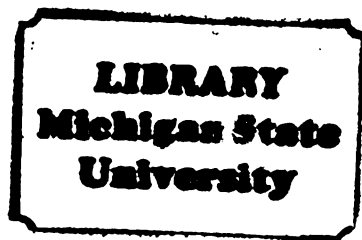


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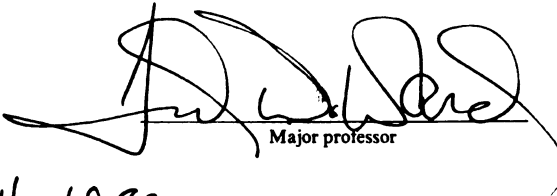
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PREPARATION FOR CHURCH LEADERSHIP:
TRENDS IN STUDENTS' LEADERSHIP ORIENTATION
AFTER ONE YEAR IN DALLAS THEOLOGICAL SEMINARY

By

Sid Buzzell

A DISSERTATION

Submitted to
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ABSTRACT

PREPARATION FOR CHURCH LEADERSHIP: A STUDY OF CURRICULUM EMPHASES AT DALLAS THEOLOGICAL SEMINARY

By

Sid Buzzell

Theological seminaries are involved in training church leaders. As questions of effectiveness are discussed, definitive information is sought to verify often conflicting claims. This study attempted to describe what happens to students vis-a-vis leadership during training at Dallas Theological Seminary.

In 1979, twenty-five entering students at Dallas Theological Seminary were randomly selected and given the Ideal Leader Behavior Description Questionnaire, the Webb Inventory of Religious Activities and Interests, the Rokeach Dogmatism Scale and the Janis-Field Feelings of Inadequacy scale. The tests were repeated at the end of the first year. Results were analyzed for difference and for correlation.

Differences between pre and post-experience scores on the ILBDQ indicate a change in how the students describe leadership. The only other difference in scores was an increase in the Preacher Scale on the Webb IRAI. Scores on the other variables which have been shown in previous

research to reflect leadership orientation did not correlate in this study.

The academic model of education adopted by most North American seminaries is equipped to influence thinking about church leadership. Ability to influence spiritual and psychological constructs and to develop interest in various ministry activities appears to be more limited.

More overt emphases on leadership in current course offerings plus addition of specific courses on church leadership are recommended. In addition, inclusion of faculty in research and development of leadership emphases for church and seminary is suggested. Third, exposure of students to the leadership situation via a practicum is recommended as early in training as possible. Fourth, a re-casting of the educational model employed at Dallas Theological Seminary in terms of adult education guidelines is urged.

Perhaps most important the people of the church and the faculty of the seminary need to re-think church leadership development and define the roles each can fill most effectively. The church has left education of its leaders to the seminary and the seminary has accepted the challenge. Cooperation between church and seminary which encourages participation of both in leadership training is recommended as essential strategy for church leadership education.

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DEDICATED

TO

Jeanette

Chris and Jon

who patiently understood

willingly helped

enthusiasthically encouraged

and heartily applauded the completion
of this research effort.

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Those who typed and re-typed the manuscript were Jeanette Buzzell, Becky Grangaard and Clifteen Samuelson. Their patience made it easier to change and re-change the format and wording. Scott, Jane and Scottie McGall patiently endured the programming and analysis of data. Without their flexibility and Gary Wilson's statistical guidance the research would not have been completed.

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CHAPTER I

IDENTIFICATION OF THE PROBLEM

In the current clamor for accountability in education, the theological seminary is facing the question of effectiveness. Some (Richard 1975, Mooneyhaus 1976) do not feel the seminary is effective. Others (Schuller, Breck, Strommen 1975) have attempted to measure seminary effectiveness in preparing for ministry, but have failed to make definitive statements of seminary's effectiveness in developing church leaders. In fact, one may search long and hard for an answer to the question of seminary effectiveness in leadership development without finding an answer. The problem of church leadership development is compounded by the ambiguity with which the term "leadership" is often used in the church. Existing together in a given church are a number of people referred to as leaders. There are professional or staff leaders with defined "positions" and, usually seminary training. There are board members who function on a volunteer basis, have little or no formal theological training and relate in a variety of ways to the professional staff member(s). The variety of relationships between leaders results from a variety of ecclesiological conclusions and a variety of interpretations of these ecclesiologies.

For the purpose of this study, leadership is limited to those who are being educated in the theological seminary

(specifically Dallas Theological Seminary) in preparation for the formal or status or professional leadership role. The limitation of the term to this role for the study is not intended to minimize the validity of its other uses.

The theological seminary's critics make statements concerning its inability to develop effective church leaders, but cite no data to explain or substantiate the "ineffectiveness" claim. The seminaries deny the accusation of critics but no data are forthcoming to substantiate their claims for effectiveness. The problem is that neither critic nor advocate can cite a definitive piece of research to show what is happening to seminary students in regard to their development for formal church leadership roles. More people are discussing church leadership than ever before but little is being done to substantiate what is being said.

Theological seminaries attempt to train students for formal church leadership roles. It is important, therefore, to develop understanding of students' concepts of their leadership role and how they change during education. It is also important to understand what happens to variables believed to influence implementation of idealized leadership roles.

The study is intended to increase understanding of what happens to students over their first year of education at Dallas Theological Seminary especially in reference to four variables believed to influence leadership effectiveness. The four variables are: description of the ideal leader's

behavior, concept of the leader's role, the leader's level of dogmatism and leader's feelings of inadequacy.

PURPOSE

The study has three specific purposes. The first purpose is to investigate in a group of twenty-three randomly selected freshmen seminary students the nature and extent of relationship between description of ideal leader behavior and three variables believed to influence their implementation: concept of leadership role (Fiedler, 1958, Stogdill, 1948), level of dogmatism (Bass, McGehee, Hawkins, Young and Gebel, 1943; Calvin, Hoffman and Harder, 1957) and feelings of inadequacy (Bellingrath, 1930, 1944). The second purpose is to determine if students experience change in any of the variables during their first year in seminary and, if so, in what direction. The third purpose is to investigate presence or absence of correlations between changes in variables.

IMPORTANCE

This study is important for four reasons. First, if a seminary is to develop effective church leaders it must investigate what is happening to students regarding leadership ideology. Second, accurate data are needed to evaluate seminary curriculum in relation to specific mental and psychological constructs related to leadership

effectiveness. Third, data are needed to help design specific leadership courses. Fourth, if curriculum emphasizes develop cognitive beliefs about leadership and at the same time develop affective constructs which frustrate implementation of those cognitive beliefs, then seminary training may contribute to dissonance in the student's mind as he attempts to form leadership philosophy for his ministry role in the church.

A BROADER VIEW OF THE PROBLEM

The four statements of importance are best understood when seen in relation to the condition of church leadership. One may assume that with theological seminaries graduating so many people into the field each year, effective church leaders would abound.* Such, however, is not the case. Whether one considers formal leadership (Douglas 1975) or informal leadership (Gangle 1981, Crossland 1955, Peterson 1981, Ward 1977, Jacobs 1961) the conclusion is the same - there is a dearth of qualified leadership. Specifically in reference to formal leadership the Lausanne Covenant, resulting from a worldwide conference of Christian leaders who gathered in 1974 to discuss among other issues, the

*Regardless of whether one uses the term "leadership" in reference to formal or informal roles, the quality and number of church leaders of any kind is related to the effectiveness of the formal leader. According to New Testament literature the role of formal leader is to equip the informal leader for his or her ministry (Ephesians 4:11-16). The effectiveness of the formal leader may be measured, in part, by the effectiveness of the informal leaders.

meaning of church leadership in the world stated, "We recognize that there is a great need to improve theological education especially for church leaders" (Douglas 1975:7).

This scarcity of effective church leaders has spawned questions and concerns about the validity of current models of theological education widely accepted in North America. The use of monetary and temporal resources involved in a seminary education seem difficult to justify if the products are not providing needed leadership.

It may be that the formal education model adopted by the typical theological seminary (including the one involved in this study) works against leadership development. While defining a cognitive view of leadership consistent with church needs, the seminary may be placing students in an environment where becoming the kind of person who can provide that leadership is discouraged. Simkins addressed the problem of preparing students for leadership roles in a formal education setting:

In addition to the ethos of formal education, however, its organization and structure have important implications for the development of attitudes. The long full-time courses (often on a residential basis at the higher levels), the dominance of expensive institutions little related to local building standards, and the standardized academic curriculum all encourage the maximum alienation of the student from his own community and give rise to expectations which can only be satisfied in a modern urban environment. As a child proceeds through the school system, especially beyond the primary level, the strength of these various factors becomes greater. Clearly an education which alienates rather than integrates, which encourages the conservative rather than the innovative and self-interest

rather than community-interest, which gives value to kinds of learning which are only of marginal relevance to real national needs must affect individual attitudes and patterns of national development in much deeper and more complex ways than simplistic arguments about the content of the curriculum imply (1977:27, 28).

In regard to the student's ability to function in his society, Dore wrote:

At least those who get the certificates and the jobs will have been well prepared then. At least the employee-orientation of the schools will have prepared them well for their subsequent careers. In a limited way, yes. They will have learned the virtues of punctuality, regularity, hard work, conformity to regulation, obedience to the instruction of superiors. These are not insignificant qualities, perhaps. But are they the qualities most required in the members of administrative and managerial bureaucracies given the task of modernising their society? What of imagination, creativity, honesty, curiosity and the determination to get to the bottom of things, the desire to do a good job for its own sake? These are not the qualities likely to be bred by a prolonged dose of qualification-oriented schooling--most prolonged in those highest up the hierarchy on whose initiatives most depends (1976:11-12).

To illustrate the formal school's impact on the student vis-a-vis community leadership, Simmons wrote:

Students are uniformly penalised for creativity, autonomy, initiative, tolerance for ambiguity and independence. . . . they are rewarded for perseverance, good student values, and other traits that are indicative of docility, industry, and ego-control (1975:24).

The idea that schooling's environment communicates as impactfully as its content has been echoed by others (Brembeck 1971, Bogaert 1976, Dewey 1938). The context of the study, then, is of wider importance than the immediate questions involved. It relates to the model of education to

which theological seminaries are committed, to the ability of the seminary's graduates to develop leadership in the parish and to the transfer, through foreign missions, of these same models to the developing Church in the Third World.

SUMMARY OF THE PROBLEM STATEMENT

Douglas (1975) wrote of the formal leadership problem for the church and Jacobs referred to the more general crisis in the church leadership: "There is hardly a congregation to be found in which there is not a scarcity of leadership" (1961:5). Leadership is currently one of the focused issues of the church (Douglas 1975, Peterson 1977, Ward 1977, Gangle 1981). An emergence of seminars, an increase in books on the subject, a newly introduced journal entitled Leadership indicate a progressive sensitization to the subject. Central questions revolve around the issues of what leadership is, who should provide it and how the leaders should be prepared.

This study deals with leadership issues by examining a given group of students in a given institution committed to development of formal or status leadership persons for the church. The study is approached by raising questions of what happens to these students in regard to certain variables believed to be important to the kind of person who can function successfully in a formal leadership role in a church. The study does not deal with leadership for the

church per se but with what happens to selected variables in a group of selected students in a selected institution which prepared for status leadership for the church.

Since one cannot study everything that happens to a student, four variables were selected because of a combination of concerns. First the variables had to be theoretically relatable to the kind of leadership appropriate to the church. Second, they needed to be able to be assessed with relatively short instrumentation devices.

GENERALIZABILITY

This study should have implications beyond the subjects under investigation. Because subjects are randomly selected from an incoming class of students at Dallas Theological Seminary, the findings will relate to the others in that class and to the entire student body of that school. To a lesser degree, the findings should apply to students in other seminaries. It is also reasonable to believe that the findings would relate to other types of institutions preparing students for leadership roles.

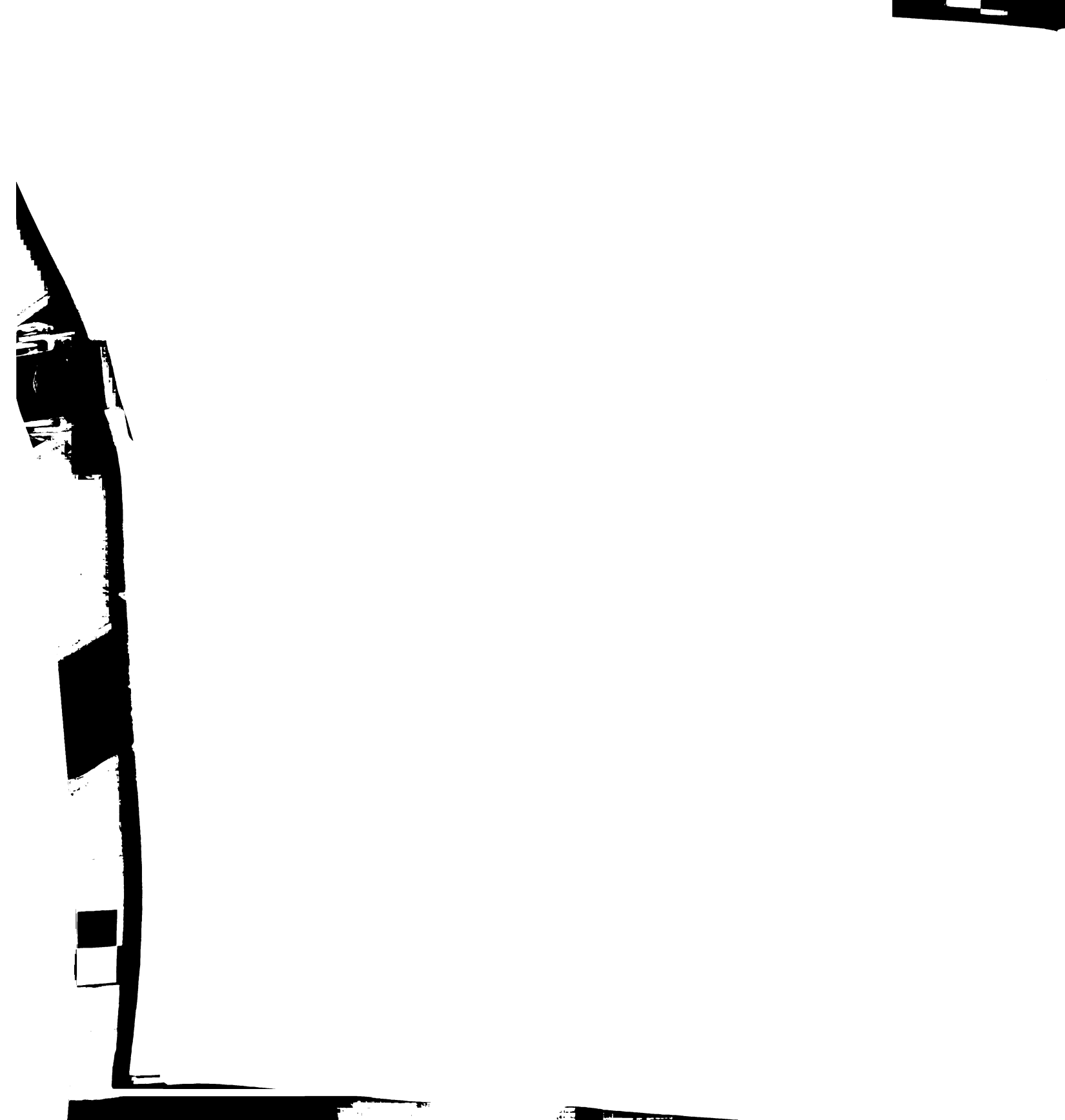
Dallas Theological Seminary is a four year post-graduate school whose purpose "is to prepare eligible students for various aspects of Christian service through graduate-level, biblical, theological, and ministerial instruction" (Zuck 1981:6). Located in Dallas, Texas, the school has approximately one thousand students and sixty faculty. Students are from throughout the United States and

include a number of foreign students. The main degree program is the Master of Theology, a four year (one hundred twenty hours and a thesis) course of study "designed to prepare men for a ministry of Bible exposition as pastors, teachers, missionaries and leaders in other areas of ministry requiring ability in expounding the Scriptures" (1981:43).

RESEARCH QUESTIONS

1. What happens during students' first year in seminary to their view of how the ideal church leader functions, their concept of ministry, their level of dogmatism and their feelings of inadequacy?
2. What is the correlation between description of ideal church leader behavior and concept of ministry, level of dogmatism and feelings of inadequacy?
3. Is there a correlation between change in view of leadership and change in concept of ministry, change in level of dogmatism and change in feelings of inadequacy?
4. Is there any discrepancy or coordination between views of leader behavior and factors influencing implementation of the behavior?
5. Is there a difference between incoming student's views of ideal church leader behavior vis-a-vis church leadership and current students'?
6. If so, do incoming students' views move toward student body views during their first year?*

*The question of further changes in the variables over time is being pursued by the researcher in a longitudinal study, following the subjects in the current study through the remaining three years of seminary training and first six years following. Appendix A presents data from a cross-sectional study using a sample of twenty-five third and twenty-five fourth year students. They were tested for view of ideal leader behavior, dogmatism and feelings of inadequacy.



7. What is the nature and extent of relationship between ideal leader behavior description and concept of leader task, dogmatism and feelings of inadequacy as demonstrated through previous research?

DEFINITIONS

A common understanding of the following words is essential to interaction with the process and conclusions of the study.

Leadership: Is that which aides a group in defining and/or accomplishing goals which it understands and accepts (Brilhart, 1967).

Church: An organism--a group of people belonging to Christ and existing to evangelize those who are not members and to edify those who are (Getz, 1974).

Seminary: An institution providing graduate level theological education for the primary purpose of training people for church leadership (Elmer, 1981).

Consideration: The Leader Behavior Description Questionnaire measures two behaviors basic to leadership: consideration and structure. These were defined through the Ohio State Leadership studies to comprise two patterns of behavior recognized as leadership (Stogdill 1974).

Fleishman offered the following definition of consideration:

Reflects the extent to which an individual is likely to have job relationships with his subordinates characterized by mutual trust, respect for their ideas, consideration for their feelings and a certain warmth between himself and them. A high score (on the LBDQ) is indicative of

a climate of good rapport and two-way communication. A low score indicates the individual is likely to be more impersonal in his relations with group members (1957:20).

Structure:

Reflects the extent to which an individual is likely to define and structure his own role and those of his subordinates toward goal attainment. A high score on this dimension characterizes individuals who play a very active role in directing group activities through planning, communicating information, scheduling, criticizing, trying out new ideas, and so forth. A low score (on the LBDQ) characterizes individuals who are likely to be relatively inactive in giving direction in these ways (Fleishman 1957:21).

Dogmatism: Rokeach (1960) ties dogmatism to closedmindedness which he defines as the extent to which a person can receive, evaluate and act on relevant information received from outside on its own intrinsic merits, unencumbered by irrelevant factors in the situation arising from within the person or from outside.

