Relationship between the Emotional Intelligence of the Lead Clergy and Church Growth in North America

By

George U. Bassey Sr.

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This Dissertation was written by:

George U Bassey Sr.

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Faculty Committee

Charles Morris, Ph.D.
Committee Chairperson
Piedmont International University

D. Brent Powell, D.Min., Ph.D.
Committee Member
Piedmont International University

Howard D. Owens, Ph.D.
Committee Member
Piedmont International University

Abstract

Followers expect leaders to provide clarity and assurance in uncertain times. These expectations apply to church leaders as well. American churches are in crisis regarding growth in worship attendance. According to Eymann (2012) and Shattuck (2014), more than 85 % of churches in the United States are either stagnant or in decline. In addition, Redfern (2015) posited that about 4,000 churches in America are closed down each year. However, the good news is that a few churches in the United States are experiencing consistent growth in weekly worship attendance. If the pastoral leadership in those growing churches has anything to do with the growth, the researcher wondered what leadership qualities those pastoral leaders possessed that could be lacking in the pastoral leaders of churches that are not growing. Keen interest in whether or not the Emotional Intelligence competencies of the lead clergy of growing churches have any relationship with the growth, served as the impetus for this research study. This quantitative study was intended to investigate what relationship, if any, existed between the Emotional Intelligence competences of the lead clergy and church growth in the selected congregations within the Wesleyan Church North America. The Genos Emotional Intelligence Inventory Concise instrument was utilized to assess and to determine the scoring pattern in the Emotional Intelligence competencies of the selected lead clergy within the Wesleyan Church North America. The conclusion of the study was that, of the seven competencies of Emotional Intelligence, only Emotional Reasoning was significantly higher among the lead clergy of growing Wesleyan churches than those of the lead clergy in the Wesleyan churches that were not growing. Other Emotional Intelligent competencies showed no significant differences.

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Chapter 1: Introduction

The increasing decline and stagnation in church attendance in the United States of America is a concern of not only the clergy, but also of the lay leadership and the general church membership. Butcher (2015) suggested that this issue seems to have no denominational or racial boundaries. Stetzer and Dodson (2007) suggested that leaders of churches in decline seem to have lost the joy of ministry and of seeing people become followers of Jesus Christ. They posited also that the attitudes of congregants in the declining churches form the greatest challenge. The authors discovered that issues of tradition, inward mindset, fear of change, and disunity among congregants dominate the attitudes of congregants in declining churches. Furthermore, in his doctoral research study, Brewer (2016) identified various stressors on pastoral leaders, one of which was congregants' expectations of their clergy concerning church growth.

Ochoche and Gweryina (2013) posited that the church, by nature, is supposed to be a healthy, vibrant, and growing movement. These authors suggested that increase of congregants who are active in evangelism and outreach in a church produced an increase in church growth. The authors concluded that active church members who reproduce themselves through evangelism produce effective church growth. Similarly, McGavran (1990) postulated on God's renewed clarion call on the church to reach more people with the message of His redeeming love. The author wrote, "It is becoming crystal clear that there will be no great advance in righteousness, peace, and justice until there are many more practicing Christians and believing churches in every segment of humanity" (p. xii). Furthermore, McIntosh (2016) postulated that while there are many good deeds that the church can embark on, such as "caring for the homeless, serving the disadvantaged, and meeting the needs of those in distress", its priority should be on reaching the lost people for Jesus Christ (p. 40).

The real challenge to the issue of decline and stagnation in church attendance in the United States is that many church leaders do not seem to have or follow a clear path to the solution. Stetzer and Dodson (2007) contended that many churches do not possess the three characteristics of a missional church. According to the study by these authors, the first characteristic of a missional church is being incarnational. The church should be rooted in contributing to the community instead of placing its primary focus on its facilities. The authors argued that missional churches "are not focused on their facilities, but on living, demonstrating, and offering biblical community to a lost world" (pp. 5-6). The second characteristic of a missional church the research indicated is being indigenous. The church reflects the society and the culture where it is located. Stetzer and Dodson stated that "the gospel is best lived out when churches are firmly rooted in their surrounding community's culture" (p. 6).

The third characteristic of a missional church that many churches may be lacking, according to Stetzer and Dodson (2007), is being intentional about making the changes that are necessary to reach more unchurched people in the communities. The authors contended that being intentionally missional "means moving intentionally beyond our church preferences, making missional decisions rather than preferential decisions" (p. 7). They postulated that growing churches are those that "intentionally think like missionaries in their context" (p. 7). Eymann (2012) also suggested that a church that embarks on growth should be intentional and purposeful. He stated that any growth related "changes implemented must intentionally address the causes of plateau and decline" (p. 153).

However, an interesting phenomenon for the researcher was that a small number of churches in United States are experiencing sustained growth in weekly worship attendance. It was of great interest to the researcher to explore whether or not the emotional intelligence (EI) of

the lead clergy in the growing churches contributes to the growth. Studies by Bradberry and Greaves (2009), Goleman (2015), and Stein and Book (2011) suggested that EI has proven to be crucial in effective leadership. These authors described EI as the ability of an individual to be intelligent about his own emotions and the emotions of other people with whom he relates. The study by Stein and Book revealed that while IQ can predict about six percent of success in work performance, EI "is directly responsible for between 27 and 45 percent of job success, depending on which field was under study" (p. 17). The authors also suggested that regardless of where a leader may be "on the intellectual spectrum, [EI] can galvanize [him] and enable [him] to take advantage of [his] full potential" (p. 29). Hence, if the EI of the lead clergy plays any significant role in church growth, such a finding could advance the vision and mission of the church. Consequently, this research study focused on the possible relationship between the EI competencies of the lead clergy and growth in worship attendance within the Wesleyan Church North America.

Background of the Problem

The downward spiraling of weekend worship attendance in American churches is both alarming and concerning. According to Butcher (2015) and Rainford (2012), this decline in worship attendance affects all church affiliations, including Evangelicals, Catholics, Pentecostals, and other denominations and independent churches. The authors also contended that the decline affects churches of all sizes and ethnicities. Butcher further cited a significant decline in church worship attendance among Millennials, especially people from ages 18 to 29. The author postulated that some of the fastest growing groups of Americans include the agnostics and atheists.

The general outlook of American churches in the 21st century is that of stagnation or decline. The stagnation and decline range from about 50% to as high as 85%, depending on the study that is considered. According to Butcher (2015) and Rainford (2012), more than 60% of American churches are either stagnant or in decline. Similarly, Dent (2016) from his case study of 20 American church lead clergy and youth pastors, revealed that about 50% of the churches that he had studied showed significant decline in weekly worship attendance. In other cases, the results seem to be more serious. For example, Shattuck (2014), from his study, postulated that more than 85% of American churches are either in stagnation or in decline. Furthermore, Myatt (2017) revealed American churches in the Dallas-Fort Worth area, which is considered to be in the Bible Belt, have experienced significant decline in church attendance.

In another study on the state of the church in America, Barna Group (2016) stated that about 73% of all Americans claimed to belong to the Christian faith. The study also revealed that about 52% of all Americans claimed that their religious faith was very important to them. However, Barna Group (2016) reported that the number of Americans who actually attended church on a regular basis did not support these claims. Similarly, Shattuck (2014) reported from his research study that the category of people who attended church regularly included those who did so at least three out of every eight Sundays. The author posited that even with this approach, only about 23 to 25% of all Americans belonged to that category. Furthermore, Redfern (2015) suggested that about 4,000 churches in America were closed down each year, while about 3,500 Americans left the church each day. The stagnating or declining state of churches in America did not exempt The Wesleyan Church. According to Kelly (2012), about 80% of approximately 1650 congregations were not growing.

According to McIntosh (2016), one of the causes of decline and stagnation in church growth is the low priority that the church has given to effective evangelism. The author stated that while "churches are becoming more missional in their thinking, they are becoming less evangelistic in their practice" (p. 17). McIntosh cited an example of how evangelism has lost its top priority in the 21st century American church. The author conducted 115 training seminars in local churches between 1983 and 1995, and about half of the seminars focused on evangelism. Conversely, he conducted 153 training conferences in local churches between 1995 and 2013, and only one of the conferences focused specifically on evangelism.

Additionally, McGavran (1990) suggested that Christians tend to take church growth for granted. The author contended that churches do not seem to pray intentionally and consistently for growth. He also posited that churches do not seem to have effective growth plans in place. According to McGavran, churches "assume that [growth] will take place automatically as Christians study the Bible, do good to others, and worship God" (p. xii). Warren (1995) also wrote about the lack of effective evangelism plans in churches. He postulated that churches "shoot arrows of good news into [their communities] and if they happen to hit anyone [they claim that that was their] target all along!" (p. 155). Writing about the evangelism planning experience in his church, Warren stated, "When we plan an evangelistic effort we always have a specific target in mind, The Bible determines our message, but our target determines when, where, and how we communicate it" (p. 157).

Eymann (2012) also conducted a study that explored the factors that contributed to church stagnation and decline. He discovered that, of the 11 factors that he studied, ineffective pastoral leadership was the number one cause of decline or stagnation in church attendance. The other causes of church stagnation or decline were loss of vision, changing demographics, aging

congregation, lack of outreach, resistance to change, internal politics, divisiveness, inadequate facilities, unhealthy spiritual atmosphere, and low morale (Eymann, 2012). The study showed that ineffective pastoral leadership was the leading cause of church stagnation and decline in America. In the same study, effective pastoral leadership was also identified as the number one cause of church growth.

The above findings seem to suggest that American churches, in their declining state, are facing uncertain times and in need of effective leadership. Hence, Kouzes and Posner (2012) postulated that in "uncertain and turbulent times, accepting [the challenge of leadership was] the only antidote to chaos, stagnation, and disintegration" (p. 1). These authors contended that without effective leadership, the extraordinary efforts that are necessary to deal with the challenges and to solve problems in organizations might be impossible. Churches in America were facing uncertain and challenging times (Butcher, 2015; Eymann, 2012; Rainford, 2012). Therefore, it was crucial to investigate the effectiveness of the clergy in the churches that were enjoying healthy growth. Were there certain EI competencies that these leaders possessed that could be shared with other clergy and churches?

Also writing about the crucial role of leadership, Goleman (2015), Goleman, Boyatzis, and McKee (2015) stated that the primal task of a leader is to create resonance that unveils the best in his followers. These authors also postulated that the capability of a leader to create resonance was attributed to EI. According to Gignac (2010) and Goleman et al. (2002), emotionally intelligent leaders have the ability to thrive in chaotic and turbulent times. The authors also posit that intelligent leaders possess the inner strength that is necessary to deal honestly with every situation, no matter how challenging and difficult they may seem. Furthermore, Bradberry and Greaves (2009), Gignac (2010), and Goleman et al. (2002)

postulated that emotionally intelligent leaders inspired their followers to be their best while they remain loyal in the face of challenges and competing interests. According to Bradberry and Greaves, EI is "so critical to success that it accounts for 58 percent of performance in all types of jobs" (pp. 20-21).

Furthermore, Goleman et al. (2002) posited that emotionally intelligent leaders possess the ability to develop others. They also stated that such people are leaders "who manage conflicts best [and who] are able to draw out all parties, understand the differing perspectives, and then find a common ideal that everyone can endorse" (p. 256). Similarly, Gignac (2010) posited that a leader who is capable of managing his own emotions is more likely to make consistent successful adjustments from negative emotional states in the workplace to positive. This ability of a leader, according to the author, promotes a positive, appealing, and productive workplace atmosphere for both the leader and his followers.

Statement of the Problem

According to the U.S. Census Bureau (2016), the population of United States had grown to more than 320 million people. However, Ochoche and Gweryina (2013) and Stetzer and Dodson (2007) suggested that there was a significant decline in church attendance which had been a major indicator of church health. According to Butcher (2015), of the approximately 350,000 churches in the United States, about 200,000 were in decline, plateaued or in danger of closing down. Furthermore, the Pew Research Center (2012) indicated that there was a significant increase in the number of Americans who had become unaffiliated with churches. That number had grown from about 15% in 2007 to about 20% in 2012 (Pew Research Center, 2012). Of the church affiliated Americans, as high as 50% seldom or never attended church worship services (Pew Research Center, 2012). In another study, LifeWay Research (2013)

discovered that only 41% of Americans had planned to attend Easter Sunday celebration. It stated that this was a significant decline for a very important church event, which had remained the highest attended worship service of the year for many years.

In The Wesleyan Church, worship attendance did not appear to be any better than America in general (Kelly, 2012). Worship service attendance in The Wesleyan Church grew by just 0.57% in 2010 and by 2.3% in 2011 (Kelly, 2012). However, in the midst of this gloomy report, some churches had experienced consistent growth in worship attendance. According to the annual worship attendance record that was maintained by the Communication & Administration Department of The Wesleyan Church, only about 40 of the large and mega congregations had experienced sustained growth during the period covered in this study. The data suggested a need for further research, specifically as it related to the sporadic growth success of The Wesleyan Church congregations.

Many research studies had been conducted to determine the relationship between the EI of leaders and thriving organizations, including church leaders (Bradberry & Greaves, 2009; Goleman, 2015; Spivey, 2014; Stein & Book, 2011). Bradberry and Greaves (2009) reported from their study, that about 90% of people with high work performance possessed high levels of EI. On his part, Goleman (2015) contended that without EI, a person could receive the best training in the world and have a wide range of ideas, but might not make a great leader. Stein and Book (2011) also stressed the crucial role of EI in relationships that promote effective leadership. The findings of the authors suggested that regardless of how intelligent a leader might claim to be, if his behavior negatively affected others, it was unlikely that those people would be motivated to work with him to accomplish the goals of his organization.

In his research study on EI and effective leadership, Spivey (2014) explored the correlation between the EI competencies of church planters and the growth of new church plants in the Independent Christian Churches and Churches of Christ in United States. He concluded that the high degree of EI competencies of the lead planters played both a causal role and showed a strong relationship with healthy growth of the church plants within their first 3 years of existence. Roth (2014) also conducted a research study on the possible relationship between the EI of lead clergy and the revitalization of Foursquare churches in the United States of America. The author concluded that the EI competencies of self-awareness, optimism, assertiveness, and flexibility were significantly higher among the lead clergy of the revitalized Foursquare churches than among the non-revitalized churches in that denomination. However, the gap in the knowledge of those studies was in the relationship between the EI of the lead clergy and growth in worship attendance within The Wesleyan Church denomination. The researcher had not come across any research study that examined the possible relationship between the EI of the lead clergy of the Wesleyan churches and the growth of those churches.

Purpose Statement

The worship attendance records of Wesleyan churches showed that the majority of the churches were either stagnant or in decline. The same attendance records also showed that a few Wesleyan churches were consistently growing. While many factors could have contributed to this disparity, the researcher was interested in finding out whether or not the EI of the lead clergy of those churches related to the growth. Therefore, the purpose of this research study was to investigate the possible relationship between the EI of the lead clergy of Wesleyan churches and growth or lack of growth in the worship attendance of those churches. This research study

explored the EI competencies of the lead clergy in both Wesleyan Churches that were growing and those that were not growing.

Eymann (2012) and Ingram (2015) showed that the quality of pastoral leadership had a positive effect on healthy churches. From his research study on the characteristics of the clergy of growing congregations, Ingram (2015) identified interpersonal and relational skills as being essential. These characteristics also matched the competencies of leaders who possessed high degrees of EI (Goleman, 2015; Stein & Book, 2011). Goleman (2015) indicated that social or relational skills enabled a leader to move his followers in the desired direction. Stein and Book (2011) also posited that people with strong relational skills were effective in building good relationships because they were capable of managing their own emotions while empathizing with the emotions of others.

Theoretical Framework

Mehta and Singh (2013) suggested that it was Edward Thorndike who first articulated the concept of social intelligence in the 1930s, which he described as the ability of a person to relate effectively with others. Following that was David Wechsler who suggested in the 1940s that social intelligence could be essential to a person's success in life. Others such as Abraham Maslow and Howard Gardner later contributed to the study of emotional strength (Mehta & Singh, 2013). The authors further stated that in 1985, Wayne Payne introduced the term Emotional Intelligence in his doctoral dissertation with a focus on issues of fear, pain, and desire. In 1990, Peter Salovey and John Mayer published a landmark article on EI and later, the concept became popular through more publications by Daniel Goleman and others (Mehta & Singh, 2013). The authors postulated that primarily theorists Reuven Bar-On, Peter Salovey, John Mayer, and Daniel Goleman influenced more recent research studies.

