesis tested for each of the 15 factors was that pastors from growing churches would have a higher score than pastors from declining churches. The null hypothesis is that no difference exists on each factor score based on church categorization. The five scales and 15 sub-scale factors or EI competencies are shown in Table 1.

Table 1

EI Competencies and Skills

Intrapersonal Self-Awareness and Self-Expression	Interpersonal Social Awareness and Interpersonal Relationship	Stress Management Emotional Management and Regulation	Adaptability Change Management	General Mood Self- Motivation
Self-Regard	Empathy	Stress Tolerance	Reality-Testing	Optimism
Emotional Self- Awareness	Social Responsibility	Impulse Control	Flexibility	Happiness
Independence	Interpersonal Relationship		Problem-Solving	
Assertiveness				
Self-Actualization				

Note. EI scales and sub-scales listed as identified in “The Bar-On Emotional Quotient Inventory (EQ-i): Technical Manual,” by R. Bar-On, 1997, Toronto: Canada, Multi-Health Systems. Copyright 1997 by Multi-Health Systems.

Conceptual Foundation

Two conceptual areas provided the foundation for this study. First, EI as a construct and important element for effective leadership is presented in light of previous studies focusing on leadership practices. Brief definitions of EI factors are provided below with a more thorough exploration of the literature presented in the subsequent chapter. Second, the literature about pastoral leadership and how that leadership impacts church attendance, specifically as it pertains to a turnaround church, was explored.

Definition of Terms

EQ-i Scales - The EI competencies and skills assessed by each scale (Bar-On, 2006).

Intrapersonal - Self-awareness and self-expression (Bar-On, 2006):

Self-Regard - To accurately perceive, understand, and accept oneself (Bar-On, 2006)

Emotional Self-Awareness - To be aware of and understand one's emotions (Bar-On, 2006)

Assertiveness - To effectively and constructively express one's emotions and oneself (Bar-On, 2006)

Independence - To be self-reliant and free of emotional dependency on others (Bar-On, 2006)

Self-Actualization - To strive to achieve personal goals and actualize one's potential (Bar-On, 2006)

Interpersonal - Social awareness and interpersonal relationship (Bar-On, 2006):

Empathy - To be aware of and understand how others feel (Bar-On, 2006)

Social Responsibility - To identify with one's social group and cooperate with others (Bar-On, 2006)

Interpersonal Relationship - To establish mutually satisfying relationships and relate well with others (Bar-On, 2006)

Stress Management - Emotional management and regulation (Bar-On, 2006):

Stress Tolerance - To effectively and constructively manage emotions (Bar-On, 2006)

Impulse Control - To effectively and constructively control emotions (Bar-On, 2006)

Adaptability - Change management (Bar-On, 2006):

Reality-Testing - To objectively validate one's feelings and thinking with external reality (Bar-On, 2006)

Flexibility - To adapt and adjust one's feelings and thinking to new situations (Bar-On, 2006)

Problem-Solving - To effectively solve problems of a personal and interpersonal nature. (Bar-On, 2006)

General Mood - Self-motivation (Bar-On, 2006):

Optimism - To be positive and look at the brighter side of life (Bar-On, 2006)

Happiness - To feel content with oneself, others and life in general (Bar-On, 2006)

Significance of the Study

The significance of this study is related to the gaps in EI research in church leadership. There is an assumption that EI is important to leadership within church contexts (Ott, 2003; White, 2006). The Center for Clergy and Congregations and the Center for Congregational Health recommend EI training to increase church leadership effectiveness (Tidsworth, 2006). However, the assumption that EI has predictive validity for pastors and their leadership performance is largely unsubstantiated (Oney, 2010). Research focused on EI and pastors is limited, and research exploring the relationship of EI to lead pastors' influence as measured through a particular denomination's performance factors has only been done in Oney's (2010) study of pastors in the Assembly of God churches in the United States.

Zeidner, Roberts, & Matthews (2002) recommended that there be clarification relative to the use, purpose, and relevance of EI for specific professional settings. They specifically used pastors as an example of a profession that has a higher perceived demand for EI skills compared with other professions. Research is needed to confirm the assumption that EI is an influential aspect of pastoral leadership in turnaround situations. While several studies have contributed to the study of EI in church settings (Cohen, 1988; Kanne, 2005; Higley, 2007; Maslach, Jackson, & Leiter, 1996; Palser, 2004; Salovey,

Mayer, Caruso, & Yoo, 2002), further research is needed. Specifically, research related to the leadership influence of pastors of turnaround churches represents a gap in EI research.

This study is the first of its kind, specifically assessing the independent variable of church attendance as measured by a denomination's attendance records and using a validated and reliable assessment of EI as the dependent variable. Oney (2010) suggested that:

Future research should explore cluster competencies of other denominations as well...future research could assist individual denominations in (a) defining central key competencies for their models of success, (b) developing means to measure against those competencies, and (c) exploring contexts to train their leadership accordingly. With a paucity of competency research in ecclesiastical movements, this would likely prove both welcome and useful. (p. 120)

This study built on Oney's (2010) research by extending to another denominational setting and studying a specific group of pastors of existing churches – pastors of turnaround churches. Oney administered the EQ-i assessment instrument, but only used the five major scales in his analysis rather than the 15 subscales that are often used in research and that address the relationship of EI and occupational or professional effectiveness (Bar-on & Handley, 1999; Durek, 2008; and Stein, 2007).

Based on previous research that suggests a positive relationship between leadership influence and EI, this study considered the impact of the EI of lead pastors on the turnaround churches they lead. If an EQ-i profile is identified for these leaders, this instrument could be used in selection processes and the factors (from among the 15

subscales in the EQ-i) correlated with successful leaders could provide focus for EI training in those specific areas. Training could be developed and provided for leaders who are interested in preparing for a turnaround church leadership role and could be useful for pastors currently serving in turnaround situations. This knowledge could assist pastoral selection decision-makers, including denominational leaders and church selection committees, in their selection processes and could focus EI training for current pastors in turnaround situations.

Delimitations and Limitations

The intent of this research was to assess the relationship of EI and pastors of turnaround churches. The research was limited to pastors of Foursquare churches in the United States. Druskat, Sala, and Mount (2005) noted that in some studies the leader's geographic area, gender, ethnicity, education, age, or hours worked was not predictive of success. Six stated limitations to this study are:

1. All data in this research was gathered utilizing a self-report measure.
2. This study did not take into consideration the variable of pastor's geographic location.
3. This study did not consider the type of community served by the pastors.
4. This study did not consider the educational levels of pastors.
5. This study did not consider the gender, age, or ethnicity of the pastors.
6. This study only included pastors of Foursquare Churches in the United States.

Summary

EI is a helpful means of assessing the potential influence of leaders (Goleman, 1998). While much EI research has focused on various organizations and their leaders, little EI research has been conducted in local church contexts. This research compared the EI of two groups of pastors in established churches to determine whether certain competencies were significantly different based on the church attendance pattern.

Chapter 2. Literature Review

The literature review in this section focuses on two streams of theoretical thought – emotional intelligence and turnaround churches. A deductive approach has been used for the purpose of advancing specific research questions (Creswell, 2003) related to emotional intelligence (EI) and turnaround churches. Emotional intelligence is the study of “an array of noncognitive (emotional and social) capabilities, competencies and skills that influence one’s ability to succeed in coping with environmental demands and pressures” (Bar-On, 1997, p. 2). The Bar-On EI model and the related self-assessment tool, the EQ-i, have been used to identify relationships between EI traits and high performance in many occupational and professional situations. Frequently, these traits combine into a profile that is related to high performance in a specific role (Druskat, Sala, & Mount, 2006; Stein & Book, 2006).

Pastoral leadership has been found to be a leading variable in turnaround churches (McIntosh, 2009; Stetzer & Rainer, 2010). Although organizations need the contribution of multiple leaders, the primary leader in churches is most linked with successful renewal efforts (Stetzer & Dodson, 2007). Turnaround churches are local congregations that declined in attendance and then reversed that trend, growing again over a consistent period of time. This review presents recent research on turnaround churches and demonstrates the influence of EI in turnaround situations.

Emotional Intelligence

Church leaders and researchers are concerned about churches in North America that have plateaued or are in decline (Stetzer & Dodson, 2007). Attention has been focused toward helping these churches make adjustments to reverse the participation and

vitality trends from decline to growth. Specific attention has recently been given to turnaround churches or those that actually experienced a trend reversal from decline to growth (McIntosh, 2009; Stetzer & Dodson, 2007; Stetzer & Rainer, 2010). What is not yet studied is the relationship between the EI of church leaders and turnaround churches.

Theories and measurements of emotional intelligence. Even though the term emotional intelligence was “coined in 1966 by Leuner, the general concept was initially studied by Darwin as early as 1837” (Bar-On, Handley, & Fund, 2006, p. 4). A number of scholars and researchers have made noteworthy contributions to the EI body of knowledge. Howard Gardner (1983), at Harvard University, has been cited as an early proponent of EI based on two of his multiple intelligences theories that focus on intra-psychic capacities and personal intelligence (Stein & Book, 2007). Peter Salovey of Yale University and John Mayer (1990) of the University of New Hampshire advanced the field of EI; Daniel Goleman (1995) has been credited with bringing mass appeal to the EI construct (Stein & Book, 2006). Salovey, Mayer, and their colleague David Caruso have been credited as influential researchers of EI (Matthews, Zeider, & Roberts, 2002). Reuven Bar-On (1997, 2006) also has been a significant contributor to EI and has been recognized as having the first commercially available self-reporting EI assessment, the Emotional Quotient Inventory (EQ-i) (Bar-On & Parker, 2000). Despite the significant differences among the various streams of EI thought regarding the factors that comprise its definition (Bar-On, 1997; Goleman, 1995; Goleman, Boyatzis, & McKee, 2002; Mayer & Salovey, 1997; Salovey & Mayer, 1990), organizations have still embraced the value of EI and invested significantly in EI training (McEnrue & Groves, 2006).

Defining emotional intelligence. Most descriptions of emotional intelligence include one or more of the following elements: “(a) the ability to understand and express oneself; (b) the ability to understand others and relate to them; (c) the ability to manage and control emotions; (d) the ability to manage change, adapt, and solve problems of a personal and interpersonal nature; and (e) the ability to generate positive mood and to be self-motivated” (Bar-On, et al., 2006, p.4).

Salovey and Mayer often have been credited with defining the theoretical construct of EI (Stein & Book, 2006). They defined EI as the “ability to monitor one’s own and others’ feelings and emotions, to discriminate among them and to use this information to guide one’s thinking and actions” (Salovey & Mayer, 1990, p. 189). Mayer and Salovey (1997) later developed their EI definition to be the “ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional meanings, and to reflectively regulate emotions so as to promote both better emotion and thought” (p. 22). Goleman (1995) describes EI as “being able 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). While the definition developed by Mayer and Salovey presents EI as abilities, Bar-On (1997) presented a different model. Bar-On (2004) defines EI as “an array of noncognitive capabilities, competencies, and skills that influence one’s ability to succeed in coping with environmental demands and pressures” (p. 14).

Theoretical framework. There are three major conceptual models of emotional intelligence: (a) the Salovey-Mayer model; (b) the Goleman-Boyatzis model; and (c) the Bar-On model (Bar-On, et al., 2006). Variations among these theories stem from the interests of the theorists (Druskat et al., 2006 p. xxviii). Salovey and Mayer's theory is rooted in their view of EI as a type of intelligence, while Goleman and Boyatzis's theory stems from their interest in competencies that support work performance (Druskat et al., 2006 p. xxviii). Likewise, Bar-On's theory is derives from his interest in personality, life success, and personal well-being.

These three major theories of EI form two primary streams—the ability model and the mixed model. The Mayer–Salovey–Caruso Emotional Intelligence Test (MSCEIT; Mayer, Salovey, & Caruso, 2002) uses the ability model of EI. The mixed-model is used in both the Goleman and Boyatzis Emotional Competency Inventory (ECI) (Goleman, Boyatzis, & McKee, 2001) and the Bar-On EQ-i (Bar-On, 1997). If these measures are in fact assessing the same EI construct, they should be highly correlated (Kerlinger & Lee, 2000). Meta-analytic research (Van Rooy, Viswesvaran, & Pluta, 2005) indicates that these constructs are very different (Livingstone & Day, 2005). Since the EI ability model and the EI mixed-model constructs measure different qualities, it is important to note which instrument is used when measuring EI (Livingstone & Day, 2005). Current research must specify what model is used so that appropriate applications of the research findings may be made.

Widely accepted measurements of EI. There are many instruments purporting to measure the construct of EI (Van Rooy & Viswesvaran, 2004). The three most widely accepted EI measurement instruments are the Mayer-Salovey-Caruso Emotional

Intelligence Test (MSCEIT; Mayer et al., 2002), the Emotional Competence Inventory (ECI) (Boyatzis, Goleman, & Rhee, 2000; Cherniss, 2004) and the Emotional Quotient Inventory (EQ-I; Bar-On, 1997). The MSCEIT has been noted as an ability test in which specific tasks are performed (Cherniss & Deegan, 2000; Mayer & Salovey, 1997). The ECI is a self-report measure based on Goleman's (1995, 1998) model and uses 18 competencies (Boyatzis et al., 2000). It is a 360 degree measure and includes assessments regarding self-awareness, self- management, social awareness, and social skills. The EQ-i is a self-report measure based on Bar-On's (1997) array of noncognitive capabilities and has been used worldwide with over one million individuals (Bar-On, 2006).

Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT). The Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) is an ability-based test rooted in the work of Mayer, Salovey, and Caruso (2002), an increasing scientific knowledge of emotions and insight into their purposes, and the first published assessment developed to test emotional intelligence, the Multifactor Emotional Intelligence Scale (MEIS). This assessment uses 141 items to measure Mayer and Salovey's four branches of EI and can be completed in 30-45 minutes. Results are shown using a total of 15 main scores and three supplemental scores. The main scores are comprised of a total EI score, two Area scores, four Branch scores, and eight task scores (Mayer et al., 2002).

The four branches of the MSCEIT are: (a) perceiving emotions: recognizing one's own emotions and those of others in addition to perceiving emotions in a variety of stimuli including objects, art, stories, and music; (b) facilitating thought: generating, using, and feeling emotion as needed to communicate one's feelings or to use them in

other cognitive processes; (c) understanding emotions: understanding emotional information, to be aware of the combinations and progression of emotions as relationships evolve, and recognizing such emotional meanings; and (d) managing emotions: being open to feelings and being able to modify emotions in oneself and others as a tool in the promotion of personal understanding and growth (Mayer et al., 2002).

The MSCEIT (Mayer et al., 2002) is a performance-based measure that is often administered by computer. The reliability scores for the MSCEIT are measured using split-half reliabilities ranging from .91 to .93 (Mayer et al., 2002). Reliability score ranges for the MSCEIT subscales are (a) .81 to .88 for emotion perception subscales, (b) .66 to .71 for emotional facilitation of thought, (c) .66 to .77 for understanding emotions, and (d) .67 to .69 for managing emotions. Test–retest data are minimal and include Brackett and Mayer’s 2003 report of $r = .86$ (Oney, 2010).