Feelings of Inadequacy: The level of esteem one experiences in social interaction, feelings of shyness, degree of confidence in abilities and concern about the possibility that friends may have a low opinion of one. Used in this study to measure level of persuasibility. (Hovland, Janis, Kelley 1953).

Concept of Ministry: This variable, measured by the Inventory of Religious Activities and Interests measures "interest in activities performed by person employed in a variety of church-related occupations" (Webb 1968:21). Webb

further stated that the items describe the tasks which persons in church-related occupations perform.

SCOPE AND LIMITATIONS

This study defines what happens to students' view of ideal church leadership during their first year of study at Dallas Theological Seminary. The variables of dogmatism, concept of ministry and feelings of inadequacy would provide valuable information to understanding the students but the study is limited to their relationship with views of ideal leader behavior. It is also recognized that other variables could be considered in relation to leadership. Dogmatism, concept of ministry and feelings of inadequacy were selected because they measure constructs believed by the researcher to be particularly relevant to leadership for the church.

CHAPTER II

LITERATURE REVIEW

The focus of this study is the effect of formal training on one's concept of church leadership. The researcher has attempted to describe how students' definition of ideal church leadership changes and how the student changes in three areas believed to influence ability to function as a leader: (1) perception of ministry, (2) level of dogmatism and (3) feelings of inadequacy.

An investigation of related literature provides perspective for interpreting and applying the data gained through this study. The literature review will be limited to the following: (1) church leadership definition, (2) effects of leaders' task concept, dogmatism and feelings of inadequacy on ability to lead and (3) approaches to church leadership development.

LEADERSHIP DEFINITION

Defining leadership is a complex task. Stogdill grouped definitions under eleven categories with an average of seven definitions in each. He concluded: "There are almost as many definitions of leadership as there are persons who have attempted to define the concept" (1947:7). A single, encompassing definition of leadership, therefore, may be not only difficult to construct but also too general to be of much value. Gibb grouped definitions

under six categories and made a clear distinction between "headship" and "leadership." He stated that the term leadership "applies only when this (influence) is voluntarily accepted or when it is in a shared direction" (1965:213). Although there are some who disagree (Cooper and McGaugh 1963; Janda 1960), there is general agreement about the distinction between the leadership/headship or domination definitions. The differentia are important to deliniating a definition of leadership and are, therefore, included:

1. Domination or headship is maintained through an organized system and not by the spontaneous recognition, by fellow group members, of the individual's contribution to group locomotion.
2. The group goal is chosen by the head man in line with his interests and is not internally determined by the group itself.
3. In the domination or headship relation there is little or no sense of shared feeling or joint action in the pursuit of the given goal.
4. There is in the dominance relation a wide social gap between the group members and the head, who strives to maintain this social distance as an aid to his coercion of the group.
5. Most basically, these two forms of influence differ with respect to the source of the authority which is exercised. The leader's authority is spontaneously accorded him by his fellow group members, and particularly by the followers. The authority of the head derives from some extragroup power which he has over the members of the group, who cannot meaningfully be called his followers. They accept his domination, on pain of punishment, rather than follow (Stogdill 1968:216).

The fact that definitions are similar enough to be grouped, and different enough to be separated into groups suggests that researchers observe various phenomena which may legitimately be labeled as leadership. By combining four strands of leadership thought one may move, logically, toward sorting out the definitions and either selecting or constructing one that is useful. These four strands are developed briefly.

1. Fiedler and the Contingency Model. Fiedler proposed a model of leadership which suggested the difficulty (if not impossibility) of defining leadership apart from its context. His study of least preferred coworker (1967) demonstrated that a person may be an effective leader under one set of conditions and an ineffective one even with the same group under different conditions. Further research by Fiedler, O'Brien and Ingler (1969) and Foa, Mitchell and Fiedler (1970) was able to match person and situation to maximize leadership potential.

Fiedler generated a series of studies to investigate two phenomena. First, one style of leadership was associated with effective group performance in one set of circumstances but not in others. Second, in those others, a quite contrary style seemed most effective (Fiedler 1964). Fiedler summarized and integrated the results of the studies and suggested: "that the prediction of group performance on the basis of leader attributes (styles) is contingent on the specific, situational context in which the leader operates" (1964:154).

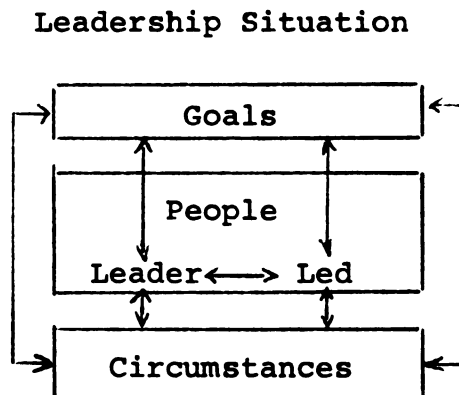
2. Interaction Theory. Closely related to Fielder's work but predating and undoubtedly contributing to it is the interaction theory. Based on their research, Sherif (1948), Sanford (1952) and Fielder (1969, 1973) suggested that the leader's role is determined not only by his qualities and acts, in the abstract, but based on the extent to which he is perceived by the led, to use these factors appropriately. Leadership is, then, an interaction between the variables of the leadership situation. Gibb gave six summary statements which comprise the important aspects of interaction theory:

1. Groups are mechanisms for achieving individual satisfactions.
2. Any group is a system of interactions within which a structure emerges by the development of relatively stable expectations for the behavior of each member. Such expectations are an expression of each member's interactional relations with all other members and are, of course, determined by the other members' perceptions of his personal attributes and his performance on earlier occasions.
3. This role differentiation is a characteristic of all groups, and some role patterns appear to be universal. However, the nature of the group-task situation, the size of the group, and a great variety of other variables determine the role needs of the group-in-situation.
4. The association of a particular individual member with the performance of a role or pattern of roles is largely determined by the particular attributes of personality, ability, and skill which differentiate him perceptually from other members of the group.
5. Leadership is but one facet, though perhaps the most visible facet, of this larger

process of role differentiation. Leadership is simply this concept applied to the situation obtaining in a group when the differentiation of roles results in one or some of the parties to the interaction influencing the actions of others in a shared approach to common or compatible goals.

6. Leadership, like any other role behavior, is a function of personal attributes and social system in dynamic interaction. Both leadership structure and individual leader behavior are determined in large part by the nature of the organization in which they occur. Leadership structure is relative, also, to the population characteristics of the group or, in other words, to the attitudes and needs of the followers (1968:270, 271).

A graphic illustration of the interaction theory is given:



Each variable in the total situation exists in interaction with each of the others; never in isolation. A change; or perceived change in any part of the situation affects the other parts. What a leader does at one time in the organization may be perceived, legitimately, as leadership and at another time the same action may prove to be counterproductive to the organization. Anyone who fails

to recognize the complexity of a dynamic situation cannot provide consistently effective leadership for it.

The trait and behavior approaches to leadership definition or explanation failed at this point. It was found that people with certain traits led in one situation and not others. Some behaviors were labelled leadership behaviors in one circumstance and not in others. What is more accurate is that certain traits and/or behaviors are related to leadership where they are appropriate to the situation.

3. Focused vs. Distributed Leadership. The interaction theory explains the need for the third strand of thought; that of focused versus distributed leadership. Gibb (1964) stated that leadership is a function which may be performed by various members of a group. He suggested distributing leadership as a means of functioning from strength by allowing the person most qualified to provide leadership the opportunity to exercise leadership at that point.

This ideology depends on separating leadership from a single individual and seeing it as a function which may be provided by various members of a group at various times. Brilhart (1974), Benne and Sheats (1948) and Bales (1950) listed leadership functions under two headings: task functions and maintenance functions. Bales (1958) found that task and social leadership can rarely be performed equally well by the same person. Gibb concluded that: "If

there are leadership functions which must be performed in any group, and if these functions may be 'focused' or 'distributed', then leaders will be identifiable both in terms of the frequency and in terms of the multiplicity or pattern of functions performed" (1968:215).

4. Leader as Completer. The fourth strand of ideology considered for definitional purposes, then is that of leader as completer. Schutz (1970) contributed a concept that allows distributed leadership to exist alongside a designated leader. His model of "leader as completer" suggested that functions of leadership in an organization are like those of the ego in a individual personality.

The best a leader can do is to observe which functions are not being performed by a segment of the group and enable his part to accomplish them. In this way he minimizes the areas of inadequacy of the group (1970:61).

He also suggested that there are times when the most helpful behavior the designated leader can perform is restraint.

Schutz summarized the role of the leader under four points:

(1) to know what functions a group needs; (2) to have the sensitivity and flexibility to sense what functions the group is not fulfilling; (3) to have the ability to get the things needed by his group accomplished; and (4) to have the willingness to do what is necessary to satisfy these needs, even though it may be personally displeasing (1970:62).

Summary. Leadership, then, is best defined as distinct from headship or domination. It is most clearly understood in relation to a specific situation, and even there should be allowed to maintain its dynamic nature of interaction. Finally, leadership should be seen as something distinct from a given individual thus allowing the designated leader

opportunity to encourage the strongest member in a given situation to function.

NATURE OF THE CHURCH

This section will not attempt a solution to various theological problems concerning the church which have existed for centuries. It will, however, state the writer's views concerning Scriptural teaching on the nature of the church. The conclusions from the definition of leadership will be combined with the ones concerning church. Then one can attempt to define church leadership.

The most common Scriptural analogy for the church is a body (1 Corinthians 12; Romans 12; Ephesians 1, 4, 5; Colossians 1, 3). The head of the body is Christ (Ephesians 1:22 and 4:15-16; Colossians 1:18).

The church-as-body concept is spelled out by Richards as a living organism:

If we are to understand who we are as the church, we must begin by affirming our identity as Christ's body. No approach to organization and administration can reach sound conclusions apart from the recognition that, in essence, we Christians are members of a living organism. Every principle or organization must flow from this understanding; every practice must be in full harmony with it. We can never be effective leaders in the church until we realize, with Paul, that we "are the body of Christ, and each one of (us) is a part of it" (I Cor. 12:27) (1980:30).

The reason Richards made such a point of the organismic nature of the church is to contrast it with church-as-organization. The Apostle Paul (Ephesians 4:12-16)

presented the organic interrelation of the body's parts and concluded that the church grows by the contribution of each part--by that which "every joint supplies." Paul (I Corinthians 12) emphasized the unity of the body when he said that no part can claim itself unimportant (vv. 12-20) nor can it claim it has no need of other parts (vv. 21-25). Findlay introduced the section of his commentary on I Corinthians 12:

The manifold graces, ministries, workings (4ff.), that proceed from the action of the Holy Spirit in the Christian community, stand not only in common dependence upon Him (v. 39), but are mutually bound to each other. The Church of Christ is "the body" for the Spirit of God; and these operations are its correlated functional activities (12 ff.). Differentiation is the essence of bodily life. The unity of the Church is not that of inorganic nature, a monotonous aggregation of similars, as in a pool of water or a heap of stones; it is the oneness of a living organism, no member of which exercises the same faculty as another. Without "many members," contrasted as foot with hand or sight with smell (14-17), there would be no body at all, but only a single monstrous limb (19). In God's creative plan, it is the integration and reciprocity of a multitude of distinct organs that makes up the physical and the social frame (18 ff.) (1970:89).

Since any functioning body must have a head, Paul carried his analogy through by stating that the church-as-body has Christ as its head. Richards summarized this concept:

Then Paul reveals the appointment of Jesus to a position in which His power is to be exercised. "God placed all things under His feet," Paul writes, "and appointed Him to be head over everything for the church, which is His body, the fullness of Him who fills everything in every way" (Eph. 1:22-23).

The thrust of Paul's argument is clear:

1. Jesus lives.
2. Jesus possesses ultimate power.
3. Jesus is God's gift to us, appointed to be head over everything for us.

Our struggle to understand leadership must begin with the recognition that in the church we are dealing with a living Christ; that this Jesus acts in "the present age" as well as "the age to come": and that it is God's express intention that Jesus is to function as "head over everything for the church, which is His body." Whatever role human leadership may play in the church, it must not intrude into the realm of Jesus' headship or claim His prerogatives. Jesus and Jesus alone is head of the body (1980:8).

The church, then, is a living organism with the living Christ as its head. The members function in a reciprocal relationship. The church's purpose is defined by Getz (1974) as evangelism and edification. Getz argues from an inductive study of the Acts and Epistles; suggesting that Acts gives activities and results, while the Epistles give directives and objectives.

The church's strategy was for individual members to function. Paul wrote that gifted* people were given to equip the saints:

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ. As a result, we are no longer to be

*The concept of gift in New Testament literature refers to an ability given by God to assist one in service to the church. The concept is developed in Romans 12, I Corinthians 12 and Ephesians 4.

children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ, from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love (Ephesians 4:11-16).

He stated in I Corinthians 12:7 "for to each one is given the manifestation of the Spirit for the common good." He then explained that each member is to minister to each other member.

The church, then, is an organism, a group of people belonging to Christ and existing to evangelize those who are not members and to edify those who are. Although very little is spelled out concerning its government, one fact is made clear: Christ is the head of His church.

LEADERSHIP FOR THE CHURCH

In review, it has been stated that leadership must be defined in relation to a specific context. The context has been defined as the formal or status leadership position in a local church. The next question is: "What is formal church leadership?"

If one begins with Christ's teaching to the apostles during their preparation for leadership, an important concept is defined. In both His modeling and His statements He emphasized a service approach to leadership.

He frequently remarked that He, the Son of God, was under and obedient to authority of the Father (Matthew 26:39; John 5:19; Mark 9:37). He submitted Himself to the Roman authorities and taught His followers to do likewise. Christ also modeled a willingness to give Himself to the needs of His followers even to the extent of sacrificing His life for them.

Not many direct statements are recorded in the Gospels concerning leadership, but those which exist have a common theme: "the one who is greatest among you will be your servant" (Matthew 20 and 23; Mark 10; John 13).

In the book of the Acts, the apostles' leadership took the form of teaching and keeping order in a newly forming church. Beginning in Chapter 6, there is a gradual distribution of leadership to others until in Chapter 15, at the council of Jerusalem, the apostles, elders and "the whole church" at Jerusalem were involved in defining policy. In the Epistles, where churches without apostles had to function, there is little said about leadership but much said about unity and service among members. A few summary statements give the flavor of New Testament Church leadership:

From Richards:

Paul's words to Timothy in II Timothy 2:24-25 highlight a critical aspect of the identity and the ministry style of spiritual leaders: "The Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in

the hope that God will give them repentance leading them to a knowledge of the truth."

Leaders in the body of Christ should never forsake the role of servants. Even when they are opposed to a plan or program, they are not permitted to demand, but must remain gentle in instruction and rely on the head of the body to change the hearts of their opponents (or their own) (1980:102).

As leader, they are called to be servants. Ward explained:

For the Christian community, the issue isn't leadership, anyway, it is servanthood. "Let those who would be great among you become your servants." "He who is least among you, this is the one who is great" (Matt. 20:38; Luke 22:26; Mark 9:35). "The kings of the Gentiles lord it over them, and those who have authority over them are called Benefactors . . . NOT SO WITH YOU . . .!" (Luke 22:25). The church must define leadership differently. To do less, especially to borrow the secular frame of reference and concepts, is to secularize the church Leadership is not so much bringing people out of a wilderness as it is sharing in a journey. This sharing is as a peer "You have but one teacher, you are all brothers . . . and do not be called leaders, for one is your leader, Christ" (Matthew 23:8, 10), and sharing is to be done as would a servant. In the church, those who would lead (better to say minister?) are to serve as agents of the Holy Spirit's gifts to the church (1977:33, 34).

One qualifies for church leadership, then, in a way that is logically consistent with the nature of the church. The contingency model suggests an appropriate link between the leadership situation and the leadership style. The church exists to serve God and man and those most competent to lead are those most prepared to serve.

RESEARCH ON CHURCH LEADERSHIP

Wood stated the question of his study (Wood 1981:xi):
"Was it legitimate for mainline protestant ministers to involve their churches in social action opposed by the majority of their members?"

Wood selected seven protestant denominations that had at least one million members nationally and a history of active participation in social issues. The sample consisted of two thousand one hundred sixty-five members, two hundred four officers and ninety-six ministers. The subjects were sent questionnaires and a comparison was made of leaders' and members' attitudes toward involvement in five social action issues. On two issues arising from the core values of the church; racial justice and economic opportunity--members and ministers were sharply divided. The bulk of Wood's work is an investigation of the ethics of the church leaders making decisions contrary to the ideals of the members. Wood wrote:

This book assesses whether a formal legitimacy can elicit members support for unpopular policies and whether a belief in legitimacy is needed to reinforce formal legitimacy. Drawing on Weber and others I develop a concept of legitimacy that is grounded in the collective values fostered by an organization. I argue that at least in voluntary organizations leadership that bases its claims to legitimacy on the collective values of the organization will be more effective than that based on rational-legal claims. Indeed in the democratic society this type of legitimacy seems essential when the core values of an organization lead to policies disliked by the majority of its members (1970:14).

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Organizational transcendence and legitimate leadership are offered by Wood as explanations to validating leaders' unpopular decisions. "Organizational transcendence occurs when an organization uses its name and other resources in actions not predictable from its members' attitudes toward those actions" (Wood 1981:72).

Transcendence is legitimate, Wood stated, when the organization gives that power to its leaders. It is also legitimate when followers give power to leaders even though the transfer is not institutionalized by the organization's policy. Transcendence then is dependent on legitimacy which is Wood's second explanation to validate leaders control even when making unpopular decisions. Legitimacy is described by Wood:

Michael's iron law of oligarchy implies that organizational policies out of line with members attitudes necessarily constitute displacement of organizational goals by leaders pursuing their vested interests; hence such policies and such leadership are not legitimate. On the contrary I have suggested that such policies may be legitimate when members voluntarily subject themselves to a formal system of control that they believe has the right to coerce the surrender of their wishes to established goals of the organization (Formal legitimacy) or where members voluntarily support dissonant policies because they believe that they should do so (belief in legitimacy) (1981:14).

A third means of validating unpopular decisions is most relevant to church leadership. Core values of the church

are used as claims for legitimacy for leaderships' values. Value-fostering organizations are based on fundamental values that can provide the legitimacy for organizational actions.

In the case of religious organizations leaders frame policy on social action to reflect the fundamental values of the church They then use those values as a basis proclaiming legitimacy for controversial issues by bringing to consciousness the members belief in those general values--thus raising the rank of those values within members heirarchies (Rokeach 1973)--and by encouraging members to apply the general values to the specific policies" (1981:99).