Sutikno, Facta, and Markadeh (2013) stated that the amygdala is part of the limbic region of the brain that is responsible for processing emotions. The authors also stated that the amygdala is considered the seat of emotions. Goleman (2006) stated that the amygdala acts as "a storehouse of emotional memory" (p. 15). The author stated that the amygdala is a significant component of the brain that gives personal meaning to life. Goleman et al. (2002) contended that intelligence alone could not produce an effective leader. The authors postulated that a combination of emotions and intellect was required for effective leadership. They concluded that the result of this combination—the head (intellect) and the heart (emotions) is resonance which generates feelings in people. The authors stated that the primary senses in people have their entry point to the brain through the spinal cord, and then they travel through the limbic system to the thinking faculties at the prefrontal area of the brain. However, these primary senses first have to pass through amygdala, where people experience emotions before they reach the thinking faculties (see Appendix A). Therefore, Bradberry and Greaves (2009) and Goleman (2015) concluded that communication between the emotional and the rational faculties of the brain produces EI. Goleman et al. (2002) posited that although separate neural systems are responsible for intellect and emotions, these systems have intimate connections. The authors contended that although a great value is placed on intellect devoid of emotions, in actuality, emotions are more powerful than intellect. They stated that:

> In moments of emergency, our emotional centers—the limbic brain—commandeer the rest of the brain. There's good reason for this special potency of emotions. They're crucial for survival, being the brain's way of alerting us to something urgent and offering an immediate plan for action: fight, flee, freeze. The thinking brain evolved from the limbic brain and continues to take orders from it when we perceive a threat or are under

> stress. The trigger point for these compelling emotions is the amygdala, a limbic brain structure that scans what happens to us from moment to moment, ever on alert for an emergency. (p. 28)

Goleman et al. (2002) posited that research studies have unveiled links between the moods and the actions of leaders and the direct and enormous effect on their followers. The authors also posited that this correlation was directly attributed to EI, which, according to them, empowers leaders to inspire and to arouse passion and enthusiasm in their followers.

The theoretical perspective of these authors was that EI gives leaders the inner strength that enables them to thrive in the midst of chaos and uncertainty. Goleman (2015) also stated that EI gives leaders the capacity and enablement to inspire their followers to aspire for greater loyalty, commitment, and productivity. The significant presence of EI competencies in leaders helps to create an emotional environment that promotes creativity, innovation, warm and enduring relationships (Bradberry & Greaves, 2009; Goleman, 2015; Stein & Book, 2011). Thus, the authors suggested that EI can be developed, learned, and improved in people, regardless of age, race, or gender.

Genos International, which is a professional organization that specializes in EI research studies, had developed an EI assessment instrument that focuses on seven EI competencies. Dr. Ben Palmer and Professor Con Stough of Swinburne University, Australia in 2002 developed the Genos EI instrument. One of the studies conducted with the application of the Genos EI instrument was a groundbreaking research study that involved participants from America, Australia, Asia, and South Africa. This Gignac (2010) study involved 4775 self-rater and 6848 other-rater respondents. The competencies of the Genos EI instrument include Emotional Self-Awareness (ESA), Emotional Expression (EE), and Emotional Awareness of Others (EAO;

Gignac, 2010). They also include Emotional Reasoning (ER), Emotional Self-Management (ESM), Emotional Management of Others (EMO), and Emotional Self-Control (ESC; Gignac, 2010). According to Gignac (2010), Genos International believes that the seven EI competencies embody "an ideal and empirically justifiable model of EI" and that they represent the relevant "demonstration of EI skills across" every workplace (p. 10).

Research Questions

The purpose of this research was to investigate what relationship, if any, existed between the EI competencies of the lead clergy and growth in worship attendance within the Wesleyan Church North America. The intention was to address the following questions:

RQ1. What EI competencies, if any, are prevalent among the lead clergy of the growing and non-growing Wesleyan churches in this study?

RQ2. What EI competencies, if any, are prevalent among the lead clergy of the growing Wesleyan churches?

RQ3. What EI competencies, if any, are prevalent among the lead clergy of the Wesleyan churches that are not growing?

RQ4. Are there differences between the means in EI competencies of the lead clergy in this study and the EI competency normative values reported in the Gignac (2010) study?

RQ5. Are there differences between the means in EI competencies of the lead clergy in growing Wesleyan churches and the means in EI competencies of the lead clergy in Wesleyan churches that are not growing?

Hypotheses

The following null hypotheses were tested in this research study:

$Ho4_1$: There is no difference between the ESA mean of lead clergy and the ESA mean in the Gignac study.

$Ho4_{2:}$ There is no difference between the EE mean of lead clergy and the EE mean in the Gignac study.

$Ho4_{3:}$ There is no difference between the EAO mean of lead clergy and the EAO mean in the Gignac study.

$Ho4_{4:}$ There is no difference between the ER mean of lead clergy and the ER mean in the Gignac study.

$Ho4_{5:}$ There is no difference between the ESM mean of lead clergy and the ESM mean in the Gignac study.

$Ho4_{6:}$ There is no difference between the EMO mean of lead clergy and the EMO mean in the Gignac study.

$Ho4_{7:}$ There is no difference between the ESC mean of lead clergy and the ESC mean in the Gignac study.

$Ho4_{8:}$ There is no significant difference between the Total EI score mean of lead clergy and the Total EI score mean in the Gignac study.

$Ho5_1$: There is no difference between the ESA means of lead clergy of the churches that were growing and those of lead clergy of churches that were not growing.

$Ho5_2$: There is no difference between the EE means of lead clergy of the churches that were growing and those of lead clergy of churches that were not growing.

$Ho5_3$: There is no difference between the EAO means of lead clergy of the churches that were growing and those of lead clergy of churches that were not growing.

$Ho5_4$: There is no difference between the ER means of lead clergy of the churches that were growing and those of lead clergy of churches that were not growing.

$Ho5_5$: There is no difference between the ESM means of lead clergy of the churches that were growing and those of lead clergy of churches that were not growing.

$Ho5_6$: There is no difference between the EMO means of lead clergy of the churches that were growing and those of lead clergy of churches that were not growing.

$Ho5_7$: There is no difference between the ESC means of lead clergy of the churches that were growing and those of lead clergy of churches that were not growing.

$Ho5_8$: There is no difference between the Total Personal Competencies means of lead clergy of churches that were growing and those of lead clergy of churches that were not growing.

$Ho5_9$: There is no difference between the Total Social Competencies means of lead clergy of churches that were growing and those of lead clergy of churches that were not growing.

$Ho5_{10}$: There is no difference between the Total EI means of lead clergy of churches that were growing and those of lead clergy of churches that were not growing.

Nature of the Study

The leaders who were invited to participate in this research study were the lead clergy of 337 congregations of The Wesleyan Church in the United States and Canada. Based on the record that was maintained by the Communication & Administration Department of The Wesleyan Church, the selected leaders were the lead clergy of the top 337 congregations of the denomination by weekly worship attendance. Of these congregations, 179 were growing churches, while 158 were non-growing churches during May 1, 2014 to May 31, 2016 church

period. In addition, out of the 337 invited lead pastors, 106 participated in the study. They represented 64 growing Wesleyan congregations, 40 non-growing Wesleyan congregations, and 2 pastors who did not identify their churches. Since the selection of the participants was a combination of the lead clergy of growing churches and churches that were not growing, a balanced and an unbiased statistical analysis could be made from this population. If there was a dichotomy of the lead clergy of growing churches and the lead clergy of churches that were not growing, it could be determined whether or not the EI competencies of the participating lead clergy played any role in church growth. Another selection criterion in this study was that the participants had to be the lead clergy of their congregations between May 1, 2014 and May 31, 2016.

A survey of the selected participants was employed to administer the EI assessment instrument used in this study. Leedy and Ormrod (2013) posited that surveys are useful because they lead a researcher to the sources where he can obtain the necessary information for the investigation of a phenomenon. According to them, it is from the information gathered through the survey, that a researcher can be able to identify and gather the characteristics, attitudes, and opinions of the participants. Joyner, Rouse, and Glatthorn (2013) also stated that through this process, certain generalizations about a phenomenon could be made. McPeake, Bateson, and O'Neill (2014) posited that online surveys are not only affordable but that they are also fast and efficient. However, the authors cautioned that a researcher should be careful in managing the administration of surveys, to ensure maximum responses of the target population and to minimize bias. Furthermore, Franco, Malhotra, and Simonovits (2014) cautioned against bias in research studies. The research by these authors suggested that many studies in social sciences tend to be biased, especially when the study population is known.

In this study, the Genos Emotional Intelligence Inventory Concise version was administered to the survey participants. This inventory is a reliable and a validated EI research questionnaire instrument (Gignac, 2010). It has previously been administered to various other groups of similar interests. Many researchers have found this instrument to be reliable and valid for EI assessment. For example, in her research study of the relationships among education, leadership experience, EI, and transformational leadership of nurse managers, Echevarria (2015) found the Genos Emotional Intelligence Inventory to be a reliable and valid EI assessment instrument. One of her research questions was on the relationship between the EI of nurse managers who had received training on transformational leadership and those who had not. Although her research showed no difference between the two groups of managers, Echevarria (2015) stated that the Genos instrument was reliable and valid for EI assessment. Tonioni (2015) also found Genos instrument to be a reliable and valid EI assessment instrument. In her research study on the relationship between EI and leadership styles among community college leaders, the author concluded that if the competencies of EI and leadership styles were integrated into leadership development programs, they would enhance the overall EI of the leaders.

The participants in this study were notified and solicited by email ahead of the administration of the online survey. The survey data collection method was selected because according Vyhmeister (2008) surveys are effective means of information collection for research studies. The author posited that a well and carefully prepared survey has the potential to obtain information that represents reality. Therefore, concerning the Genos EI Inventory survey, Echevarria (2015) and Tonioni (2015) stated that they found it to be effective for obtaining information that is necessary for EI competency assessment.

The online survey was sent to the participants by email, and adequate time was allowed for their responses. The participants also received a follow-up email letter that served both as a thank you and as a reminder. This follow-up letter was sent out one week before the survey response deadline. All survey responses received from the participants were carefully tabulated, and the SPSS (Statistical Package for the Social Science) software was employed for an efficient analysis of the data. The results of the analysis were weighed against the established research questions and the hypotheses, and the conclusions were reported accordingly (Joyner et al., 2013; Leedy & Ormrod, 2013). The services of a professional statistician were obtained to ensure efficient, reliable, and validated statistical analysis of the research data.

Significance of the Study

Theoretical Significance

The theoretical significance of this research study relates to the gap that existed between the EI competencies of the lead clergy within The Wesleyan Church and growth in worship attendance. Bradberry and Greaves (2009), Goleman (2015), and Stein and Book (2011) suggested that EI promotes the inner strength that enables leaders to perform above and beyond their IQ and technical skills. They also suggested that leaders with high degrees of EI competencies tend to thrive in the midst of chaos and uncertainty. Furthermore, those studies postulated that EI equips leaders with the ability to inspire their followers to strive for accomplishments that are beyond their expected levels of productivity. According to Bradberry and Greaves (2009) and Goleman (2015), increased levels of EI competencies in leaders were reported to have contributed significantly to environments that promote creativity, innovation, warm and enduring relationships. The most promising aspect of EI, as these research studies had indicated, was the fact that it could be developed, learned, and improved in people of various

ages and diverse backgrounds. Therefore, since EI holds so much promise to effective leadership, it would be of significant importance to find out whether or not those promises extended to the EI of the lead clergy and church growth within The Wesleyan Church.

Practical Significance

According to The Wesleyan Church website (The Wesleyan Church, 2017), the denomination had entrusted its clergy with a mandate to lead the organization to greater viability and vibrancy, so that the church could transform more lives and communities through the love and hope that are found in Jesus Christ. Since its formation in 1968, The Wesleyan Church has affected many lives and communities for Christ. However, this denomination did not seem to be exempt from the crisis of church stagnation and decline in America as were cited in the research studies conducted by Butcher (2015), Eymann (2012), and Rainford (2012). According to the records maintained by the Communication & Administration Department of The Wesleyan Church, a majority of the congregations had not experienced significant growth in weekly worship attendance during the period covered by this study. The record showed that while some congregations had been closed down, a significant number of others remained in stagnation or in steady decline. If the promises of EI on effective leadership extended to the competency of the lead clergy within The Wesleyan Church to grow their congregations, it could be significant to the vision of this denomination.

A solution to the state of stagnation and decline in The Wesleyan Church, which had also posed a serious challenge to the vision of the organization to transform more lives and communities, would be significant to the denomination. First, there was a possibility that the church leadership would be pleased to realize that one solution to this problem was the EI competencies of its lead clergy. Second, The Wesleyan Church could possibly witness a great

transformational effect that its approximately 1650 congregations could make in the lives of people and in communities all across the United States and Canada. Third, there was a possibility that many discouraged Wesleyan clergy and congregations could be motivated and energized to make fresh commitments to the vision and mission of the church. Fourth, since this crisis was not only a problem of The Wesleyan Church but also a general problem of American churches according to Butcher (2015), Eymann (2012), and Stetzer and Dodson (2007), then there was a possibility that other church organizations could benefit from the findings of this study.

Definitions

Churches that Were Not Growing: Churches that experienced stagnation or decline in weekly worship attendance between May 1, 2014 and May 31, 2016.

Emotional Awareness of Others (EAO) Competency: Ability of an individual to understand and to perceive the emotions of others (Palmer et al., 2009). The measure of the relative frequency with which an individual is able to identify the emotions of others (Gignac, 2010). Ability of an individual to look outward in order to perceive and to understand the emotions of others (Bradberry & Greaves, 2009).

Emotional Expression (EE) Competency: Ability of an individual to effectively express his own emotions (Palmer et al., 2009). The frequency with which an individual is able to effectively express himself (Gignac, 2010). Ability of an individual to effectively express his own emotions both verbally and non-verbally (Stein & Book, 2011). Ability of an individual to express his own emotions honestly, without being unrealistic or overly critical (Bradberry & Greaves, 2009; Goleman, 2015).

Emotional Intelligence (EI): Ability of an individual to be intelligent about his emotions and the emotions of others (Bradberry & Greaves, 2009; Goleman, 2015; Stein & Book, 2011).

Ability of a leader to manage his own emotions and his relationship with others in order to create resonance (Goleman et al., 2002). Ability to control one's emotions and to read the innermost feelings of others in order to manage relationships effectively (Bradberry & Greaves, 2009; Goleman, 2015; Stein & Book, 2011).

Emotional Management of Others (EMO) Competency: A measure of the relative frequency with which a person successfully manages the emotions of others. Skill in creating a positive work environment for others, thus helping them to resolve stressful issues (Gignac, 2010). Ability of an individual to positively influence the emotions of others (Palmer et al., 2009).

Emotional Reasoning (ER) Competency: Ability of an individual to use emotional information to make decisions (Palmer et al., 2009). The measure of the frequency with which an individual is able to incorporate emotionally generated information from himself and from others, in the process of making decision (Stein & Book, 2011). Ability of an individual to assess accurately that his feelings are the true reflection of the reality (Jager-Hyman et al., 2014).

Emotional Self-Awareness (ESA) Competency: Ability of an individual to perceive and understand his own emotions (Palmer et al., 2009). The frequency with which a person is aware that his emotions can affect his thoughts and behavior (Gignac, 2010). Ability of an individual to recognize his feelings and its effect on his work performance and on other people (Goleman, 2015; Stein & Book, 2011).

Emotional Self-Control (ESC) Competency: A measure of relative frequency with which an individual is able to control his strong emotions. It is a focus on a person's ability to control his reactive emotions (Gignac, 2010). Ability of an individual to effectively control his own strong and reactive emotions (Palmer et al., 2009).

Emotional Self-Management (ESM) Competency: Ability of an individual to successfully manage his own emotions. It involves a person's ability to move from negative emotions or emotional setback to a positive emotional state (Gignac, 2010). The skill to respond positively to negative or frustrating emotions (Palmer et al., 2009). Ability of an individual to use his self-awareness to carefully and actively choose his words and actions (Bradberry & Greaves, 2009).

Growing Churches: Churches that experienced growth in weekly worship attendance between May 1, 2014 and May 31, 2016.

Lead Clergy: The lead pastor of a Wesleyan Church congregation, who is charged with leading the vision and mission of the congregation. This pastor leads the entire congregation and other leaders report to him or her. It is the leadership of this pastor that will be investigated for possible EI competencies and their relationships to growth in church worship attendance.

The Wesleyan Church North America: An evangelical Christian organization of about 1650 congregations of The Wesleyan Church denomination, which are located throughout the United States of American and Canada. The Wesleyan Church denomination was formed in 1968 through a merger of two main evangelical denominations namely, the Wesleyan Methodist Church and the Pilgrim Holiness Church (Eastlack et al., 2016).