Emotional Competence Inventory (ECI 2.0). The ECI (Boyatzis, Goleman, & Rhee, 2000) is a 110-item self-report measure and a 360 degree tool created for use in organizations to measure emotional and social competencies of individuals. This assessment is based on emotional competencies identified by Goleman (1998) and measures 18 competencies within four clusters: Self-Awareness, Self-Management, Social Awareness, and Relationship Management. The Self-Awareness cluster includes three competencies: (a) emotional awareness: recognition of one's emotions and the effects those emotions may have; (b) accurate self-assessment: knowledge of one's areas of strength and limitations; and (c) self-confidence: a strong sense of self-worth and personal capabilities (Emotional Competence, 2010).

The six competencies in the Self-Management cluster are: (a) emotional self-control: appropriate control of disruptive emotions and impulses; (b) transparency: retention of integrity with actions that are compatible with personal values; (c) adaptability: flexible in dealing with change; (d) achievement: endeavors to improve or meet a standard of excellence; (e) initiative: ready and willing to act on opportunities, and (f) optimism: persists in pursuing goals in spite of encountering impediments to progress (Emotional Competence, 2010)..

The Social Awareness cluster consists of three competencies: (a) empathy: perception of the feelings and perspectives of others with an active interest in others' concerns; (b) organizational awareness: awareness of emotional currents and power relationships existing within a group; and (c) service orientation: ability to foresee, identify, and meet the needs of an organization's customers (Emotional Competence, 2010).

The fourth cluster, Relationship Management, has six competencies: (a) developing others: perceiving the developmental needs of others and working to support and augment their abilities; (b) inspirational leadership: providing inspiration and guidance for individual and group efforts; (c) change catalyst: instigating or guiding change; (d) influence: using effective persuasive strategies; (e) conflict management: utilizing negotiation and other effective tools to resolve disagreements; and (f) teamwork and collaboration: working collaboratively to reach shared goals (Emotional Competence, 2010).

A definition of EI in this construct is an "ability to recognize, understand, and use emotional information about oneself or others that leads to or causes effective or superior

performance” (Mayer et al., 2002, p. 149). The internal consistency of the ECI ranges from poor ($r = .61$) to adequate ($r = .85$) (Sala, 2002). Of the major EI assessments, the ECI has the least psychometric information available. This measure also correlates significantly with several personality constructs of the five-factor model (MacCann, Matthews, Zeidner, & Roberts, 2003).

The Bar-On EQ-i. The Bar-On model provides the theoretical basis for the EQ-i, which was originally developed to assess various aspects of this construct. According to this model, “emotional-social intelligence is a cross-section of interrelated emotional and social competencies, skills and facilitators that determine how effectively we understand and express ourselves, understand others and relate with them, and cope with daily demands” (Bar-On, 2006, p. 14). The emotional and social competencies, skills, and facilitators referred in this model include five key components comprised of 15 subscales (Bar-On, 2006).

Bar-On EQ-i Composite Scale and Subscales are (a) intrapersonal: includes self-regard, emotional self-awareness, assertiveness, independence and self-actualization; (b) interpersonal: comprised of empathy, social responsibility, and interpersonal relationship; (c) stress management: measures stress tolerance and impulse control; (d) adaptability: includes the subscales of reality-testing, flexibility, and problem-solving; and (e) general mood combining optimism and happiness (Bar-On, 2006).

The EQ-i is a self-report measure of emotionally and socially intelligent behavior that provides an estimate of emotional-social intelligence. It contains 121 items in the form of short sentences and employs a 5-point response scale with a textual response format ranging from "very seldom or not true of me" (1) to "very often true of me or true

of me" (5) (Bar-On, 2006). The EQ-i was the first measure of its kind to be published by a psychological test publisher (Bar-On, 1997) and the first such measure to be peer-reviewed in the *Buros Mental Measurement Yearbook* (Plake & Impara, 1999). Over one million assessments have been administered worldwide, making the EQ-i the most widely used EI measure (Druskat, et al, 2007).

The internal consistency reliability scores for the EQ-i vary from .76 to .97, contingent upon the study (Bar-On, 2000; Petrides & Furnham, 2001). This variance within reliability scores could be reflective of different populations in the studies. Test-retest was found to be .85 after 1 month and .75 after 4 months (Bar-On, 1997).

Reliability measures for the subscales range from .69 for social responsibility to a high of .86 for self-regard. Guilford and Fruchter (1978) considered these results to indicate good reliability for the instrument.

Multiple studies in which Bar-On indicated strong predictive validity for his EI construct include success in the corporate setting, occupational and professional failure in the business world, occupational success in business and industry, academic attrition, successful coping with a severe medical condition, aggressive behavior in the workplace, successful rehabilitation in prisoners eligible for parole, suicide in the clinical setting, and successful treatment outcome in the clinical setting (Oney, 2010). Additionally, Bar-On (1997) emphasized that the EQ-i is appropriate for a variety of settings including corporate, educational, clinical, medical, and research settings. In his research, Bar-On (2006) reviewed:

twenty predictive validity studies that have been conducted on a total of 22,971 individuals who completed the EQ-i in seven countries around the world. These

publications shed a great deal of light on the predictive validity of the EQ-i by examining its ability to predict performance in social interactions, at school and in the workplace as well as its impact on physical health, psychological health, self-actualization and subjective well-being. Based on these findings, the average predictive validity coefficient is .59, which suggests that the Bar-On model is indeed able to predict various aspects of human performance. (p. 18)

Emotional intelligence and effective leadership. A relationship between EI and effective leadership is shown in many studies (Coetzee & Schaap, 2004; Cooper & Sawaf, 1997; Harrison, 1997; Hesselbein, Goldstein, & Beckhard, 1997; Kerr, Garvin, Heaton, & Boyle, 2006; Morris & Feldman, 1996; Srivastava & Bharamanaikar, 2004; Wong & Law, 2002). Whether direct empirical research is viewed (Boyatzis, 1982, 2005; Howard & Bray 1988; Kotter 1982; Luthans, Hodgetts & Rosenkrantz, 1988) or meta-analytic syntheses are used (Goleman, 1998; Spencer & Spencer, 1993), there is a specific set of competences that predict high-performance leadership. These studies tend to demonstrate competencies from (a) cognitive-intellectual abilities; (b) intrapersonal abilities; and (c) relationship management or interpersonal abilities (Boyatzis, 2007). The clusters of intrapersonal and interpersonal capabilities are EI competencies (Bar-On 2006; Goleman, et al., 2002). Boyatzis (2007) noted, “People can develop the competencies that matter the most when it comes to outstanding performance: the ones we call EI” (p.157).

Van Rooy and Viswesvaran (2004) produced meta-analytic research that employed both ability-based and mixed-model approaches to EI. Their research indicated that EI has moderate predictive validity. Matthews et al. (2002) made the

suggestion that more research should be conducted to explore EI within various professions since predictive validity of performance variables is likely role contingent.

The ability-based model and mixed-model approaches of EI are different constructs and measure different emotional aspects (Matthews et al., 2002; Van Rooy & Viswesvaran, 2004). The ability-based model has demonstrated a positive relationship with high performance leadership (Coetzee & Schaap, 2004; Kerr et al., 2006; Rosete & Ciarrochi, 2005) and has shown a positive relationship to effective leadership in business, human services, and education (Burbach, 2004).

However, Matthews et al. (2002) indicated that mixed-model measures are used more than ability-based models to measure leadership effectiveness. Bachman, Stein, Campbell, & Sitarenios (2000) used the EQ-i mixed-model approach and found high performance ratings and EI were related in the areas of independence, emotional self-awareness, self-actualization, and optimism. In Turner's (2006) study using the EQ-i, the FBI national academy graduates scored better than members of other law enforcement agencies in all areas except flexibility. Bar-On and his colleagues (Bar-On, 2007b, 2004; Bar-On et al., 2005; Bar-On & Handley, 1999) demonstrated a significant relationship between emotional-social intelligence and occupational performance using the EQ-i.

In one Bar-On study, the EQ-i scores of 1,171 US Air Force recruiters were compared with their ability to meet annual recruitment quotas. The recruiters studied with the EQ-i were divided into two groups based on performance levels as determined by USAF criteria. Those meeting 100% or more of their annual recruiting quota were deemed to be high performers while those meeting less than 80% of their quota were considered low performers. "A discriminate function analysis indicated that EQ-i scores

were able to fairly accurately identify high and low performers, demonstrating that the relationship between emotional-social intelligence and occupational performance is high (.53) based on the sample studied” (Bar-On, 2007b). Based on these results, the USAF implemented an enhanced process for hiring new recruiters by adding EQ-i screening to the pre-employment process. The EQ-i scores of candidates for recruiter positions were compared with the model derived from testing successful, high-performing recruiters during the study. After only one year of using this process, the USAF found they had “increased their ability to predict successful recruiters by nearly threefold, dramatically reduced first-year attrition due to mismatches, and cut their financial losses by approximately 92%” (Bar-On, 2007b). Since the USAF was previously spending about \$3 million based on hiring an average of 100 “mismatched” recruiters each year, the savings realized was considerable. Druskat, Sala, and Mount (2005) noted that this USAF study also found that the recruiters’ geographic area, gender, ethnicity, education, age, or hours worked was not predictive of success, and that the more successful recruiters actually worked fewer hours than their unsuccessful counterparts.

Stein et al., 2009 used the EQ-i to examine the EI scores of two executive groups and compared their EI scores with the general population. The purpose of this study was to determine whether there was any correlation between the EI scores of the executives and positive organizational outcomes. The results demonstrated that top executives differed significantly from the normative population relative to their EQ-i scores. Executives who scored highly on areas of empathy, self-regard, reality testing, and problem solving were more likely to have produced high profit-earning companies.

Based on results from multiple studies, Bar-On asserted, “the EQ-i compares quite favorably with other EI measures in predicting occupational performance. For example, the correlation between the MSCEIT and various aspects of occupational performance ranges between .22 and .46” (Bar-On, 2007b). Emotional intelligence, particularly as measured by the Bar-On mixed model using the EQ-i, is positively related with effective leadership (Bar-On, 2007a; Bar-On, 2001; Bar-On, et al., 2006; Carmeli & Josman, 2006; Cote & Miners 2006; Dries & Pepermans, 2007; Lyons & Schneider, 2005; Rosete & Ciarrochi, 2005). However, only limited research has been done to study the EI of lead pastors; very few studies of pastors have used the EQ-i; and no known research has been conducted using the EQ-i with pastors of turnaround churches.

Turnaround Churches

Declining churches in the United States can experience a turnaround and grow, but few do so and the process is a difficult one (Stetzer & Dodson, 2007, p. x). An early researcher of turnaround churches, George Barna, defined them as “those that at one time had been thriving congregations, then experienced a steep decline but ultimately pulled out of the dive and became revitalized” (Barna, 1993, p. 17). A comeback, or turnaround church, is one that increases in size after a season of plateau or spiraling decline (Stetzer & Dodson, 2007).

Qualities of turnaround churches. The vitality of churches is described in several ways including behaviors (Schwarz, 1996), structures (Schaller, 1996; Wagner, 1999), strategies (Logan, 1996), culture (Lewis, Cordeiro, & Bird, 2005), sociological indicators (Wagner, 1994), and leadership (Stetzer & Dodson, 2007). Barna (1993) found several common characteristics of declining churches including divisive internal

politics, inadequate training, dilapidated facilities, frequent changes in leadership positions, emotional discouragement among the congregation, unreconciled theological disagreement, financial decline, loss of critical staff members, lowering of performance standards, and absence of an assimilation program.

The most commonly reported metric of church experience is the number of attendees in weekend worship services. This metric of church vitality is limited and some offer new metrics for future consideration (Stetzer & Rainer, 2010). However, worship service attendance continues to serve as a major assumed indicator of church vitality among denominations and associations (Oney, 2010). The emerging field of turnaround churches uses attendance as a major criterion (Barna, 1993; Stetzer, 2003; Stetzer & Rainer, 2010; Wood, 2001). A church that is decreasing in attendance is considered to be in decline and churches that are increasing in attendance are considered to be growing. Churches demonstrate a turnaround, at least in part, by reversing attendance from decline to growth.

Emotional intelligence and turnaround churches. The limited research that has been conducted about the contribution of lead pastors to growing churches, has affirmed the primary role of senior leadership (Barna, 1993; Cordeiro & Lewis, 2003; McIntosh, 2009; Rainer, 2005; Rainer & Rainer 2008; Stetzer & Dodson, 2007; Stetzer & Rainer, 2010), although some suggest that emerging models for churches may reduce the impact of senior leadership in the future (Cole, 2010). Significant study has been done to identify qualities of effective church planters, those who start new churches (Stetzer, 2003), and general skill sets have been identified for lead pastors of growing churches

(Towns, Wagner, & Rainer, 1998). However, little research has been done to discover specific leadership qualities of lead pastors that may be linked with turnaround churches.

Emotional intelligence and leadership influence have been connected in various studies during the past decade (Bar-On & Handley, 1999; Bar-On & Parker, 2000; Cherniss & Goleman, 2001; Stein & Book, 2006; Stein et al, 2009). The EI of leaders has been studied in education (Bardach, 2008), sales (Hamilton, 2008), non-profit organizations (Meredith, 2008), executive leadership (Petran, 2008), law enforcement (Millet, 2007), military (Rice, 2007), construction (Butler, 2005), and nursing (Morrison, 2005). EI has been demonstrated to be a significant predictor of leadership success. Goleman (2000) made a leadership case for EI by concluding that, "...data documenting the importance for outstanding performance of each of the twenty emotional intelligence competencies have been building for more than two decades... [and] data continue to build to identify the competencies that distinguish outstanding from average performers" (p. 27). Cherniss & Goleman (1999) reported in a meta-analysis of 19 EI studies conducted between 1997 and 1999 that, "emotional intelligence contributes to the bottom line in any work organization" (p. 4). Bar-On (2006) noted that his model must be shown to be, "capable of predicting various aspects of human behavior, performance and effectiveness in order to argue that it represents a robust and viable concept" (p. 18) and set out to examine its predictive validity. He reviewed 20 studies that demonstrated the predictive validity of the EQ-i by examining its ability to predict performance in the workplace. Bar-On (2010) concluded that the results from his study of United States Air Force pilot recruitment and training "confirm a growing body of research findings indicating that EI significantly impacts occupational performance" (p. 3).

The Bar-On EQ-i is used to compare the EI of high-performing and low-performing individuals in professional and occupational settings (Bar-On & Hadley, 1999; Stein, 2007). Results indicate the EQ-i predictive model accounted for significant differences between high and low performers (Durek, 2008). According to Richard Handley, significant differences in EI are usually found if two comparison groups are clearly differentiated between high and low performance production or organizational outcomes (personal communication, September 22, 2010). Therefore, the EI of lead pastors in formerly declining churches may be different between pastors of churches that continue to decline and pastors of churches that turn around. Oney (2010) studied EI characteristics of pastors with effects in four areas of church performance, but no known research has been done to determine the EI of lead pastors of turnaround churches.