The results of the study showed that ministers and members were sharply divided on social issues with layleaders falling between these two. Wood explains why there has not been more conflict on these issues. These explanations follow:

(1) Members tendency to shift to churches with ministers whose views are similar to theirs; (2) members misperception of their ministers views; (3) members and ministers considerable agreement in the areas in which they interact most; (4) members belief that lay officers have the most influence on social policy; (5) shared norms that give ministers license to disagree with members; (6) ministers tendency to carry out their social action ministries in a nonthreatening way (1981:156).

Summary. The church is presented in Scripture as a body consisting of members in a reciprocal relationship. Christ is the head and the church's leaders are intended to serve the body as a member. The concept of church-as-organism is predominant in Scripture. Wood's study

demonstrates a different reality. The church membership and leadership appear to be involved in a power struggle with members searching for a minister they agree with. The idea of switching churches tends to localize the organism to a group of separate organizations. The contrast in the two sections of this review may more clearly define why some leaders find it difficult to prepare for "church" leadership. Fiedler's contingency model appears particularly relevant as one attempts to define which kind of church to prepare to lead.

SELF-ESTEEM AND LEADERSHIP

Early studies of leadership focused on leader traits and behaviors. Bowden (1926), Bingham (1927), Tead (1929) and Kilbourne (1935) supported the idea that one who possessed the greatest number of desirable traits would lead. Although both Stogdill (1970) and Gibb (1968), after extensive literature surveys, reported the inadequacy of trait theories to encompass the complexities of leadership, they did support self-confidence as an important contributor to leadership's existence. The review in this study is not attempting to validate self-confidence or a level of inadequacy feelings as a leadership trait but to describe its relationship to one's ability to lead.

Stogdill's review of leadership traits from 1904 to 1970 need not be repeated here. Some of his conclusions,

however, are critical. "The authors reporting data on the relationship of self-confidence to leadership are uniform in the positive direction of their findings" (1970:53). In a compilation of studies, he showed that as of 1948 there were seventeen studies showing positive correlation between leadership and self-confidence. Between 1948 and 1970, he found twenty-eight more. In that period (1904-1970), he found no studies showing zero or negative correlation (1970). Gibb concluded his review by stating that: "the general implications of these findings is that leaders, more or less consistently, rate higher in self-confidence or self assurance" (1968:218).

Richardson and Hanawalt studied two hundred fifty-eight adult men (ages twenty-six and older). Through demographic information they grouped respondents as supervisors and non-supervisors, office-holders and non office-holders. Supervisors were those who had fifteen or more persons under their direction or supervision in an executive capacity. Office-holders are persons who report at least two presidencies or important chairmanships held since the age of twenty-one in a recognized organization. There were ninety supervisors and forty-seven office-holders. Using the Bernreuter Personality measure and the Flanagan scale to correlate personality constructs with leadership the researchers attempted to explore personality traits associated with leadership. The correlates for Self-Confidence which is relevant to the current research

were significant. The conclusion was that "Office-holders are found to be . . . more self confident than non office-holders or than the norms for adult men. Supervisors are . . . more self confident than non-supervisors" (1943:316).

Dittes studied the relationship between self-esteem and individuals' attraction to and gratification from a group. Results indicated that "persons made to feel well accepted in a group found the group attractive" (1959:58). Not a surprising conclusion. However, the significance of Dittes' work for the present study is a related finding that the difference in attractiveness "was significantly greater among persons with low self-esteem than among persons with high self-esteem, low self-esteem being taken as an indication of strong need for acceptance" (1959:59).

Bowers (1963) studied seventeen foremen and three hundred thirty male subordinates in a packaging material plant to examine the effect of self-esteem on leadership style. Data were gathered through questionnaires and analyzed by Spearman rank difference correlation coefficients. The first hypothesis expected a positive correlation between the foreman's self-esteem and his supervisor's support. This hypothesis was accepted. The second hypothesis expected a negative correlation between the foreman's self-esteem and the extent to which he employs a group approach. This hypothesis was also accepted. Third, it was hypothesized that a positive correlation would

exist between the foreman's self-esteem and his subordinate's attitude toward him. The hypothesis was confirmed. The fourth hypothesis stated that the foreman's perception of subordinates' attitude toward him would not accurately reflect their expressed attitude but would correlate positively with the supervisor's. Both parts of the hypothesis were confirmed.

The last two hypotheses dealt with impact of attitude on the foreman's relationship to subordinates. According to the fifth hypothesis, the poorer the attitude which the foreman perceives to exist toward him among his subordinates the more he attitudinally alienates himself from those subordinates. The correlation confirmed the hypothesis. Hypothesis six stated that alienation from subordinates would be related to the foreman's supportive behavior toward subordinates and accepting less their opinions and advice in problem solving and decision making. Correlations between alienation and rated supportiveness and between alienation and his rated acceptance of opinions and advice supported the final hypotheses. Bowers concluded that the foreman's self esteem translates for him the behavior of his superior into mandates for his own actions.

Kipnis studied self-confidence and leadership using seventy-seven navy petty officers as subjects. "The object of the study was to examine the relationship between lack of confidence in one's leadership ability and reliance upon passive leadership techniques to cope with supervisory

problems" (1962:291). The subjects responded to questionnaires related to two variables, correction of performance and self-confidence. Using analysis of variance to analyze data, Kipnis found that officers "classified as low in Self-Confidence were significantly less willing to hold diagnostic talks with the subordinate, and significantly more often endorsed both referring the subordinate to a superior and placing the subordinate on report" (1962:294). It would seem, then, that willingness to hold face-to-face discussion for problem solving is negatively related to self-confidence in the leader.

Shainwald re-examined self-confidence and opinion leadership. "Other researchers have presented evidence which suggests that selected personality variables, particularly self-confidence, exhibit a positive relationship with opinion leadership" (1973:3).

Two hypotheses were investigated by the study: "Self-esteem is positively related to opinion leadership" and "self-esteem is personally related to interpersonal information seeking" (1973:4).

Three hundred male, married college students responded to questionnaires. The data were used to measure opinion on three topics: men's fashion, men's grooming and automotive care products; their self esteem and opinion giving/receiving. Using Spearman rank-order correlation to analyze data, Shainwald found significant correlation between self-esteem level and opinion leadership behavior.

The second hypothesis, that there is correlation between self-esteem and interpersonal information-seeking, was rejected at the .05 level.

Elmer (1980) found that "feelings of inadequacy" was the leading factor given by both pastors and ex-pastors as why they would or did leave the ministry. "It was one of the two factors to receive a majority percentage from pastors" (1980:92).

Summary. The effect of self-esteem, self-confidence and feelings of inadequacy on leadership does exist. Though no trait or combination of traits adequately explains leadership existence; personality and specifically self-concept does influence how a leader functions.

ROLE-CONCEPT AND LEADERSHIP

What place does clear understanding of the leadership role or expectations have in leadership effectiveness? Stogdill reviewed research findings and pointed out that because various definitions of leader expectations exist among followers, incompatible demands are often made. These varying ideas of the leaders' role often produce anxiety and uncertainty in the leader resulting in role conflict. Stogdill listed and defined several of the most thoroughly researched types of role stress. The first in his list is of primary concern for this study: "Role Ambiguity (Kahn et. al; 1964). In role ambiguity, the role is not clearly defined or the individual cannot determine what he is

expected to do" (1974:315). Kahn, Wolfe, Quinn, Snook and Rosenthal (1964) found that role conflict increases as the ambiguity of the situation increases. Stogdill cited seven studies which show relationship between role ambiguity and specific problems: job dissatisfaction, Rizzo, House and Lirtzman (1970), Tosi (1971); strain and tension, Wispe and Thayer (1957), Miller (1968); frustration, Bunker (1955); pressure and conflict, Moore and Smith (1953); and confusion of goals, Mullen (1954).

Jacobsen, Charters and Lieberman wrote a theoretical paper based on literature review and research they had performed to investigate some of the determinants of union-management relationships. No data were given from the study but its conclusions were used illustratively. The thesis of the paper was that:

One of the approaches used (to gain insight into the functioning of complex organizations) tended to have relatively uniform expectations about the behavior of persons in various positions and that the behavior of these persons is interpreted in terms of such expectations (1951:18).

The authors pointed out that the degree of consensus of expectations about a role heavily influences the integration of people in an organization. As would be expected, an organization or person without clear role definition adds potential impediments to role satisfaction. Another vital conclusion of the study was that "there is a strong relationship between a steward's expectations of his own

role and the expectations which he attributes to workers" (1951:23).

Levinson (1959) reported that an analysis of roles in various types of organizations suggests that if member personality and organizational role demands are incongruent, the member may leave by force or expulsion, remain with the organization but in a state of apathy, gain enough power in the organization to change its demands, or adapt his behavior so it conforms to demands.

Schwirian and Helfrich (1968) surveyed two hundred nineteen executives and concluded that the greater the extent to which the executive believes that community activity is a legitimate aspect of his role the greater his involvement in community activities.

These and many other reports substantiate the necessity of clear role perception on the part of both the leader and follower if job satisfaction, success and interpersonal integration are to exist. A further question of this study was the clarity of the church leader's role.

Holmes (1972) pointed out that the concept of the pastor's role is changing and will continue to do so. Calvin Theological Seminary has been attempting to clarify the school's function by clarifying the role they are preparing students to fill. In 1976, the faculty adopted a statement of personal qualifications which they believe should be developed in a person preparing for church ministry.

This document was influenced by a research study performed by "The Advisory Committee on Seminary Program" and reported on in 1975. The report listed "the four major tasks of ministry: preaching, teaching, pastoral care and administering (including leadership)" (1976:5). The questionnaire used in the study was designed to define the functional role of the pastor.

Schuller, Brekke and Strommen conducted a literature review and a survey study of two thousand clergy and laity from forty-seven denominations to build a taxonomy of ministry. Their question is stated: "Could we develop criteria for contemporary ministry that are specific and concrete enough to be used as a basis for assessing readiness to begin service in an ordained capacity?" (1975:1). Their data resulted in seven core clusters of activity which people expected the pastor to perform. The seventh cluster is entitled "The Minister as Leader." Their current research is attempting to define the church leader's role more precisely.

Summary. Clear understanding of role expectations is important to satisfaction on the part of both leader and follower. Neither is able to evaluate leadership effectiveness if "effective" is ambiguously defined. The institutions primarily responsible in American church structure for equipping leaders is attempting to clarify the role their graduates are supposed to fill.

DOGMATISM AND LEADERSHIP

Dogmatism as a specific subset of authoritarianism was clarified by Rokeach (1952). From the popular work of Adorno, Frenkel-Brunswick, Levenson and Sanford (1950) on authoritarianism, Rokeach attempted to measure closed-mindedness as a separate variable. He developed and reported the research results of a scale that would measure Dogmatism (1956). The hypotheses were confirmed in Rokeach's study leaving him with the conclusion that "the Dogmatism scale represents a measure of general authoritarianism while, in contrast, the F scale measures right authoritarianism" (1956:41).

Robinson and Shavers reported that:

Although several relevant studies have been done (Rokeach, 1960; see also the reviews by Kirscht and Dillehay, 1967; Ehrlich and Lee, 1969; and Vacciano, Strauss, and Hochman, 1969), it is still not clear whether the Dogmatism Scale is sufficiently distinct from the F Scale to settle the debate concerning "authoritarianism of the left" (1969:296, 297).

Hanson conducted a study with three hundred one college students and concluded that "the data support Rokeach's hypothesis that the Dogmatism Scale taps general authoritarianism . . ." (1968:94).

An extended definition of dogmatism was offered by Roberts and Hermann:

The construct of "dogmatism" which has been theoretically and operationally dealt with in a series of papers by Rokeach and others, has generally been defined as "(a) a relatively closed cognitive organization of beliefs and disbeliefs about reality, (b) organized around a central set

of beliefs about absolute authority which, in turn, (c) provides a framework for patterns of intolerance and qualified tolerance toward others" (8, p. 195). Dogmatism, then, is considered to be a form of general authoritarianism, a cognitive state which transcends the boundaries of racial, religious, or political intolerance or prejudice (1958:67).

Of particular interest to the subject of leadership is Rokeach's (1960) proposition that the cognitive system of closed-minded (dogmatic) persons is highly resistant to change. Ehrlich and Lee conducted a review of literature and reported their findings.

The basic principle that closed-minded persons are less able than open-minded persons to learn new beliefs and to change old beliefs is verified. However, five variables are found to intervene between belief acquisition or change and open- and closed-mindedness: the authority source of the new beliefs, the syndrome relevance of their mode of communication, the belief congruence and novelty of the new beliefs, and their centrality to the individual (1969:249).

If one concludes, then, that a person high in dogmatism has more difficulty dealing with new ideas, what effect would dogmatism have on problem solving? Vacchiano, Strauss and Hochman (1969) conducted a literature review on Rokeach's concept of dogmatism and organized their findings under ten headings, one of which is "Problem Solving and Rigidity." Rokeach (1960) used problem solving behavior to demonstrate the dogmatic individual's inability to cope with new conceptual systems and to organize a new set of beliefs. The conclusion of this section of the review was that "Rokeach's hypotheses that HD's (High Dogmatics) are less able to organize new beliefs and integrate them into their

existing belief system in problem solving is supported by these findings" (1969:268).

A number of researchers have supported Rokeach's (1960) hypotheses that dogmatic individuals will avoid belief discrepant information and will find it threatening. White and Alter (1965), Pyron (1966) and Tosi, Fagan and Frumkin (1968) supported the threat and avoidance concept. Foulkes and Foulkes (1965) and Kleck and Wheaton (1967) found that high dogmatics had greater recall and greater capacity to use information that was consistent with their beliefs than that which was discrepant.

Zagona and Zurcher conducted a study "to determine the extent to which dogmatic and nondogmatic persons will demonstrate their characteristics in group situations or to determine the manner in which group processes will reflect the attributes of the membership of the groups involved" (1964:265). In the introduction, they summarized the dogmatic individual as one who (a) accentuates the differences between his belief and disbelief systems, (b) denies evidence that is contrary to his belief system, (c) allows contradictions to exist within his own disbelief systems and (d) disregards as irrelevant similarities between his belief and disbelief systems.

Zagona and Zurcher tested six hypotheses grouped under two headings:

In the Classroom

1. The High-Dogmatic group is leader-oriented and its members prefer lectures to discussion. If held, novel points of view are rarely expressed and spontaneity is minimal.
2. The High-Dogmatic group shows a preference for clearly structured topics and instructional situations. Its members are typically uncreative and they are routine and conventional. They are disturbed by behavior (on the part of the instructor) that does not conform to their expectations of the role behavior of an authority figure.

Ingroup Interaction Experiments Dealing with Controversial Material

1. There is a more active concern (Preoccupation, perhaps) on the part of High Dogmatics with the problem of leader selection. Rokeach's theory suggests that the dogmatic individual, whether or not he identifies with the leader or the follower, is at any rate leader-follower, oriented.
2. As in the classroom situation, the need for structure overshadows the need for expression of spontaneity.
3. When group consensus is reached, challenges by authority figures produce reactions that are characteristic of the High- and the Low-Dogmatic groups: the High-Dogmatic group becomes insecure, wavers in its conviction, and evidences signs of reduction in group cohesion. On the other hand, the Low-Dogmatic group tends to defend its consensus and, if anything, becomes more unified by a challenge from the authority figure.
4. Group consensus by the Low-Dogmatic group is reached with more difficulty: i.e., after more time is spent in discussion, than is the case in the High-Dogmatic group; however, when the two groups are brought together to present and to defend their decisions and to arrive at a general consensus, the Low-Dogmatic group-decision prevails (1964:257, 258).

The method for testing hypotheses was to select thirty high and thirty low dogmatics and place them in separate undergraduate psychology classes at the University of Arizona where they were enrolled as students. The authors, as course instructors, observed the two classes to determine any systematic differences. They were watching for level of interaction, facility in determining group consensus on controversial issues, development of leadership and responses to challenges by authority figures.

Groups were assigned to separate rooms, given a controversial issue which they had to resolve in twenty minutes and report their conclusion to the instructor/experimenter. Upon hearing the report the researcher disagreed with and ridiculed the group's conclusion. The other experimenter and a team of observers observed the transaction. In a second study the groups presented their conclusions to one another and attempted to reach a grand consensus. After both groups presented their conclusions they were, again, challenged by the experimenter. As before, the procedure was being observed.

The conclusions are informative. "Every hypothesis suggested by the theory of dogmatism and tested in this investigation has been confirmed" (1962:260).

LEADERSHIP TRAINING

Zaleznik (1977) concluded that there are no known ways to train great leaders. Gibb (1964), Stogdill (1974),

Fiedler (1973), Perrow (1979) have, in varying degrees of finality, stated the same conclusion. Perhaps the most consistent aspect of leadership training approaches has been the inconsistency of the results.

Both Stogdill (1974) and Gibb (1964) offered extensive literature reviews on the subject of leadership training. Various approaches have been taken to train leaders and Stogdill lists lectures with textbooks, group discussion, case studies, films, recordings, role playing, psychodrama, sociodrama, business games, in-basket problems and group exercises as some of the common methods. He stated that the most widely used method is the group-dynamics laboratory, or sensitivity training group. Based on research by Lippit and White (1943) and Levin (1939), the group dynamic approach is aimed at developing democratic leadership.

It must be concluded that the research on leadership training is generally inadequate in both design and execution. It has failed to address itself to the most crucial problems of leadership--consequences of training for acquisition and retention of the role, maintenance of leadership under concerted challenge of legitimacy of the role, and effects of leadership on group performance and member satisfaction. Training that ignores these issues can hardly be called training in leadership (1974:199).

Barnard (1946) organized leadership training approaches into three schools: decision making, institutional and one which he called "main stream" which had two branches, one of which dealt with morale, productivity and leadership, and the other with group structure. Barnard's conclusion

concerning leadership training was that it does not work consistently enough to name a method as effective.

Fiedler wrote an article entitled, "The Trouble with Leadership Training Is It Doesn't Train Leaders" (1974). In the article, Fiedler discussed his contingency model of leadership which argues for placing leaders where they fit best and training them there. It appears that leadership is too complex to divorce from a specific situation. To train someone to "lead" is inadequate. There is overwhelming evidence to argue against its effectiveness. A prior series of questions need to be addressed: "Who leading whom, to do what, under what circumstances?" Leadership training is best accomplished through exposure of the individual being trained to the situation. What appears ineffective are attempts at training leadership apart from the setting or at least a clear reference to the setting where leadership is to occur.