Summary

Based on the findings by Roth (2014), Spivey (2014), and others, the effect of EI on effective pastoral leadership concerning church growth should not be overlooked. The findings by Goleman et al. (2015) suggested that people in various organizational settings were looking to their leaders for emotional connection and for empathy. The authors also posited that leaders who generate positive emotions tend to create resonance in the people they lead. Conversely, these authors discovered that leaders who generate negative emotions in their followers

experience the resulting dissonance. The authors contended that resonance produces enthusiasm and high productivity in people while dissonance produces rancor and discouragement. Furthermore, Goleman (2015) contended that EI is the “sine qua non” or the absolute necessity of effective leadership (p. 1). While much research had been conducted on the effects of EI on leadership in secular organizations, not enough study had been done on the EI competencies of the lead clergy and growth in church worship attendance. Therefore, this research study investigated a possible relationship between the EI competencies of the lead clergy within the Wesleyan Church North America and growth in church worship attendance.

Chapter 2: Review of Literature

The trend of church growth in the United States was concerning to stakeholders at every level of the church, from the clergy to the laity (LifeWay Research, 2013; Pew Research Center, 2012). These research organizations posited that American churches still believed in the Great Commission of making more disciples for Jesus Christ (Mathew 28:19-20). However, they postulated that while the population of the United States was significantly increasing (U.S. Census Bureau, 2016), and yet American churches were experiencing significant stagnation and decline in weekly worship attendance. Therefore, if weekly attendance is a major indicator of church health as LifeWay Research (2013) and Ochoche and Gweryina (2013) had suggested, then the state of the church in United States was not a promising one.

However, in the midst of what seemed to be a crisis in church growth, some data suggested that a small percent of churches in the United States was healthy and growing (LifeWay Research, 2013; Ochoche & Gweryina, 2013; Pew Research Center, 2012). According to Kelly (2012) and the worship attendance record that was maintained by the Communication & Administration Department of The Wesleyan Church, growth in the weekly worship attendance had also been experienced by some congregations within the denomination. The Communication & Administration Department of The Wesleyan Church maintained a reliable attendance record of its local congregations. A review of this record had confirmed the worship attendance growth information used in this study. With all of the promises that EI offers to effective leadership (Bradberry & Greaves, 2009; Goleman, 2015; Stein & Book, 2011), there was a possibility of the correlation between the EI competencies of the lead clergy of The Wesleyan Church and growth in worship attendance. Hence, the purpose of this research study was to explore the possible

relationship between the EI competencies of the lead clergy in the Wesleyan Church North America and growth in church worship attendance.

Logical Organization

This review of literature is organized into five main sections. The first section addresses the overall state of the church. Within this section, the literature of the declining state of the church growth in the United States is reviewed. The second section comprises of the review of The Wesleyan Church denomination, its history, vision, mission, and core values. The third section of this chapter is a review of the literature on church growth, while the fourth section reviews the call, the mandate, and the effectiveness of the pastoral leadership. The final section of this chapter is a review of literature on EI and its competencies. These EI competencies are emotional self-awareness, emotional expression, emotional awareness of others, emotional reasoning, emotional self-management, emotional management of others, and emotional self-control (Bradberry & Greaves, 2009; Goleman, 2015; Gignac, 2010; Palmer et al., 2009).

According to Webster and Watson (2002), the literature review is an essential element and an analysis of past research studies that provides a firm foundation on the advancement of knowledge. It is also a presentation of theoretical perspectives that are in alignment with the research study at hand (Leedy & Ormrod, 2013). Therefore, a careful consideration had been given to the search strategy that was employed to this study. The researcher conducted a search of recent past research studies, journal articles, and other scholarly information that were related to church growth, church stagnation and decline, pastoral leadership, and EI.

A careful search of the ProQuest Online Database that contained up to date scholarly research studies that were applicable to EI, leadership effectiveness, church growth, church decline, and stagnation was conducted. Additionally, a search of EBSCOhost Online Research

Database for the recent and relevant doctoral research studies was conducted. Furthermore, a search of Google Scholar online database, ATLA Religion Database, and JSTOR, for the recent and relevant scholarly journals and other applicable information was conducted. Similarly, key word searches of relevant words and word combinations were performed. Those words and word combinations include church history, early church, church growth, church attendance decline, church attendance stagnation, The Wesleyan Church, Wesleyan Methodist Church, Pilgrim Holiness Church, and John Wesley. They also included leadership, effective leadership, pastoral leadership, EI, emotional self-awareness, emotional expression, emotional awareness of others, emotional reasoning, emotional self-management, emotional management of others, and emotional self-control.

The State of the Church

Dempsey (2008) stated that the church "exists to win people to Christ, help them grow in their faith and then send them out to participate in the mission of winning" others for Christ" (p. 103). The author cited the missional mandate of Christ recorded in John 20:21 and posited that the church is God's agent for reaching the unsaved people with the redeeming love of Christ. However, the stagnating and declining state of growth implied that the church needed to do more outreach to the unchurched in order to fulfill the mandate of Christ. According to research studies conducted by Butcher (2015), Dent (2016), and Rainford (2012), the stagnation and decline in weekend worship attendance in American churches ranged from about 50% to as high as 85%, depending on various factors.

Although the state of growth of American churches was concerning, Murray (2013) employed the statement of Christ in Matthew 16:18 that the church cannot be defeated by the forces of darkness, to articulate hope and encouragement for the church. He wrote the following:

> The Church as we know it isn't going away like yesterday's news. And the postmodern world isn't overtaking us as quickly as some might fear. But the interaction between the existing Church and the changing world is never going to be what it was – it never has been. The Church must change its tune for a world that needs our lyric but has stopped listening to our music. This doesn't mean we need to "accommodate" the world, in the sense of adopting its thinking and its ways; but we do need to "adapt" our message in a way that takes them into account. We need to recognize the times (Matt 16:3), tailoring our language, form, and outreach to match what we see. (p. 1)

The author expressed a concern that although many church leaders emphasize mission and discipleship, they seem to be motivated more by maintaining their legacy than becoming missional in their practices. According to the author, being a missional church is by introducing people to a missional God. It is also by teaching and mentoring people to embark on the Great Commission mandate.

Church Evangelism and Growth

According to McGavran (1990), church growth should be considered primarily an act of faithfulness to God. This is because "God likes it [and] Christians, like their Master, are sent to seek and save the lost" (p. 6). McGavran also posited that church growth occurs more effectively where Christians, constrained by love and obedience to Christ, tell others about the good news of God's transforming love. Furthermore, McGavran wrote that when "existing Christians, marching obediently under the Lord's command and filled with his compassion, fold in the wanderers and feed the flock, then churches multiply; but when they indolently permit men and women who have made costly decisions for Christ to drift back into the world, then indeed churches do not grow" (p. 6). Moreover, the author posited that although the fullness of God's

triumphant reign is not expected until the return of Christ, the more the disciples of Jesus make disciples, “the more goodness and truth will prevail in their communities” (p. 7).

Swindoll (2010) also wrote about the growth of the church. He articulated on the timeless characteristics of a church that is strategically positioned for growth. First, the author stated that a church that intends to grow should be a place of grace. According to Swindoll, when the grace of God, as the sole basis for salvation and Christian living, is clearly presented, promoted, and understood, the church becomes a welcoming place for everyone. Second, Swindoll posited that a church that intends to grow should be a place of mentoring, where everyone can receive the teachings and discipleship that are necessary for growth into maturity in Christ. Third, the author suggested that a church that desires to grow should be a place of transparency and fellowship. Swindoll postulated that when pride, hypocrisy, and judgmental spirit are laid aside, people can be honest and vulnerable about their hurts and struggles. Consequently, they can receive the support and counseling that they need. Lastly, Swindoll posited that a church that expects growth should be a place of selfless endurance where every member should share the pains and joys of one member. The author wrote, “because of Jesus Christ, the church must endure every difficulty for the benefit of others” (p. 105).

Additionally, McIntosh (2016) discussed what he considered the principles of effective evangelism. The following are some of those principles. First, the author stated that God mandates effective evangelism. He posited that the church is the answer to the prayer of Jesus in Matthew 9:38 that God should send more workers into the harvest field. Second, McIntosh stated that effective evangelism is measurable. That is, a church should be able to determine how many disciples it makes each year. Third, the author posited that effective evangelism should focus on existing relationships. Here, McIntosh suggested that God has already placed certain unchurched

friends, relatives, co-workers and neighbors in the sphere of influence of each Christian. According to the author, each Christian should introduce those people to Christ and invite them to church. Fourth, McIntosh stated that effective evangelism should be intentional. He contended that the church should carefully train and equip its members to share their faith on a regular basis. Fifth, the author posited that effective evangelism should involve church events and activities that appeal to the unchurched people. He suggested that a church should organize a minimum of one event that appeals to the unchurched families and friends of its members every three months. Sixth, according to McIntosh, prayer should support effective evangelism. The author posited that the church should encourage its members to pray consistently for their unsaved family members and friends. Lastly, McIntosh postulated that the art of making disciples is a process. According to him, "while conversion happens in a moment, the process of coming to faith most often takes place over time, through several events, and in a mysterious manner" (p. 161). Therefore, the author posited that the church should encourage its members not to give up loving and praying for their unsaved family members and friends.

Stagnation and Decline of the Church in United States

The consistent downward turn of church attendance in United States had remained a concern of the clergy, lay leaders, and the general Christian community (Butcher, 2015; Rainford, 2012). The downward spiral of church attendance in the United States, affected all ages, genders, and races. In his research study on effective strategies for addressing this issue, Russell (2015) involved 30 young adult participants, ranging in age from 18 to 35 years old. The findings of that qualitative explanatory multiple case study included two causes of lack of interest in church attendance by the young participants. One cause was about the loose family ties that were once strong. This was due in part to the young people moving away from home to

attend college or for employment opportunities. The other cause of lack of interest in church attendance was what the participants had perceived as the lack of integrity on the part of church leaders. Some of the key words that the participants used to describe the church leaders included hypocritical, distrust, abuse, judgmental, and disrespect (Russell, 2015). The author then advised that church leaders who desired growth should pay careful attention to these issues.

Additionally, in his article, Carroll (2012) stated that church attendance was in decline because the church had not transitioned with the changing times and world. The author contended that America used to be a Christian nation but that it has become a post-Christian nation, and that it used to be modern but it has become post-modern. Furthermore, the author postulated that the United States used to be more monoethnic, but it has become predominantly multiethnic. Hence, the author contended that for the downward trend in church attendance to be reversed, church leaders needed to take the steps that are necessary for these transitions to occur.

Carroll (2012) cited another concern that he thought might have contributed to church stagnation and decline in America. According to him, this was the issue of cultural and social conflicts. He stated that there was a conflict concerning how churches approached and addressed the issues of poverty, dependence, and several other social concerns in the society. The author suggested that this social conflict had divided the American churches into two camps: one which focused on addressing the social issues of poverty, dependence and injustice, and the other which focused primarily on making more disciples for Jesus Christ. The author concluded that one group of the American churches emphasized compassion and meeting the felt needs of the less privileged people in the society while the other group emphasized evangelism with little or no focus on the personal needs of the unchurched people.

The Wesleyan Church

The Wesleyan Church is an evangelical movement of believers in Jesus Christ who believe that they are mandated by God to spread the hope and holiness of Jesus Christ around the world (The Wesleyan Church, 2017). The Wesleyan Church operates in the United States and in about 90 other countries around the world. It is a movement of approximately 500,000 followers in about 5000 churches worldwide (The Wesleyan Church, 2017). About 1650 Wesleyan churches and approximately 240,000 members of this denomination were in the United States and Canada. These congregations formed the Wesleyan Church North America (The Wesleyan Church, 2017).

Brief History

The foundation of the Wesleyan movement can be linked to John Wesley, an 18th century Oxford trained Anglican clergyman who propagated the work of salvation, and the doctrine and experience of holiness as God's gift to people. This gift was the work of the Holy Spirit made possible through the death and resurrection of Jesus Christ (Eastlack et al., 2016). From his childhood, John Wesley had committed himself to a search for God. Hence, while at the University of Oxford, Wesley along with his younger brother Charles and a few other God-seeking students, started to meet together for Bible studies, prayer, and the pursuit of holy living. The group earned the nicknames "Holy Club" and "Methodist" because of its methodical pursuit of holy living (Eastlack et al., 2016, p. 1; Hart, 2012).

Although it was not Wesley's intention to form a church, the spread of the "Methodists" that had reached the United States, led to the formation of the Methodist Episcopal Church in December 1784 (Eastlack et al., 2016). John Wesley and his partners were known to be uncompromising in their advocacy against human slavery. Therefore, when many leaders of the

church in the south would not denounce slavery because of economic benefits, a group of others who were against slavery seceded from the church in 1843, and formed the Wesleyan Methodist Connection, which eventually became the Wesleyan Methodist Church (Eastlack et al., 2016).

Similarly, in the late 1890s, a wave and awakening of biblical holiness swept across many denominations in the United States. It led to the formation of another holiness movement that eventually became the Pilgrim Holiness Church. The purpose of this church was to promote worldwide holiness through world evangelism (Eastlack et al., 2016). Proposals of a merger of the Wesleyan Methodist Church and the Pilgrim Holiness Church were made at various times in the late 1950s, but they failed. However, in June 1966, the merger of the two holiness organizations was authorized, and in June 1968, the merger became official with the establishment of The Wesleyan Church (Eastlack et al., 2016).

Vision, mission, and core values. The vision of The Wesleyan Church is to transform lives, churches, and their associated communities through the redeeming love of Jesus Christ and the hope, and holiness that Christ offers. The mission of The Wesleyan Church is to spread the full biblical message of salvation to every human being, so that each person can experience God's transforming love and salvation, and then become a disciple of Jesus Christ (Eastlack et al., 2016; The Wesleyan Church, 2017).

Wesleyans believe in one God who manifests Himself as Father, Son (Jesus Christ) and Holy Spirit. They believe that anyone who places his faith in Jesus Christ has received salvation (eternal life). Wesleyans also believe that the people who have received salvation are called to live a holy life, both in character and in conduct (The Wesleyan Church, 2017). Furthermore, The Wesleyan Church believes in the authority of the Bible, Christ-like living, servant-leadership, and disciple-making. Finally, this denomination believes in the crucial role and

effective functioning of the local church, and in unity through diversity (The Wesleyan Church, 2017).

Some growth issues within The Wesleyan Church. In his article, Walton (2015) reported that The Wesleyan Church North America enjoyed a significant growth in the year 2015. The author stated that with 234,427 worshippers in weekend worship services, "the denomination registered the highest average attendance in its history" (p. 1). According to the Walton, The Wesleyan Church reported an increase of 44% in conversion rate between 2005 and 2015; it also reported an increase of 48% in baptisms during the same period. Although these may seem to be very encouraging statistics, the numbers do not seem to tell the whole story about the growth challenges within this denomination.

However, The Wesleyan Church growth report by McClung (2017) did not show a healthy growth in worship attendance at all levels of the organization. According to the author, although approximately 240,000 worshippers attended weekend services, only seven out of 30 Wesleyan Church districts reported an increase of 5% or more in weekend worship attendance. The author also reported that only 71 out of about 1650 Wesleyan Church North America congregations had an average of 500 or more people in their weekend worship services. Moreover, the attendance record from the Communication & Administration Department of The Wesleyan Church revealed that approximately 75% of the congregations in The Wesleyan Church North America reported an average of less than 100 people in weekend worship services.

In addition, in his dissertation study to explore effective approaches for the revitalization of the Greater Ohio District of the Wesleyan Church, Dyer (2017) described an organization that was in a steady and significant decline. This qualitative study covered the 74 surviving congregations of this Wesleyan Church district. The author stated that in the year 2000, The

Wesleyan Church merged two of its districts to form the Greater Ohio District, a move that was intended to revitalize The Wesleyan Church in the entire state of Ohio. However, the author reported that, without a clear growth strategy in place, the new district that was comprised of 97 Wesleyan Church congregations in the year 2000 has seen that number reduced to 74 congregations in 2014.

The following is how the author described the state of Greater Ohio District of the Wesleyan Church:

> Congregations die, and without successfully creating new congregations, statistical decline is inevitable. This has left the district, which covers the entire state of Ohio, with only seventy-four churches. Several of these congregations are at the brink of closure; their congregations too small and incapable of sustaining a viable ministry due to property maintenance, too few workers, and a lack of necessary resources. Out of the seventy-four existing congregations remaining in the district, most are below 100 in average attendance. (p. 3)

Dyer (2017) also stated that only seven of the 74 churches in the Greater Ohio District of the Wesleyan Church reported the weekly worship attendance of more than 200 people, and that 63 of the churches had less than 100 worshippers in weekly attendance.

Furthermore, Struckmeyer (2017) conducted a qualitative study that explored the effect of The Wesleyan Church in the urban areas of the United States. The author believed that The Wesleyan Church has the history of being "predominantly a rural-based, white-evangelical denomination" (p. 6). He contended that if this denomination is sincere about its intention to grow, it must take the steps necessary for growth. The author also argued that in the age of urbanization and globalization, The Wesleyan Church needs to develop effective strategies for

making its mark in the urban areas of the United States. The study focused on three Wesleyan churches: Broadview Wesleyan Church in Broadview, Illinois, Westland Community Church in Westland, Michigan, and Overflow Church in Benton Harbor, Michigan.