Practitioners indicate that EI is important to leadership within church contexts (Ott, 2003; White, 2006). However, the assumption that EI has a relationship with the leadership of lead pastors in turnaround churches has not been demonstrated (Oney, 2010). Research focused on EI and pastors is limited, and research exploring the relationship of EI to lead pastors' influence as measured through a particular denomination's performance factors has only been done by Oney (2010).

Researchers have recommended that there be clarification relative to the use, purpose, and relevance of EI for specific professional settings, particularly for pastors (Matthews, Zeidner, & Roberts, 2002). While several EI studies have been conducted in church settings (Higley, 2007; Cohen, 1988; Kanne, 2005; Maslach et al., 1996; Mayer, et al., 2002; Oney, 2010; Palser, 2004), further research is needed including research related to the leadership of pastors of turnaround churches.

Summary of the Literature Review

A review of the literature revealed that many studies have shown a relationship between EI and leadership and that EI has been demonstrated to be useful in assessing potential leadership influence. Further, studies have found pastoral leadership to be a leading variable in turnaround churches. However, little EI research has been conducted within local church contexts or to examine any relationship between the EI of pastoral leaders and turnaround churches. This study aimed to at least partially address this gap by comparing the EI of two groups of pastors in established churches to determine if EI is related to pastoral leadership in turnaround church situations.

Chapter 3. Research Method

Based on previous research that compares EI of organizational leaders in high and low performing contexts (Bar-On & Handley, 1999; Stein & Book, 2006), this study compared the EI of lead pastors of turnaround churches with the EI of lead pastors of declining churches to identify any differences between the two groups and determine an EI profile of lead pastors of turnaround churches. This study specifically measured the EI of pastors using the 15 subscales of the EQ-i. There was a gap in the literature relative to pastors' EI and the attendance experience of the churches they lead. This chapter presents the key elements of this study that at least partially remedied this gap.

Research Design

This research was quantitative in nature using the Bar-On (1997) EQ-i questionnaire in a cross-sectional survey study. Rudestam and Newton (2001) stated that, “quantitative research designs are used to determine aggregate differences between groups or classes of subjects” (p. 28). Quantitative research methods are appropriate when researchers gather data to test hypotheses about relationships between two or more variables (Williams & Monge, 2001). This study examined EI qualities of lead pastors in churches that have had attendance growth or decline.

This study built on a research model of Bar-On et al. (2006). According to Richard Handley, research that compares the EI of individuals in an occupation or profession must first carefully define high and low organizational performance results (personal communications September 22, 2010). This study differentiated between growing and declining churches based on attendance records maintained by the International Church of the Foursquare Gospel-U.S. National Office. This differentiation

was based solely on the attendance data provided and not on any additional distinctions by the researcher or data from the individual churches.

Target population and sample. The International Church of the Foursquare Gospel, commonly referred to as the Foursquare Church, is an evangelical protestant Christian denomination. As of 2010, it had a worldwide membership of 10,983,680 with 59,637 churches in 140 countries. In 2009, average weekly attendance in the United States was 357,357 in 1,865 churches (Foursquare Church, 2011a). While congregations are concentrated along the West Coast, the denomination is represented in all 50 states. Aimee Semple McPherson started the Foursquare Church in 1927, four years after she founded Angelus Temple in Los Angeles, a church with seating for 5,300 attendees. After her death in 1944, her son, Rolf K. McPherson, became president and leader of the church, a position he held for 44 years. Under his leadership, the denomination grew from around 400 churches to over 10,000. In 1948, the Foursquare Church formed the Pentecostal Fellowship of North America along with the Assemblies of God, Church of God (Cleveland, TN), Open Bible Standard churches, and the Pentecostal Holiness Church. The Foursquare Church is a member of the National Association of Evangelicals (NAE), an association of over 40 United States denominations. This association with the NAE represents Foursquare Church's Christian evangelical beliefs and doctrine (Vancleave, 1994).

In the United States, the church is divided into districts, divisions, and local churches. A general supervisor oversees the national office and district supervisors; whereas district supervisors oversee divisional superintendents who have oversight of individual churches within the local region. Lead, or senior, pastors are appointed by the

Foursquare board of directors upon the recommendation of the district supervisor. Glenn Burris, Jr. has been president since October 1, 2010; Tammy Dunahoo serves as the General Supervisor; and Sterling Brackett is the Corporate Secretary (Foursquare Church, 2011b).

The population for this study was lead pastors of United States Foursquare churches. The total number of churches in the Foursquare Church in 2009 was 1,865 (ICFG 2009 Annual Report). Each of these churches had one appointed lead pastor with the exception of a few churches in pastoral transition. Lead pastors whose tenure and church performance data qualified for the study criteria were invited to participate. Participants were both lead pastors of turnaround churches and lead pastors of declining churches. Electronic organizational data were used to determine which category the church fell into, the time period of the pastor's tenure at the church, and contact information. These data provided the information necessary to select qualified participants for this study. Permission to conduct this study was given by Foursquare Church president, Glenn Burris Jr. (Appendix A), and Corporate Secretary Sterling Brackett provided access to electronic historical organizational data.

Stratification of churches. Churches were stratified into the three categories: (a) churches that experienced an attendance turnaround, defined as Foursquare churches in the United States that grew in attendance at least 7% per year for at least two consecutive years following a period of at least three years of attendance plateau or decline between 2000 and 2009; (b) churches that experienced plateaued attendance, defined as Foursquare churches in the United States that neither increased nor increased in attendance between 2000 and 2009; and (c) churches that declined in attendance, defined

as Foursquare churches in the United States that declined in attendance for at least four consecutive years between 2000 and 2009. Pastors from the turnaround and declining church categories were invited to participate in the study. Pastors of churches with plateaued attendance were not invited to participate in this study as they, by definition, did not fit the study criteria.

Criteria for participating churches include:

1. Foursquare churches in the United States that grew in attendance at least 7% per year for at least two consecutive years following a period of at least three years of attendance plateau or decline between 2000 and 2009.
2. Foursquare churches in the United States that declined in attendance for at least four consecutive years between 2000 and 2009.
3. Churches in this study were started before 1998, reported an average weekend service attendance of 50 or more during the study period, and did not intentionally hive off part of the congregation to start another church, and did not merge with another congregation during the period of 2000 to 2009.

Sampling procedures. Organizational data from 2000 through 2009 were electronically secured from the Foursquare Church Corporate Secretary in an Excel spreadsheet. These data were used to identify qualified churches by applying the following sampling steps. First, churches that averaged fewer than 50 attendees per week during the ten-year study period were removed. Stetzer and Dodson (2007) recommend this minimum standard based on volatility and viability issues with smaller churches. Second, churches in the following two categories were identified: (a) churches with two or more consecutive years of growth following at least three years of plateau or decline

and (b) churches with at least four consecutive years of decline. Third, churches that had an individual who served as lead pastor during at least two years of growth following three years of plateau or decline were selected from the growing churches. Fourth, churches that had an individual who served as lead pastor during at least four years of decline were selected from the declining churches. Fifth, any churches from either category that intentionally hived off a portion of the congregation to start a new church or had merged with another congregation during the study period were removed. Sixth, lead pastors identified in these two distinct groups and who were currently leading that church were invited to participate in the study. Data were examined to assure that no pastor from a church that qualified to be in both study groups (turnaround and declining) was invited to participate.

Each of the lead pastors from the 64 turnaround churches and the 64 declining churches were invited to participate. In order to increase participation by human subjects, this study did not attempt to collect additional personal information from participants. Due to the sensitive nature of EI, the only variable controlled in this study was tenure, which was addressed in the sampling process.

Human participants considerations. In accordance with the Institutional Review Board's (IRB) guidelines, the researcher completed training on human participant protection. The study used an informed consent process in which each participant was informed of the study's purpose, the intended use of the data, and the voluntary nature of the study. Participants were assured by the researcher in writing that participation and all survey responses would remain confidential and would be

maintained and reviewed only by the survey administrator, EQ University (EQU). The researcher only received aggregated results from EQU to assure anonymity and confidentiality.

Benefits to participants included a free EQ-i development report and an optional personal professional phone debrief by an EQU associate of results that might provide insight into their personal leadership qualities and any areas in which further development and focus could assist in their current leadership role. Each participant received a \$20.00 Amazon.com gift card. It was noted that their participation also facilitated research that could lay a foundation for a greater understanding of how pastors can be better supported in their demanding roles and the development of resources or training to focus on specific EI factors associated with successful turnaround leadership.

Pepperdine University's Institutional Review Board (IRB) determined that the study met the exemption requirements under federal regulations and agreed to waive the requirement of a signed consent form since the study involved survey procedures that did not identify any of the human subjects involved in the study. The researcher received a waiver of the signed, informed consent to assure that the researcher did not know the identity of actual participants, aiding anonymity as well as confidentiality of data. The researcher received an exempt research study classification per the IRB Review Board guideline since the study sought to collect data from adults who were not part of a protected group, did not request data that can directly identify the participant, and posed no more than minimal risk to each participant.

To assure confidentiality, communication between the participants and the researcher was accomplished through e-mail. During the data collection period,

confidentiality was maintained by EQU, the administrator of the survey. The researcher received anonymous results from the administrator. Access and permission to use organizational data was secured from the Foursquare Church president and corporate secretary.

Pastors participated anonymously to the researcher, the Foursquare Church and its leaders, the local congregation a pastor leads, and any other person or entity other than EQU (who has participant names and profile data). EQ University was established in 1999 as the first web site to offer online emotional intelligence assessment using the Bar-On EQ-i and web based training, and was the first organization certified as an EQ-i trainer in North America. EQU supports a network of professionals and organizations worldwide who are working in the area of EI. EQU advances the professional practice of EI through supporting these organizations and professionals with training, resources and research services. EQU provides research administration for researchers who wish to assure anonymity for participants and confidentiality of results.

Data collection strategy and the research instrument. The primary means for collecting data through survey. The Bar-On EQ-i (Bar-On, 2004) instrument was self-administered in an online computerized format by participating pastors. The EQ-i is a self-report measure of emotionally and socially intelligent behavior that provides an estimate of emotional-social intelligence and is the most widely used measure of EI (Bar-On et al., 2006). Profiles in which Bar-On has indicated strong predictive validity for his EI construct include success in the corporate setting, occupational failure in the business world, occupational success in business and industry, professional failure in the corporate world, academic attrition, successful coping with a severe medical condition, aggressive

behavior in the workplace, successful rehabilitation in prisoners eligible for parole, suicide in the clinical setting, and successful treatment outcome in the clinical setting (Bar-on & Handley, 1999; Bar-On et al., 2006). Bar-On and Handley (1999) emphasized that the EQ-i is appropriate for a variety of occupational and professional applications.

The EQ-i contains 121 items in the form of short sentences and employs a 5-point response scale with a textual response format ranging from (1) "very seldom or not true of me" to (5) "very often true of me or true of me." Raw scores are automatically tabulated and converted into standard scores based on a mean of 100 and standard deviation of 15. Average to above average EI scores on the EQ-i suggest the respondent is effective in emotional and social functioning. The higher the scores, the more positive the prediction for effective functioning in meeting daily demands and challenges. Low EI scores suggest an inability to be effective and the possible existence of emotional, social, and/or behavioral problems (Bar-On, 2006).

The EQ-i was chosen primarily for its (a) internal consistency of .97 with a 6-month test-retest reliability of .72 to .80; (b) built-in correction that guards against faking good and faking bad; (c) *R* value of .69 correlation between individual self-report scores and observers' assessments; and (d) strong predictive validity regarding leadership effectiveness as demonstrated by a canonical *R* of .82 (Bar-On, 2004). This instrument takes approximately 20 to 30 minutes to complete, although there are no time limits imposed. The EQ-i (Bar-On, 2004) is a measure which is considered as "a cross-section of inter-related emotional and social competencies that determine how effectively we understand and express ourselves, understand others and relate with them, and cope with daily demands and pressures" (p. 117). Bar-On (1997) suggested that the EQ-i is

appropriate for various professional applications. Oney (2010) used the EQ-i in his recent study of lead pastors, and this present study builds on his research and recommendations for future study.

Permission to use the Bar-On instrument was obtained from Richard Handley, Dean of EQ University (EQU). In October 2007, this researcher was trained and certified by Dr. Handley, who has given permission to use the online version of the EQ-i for this research (Appendix B).

Data collection procedures. Communication with participants was as follows. First, an explanation of the project, invitation to participate, and a letter of organizational endorsement was emailed to each qualified pastor by the researcher (Appendix C). This email invited the recipient to respond by email to EQU to indicate a willingness to participate. Second, an email that included informed consent information (including an opportunity to complete an informed consent form, if desired) and a link allowing access to the Bar-On EQ-i survey (Appendix D) was sent by EQU to each participant. An access code placed results in one of the two church categories. Third, EQU sent each participant a development profile of their EQ-i results, an offer of a professional phone debrief, and a \$20.00 Amazon.com gift card provided as a benefit to participants (Appendix E). Fourth, EQU provided two sets of anonymous data to the researcher—results for pastors of growing churches and results for pastors of churches not reporting attendance growth. Fifth, EQU conducted phone debrief consultations for one participant that requested this benefit.

Research Hypotheses

Hypotheses were tested in order to answer two general questions: (a) are there significant differences on each of the 15 EI competencies based upon whether the pastor is from a growing or declining church and (b) which, if any, of the 15 EI competencies show a stronger influence in either a growing or declining church? The hypothesis tested (using SPSS software) for each of the 15 factors is that pastors from growing churches would have a higher score than those from declining churches. The 15 sub-scale factors are shown in Table 1. The null hypothesis is that no difference exists on each factor score based on church categorization. The null hypotheses are listed in Table 2.

Table 2

Null Hypotheses

Null Hypotheses	
1	There is no relationship between senior pastors' self-regard EI factor as measured by the Bar-On EQ-i and category of church assignment.
2	There is no relationship between senior pastors' emotional self-awareness EI factor as measured by the Bar-On EQ-i and category of church assignment.
3	There is no relationship between senior pastors' assertiveness EI factor as measured by the Bar-On EQ-i and category of church assignment.
4	There is no relationship between senior pastors' independence EI factor as measured by the Bar-On EQ-i and category of church assignment.
5	There is no relationship between senior pastors' self-actualization EI factor as measured by the Bar-On EQ-i and category of church assignment.
6	There is no relationship between senior pastors' empathy EI factor as measured by the Bar-On EQ-i and category of church assignment.
7	There is no relationship between senior pastors' social responsibility EI factor as measured by the Bar-On EQ-i and category of church assignment.
8	There is no relationship between senior pastors' interpersonal relationship EI factor as measured by the Bar-On EQ-i and category of church assignment.
9	There is no relationship between senior pastors' stress tolerance EI factor as measured by the Bar-On EQ-i and category of church assignment.

(continued)

Null Hypotheses	
10	There is no relationship between senior pastors' EI impulse control factor as measured by the Bar-On EQ-i and category of church assignment.
11	There is no relationship between senior pastors' reality testing EI factor as measured by the Bar-On EQ-i and category of church assignment.
12	There is no relationship between senior pastors' flexibility EI factor as measured by the Bar-On EQ-i and category of church assignment.
13	There is no relationship between senior pastors' problem solving EI factor as measured by the Bar-On EQ-i and category of church assignment.
14	There is no relationship between senior pastors' optimism EI factor as measured by the Bar-On EQ-i and category of church assignment.
15	There is no relationship between senior pastors' happiness EI factor as measured by the Bar-On EQ-i and category of church assignment.