On-the-scene leadership training takes three similar but distinct forms: mentor relationship, internship and praxis. Levinson called the mentor a transitional figure who fosters development from "child-in-relation-to-parental-adults to adult-in-peer-relation-to-adults" (1978:75). Zaleznik (1977) reported that while apparently destined for a mediocre career, people who form one-to-one relationships are able to accelerate and intensify their development. Zaleznik listed the following strengths of the mentor relationship in leadership development: (1) it can be

individually tailored; (2) the acceptance by the mentor of the training task suggests that the mentee is being trained by someone who wants to do so; (3) the step-by-step observation involved allows for development of complex skills of leadership. Lunding (1978) listed some dangers: (1) the fear of being eclipsed may move the mentor to act destructively at strategic moments; (2) the mixture of love, loyalty and debt contribute to the high number of mentor relationships that end with strong conflict; and (3) the mentor may try to remake the mentee in his own image--even to the point of resenting attempts on the part of the protege to do things his own way. Perhaps the greatest danger is the learning of function without theory. The young man may learn a skill by observing given situations. Without understanding why the mentor acted as he did, the mentee could blunder by acting inappropriately in a different situation.

Internships appear to be the most common means of skill development. While the mentor relationship is seen as an "after" schooling phenomenon, the internship is an in-school or during school phenomenon. De Puydt (1975) called an internship a planned series of learning activities that a student engages in outside the classroom that contribute to total education development. Three factors characterize the internship approach. First, the student is being prepared (or has been prepared) through academic course work to engage in meaningful work experience. Second, the

internship project provides a laboratory setting for application of knowledge resulting in accelerated learning and more lasting competence. Third, because each individual is unique, the medium of instruction can be tailored to the student's learning mode.

A third approach to learning with important implications for leadership development is called praxis. The forum or activities of either the mentor or internship approaches may be used for a praxis experience in leadership development. What makes praxis unique, however, is emphasis on unity of theory and practice. O'Gorman (1979) explained the philosophical and functional dimensions of praxis. She emphasized that praxis is reflective awareness of action. Reflection, theory and philosophical activity can alter one's view of a situation without ever doing anything to alter--or improve--the situation. Activity, even that which is immediately "helpful" if not related to a larger view of things, may ultimately prove disastrous. Activity never explains itself. It needs a theory.

Freire (1973) emphasized the importance of pedagogy of praxis. He stated that reflection on action must beget reflection itself as well, so that one is conscious of his consciousness. The demands of a complex and dynamic leadership situation will leave the unreflective person behind. Dewey (1938) suggested four decades ago that the use of intelligence, of reflective thought should be habitual. Both mentor and internship approaches to

leadership development should include emphasis on praxis so learning becomes habitual.

Mentor relationships and internships, with praxis as both a learning goal and a medium of instruction, are used in leadership education. A study of literature reveals how little praxis is emphasized and may help explain why so little leadership training trains leaders.

Church Leadership Development. Church leadership development has traditionally taken place in the seminary but under a different name. Emphasis has been on ministerial training and on gifts associated with ministry activities. The subject of "leadership" has frequently been equated with teacher development (Gangel 1970) or management (Engstrom 1976; Dayton and Engstrom 1979) to the point of losing a clear distinctive. A common emphasis found among writers on church leadership is that of organizational functions and role expectations (Bentz 1968). Church renewal emphasis, spurred by Trueblood (1960), Richards (1970), Snyder (1975) and Getz (1974) placed greater emphasis on interpersonal relationships. The call away from function for function's sake and an emphasis on development of persons encouraged some new direction in church leadership thought. People in churches wanted to participate more directly. They wanted to shape the direction and emphasis of the church. Leadership began to require greater interpersonal skills. Mead stated that the person of the pastor is a key tool of the trade. "The

pastor's ability to be deeply and personally involved with the people in the parish or community directly affects the quality of what happens to them in pastoral care" (1973:3). Keating (1978) strongly emphasized personal relationships throughout his book on church leadership.

A trend away from the seminary approach is emerging in reference to church leadership development. The seminary has been the accepted approach to leadership training in Europe and North America and, consequently through missions to much of the Third World Church. Reaction to the expense and, often, ineffectiveness of formal education structures encouraged some to re-think church leadership development. Kinsler (n.d.) and Winter (1969) report on theological education by extension, one of the more popular alternatives to seminary. The theory behind the program is similar to Freire's praxis emphasis. The learner studies prepared materials in a paced program while involved in life processes of work, community, family and church. He also meets weekly with an instructor who participates with him in reflective discussion to aid in integrating learned materials with functional realities.

A bit further from the traditional seminary approach is the one suggested by Hahn (1977). She places church leadership development exclusively in the church. The congregation assists in the on-the-job, in-the-problem process of training. Hahn is attempting to expose the potential leader to the realities of congregational life.

Summary. Whether discussing church leadership or leadership development in general, emphasis is placed on awareness of the situation where leadership will occur. Increased emphasis on human relations in the church is changing the complexion of church leadership and, consequently, church leadership training.

OVERALL SUMMARY

A reason for so many different definitions of leadership is failure to specify the context in which leadership is to function. By combining four strands of leadership ideology: the contingency model, interaction theory, focused versus distributed leadership and leader as completer a theoretical framework is established for thinking about leadership in a given situation. The church as a leadership situation was examined. The nature of the church as an organism plus the unique reality that Christ is the Head of the Church and all its members are brothers requires a particular kind of leadership. Christ (Matthew 23) called for a servant approach to leading in the church.

Three constructs come into focus when one considers servant leadership: the leader's concept of the role, level of dogmatism and feelings of inadequacy. These three constructs influence one's ability to lead rather dramatically.

Leadership training has been a largely unsuccessful endeavor. Fiedler (1974) suggested that leaders need to be

selected for a given role and trained in-situ. Two primary approaches to on-the-job training for leaders has been internship and mentor relationship. Freire (1973) suggested praxis as a basis for any type of in-service education structure. For either the intern or mentee praxis appears essential. Leadership training for formal roles in the church needs to include exposure, while a student, to the leadership situation.

CHAPTER III

RESEARCH DESIGN AND PROCEDURE

The design for the study was descriptive. Twenty-five entering students were randomly selected. They were tested in the fall and spring of their first year in seminary and those data analyzed to determine the effect of that treatment on the variables.

RESEARCH DESIGN

The research design was a one-group pretest-posttest design. The intervening variable was one year of seminary training.

OVERVIEW

The study investigated relationships between, and changes in description of leader behavior, concept of ministry, dogmatism level and feelings of inadequacy over eight months, September 1979-April 1980.* Both time and variables are discussed under separate headings below. A graphic demonstration of relationships is shown in Table 1.

*The period involved in the study is the first year of a ten year longitudinal study. Subjects will be tested each year during their seminary training and during the first six years after its completion. The purpose of the study is to measure degree, and direction of change while in seminary and while functioning in the ministry.

TABLE 1 TIME AND VARIABLE MATRIX

| Variables | Time | | | | |
|-----------------------------------|--------|-------|-----------|-------|-------|
| | Aug. | Sept. | Oct.-Feb. | March | April |
| ILBDQ | X | | | | X |
| Webb IRAI | X | | | | X |
| Rokeach Dogmatism | X | | | | X |
| Janis-Field Feeling of Inadequacy | X | | | | X |
| Interview | X | X | | X | X |
| Treatment | T----- | | | | |

X=Testing/Observation

T=Treatment

The study was designed to describe change in variables, correlation between variables and effect of change in the description of leader behavior on change in concept of ministry, level of dogmatism and feelings of inadequacy.

SUBJECTS

Twenty-three men (one failed to complete the IRAI for test 2 and no data were available for him; one dropped from school in October 1979 making it too late to start another subject in the study) were randomly selected from the entering class of two hundred fifty students. Their ages ranged from twenty-three to thirty-four years. Twenty-two had undergraduate degrees and two completed masters. Ten have no religious training in their course work, eight had some courses in undergraduate study and six majored in

religious studies. Their G.P.A. ranged from 2.5 - 4.0 (2=2.5, 6=3.0, 15=3.5, 1=4.0). Their attitude toward formal schooling ranged from "discouraging and uncomfortable" to "very positive" (twenty stated "moderately to very positive," two "enjoyable at times" and one "discouraging and uncomfortable"). Each had graduated from a different college (one Bible College, three Christian Colleges, one military academy and eighteen various universities). Their church background was varied (fourteen from Bible churches, four from Baptist, two from "other", and one each from Presbyterian, Congregational and Roman Catholic). Degree of involvement in church as a child was also varied (five not at all, three occasionally, seven participated regularly and eight were very active and held leadership positions). Twelve felt their church training was adequate, six felt it was outstanding, one was neutral and four felt it was inadequate. Most grew up in "theologically conservative" churches (twenty-one), one labelled his as "middle-of-the-road" and three were from liberal. Their current church affiliation was predominantly Independent Bible (twenty) with one each in Methodist, Presbyterian and Congregational. The most preferred profession was teaching (with fifteen stating much interest), second was pastor (eleven), then missions (nine), church staff (eight), community action (eight) and chaplain (one). Nineteen of the subjects were married.

TESTING/OBSERVATION PROCEDURE

Participants were selected in August and a letter of introduction to the study, including information for the initial meeting, was sent through campus mail. At the initial meeting of all participants held the first week of class, an overview of the study was given and packets containing the tests were distributed.

The subjects were asked to complete the tests at home and return them to the researcher's office as soon as they were completed. They were asked not to discuss the instruments with anyone, especially one another. As the tests came back, they were scored so the raw data were ready before the interview was conducted. In order to avoid contamination of the subjects, little interpretation of data was done in the interview. The interviewer focused mainly on questions of clarification and expansion of test results. Each interview lasted between thirty and forty-five minutes.

Educational Experience. The educational experience of the students consisted of fifteen hours of class work over a four day class week (Tuesday-Friday) with a thirty minute chapel each class day. Most students regularly attend a church service on Sunday and many are involved in some capacity of ministry on a volunteer basis. The majority of the students were employed part-time (ten to twenty hours a week). The first year consists of a prescribed course load so students were involved in an almost identical study program. The courses follow: Elements of Greek (three

hours), Bible Study Methods (three hours), Theology (three hours), Bibleology (three hours), Church History (three hours), Educational Program of the Church (two hours) and Introduction to World Missions (two hours).

The study was conducted at Dallas Theological seminary.* The purpose of the seminary is to prepare mature Christian leaders for various ministries throughout the world. This purpose is pursued through the teaching of Biblical literature, theological study, development of spiritual gifts and the spiritual life.

The school is accredited and affiliated with the Southern Association of Colleges and Schools. It is denominationally unrelated and its faculty represent various denominational or independent traditions. Admission to the student body of the seminary requires that a person be born again and in agreement with the doctrinal statement of the seminary. The courses of study are intended for those who have completed (with above average academic records) a course leading to the A.B. degree or its equivalent. The Seminary Catalogue places emphasis on the subject of "student life." The emphasis is on the promotion of the student's spiritual life, citing the use of Bible teaching in the classroom, daily chapel services, a day of prayer held each semester, advisee meetings, the availability of

*A detailed description of Dallas Theological Seminary is given in Appendix B: "Description of Dallas Theological Seminary."

counseling and standards of conduct. The availability and encouragement to participate in various kinds of ministries available in the

Dallas/Fort Worth area is also seen as a crucial contribution to student life.

The Master of Theology Program. All the subjects in the study were enrolled in the Master of Theology Program. This four year course of study is designed to prepare men for a ministry of Bible exposition as pastors, teachers, missionaries and leaders in other areas of ministry requiring ability in expounding the Scriptures. The program required a minimum of ninety semester hours, a thesis, meeting of field education requirements and a commitment to the purpose of the seminary.

INSTRUMENTATION

Four instruments were used to measure variables and an interview helped clarify ambiguities. The instruments and interview procedure are described:

Leader Behavior Description Questionnaire-Ideal. The ILBDQ measures initiating structure and consideration as two fundamental dimensions of leader behavior; the same as the LBDQ. The Ideal (ILBDQ) is designed to indicate what a leader ought to be rather than what he is. The form consists of forty short, descriptive statements of ways in which leaders may behave. Respondents check one of five answers indicating frequency with which a leader should act.

Halpin (1947) stated that: "For the Consideration Key, the estimate of reliability is .85, which, when corrected by the Spearman-Brown formula is raised to .92. Correspondingly, the estimated reliability of the Initiating Structure is .71, which is raised to .83 by the Spearman-Brown correction" (1955:20).

The Rokeach Dogmatism Scale. This instrument is designed to measure individual differences in openness or closedness of belief systems. It was chosen over the F scale used to measure authoritarianism because according to Plant (1960) and Robinson and Shavers (1973), the Dogmatism Scale measures general authoritarianism as opposed to the political Liberalism-Conservatism orientation of the F. Also, the D scale is viewed as concerning the way an individual adheres to a belief and not the specific content of the belief. The shortened form (Troidahl and Powell, 1955) was used. It contains forty items with a six point Likert type scale for response. Robinson and Shavers reported a corrected split-half reliability coefficient of .84 for the test. No information on validity other than correlations with the total dogmatism scale scores is given.

The Revised Janis-Field Feelings of Inadequacy Scale. This instrument is designed to measure inadequacy feelings using twenty-five items with a five point Likert scale response. Split half reliability of .72 and .88 were reported by Egly in two studies. A correlation of .54 was found between between positive and negative halves of the

instrument (Robinson and Shavers, 1973). Validity is supported by Hamilton (1971) who found a correlation of .60 between the instrument and self rating of esteem, and .24 with peer-esteem. Greenbaum (1966) found a correlation of .35 between Janis-Field Scale and a measure of social desirability.

Webb Inventory of Religious Activities and Interests.

The Webb Inventory (IRAI) contains eight-two questions related to biographical data and two hundred forty to the actual inventory. They are designed with a Likert type response. Webb gave a general description of the inventory:

The Inventory of Religious Activities and Interests (IRAI) is a paper-and-pencil, self report inventory designed to measure interest in activities performed by persons employed in a variety of church-related occupations. The items describe tasks which persons in church related occupations perform. Respondents indicate their degree of interest in performing each activity. The inventory is concerned with identifying and measuring 'what the person likes, pays attention to, and does with satisfaction and enjoyment' (Roe, 1956), which in a psychological sense, constitutes a basic definition of interest. In this sense the instrument is intended to be primarily descriptive and only secondarily predictive. In usage it is descriptive to the extent that the subject's responses indicate his liking for the activities as he understands them at the time of responding to the items (1968:5).

The IRAI contains eleven scales, ten factors and a check scale. The content of each scale is briefly described:

1. Counselor. Activities which involve bringing comfort and encouragement to lonely, troubled and sick persons and working with people to help them resolve problems primarily of a personal or family nature.

2. Administrator. Tasks related to planning, promoting and executing various church-related programs.
3. Teacher. Items related to the administration of and teaching in the religious education program of a church.
4. Scholar. Activities involving teaching at the theological school or college level, and engaging in scholarly research or writing.
5. Evangelist. Activities related to evangelism and evangelistic work.
6. Spiritual Guide. Activities directed toward assisting people to develop a deeper and more mature faith.
7. Preacher. Tasks which involve developing speaking skills, preparing and delivering sermons and making talks and addresses before various groups.
8. Reformer. Activities that involve speaking out against evil and social injustice and participating in programs of community betterment.
9. Priest. Activities concerned with conducting programs or periods of worship and performing sacred rites and rituals.
10. Musician. Activities concerned with conducting a music program for a church.
11. Check scale. A variety of activities that are likely to be unpleasant to perform or that are fairly routine clerical tasks. The score on this scale is intended for use in estimating whether the subject's scores on the remaining scales are invalid because he responded to the

items incorrectly or in a careless manner (Webb 1970:3). The ten role scales are believed to encompass the salient expectations of a variety of church-related occupational roles as they are performed within the tradition of Protestantism.

Since the study was designed to analyze concept of ministry as it related specifically to person orientation and task orientation, only those scales from the IRAI which most clearly reflect those interests were used.* The scales used to reflect a person orientation were: Counselor, Spiritual Guide and Reformer. The scales used to reflect a task (professional) orientation were: Administrator, Scholar and Preacher. It was assumed that the other four scales, as defined by Webb, were either not specific enough to clearly fit in one category and not the other (Teacher, Evangelist), not seen as part of the leadership concept of the church tradition represented by the subjects (Priest) or not perceived by the subjects as related to leadership (Music). Since the categories will be analyzed primarily in regard to change within the given category and not in relation to each other, this division will not seriously affect the results of the study. If a specific scale were available to measure the categories under question it would have been used. Use of the IRAI, however, was felt to be more accurate than constructing an instrument for the study.

*See note under "Validity Concerns," p. 58.

Although the scale may be used for counseling and guidance of those contemplating church related occupations, or by church boards for screening applicants, the primary use of the IRAI is as a research tool. Webb (1968) stated that: " . . . it could be used for the study of the effects of seminary or other training programs on role perception and student interest." He then describes a study similar to this one as an illustration.

Webb reported on the reliability and validity of the test: " . . . the reliability coefficient for the ten role scales vary within the relatively narrow range of .82 to .87. Reliability for the check scale is .81" (Webb 1970:25). Concerning homogeneity Webb stated: "For the role scales the values range from .87 to .92. For the total scales the homogeneity estimates for the role scales range from .93 to .96. For the check scale the estimate equals .88" (1968:34). Due to a complex system of measuring validity concerns, Webb gave these data in a series of charts where stated preference is listed across the top of a matrix and the choices of the respondent rank-ordered beneath each category. This was done because various occupational tendencies relate to one another in varying degrees. He stated:

If interest plays a part in a student's occupational choice, and if the scales are valid, it can be expected that for any given occupational category, scores of students planning to enter an occupation in that category will be highest on the role scale(s) involving the activities which are perceived to encompass the major activities of persons involved in occupations falling in the category (1968:50).

An examination of the appropriate tables (18-21, pp. 36-39) shows this to be consistently true. Webb stated further that: " . . . the relative ranking of median scores on the other scales reflects differentiated interests in respect to activities for carrying out this predominant interest or intent." Examination of the same tables further support this view.

VALIDITY CONCERNS

The sample was selected randomly by typing the name of each entering student on a slip of paper, placing the slips in a box and drawing twenty-five slips out of the box. Three of the original twenty-five refused to participate so three more names were drawn. Two of those three participated. The final name was then drawn and the student agreed to participate. The fact that four of the twenty-nine contacted chose not to participate may have added a factor of "voluntarism" to the sample.

The researcher found standardized tests to measure the four variables concerned.* The subjects received the tests

*The Webb Inventory of Religious Activities and Interests was not designed specifically to separate subjects into person or task orientation to ministry so the scales felt by the researcher to best represent these inclinations were selected. A .8 inquiry was conducted with ten professors at the Dallas Theological Seminary who had served as pastors to test the validity of the proposed division of scales. Seven of the ten agreed with the distinction between scales. Two felt all the scales represented an interest in people because that is what the ministry involves. One felt the definitions of variables given by Webb were not valid.

during the first week of class. They had been through three days of orientation and, therefore, had some exposure to the seminary environment. Since the orientation schedule was so full, the dean of students asked that the tests not be given during that time. The researcher would have preferred initially testing prior to any group experience contamination but this was not possible.