According Struckmeyer (2017), Broadview Wesleyan Church was once a growing white evangelical congregation. However, it has become a declining church because its "surrounding community has become predominantly African-American and suffers as an urban poor community" (p. 1). The author reported that the Broadview community is marred by poverty and systemic racism. According to the study, with an effective strategy, The Wesleyan Church could revitalize this congregation and its community.

In addition, Struckmeyer (2017) reported that Westland Community Church, a local Wesleyan congregation that was part of the greater Detroit metropolitan area churches, was closed down in 2011. The author wrote the following:

> Westland Community Church was originally located within the city limits of Detroit before relocating in 1968—a part of the white-flight of the day. Westland Community Church had moments of growth after relocating to the then-rural community of Westland, but eventually collapsed as the lives and issues "within the city limits" moved outward among the urban sprawl of the 1990s and early 2000s. Through the effects of such urbanization, compounded by great job loss due to globalization, Westland continues to become an increasingly urban poor community. (p. 1)

As the case was with Broadview Wesleyan Church, Struckmeyer (2017) believed that The Wesleyan Church could make a difference in the Westland community if it had an effective strategy for planting and growing urban congregations.

Furthermore, Struckmeyer (2017) revealed that the Overflow Church in Benton Harbor, Michigan is also located in a poor urban community with 89% African-American population. The church was established in 2008 by The Wesleyan Church as a church plant through the initiative of the Christian Community Development Association (CCDA). According to Struckmeyer (2017), the CCDA maintains a "deeply embedded conviction that the poor, vulnerable, and marginalized must be at the center of the vision and mission of the church" (p. 42). The author stated that before the planting of Overflow Church, The Wesleyan Church had no presence in the Benton Harbor community.

Struckmeyer (2017) then recommended that for The Wesleyan Church to grow in the urban communities of the United States, it needed to implement the five dimensions of a holistic gospel. The study identified these dimensions as incarnation, proclamation and formation, compassion, restoration and development, and confrontation of injustice. First, concerning incarnation, the author argued that as Jesus Christ became human and lived among people, including the poor (John 1:14), so should the church be, by moving into the poor urban communities and identifying with the pains and suffering of the residents. Second, regarding the proclamation and formation dimension, the author stated that the practice of spiritual formation is rooted in the Great Commission of going into the whole world and preaching the gospel (Matthew 28:19-20). He added that a true holistic gospel should consider the social, physical, and economic conditions of the community.

Third, the Struckmeyer (2017) cited Jesus Christ as an example of the demonstration of compassion. He also cited the story of the Good Samaritan, as it is recorded in Luke 10:25-37, as an example of what Christ expects of the church. The author stated that a "holistic gospel lives out such a compassion among the poor, vulnerable, and marginalized" (p. 54). Fourth, the

Struckmeyer stated that part of the holistic gospel is the restoration and the development of lives and the community. He postulated that a church that practices holistic gospel cannot claim to be successful if it is located in an impoverished community but does not take the steps that are necessary to improve the lives of the residents in that community. Finally, the author stated that a church that practices holistic gospel should not overlook the cry for justice in the community where it is located. He stated that confrontation of injustice has been the practice of the CCDA from its inception. The author then called on The Wesleyan Church to take intentional steps to embrace the holistic gospel by developing and implementing effective strategies for planting and multiplying its congregations within the urban communities in the United States.

Church Growth

In his research study on the characteristics of growing, plateaued, and declining churches, Bond (2015) used a transformational church assessment tool to assess seven of the factors that could promote church growth. The research indicated that the factors included effective leadership, worship, community involvement, intentional prayer, mission focus, missionary mindset, and relationships. The quantitative study, which was conducted with more than 1,000 participants from the Arkansas Baptist State Convention, revealed that there were significant differences between growing churches and declining or plateaued churches in all factors. The research indicated that these factors included having a missional mentality or being outward focused, having effective leadership, and building intentional relationships. They also included effective prayer life of the church, attractive worship style, and atmosphere, focus on the community, and being mission minded.

Additionally, in his case study, Byrd (2013) stated that issues that were related to the significant increase in ethnic diversity and urban transition could lead to attendance decline or

even extinction of many homogeneous churches in the urban areas of the United States. Hence, the author conducted a case study that included three urban churches in three states within the United States. The churches that participated in the case study were Wilcrest Baptist Church in Houston, Texas, Mosaic Church of Central Arkansas in Little Rock, Arkansas, and Clarkston International Bible Church in Clarkston, Georgia. Byrd found that the increase in the population of immigrants in many urban areas of the United States, and the ability of the church leadership to address the various needs of those immigrants, presented a unique opportunity for the church to reach out and to meet the felt needs of those immigrants. The study revealed that this was a key outreach initiative that could be directed by an effective church leadership to draw many immigrants to the church, thereby increasing the worship attendance.

As part of the case study, Byrd (2013) developed a multiethnic, multicultural model of church growth to help churches seize the opportunity of the rising population of immigrants while addressing the issues of their declining church attendance. The multiethnic, multicultural growth model comprised of leadership, assimilation, structure, engagement, worship, and transition. Byrd postulated that his model of church growth presented an effective tool for addressing urban church decline, while presenting an opportunity for the church to fulfill the mandate of the Great Commission (Matthew 28:19-20) in the spirit of the Great Commandment (Matthew 22:35-40). The author concluded that his model of church growth, which was driven by effective leadership, had proven to be an effective tool for addressing the issues of church health.

In another study, Butcher (2015) was interested in determining whether or not the general church decline had affected churches in Lancaster County, Pennsylvania, and if so, what could be done to reverse the trend. The author stated from his qualitative research that there were

approximately 800 churches in Lancaster County, Pennsylvania. Hence, the county had been considered a Bible Belt county. He conducted his research study on 50 pastors from that county. He concluded that churches in Lancaster County, Pennsylvania had not been exempt from the decline in worship attendance that affected churches in all regions of the United States. The author also concluded that one important group of the society that churches had failed to effectively attract and retain was the millennial generation. Other areas of concern that the author thought the church could address in order to possibly reverse the downward spiral included effective leadership, clear and appealing vision, changes in church culture that include relevant worship, dress code, and multiethnic assimilation. The Butcher also concluded that millennials and young families needed to be effectively engaged through appealing and relevant church programs and outreach events.

Similarly, Cole (2015) from his qualitative research study found that one of the causes of decline in church attendance was inward-focused leadership. This author found that many churches in the United States focused more on their members and much less on the unchurched people in their communities. He posited that church leaders would not be able to penetrate the secular cultures in their communities with the transforming love of Christ, unless they could effectively address the felt needs of the people outside the four walls of their churches. Hence, the author conducted a study of 10 senior pastors of churches that had effectively influenced their communities in the Northwest region of the United States. The goal of this study was to identify areas of ministry that had helped those pastors and their churches to be effective in their outward-focused ministries. Cole stated that some of the ministry areas that had helped those pastors and their churches to become and to remain outward-focused included effective leadership, relevant theology and preaching, prayer, vision casting, relationship building,

assimilation, and community related programs. The author concluded that, although transitioning from an inward-focused to an outward-focused church might not guarantee an immediate church growth, it could put a church on a hopeful path to reversing the downward spiral in weekly worship attendance.

Also focusing on church growth, Ingram (2015) in his quantitative research study explored the top characteristics of leaders in turnaround churches in the Western region of the United States. In the study, 38 pastors and 72 lay leaders of the Southern Baptist, American Baptist, and Church of the Nazarene from California, Nevada, Texas, New Mexico, Utah, and Hawaii participated. The author concluded that those characteristics include the ability of a leader to inspire a shared vision in his congregants. This confirmed the position of Kouzes and Posner (2012), which stated that an exemplary leader is known to inspire a shared vision in his followers. Other top characteristics of a leader in a turnaround church, according to Ingram included the strong belief of a leader, his background of being well coached or mentored, his ability to remain an effective learner, and a drive to achieve. The author also concluded that the ability to communicate with passion and clarity, and the skill to teach others effectively, were part of the top characteristics of leaders in turnaround churches.

Lastly, in another study, Stroh (2014) conducted a qualitative research on the Wisconsin Evangelical Lutheran Synod, which was comprised of 533 local congregations. The primary focus of this study was to identify factors that could be associated with the decline in church worship attendance. The research indicated that two of the causes of decline in worship attendance were the residual influence of a previous pastoral leader, and an inward mindset of a church. The author found that the negative or the non-motivating influence of the previous lead clergy in the ten churches that he had studied was a contributing factor to the decline in weekly

worship attendance in those churches. Stroh also concluded that the inward focus of those churches, which resulted in little or no community outreach, was another contributing factor to the decline in weekly worship attendance. Furthermore, the author concluded that members of those congregations focused primarily on themselves. Hence, intentional effort to reach outsiders ranged from minimal to non-existing.

Some Key Factors in Church Growth

In his case study of the key factors that contribute to the revitalization of churches, Myatt (2017) conducted face-to-face interviews with the staff of Gateway Church in Southlake, Texas, Bethel Life Church in Fort Worth, Texas, and Church of Power in Fullerton, California. The goal of this study was to identify some key characteristics in the revitalized congregations in order to develop an effective strategic plan for the revitalization of the Cornerstone Church of Grove, Oklahoma. The author contended that although each church is culturally unique, there were certain principles or characteristics that seemed to apply commonly to growing churches. According to the author, one of the common characteristics of growing churches was inspiring worship. Myatt postulated that inspiring worship was more than just musical ability. He stated that worship was the ability to create an engaging worship atmosphere where people could experience the ultimate worship, which is an encounter with God. A second characteristic of growing churches, according to the author, was passionate spirituality, which involves intentional and strategic plan and effort by church leaders to help both their congregants and guests to move from their present spiritual state to the next level. This plan included new believers' classes and small groups where people could connect with others through prayers, Bible studies, and other interesting activities in order to grow together in their faith.

Myatt (2017) also identified ministry involvement as the third characteristic of growing churches. From the study, the author revealed that growing churches were utilizing personality tests and spiritual gifts surveys to match the strengths and gifts of their congregants with appropriate church ministries where they were able to serve effectively and where they could gain personal fulfillment. The author identified empowering leadership as the fourth characteristic of growing churches. According to him, leaders in churches that implemented this strategy were known to promote training, mentoring, and coaching of their followers in ministry leadership. Myatt stated that those empowered were released with clear guidelines to fulfill the goals of their ministries without being micromanaged. However, the empowered leaders were given the responsibilities that come with accountability and expected results.

Need-oriented outreach was the fifth characteristic of growing churches that Myatt (2017) unveiled. The research revealed that each of the churches in the case study focused its evangelism on identifying and meeting the felt needs of the people in its community. With this approach, the church leaders hoped that the unchurched people in their communities would experience the love of Christ and decide to become part of their congregations. A sixth characteristic of growing churches that the author identified was functional church structures. By this Myatt was referring to engaged leadership where the senior church leaders had the responsibility of effectively overseeing the general operation of their organizations. In that case, the effective engagement by the senior leadership encouraged teamwork and empowerment of their followers. Conversely, this approach discouraged both micromanagement and total hands-off by the leadership.

In another research study on the revitalization of some previously declining churches, Shelton (2015) postulated that one of the contributing factors to the revitalization was effective

pastoral leadership. The author conducted a multi-case qualitative study on seven congregations within the Baptist General Convention of Texas. The study participants included the senior pastor, two pastoral staff members, and two lay leaders of each church. Shelton stated that when the lead pastor led his congregation unilaterally and failed to connect relationally with his subordinates and with his congregants, a negative atmosphere developed. This negative atmosphere did not promote the excitement that could lead to growth in the worship attendance. Conversely, the study suggested that when the lead clergy was embracing, transparent, inclusive, and sensitive in his leadership, both his subordinates and congregants felt a sense of ownership to the vision and mission of the church. Hence, they were inspired to attend worship services and to invite others to church as well.

Shelton (2015) also conducted a study where he posited that church revitalization tended to occur when such an external factor as church relocation to a growing suburban community had taken place or when a church was already located in a growing suburban community. The author stated that, of the seven revitalized churches that he studied, four had relocated to fast growing suburban communities while three were already located in similar communities. Additionally, Shelton postulated that worship style tended to contribute to church revitalization. All seven revitalized churches in the study had adopted contemporary worship as their preferred worship style. The author noted that the few churches in the study that were still incorporating the traditional style into their worship services did so on limited occasions and primarily for the sake of unity in the church body.

Likewise, in a case study conducted by Martin (2015), synergy between the pastoral leadership and laity was reported to be crucial in revitalized churches. The study involved five congregations within the United Methodist Church, West Ohio Conference. In each participating

church, the senior pastor and three to five key leaders were interviewed. In four of the five churches in the case study, Martin discovered that significant synergy existed between the pastoral leadership and the congregation. The various groups had worked as a team to see their churches grow. The study posited that in those churches, both the leaders and congregants believed that it was their mission to revitalize their congregations. The author also stated that the casting of a clear and compelling vision was crucial if a church was to experience revitalization. He postulated that for a congregation to rally around a vision, the vision had to be clear, understandable, inspiring, and appealing. According to the author, four of the five revitalized congregations in the case study did not have special revitalization programs. However, their visions and missions to grow their churches were clear, inspiring, and convincing to the general congregations.

Again, Martin (2015) stated that for revitalization to occur in a church, both the clergy and laity had to recognize the importance of change. He stated that in a revitalized church, while there is a need to respect tradition and heritage, congregants must be willing to look beyond the past and into the future. This is because without the resolve to make changes that are necessary for revitalization, the hope and survival of a church could be in doubt. The author contended that God was not against new ways of doing things. He cited as an example, Revelation 21:5 where God said, “I am making everything new!” (NIV). The final element of church revitalization that the study suggested was to be an outward-focused church. The author stated that all five churches in the case study were known for striving to meet the felt needs of their communities. Congregants in those churches were also known for embarking on evangelism by sharing the transforming love of Jesus Christ with their friends, families, co-workers, and neighbors.

Furthermore, the congregants of those churches were known to invite people in their communities to church, especially on special occasions.

Servant-Leadership and Church Growth

From his mixed method research study, Walker (2014) concluded that there was a correlation between servant-leadership and growth in both church attendance and financial giving. The study was conducted of 70 pastors of the Fifth Episcopal District of the CME Church. This district consisted of 210 congregations in the states of Florida and Alabama. The study defined a clergyman who practiced servant-leadership as a pastor who placed a higher priority on meeting the needs of his congregants over his own needs. The study focused on what it considered the most crucial characteristics of a servant leader. First, those characteristics included the ability of a leader to listen to others for their ideas, concerns, and complaints. It also included the ability of a leader to demonstrate empathy for his followers. Second, the study identified a leader's ability to assist in the emotional and spiritual healing or wholeness of his followers, as well as his commitment to their growth as crucial elements of servant-leadership.

Third, Walker (2014) posited that an effective servant-leader has the foresight or vision to lead his organization and that he has the capacity to conceptualize the future direction of his organization. Fourth, the author postulated that an effective servant-leader should be a good steward of the responsibilities that have been entrusted to him and that he should be capable of inspiring and persuading his followers to pursue the goals of their organization. Fifth, Walker stated that one characteristic of an effective servant-leader was his ability to build his community in partnership with his followers. Lastly, the author posited that wisdom or a leader's ability to discern his environment and to anticipate the consequences of an action or inaction was the most correlating element of servant-leadership to growth in church attendance and in giving.

Additionally, on the issue of servant-leadership and church growth, Amos (2016) posited that many people consider servant-leadership as having some important spiritual elements that can positively influence the workforce productivity. Hence, in his research study, Amos was interested in any possible correlation between servant-leadership and employee engagement in the workplace. This quantitative study involved evaluating 112 self-assessed respondents who worked for organizations that practiced servant-leadership. The respondents were manufacturing plant workers across the United States and they worked for plant managers who practiced servant-leadership. The author concluded that servant-leadership promoted employee engagement in the workplace. It also concluded that employees in servant-leadership organizations believed in significant meaning of their work and in life fulfillment based on the effect that they were making through their jobs.

Similarly, Heinz (2017) conducted a quantitative study to determine any correlation between the eight dimensions of servant-leadership and the commitment of church members. The study was conducted of 135 respondents who were active church members, and Heinz had identified empowerment, humility, authenticity, forgiveness, stewardship, hands-off, courage, and accountability as the dimensions of servant-leadership. The author concluded that all servant-leadership dimensions, except courage, had significant positive correlation to effective membership commitment. He also concluded that all servant-leadership dimensions in the study, except authenticity and courage, had significant positive correlation to the normative commitment of church members.