Statistical methods. An independent t-test was employed to test the null hypothesis of equal EI factor scores among pastors of growing and declining churches. Normality assumption of scores was assumed (small departure from normality assumption would not affect the validity of t-test). The equality of variance assumption of the t-test was verified using Levene's F-test and when the null hypothesis of equal variance was rejected, the degree of freedom of the t-test was downscaled to compensate for the violation of the assumption (using t-tests that do not assume equality of variance).

Since it is the most compact and informative method to depict a distribution and can be used to visualize several distributions simultaneously in a very condensed form, a box-plot was used for graphical presentation of the distribution of EI factor scores between the two groups of pastors. The lower end of the box aligns with the first quartile (25% of the data will be below the point) and the upper end aligns with the third quartile (75% of the data below will be the third quartile) and the middle line in the box shows the median. The lower "whisker" extends to the smallest observation if it is within 1.5 times

inter-quartile range (Q3-Q1) and the upper whisker extends to the maximum value, again if it is within 1.5 times inter-quartile range. Any points that fall beyond the 1.5 times inter-quartile range are depicted separately as extreme values or outliers. The symmetry of the distribution and the lack of it can be used to define the plot. A median exactly at the middle of the box and similar whiskers on either end of the box suggest a symmetric distribution. A longer whisker at the lower end suggests a negatively skewed distribution while a longer whisker at the top end suggests a positively skewed distribution.

Two levels of significance were used to test the hypotheses: 95% with alpha of 0.05 and 90% with alpha of 0.10. A null hypothesis was rejected and the means considered to be significantly different when the p-value of the t-test statistics was either equal to or less than 0.05 (conclude significant effect) or 0.10 (conclude trend to have a significant effect). The first level of significance (95%) is a stringent criterion to reject the null hypothesis. It requires that that type I error rate (the probability of rejecting the null hypothesis when it is true) to be constrained to 0.05 level. In other words, when the null hypothesis is rejected at 95%, there is a 5% chance that this conclusion could not be true and the observed difference could be due to chance alone. This is the most commonly used level of significance and the most widely accepted by the research community. This criterion is relaxed when lowering the level of significance to 90% and the probability of committing type I error rate is increased to 10%. When the null hypothesis is rejected using the 90% confidence level, it is not necessarily rejected under the more stringent 95% level. There is a relatively high chance (10%) that the rejected null hypothesis is due to random error. Therefore, caution should be taken when using this more relaxed criterion to test the study hypothesis.

Data were analyzed to answer the second research question: which, if any, of the 15 EI competencies show a stronger influence in a growing church? The difference in mean EI scores between the two groups of pastors was calculated to identify which competencies showed a stronger, somewhat, or minor influence in a growing church.

Internal Validity

The researcher is part of the organization. However, strategies were employed to mitigate the researcher's potential influence. Although the researcher made the initial invitation to participate, all ensuing communication was with the third-party administrator, EQU. Anonymity and confidentiality were assured by EQU, who responded to willing participants, provided survey access, calculated and returned results to participants, conducted results debrief phone consultations with participants who requested this service, and provided the researcher with anonymous data only.

Chapter 4. Results

Description of the Participants

A total of 128 senior pastors of Foursquare churches were identified to participate in the survey, 64 from each group (growing and declining churches). Twenty-five pastors participated from the growing group and 16 pastors participated from the declining group. Four pastors were no longer at the study church; seven pastors could not be contacted by email; and 116 did not respond to the invitation. Therefore, data were collected from 41 participants or 26.1% of the 157 who were qualified and contacted to participate. These data are presented by identifying statistical test results for each of the 15 hypotheses.

Hypotheses were tested and differences in mean scores were calculated to answer two general questions: (a) are there significant differences on each of the 15 EI competencies based upon whether the pastor is from a growing or declining church and (b) which, if any, of the 15 EI competencies show a stronger influence for pastors in a growing church? The hypothesis tested for each of the 15 factors was that pastors from growing churches would have a higher score than those from declining churches. The null hypothesis was a difference does not exist on each factor score based on church categorization.

Results

Self-regard EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. The self-regard EI factor scores ranged from 48 to 121 among pastors of growing churches with a mean of 96.1 and SD of 18.6. Among pastors of declining churches, scores ranged from 62 to 111 with a mean of 90.6 and SD

of 12.6 (Table 3). The F-test utilized to compare the variance of self-regard scores between the two groups of pastors failed to reject the null hypothesis of equal variance, Levene's $F = 3.1$, $P = .087$ (t-test assuming equal variances will be used). An independent t-test indicated that the difference of 5.5 in the mean self-regard scores was not large enough to suggest the scores for the two groups of pastors were significantly different at either the 0.05 or 0.10 level of significance with $t(39) = 1.04$, $P = .306$. The distribution of self-regard scores for the two groups of pastors is depicted using a box-plot in Figure 1.

Table 3

Self-Regard EI Factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing ($n = 25$) and Declining ($n = 16$) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	48	121	100	96.1	18.6
Declining	62	111	94	90.6	12.6
Total	48	121	96	94.0	16.5

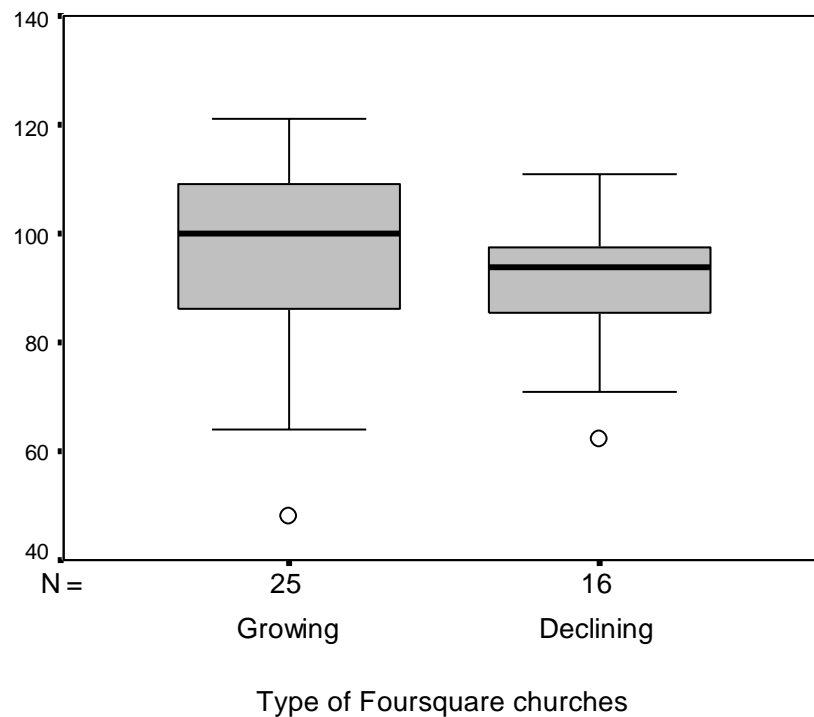


Figure 1. Self-regard EI factor (as measured by the Bar-On EQ-i) among senior pastors of growing and declining churches.

Emotional self-awareness EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. Among senior pastors of growing churches, emotional self-awareness scores ranged from 81 to 126 with a mean of 107.4 and SD of 12.0. For pastors of declining churches, scores ranged from 73 to 128 with a mean of 99.4 and SD of 12.6 (Table 4). The F-test carried out to compare the variance of self-awareness scores between the two groups of pastors failed to reject the null hypothesis of equal variance, Levene's $F = 0.09$, $P = .768$ (t-test assuming equal variances will be used). An independent t-test revealed that the difference of 8.0 in the mean self-awareness scores suggests the two groups of pastors were significantly different with $t(39) = 2.04$, $P = .048$ which is less than the two levels of significance of 0.05 and 0.10.

Table 4

Emotional Self-Awareness EI Factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing (n = 25) and Declining (n = 16) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	81	126	105	107.4	12.0
Declining	73	128	97.5	99.4	12.6
Total	73	128	104	104.2	12.7

Figure 2 depicts the distribution of self-awareness scores for the two groups of pastors using a box-plot and shows the difference in emotional self-awareness scores.

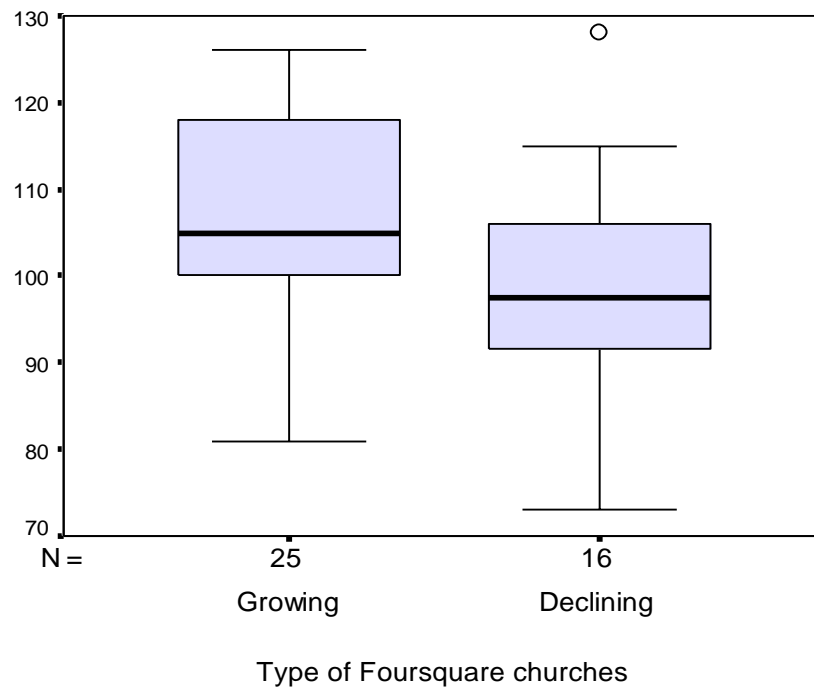


Figure 2. Self-awareness EI factor (as measured by the Bar-On EQ-i) among senior pastors of growing and declining churches.

Assertiveness EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. Assertiveness scores among pastors of growing churches ranged from 76 to 129 with a mean of 104.8 and SD of 14.0. Among pastors of declining churches, scores ranged from 73 to 121 with a mean of 97.8 and SD of 11.6 (Table 5).

Table 5

Assertiveness EI Factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing (n = 25) and Declining (n = 16) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	76	129	104	104.8	14.0
Declining	73	121	98	97.8	11.6
Total	73	129	101	102.1	13.4

The F-test employed to compare the variance of assertiveness scores between the two groups of pastors failed to reject the null hypothesis of equal variance with Levene's $F = 1.1$, $P = .298$. An independent t-test indicated the difference in the mean assertiveness scores of 7.0 does not suggest a significant difference in the mean scores for the two groups of pastors with $t(39) = 1.69$, $P = .100$ which is larger than the 0.05 significance level but equal to the less stringent level of 0.10. Therefore, the null hypothesis is not rejected at the 0.05 level of significance, but is rejected at 0.10. The distribution of assertiveness scores for the two groups of pastors is depicted in Figure 3 using a box-plot.

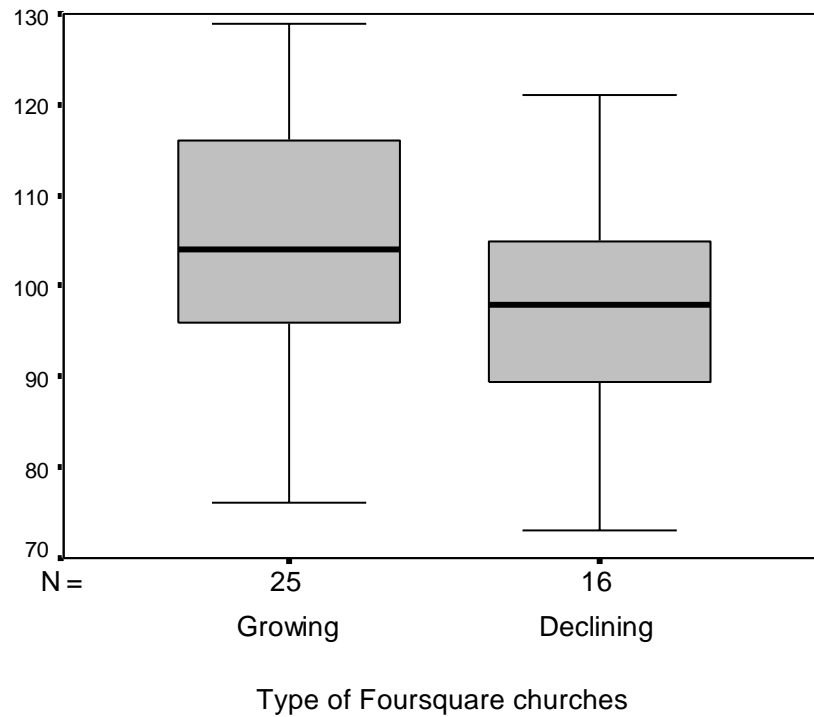


Figure 3. Assertiveness EI factor (as measured by the Bar-On EQ-i) among senior pastors of growing and declining churches.

Independence EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. In the group of pastors from growing churches, independence EI factor scores ranged from 82 to 126 with a mean of 106.4 and SD of 15.0. Among pastors of declining churches, scores ranged from 55 to 125 with a mean of 95.3 and SD of 16.0 (Table 6).

Table 6

Independence EI factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing (n = 25) and Declining (n = 16) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	82	126	114	106.4	15.0
Declining	55	125	95.5	95.3	16.0
Total	55	126	103	102.0	16.2

The F-test employed to compare the variance of independence score between the two groups of pastors failed to reject the null hypothesis of equal variance with Levene's $F = 0.5$, $P = .473$ (t-test assuming equal variances will be used). An independent t-test revealed that the 11.1 difference in the mean independence scores demonstrates a significant difference in the mean scores for the two groups of pastors with $t(39) = 2.25$, $P = .030$. Consequently, the null hypothesis is rejected at both levels of significance (0.05 and 0.10). The distribution of independence scores for the two groups of pastors is depicted in Figure 4 using a box-plot.