Test-retest design is subject to reactive effect. Because testings were separated by a nine month interval, it is assumed this effect is minimal. Given the rigorous academic schedule of the subjects, it is doubtful that the reactive effect was a major concern.

The Hawthorne effect was another concern of the researcher and although it exists as a possible rival hypothesis, the lack of attention between the first and second testing/interview period was designed as a part of the study. The researcher had no contact with the subjects other than normal academic exposure. A minimum of feedback and explanation was given to subjects to avoid any sense of what a "good" or "bad" score was.

The independent variables were uncontrolled by the researcher and were quite varied among subjects. Some worked, some were married, some were heavily involved in ministry. They all took the same courses, though not all with the same professors.

The descriptive nature of the study demanded a realistic setting. Therefore the study involved a

two-points-in-time assessment of the subjects. The conditions were not experimental.

RESEARCH DESIGN OVER VARIABLES

Four dependent variables were measured to determine existence, direction and degree of change. Three of the variables, dogmatism level, feelings of inadequacy and concept of ministry were then correlated with the fourth variable, description of idealized leader behavior, to examine degree of relationship between them. The independent variable was involvement in seminary curriculum.

STATISTICAL ANALYSIS

Two types of statistical analysis were used to analyze data. The t test was used to analyze difference scores and product-moment correlation to analyze correlational data.

Since part of the study attempted to determine if there was a difference in scores on the same subjects, t test for related sample test was used. The subjects were randomly selected to control robustness in relation to normal distribution. The unit of analysis was the group mean rather than individual scores because subject treatment was related. Although some aspects of treatment were individual, the majority of factors most directly related to variables under questions were related.

Correlations were examined using the Pearson product-moment correlation coefficient because data were obtained from an interval scale.

RESEARCH HYPOTHESES

The hypotheses fall into four categories: those dealing with change in variables, those dealing with correlations between variables, those related to effect of change in one variable on others and those dealing with effect of change on correlations.

Hypotheses dealing with change in variables (research questions 1-4, Chapter 1).

1. There will be a decrease in initiation score on the ILBDQ between test 1 and test 2.
2. There will be an increase in consideration score on the ILBDQ between test 1 and test 2.
3. There will be an increase in functional orientation to ministry as measured by:
 - a. Administrator
 - b. Scholar
 - c. Preacher
 scales on the IRAI between test 1 and test 2.
4. There will be a decrease in person orientation to the ministry as measured by:
 - a. Counselor
 - b. Spiritual Guide
 - c. Reformer
 scales on the IRAI between test 1 and test 2.
5. There will be an increase in the Rokeach Dogmatism scores between test 1 and test 2.
6. There will be an increase in the Janis-Field Feelings of Inadequacy scores between test 1 and test 2.

Hypotheses dealing with correlations between ILBDQ and concept of ministry, dogmatism and inadequacy scales (Research Questions 5-7, Chapter 1).

A positive correlation will exist between:

7. Initiation (on the ILBDQ) and:

- a. Administrator
- b. Scholar
- c. Preacher

on the IRAI.

8. Consideration (on the ILBDQ) and:

- a. Counselor
- b. Spiritual Guide
- c. Reformer

on the IRAI.

9. Initiation (on the ILBDQ) and Dogmatism level.

10. Initiation (on the ILBDQ) and Feelings of Inadequacy.

A negative correlation will exist between:

11. Consideration (on the ILBDQ) and Dogmatism.

12. Consideration (on the ILBDQ) and Feelings of Inadequacy.

Hypotheses dealing with change in ILBDQ scores and change in concept of ministry, dogmatism and feelings of inadequacy (Research Questions 8-10, Chapter 1).

13. (a) If there is increase on Initiation score on ILBDQ from test 1 to test 2, there will be increase in:

- (1) Administrator
- (2) Scholar
- (3) Preacher

on the IRAI.

13. (b) If there is decrease on Initiation score on the ILBDQ from test 1 to test 2, there will be decrease on:

- (1) Administrator
- (2) Scholar
- (3) Preacher

on the IRAI.

14. (a) If there is increase in Consideration score on the ILBDQ from test 1 to test 2, there will be increase on:
- (1) Counselor
 - (2) Spiritual Guide
 - (3) Reformer
- on the IRAI.
14. (b) If there is decrease in Consideration score on the ILBDQ from test 1 to test 2, there will be decrease on:
- (1) Counselor
 - (2) Spiritual Guide
 - (3) Reformer
- on the IRAI.
15. (a) If there is increase on Initiation score on the ILBDQ from test 1 to test 2, there will be increase in:
- (1) Dogmatism
 - (2) Feelings of Inadequacy.
15. (b) If there is decrease in Initiation score on the ILBDQ from test 1 to test 2, there will be decrease in:
- (1) Dogmatism
 - (2) Feelings of Inadequacy.
16. (a) If there is increase in Consideration on the ILBDQ from test 1 to test 2, there will be decrease in:
- (1) Dogmatism
 - (2) Feelings of Inadequacy.
16. (b) If there is decrease in Consideration on the ILBDQ from test 1 to test 2, there will be increase in:
- (1) Dogmatism
 - (2) Feelings of Inadequacy.

Hypotheses dealing with effect of score change on correlations between scores (Research Question 11, Chapter 1).

17. Where hypotheses 13-15 are accepted, the correlations between the variables in those hypotheses will be higher in test 2 than in test 1.
18. If hypothesis 16 is accepted, the correlation between variables involved will be lower in test 2 than in test 1.

SUMMARY

In order to answer questions of effect of seminary training on description of ideal church leadership, concept of ministry, level of dogmatism and feelings of inadequacy, twenty-five entering students were selected and tested on the variables. They were re-tested in April of that year and results analyzed with t tests to determine difference in means and with Pearson product-moment correlation to test relationship between variables.

IV

FINDINGS

The study was done in an attempt to describe what happens to students at Dallas Theological Seminary in relation to church leadership. The hypotheses are organized in four categories for analysis: hypotheses dealing with change in variables, those dealing with correlation between variables, those examining the relationships between changes in variables and those dealing with effect of variable change on correlations between those variables.

SUMMARY DATA

Before examining hypotheses, the means and standard deviations from tests are presented in summary fashion on Table 2.

CHANGES IN VARIABLES

The first question of the study concerns the effect of one year of seminary education on students' definitions of leadership and selected variables believed to influence leadership behaviors. Therefore, the variables were measured early and late in one academic year.

Hypothesis 1. There will be a decrease in initiation score on the ILBDQ between test 1 and test 2. The score decreased from test 1 ($\bar{X}=42.66$) to test 2 ($\bar{X}=39.58$). The difference is significant ($t=3.22$, alpha at $.05=1.71$).

TABLE 2

SUMMARY OF TEST DATA

| | TESTING 1 | | TESTING 2 | |
|---------------------------|-----------|-------|-----------|-------|
| VARIABLE N=23 | \bar{X} | S.D. | \bar{X} | S.D. |
| ILBDQ - INITIATION | 42.66 | 3.53 | 39.58 | 6.04 |
| ILBDQ - CONSIDERATION | 47.33 | 5.00 | 50 | 4.24 |
| IRAI - ADMINISTRATION | 49.9 | 13.9 | 52.39 | 14.8 |
| IRAI - SCHOLAR | 65.82 | 16.78 | 65.34 | 18.58 |
| IRAI - PREACHER | 69.08 | 16.27 | 70.43 | 17.46 |
| IRAI - COUNSELOR | 63 | 15.2 | 60.3 | 20.37 |
| IRAI - SPIRITUAL GUIDE | 81.60 | 10.73 | 80.43 | 12.6 |
| IRAI - REFORMER | 46.69 | 12.35 | 46.08 | 13.38 |
| DOGMATISM | 166.7 | 23.66 | 170.87 | 23.21 |
| FEELINGS OF INADEQUACY | 13.25 | 6.98 | 12.5 | 7.13 |

ILBDQ Measures - Description of Idealized Leader Behavior

IRAI Measures - Concept of Ministry

Hypothesis 2. There will be an increase in consideration score on the ILBDQ between test 1 and test 2. There was significant difference in scores on test 1 ($\bar{X}=47.33$) and test 2 ($\bar{X}=50$). The t score was -2.40 while significance at .05 was -1.71.

Hypothesis 3. There will be increase in a functional orientation to ministry between test 1 and test 2 as measured by the Administrator, Scholar and Preacher scales of the IRAI. There was an increase in the Administrator scale (from $\bar{X}_1=49.9$ to $\bar{X}_2=52.39$) but the t of -1.47 did not reach the critical value of -1.71. Therefore the null hypothesis was not rejected. A slight decrease on the Scholar scale ($\bar{X}_1=65.82$, $\bar{X}_2=65.34$) produced a t of .204 and was, therefore, not significant. The Preacher scale increased between test 1 ($\bar{X}=69.08$) and test 2 ($\bar{X}=70.43$) a significant amount ($t=-2.71$).

Hypothesis 4. There will be a decrease in person orientation to the ministry as measured by the Counselor, Spiritual Guide and Reformer scales on the IRAI. There was a decrease on the Counselor score ($X_1=63$ to $X_2=60.3$) between tests but the t of .592 failed to reach significance. On the Spiritual Guide scale, a decrease from 81.6 to 80.43 produced a t of .565 which failed to reach significance so the null hypothesis was accepted. A slight decrease from 46.69 to 46.08 failed to reach significance with a t of .339. There was no change in Reformer score.

Hypothesis 5. There will be an increase in the Rokeach Dogmatism scale between test 1 and test 2. The increase from $\bar{X}_1=166.7$ to $\bar{X}_2=170.87$ produced a t of -1.24 which failed to reach the significance level of -1.71. There was not a significant increase in dogmatism.

Hypothesis 6. There will be an increase in the Janis-Field Feelings of Inadequacy scores between test 1 and test 2. There was actually a decrease on this score ($\bar{X}_1=13.25$ to $\bar{X}_2=12.5$) the t of .715 was not significant.

Hypotheses 1-6 are summarized on Table 3.

CORRELATIONS BETWEEN VARIABLES

The second question of the study examined the nature and strength of correlations between variables. An N of 23 with 2 degrees of freedom at .05 produces a significance level of 1.717. The correlation questions are examined under hypotheses 7-12.

Hypothesis 7. A positive correlation will exist between Initiation score on the ILBDQ and Administrator, Scholar and Preacher scales on the IRAI. The significance level of 1.717 was reached for Administrator and Scholar but not for Preacher on test 1. On test 2, the alpha for .05 was reached on all three scales. The correlations between Initiation and Administrator were .424 (t=2.15) for test 1 and .638 for test 2 (t=3.80). For Scholar, r of .598

TABLE 3 SUMMARY OF t TEST FOR MEANS N=23

| HYPOTHESIS Ho: | VARIABLE | \bar{x}_1 | \bar{x}_2 | t | SIGNIFICANCE LEVEL at .05 |
|-------------------|---------------------------|-------------|-------------|--------|------------------------------|
| 1. x_1 x_2 | INITIATION | 42.66 | 39.58 | 3.22 | 1.717 |
| 2. x_1 x_2 | CONSIDERATION | 47.33 | 50 | -2.40 | -1.717 |
| 3. x_1 x_2 | ADMINISTRATOR | 49.9 | 52.39 | -1.47 | -1.717 |
| x_1 x_2 | SCHOLAR | 65.82 | 65.34 | .204 | -1.717 |
| x_1 x_2 | PREACHER | 69.08 | 70.43 | -2.71 | -1.717 |
| 4. x_1 x_2 | COUNSELOR | 63 | 60.3 | - .037 | 1.717 |
| x_1 x_2 | SPIRITUAL GUIDE | 81.60 | 80.43 | .565 | 1.717 |
| x_1 x_2 | REFORMER | 46.69 | 46.08 | .339 | 1.717 |
| 5. x_1 x_2 | DOGMATISM | 166.7 | 170.87 | -1.24 | -1.717 |
| 6. x_1 x_2 | FEELINGS OF INADEQUACY | 13.25 | 12.5 | .715 | -1.717 |

Note: Ho: 1, 2 measured by ILBDQ; H₀: 3, 4 by IRAI

produced a t of 3.41 for test 1 while an r of .457 ($t=2.36$) was reached on test 2. The correlation between Initiation and Preacher started at a level below significance ($r=.338$, $t=1.65$) on test 1 but an r of .514 produced a t of 2.75 on test 2.

Hypothesis 8. There will be positive correlation between Consideration on the ILBDQ and Counselor, Spiritual Guide and Reformer scales on the IRAI. On test 1, the correlations between Consideration and Spiritual Guide (.445) reached significance ($t=2.27$). The correlations between Consideration and Counselor ($r=.289$, $t=1.38$) and Consideration and Reformer ($r=.027$, $t=-.123$) were not significant. On test 2, none of the correlations reached significance. Consideration and Counselor produced an r of .167 and t of .777. Consideration and Spiritual Guide correlated at .076 with a t of .351 while Reformer and Consideration had an r of .111 and t of .511.

Hypothesis 9. There will be positive correlation between Initiation on the ILBDQ and Dogmatism. Neither test 1 ($r=.211$, $t=.993$) nor test 2 ($r=.163$, $t=.761$) showed significant correlation.

Hypothesis 10. There will be positive correlation between Initiation score on the ILBDQ and Feelings of Inadequacy. On test 1, the correlation score of .173

produced a t of .804 and was not significant. On test 2, there was no correlation ($r=.120$, $t=.555$) between Initiation and Feelings of Inadequacy. There is no correlation between Initiation and Feelings of Inadequacy on test 1 or 2.

Hypothesis 11. A negative correlation will exist between Consideration on the ILBDQ and Dogmatism. On test 1, the correlation of .230 produced a t of 1.08. The correlation not only failed to reach significance but was a positive correlation. On test 2, the r of $-.666$ produced a t of -4.09 and was, therefore, significant.

Hypothesis 12. There will be a negative correlation between Consideration on the ILBDQ and Feelings of Inadequacy. In test 1, there was no correlation ($r=.017$, $t=.079$) and test 2 produced a small and insignificant correlation opposite to that hypothesized ($r=.178$, $t=.832$).

Data from hypotheses 7-12 are summarized on Table 4.

EFFECT OF CHANGE IN ONE VARIABLE ON CHANGE IN OTHER VARIABLES

The third question examines the effect of changes in definition of leadership (as measured by the ILBDQ) on variables believed to influence how one performs as a leader. Is change in leadership description accompanied by changes in other variables?

TABLE 4 SUMMARY OF CORRELATION DATA FROM HYPOTHESES 7-12

| HYPOTHESES Ho: | VARIABLES I=INITIATION C=CONSIDERATION ON THE ILBDQ | TEST 1 | | TEST 2 | | DECISION | |
|-----------------------|--|--------|--------|--------|--------|----------|--------|
| | | r | t | r | t | Test 1 | Test 2 |
| 7a r 0 | I / Ad. | .424 | 2.150 | .638 | 3.80 | *S | S |
| 7b r 0 | I / Sch. | .598 | 3.41 | .475 | 2.36 | S | S |
| 7c r 0 | I / Pr. | .338 | 1.65 | .514 | 2.75 | *I | S |
| 8a r 0 | C / Co. | .289 | 1.38 | .167 | .777 | I | I |
| 8b r 0 | C / S. G. | .445 | 2.27 | .076 | .351 | S | I |
| 8c r 0 | C / Ref. | .027 | - .123 | .111 | - .511 | I | I |

Alpha - .05, 2 df - 1.717

* I = Insignificant

* S = Significant

*-S = Significant negative correlation

TABLE 4 (Cont'd.) SUMMARY OF CORRELATION DATA FROM HYPOTHESES 7 - 12

| HYPOTHESES Ho: | VARIABLES I=INITIATION C=CONSIDERATION ON THE ILBDQ | TEST 1 | | TEST 2 | | DECISION | |
|-----------------------|--|--------|------|--------|-------|----------|--------|
| | | r | t | r | t | Test 1 | Test 2 |
| 9 r 0 | I / Dog. | .211 | .993 | .163 | .761 | I | I |
| 10 r 0 | I / F.I. | .173 | .804 | .120 | .555 | I | I |
| 11 r 0 | C / Dog. | .230 | 1.08 | -.666 | -4.09 | I | *-S |
| 12 r 0 | C / F. I. | .017 | .079 | .178 | .832 | I | I |

Alpha - .05, 2 df - 1.717

* I = Insignificant

* S = Significant

*-S = Significant negative correlation

Hypothesis 13a. If there is increase in Initiation score on ILBDQ from test 1 to test 2 there is increase in Administrator, Scholar and Preacher scales on the IRAI.

13b. If there is decrease in ILBDQ-I from test 1 to test 2 there will be decrease in Administrator, Scholar and Preacher scales on the IRAI.

Since there was significant decrease in Initiation score (as stated in hypothesis 1), hypothesis 13b. is examined. Table 5 presents a summary of data for the hypothesis.

TABLE 5 COMPARISON OF CHANGE IN INITIATION WITH CHANGE IN ADMINISTRATOR, SCHOLAR, PREACHER

| | VARIABLE | \bar{X}_1 | \bar{X}_2 | t | RESULTS |
|------------------------------|--------------------|-------------|-------------|-------|---------|
| if $\bar{X}_1 > \bar{X}_2$ | ILBDQ - INITIATION | 42.66 | 39.58 | 3.22 | #1 > #2 |
| | ADMINISTRATOR | 49.9 | 52.39 | -1.47 | #1 = #2 |
| then $\bar{X}_1 > \bar{X}_2$ | SCHOLAR | 65.82 | 65.34 | .204 | #1 = #2 |
| | PREACHER | 69.08 | 70.43 | -2.71 | #1 < #2 |

Hypothesis 13 is rejected in its stated form. None of the variables decreased significantly and the Preacher scale increased a significant amount ($t = -6.38$, significance at $.05 = -1.717$).

Hypothesis 14a. If there is increase in Consideration score on the ILBDQ from test 1 to test 2 there is increase in Counselor, Spiritual Guide, Reformer scales on the IRAI.

14b. If there is decrease in Consideration score on the ILBDQ from test 1 to test 2 there is decrease in Counselor, Spiritual Guide and Reformer scale on the IRAI. Data for hypothesis 14 are summarized on Table 6.