Importance of Closing the Church's Back Door

From his study, Varnell (2013) stated that church growth might be impossible if the leadership failed to implement plans that could help to close the back door. According to the

author of this case study, which was conducted of four Assemblies of God churches in Southern California, growth tended to occur in churches that made intentional cultural changes that began with how first-time guests are received and followed up. The participating churches were selected from 80 Assemblies of God churches in the Southern California District. They had experienced plateau or decline in weekly worship attendance during the 3 years of the study. Varnell posited that any church that intends to experience growth in worship attendance must create an atmosphere where guests can experience genuine courtesy and hospitality from the church congregants. The author also postulated that beginning from the parking lot, guests should be directed to where they can park, and how they can easily get to the entrance of the church. Again, Varnell stated that guests should expect friendly smiles, warm welcome, needed assistance and comfortable worship atmosphere throughout their visits. The author concluded that a church that intends to grow should develop and implement follow-up and assimilation programs that are consistently evaluated for effectiveness.

In addition, on the issue of closing the church's back door, Varnell (2013) from his study, posited that a church that fills more than 80% of its capacity may be uncomfortable for guests. The author recommended multiple worship services where the seating capacity exceeded 80%. In addition to Sunday worship services, the study recommended a Saturday worship service where it might be necessary and feasible. The author posited that guests who are parents of young children might not feel fully welcomed in a church that does not provide adequate nursery and children facilities. Hence, Varnell recommended adequate and appealing nursery and children facilities for churches that expect to see growth in their worship attendance.

Moreover, Varnell (2013) stated that effective pastoral leadership could contribute to the closing of the church's back door. According to the author, many pastors are quick to implement

changes that are intended to help in church growth without first taking the time to build the relationships that are crucial to the growth. Varnell posited that a pastor who maintained good relationships with his church board, leaders, and followers was more likely to see the vision of his church implemented. The author contended that a pastor who failed to build effective relationships with his people was likely to fail in his vision casting. According to the study, one way of building effective relationships is for the clergy to be respectful of and sensitive to certain cultures of the church that may need to change in order for the church to experience growth. Varnell suggested that many progressive leaders are quick to advocate change without first considering the fact that change is a process that may take time to implement.

Some False Assumptions about Church Growth

Varnell (2013), from a study on false assumptions regarding church growth, posited that there were certain false assumptions that could hinder church growth. According to the author, one of the false assumptions was the belief that good preaching was all that it would take to grow a church. Varnell stated that many pastors and churches may be setting themselves up for disappointment if they believed this false assumption. A second false assumption that the study unveiled was the belief that all a church needed was adequate competent staff in order to grow. A third false assumption about church growth that the study mentioned was the belief that if a church would create many small groups within its community so that its congregants could grow spiritually, then it could experience significant growth.

A fourth false assumption about church growth, according to Varnell (2013), was the belief that growth does not have to take a long time before it occurs. The author stated that some pastors and churches expected too much too soon concerning church growth. The author posited that this was an unrealistic expectation because growth begins with careful planning and that it

takes a process that may develop slowly. Additionally, Varnell postulated that these false assumptions about church growth could actually lead to the development of a false vision, which can steer a church in the wrong direction. The author concluded that as a consequence, disappointment and discouragement of the pastor and his leadership could ensue.

Moreover, Bond (2015) conducted a study on Arkansas Baptist State Convention (ABSC) to determine the differences in selected church health variables among growing, plateaued, and declining churches. The study involved 1,123 adult participants from thirty ABSC congregations. It focused on missionary mentality, relational intentionality, vibrant leadership, prayerful dependence, worship, community, and mission as the church health variables. One conclusion reached by the author was that worship was the most significant element in growing the ABSC churches. Another conclusion was that vibrant leadership contributed significantly to church growth. The study also showed that having a missionary mentality actually revealed a negative effect to church growth.

Furthermore, in his case study on some key factors that should be included in a strategic plan for reversing the persistent decline in worship attendance in American churches, Myatt (2017) discovered that prayer should be the first and foremost strategy. This study, which involved the face-to-face interviews of the staff members of Gateway Church in Southlake, Texas, Bethel Life Church in Fort Worth, Texas, and Church of Power in Fullerton, California, explored some key characteristics that are prevalent in church revitalization. According to the author, the past presents a valuable lesson that national spiritual awakening can promote church growth. However, Myatt believed that for national spiritual awakening to occur in America, both the church clergy and the laity must practice intentional and ongoing fervent prayer. The author cited James 5:16, which states that the fervent prayer of the righteous people is effective and

powerful. Additionally, the author was of the opinion that many American churches are not intentional and consistent in praying for national spiritual awakening. The study showed that if and when American churches pray intentionally, fervently and consistently for national spiritual awakening, there will be a positive change in the general decline of worship attendance.

Young Adults and Church Attendance

Van der Merwe, Grobler, and Orton (2013) conducted a research study to explore the possible strategies for attracting more young adults to church worship services. The authors were interested in finding out whether or not some elements of marketing strategies that tend to appeal to young adults in other settings, could apply to church worship attendance. Two hundred participants from various Christian denominations were surveyed for this study. Two of the key marketing elements considered were music and the design of church facilities. The research showed that music appeals to young adults, and that it was a key determinant of weekly church attendance. The reason for this, according to the authors, was because music has a strong influence on how young people perceive a church worship service. Beside music, the research showed that the physical design or layout of the church facilities also appealed to young adults, especially females. Therefore, the Van der Merwe et al. concluded that relevant music and appealing design of church facilities could increase the church weekly worship attendance among young adults.

In addition, in his research study on how church organizations had successfully attracted and retained young adults between the ages of 18 and 29, Frisbie (2016) explored the marketing tools that those organizations had employed. The study revealed that many churches were still applying the traditional marketing tools that no longer appealed to young adults. Those tools included bulk mailing of postcards. However, the study revealed that church organizations that

were successful in marketing to young adults utilized the Internet and the social media. The research suggested that social media, such as Facebook and Twitter, tended to keep young adults connected to the activities of the church even when they were away. The study also suggested that about 200 friends typically viewed each Facebook check-in. Hence, Facebook was a powerful marketing tool for friend-to-friend communications and recommendations.

Furthermore, from his research study, Frisbie (2016) suggested that young adults could be attracted to the church through an effective use of the electronic media. He postulated that the effective utilization of PowerPoint presentations and videos in worship services could appeal to young adults. However, the author cautioned that those tools alone might not retain young adults in churches but that effective discipleship was crucial in the retention. Frisbie posited that if church leaders effectively discipled their young members, those young adults could in turn lead their friends to Christ and disciple them. He further suggested that the process where disciples make more disciples was an effective strategy for attracting and retaining more young adults in churches.

Pastoral Leadership

A clergy is expected to emulate Jesus Christ, the head of the Church (Matthew 16:18; 1 Corinthians 11:1). Maxwell (2002) articulated on the marks of leadership that Jesus set, through His earthly ministry, for pastoral leaders. The author stated that the Gospel of Mark contains some of the marks of a clergy. Those marks include competence, which Jesus demonstrated by taking the time to train His disciples, most of whom were common fishermen, into Christian leaders. Jesus also demonstrated a thorough comprehension of the scriptures. Mark 1:22 states that the audiences of Jesus were amazed at His teachings because He taught with authority and with a convincing command of the scriptures (Maxwell, 2002). The author also cited compassion

as another mark of the pastoral leadership that Jesus exhibited. Maxwell stated that Jesus was known for serving, ministering to, and healing the multitudes that were attracted to His ministry (Mark 1:30-34).

Another mark of the pastoral leadership that Maxwell (2002) cited about Jesus was His ability to maintain organizational control in challenging situations. In Mark 1:34, Jesus was confronted with people who were possessed by demons, but He maintained control by casting out the demons without allowing the demons to expose His divine identity. The reason was that revealing publicly, the Messiah's identity was premature, and could be hurtful to His mission. For example, Jesus was still training and preparing His disciples for the ministry that would continue after His return to Heaven (Mark 6:52; 8:33). The final point by Maxwell (2002) on the marks of a clergy, as demonstrated by Jesus, was the ability of Jesus to stay in constant communion with God, the Father, as His source of power, strength, and encouragement during His earthly ministry. The implication here is that a member of the clergy needs to stay in tune with God through the spiritual disciplines that God has made available to him. These spiritual disciplines or means of grace include prayer, study, and meditation of scriptures, solitude, retreat, fasting, and fellowship. These spiritual disciplines are essential for the clergy to remain effective and to stay focused on his mission.

Similarly, from his doctoral thesis on the role of spiritual disciplines in the life of an effective clergy, Dickenson (2017) stated that personal prayer and Bible study are crucial. The study postulated that the enormous responsibilities and expectations on a pastor have the tendency to render him inadequate and incapable for his leadership role. The author stated that a member of the clergy is expected to play the role of a leader, preacher, counselor, shepherd, and others. These are in addition to the personal life of a clergy who may have a wife or husband,

children, parents, siblings and other relatives. Therefore, Dickenson contended that the spiritual disciplines of prayer, Bible study, and meditation can provide a clergy with the daily strength and encouragement that he needs to be effective. He suggested that these spiritual disciplines pave the way for the clergy to be intimate with God, so that he can be consistently refreshed for effective service. Dickenson concluded that it is impossible for a clergy to effectively represent in public, the God with whom he is not intimately related in private.

Additionally, Riecke (2013) conducted a mixed method study on the spiritual disciplines and self-care practices that provide for long-term sustenance of effective pastoral leadership. The research involved 24 participants who were candidates for ordination in the Rocky Mountain Conference of the United Methodist Church. The study identified several spiritual formation practices, including having spiritual friends, participating in small groups, maintaining healthy relationships, reading the Bible regularly, participating in engaging worship, praying daily, practicing regular fasting, and making time for solitude. Other spiritual formation practices that were identified in the research included giving of tithes, maintaining a journal, practicing God's presence, living a Christ-like life, making positive changes in health-care, and having quality rest and leisure times. The research suggested that rest and leisure were ranked the highest among the practices for long-term sustenance of a pastoral leader. It was followed by daily prayer, healthy relationships, Bible study, and worship.

Likewise, from their research study, Kouzes and Posner (2012) identified 20 characteristics of what followers admire most in their leaders. These characteristics included honesty, vision, competence, inspiration, intelligence, open-mindedness, dependability, caring attitude, loyalty, fair-mindedness, determination, ambition, independence, self-control, maturity, courage, innovation, cooperative spirit, supportive attitude, and straight-forwardness. Of these

leadership characteristics, the authors cited honesty, visionary (being forward-looking), competence, and inspiration, as the top four characteristics that followers admire the most in their leaders. Kouzes and Posner also stated that these four characteristics had remained, over the years, as the most admired leadership qualities. They argued that a leader cannot truly model the way for his subordinates without honesty. They also argued that a leader cannot promote a shared vision without an ability to inspire others. Kouzes and Posner further argued that a leader cannot mentor and empower others without a clear competence on his part and that he would not be able to lead others to where he himself cannot envision.

Furthermore, in her qualitative research study on designing a model for effective Christian leadership, Sanders (2015) explored various leadership characteristics. The study focused solely on the congregants of Macedonia Baptist Church in Jackson, Georgia, as participants. Among the characteristics that the author studied, were integrity, courage, vision, humility, servanthood, empowerment of others, personal development through spiritual disciplines, wisdom, decisiveness, diligence, and self-discipline. The author concluded that the top qualities or characteristics that were essential to effective Christian leadership included integrity, courage, humility, servanthood, vision, and effective application of spiritual disciplines for strength and competence.

The leadership characteristics that the study by Sanders (2015) focused on seem to be in agreement with the most admired leadership characteristics by Kouzes and Posner (2012). They also seem to align with the 26 characteristics of a true leader, as articulated by Macarthur (2006). The characteristics include trustworthiness, confidence, courage, good judgment, optimism, enthusiasm, loyalty, passion, energy, self-discipline, and understanding of the call to leadership. Macarthur also cited empathy, empowerment of others, ability to take initiative, ability to

communicate effectively, ability to focus on objectives rather than on obstacles, and ability to lead by example, as essential characteristics of effective leadership. Furthermore, Macarthur stated that good leadership included an ability to lead with a clear conscience, flexibility, decisiveness, accountability, endurance, respect for boundaries, resilience, discernment, and Christ-likeness.

The Call of the Pastoral Leader

From various research studies, there are great expectations concerning the skills of a pastoral leader. Among the skills, a pastoral leader is expected to be the shepherd, counselor, chaplain, preacher, prophet, teacher, and the chief executive officer of his organization (Pickens, 2015; Vanden Langenberg, 2016). However, effective pastoral leadership begins with the call from God who is the head of the church (Rodin, 2010). Rodin (2010) contended that the call or the anointing must first come from God to a clergy, before an appointment by a human organization. The author cited King David as an example of a leader who had received a call from God first, before he was appointed by his people, as the king of Israel. Rodin also emphasized the crucial role of the anointing in pastoral leadership because of its significance and implications. It is believed that the position of a clergy demands total submission to God and the loss of oneself to the work of God, for the blessing of the people who are entrusted to the care of the clergy (Rodin, 2010).

Additionally, in John 15:16, Jesus said that His followers did not choose Him but that He had chosen them, and had appointed them to be productive and effective. Rodin (2010) stated that the selection by God is the anointing that a clergy needs for effective leadership. The author suggested that it was the call of God on a clergy that paved the way for blessings on his ministry. Rodin further argued that without the blessings of anointing, a clergy may attempt to serve by his

own strength. However, in time, burnout, discouragement and other forces beyond his human ability to withstand could overcome that leader. At the beginning of John 15, Jesus described himself as the vine, and His followers as branches on that vine. In verse 5, Jesus said that without Him, His followers cannot be effective and productive. The implication of this statement, as it relates to pastoral leadership, is that it is crucial for a person to first receive a call from God, before he dares to venture into pastoral leadership.

The Mandate of the Pastoral Leader

A pastoral leader is called by God to embark on the Great Commission (Matthew 28:19-20) in the spirit of the Great Commandment (Matthew 22:33-40). The mandate of the Great Commission is for a pastoral leader to preach the gospel of Jesus Christ, which has the power to transform the lives of his hearers, leading them to become followers of Jesus Christ. In Romans 1:16, Paul declared that he was not ashamed of preaching the gospel of Jesus Christ, because it has the power to transform human lives. The mandate of the Great Commandment is that the simple motive for embarking on preaching the gospel and on making disciples for Jesus Christ should be love. Therefore, a clergy is mandated to love God and people, and any effort that is not grounded in love, could be useless, unproductive, and unprofitable to the leader (1 Corinthians 13:1-3).

Rodin (2010) stated that a clergy is called to be a servant of God, who places Jesus Christ above everyone else and everything else, including himself. John the Baptist demonstrated the servanthood of a clergy when he said that Jesus must become greater or exalted, while he (John) must become less or a servant (John 3:30). Jesus also taught his disciples a lesson on servant leadership when they had engaged in a dispute over who among them would be the greatest or the master (Mark 10:35-45). In that account, Jesus portrayed himself as an example of a servant

leader. He said to His disciples, “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45, NIV).

A clergy is also called to be a steward of God’s people. He is given the mandate to conduct the business of God who has entrusted it to his care (Flint, 2012; Rodin, 2010). A steward leader does not seek his own glory but God’s glory. He finds joy and fulfillment in the well-being of the people who have been placed under his care (Rodin, 2010). Such a leader consistently declares as Paul did: “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2:20, NIV). From her quantitative research study, which explored a possible relationship between maturity in the Christian faith and stewardship among some top-level Christian leaders, Leavell (2016) stated that a steward leader was someone who is willing to overcome or subdue his personal aspirations and interest in order to manage and to protect the interest and the resources of someone else. The study was conducted of 162 leaders with membership in the Association for Biblical Higher Education and the Steward Leader Initiative in the United States. The author concluded that clear vision, personal growth and development, shared vision, and maturity in faith, were some of the essential attributes of a steward leader.

Moreover, from their journal article, Rachmawati and Lantu (2014) suggested that a steward leader sees himself first as a servant and then as a leader. They posited that for such a leader, serving comes naturally, and that from that standpoint, he can then aspire to lead others. The authors postulated that a steward leader performs the roles of a servant and a leader effectively at the same time. The authors suggested that the key characteristics of a steward leader were his ability to empower and develop others, humility, authenticity, and strong

interpersonal relationships. They also suggested that a steward leader has the capability to provide direction to his followers. Paul, from his letter to the Philippian Church, portrayed Jesus as an example of a steward leader. In Philippians 2:6-7, Paul stated that even though Jesus is God, during His earthly ministry, He "did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness" (NIV).