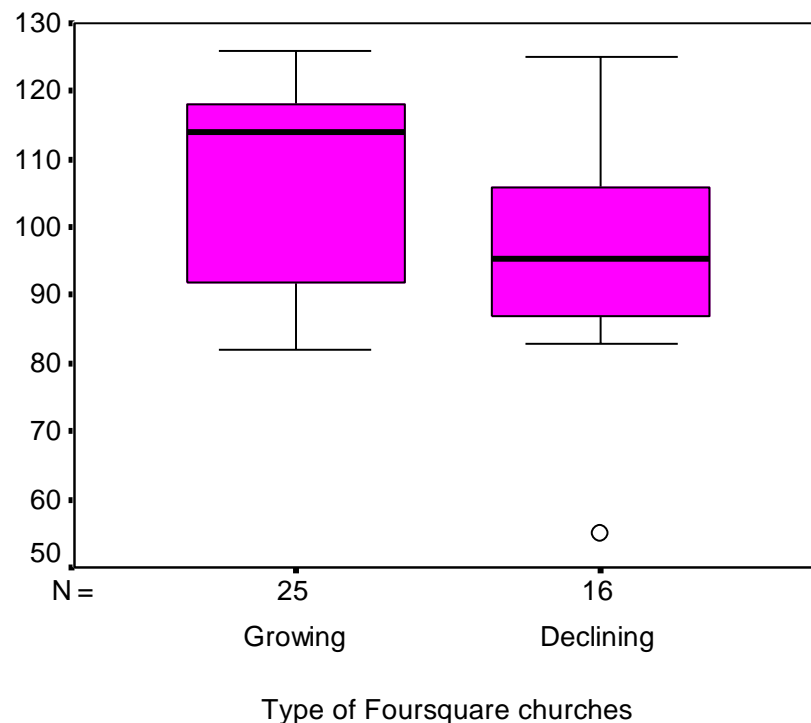


Figure 4. Independence EI factor (as measured by the Bar-On EQ-i) among senior pastors of growing and declining churches.

Self-actualization EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. Self-actualization EI factor scores ranged from 66 to 119 with a mean of 97.5 and SD of 15.2 among pastors of growing churches. For pastors of declining churches, scores ranged from 72 to 113 with a mean of 96.6 and SD of 11.5 (Table 7).

Table 7

Self-Actualization EI Factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing (n = 25) and Declining (n = 16) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	66	119	98	97.5	15.2
Declining	72	113	100	96.6	11.5
Total	66	119	100	97.1	13.7

The F-test carried out to compare the variance of self-actualization scores between the two groups of pastors failed to reject the null hypothesis of equal variance with Levene's $F = 2.1$, $P = .151$. An independent t-test indicated the difference in the mean self-actualization scores of 0.9 does not reflect a significant difference in mean scores for the two groups with $t(39) = 0.21$, $P = .837$ which is larger than the two levels of significance. As a result, the null hypotheses can not be rejected at either level of significance. Figure 5 depicts the distribution of self-actualization scores for the two groups of pastors in a box-plot.

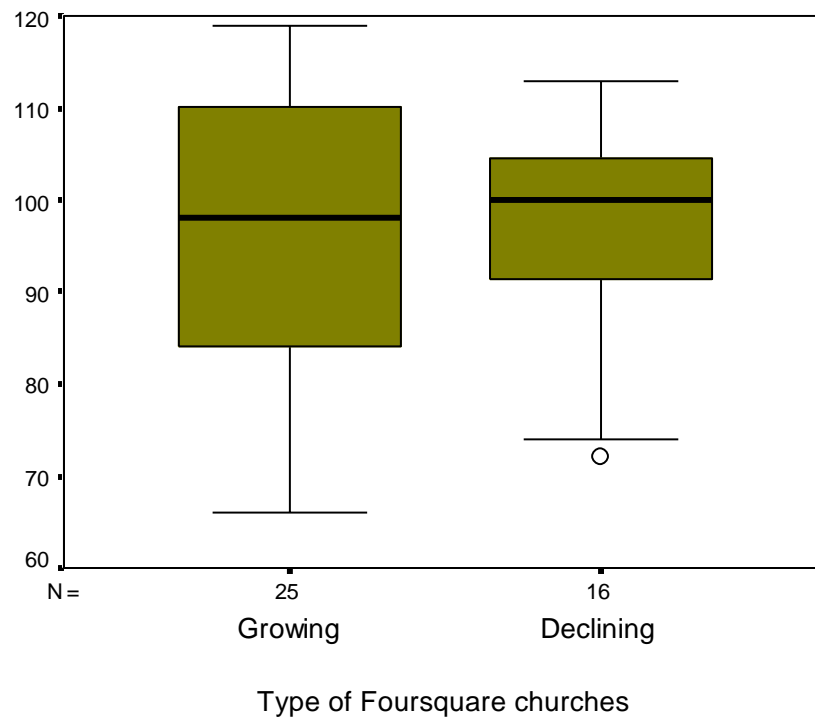


Figure 5. Self-actualization EI factor (as measured by the Bar-On EQ-i) among senior pastors of growing and declining churches.

Empathy EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. The empathy EI factor scores ranged from 77 to 125 among pastors of growing churches with a mean of 102.6 and SD of 13.4. Among pastors of declining churches, scores ranged from 76 to 117 with a mean of 98.5 and SD of 11.8 (Table 8).

Table 8

Empathy EI Factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing (n = 25) and Declining (n = 16) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	77	125	104	102.6	13.4
Declining	76	117	99	98.5	11.8
Total	76	125	100	101.0	12.8

The F-test used to compare the variance of empathy scores between the two groups of pastors failed to reject the null hypothesis of equal variance with Levene's $F = 0.66$, $P = .423$. The difference of 4.1 in the mean empathy scores does not suggest a significant difference between the two groups based on an independent t-test with $t(39) = 0.99$, $P = .328$ (larger than both 0.10 and 0.05 levels of significance). Graphical representation of the distribution of empathy scores for the two groups of pastors is shown in a box-plot in Figure 6.

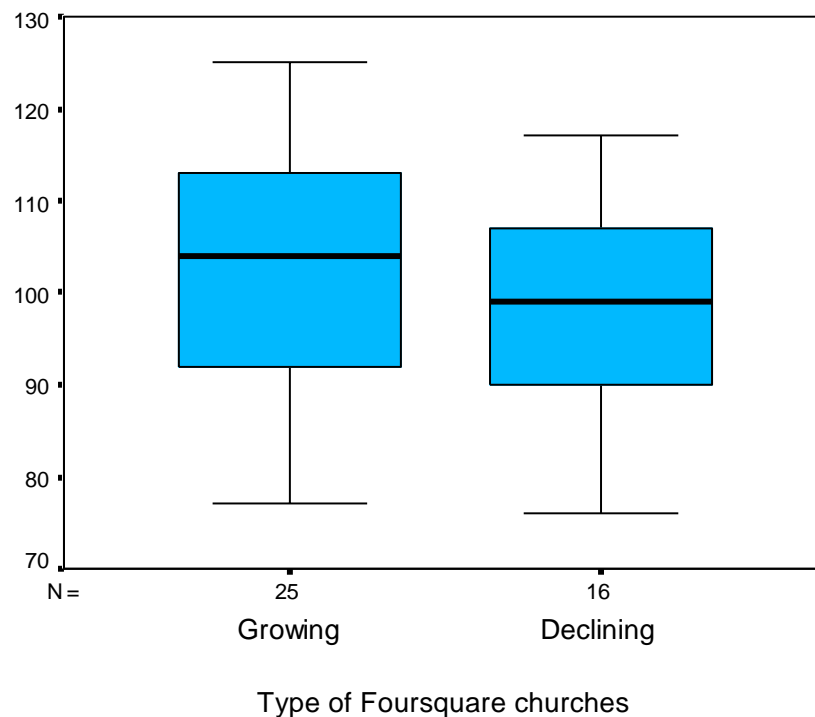


Figure 6. Empathy EI factor (as measured by the Bar-On EQ-i) among senior pastors of growing and declining churches.

Social responsibility EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. Among pastors in the group of growing churches, social responsibility EI factor scores ranged from 71 to 126 with a mean of 99.5 and SD of 14.5. Scores ranged from 80 to 115 with a mean of 99.9 and SD of 10.9 among pastors of declining churches (Table 9).

Table 9

Social Responsibility EI Factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing (n = 25) and Declining (n = 16) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	71	126	103	99.5	14.5
Declining	80	115	101	99.9	10.9
Total	71	126	102	99.7	13.1

The F-test employed to compare the variance of social responsibility scores between the two groups of pastors failed to reject the null hypothesis of equal variance with Levene's $F = 2.58$, $P = .116$. An independent t-test indicated that the difference in the mean social responsibility scores of 0.4 does not suggest the mean scores for the two groups of pastors were different with $t(39) = 0.10$, $P = .922$. Accordingly, the null hypothesis is accepted at both 0.05 and 0.10 levels of significance. The distribution of social responsibility scores for the two groups of pastors is depicted in Figure 7 using a box-plot.

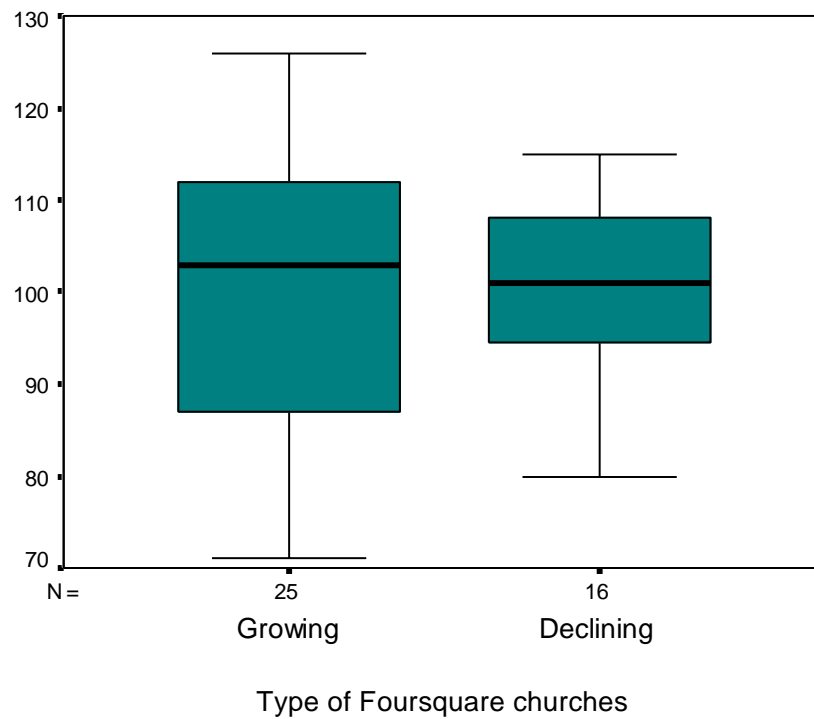


Figure 7. Social responsibility EI factor (as measured by the Bar-On EQ-i) among senior pastors of growing and declining churches.

Interpersonal relationship EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. The interpersonal relationship EI factor score ranged from 71 to 128 among pastors of growing churches with a mean of 102.5 and SD of 14.0. Among pastors of declining churches, scores ranged from 71 to 119 with a mean of 102.4 and SD of 12.1 (Table 10).

Table 10

Interpersonal Relationship EI Factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing (n = 25) and Declining (n = 16) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	71	128	104	102.5	14.0
Declining	71	119	104.5	102.4	12.1
Total	71	128	104	102.4	13.1

The F-test used to compare the variance of interpersonal relationship scores between the two groups of pastors failed to reject the null hypothesis of equal variance with Levene's $F = 0.60$, $P = .445$. An independent t-test indicated that the difference in the mean interpersonal relationship scores of 0.1 does not suggest the mean scores for the two groups of pastors were different, $t(39) = 0.03$, $P = .980$. There is no significant difference at either of the two levels of significance (0.05 and 0.10). Figure 8 uses a box-plot to depict the distribution of interpersonal relationship scores for the two groups of pastors.

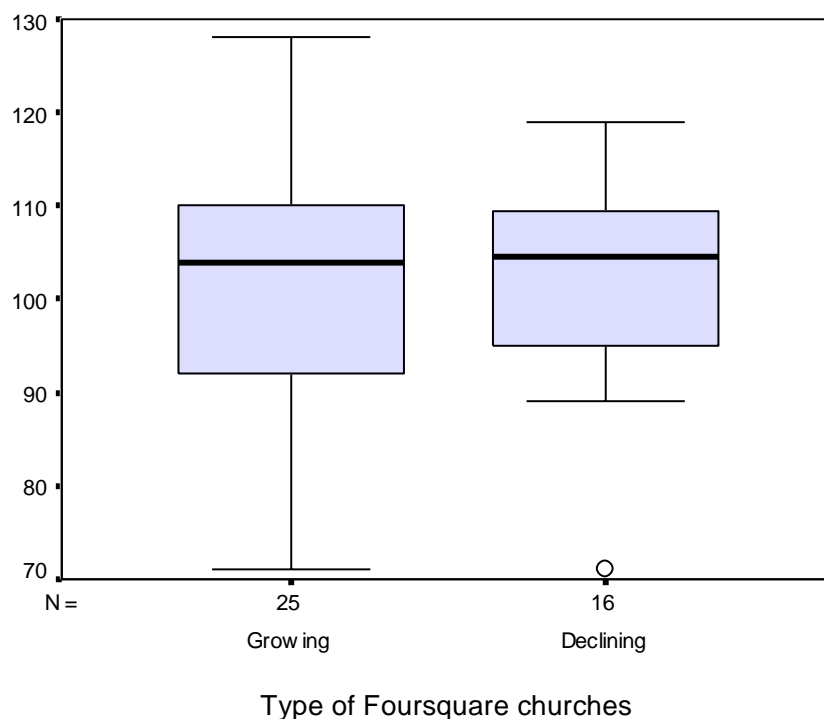


Figure 8. Interpersonal relationship EI factor (as measured by the Bar-On EQ-i) among senior pastors of growing and declining churches.

Stress tolerance EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. Stress tolerance EI factor scores among pastors of growing churches ranged from 76 to 124 with a mean of 101.4 and SD of 15.3. Scores for pastors of declining churches ranged from 57 to 111 with a mean of 95.0 and SD of 13.4 (Table 11).

Table 11

Stress Tolerance EI Factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing (n = 25) and Declining (n = 16) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	76	124	101	101.4	15.3
Declining	57	111	100	95.0	13.4
Total	57	124	101	98.9	14.8

The F-test carried out to compare the variance of stress tolerance score between the two groups of pastors failed to reject the null hypothesis of equal variance, Levene's $F = 1.71$, $P = 0.199$. Independent t-test results indicated the difference in the mean stress tolerance scores of 6.4 does not suggest the mean scores for the two groups of pastors were different, $t(39) = 1.36$, $P = 0.182$. The null hypothesis is accepted at both levels of significance of 0.05 and 0.10 (no significant difference). The distribution of stress tolerance scores for the two groups of pastors is depicted in Figure 9 using a box-plot.