TABLE 6 COMPARISON OF CHANGE IN CONSIDERATION WITH CHANGE IN COUNSELOR, SPIRITUAL GUIDE AND REFORMER

| VARIABLE | | \bar{X}_1 | \bar{X}_2 | t | RESULT |
|---|--------------------------|-------------|-------------|-------|---------|
| if $\bar{X}_1 < \bar{X}_2$ then $\bar{X}_1 < \bar{X}_2$ | ILBDQ - CONSIDERATION | 47.33 | 50 | -2.40 | #1 < #2 |
| | COUNSELOR | 63 | 60.3 | .592 | #1=#2 |
| | SPIRITUAL GUIDE | 81.60 | 80.43 | .565 | #1=#2 |
| | REFORMER | 46.69 | 46.08 | .339 | #1=#2 |

Since there was an increase in Consideration from test 1 to test 2 and it reached significance as stated in hypothesis 2, hypothesis 14 (a) is examined. Scores for Counselor, Spiritual Guide and Reformer did not change. An increase in Consideration score does not predict an increase in Counselor, Spiritual Guide and Reformer. Hypothesis 14a if not accepted. Hypothesis 14b is not examined because of increase in Consideration score.

Hypothesis 15a. If there is increase in Initiation score on the ILBDQ, there is increase in Dogmatism and Feelings of Inadequacy.

15b. If there is decrease in Initiation score on the ILBDQ, there is decrease in Dogmatism and Feelings of Inadequacy. Since there was significant decrease in Initiation, hypothesis 15a is summarized on Table 7 and analyzed.

TABLE 7 COMPARISON OF CHANGE IN INITIATION WITH
CHANGE IN DOGMATISM AND FEELINGS OF INADEQUACY

| | VARIABLE | \bar{X}_1 | \bar{X}_2 | t | RESULT |
|---------------------------------|------------------------|-------------|-------------|-------|---------|
| if $\bar{X}_1 > \bar{X}_2$ | ILBDQ - INITIATION | 42.66 | 39.58 | 3.22 | #1 > #2 |
| | | | | | |
| then $\bar{X}_1 > \bar{X}_2$ | DOGMATISM | 166.7 | 170.87 | -1.24 | #1 = #2 |
| | FEELINGS OF INADEQUACY | 13.25 | 12.5 | .715 | #1 = #2 |

The significant decrease in Initiation was not followed by a decrease in either Dogmatism or Feelings of Inadequacy. In fact, Dogmatism showed a slight though insignificant increase while Inadequacy Feelings remained practically unchanged. Therefore, hypothesis 15 is not accepted.

Hypothesis 16a. If there is increase in Consideration there is increase in Dogmatism and Feelings of Inadequacy.

15b. If there is decrease in Consideration score on the ILBDQ from test 1 to test 2 there is decrease in Dogmatism and Feelings of Inadequacy. The significant increase in Consideration score leads to an analysis of hypothesis 16a. These data show that neither Dogmatism nor Feelings of Inadequacy changed with Consideration.

TABLE 8 COMPARISON OF CHANGE IN CONSIDERATION WITH
CHANGE IN DOGMATISM AND FEELINGS OF INADEQUACY

| | | VARIABLE | \bar{X}_1 | \bar{X}_2 | t | RESULT |
|---------------------------------|--|--------------------------|-------------|-------------|-------|---------|
| if $\bar{X}_1 < \bar{X}_2$ | | ILBDQ - CONSIDERATION | 47.33 | 50 | -2.40 | #1 < #2 |
| | | | | | | |
| then $\bar{X}_1 < \bar{X}_2$ | | DOGMATISM | 166.7 | 170.87 | -1.24 | #1=#2 |
| | | FEELINGS OF INADQUACY | 13.25 | 12.5 | .715 | #1=#2 |

Hypothesis 16a is not accepted. Increase in Consideration was not accompanied by increase in Dogmatism or Feelings of Inadequacy.

Hypotheses 17 and 18. Since none of the hypotheses in question 3 (#13-16) are accepted, hypotheses 17 and 18 are not relevant and are, therefore, not analyzed.

DATA FROM INTERVIEWS

Additional data of non-quantitative nature were gathered through interviews. Subjects were asked to talk about how they described good church leadership, how they felt about seminary as a preparatory experience and about "the ministry." Each interview lasted between thirty and forty-five minutes. The interviewer asked the questions and took notes while students responded. Data from interviews supported findings from the testing and were used in interpreting and drawing conclusions from test data.

SUMMARY

There was significant difference between test 1 and test 2. Initiation on the ILBDQ decreased and Consideration increased. On the Inventory of Religious Activity and Interest scores, the Preacher inventory increased. Positive correlations were found between Initiation and Administrator, Scholar and Preacher. Negative correlation was discovered between Initiation and Feelings of Inadequacy.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

Theological seminaries attempt to prepare people for church leadership roles. The seminaries, their students and the churches they serve expect that people who attend a theological seminary will be better leaders than those who do not. The assumption is that the seminary student will change in some way. Searching for a definitive statement on leadership as to how students should change (from those wanting better leaders) or how they should be changing (from those who "produce" leaders) or how they are changing (from those who are training to be leaders) reveals that definitive statements are rare.

The purpose of this study was to contribute data for the third statement: how seminary students are changing. This study has attempted to examine what happens to students regarding leadership at Dallas Theological Seminary. The data were gathered from a random sample of twenty-three incoming students at the start and finish of their first year. The essential question is: "are they becoming the kind of individuals who are better prepared to provide leadership for churches than they would otherwise be?"

The data from the study speak to how students describe leadership and how they are changing as persons who will be expected to function in leadership roles. These data were organized for examination under three questions. First, do

students actually change and if so, how? Second, is there correlation between how students describe ideal leader behavior, their concept of what ministry is, their level of dogmatism and their feelings of inadequacy? Third, if a student changes in his description of ideal leader behavior, does he also change in his view of ministry, his level of dogmatism and his feelings of inadequacy?

DO STUDENTS CHANGE AND IF SO, HOW?

What, specifically, happens to a student during his first year of training in Dallas Theological Seminary in relation to leadership? Does his description of how church leaders should behave change? Does his interest in ministry activities performed by church leaders change? Does the way his mind handles ideas change? Do his feelings of inadequacy change?

Change in Description of Ideal Church Leader Behavior.

Students changed in relation to how they describe ideal church leader behavior. The instrument (ILBDQ) and researcher were careful to point out that subjects should describe behavior of church leaders as they believed it should ideally be exhibited.

Initiation of structure, described by Fleishman (1957) as characterizing one who actively participates in directing group activities, planning, communicating information, scheduling and criticizing, decreased significantly (at .005 level). After the first year in seminary, the subjects

believed initiation of structure was not as desirable for the ideal church leader as they did at the beginning of the year.

Consideration, the other variable on the ILBDQ, is described by Fleishman (1957) as characterizing one who is likely to have job relations characterized by mutual trust, respect for other's ideas, consideration for other's feelings and a degree of warmth between them and himself. Subjects increased on the consideration score (change significant at .025). As students describe leader behavior in a church they are changing from stronger to weaker idealization of initiation and weaker to stronger idealization of consideration.

Change in Concept of Ministry. Six scales were used from the Webb Inventory of Religious Activities and Interests to determine change in what subjects--as prospective church leaders--actually were interested in doing. Three scales reflect an interest in less-direct-contact (Administrator, Scholar and Preacher) and three an interest in more-direct-contact activities (Counselor, Spiritual Guide and Reformer). Only one of the six scales showed significant change. Students increased in their interest in the Preacher factor. The seminary under study places great importance on preaching and this emphasis was reflected in those scores.

Change in Dogmatism. Increase in dogmatism was hypothesized. It was believed that exposure to absolutist

teaching in Bible courses and a highly objective approach to theology and study of New Testament Greek would tend to increase closed-mindedness. This was not confirmed by the data. There was neither increase nor decrease.

Changes in Feelings of Inadequacy. The hypothesis for the variable stated a significant increase would be apparent over the year. Exposure to professors in each discipline who demonstrate high levels of competency added to the academic atmosphere and competitive nature of student relations would, it was felt, produce an increase. The data, however, indicate the students neither increased nor decreased in feelings of inadequacy.

Discussion. An understanding of how students are changing contributes data for curriculum evaluation. Two questions are raised by the data: "Why are students changing in their description of idealized leader behavior?" "Why are they changing in the observed direction?" There are currently no courses in the curriculum which deal specifically with the subject of leadership, yet change in leader description occurs. The fact that students are changing significantly in a given direction may or may not be what the seminary faculty desires or intends. No course or planned experience states change in leadership ideology as a goal. It happens. Why and how are not determined.

Dogmatism and Feelings of Inadequacy did not change. Though exposure to a sometimes absolutized curriculum approach did not close the mind, neither did it open the

mind. Vacchiano, Strauss and Hochmann (1969) found that persons high in dogmatism to be rigid and to have difficulty making decisions. Zagana and Zurcher (1964) found that highly dogmatic persons had difficulty working with others in problem solving tasks and that they exhibited little tolerance with views contradictory to their own. If the trend toward high consideration continues among the subjects with no decrease in dogmatism, the student may be describing a leadership style in his mind that he will have difficulty fulfilling as a person.

Feelings of Inadequacy have also been shown to work against a high consideration approach to leadership. One who is low in self-esteem or feels inadequate in relating to others tends not to pursue the kinds of leadership where consideration has to be shown (Kipnis 1962, Bowers 1963). Attention must be given to the kind of person the potential leader is becoming. The way he idealizes leader behavior is in a direction consistent with servant-leadership described in the New Testament as ideal for the church. If he is not becoming the kind of person who can function as his mind believes he should, the seminary experience may contribute to his frustration as a leader.

Recommendations

1. More attention should be given to the kind of person a student is becoming. A predominantly academic oriented curriculum apparently influenced student's description of leader behaviors. Those variables which

influence how well he performs in those described roles may need a different curriculum model than the seminary is equipped to provide.

2. Clearer definition of what church leaders actually do and training for competence in those functions may decrease feelings of inadequacy.

3. Dogmatism may be decreased through more use of discussion, group problem-solving and group task accomplishment. A discovery rather than lecture-memorize-examination approach to content may also contribute to open-mindedness. More use of seminar-type courses where an atmosphere of inquiry is promoted, where views are aired and discussed, where professors are able to demonstrate openness and, where existant, lack of air-tight conclusions would make it "safe" and honorable to admit lack of closure on complex issues. When conclusions are given without benefit of exposure to the questions that often accompany those conclusions, students may tend to want certainty where doubt has always been evident.

4. Greater attention needs to be paid to ministry activities other than preaching. The only ministry activity scales out of six that demonstrated increased interest was Preacher. Church leaders, to be effective, must be competent in other activities as well. A realistic presentation of the values of skills as an administrator, scholar, counselor, spiritual guide and reformer may encourage student interest in those activities.

5. Research asking why students scores on the ILBDQ scales change during the first year is needed. The shift in scores is not a stated curriculum emphasis and is not controlled by conscious effort. Although the researcher believes that the change is consistent with a Biblical concept of leadership, the seminary administration and faculty need to determine if they believe the change is desirable. As influencing factors and administration statements of value are compared, curriculum can be more intelligently designed to either enhance or minimize the changes.

6. The lack of difference in scores on ministry interest, Dogmatism and Feelings of Inadequacy needs to be investigated. The influence these variables have on leadership ability is well documented. Students should be made aware of how these variables influence leadership function early in their seminary education. Further research directed specifically at how one's dogmatism level, feelings of inadequacy and role concept are influenced should be conducted and results considered in curriculum evaluation.

7. Design and implement a course, or courses, or part of a course specifically to teach church leadership principles. A course dealing with ecclesiology and church polity team-taught by theology department and local pastors would be helpful. The purpose of the course would be to clearly outline for students as early in their training as

possible what is needed for effective church leadership, and how seminary education contributes.

IS THERE CORRELATION BETWEEN HOW STUDENTS DESCRIBE IDEAL LEADER BEHAVIOR AND VARIABLES INFLUENCING IMPLEMENTATION OF THAT BEHAVIOR?

The study not only provides data concerning change in students but how and to what extent the variables in question tend to be integrated in the subjects. Do certain interests and personality constructs normally found clustered in a particular type of leader exist in a predictable manner in the students? The following conclusions are made on the basis of the study.

Correlation Between Initiation and Interest in Ministry Activities. Both test 1 and test 2 showed significant correlation between Initiation and Administrator and Scholar. Preacher correlated significantly on test 2. There is a correlation between students' idealization of initiation for leader's behavior and interest in activities related to the role of administrator, scholar and preacher. This correlation is not unusual given the definitions of the variables concerned.

The activities in question require less personal relationship activities and more study, organizational and public-speaking functions. Subjects who believe leaders should initiate activities of others express interest in ministry activities which support that ideal.

Correlation Between Consideration and Interest in Ministry Activity. In test 1 and test 2, there was no correlation between Consideration and scales reflecting interest in person-contact ministry activities. The hypothesized correlation was based on the belief that one who saw Consideration as ideal church leader behavior style would also express interest--as a prospective church leader--in ministry activities requiring face-to-face contact with people. Yet Counselor and Reformer failed to correlate with Consideration on both test 1 and test 2. The correlation that existed between Consideration and Spiritual Guide on test 1 disappeared on test 2 because of the increase in Consideration score. Apparently, the subjects see no discrepancy in defining Consideration as ideal for leader's behavior and then, as prospective leaders not showing a similar degree of interest in those activities which would provide them with opportunities to function according to their ideals.

Correlation Between Initiation and Dogmatism. Evidence indicates that dogmatic persons would avoid leadership situations that require discussion and non-directive approaches to decision making (Ehrlich and Lee 1969). The initiatory style of leadership should correlate with dogmatism. This was not found to be the case in the study. One cannot conclude from this study that high initiation is a predictor of dogmatism nor dogmatism a predictor of initiation at the levels they reached among the subjects.

Correlation Between Initiation and Feelings of Inadequacy. Bowers' (1963) evidence that a negative correlation would exist between a leader's self-esteem and extent to which he employs a group approach led the researcher to hypothesize a positive correlation between Initiation and Feelings of Inadequacy. The small correlations that did exist in both test 1 and test 2 were far from significant. Students' scores do not correlate on the two variables.

Correlation Between Consideration and Dogmatism. The definitions of these two variables led to a hypothesis that they would be negatively correlated. Research by Rokeach (1960) Vacchiano, Strauss and Hochmann (1969) support the direction of the hypothesis. In test 1 there was no correlation. In test 2, where Consideration had increased significantly and Dogmatism did not change, a significant negative correlation was found. A person with high consideration score would be less inclined to be high in dogmatism than one who is low. It may not mean that low consideration predicts dogmatism, only that there is a better chance of its existence.

Correlation Between Consideration and Feelings of Inadequacy. Because of the evidence that high feelings of inadequacy tend to make one avoid interpersonal contacts in leadership situations (Kipnis 1962, Tower 1963, Dittes 1959), it was believed a negative correlation would exist between these two variables. No correlation was found

between the two variables in this study. Even though inadequacy feelings make implementation of high Consideration as a leadership style difficult, students apparently do not see them as mutually inconsistent enough to produce a negative correlation on these scales. It is encouraging that there was no positive correlation but a negative correlation would be desirable.

Perhaps in a context where one is allowed to idealize rather than practice leadership (i.e., a school where "leaders" are developed) the impact of attempting to lead in a way the mind idealizes but the person finds difficult to support is not experienced. One can believe relationships are important to the leadership role for which he is preparing and at the same time have difficulty developing and maintaining relationships in his leadership style.

Discussion. The correlation studies were done in an attempt to determine presence or absence of relationship between variables. Consideration and Initiation scales on the ILBDQ were used to define students' concept or description of leader behavior and then other variables believed to influence ability to function as a leader were correlated with the described ideal.

Overall there was little correlation among variables. It may be that existence of so little correlation among students on variables which have been demonstrated in leadership research to influence one another suggests a lack of integration of leadership ideals and personal behavior.

Students may not be thinking in terms of which ministry skills, mode of thinking and kind of person are required to behave in the leadership fashion they are idealizing. There seems to be no problem in describing Consideration as ideal behavior and showing little interest in the role of counselor, spiritual guide or reformer. The research period covered only the first year of seminary and generalization of the results to the four years of seminary training needs to be guarded. Elmer (1980) found, however, that graduates of the five seminaries in his study felt a greater emphasis was needed in their training on people-building skills.

Lack of correlation between Initiation and both dogmatism and feelings of inadequacy do not correspond with previous research findings. The work done by others (Bowers 1963, White and Alter 1965, Pyrom 1966) used subjects already in leadership roles rather than students preparing for leadership. The relative safety provided by the academic environment may make it easier to idealize a leadership description for oneself without facing up to the realities of what one must do or become to make the ideal real. Freire (1970) wrote of the "banking concept" of education where educational experience is stored away for the future. In the case of this study the banking concept suggests that students are postponing the tasks involved in becoming the kind of person who can function as a leader until they "need" to be that person. The immediate role concern is that of being a student. Ability to form a

concept in the mind that does not correspond with the reality of one's person may be a result of a banking mentality toward personal development in the subjects.

The possibility also exists that the curriculum philosophy at Dallas Theological Seminary focuses on the cognitive to such an extent that compartmentalized education is taking place. Eisner and Vallance (1974) named five conceptions of curriculum: development of cognitive processes, curriculum as technology, curriculum for self-actualization and consummatory experience, curriculum for social reconstruction, and academic rationalism. The first two stress the "how" of education. The cognitive development approach concerns itself with development of thinking process, of learning how to learn. The technology approach focuses more on the mechanics of the teaching-learning process. "It is concerned not with the process of knowing or learning, but with the technology by which knowledge is communicated and learning is facilitated" (1974:7). The curriculum philosophy of Dallas Theological Seminary is primarily a cognitive process with positive orientation toward technology. Attention to self-actualization is minimal as a curriculum emphasis. Eisner and Vallance state that the curriculum as self actualization approach "conceptualizes education as a liberating force, a means of helping the individual discover things for himself . . . it formulates the goals of education in dynamic personal process terms" (1974:9).

Seeing curriculum as a self actualizing opportunity/ responsibility by administration, faculty and students would provide a different set of evaluation criteria. Success would not be measured by differences in skills, and/or ability to memorize, process and reproduce information. The primary concern would be the development of persons. The small amount of attention to developing people who can function as leaders and large amount of attention to developing students' cognitive skills may contribute to a lack of correlation between variables normally found correlated in a particular kind of leader--the kind idealized by the student.

There was correlation between Initiation and interest in ministry activities hypothesized to be correlated with it. Apparently students do have a set of interests that enable them to function in an initiatory manner. Of all the correlations only these began with significance (two of the three) and continued to be significant (three of the three in test 2). The question that arises, however, is whether or not description of Initiation will continue to decrease as it did from test 1 to test 2.* It may be that seminary training--if the trend established during the first year continues--is changing students' description of a church leader in such a way that the activities they are interested in will not serve them. They are not developing interest in

*See cross-sectional study in Appendix A.

the kinds of activities needed to perform in the new role they are idealizing.