The Clergy as a Servant-Leader

A quantitative research study conducted by Carrington (2015) concluded that a servant-leader can make an effective pastoral leader. The study involved 104 participating pastoral leaders of the United Pentecostal Church International, who were located in the United States and Canada. It described a servant-leader as someone whose primary focus was on his followers rather than on himself. It also described six characteristics or dimensions of a servant-leader as voluntary subordination, authentic personality, covenantal relationship, moral responsibility, transcendental spirituality, and transforming influence. First, the author stated that a leader who exhibits voluntary subordination is a genuine servant-leader who is known to willingly serve others. Second, Carrington stated that a leader with an authentic self or personality demonstrates humility, integrity, and accountability. Such a leader feels secure and is not afraid of being vulnerable to the people he leads and serves. Third, Carrington stated that the covenant relationship element of a servant-leader enables him to accept others as they are, without perceiving himself as superior and his followers as inferior. Rather, he regards his followers as his collaborators, and he is also careful to make himself available to meet their needs.

Fourth, the study by Carrington (2015) stated that a servant-leader is a person of high moral standard who sees no justification for compromising his standards. Fifth, the study showed

that a servant-leader tends to be a person who is devoted to his religious beliefs. It further showed that such a leader is someone with a sense of mission who strives to accomplish that mission by serving others, thereby deriving his own fulfillment. Lastly, the study showed that the transforming influence characteristic of a servant-leader involves vision, his ability to model that vision for his followers and his capacity to mentor and empower them to accomplish that vision. The author concluded that there is a moderate positive correlation between EI and the dimensions of servant leadership.

Pastoral Leadership Effectiveness

In John 15:16, Jesus said that His expectation of the people He calls and appoints is to produce fruit, that is, to be effective and productive. Hence, a clergyman, who is appointed to represent Christ, is expected to be effective in his leadership. The findings by Drucker (2011) suggested that an effective leader should know what is right for his organization, and what the needs of his organization are, so that he can effectively pursue and accomplish them. Such a leader should have the ability to develop action plans for his organization, and he should also be willing to take responsibility for his actions (Drucker, 2011). Furthermore, the author contended that an effective leader should be capable of communicating effectively, the vision, goals, and plans of his organization to the stakeholders, and that his primary focus should be on opportunities, not on problems.

According to Kouzes and Posner (2012), a leader who practices exemplary leadership can be effective because he models the way for his followers, he inspires a shared vision, he challenges the status quo, he empowers his followers, and he recognizes the contributions of others. First, according to these authors, to model the way, a leader must possess an ability to clarify his personal values, and he must affirm shared values. According to the authors, such a

leader must match his words with his deeds. Second, the Kouzes and Posner argued that an effective leader should not strive to command the commitment of his subordinates. Rather, he should seek to inspire it by promoting a shared vision, and by enlisting them to that vision.

Third, Kouzes and Posner (2012) posited that an effective leader is known to venture out of his comfort zone. They postulated that an effective leader experiments, takes sensible risks, and innovates, in order to lead his organization to accomplish its set goals. Fourth, the authors stated that an effective leader believes in teamwork and team spirit. He builds trusted relationships with his followers, thereby fostering collaboration. Lastly, Kouzes and Posner postulated that accomplishing organizational tasks can be daunting, and that it can result in exhaustion, frustration, and discouragement for subordinates. Hence, an effective leader understands this reality, and he has the ability to encourage his followers. He also has the capability to recognize and to appreciate hard work and excellence.

In a related quantitative research study conducted by Danley (2015) to explore a possible relationship between authentic leadership and church health, the author concluded that there was a positive relationship between the two. The study involved 553 pastoral leaders of the Baptist General Convention of Texas and the participants led congregations of 50 or more people in Sunday worship services. In the study, authentic leadership was described as an ability of a leader to justify his actions by his own conscience and by how those actions could affect his relationships with others. The study also described authentic leadership as the capacity of a leader to cultivate a greater self-awareness and his awareness of others in order to promote high moral and ethical climate within the organization that he leads. The study showed that there was a significant positive relationship between the authentic leadership of pastors and the missional

mindset of their congregations. It further showed that there was a positive correlation between the authentic leadership of pastors and vibrancy in the leadership of their churches.

Moreover, according to the study by Mun (2013), many churches experienced a growth crisis because of ineffective leadership and leadership development. The author conducted a qualitative study of 500 participants from eight Korean churches. Two of the churches were in South Korea while six were in Florida, United States. The study involved the exploration of effective pastoral leadership and leadership development from a biblical perspective. The author posited that seven of the biblical elements of effective pastoral leadership include having the confidence of God's calling, being empowered by the Holy Spirit, having a clear vision to lead, having self-discipline, being a servant-leader, being humble, and being empowered by the church organization. Mun concluded that, from the perspective of church members and congregants, the most effective pastoral leaders were those who practiced servant-leadership. The study also showed that both the skills and the attitudes of pastors were crucial in the health of their churches.

Additionally, in the qualitative research study to explore the leadership formation requirements for conferring the degree of Master of Divinity in the Episcopal Church, North America, George (2017) received the participation of the senior leadership from eight seminaries. The participating institutions included Nashotah House in Nashotah, Wisconsin, School of Theology at The University of the South in Sewanee, Tennessee, Episcopal Divinity School in Cambridge, Massachusetts, and the General Theological Seminary in New York City. They also included the Seminary of the Southwest in Austin, Texas, Virginia Theological Seminary in Alexandria, Virginia, Bexley Seabury Seminary in Chicago, Illinois, and Church Divinity School of the Pacific in Berkeley, California. The author postulated that the general and

significant decline in church worship attendance had left many pastors, especially those with limited leadership skills, with frustration due to their inability to lead church revitalization.

In the study, George (2017) recommended three areas of leadership training that those pastors may need in order to lead a reversal of the decline in church growth. The first training, according to the study, was on adaptive leadership. The author posited that a pastor was generally expected by his congregants to be their rescuer and hero. George argued that such an expectation had developed an unrealistic and impractical model of pastoral leadership. Therefore, the study showed that the adaptive leadership training can equip pastors to utilize self-knowledge in managing their vulnerabilities and expectations while sustaining their physical, mental, emotional, and spiritual health as they lead others.

The second leadership training, according to George (2017), that could assist pastors in leading their declining churches to health, was system leadership. The author stated that system leadership training offered a pastor a lens through which he could view the culture of his church and understand what his role should be in shaping that culture for the advancement of his organization. The author contended that this training presents a pastor with a leadership perspective that is outside his church, which is effective and relevant to his pastoral leadership. The study further showed that the system leadership could equip a pastor with the skills to see leadership from the perspectives of other leaders, to listen more effectively and to build relationships that can promote trust, collaboration, and networking.

The third leadership training that George (2017) recommended to pastors of declining churches was motivational leadership. The author contended that the ability of a leader to understand the motives that inspire and mold the behavior of his people was an essential element in a change process. According to the author, such knowledge could equip a pastor with the

capability to understand and to respect the various perspectives of his congregants in the process of change. It could also help him to listen to the concerns of his followers and to move them sensitively in the direction of positive change. The study further showed that a leadership strategy that acknowledges and respects different perspectives could help to create a shared vision in a church, where motivation and collaboration are developed and the outcome is the accomplishment of set goals.

Emotional Intelligence

EI is a collection of emotional and social skills in a person that influence how he perceives and expresses himself, how he develops and maintains relationships with others, how he handles challenges, and how he utilizes emotional information in productive ways (Stein & Book, 2011). The findings of Stein and Book (2011) suggested that EI is essential for navigating a complex world that revolves around personal, social, and relational issues. According to these authors, a leader needs a high level of EI to be effective and successful in his daily endeavors. Stein and Book (2011) postulated that EI is the daily survival and success skills that are commonly referred to as "common sense" or "street smarts" (p. 14). The authors suggested that EI involves the ability of an individual to read and to understand the economic, social, or political atmosphere around him. They also suggested that EI involves an application of a person's intuitive skills to understand the wants, needs, strengths, and weaknesses of others in order to engage them effectively and productively.

Goleman (2015) posited that EI is what differentiates a great leader from others. The author claimed that in comparing people with just technical skills, people with analytical skills, and people with emotional skills, the result has been that people with emotional skills outperformed others. According to this author, about 90% of outstanding performance in leaders

can be attributed to EI. For example, a leader who lacks empathy, which is one of the competencies of EI, may also lack the listening skill and the capacity to solicit and to embrace feedback that is essential for effective collaboration. Hence, Goleman suggested that EI is the absolute necessity of effective leadership. The author stated that scientific and psychological inquires suggested that EI can be innate as well as developed. He also suggested that EI tends to increase with age. The author further stated that the learning that occurs at the limbic system of the human brain, improves in the presence of motivation, prolong practice, and consistent feedback.

In addition, the research by Bradberry and Greaves (2009) indicated that EI involves the communication between the neocortex (rational system) and the limbic system (emotional faculties) of the brain. The authors argued that it is critical to deal effectively with human emotions on a daily basis because the human brain is created to give priority to emotions. In this case, all human senses: vision, smell, taste, sound, and feel, travel through the human body, like electric signals, to the brain. These senses first reach the limbic system or the emotional seat of the brain before they reach the neocortex or the seat of rationalization (Bradberry & Greaves, 2009). Therefore, the authors concluded that any ability to improve the emotional skills of a leader, which includes personal, social, and relational, also improves his effective performance. However, Bradberry and Greaves, revealed that, with only 36% of the people surveyed being capable of identifying their own emotions while those emotions happened, there seems to be a global deficit in the learning, understanding, and management of human emotions.

Moreover, a research study by Zweifel (2016) suggested that the growth in self-awareness and self-reflection skills enable a leader to recognize his own emotions, and how they may affect him and his relationship with others. The research was a multiple case study of EI in

high performing organizational leaders with senior executive positions in the United States. It concluded that the self-control and self-management skills of a leader enable him to manage his own emotions productively. The study revealed that the emotional self-reflection skill was predominant in high performing leaders. This was because this skill enables a leader to recognize that the application of appropriate knowledge can lead to success. The author further concluded that emotional self-reflecting leaders tend to recognize the importance of constantly seeking and applying new areas of knowledge in order to maintain a competitive edge in their leadership.

Brief History of Emotional Intelligence

The need to cope with and to adapt to others has always been in existence, and the interest in EI can be traced as far back as the 1870s, with a publication by Charles Darwin on human emotional expression (Stein & Book, 2011). Later, according to Stein and Book (2011), in the 1920s, American psychologist Edward Thorndike promoted social intelligence, and in 1940, David Wechsler, an authority in IQ research, advocated an inclusion of emotional and social intelligence in IQ testing. Others who promoted the study of EI in the later years included R. W. Leeper, an American researcher, Howard Gardner of Harvard University, and Reuven Bar-On, an Israeli psychologist. However, it was not until 1990, that John (Jack) Mayer of the University of New Hampshire and Peter Salovey of Yale University finally coined the term "emotional intelligence" (Stein & Book, 2011, p. 15).

Goleman (2006) posited that when Mayer and Salovey published their groundbreaking article in 1990 on EI, it could not be envisioned that in a few years the phenomenon would be a thriving field of study. The author reflected that while not much of scholarly literature was written about EI by 1995, as of 2006 there had been many researchers in the field. The research by Goleman suggested that as of 2006, more than 700 doctoral dissertations had been completed

on EI related topics and many more were being planned. The author also suggested that studies that were done by professors and others on EI were more than the number of doctoral dissertations on this subject. Goleman also credited David Caruso, a business consultant and a colleague of Mayer and Salovey, who had worked relentlessly to ensure the scientific acceptance of EI. The author further credited Caruso for contributing to the formulation of a scientific theory on EI and its capacity for successful living and leadership.

Additionally, Goleman (2006) credited Reuven Bar-On for his academic findings on EI. The author suggested that the findings by Bar-On on EI, and its promises for successful living had generated the enthusiasm and motivation that led to many further studies on the subject. The author again suggested that Bar-On had written and edited some academic books and articles that have helped to promote more knowledge and interest in the field of EI. From their research, Stein and Book (2011) suggested that before Mayer and Salovey coined the term Emotional Intelligence in 1990, Bar-On was actively using the term emotional quotient. The research by Dillon (2013) suggested that Bar-On conceptualized the competencies of EI as the abilities and skills that enable an individual to cope with stress and the demands of life in general. Hence, Dillon suggested that the 133 items of Bar-On's emotional quotient inventory were designed to predict a person's work ability in academic settings. Dillon contended that even though Bar-On's theory on emotional quotient was derived from clinical experiences rather than empirical research, it was still valid and reliable for assessing EI.

Moreover, in recent years, the study of EI has expanded to cover various testing elements by such researchers as Daniel Goleman, Richard Boyatzis, Travis Bradberry, Jean Greaves, Steven Stein, Howard Book, and many others. Goleman et al. (2015) suggested that being intelligent and intentional about emotions is crucial to effective leadership because the primal

responsibility of a leader is emotional in nature. The research studies by Goleman et al. suggested that the mood of a leader drives the mood, behavior, and performance of his followers. The authors contended that a ruthless leader can create a toxic atmosphere in the workplace and this can lead to negativity and poor performance in the organization. Conversely, Goleman et al. suggested that a leader with a high EI is capable of creating a workplace culture and atmosphere that inspire and motivate his subordinates to perform at a significantly higher level. Goleman et al. postulated that as more leaders and organizations understand and embrace EI and the promises that it offers, research, training, and coaching in this field will continue to expand.

Intelligence Quotient versus Emotional Intelligence

Bradberry and Greaves (2009) postulated that while there is no known connection between intelligence quotient (IQ) and EI, because a person's EI cannot be predicted based on how smart he is, both IQ and EI are essential in life. The authors stated that IQ is a measure of a person's cognitive abilities that include mathematical skills, vocabulary, visual motor coordination, and memory. Conversely, they posited that EI is a measure of a person's awareness and management of his emotions, his social skills, his awareness of the emotions of others, and his ability to manage relationships with others. Stein and Book (2011) contended that, although IQ is essential in life, it is however, unable to predict whether or not someone will be successful in life. Stein and Book suggested that having a high IQ does not guarantee common sense. They also postulated that common sense comes from a person's awareness, reasoning, control, and management of emotions.

In addition, in his survey of 733 multi-millionaires, Stanley (2001) unveiled that the top five factors that the respondents attributed their successes to included honesty, self-discipline, ability to relate well with others, hard work or diligence, and good relationship with a spouse.

These are also the elements of EI, which are comprised of emotional self-awareness, emotional self-management, motivation, empathy, social skills, and relationship management (Goleman, 2015). In the early years of EI, researchers discovered that people who possessed the highest degrees of IQ only outperformed those with average IQs 20% of the time. At the same time, people with average IQ outperformed those with higher IQ 70% of the time. Hence, there was a need for a missing variable and the researchers discovered that the missing element was EI (Bradberry & Greaves, 2009). Unlike IQ, EI is not about an ability to perform technical skills or to excel in a particular area of specialty. It is also not about any vocation that focuses on the emotional needs of others, such as psychology, counseling, social work, or pastoral ministry (Stein & Book, 2011). Rather, Echevarria (2015) suggested that EI is about a person's ability to intentionally perceive, evaluate, and express his emotions in a context that also takes into account his awareness of, and his sensitivity to, the emotions of others in order to forge a cordial working relationship.

Competencies of Emotional Intelligence

The research by Goleman (2015) indicated that EI competencies include the ability to motivate oneself and to endure in the face of difficulty and frustration. They also include the ability to control one's impulse and to delay gratification. Furthermore, EI competencies include the ability to regulate one's mood and to prevent frustrating or challenging circumstances from clouding one's focus and thinking ability. Goleman (2006) suggested that a leader with a high degree of EI possesses the ability to empathize with others in their circumstances and that he is able to keep hope alive in challenging times. Goleman (2006) posited that there was a growing interest in EI as primal for effective leadership, even in churches. Goleman (2006) wrote the following:

> My e-mail inbox often contains queries from, for example, a doctoral student in Bulgaria, a schoolteacher in Poland, a college student in Indonesia, a business consultant in South Africa, a management expert in the Sultanate of Oman, an executive in Shanghai. Business students in India read about EI and leadership, a CEO in Argentina recommends the book I later wrote on the topic. I've also heard from religious scholars within Christianity, Judaism, Islam, Hinduism, and Buddhism that the concept of EI resonates with outlooks in their own faith. (p. x)

Goleman (2015) further posited that there were both personal and social or relational competencies of EI.

Barnes (2015) conducted a qualitative research study to explore the influence of EI on the leadership of eight high performing Title I secondary school principals in the state of Texas. The study concluded that there was a direct correlation between EI and the effective leadership of the principals of those schools. The study stated that the self-awareness competency of those leaders was a major factor in their ability to recognize and to acknowledge their individual strengths and weaknesses. It also stated that the principals with high EI self-awareness willingly, and openly discussed their weaknesses such as time management and work documentation. Barnes further concluded that the principals with high EI self-awareness competency were effective in their decision making because they were able to focus their leadership on areas of strengths. Conversely, the study showed that those principals knew when to seek help from their team members on areas of their weaknesses. Consequently, Barnes concluded that the leaders with high EI self-awareness view decision making as a collaborative process that is best handled in a team setting.