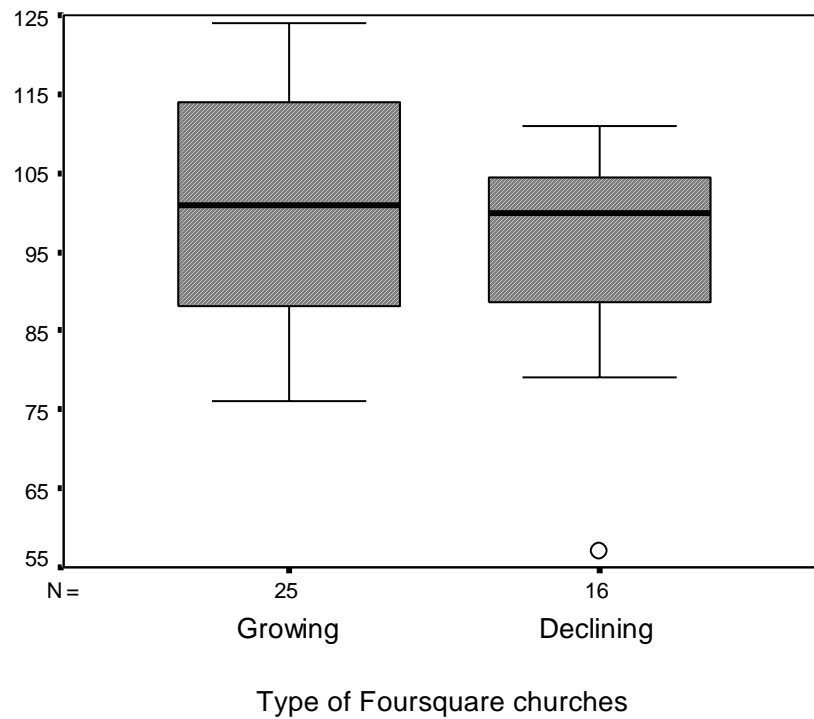


Figure 9. Stress tolerance EI factor (as measured by the Bar-On EQ-i) among senior pastors of growing and declining churches.

Impulse control EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. The impulse control EI factor scores ranged from 83 to 119 among pastors of growing churches with a mean of 100.7 and SD of 10.7. Among pastors of declining churches, scores ranged from 62 to 119 with a mean of 100.6 and SD of 14.0 (Table 12).

Table 12

Impulse Control EI Factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing (n = 25) and Declining (n = 16) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	83	119	100	100.7	10.7
Declining	62	119	102	100.6	14.0
Total	62	119	101	100.7	11.9

The F-test employed to compare the variance of impulse control scores between the two groups failed to reject the null hypothesis of equal variance with Levene's $F = 0.05$, $P = .824$. Based on an independent t-test, the 0.1 difference in the mean impulse control scores is not statistically significant, $t(39) = 0.01$, $P = .989$. There is no significant difference between senior pastors of growing and declining churches regarding impulse control EI factor scores at either 0.05 or 0.10 levels of significance. See Figure 10 for a box-plot of the distribution of impulse control scores for the two groups of pastors.

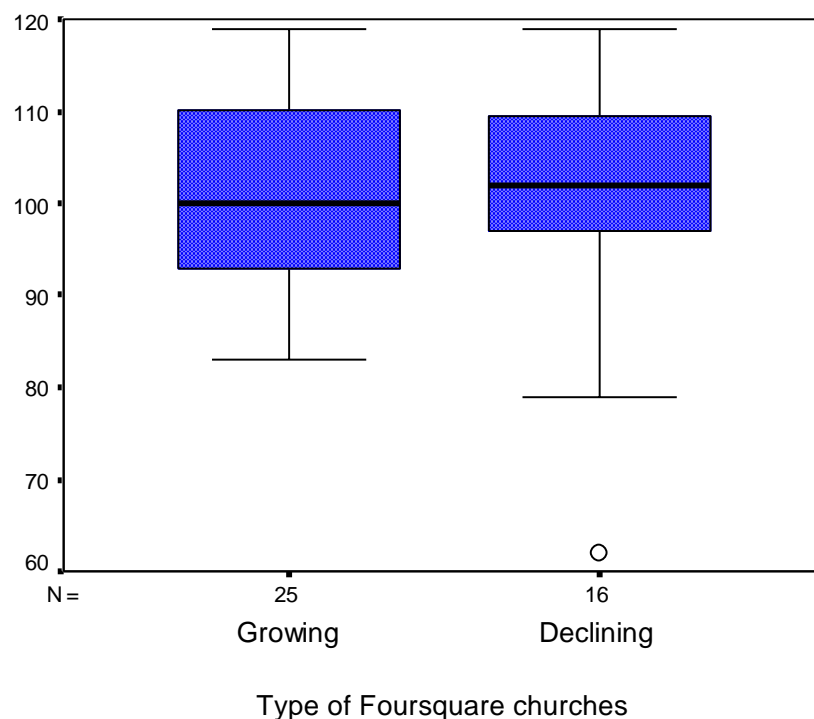


Figure 10. Impulse control EI factor (as measured by the Bar-On EQ-i) among senior pastors of growing and declining churches.

Reality testing EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. Scores for the reality testing EI factor ranged from 75 to 120 among pastors of growing churches with a mean of 95.9 and SD of 12.8. Among pastors of declining churches, scores ranged from 69 to 118 with a mean of 94.9 and SD of 12.0 (Table 13).

Table 13

Reality Testing EI Factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing (n = 25) and Declining (n = 16) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	75	120	93	95.9	12.8
Declining	69	118	93.5	94.9	12.0
Total	69	120	93	95.5	12.3

The F-test used to compare the variance of reality testing score between the two groups of pastors failed to reject the null hypothesis of equal variance, Levene's $F = 0.50$, $P = .485$. With a 1.0 difference in the mean scores of the two groups, independent t-test results revealed no significant difference in the scores for the two groups of pastors, $t(39) = 0.24$, $P = .815$. There is no significant difference between senior pastors of growing and declining churches regarding reality testing EI factor scores as measured by Bar EQ-i at both 0.05 and 0.10 levels of significance. The distribution of reality testing scores for the two groups of pastors is depicted in Figure 11 using a box-plot.

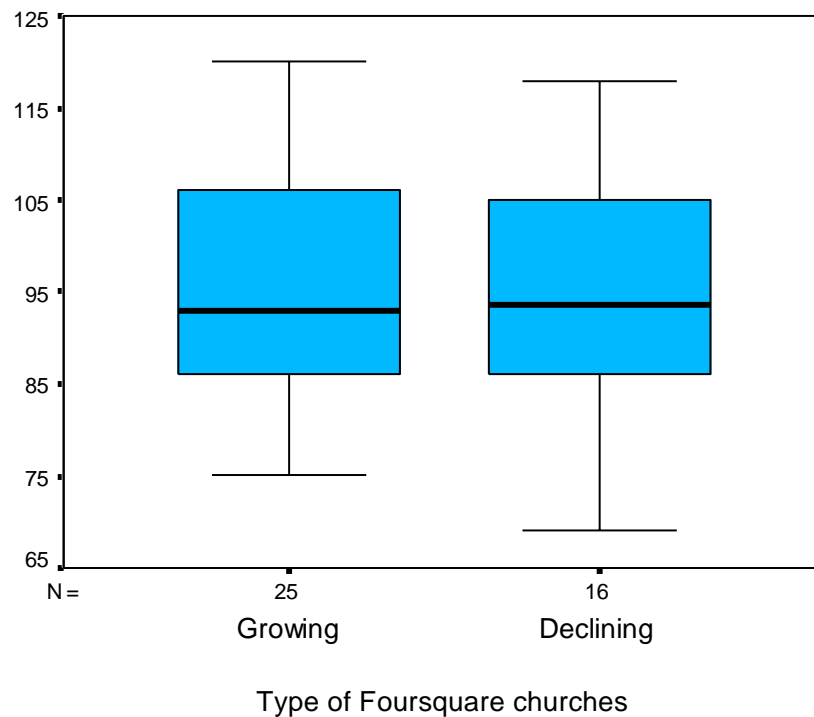


Figure 11. Reality testing EI factor (as measured by the Bar-On EQ-i) among senior pastors of growing and declining churches.

Flexibility EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. The flexibility testing EI factor scores ranged from 74 to 127 among pastors of growing churches with a mean of 102.3 and SD of 12.1. Among pastors of declining churches, from the range was 64 to 109 with a mean of 92.6 and SD of 13.1 (Table 14). The F-test carried out to compare the variance of flexibility score between the two groups of pastors failed to reject the null hypothesis of equal variance with Levene's $F = 0.01$, $P = .920$. An independent t-test indicated the difference in the mean flexibility scores of 9.7 suggests a significant difference in the mean scores for the two groups of pastors, $t(39) = 2.42$, $P = .020$. The null hypothesis is rejected at both 0.05 and 0.10 levels of significance with a conclusion of a significant difference

between senior pastors in growing and declining churches on the flexibility EI factor. The distribution of flexibility scores is depicted in Figure 12 using a box-plot.

Table 14

Flexibility EI Factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing (n = 25) and Declining (n = 16) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	74	127	103	102.3	12.1
Declining	64	109	93	92.6	13.1
Total	64	127	99	98.5	13.2

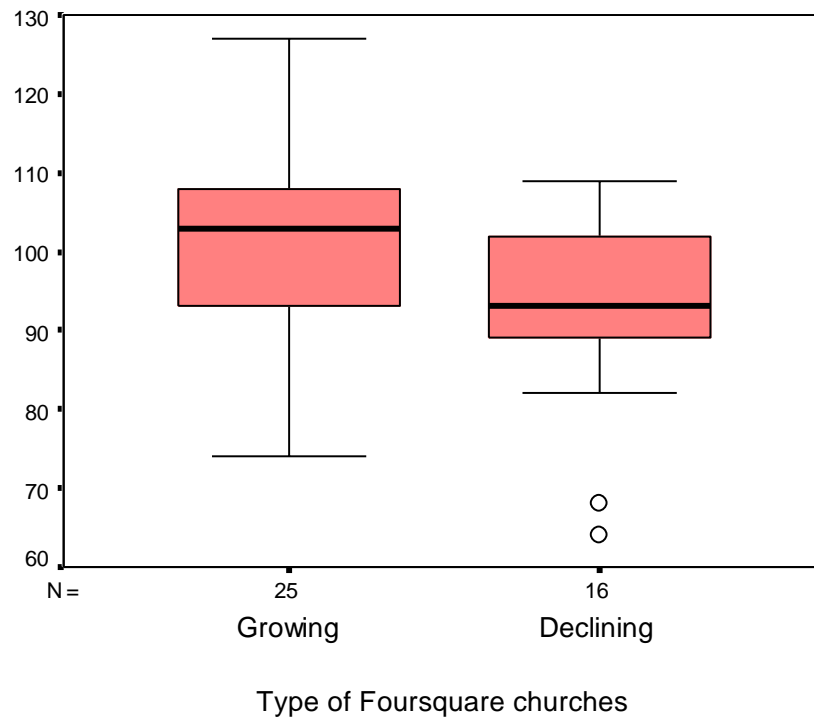


Figure 12. Flexibility EI factor (as measured by the Bar-On EQ-i) among senior pastors of growing and declining churches.

Problem solving EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. The problem solving EI factor scores among pastors of growing churches ranged from 65 to 119 with a mean of 95.8 and SD of 13.5. Among pastors of declining churches, scores ranged from 53 to 114 with a mean of 89.1 and SD of 15.2 (Table 15). F-test used to compare the variance of problem solving score between the two groups of pastors failed to reject the null hypothesis of equal variance, Levene's $F = 0.01$, $P = .905$. Independent t-test indicated that the difference in the mean problem solving scores of 6.7 does not suggest the mean scores for the two groups of pastors were different, $t(39) = 1.47$, $P = .149$. There is no significant difference at both 0.05 and 0.10 levels of significance between pastors of growing and declining churches regarding their problem solving EI factor as measured by the Bar-On EQ-i. The distribution of problem solving scores for the two groups of pastors is depicted in Figure 13 using a box-plot.

Table 15

Problem Solving EI Factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing ($n = 25$) and Declining ($n = 16$) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	65	119	98	95.8	13.5
Declining	53	114	88	89.1	15.2
Total	53	119	94	93.2	14.4

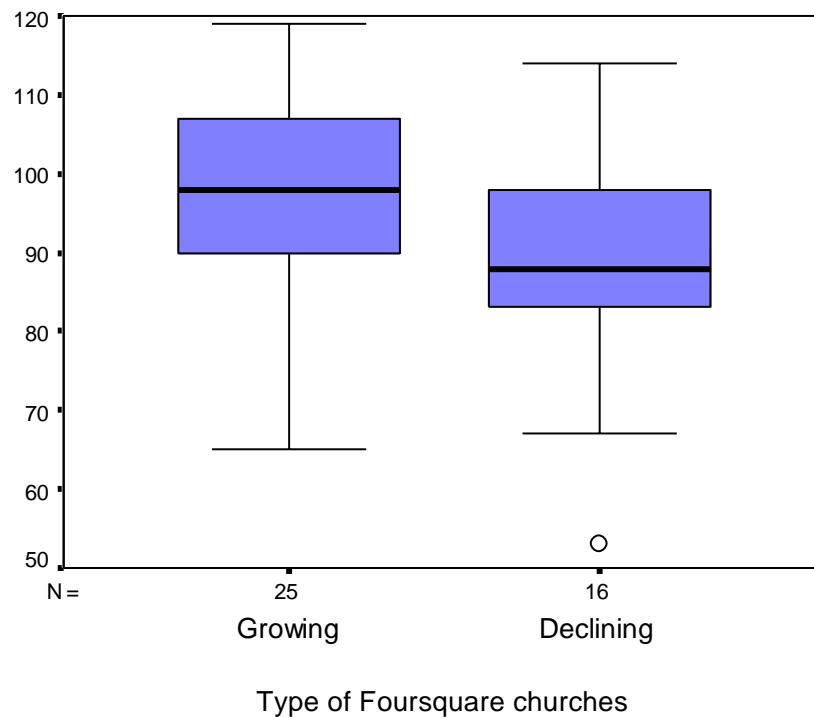


Figure 13. Problem solving EI factor (as measured by the Bar-On EQ-i among senior pastors of growing and declining churches.

Optimism EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. Optimism EI factor scores among pastors of growing churches ranged from 67 to 123 with a mean of 101.3 and SD of 14.1. Among pastors of declining churches, scores ranged from 56 to 110 with a mean of 93.0 and SD of 11.7 (Table 16).

The F-test utilized to compare the variance of optimism scores between the two groups failed to reject the null hypothesis of equal variance, Levene's $F = 2.13$, $P = .152$. An independent t-test indicated the difference in the mean optimism scores of 8.3 was not big enough to suggest a significant difference between the two groups of pastors, $t(39) = 1.96$, $P = .058$. This shows that the null hypothesis can only be rejected using the less

stringent level of significance (0.10) indicating that there is a trend of difference on the optimism EI factor between pastors of growing churches and those from declining churches. The null hypothesis could not however be rejected at 0.05 level of significance as the p-value of the t-test statistic was larger than 0.05. A box-plot is used in Figure 14 to depict the distribution of optimism scores for the two groups of pastors.