The decrease in Initiation and increase in Consideration seems to fit well with a biblical view of servant-leader. Students appear to be picking up that emphasis. They do not appear to understand the meaning of the idealized role well enough at the time the data were gathered to demonstrate interest in ministry activities which correspond with their idea. They appear, also, to be unaware of the importance of open-mindedness and sense of adequacy in their role as leaders.

Recommendations. The integration of ideas and interest and of ideas and person is important to developing a person to function in a given role. The task of helping a student re-define a concept is the easier and perhaps therefore the primary focus of education. Attention must also be given to those variables which are less obvious to both student and teacher. Development of interest and training in activities of ministry, attention to the thinking process and levels of adequacy also need attention. Four recommendations are made toward that end.

1. Research of the kind being conducted by Rowen (1981) and Elmer (1980) needs to be both studied and replicated at Dallas Theological Seminary. Their attempts to discover as precisely as possible what is happening to students and graduates provide valuable information for curriculum development. Before one can reasonably ask what

changes ought to be made, one must define and describe what is. Serious and disciplined curriculum evaluation is recommended.

2. Research needs to be done to describe what the effective Christian leader is like. Realizing that one has difficulty finding agreement on criteria for effectiveness makes one hesitant to suggest such a project, but the difficulty of the task does not minimize its importance. Students need to be confronted not only with the fact of servant-leadership but with working examples of the servant leader. Ministry functions need to be clearly defined and described. The decision-making process involved in distributed leadership style suggested by the New Testament church structure needs to be addressed. The mode of thinking--of interacting with other ideas--is essential to effectiveness. Gathering facts about what effective leaders are and do, and the translation of those facts into curriculum goals is basic to an education that encourages correlation between the ideal and the real.

3. Testing of students to determine (and help them understand) how they score on scales in relation to currently functioning church leaders would provide opportunity to advise students about which skills and constructs need to be given specific attention and which can be given less emphasis. Students are currently left on their own to select a major and design an elective course load. They often major in their strengths and avoid their

weaknesses because academic success is more predictable under those circumstances. If recommendation 2 (above) provides a description of what the effective leader does well, and the student is shown what he can do during his training to develop constructs and skills that will increase his effectiveness then seminary training may take on more immediate relevance.

4. Seminar-type courses dealing specifically with the array of spiritual and psychological constructs essential to servant leadership would provide opportunity to address the issues of leader development. Students should be encouraged to minister to one another both as a means of personal development and to provide opportunity to define, develop interest in and gain confidence in skills used in later leadership roles. Done as part of the course work provides supervision of these activities. More important it gives ministry activities equal status with cognitive activities.

5. According to Fiedler's contingency model, different leadership situations require different types of leaders. The church has many leadership needs. Describing various roles and helping students fit those roles suggests a variety of curriculum designs to help develop a variety of gifts. The strong emphasis on studying and preaching needs to be accompanied by emphasis on the whole array of constructs and skills that make servant-leaders effective.

6. The seminary is well equipped to influence thought development. It has not demonstrated effectiveness in

communicating the need to develop a holistic view of the leader's role. The seminary should not attempt to work alone in leadership development. It should define what it can and cannot do well. Students should be exposed to various church leadership situations. The threat of exposing lack of expertise by asking questions may be far less in a seminary "student" than in a seminary "graduate". The errors of a student who is developing leadership skills are easier for both church members and students to endure than the mistakes made by pastors who have finished seminary. Church exposure should also clarify needs for skill and personality development which are unique to each individual. Both church and seminary can then be employed by the student to assist in leadership education.

7. Students need to be challenged and guided into personal development. The theological seminary cannot settle for changing students' minds about how to describe ideal church leaders. They must grapple with the question of developing people who can lead.

DOES CHANGE IN DESCRIPTION OF IDEAL CHURCH LEADERSHIP
PREDICT CHANGE IN VARIABLES INFLUENCING LEADERSHIP FUNCTION?

An assumption of schooling is change, growth, development of certain knowledge, skills and/or psychological constructs. People go to school, usually, because they expect something to happen to them. The first question asked in this study was: "do people change, and if

so how?" Data from the study demonstrated evidence of change. The present question is designed to clarify how the subjects change. Is there any pattern of change? Is change in the way a student describes leadership accompanied by change, in the same direction, in variables which influence ability to function in the manner being described? If a person, for instance, increases in idealization of Counselor, Spiritual Guide and Reformer role behaviors? The following conclusions are drawn from the study.

Decrease in Initiation Is Not Followed by Decreased Interest in Related Ministry Activities. The significant decrease in Initiation score indicates less tendency to idealize a leadership style characterized by direct involvement with people. A decreased interest in activities of administrator, scholar and preacher would be expected as well. The scales of Administrator and Scholar did not change and the scale for Preacher increased. There is no problem with the changes or lack of changes, per se. When a role description changes, but interest in its associated activities remain unchanged or change in the other direction there is a problem. A concept is idealized and role definition and interest does not follow. A continuation of similar change over four years could produce frustration and anxiety (Stogdill 1974), job dissatisfaction (Rizzo, House and Lirtzman 1970) and goal confusion (Mullen 1954) as the

leader tries to understand and implement his leadership role.

Increase in Consideration Is Not Accompanied by Increased Interest in Related Ministry Activities. Subjects significantly increased in tendency to describe the ideal church leader as one who should have job relationships with subordinates which reflect trust for their ideas, consideration for their feelings and warm interpersonal relations. Their interest in Spiritual Guide, Reformer and Counselor did not change. Their interest in Counselor decreased significantly. The same potential of role confusion surfaced in the Initiation score change is evident here. For a student to describe a personal orientation to leadership as ideal and to increase in that tendency appears consistent with a servant-leader concept appropriate for the church. That change in score appears consistent with seminary emphasis. One wonders, however, if and when interest in ministry behaviors necessary to fulfill the ideal will increase.

Decrease in Initiation Is Not Accompanied by Decrease in Dogmatism and Feelings of Inadequacy. Ehrlich and Lee (1969), Rokeach (1960) and Zagana and Zurcher (1964) show the effect of dogmatism on leadership. Their indications are that one high in dogmatism would tend toward or be more comfortable in a leadership situation with high initiation. A decrease in Initiation would, ideally, be accompanied by a

decrease in Dogmatism. Not so in this study. While Initiation decreased, Dogmatism remained stable.

Research findings by Kipnis (1962) and Shainwald (1973) indicate that one high in Feelings of Inadequacy would prefer a leadership situation high in idealizing Initiation for church leaders but did not decrease in Feelings of Inadequacy. The mind of the student is changing concerning how ideal church leaders should lead but the psychological constructs are remaining fixed.

Increase in Consideration Is Not Accompanied by Increase in Dogmatism or Feelings of Inadequacy.

Consideration behaviors are difficult for the high dogmatic and for one who has high feelings of inadequacy. Therefore one would prefer to see an increase in consideration accompanied by a decrease in Dogmatism and Feelings of Inadequacy. This was not seen in the study.

Discussion. Students define ideal church leadership differently at the end of their first year in seminary than they did at the beginning of that year. They did not change in their interest toward related ministry activities nor in psychological constructs important to their functioning in the manner they idealize. It appears that students do not have a clear picture of what they are preparing for. The fact that interest in only one ministry activity changed and that in a way opposite to what one might predict from the change in leadership definition is cause for concern. There may be some surprising role conflict for these students when

they enter ministry. These data support Elmer's (1980) finding that many who left the ministry reported the seminary had not equipped them well; and those who had not left the ministry felt a greater need for training in interpersonal relations.

Perhaps the reason subjects could idealize consideration and either remain the same on scores related to direct contact with people is reflected in the high increase in score on the Preacher scale. The high status given to preaching at the seminary may be leaving students with the conclusion that preaching is the ministry. There is increase in perceived value of leaders relating to people but not an equally clear understanding of how one goes about it.

The subject of how one's mind handles ideas and one's feelings of inadequacy were not addressed during the period covered in the study. They should be. Leaving to chance variables that influence one's ability to function in a role as much as these do the role of church leader should be addressed as early in training as possible. They should be presented as goals of training.

Another factor that may explain the discrepancy in change among variables is the theory-practice dichotomy that often characterizes formal education. The practice of ordering courses and faculty into departments and students into majors in departments is convenient for administrative functions. The Bible, language and theology departments

deal with theory and Scripture study. The pastoral ministry, christian education, missions and field education departments deal with practice. The separation has advantages of convenience. However, as this dichotomy filters to the classroom the student has no problem building separate categories for theory ("an ideal church leader should be . . .") and function ("I like to . . .").

One of the most revealing parts of the study is the lack of integration of changes in students. To change the mind and not the person is to invite frustration for the student when he functions in a leadership role.

Recommendations. The conclusions from the correlation between changes question of the study lead to some recommendations. What can be done in the training process to aid integrated changes in variables believed to influence one another?

1. Establish integrated change as a goal of the curriculum. Tough (1978) stated that the most common motivation for pursuing a learning project among adults is some anticipated use or application of the knowledge or skill. Students should be made aware of the changes that are and are not taking place during training. They should be aware of what is necessary and what is helpful to the roles they are idealizing and they should be given assistance in becoming a person who can be a church leader. The seminary has staff members who are testing and interviewing students already so the structure exists for

this type of assistance. Holistic development of people should be a stated and evident goal.

2. The question of clustering of change points out further need for exposure of students to the leadership situation. If the student becomes aware of need for holistic development by having weaknesses in ability to function with people surfaced; or by having to accept divergent views, or by experiencing feelings of inadequacy in specific skills, he is more apt to pursue development in those areas. Under the current model of education only the academic problems surface in any significant fashion. Often field education is conducted with little or no supervision and feedback. The people involved in the internship or off-campus ministry have little stake in the student and often find it easier to tell him what he wants to hear than to risk a possible confrontation. A longer-term commitment to a local church or mission where there is time to know and be known by people, to trust and be trusted by people may lead to greater integration of the kinds of developmental tasks that need to be evidenced. The whole mentality of change, adjust and learn needs to be rephrased into terms of developing and maturing human beings who are becoming effective church leaders. To see isolated changes in thinking or hear statements that indicate a student is learning or see improvement in a skill or skills may tempt one to overlook the larger quest of human development. The

seminary makes a contribution to developing leaders but should not attempt to accomplish the whole task.

Specifically, what is being recommended is longer internships under closer supervision. Internship supervisors need to be trained. The Doctor of Ministry program offers a source of manpower for supervisors. Since those in the D. Min. program are currently in ministry, two tasks could be combined: teaching the practitioner how to become involved in a praxis experience with a fledgling minister and teaching the young minister what it takes to be a church leader.

CONCLUSIONS AND RECOMMENDATIONS SUMMARIZED

The following conclusions and recommendations are intended to draw together the major points of the study. The questions of what was found and what may be done about it are summarized.

Conclusions.

1. Students are changing in the way they describe ideal church leadership but not in the way they conceptualize the leader's function, their level of dogmatism or their feelings of inadequacy. The academic nature of the theological seminary is better equipped to change thinking than to develop interests and influence personality constructs. The realization that a one year study may not allow time for change in personality constructs led the researcher to conduct a ten-year

longitudinal study following the same subjects through their seminary training and first six years of ministry. In addition a cross-sectional study using a sample of third and fourth year students was conducted to provide some comparative data for this report on the first year of the longitudinal work. The cross-sectional study revealed no significant change in scores on Dogmatism and Feelings of Inadequacy from the first year sample (see Appendix A).

2. Variables which previous research indicate should correlate do not do so. There is some discrepancy in subjects' description of leadership and the way they conceptualize the activities church leaders engage in. Interest in task initiation correlates with associated activities. Interest in persons does not correlate with associated activities. Neither description correlates in a predictable way with dogmatism or inadequacy feelings. Students appear not to have a realistic integration between their description of how a church leader should ideally perform and the skills needed or personality constructs essential to that performance. This is true at the beginning and end of their first year of training.

3. As students change their description of how church leaders should function, they do not change in variables which influence how they function. It is understandable that a student would enter seminary with a description of ideal church leader behavior that is not supported by his ministry activity interest and/or his means of interacting

with new ideas and/or his feelings about his adequacy as a leader. If, as the student progresses through seminary, however, that discrepancy continues or increases, there is cause for concern. The study showed that there was no change in the discrepancy. In fact, the views of leadership changed significantly but the other variables did not. One year of seminary training did not sufficiently shape thinking concerning leadership-as-ministry to influence a clustering of leadership description, ministry activities and kind of person into a consistent whole.

Recommendations.

Four recommendations are offered; any one or any combination of which would address the question of church leadership development for seminary students.

1. Include an overt curriculum emphasis designed to define, critique and develop church leadership. Two approaches are more specifically suggested. First, introduce courses dealing primarily with the subject of church leadership. Second, add a leadership emphasis to already existing courses. The subject of leadership is evident in Bible courses (English and Greek and Hebrew), theology courses (especially Ecclesiology) and church history courses in important though not always apparent ways. In pastoral theology, Christian education and missions courses the subject is more obviously apparent. Whether covertly or overtly existent, the subject of leadership needs to be surfaced and addressed throughout the

courses in the curriculum. One would ideally like to see a coordination of these emphases so overlap and "underlap" are minimized.

2. Faculty participation in early research and development of curriculum emphases in leadership would increase its quality and the predictability of its results being implemented into curricular realities. The focal point of leadership development in seminary is not a new course on the subject nor a new instructional objective in an old course. Though these approaches are important, the focal point is an administration and a faculty committed to the task of assisting future church leaders in their own process of development. A participatory effort including faculty and aimed at defining curricular outcomes, needs and strategies would contribute to curriculum development. Three research questions are relevant to this study.

First, more research is needed to clearly describe what effective church leaders are like. Current church leaders should be asked what they see as areas of needed development in effective leaders. These data then need to be incorporated into curriculum goal statements. The seminary needs a continued emphasis on what students know. They need renewed emphasis, however, on what kind of person students are becoming as leaders for the church.

Second, as data describing what effective church leaders are like are applied to courses in leadership and to broader curriculum issues in the theological seminary,

perhaps additional types of evaluation questions could be pursued. If, as literature indicates the variables in this study do influence how one performs as a leader, those institutions which prepare leaders may benefit from a knowledge of how their students are being affected in relation to the variables. Additional questions investigating why the data from this study show what they do would provide more specific curriculum conclusions. The longitudinal study which continues this research is one attempt to integrate findings from student experience with findings from leadership experience. By studying the same subject in both roles, more precise data are available to investigate the ability of training to move students in the direction, during training, that they will move during leadership function. Similar kinds of questions designed to clarify relationship between effect of training and effect of function need to be explored.

Third, and more specifically, evaluation of courses needs to go beyond professor's performance as an educational technician. Questions dealing with specific contribution to development of awareness, interest and skill in specific ministry functions which it was specifically designed to develop need to be asked. Courses and parts of courses need to be justified in relation to the referent situation and evaluated accordingly. Adoption of questions similar to Tyler's for analyzing and evaluating curriculum may contribute to clarifying curricular goals. Tyler (1949)

suggested asking what the purposes of the school are; what experiences are needed to accomplish the purposes; what is the most effective ways to organize experiences; and how does one most precisely determine if purposes are being achieved.

3. Efforts to involve students in their first year of seminary training to a practicum experience specifically designed for leadership development is a third suggestion. Students come to Dallas Theological Seminary from a variety of background experiences. A practicum would help surface strengths and needs essential to designing an informed course of study and involvement through the four years of more formal and remaining years of less formal leadership development.

The practicum should go beyond the first year, however, and be incorporated as a vital part of the educational experience. Dewey (1938) and Freire (1970) are two of many who pointed out the importance of experience in education (along with Moses, Jesus and James). Simkins (1977) expressed concern that isolating students for four years may disassociate them from their society. The present study shows change in mental but not psychological constructs. Most professional schools require internship as a vital part of training. The need to include a realistic exposure to actual ministry situation of sufficient duration and intensity to surface needs and give a realistic view of what is being prepared for is strongly recommended. The change

in mentality from "not-yet-in-ministry-training" to "in-service-development-of-ministry-skills" could change the whole complexion of ministry preparation.

The seminary should not be replaced as an institution of ministry preparation. It should justify its existence and evaluate its effectiveness by its ability to serve the church. It needs to ask what it is and is not equipped to accomplish. The church also needs to ask what it (the church) can and cannot do to prepare church leaders. Each should then join their efforts and do what each can do best. Neither should attempt to do what the other can do better. Doyle (1976) expressed the problem of society's willingness to let the school monopolize the education process. The church has in large measure defined education of church leaders as the seminary's task. The seminary seems all too glad to accept the job. What many churches--and seminary graduates--are discovering to their dismay is that the seminary cannot do it alone. The suggested solution offered by some of the seminary's critics is to let the church do all the training. This is not the answer either. As both seminary and church define what each can and cannot do and join to cooperatively engage in theological education of God's people leaders can be recognized. They can develop clear descriptions of how effective leaders behave. They can understand what ministry skills are needed to implement those behaviors. They can develop students' mental process to receive ideas--even discrepant ones--from others. They

can help students feel adequate enough for the task to engage in leadership roles as servants.

4. A final recommendation involves re-casting the educational model employed at Dallas Theological Seminary in terms of adult education guidelines. Since the students are college graduates the adult education strategy is more appropriate. Knowles (1973) suggested that more than a change in strategy and methodology separates pedagogy and andragogy. A change in attitude on the part of administration and teachers toward learning goals, toward the learner's abilities and toward the student-teacher relationship characterizes andragogy. If adult students are viewed by teachers as passive, dependent learners whose experiences (past and present) are of little worth, students tend to believe it--or they become frustrated with the treatment and abort the educational pursuit. If students are perceived by teachers as fellow learners capable of increasing self directedness, the educational environment will be characterized by greater mutuality, respect, collaboration and discussion. These sorts of environmental changes would contribute to opening the mind and decreasing inadequacy feelings. Students would be more involved in planning their course of study--based on intelligent interaction with what effective leaders are like and on what specific personal weaknesses and strengths they have discovered through testing and interview. Mutual self-diagnosis is a basis of andragogy and of praxis. In a

pedagogical environment diagnosis is done almost completely by others. A school involved in educating adults for leadership roles cannot ignore andragogical principles.

The sorts of changes suggested by Knowles requires an attitudinal change on the part of faculty and administration. Introducing new methods will not suffice. Therefore, introduction of a long-range faculty development program of the type described by Goff (1975) and Davis (1976) are recommended. Writers in faculty development agree on the need for a slow pace in introducing and implementing such programs. Some steps have been taken at Dallas Theological Seminary in faculty development but the "educational technician" flavor warned against in practically every piece of literature about the subject have characterized these introductory attempts. Unless faculty members and administrators are convinced of the need to re-think educational approaches to leadership development not much will change. The long view of carefully and strategically introduced faculty development is foundational to any other changes.