Additionally, Barnes (2015) stated that a leader with high EI self-management competency has the ability to manage stress more effectively. He posited that being the principal of a school is stressful. However, he contended that a principal with high self-management skill was capable of controlling his own emotions and having the self-reflection that enables him to handle stressful situations effectively and productively. The study postulated that the job of a school principal can be very unpredictable because the principal, in an ongoing basis, deals with both students and staff of various backgrounds and emotional compositions. Hence, Barnes concluded that a principal with high EI self-management competency was capable of dealing effectively with each emotional situation and learning from it while he prepared for future challenges.

Personal competencies of emotional intelligence. Gignac (2010) identified five personal dimensions or competencies of EI. These personal competencies are emotional self-awareness, emotional expression, emotional reasoning, emotional self-management, and emotional self-control. First, the author stated that emotional self-awareness is the relative frequency with which a person is able to identify his emotions, and how those emotions may affect his behavior in the work environment. Stein and Book (2011) also considered emotional self-awareness of a leader, as his ability to understand his own feelings at any particular moment, and how those feelings can affect his behavior. Goleman (2015), on his part, found that a leader with a high degree of emotional self-awareness, is capable of recognizing how his feelings may affect him and how those feelings may also affect other people and their performance in the work environment. Overall, it takes the courage and honesty for a leader to be willing to understand his own emotions and how they may affect him and others, and how they may affect their job performances (Bradberry & Greaves, 2009).

Second, on the EI personal competency of emotional expression, Gignac (2010) posited that this dimension is the relative frequency with which a person is able to appropriately express his own emotions at the right time and place, and to the right people. Stein and Book (2011) postulated that emotional expression is more than the verbal expression of one's emotions. They stated that emotional expression extends to nonverbal expressions as well. These authors postulated that emotional expression can be conveyed in words, tone, volume, body language, or facial expression. They argued that a leader demonstrates his empathy, or the lack of it, through his emotional expression. For example, the degree of emotional expression that a leader possesses can be revealed in his positive feedback or in his expression of anger (Gignac, 2010). The Bible contains many instructions on emotional expression. For example, it states, "A gentle answer turns away wrath, but a harsh word stirs up anger. The tongue of the wise adorns knowledge, but the mouth of the fool gushes folly" (Proverbs 15:1-2, NIV).

Third, concerning the EI personal competency of emotional reasoning, Gignac (2010) stated that it is the measurement of the relative frequency with which a leader is capable of incorporating into his decision making or problem solving about information that is emotionally relevant. The author stated that a leader demonstrates this competency when he successfully engages emotionally on a shared task. In their articulation of teachable points of view in leadership judgment, Tichy and Bennis (2009) addressed the emotional energy of a leader, which is linked to emotional reasoning. They posited that a teachable point of view is about the ability of a leader to impart onto his followers, the valuable knowledge and experiences that he has learned over a period of time. The findings suggested that the conveyance of these ideas and values can energize or inspire others to make sound and productive decisions.

Fourth, Gignac (2010) stated that the emotional self-management of a leader is a measure of the relative frequency with which he successfully manages his own emotions in the workplace. The research indicated that a leader, who is capable of making a timely and smooth transition from negative emotions to a positive one, is known to possess a high degree of emotional self-management. Stein and Book (2011) categorized emotional self-management as the flexibility element within the stress management realm of a leader. According to them, flexibility is the capacity of a leader to adjust his thoughts, emotions, and behavior in accordance with situations and conditions in the workplace. Stein and Book found that this EI competency enables a leader to adapt to unfamiliar, ambiguous, and dynamic circumstances, and that such a leader has the agility and the capability to react appropriately to change, whenever it is necessary.

Fifth, Gignac (2010) stated that the emotional self-control of a leader is a measure of the relative frequency with which a leader can appropriately control his strong emotions in the workplace. The author suggested that emotional self-control is best demonstrated when a leader is able to maintain his focus or concentration on the task, in spite of the emotional challenges that he may be encountering. The author contended that, in an angry or exciting situation in the workplace, while a leader with a high degree of emotional self-management is known to be more proactive, a leader with a high degree of emotional self-control is more reactive. From the biblical perspective, self-control is made possible by the help of the Holy Spirit (Galatians 5:23), and a leader, especially a clergyman, would do well to ask God for the blessing of self-control. Proverbs 16:32 states that a leader who has self-control is better than one who has an ability to conquer a whole city. Stein and Book (2011) also categorized emotional self-control as impulse control. They define it as the ability of a leader to resist or to delay a drive or a temptation to act.

The authors described impulsive leaders as people who tend to speak before they think, and people who tend to leap before they look.

Again, the quantitative research study conducted by Batool (2013) first stated that a leader who is emotionally self-aware would know how he feels about any situation and how his emotions can affect his subordinates. Batool conducted a study with 50 managers from both private and public sectors in Pakistan. The author stated that having a high degree of self-awareness enables a leader to know his personal strengths and weaknesses, and that such understanding can promote humility in the leader. Second, the study showed that self-awareness of a leader can promote self-regulation or self-control, which prevents him from making rushed or emotional decisions and from compromising his values, especially under pressure. According to Batool, a leader with a high degree of self-control is flexible, personally accountable, and committed to his leadership.

Third, the study by Batool (2013) indicated that a leader with a high degree of EI is self-motivated. According to the author, a highly motivated leader is also committed to high standards and to accomplishing the set goals of his organization. Fourth, the author stated that a leader with a high degree of EI is empathetic to his followers. Batool contended that empathy was critical to the leadership of an effective team because it helps a leader to put himself in the position of his subordinates. The author stated that the understanding that a leader gains from empathy can encourage him to develop and coach his followers with fairness and respect. Batool further stated that empathy can help a leader to improve his listening skills and to solicit feedback from his subordinates.

On their part, Sheldon, Dunning, and Ames (2014) conducted three quantitative studies on EI. The first study involved 157 graduate student participants. The second study involved 66

graduate student participants while the third one involved 141 graduate students. The second study showed that in order to lead others effectively, a leader should have a reasonable degree of self-awareness about his own skills and expertise. From their research, Sheldon et al. concluded that organizational advancement and success hinge on the ability of a leader to assess his emotions and performance daily in order to know what he should be doing and where he should be leading his organization. The authors stated that the daily self-assessment of a leader was part of EI and that it helped a leader to allocate effectively the resources of his organization in order to accomplish the set goals. The study further concluded that many leaders failed to achieve their goals because they failed to recognize deficiencies in their performance. According to the authors, this failure can be attributed to deficiencies in the EI self-awareness and self-regulation competencies of a leader.

Moreover, Serrat (2017) stated that the EI competency of self-awareness gives a leader the confidence to know his self-worth and capabilities. The author also stated that this competency enables a leader to recognize and to be sensitive to the effects of his emotions on his performance and his effectiveness as a leader. According to her, the self-control competency of EI enables a leader to control his emotions and impulses that could be disruptive to his leadership. In addition, Serrat stated that the self-confidence competency of EI can help a leader to maintain high standards integrity and honesty. Furthermore, Serrat explained that the self-motivation competency of EI can promote innovation and flexibility in a leader. Lastly, the author stated that a leader with a high degree of self-motivation can be an effective change agent in his organization.

Social competencies of emotional intelligence. Gignac (2010) had identified two social dimensions or competencies of EI. These social competencies are emotional awareness of others

and emotional management of others. The author suggested that emotional awareness of others is a measure of the relative frequency with which a leader is capable of identifying the emotions of other people, as expressed in the workplace. A leader with a high degree of this EI competency has the capacity to identify both the verbal and non-verbal emotional expressions of other people in his organization. He also possesses the capacity to understand the nature of emotions that may affect the behaviors of his followers (Gignac, 2010). Additionally, Bradberry and Greaves (2009) postulated that a leader with a high degree of emotional awareness of others is capable of sensing their emotions through such things as their body language, postures, tone of voice, facial expression, and other subtle emotional expressions.

According to Goleman (2015), many leaders and organizations have made the mistake of regarding EI as simply, an individual competency. The author contended that, since most organizational work is performed in teams, then EI should not only be personal, but that it should also be social and relational. Bradberry and Greaves (2009) went further to identify certain strategies that can promote EI social awareness. Those strategies include an intentional practice by a leader to greet his subordinates by name, to watch their body language, and to practice the art of listening. Bradberry and Greaves also include an intentional practice by a leader to watch his people in the workplace, to step into the shoes of his followers, and to seek the whole picture in every situation or story.

In addition, Gignac (2010) articulated on the emotional management of others as a crucial EI social competency. According the author, emotional management of others is a measure of the relative frequency with which a leader is capable of successfully managing the emotions of his subordinates in an organization. A leader who is capable of cultivating a positive work environment for his followers is considered to possess a high degree of emotional management

of others (Gignac, 2010). The cultivation of a positive work environment includes support from a leader, so that his followers are able to perform their duties at a high level of productivity and satisfaction, and with less stress. Goleman (2015) posited that the social skill of a leader is friendliness with the purpose of moving his people in the intended direction. The findings of the author suggested that a leader with a high degree of emotional management of others possesses strong skills in finding common ground with his people. According to Goleman, such a leader is also capable of operating on a shared vision with his followers.

In another study, Roth (2011) who conducted a quantitative research on the lead clergy within the Foursquare churches in the United States, stated that the social competencies of EI include empathy, organizational awareness, and service orientation. The author categorized these EI competencies as social awareness. He also identified relationship management with its six dimensions as another category of EI social competencies. According to Roth, the six relationship management dimensions include the development of others, inspiration, change management, influence, conflict management, and collaboration. Additionally, Miller (2015) who conducted a quantitative study on 163 women, to explore a possible relationship between EI and leadership practices among women leaders in business and educational organizations, stressed the importance of the EI social competencies. According Miller (2015), positive "social interactions speak to one's intrapersonal intelligence (control and understanding of emotions) and interpersonal intelligence (ability to understand other's emotions)" (p. 24). The author contended that the EI social competencies of a leader are crucial in workplace conflict management.

Moreover, according to Glover (2017), there is a strong positive relationship between the social competencies of EI and transformational leadership. The mixed method study that

explored a possible relationship between EI and transformational leadership in nonprofit organizations resulted in the conclusion that emotional management of others, which is a dimension of the EI social competencies, showed a strong relationship with transformational leadership (Glover, 2017). Additionally, the journal article by Al-Omari and Hung (2012) provided a description of EI social competencies as comprising of empathy and awareness of the feelings, needs, and concerns of others. The authors stated that EI social competencies include a person's adeptness at managing interpersonal relationships. Furthermore, Al-Omari and Hung stated that this ability involves effective communication, relationship management, conflict management, change management, teamwork, and collaboration.

Again, a leader with a high degree of emotional management of others intentionally practices the strategies of relationship management (Bradberry & Greaves, 2009). First, according to these authors, such a leader is open and curious about circumstances in his organization, maintains an effective personal style of communication with his subordinates, and is careful not to give mixed or misleading signals to his followers. Second, the authors stated that such a leader is known to solicit and receive feedback in good faith, builds trust with his people, and maintains an open-door policy. Third, according to Bradberry and Greaves, such a leader is sensitive to the feelings of his people, clearly demonstrates empathy and care for his followers, and he seldom gets angry. Fourth, a leader with effective relationship management provides feedback directly and constructively. He tends not to avoid inevitable situations, and he is known for offering solutions and not for assigning blame (Bradberry & Greaves, 2009).

Furthermore, from his research study, Batool (2013) stated that a leader with a high degree of social skill, which is an EI competency, can be an effective communicator. This is because such a leader is capable of relating effectively to the emotions of others. Batool's study

showed that such a leader can be equally open to both good and bad news, and that he is capable of inspiring and mobilizing his followers to complete a new project or accomplish a new mission for their organization. The research also indicated that a leader who possesses a high degree of social skill can be effective in managing conflicts and in leading change in his organization. This is because such a leader has the ability to understand and to manage the emotions of his followers. According to the study, this ability in a leader to manage conflict and to lead change is possible because such a leader is first capable of understanding and managing his own emotions.

On her part, Serrat (2017) stated that a leader with strong a social skill can effectively persuade others to follow his desired direction. The author posited that since such a leader may also be an effective communicator, he may be capable of communicating clearly and convincingly to his subordinates concerning the mission and goals of his organization. She further stated that because of his social skill, a leader with high EI is capable of building bonds with his followers and nurturing productive relationships with them. Lastly, Serrat stated that by building bonds and nurturing relationships, a leader is capable of promoting collaboration and cooperation among his followers. As a result, synergy can be created in the team and that can lead to high performance and productivity.

Critics of Emotional Intelligence

The journal article by Côté (2014) postulated that critics of EI have identified certain areas of concern or disagreement about its promises and claims. One area of concern by these critics was about the clear meaning of EI. The author posited that this concern could be alleviated if all advocates of EI could clearly describe it as a set of abilities in an individual, which enables him to perform emotional tasks and solve emotional problems that he encounters, in a clearly organized and functional manner. Another area of concern of critics of EI is the

validity of the measurement (Côté, 2014). Côté stated that some critics argue that variations in EI constructs can lead to variations in results. Other critics argue that the self-assessed approach alone may not guarantee validity of EI measurement (Côté, 2014; McCleskey, 2014). The authors also cited concerns about EI by critics on such issues as whether or not, EI could be taught, and whether or not the issue of culture has been effectively addressed in the measurement of EI. Furthermore, McCleskey in his journal article stated that critics have concerns about the lumping of personality traits in EI research studies. Hence, he suggested that personality traits should be excluded.

In addition, Nagler, Reiter, Furtner, and Rauthmann (2014) contended that there are potential negative sides of EI. From their quantitative research study of 594 participants, the authors cited such issues as the possible intentional manipulation of the emotions of others in order to influence the outcomes. The study showed that emotional manipulation exists for the primary purpose of utilizing the emotional skills of others in order to achieve a desired outcome. Consequently, the study postulated that some people are skeptical about the claims and promises of EI. Nagler et al. also stated that a recent research study has uncovered certain maladaptive aspects of EI concerning interpersonal skills. According to them, one area that this concern can be manifested is in narcissistic leadership. Nagler et al. defined narcissism as “an overly enhanced view of the self and feelings of grandiosity, paired with devaluation of others” (p. 2). They characterized a narcissistic leader as someone who has an excessive love for self and who has the tendency to disregard the feelings of others.

Moreover, Stein and Book (2011) stated that one of the EI competencies of a leader is his social skill. The authors suggested that this skill is manifested in a leader’s awareness of the emotions of others and his ability to manage those emotions. However, Schlegel, Boone, and

Hall (2017), who conducted a quantitative meta-analysis of 13,683 participants, stated that there seems to be differences in the ability of individuals to judge accurately the emotions, intentions, and truthfulness of others. According to these authors, this concern seems to represent a growing area of interest in psychology. Schlegel et al. postulated that if the ability to understand the emotions of others is left to the interpretation of an individual leader, then there is a tendency for bias and distortion of reality. They argued that there should be consistency and reliability in a leader's awareness of the emotions of others. Otherwise, there could be doubts about the promises and claims of EI. The study concluded that there is currently no consistency in the accurate interpretation and judging of the emotions of others.

Summary

In this chapter, an overall literature review of the state of the church, the pastoral leadership, and EI was conducted. The review covered the state of church, including evangelism and growth, and the stagnation and decline of churches in the United States of America. The review of literature was extended to cover the history, vision, mission, and core values of The Wesleyan Church denomination. Issues related to church growth in this denomination were also discussed. The chapter included a review of literature on general church growth in the United States, and on pastoral leadership. The review clearly articulated the call, mandate, and effectiveness of the pastoral leadership. Furthermore, a review of literature on EI was included in this chapter. It covered a brief history of EI, the comparison between EI and IQ, and the personal and social competencies of EI.

The chapter ended with a brief review of what some critics of EI have said. Webster and Watson (2002) stated that a review of literature serves as an analysis of past related research studies and that it is designed to provide a solid foundation for building a fresh research study. In

the next chapter, the research methodology for this research study will be discussed. The discussion will include the administration of the selected EI inventory, the selected study population and how data were collected, processed, analyzed, and reported. The chapter will also address the general ethical concerns that research studies encounter.

Chapter 3: Research Methodology

With approximately 200,000 out of about 350,000 churches experiencing decline or plateau in weekly worship attendance, or in danger of closing down (Butcher, 2015), the state of the church in the United States was concerning. The findings of Ochoche and Gweryina (2013) suggested that church attendance is a major indicator of church health. A study by the Pew Research Center (2012) unveiled a significant rise in the number of Americans who were becoming unaffiliated with churches. That research study also revealed that, of the Americans who were affiliated with churches, as many as 50% did not attend church services regularly. However, the declining state of church attendance in America seemed to occur across denominations. According to Kelly (2012) and the worship attendance record that was obtained from the Communication & Administration Department of The Wesleyan Church, the declining state of the American church applied to the Wesleyan Church North America as well. It was possible that American churches in general were taking appropriate steps to effectively address this crisis. However, it was intriguing that some congregations within The Wesleyan Church, according to the worship attendance record of the denomination, were steadily growing.