Table 16

Optimism EI Factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing (n = 25) and Declining (n = 16) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	67	123	103	101.3	14.1
Declining	56	110	95.5	93.0	11.7
Total	56	123	99	98.0	13.7

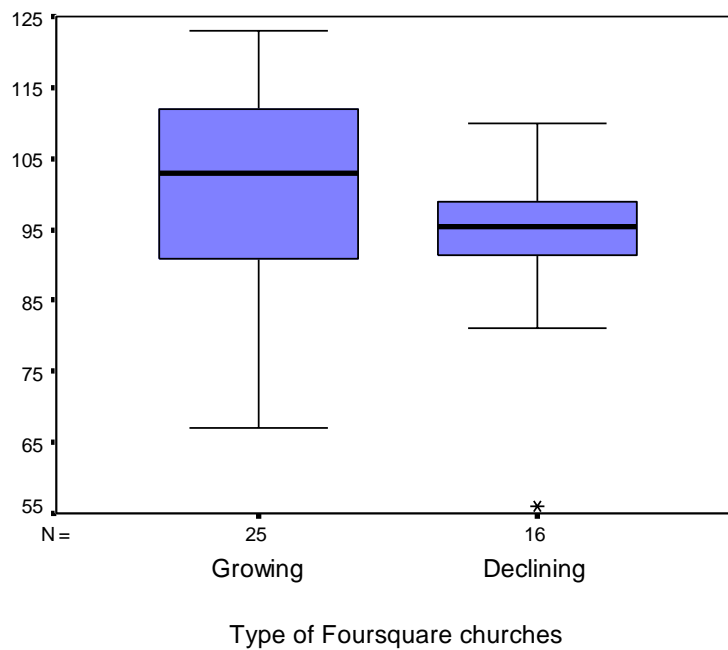


Figure 14. Optimism EI factor (as measured by the Bar-On EQ-i) among senior pastors of growing and declining churches.

Happiness EI factor as measured by the Bar-On EQ-i among senior pastors of growing and declining churches. The happiness EI factor scores ranged from 56 to 119 among pastors of growing churches with a mean of 96.0 and SD of 17.1. Among pastors of declining churches, scores ranged from 74 to 107 with a mean of 92.6 and SD of 9.9 (Table 17). The F-test employed to compare the variance of happiness scores between the two groups of pastors rejected the null hypothesis of equal variance, Levene's $F = 4.99$, $P = .031$. An independent t-test, carried out taking in to account unequal variance, indicated the difference in the mean happiness scores of 3.4 was not big enough to suggest the mean scores for the two groups of pastors were different, $t(38.7) = 0.8$, $P = .428$. It can be inferred that there is no significant difference ($P > 0.05$) and no apparent trend of difference ($P > 0.10$) between happiness EI factor scores of pastors from growing churches and pastors from declining churches. The distribution of happiness scores for the two groups of pastors is depicted in Figure 15 using a box-plot.

Table 17

Happiness EI Factor (as measured by the Bar-On EQ-i) among Senior Pastors of Growing ($n = 25$) and Declining ($n = 16$) Churches

Church Group	Minimum	Maximum	Median	Mean	SD
Growing	56	119	95	96.0	17.1
Declining	74	107	92	92.6	9.9
Total	56	119	94	94.7	14.6

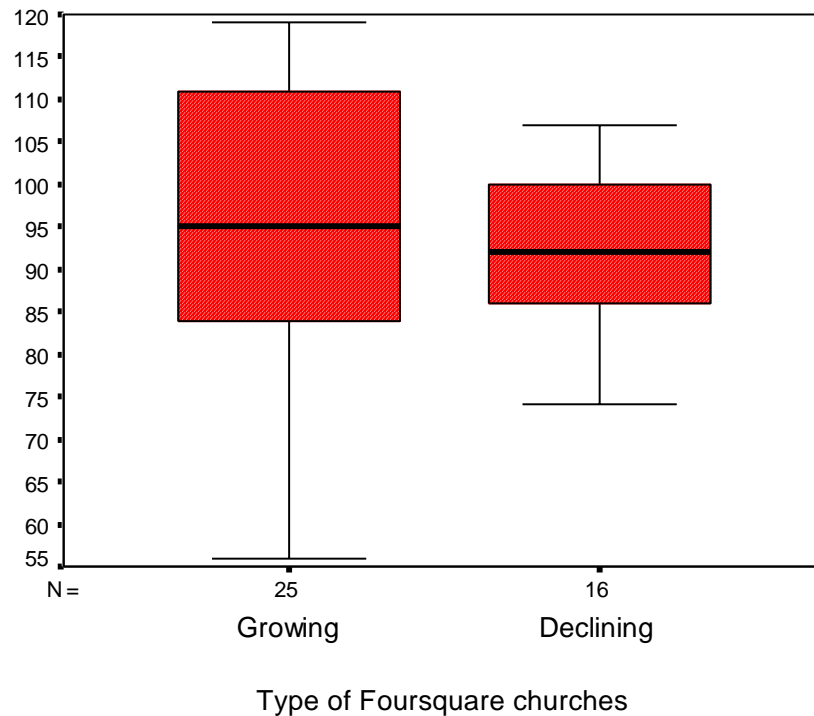


Figure 15. Happiness EI factor (as measured by the Bar-On EQ-i) among senior pastors of growing and declining churches.

Overall pattern. The comparison of the 15 EI factor scores between the two groups of pastors is depicted in Table 18 to demonstrate the overall pattern that answers the first research question: are there significant differences on each of the 15 EI competencies, based upon whether the pastor is from a growing or declining church? The data give evidence that pastors of growing and declining groups of churches had significantly different mean EI factor scores at the 0.05 level of significance for emotional self-awareness (107.4 growing and 99.4 declining), independence (106.4 growing and 95.3 declining), and flexibility (102.3 growing and 92.6 declining). The mean scores for these three EI factors were higher for pastors of growing group churches. The difference in mean EI factor scores for assertiveness (104.8 growing and 97.8

declining)/optimism (101.3 growing and 93.0 declining) were statistically significant at the 0.10 level of significance.

Table 18

Comparison of the 15 EI Factor Scores among Pastors of Growing and Declining Churches

EI Factor of Senior Pastors	Growing Churches (n = 25)		Declining Churches (n = 16)		t (df)	P-value
	Mean	SD	Mean	SD		
Self-regard	96.1	18.6	90.6	12.6	1.04 (39)	.306
Emotional self-awareness	107.4	12.0	99.4	12.6	2.04 (39)	.048*+
Assertiveness	104.8	14.0	97.8	11.6	1.69 (39)	.100
Independence	106.4	15.0	95.3	16.0	2.25 (39)	.030*+
Self-actualization	97.5	15.2	96.6	11.5	0.21 (39)	.837
Empathy	102.6	13.4	98.5	11.8	0.99 (39)	.328
Social responsibility	99.5	14.5	99.9	10.9	0.10 (39)	.922
Interpersonal relationship	102.5	14.0	102.4	12.1	0.03 (39)	.980
Stress tolerance	101.4	15.3	95.0	13.4	1.36 (39)	.182
Impulse control	100.7	10.7	100.6	14.0	0.01 (39)	.989
Reality testing	100.6	14.0	94.9	12.0	0.24 (39)	.815
Flexibility	102.3	12.1	92.6	13.1	2.42 (39)	.020*+
Problem solving	95.8	13.5	89.1	15.2	1.47 (39)	.149
Optimism	101.3	14.1	93.0	11.7	1.96 (39)	.058+
Happiness	96.0	17.1	92.6	9.9	0.80 (38.7)	.428

* Statistically significant at 5% level.

+ Statistically significant at 10% level.

To answer the second research question (which, if any, of the 15 EI factors as measured by the Bar-On EQ-i, show a stronger influence in growing churches?), the difference in mean scores between the two groups of pastors was calculated for each competency. Competencies showing the stronger influence in growing churches were

independence (mean difference 11.1), flexibility (9.7), optimism (8.3), emotional self-awareness (8.0), and assertiveness (7.0). These are the same five competencies that were statistically significant at the .05 and .10 levels of certainty. Competencies showing some influence were problem solving (6.7), stress tolerance (6.4), reality testing (5.7), self-regard (5.5), empathy (4.1), and happiness (3.4). Competencies showing minor influence were self-actualization (0.9), interpersonal relationship (0.1), impulse control (0.1), and social responsibility (-0.4). These results are shown in Table 19.

Table 19

Difference between Mean EI Factor Scores for Pastors of Growing and Declining Churches - Sorted by Difference in Competency in Descending Order

EI Competency	Mean Scores for Lead Pastors		Difference
	Growing Churches	Declining Churches	
Independence	106.4	95.3	11.1
Flexibility	102.3	92.6	9.7
Optimism	101.3	93.0	8.3
Emotional self-awareness	107.4	99.4	8.0
Assertiveness	104.8	97.8	7.0
Problem solving	95.8	89.1	6.7
Stress tolerance	101.4	95.0	6.4
Reality testing	100.6	94.9	5.7
Self-regard	96.1	90.6	5.5
Empathy	102.6	98.5	4.1
Happiness	96.0	92.6	3.4
Self-actualization	97.5	96.6	0.9
Interpersonal relationship	102.5	102.4	0.1
Impulse control	100.7	100.6	0.1
Social responsibility	99.5	99.9	-0.4

Summary of Results

Although not all differences were statistically significant, pastors of growing churches scored higher on 14 of the 15 EI competencies studied. The one competency for which scores were higher among pastors of declining churches (99.9) than for pastors of growing churches (99.5) was the social responsibility factor, the ability to identify with one's social group and cooperate with others. These social responsibility scores, slightly lower than the national mean for the EQ-i for both groups of pastors, may reflect the stresses on pastors to perform multiple responsibilities, some of which they may not be adequately trained to perform. These responsibilities may include business administration, staff management, fund raising, facilities development, team recruitment, and team building. Lead pastors perform these tasks in addition to their constant pastoral care and public communication roles. Pastors may find themselves more focused on performing these responsibilities in a directive leadership manner, than on identifying with the church as a social group and cooperating with others. However, the difference between the mean social responsibility scores for the groups was not found to be significant at either the 0.05 or 0.10 level.

Significant differences were seen between the EI of pastors of growing churches and those of declining churches on one-third (5) of the 15 factors. Three of the factors—emotional self-awareness, independence, and flexibility—showed significant differences between mean factor EI scores of the two groups at the 0.05 level with mean scores for these three EI factors significantly higher among pastors in the growing group of churches. The difference in mean EI factor scores for assertiveness and optimism were statistically significant at 0.10 level, again with higher scores for pastors in the growing

group of churches. EI competencies showing the stronger influence in growing churches were independence, flexibility, optimism, emotional self-awareness, and assertiveness—the same five competencies that were significant at the 0.05 and .10 levels of certainty.

EI aggregate scores for all 15 competencies for pastors of growing churches was 105 and for pastors of churches in decline was 94. The EQ-i uses a score of 100 to represent the mean for adults in the United States. Therefore, pastors of growing churches scored 5 points higher, and pastors of churches in decline scored 6 points lower than the national mean. Neither group scored substantially higher or lower than the EQ-i mean of 100, indicating that neither group demonstrated extraordinarily low or high EI.

Both groups of pastors scored the lowest mean scores for their respective group in the same three competencies: problem solving, happiness, and self-regard. Problem solving is the ability to effectively solve problems of a personal and interpersonal nature. This competency is expressed by the ability to know that there is a problem, accurately label it, create multiple solutions, choose the best solution, and execute the solution. Lower problem-solving scores maybe influenced by pastors' tendencies to perceive answers to problems subjectively as part of their practice of spirituality, and in doing so, not creating multiple options before choosing a solution. Happiness is the ability to feel content with oneself, others and life in general. Happiness is one of three competencies generally associated with effective leadership, and it is difficult for leaders to experience a healthy and sustainable life in an unhappy state. Self-regard is to accurately perceive, understand, and accept oneself. The public role of pastors includes constant critiquing by those they lead. Low self-regard may exacerbate the negative feelings that criticism by others can evoke.

Chapter 5. Discussion and Conclusions

The Issue

Preparing, selecting, and training lead pastors for established churches in the United States is a growing challenge as 84% of churches are in attendance decline or are failing to keep up with population growth in their communities. Interest in how leadership qualities influence the turnaround from a declining church to a growing church served as the impetus to explore the conceptual topics of turnaround churches and emotional intelligence (EI) competencies of lead pastors. EI research has demonstrated a significant influence of leaders' EI on organizational performance. For an individual church, attendance is an important determinant of organizational performance. However, research exploring the influence of EI of lead pastors and individual church attendance growth has been limited.

The purpose of this quantitative study was to compare the EI of lead pastors of Foursquare churches in the United States using the 15 competencies of the Bar-On EQ-i assessment to determine whether certain competencies were significantly different based on the church attendance pattern. Two subgroups were compared—pastors whose congregations are considered to be in decline and those considered to have a congregation with a turnaround or growth pattern. This study was the first of its kind to specifically address church attendance and the EI of pastors. EI is related to leadership success. An EI profile of pastors in turnaround churches was identified and can inform pastoral selection and training decisions.

Conceptual Support

Emotional intelligence is the study of “an array of noncognitive (emotional and social) capabilities, competencies and skills that influence one’s ability to succeed in coping with environmental demands and pressures” (Bar-On, 1997, p. 2). The Bar-On EI model and the related self-assessment tool, the EQ-i, have been used to identify relationships between EI traits and leadership. Frequently, these traits combine into a profile that is related to effectiveness in a specific role (Druskat, Sala, & Mount, 2006; Stein & Book, 2006). Emotional intelligence, particularly as measured by the Bar-On EQ-i, is positively related with effective leadership (Bar-On, 2007a; Bar-On, 2001; Bar-On, et al., 2006; Carmeli & Josman, 2006; Cote & Miners 2006; Dries & Pepermans, 2007; Lyons & Schneider, 2005; Rosete & Ciarrochi, 2005). However, only limited research has been done to study the EI of lead pastors. Very few studies of pastors have used the EQ-i, and no known research has been conducted using the EQ-i with pastors of turnaround churches.

Declining churches in the United States can experience a turnaround and grow, but few do so and the process is a difficult one (Stetzer & Dodson, 2007, p. x). The emerging field of turnaround churches uses attendance as a major criterion (Barna, 1993; Stetzer, 2003; Stetzer & Rainer, 2010; Wood, 2001). Churches demonstrate a turnaround, at least in part, by reversing attendance from decline to growth.

The limited research that has been conducted about the contribution of lead pastors to growing churches has affirmed the primary role of senior leadership (Barna, 1993; Cordeiro & Lewis, 2003; McIntosh, 2009; Rainer 2003; Rainer 2005; Rainer & Rainer 2008; Stetzer & Dodson, 2007; Stetzer & Rainer, 2010). Little research has been

done to discover specific leadership qualities of lead pastors that may be related to turnaround churches. This study addressed this gap by comparing the EI of two groups of pastors (growing churches and declining churches) in established churches to determine if EI is a measure of pastoral leadership in turnaround church situations.

Methods

This quantitative study compared the EI of lead pastors of Foursquare churches in the United States using the 15 competencies of the Bar-On EQ-i assessment to determine whether certain competencies were significantly different based on the church attendance pattern. Two subgroups were compared—pastors whose congregations are considered to be in decline and those considered to have a congregation with a turnaround or growth pattern. This study identified growing and declining churches based on attendance records maintained by the International Church of the Foursquare Gospel-U.S. National Office. The population for this study was lead pastors of United States Foursquare churches, lead pastors of both turnaround churches and declining churches. Electronic organizational data were used to determine to which category each church would be assigned, the time period of the pastor's tenure at the church, and contact information.