Church leadership is a multi-faceted reality. To those interested in pursuing the formal or status leadership role the theological seminary offers an invitation: "Let us help you be a better leader." The contribution of this research is to help describe some of what the seminary can and cannot do; or at least what one seminary is and is not doing.

APPENDICES

APPENDIX A

**CROSS-SECTIONAL STUDY COMPARING
FIRST, THIRD AND FOURTH YEAR STUDENTS
ON VARIABLES RELATED TO LEADERSHIP**

CROSS-SECTIONAL STUDY COMPARING
FIRST, THIRD AND FOURTH YEAR STUDENTS
ON VARIABLES RELATED TO LEADERSHIP

A longitudinal study takes time. In an attempt to gain some understanding of what may happen with the subjects under study over the four year period in seminary, a cross-sectional study using samples from the third and fourth year students was conducted. A cross-section study provides background data for the one year study. Though not used to interpret findings, the cross-sectional data provides a contextual background for findings in the one year study.

The cross-sectional data also assist in making worthy hypotheses for the next phase of the longitudinal study. In addition, this information serves as an aid in avoiding premature conclusions based on early findings. The danger of forming those conclusions based on the cross-sectional data is present but less tempting.

DESIGN

The study investigated three of the four variables used in the longitudinal study: Leader Behavior Description, Dogmatism and Feelings of Inadequacy. The fourth, interest in religious activities, was excluded because of the amount of time needed for subjects to complete the questionnaire and the expense to analyze it. It was felt that asking

students to complete all four tests would seriously affect the rate of returns. Therefore, the choice was made to eliminate the IRAI.

The subjects were selected from the third and fourth year classes at Dallas Theological Seminary. One hundred names were randomly selected from each class. A letter of introduction to the study was mailed one week before the tests were distributed. Sixty-eight third year students and forty-three fourth year students returned the completed tests. In order to maintain equal sample sizes, twenty-three test packets were randomly selected from each class and analyzed. The same instruments used in the longitudinal study were used in the cross-sectional study.

The data were analyzed using t tests and Pearson Product-Moment Correlation. Differences in means between first and third and between third and fourth year subjects were the point of inquiry. The hypotheses for the cross-sectional study are designed to determine significance of change in variables over time.

There were eight research hypotheses.

1. The first year students' scores will be higher on the ILBDQ-I than third year students'.
2. Third year students' scores will be higher on the ILBDQ-I than fourth year students'.
3. First year students' scores will be lower on the ILBDQ-C than third year students'.

4. Third year students' scores will be lower on the ILBDQ-C than fourth year students'.

5. First year students' scores will be lower on the Dogmatism scale than third year students'.

6. Third year students' scores will be lower on the Dogmatism scale than fourth year students'.

7. First year students' scores will be lower on the Feelings of Inadequacy scale than third year students'.

8. Third year students' scores will be lower on the Feelings of Inadequacy scale than fourth year students'.

DATA ANALYSIS

To assist in informed analysis of individual hypotheses, summary data are given in Tables 9 through 13.

The data are analyzed using t test for individual samples. An alpha level of .05 with 21 d.f. produced a significance level of 1.71. Correlations are examined using Pearson Product-Moment Correlation formula. The hypotheses examining difference are shown first, followed by those examining correlations.

SUMMARY

Between scores on test 2 taken by first year students at the end of their first year and the scores for third year students, there were no changes. There was a significant correlation for third year students between Initiation on the ILBDQ and Feelings of Inadequacy.

TABLE 9 SUMMARY OF MEANS AND STANDARD DEVIATIONS
FIRST, THIRD AND FOURTH YEAR STUDENTS

| VARIABLE | Test 1 | | Test 2 | | Test 3 | | Test 4 | |
|------------------------|-----------|-------|-----------|-------|-----------|-------|-----------|-------|
| | \bar{X} | s.d. | \bar{X} | s.d. | \bar{X} | s.d. | \bar{X} | s.d. |
| ILDBQ-I | 47.33 | 3.53 | 39.58 | 6.04 | 42 | 3.99 | 43.36 | 5.38 |
| ILBDQ-C | 42.66 | 5.00 | 50 | 4.24 | 49.2 | 4.56 | 48.76 | 4.29 |
| DOGMATISM | 166.7 | 23.66 | 170.87 | 23.21 | 172.68 | 26.05 | 170.16 | 23.20 |
| FEELINGS OF INADEQUACY | 13.25 | 6.98 | 12.5 | 7.13 | 13.16 | 8.19 | 12.48 | 8.34 |

TABLE 10
t TESTS FOR FIRST AND THIRD YEAR STUDENTS

SUMMARY OF RESULTS:

| N=23 | | alpha at .05=1.71 | | | |
|--------------|----------------------------|-------------------|-------------|--------|---------------------------------------|
| VARIABLES | Ho | \bar{X}_2 | \bar{X}_3 | t | DECISION |
| 1. ILBDQ-I | $\bar{X}_2 \leq \bar{X}_3$ | 39.58 | 42 | -1.17 | $\bar{X}_2 = \bar{X}_3$; Ho accepted |
| 2. ILBDQ-C | $\bar{X}_2 \geq \bar{X}_3$ | 50 | 49.2 | .874 | $\bar{X}_2 = \bar{X}_3$; Ho accepted |
| 3. DOGMATISM | $\bar{X}_2 \geq \bar{X}_3$ | 170.87 | 172.68 | - .217 | $\bar{X}_2 = \bar{X}_3$; Ho accepted |
| 4. F. I.* | $\bar{X}_2 \geq \bar{X}_3$ | 12.5 | 13.16 | - .813 | $\bar{X}_2 = \bar{X}_3$; Ho accepted |

*F. I. - Feelings of Inadequacy

TABLE 11
t TESTS FOR THIRD AND FOURTH YEAR STUDENTS

| N=23 | | | | | alpha at .05=1.71 | |
|--------------|----------------------------|-------------|-------------|-------|---------------------------------------|--|
| VARIABLES | Ho | \bar{X}_2 | \bar{X}_3 | t | DECISION | |
| 5. ILBDQ-I | $\bar{X}_3 \leq \bar{X}_4$ | 42 | 43.36 | -2.09 | $\bar{X}_3 < \bar{X}_4$; Ho rejected | |
| 6. ILBDQ-C | $\bar{X}_3 \leq \bar{X}_4$ | 49.2 | 48.76 | .095 | $\bar{X}_3 = \bar{X}_4$; Ho accepted | |
| 7. DOGMATISM | $\bar{X}_3 \geq \bar{X}_4$ | 172.68 | 170.16 | .479 | $\bar{X}_3 = \bar{X}_4$; Ho accepted | |
| 8. F. I.* | $\bar{X}_3 \geq \bar{X}_4$ | 13.16 | 12.48 | .542 | $\bar{X}_3 = \bar{X}_4$; Ho accepted | |

*F. I. - Feelings of Inadequacy

TABLE 12 SUMMARY OF CORRELATION DATA:
 ILBDQ AND DOGMATISM, FEELINGS OF INADEQUACY
 THIRD YEAR

| N=23 | | alpha at .05=1.71 | |
|-------------------------|-----------------------|-------------------|--------|
| VARIABLES | \bar{X}_a/\bar{X}_b | r | t |
| INITIATION/ DOGMATISM | 42/172.68 | .009 | .043 |
| INITIATION/F. I.* | 42/ 13.16 | .583 | 3.29 |
| CONSIDERATION/DOGMATISM | 49.2/172.68 | -.189 | - .882 |
| CONSIDERATION/F. I.* | 49.2/ 13.16 | -.088 | - .404 |

F. I. - Feelings of Inadequacy

TABLE 13
SUMMARY OF CORRELATION DATA:
ILBDQ AND DOGMATISM, FEELINGS OF INADEQUACY
FOURTH YEAR

| N=23 | | alpha at .05=1.71 | |
|-------------------------|-----------------------|-------------------|--------|
| VARIABLES | \bar{X}_a/\bar{X}_b | r | t |
| INITIATION/ DOGMATISM | 43.36/170.16 | .145 | .670 |
| INITIATION/F. I.* | 43.36/ 12.48 | -.082 | - .378 |
| CONSIDERATION/DOGMATISM | 48.76/170.16 | .089 | .409 |
| CONSIDERATION/F. I.* | 48.76/ 12.48 | -.128 | - .592 |

F. I. - Feelings of Inadequacy

The comparison of mean scores between third and fourth year students showed a significant increase from third to fourth year on Initiation scores. There were no other changes in means. The correlation between Initiation and Feelings of Inadequacy that existed among third year students disappeared with the increase in Initiation.

DISCUSSION OF FINDINGS

The increase in tendency to describe consideration as ideal church leader behavior seen during the first year appears not to be a long-term trend. Perhaps the increase in the first year raises scores to such an extent that further increase is not to be expected (mean at the end of the first year is 50, possible score is 60). The Initiation score showed a reverse movement after the first year's decrease. The third year students' scores did not change but between third and fourth year the Initiation scores increased. The difference may be attributed to various factors such as exposure to internship, reality of imminent graduation and assumption of leadership role or some phenomenon in course work during the fourth year. The study did not reveal why the score differences did or did not occur but did describe their nature. A study attempting to deal with the "why" question would provide helpful data for curriculum evaluation.

The fact that there were no differences in dogmatism or feelings of inadequacy scores over the three samples

indicates that seminary training does not make a measurable difference in how students deal with ideas or how adequate they feel in relationships and abilities.

DISCUSSION OF CORRELATIONS

Correlation between one's concept or description of ideal church leadership and variables believed to influence it are desirable. The correlation found between initiation and inadequacy feelings for third year students was hypothesized. Past research indicates such a correlation is not unusual. What is unusual, however, is that the correlation exists only among third year students. In the fourth year sample, the correlation was not found. Variables which one would expect to find correlated either positively or negatively in effective leaders demonstrated no relationship among students.

CONCLUSIONS

Comparison of data from the third and fourth year students with those of first year students and with one another leads to the following conclusions.

1. Students' description of ideal church leadership remains stable from first through third years. In the fourth year, there is an increase in tendency to idealize Initiation, a reversed trend from the first year where the score decreased.

2. Dogmatism and Feelings of Inadequacy score remain stable over the four years. There is no difference in scores between entering and graduating students.

3. The only variables that correlate for third and fourth year students are Initiation on the ILBDQ and Feelings of Inadequacy for third year students. Since the correlation disappeared again in the fourth year, the variables correlate among fourth year students as they do among first year students.

RECOMMENDATIONS

1. The seminary should, with the help of effective church leaders, describe what ideal church leadership is and what kind of person it takes to function in that role. If the seminary is going to train for church leadership, it must take time to clarify what the end product of its curriculum is. This descriptive task must start with Scripture, but must also include extensive input from the church leaders.

2. Seminary and church leaders should cooperatively design a curriculum that can encourage development of students into the kind of people who can function as church leaders. Add to the focus on cognitive and skill development as curriculum goals by including spiritual

development as the overall educational goal. Then, together with churches, investigate how seminary and church as a team can participate with students who want to develop as church leaders.

3. The seminary should not take full responsibility for developing church leaders. Both seminary and church should define what each can do and do it.

APPENDIX B

DESCRIPTION OF DALLAS THEOLOGICAL SEMINARY

DESCRIPTION OF DALLAS THEOLOGICAL SEMINARY

The study was conducted at Dallas Theological Seminary. The school will be presented under the following topics: Purpose, Accreditation and Affiliation, Admission, Student Life and the Master of Theology Program. The information is taken from the 1981-82 catalogue.

Purpose: The primary purpose of Dallas Theological Seminary is to prepare eligible students for various aspects of Christian Service through a graduate level Biblical, theological and ministerial instruction. The seminary seeks to maintain the highest standards of theological instruction leading to seminary degrees. Quality instruction is provided to prepare mature Christian leaders for various Christian ministries throughout the world. Each degree program seeks to implement its goals through instruction in Biblical Literature, evaluation of various systems of theological thought, development of spiritual gifts and the cultivation of the spiritual life (Zuck, 1981:6).

Accreditation and Affiliation: Dallas Theological Seminary is a member of the Southern Association of Colleges and Schools, the regional accrediting agency of the Southern States with accreditation of programs leading to the Th.M., S.T.M., M.A.B.S., D.Min., and the Th.D. degrees. Dallas Theological Seminary is denominationally unrelated. The faculty, the governing boards and students are members of various denominational or independent churches. The Seminary seeks to serve those of like Biblical faith in evangelical Protestantism and welcomes to its student body qualified persons who are in sympathy with the Seminary's doctrinal position (1981:10).

Admission: The student body of Dallas Theological Seminary is limited to persons who show evidence that they are born again, are yielded to the Will of God, are endowed with necessary spiritual gifts and are in general agreement with the doctrinal statement of the Seminary. Admission to the Th.M., S.T.M. and Th.D. programs is limited to men who anticipate the Christian ministry as their

vocation. The courses of study are planned specifically for those who have completed with above average academic records a course leading to the A.B. degree or its equivalent from an accredited college or university (1981:16).

Student Life: Recognizing that the effectiveness of the Lord's servant is directly related to his spiritual maturity, the promotion of the student's spirituality is uppermost in the concern of the faculty. The academic pursuit of Biblical and theological studies must be accompanied by a growing spiritual life, sensitive to God's will and ways. In numerous ways this Seminary seeks to encourage the student not only to have an academic comprehension of Biblical truth but also to acquire an intimate daily walk with their God being filled, led and empowered by His spirit. In their classes the faculty have an ideal means for encouraging spiritual growth. In addition the following are some of the means used to promote the spiritual life of the student body.

Chapel: Chapel is held each morning Tuesday through Friday during the fall and spring semesters and each Wednesday morning during summer school. Chapel sessions include worship services, prayer meetings and messages by a member of the faculty and other outstanding Christian leaders such as pastors, missionaries, teachers, laymen and others.

Day of Prayer: Once each semester the students and faculty join in a day of prayer. This is a spiritual highlight of the year in which seminary and individual needs are brought to the Lord in intercessory prayer. The day is climaxed with a worshipful communion service in commemoration of the Lord's death, resurrection and return.

Advisee meetings: Each student is assigned to a faculty member thus giving each faculty member about eighteen advisees. These students meet periodically as a group with their faculty advisor for prayer, Bible study and fellowship.

Counseling: Counseling is available to the students through several means, the dean of students, the director of counseling, the seminary chaplain, faculty advisors and, in fact, the entire faculty, two of whom are psychiatrists.

Standards of Conduct: The faculty recognizes the freedom of each student to develop under the leadership of the Holy Spirit. Since the students at the seminary are already recognized as Christian leaders by men and women in the community, it is essential that they exemplify a God controlled life both on and off the campus. The seminary believes that the use of tobacco and intoxicating beverages and other questionable practices are not suitable for Christian leaders. Students are expected to share these convictions and abide by them.

Student Activities: The results of theological study should be reflected in a dynamic Christian outreach. The Dallas-Fort Worth area provides splendid opportunities for student witness. Area churches welcome students to teach Sunday School classes and lead young peoples groups. The missions, jails, Christian youth organizations and hospitals in the city provide choice fields for effective testimony. As the student advances in his studies he will find other openings in Christian Education, church music and church extension. Advanced students are sometimes able to serve as pastors while in Seminary but new students are advised against seeking pastoral appointments since such work may severely hamper their academic pursuits. The Department of Field Education directs the students to real life situations through a flexible program of field education courses involving a variety of ministries (1981:36-38).

The Master of Theology Program: Since all of the subjects in the study are enrolled in the Th.M. program, the specifics of that program are given: Purpose--the four year Master of Theology degree program is designed to prepare men for a ministry of Bible exposition as pastors, teachers, missionaries, and leaders in other areas of ministry requiring ability in expounding the scriptures. The Th.M. Program is the main curriculum program of the Seminary. A major in the Master of Theology Program must be selected by the students in one of the following departments: Semitics and Old Testament Studies, New Testament Literature and Exegesis, Bible Exposition, Systematic Theology, Historical Theology, Pastoral Ministries, Christian Education or World Missions. Requirements for a major are stated in connection with the course offerings of each department. Two basic curricula are provided in the Master of

Theology degree program. Curriculum "A" is for those who enter without Greek and Curriculum "B" is for those entering with Greek. In order to be admitted to candidacy for the Master of Theology degree the following requirements must be met:

- (1) The student must have completed with credit a minimum of 90 semester hours with a minimum grade point average of 2.00;
- (2) He must have filed an acceptable thesis syllabus or project syllabus;
- (3) He must have removed all entrance deficiencies;
- (4) He must be making satisfactory progress toward meeting field education requirements thereby evidencing ability and acceptability in Christian Ministry; and
- (5) He must have evidenced a commitment to the purpose of the Seminary. The prescribed course of study leading to the degree of Master of Theology normally required four (4) years or eight semesters of resident work including six (6) hours of field education. A minimum grade point average of 2.00 is required for graduation. A comprehensive examination in theology including Biblical and historical backgrounds is required as a condition for graduation and is related to 408 Senior Theology. The completion of minimum requirements does not, however, automatically qualify the student for the degree. He must have evidenced to the satisfaction of the faculty, solidarity of Christian character, ability and acceptability in Christian ministry and commitment to the purpose of the seminary (1981:43-46).

APPENDIX C
EXPLANATION OF THE TEN-YEAR
LONGITUDINAL STUDY

EXPLANATION OF THE TEN-YEAR LONGITUDINAL STUDY

The present study is designed as the first-year report of a ten-year longitudinal study. The longer project measures subjects through four years of seminary training and first six years of ministry experience. The focus is on correlation between seminary preparation and professional practice.

The following needs for information will be pursued by the study:

1. We need to know what seminary training is doing, specifically to students' concept of leadership and to variables believed to influence the implementation of those concepts.

2. We need to know what post-graduation ministry experience does, specifically to students' concept of leadership and to variables believed to influence the implementation of those concepts.

3. We need to know how what happens in seminary correlates with what happens in early professional experience.

4. We need to know if classroom teaching and seminary atmosphere cooperate or compete in what they communicate to students vis-a-vis church leadership.

The study is important for four reasons:

1. Many graduates have problems adjusting to church leadership roles. The data from the study will inform those

who help counsel students and graduates who feel anxiety over these adjustment problems.

2. Seminaries are coming under criticism for inadequacy to train for church leadership (Richards 1973). Claims of inadequacy are difficult to substantiate or refute without data related to subjects' development over time of training and experience.

3. Shaping of curriculum based on data from the proposed study should make transfer from seminary to church easier and more productive.

4. By developing clearer understanding of the issues and questions of the first six years of ministry, the seminary curriculum can be more specifically designed to provide praxis experiences that enable graduates to maximize personal development through the years of experience. Seminaries may be able to adjust their emphasis to prepare students for continued development as they prepare them for ministry.

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