Churches were stratified into the two categories: (a) churches that experienced an attendance turnaround, defined as growing in attendance at least 7% per year for at least two consecutive years following a period of at least three years of attendance plateau or decline between 2000 and 2009; and (b) churches that declined in attendance for at least four consecutive years between 2000 and 2009. Churches in this study were started before 1998 and reported an average weekend service attendance of 50 or more during the period of 2000 to 2009. Lead pastors from the 64 turnaround and the 64 declining

church categories who had served that church during the study period were invited to participate. Twenty-five pastors from growing churches and 16 pastors from declining churches participated. Confidential data collection was conducted by EQ University using the Bar-On EQ-i (Bar-On, 2004) online survey. Data were collected from 41 participants, 26% of the 157 who were qualified and could be contacted to participate.

Hypotheses were tested in order to answer two general questions: (a) are there significant differences on each of the 15 EI competencies based upon whether the pastor is from a growing or declining church? and (b) which, if any, of the 15 EI competencies show a stronger influence in a growing church? The hypothesis tested for each of the 15 factors was that pastors from growing churches would have a higher score than those from declining churches. An analysis of variance (ANOVA) t-test was used to test each of the hypotheses. The amount of variation in mean scores was also examined to determine if any of the 15 competencies showed a stronger influence in a growing church.

Key Findings

While not all differences were statistically significant, pastors of growing churches scored higher on 14 of the 15 EI competencies studied. Significant differences were seen between the EI for pastors of growing churches and those of declining churches on one-third (5) of the 15 factors. Three of the factors—emotional self-awareness, independence, and flexibility—showed significant differences between the two groups for mean factor scores for emotional intelligence at the 0.05 level with mean scores for these factors significantly higher among pastors in the growing group of churches. The difference in mean EI factor scores for assertiveness and optimism were

statistically significant at the 10% level, again with higher scores for pastors in the growing group of churches. EI competencies showing the stronger influence in growing churches were independence, flexibility, optimism, emotional self-awareness, and assertiveness—the same five competencies that were significant at the .05 and .10 levels of certainty.

The one competency for which scores were higher among pastors of declining churches (99.9) than for pastors of growing churches (99.5) was the social responsibility factor or the ability to identify with one's social group and cooperate with others. These social responsibility scores, slightly lower than the national mean for the EQ-i for both groups of pastors, may reflect the stresses on pastors to perform multiple responsibilities, some of which they may not be adequately trained to perform. These responsibilities may include business administration, staff management, fund raising, facilities development, team recruitment, and team building. Lead pastors perform these tasks in addition to their constant pastoral care and public communication roles. Pastors may find themselves more focused on performing these responsibilities in a directive leadership manner than on identifying with the church as a social group and cooperating with others. However, the difference between the mean social responsibility scores for the groups was not found to be significant at either the 0.05 or 0.10 level.

Other Findings

The EI aggregate mean score for all 15 competencies for pastors of growing churches was 105 and the EI aggregate mean score for pastors of churches in decline was 94. The EQ-i uses a score of 100 to represent the national mean. Therefore, pastors of growing churches scored 5 points higher and pastors of churches in decline scored 6

points lower than the national mean. Neither group scored substantially higher or lower than the EQ-i mean of 100 indicating that neither group demonstrated extraordinarily low or high EI.

Both groups of pastors had the lowest mean scores for their respective group in the same three competencies: problem solving, happiness, and self-regard. Problem solving is the ability to effectively solve problems of a personal and interpersonal nature. This competency is expressed by the ability to know that there is a problem, accurately label it, create multiple solutions, choose the best solution, and execute the solution. Lower problem-solving scores maybe influenced by pastors' tendencies to perceive answers to problems subjectively as part of their practice of spirituality, and in doing so, not creating multiple options before choosing a solution. Happiness is the ability to feel content with oneself, others, and life in general. Happiness is one of three competencies generally associated with effective leadership, and it is difficult for leaders to experience a healthy and sustainable life in an unhappy state. Self-regard is to accurately perceive, understand, and accept oneself. The public role of pastors includes constant critiquing by those they lead. Low self-regard may exacerbate the negative feelings that criticism by others can evoke.

Conclusions and Implications

These conclusions are drawn from key findings of data analysis and interpretation. Implications for Foursquare, other leaders, and other scholars follow.

Conclusion 1. EI is a helpful construct in understanding how the pastor can lead and influence a congregation, and the EQ-i is a useful resource to assess the EI of pastors. This study supports the findings of a relationship between leaders' EI and

organizational performance (Coetzee et al, 2004; Harrison, 1997; Hesselbein, et al. 1997; Kerr, et al., 2006; Srivastava et al, 2004; Wong & Law, 2002) and that the EQ-i measures leaders' EI influence on organizational results (Bachman 2000). EI can inform pastor selection and training for turnaround churches. The EQ-i can be used to assess these competencies in pastors for both selection and development.

Conclusion 2. Five competencies—independence, flexibility, optimism, emotional self-awareness, and assertiveness—are more closely associated with changing the attendance of a church and could be helpful in turnaround churches.

This study supports Bar-On's findings that EQ-i scores are able to fairly accurately identify high and low performers demonstrating that the relationship between EI and occupational performance is high as well as his recommendation for organizations to add EQ-i screening to the pre-employment process (Bar-On, 2007b). The EQ-i can be used to identify pastoral candidates with higher scores in these five competencies, and the EQ-i can be administered to pastors to help identify specific competencies for development.

Conclusion 3. The EQ-i profile and these five influential competencies (independence, flexibility, optimism, emotional self-awareness, and assertiveness) could be used to guide pastoral screening, selection, and development. This study supports Bar-On's results from multiple studies, that the EQ-i is helpful in relating leaders' EI with organizational performance (Bar-On, 2007b) and supports Boyatzis (2007) finding that people can identify and then develop specific EI competencies. Pastoral selection processes for churches with declining attendance could include EQ-i screening. Training and coaching resources for these five competencies can be created for pre-service training and continuing development.

Recommendations for Foursquare

Foursquare can use EI as a construct in pastoral training, selection, and development and can provide helpful EI resources for all pastors. Leaders can use the EQ-i to assess these five competencies in pastors for selection and development: independence, flexibility, optimism, emotional self-awareness and assertiveness. Adding the EQ-i in the screening process for pastoral candidates for churches with declining attendance could enhance the present recruitment process.

Foursquare can create and provide training and coaching resources in the five influential competencies for both pre-service and continuing development, add EI training at affiliated colleges and seminaries, and develop EI programs for presentation at annual national conventions and district conferences. Peer mentoring resources can be developed and distributed for use in monthly divisional pastor meetings. Foursquare should provide EQ-i initial assessment for all pastors followed with retests every two years. Bar-On recommends a retest minimum of six months. Pastors who choose to focus development in their lower competency areas should see significant growth within a two-year period, and knowing that a retest is available may help motivate their continuing growth efforts. The costs associated with the EQ-i can be budgeted across a two-year period by staggering testing for pastors over twenty-four months. Individualized coaching is an effective means to accelerate personal development, and Foursquare can provide one-on-one coaching for individuals whose enhanced leadership in a declining church may have significant results.

Finally, Foursquare can create and provide self-development resources for pastors in each of the five influential competencies and provide training to enhance social

responsibility, the ability to identify with one's social group and cooperate with others. Training can also address responsibilities including business administration, staff management, fund raising, facilities development and team building, areas for which pastors may be inadequately equipped to effectively perform.

Recommendations Based on other Findings

EI training should be provided for all pastors. The EI aggregate score for all 15 competencies for pastors of growing churches was 105 and the EI aggregate score for pastors of churches in decline was 94. Pastors of growing churches scored 11 points higher (11.7%) than pastors of churches in decline. General growth in EI, as well as specific growth in the five most influential competencies, will help pastors in their leadership roles and in other life domains.

Both groups of pastors had the lowest mean scores for their respective group in the same three competencies: problem solving, happiness, and self-regard. Training should focus on these three competencies, in addition to the five most influential competencies. Problem solving is the ability to effectively solve problems of a personal and interpersonal nature. This competency is expressed by the ability to know that there is a problem, accurately label it, create multiple solutions, choose the best solution, and execute the solution. Pastors should specifically develop the practice of creating multiple options before choosing a solution. Happiness, the ability to feel content with oneself, others, and life in general, is one of three competencies generally associated with effective leadership. Growth in happiness is critical for pastors to experience a healthy and sustainable life. Self-regard involves accurately perceiving, understanding, and accepting oneself. Low self-regard may exacerbate the negative feelings criticism by

others can evoke, and development of higher self-regard will help pastors more effectively deal with the pressures of their public role.

Limitations

This study examined the population only of pastors of U.S. Foursquare churches. The data collection included only the self-perceptions of participants, and this study did not control for other possible variables that might effect the pastor or church including pastors' educational experience or the churches' size, age, and geographic or cultural setting.

Recommendations for Further Research

This study could be replicated in other denominations or conducted with pastors from multiple organizations. Further study could use other EI models and related assessments including tools that receive 360 degree third-party data, or could use the EQ-i 360-assessment. Future studies could control for some of the other possible variables that might effect the pastor or the church including educational and professional experience of the pastor, or the size, age, and geographic or cultural setting of the church.

Concluding Remarks

As churches experience pastoral transition, especially those that are plateaued or in decline, leaders strive to select pastors who can help renew the vitality of the church. Attendance growth is a common metric used to identify turnaround churches. This study identified five EI competencies that are positively associated with the lead pastors of growing churches: flexibility, independence, emotional self-awareness, optimism, and assertiveness. The EQ-i assessment can be used as an additional measure to inform pastor selection processes. Professional development for pastors in these five

competencies, in both pre-service and in-service training, can increase pastoral effectiveness. EI may prove to be helpful to leaders who are responsible for selecting pastors to lead established churches that wish to grow.

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APPENDIX A

Foursquare Church Permission to Conduct Study



March 2011

Dear Pastor:

We are writing to request your participation in a study that explores Foursquare senior pastors and their emotional and social intelligence. This research is being conducted by one of our own pastors, Jared Roth, who is completing his doctorate at Pepperdine University.

The benefits to you for participating in this study are twofold:

1. Your participation will facilitate research designed to understand how pastors can be better supported in their demanding roles.
2. You will receive a free personalized emotional intelligence development resource that you can use to focus and develop your own leadership skills.

Training and empowering leaders is vital to the continued development of our fellowship. As a Foursquare pastor, you are essential to the effectiveness of our movement today. Your participation in this study holds promise for impacting how our pastors are developed and resourced. Your involvement is critical to this study.

Thank you for participating in this study. Your contribution is both very much needed and deeply appreciated.

Thank you!

Glenn Burris Jr., President

Tammy Dunahoo, VP Nat'l Church/General Supervisor

APPENDIX B

Handley Permission for EQ-i

(Text from email from Richard Handley March 1, 2011)

March 1, 2011

Jared Roth
[REDACTED]

Dear Jared,

I am writing to provide this confirmation that you were trained and certified by me at George Fox University to use the Bar-On EQ-i. I also understand the study you are conducting utilizing the Bar-On EQ-i in your doctoral research at Pepperdine University. On behalf of EQ University, I am making the following commitments as administrator of this data collection, results aggregation, profile debriefing, and communication with participants.

1. Receive invitees' email indication of willingness to participate at dean@equiversity.com.
2. Send an email that includes survey access codes and other project information including informed consent disclosures.
3. Receive survey results and produce individual profiles and Development Reports.
4. Send email to participants with their Development Reports and an electronic gift card of appreciation.
5. Conduct phone consultation debriefs as requested by participants.
6. Aggregate profile data for the two study groups and send that aggregated data to you, the researcher.

We will make every effort to assure that anonymity and confidentiality are maintained for participants, and that all data will be securely stored in EQU secure servers. We provide these services for many researches, and are committed to highest professional research standards.

I wish you the best in your project,

Richard Handley D.B.A
[REDACTED]

APPENDIX C

Electronic Invitation to Participate in this Study

Pastor (participant),

My name is Jared Roth, presently serving as co-senior pastor of the Hillsboro, OR Foursquare Church. I am also a doctoral candidate at Pepperdine University. My research is in pastoral leadership under the direction of Dr. Kay Davis and is in partial fulfillment for a dissertation.

President Glenn Burris Jr. and General Supervisor Tammie Dunahoo (see attached letter) invite you to participate in this project associated with emotional intelligence and pastoral leadership.

Your anonymous and confidential participation may help discover new ways to train and resource pastors for effective leadership. Your investment is about 20 minutes to complete an online survey. It's easy - click on this link dean@equiversity.com, reply with "I will participate" and you will receive email instructions for your next step.

As benefits for your participation, you will receive a personal and confidential development resource, you will receive a \$20.00 Amazon.com gift card, and you may request a phone consultation by a certified consultant to debrief your profile.

Your participation is anonymous. Only the research administrator, EQ University, will know that you chose to participate and will keep your survey results confidential. I will only receive group-aggregated data with no identifying information.

Thank you for your participation.

Respectfully,

Jared Roth
Doctoral Candidate Pepperdine University

APPENDIX D

Electronic Response to Those Willing to Participate in Study

Pastor (participant)

Thank you for your participation in this project that may help discover new ways to train and resource pastors for effective leadership. Your investment of about 20 minutes in completing the Bar-On EQ-i online assessment will be so helpful. We are EQ University, the research administrator for this project conducted by Jared Roth and Pepperdine University. We assure that your participation will be kept anonymous and your results will be confidential.

Go to www.mhsassessments.com

Type in code: xxxxxxxx

Type in Password: group1 or 2

Proceed with assessment

As a contributor in this study, you may participate with complete confidentiality. Participation in this study is voluntary and you are free to withdraw your participation at any time. Your questionnaire results will be created by EQU, and will be combined with others into an aggregated group result before being given to the researcher for analysis. No personal results or identifies will be given to the researcher, any denominational leader or any other person or entity.

As a benefit of your participation in this research, you will receive a personal development resource, and you may request a phone consultation by a certified consultant to debrief your results. If you are interested please reply to equiversity.com with your request. After your complete the survey you will also receive a \$20.00 gift card from Amazon.com.

There are no anticipated risks to your participation in the study. EQU will keep all communication with participants, including results, confidential. If you have any questions please contact the principle researcher Jared Roth. You may also contact Dr. Kay Davis, his Dissertation Chair, by email. In addition, if you have questions about your rights as a research participant, you may contact Dr. Stephanie Woo, Chairperson of the Graduate and Professional Schools IRB (Internal Review Board), Pepperdine University. This document serves as your informed consent. You may request, if you wish, to have your participation linked with your research results. Otherwise your participation is anonymous to the researcher, and your responses are confidential.

Respectfully,

Dr. Rich Handley



Jared Roth



Confidentiality Statement:

Your participation is completely voluntary and confidential. All EQ-i results will be anonymous and aggregated before being sent from EQU to the researcher. Any electronic correspondence will be securely stored and protected. If you wish to complete an informed consent form one will be provided upon request.

APPENDIX E

Email Accompanying Participant's Development Report

Pastor (participant),

Thank you for completing the EQ-i survey. As Dean of EQ University I am pleased to provide your results and this professional Development Report. We are keeping your results confidential and your participation anonymous. Again, we appreciate your participation in this study.

Dr. Rich Handley

Dean EQ University