Conversely, EI was being consistently linked to effective leadership. For example, Goleman (2015) stated that about 90% of outstanding performance in leadership could be attributed to EI. Additionally, Bradberry and Greaves (2009) contended that the role of EI was crucial in effective leadership because EI accounted for about 58% of performance in all work environments. Furthermore, Stein and Book (2011) posited that EI could be improved, irrespective of age, gender, or ethnicity. Therefore, in this study, a possible correlation between the EI competencies of the lead clergy in the Wesleyan Church North America and growth in the

church worship attendance was explored. It is possible that the findings in this study could assist church leaders to effectively address the worship attendance growth crisis.

This study was intended to address the following research questions:

RQ1. What EI competencies, if any, are prevalent among the lead clergy of the growing and non-growing Wesleyan churches in this study? To answer this research question, descriptive statistics (means and standard deviations) were calculated for each of the seven EI competencies.

RQ2. What EI competencies, if any, are prevalent among the lead clergy of the growing Wesleyan churches? In order to answer this research question, descriptive statistics (means and standard deviations) were calculated for each of the seven EI competencies.

RQ3. What EI competencies, if any, are prevalent among the lead clergy of the Wesleyan churches that are not growing? In order to answer this research question, descriptive statistics (means and standard deviations) were calculated for each of the seven EI competencies.

RQ4. Are there differences between the means in EI competencies of the lead clergy in this study and the EI competency normative values reported in the Gignac (2010) study? One sample *t* tests were conducted to evaluate the null hypotheses.

RQ5. Are there differences between the means in EI competencies of the lead clergy in growing Wesleyan churches and the means in EI competencies of the lead clergy in Wesleyan churches that are not growing?

The Genos Emotional Intelligence Inventory Concise version was administered as an online survey to 337 lead clergy of The Wesleyan Church. Of this number, 106 lead clergyman completed the survey. The Genos EI instrument was designed for the measurement of emotionally intelligent behaviors in the workplace (Gignac, 2010; Palmer et al., 2009). It was originally developed in 2002 by Dr. Ben Palmer and Professor Con Stough at Swinburne

University, Australia. It was published as the Swinburne University Emotional Intelligence Test (SUEIT). The SUEIT, later known as the Genos EI Inventory, consists of three versions; namely, the Genos EI Short Inventory, the Genos EI Inventory Concise, and the Genos EI Full Inventory (Gignac, 2010; Palmer et al., 2009). Each version has both the self-assessed and the others-assessed inventories. The short version of the Genos EI Inventory consists of 14 EI competency assessment questions, the Concise version consists of 31 EI competency assessment questions, and the Full version consists of 70 EI competency questions.

This research study employed the Genos EI Inventory Concise self-assessed version. Although the subscale scores of this version tend to be lower when compared to those of the Genos EI Full Inventory, it is quite appropriate for educational research purposes (Palmer et al., 2009). It is also believed that the Genos EI Inventory Concise version, which takes less time to complete than the Full Inventory version, seems to be more appealing to participants of research studies (Kumar & Muniandy, 2012; Ochalski, 2015; Pearson, 2015; Tonioni, 2015; Trejo, 2014). The Genos EI Inventory Concise version measures the same seven EI competencies as the Full Inventory version. The data that were collected from the survey was collated, tabulated, and processed through the SPSS software, and analyzed. The results were weighed against the research questions and the hypotheses (Joyner et al., 2013; Leedy & Ormrod, 2013).

This chapter includes an in-depth analysis and related discussion on the method and design that were employed in the research study. The analysis comprised of the identification of the study participants, materials, and instruments that were used, and the operational definition of variables that were employed. The analysis in this chapter also includes the survey data collection, processing, and analysis. It further includes the methodological assumptions,

limitations, and delimitations. Finally, ethical considerations were addressed, and the chapter was then summarized.

Research Method and Design

Joyner et al. (2013) posited that following the research introduction and review of literature, the next task that a researcher faces is the choice of an appropriate research method. These authors had identified the quantitative, qualitative, and mixed method as the commonly used research perspectives. They postulated that researchers whose studies focus on experiments, measurements, or relationships, tend to prefer the quantitative research method, while researchers who are interested in meaning, understanding, context, or situational issues, tend to employ the qualitative research method. Still, other researchers prefer a mixed research method, which is a combination of the quantitative and the qualitative methods. In this case, a researcher can select either the quantitative method as his primary approach or the qualitative method as secondary or vice versa (Joyner et al., 2013).

The focus of this research study was a possible relationship between the EI competencies of the lead clergy in the Wesleyan Church North America and growth in the church worship attendance. It was a study that obtained the data needed through Genos EI Inventory Concise, an established and a validated survey instrument. The data were processed and analyzed in order for the stated research questions to be addressed. Based on the relational and experimental nature of this study, the application of the quantitative method seemed to be the most appropriate approach. Leedy and Ormrod (2013) posited that correlational research evaluates how differences in a particular variable may relate to differences in other variables. Quantitative research places emphasis on experimental studies that seek to measure relationships among variables. It also promotes objective realities through numeric measurements of variables (Joyner

et al., 2013). Since the EI competencies of the lead clergy in this study were investigated as having a possible effect on church growth, it was used as the independent variable. Conversely, church growth was explored as being possibly influenced by the EI competencies of the lead clergy. Hence, it played the role of a dependent variable in the study.

Leedy and Ormrod (2013) suggested that a survey research enables a researcher to organize and to collect relevant information, in a structured manner, from appropriate and reliable sources for a careful investigation of a phenomenon. These authors postulated that a survey instrument is useful because it leads a researcher to the sources where he can obtain information that is necessary for an investigation of a phenomenon. The authors posited that from the information that a researcher has gathered, he is equipped to identify and to gather the opinions, experiences, characteristics, and attitudes of his sample population by asking relevant questions and compiling the applicable answers. Leedy and Ormrod further suggested that a researcher is then able to utilize the information that he has gathered from the survey to make certain generalizations about a phenomenon. Leedy and Ormrod (2013) and Vyhmeister (2008) suggested that the end product or the crux of a research study is information that is necessary to understand a phenomenon, to solve a problem, to inform readers or to add to the knowledge that is already available.

This research study was designed to explore any possible relationship between the EI competencies of the participating lead clergy of The Wesleyan Church and growth in worship attendance. The first question was designed to determine whether or not any of the seven EI competencies were prevalent among the lead clergy of The Wesleyan Church in general. If so, it would be interesting to know what future studies on this commonality could unveil and whether such future findings would also be applicable to the lead clergy in other church organizations.

The second question was designed to determine whether or not, certain EI competencies were prevalent in, or were unique to, the lead clergy of growing churches. If so, it would be interesting to find out why those EI competencies were unique to the lead clergy of growing churches and whether that could also apply to lead clergy outside The Wesleyan Church denomination.

Conversely, the third question was designed to investigate what EI competencies, if any, were prevalent in the lead clergy of the Wesleyan Church congregations that were not growing in worship attendance. The Gignac (2010) study has been considered the main reference point by researchers who employ the Genos EI Inventory instrument. Therefore, the fourth research question was designed to determine whether there were differences in the means of EI competencies of lead clergy in this study and the means of EI competencies of participants in the Gignac study. The fifth and final research question was designed to evaluate the differences, if any, in the means of EI competencies of the lead clergy in the growing Wesleyan Church congregations and those of the lead clergy in the Wesleyan Church congregations that were not growing.

From his research study of stagnant and declining churches in the United States, Eymann (2012) concluded that ineffective leadership was the number one cause of the decline in church worship attendance. In the same research study, the author also concluded that effective leadership was the number one cause of church growth. Therefore, the second research question was designed to directly examine which of the seven EI competencies might be prevalent in the lead clergy of the Wesleyan churches that were experiencing growth in worship attendance. The assumption here was that, if, according to Eymann, growth in church worship attendance was directly related to effective leadership and EI promotes effective leadership, then growth in church worship attendance could be related to the degree of EI in the lead clergy of those

churches. Contrarily, with the third research question, this study could identify any of the EI competencies that might be prevalent in the lead clergy of The Wesleyan Church congregations that were not growing.

The growth rate of each participating Wesleyan congregation in this study was calculated by the difference between the average worship attendance for 2016 and the average worship attendance for 2015. The growth rate was conducted for the participating Wesleyan churches that were matched through the responses of their lead clergy. The growth rates could not be calculated for the churches where the participating lead clergy did not complete the demographic questions in the survey. Furthermore, the growth rates were not calculated for the churches where the lead clergy had served in that role for less than the 2 years that this study covered. Following a determination of the growth rate for each participating church where the lead clergy had served for 2 years or more during the period covered in this study, a dichotomization into churches that were growing and churches that were not growing was made.

The seven EI competencies that were evaluated in this study are emotional self-awareness, emotional reasoning, emotional self-control, emotional self-management, emotional expression, emotional awareness of others and emotional management of others (Gignac, 2010; Palmer et al., 2009; Stein and Book, 2011). The survey questions in the Genos EI Inventory Concise version, which was employed in this study, were designed and grouped so that specific questions could be linked to specific EI competencies. The Genos EI competencies scores were produced by summing the responses to the items included in a specific competency. The questionnaire items included in each EI competency are shown in Table 1. The outcome of the second research question will show whether certain EI competencies were more prevalent in the lead clergy of growing Wesleyan congregations. Similarly, the outcome of the third research

question will show whether or not certain EI competencies were more prevalent in the lead clergy of the Wesleyan Church congregations that were not growing.

Table 1

Genos EI Inventory Concise Version: Scoring of EI Competencies

EI Competency	Item #	Reverse Coded
Emotional Self-Awareness (ESA)	2, 4, 24, 28	2, 4
Emotional Expression (EE)	5, 7, 9, 18, 29	5, 29
Emotional Awareness of Others (EAO)	11, 12, 19, 22	11, 22
Emotional Reasoning (ER)	1, 8, 15, 16, 17	None
Emotional Self-Management (ESM)	3, 6, 13, 20, 21	6, 13
Emotional Management of Others (EMO)	14, 25, 27, 31	27, 31
Emotional Self-Control (ESC)	10, 23, 26, 30	10, 23

The Genos EI Inventory Concise survey instrument contains four questions each for the ESA, EAO, EMO, and ESC competencies. It also contains five questions each for the EE, ER, and ESM competencies. The Total EI Personal Competencies Score was calculated by summing the scores for ESA, EE, ER, ESM, and ESC competencies. The Total EI Social Competencies Score was calculated as the sum of the EAO and EMO competencies, while the Total EI Score was calculated by summing the scores of all seven EI competencies.

Participants

In order to gather the data needed for this study, 337 lead clergy of the Wesleyan Church North America were invited to participate. However, 106 lead clergy actually participated in the study. These lead clergy had led their congregations during the period from May 1, 2014 to May 31, 2016. Information on the weekly worship attendance was obtained by permission from the Communication & Administration Department of The Wesleyan Church that was charged with

the proper maintenance of this vital record of the denomination (see Appendix F). The sampling design proposed for this study was the probability sampling, of which all parts of the selected population had the potential to be represented in the survey (Leedy & Ormrod, 2013). Leedy and Ormrod (2013) suggested that this design is quite appropriate for small research populations, where all members of a population are known. In this research, all members of the study population were known, and every attempt was made to administer the survey instrument to all 337 lead clergy who were selected for the study.

Participants in the study were not considered based on the geographical location of their churches. In addition, participants were not selected based on their age, race, gender, the number of years as lead clergy, or history of their congregations. Furthermore, the selection of participants was not based on the educational attainment, which could possibly be the focus of a future research study, or on the compensation level of the lead clergy. Two important factors were considered for the selection of the study participants. First, each participant had to be the lead clergy of one of the 106 Wesleyan Church congregations in this study. Second, each participant had to have led his current Wesleyan Church congregation during the 2-year period (May 1, 2014 to May 31, 2016) that was considered for this research study.

The Wesleyan Church North America is an organization that consists of about 1650 local congregations throughout the United States of America and Canada (The Wesleyan Church, 2017). The organization had consistently maintained the attendance statistics of its local churches. In preparation for the selection of participants for this study, a review of the annual average worship attendance records of the Wesleyan churches that were made available by permission from the Communication & Administration Department of the denomination was conducted (see Appendix F). On the question of using a sufficient sample size for a research

study, Leedy and Ormrod (2013) advised that, when the selected population is 100 or fewer, a researcher should consider surveying the entire population. In this study, 337 lead clergy of growing and non-growing Wesleyan Church congregations were invited to participate. One hundred and six of the invited lead clergy participated in the study.

Material/Instruments

In this study, the Genos EI Inventory Concise version was employed (see Appendix C). Leedy and Ormrod (2013) suggested that a survey instrument is known to be cost-effective and efficient. The Genos EI Inventory Concise instrument, which consists of 31 EI questions, was administered with clear instructions, to participants as an online survey. Each survey question presented a participant with five choices, with a requirement to select one answer that was most indicative of how the participant felt, thought, and acted in his role as a lead clergy of his church organization. The five choices were represented by numeric values of 1 through 5. For each question, a participant was presented with the choices of "Almost Never" represented by the numeric value "1," "Seldom" represented by the numeric value "2," "Sometimes" represented by the numeric value "3," "Usually" represented by the numeric value "4," and "Almost Always" represented by the numeric value "5" (see Table 1). The 31 survey questions were distributed proportionately among the seven EI competencies. The EI competencies were emotional self-awareness, emotional self-control, emotional expression, emotional self-management, emotional reasoning, emotional self-management, emotional awareness of others, and emotional management of others (Gignac, 2010; Palmer et al., 2009).

The survey questions that sought to determine the degree of the emotional self-awareness of a pastoral leader, focused on how his feelings might affect his behavior, and how difficult it would be for him to identify his feelings. The emotional self-awareness questions also focused

on how self-aware the leader might be about his feelings, and how those feelings might affect the decisions that he made on the job. On the emotional expression competency, the survey questions focused on such behaviors as how a leader expressed his feelings when he was offended or displeased, and whether or not, he expressed those feelings at appropriate times. The survey questions also focused on emotional self-control competency of a leader. Such questions included whether or not, a leader stayed calm and focused in times of frustration and anxiety. On the emotional reasoning competency of a leader, the survey questions included an ability to communicate decisions effectively to stakeholders. Regarding emotional self-management competency of a leader, the survey posed such questions as whether or not, a leader responded appropriately to frustrating situations, and whether or not, he accepted criticisms personally.

The EI competencies of a leader, concerning his emotional awareness of others, and his emotional management of others, were also examined through the Genos EI Inventory Concise instrument. The competency of a leader on the emotional awareness of others was measured through such questions as the understanding of the leader on what would make others feel optimistic about their church, and his ability to identify the things that motivated others. On the competency of the emotional management of others, the respondents were asked such questions as what they would do to make others feel positive about their church, and what they would do to help other people deal with frustrations that pertained to issues in the church.

Prior to the administration of the survey questions, the lead clergy who were selected as participants were contacted. The contact was done through an email invitation letter (see Appendix D), which introduced the researcher and his research study on EI and church growth. The letter also requested the leaders to plan on participating in the survey, which was sent about 5 days later. Another letter that stated the purpose of the study and instructions for completing it

accompanied the survey (see Appendix E). In about 5 days before the survey completion deadline, a thank you and reminder email letter was sent to the participants. From a sample exercises, 10 minutes was estimated as the length of time that it would take each participant to complete the survey. This length of time was believed to be reasonable for the pastoral leaders who are very busy people, to be willing to participate in the study.

Leedy and Ormrod (2013) cautioned that a researcher should do his best to make a good first impression on his survey participants. According to these authors, the survey should be presented in a way that is convenient to participants. They advised that the length and timing of the survey should be carefully considered, as well as the ease of the anticipated responses. Leedy and Ormrod also posited that one reason a researcher could give to his potential respondents to respond to his survey, was providing them with interesting and motivating questions. It is assumed that the respondents understood the significance of this study to the health and growth of the church, and consequently, to the kingdom of God. Hence, they were motivated to participate in the study.

Operational Definition of Variables

Operational definitions provide a researcher with an opportunity to define the variables in his research study in terms of how he wants to measure them (Leedy and Ormrod, 2013). Therefore, the following variables were defined as they were intended to be measured and applied in this research study.

Emotional Intelligence (EI): The ability of a pastoral leader to be intelligent about his own emotions and the emotions of others in the context of his organizational leadership (Bradberry & Greaves, 2009; Gignac, 2010; Goleman, 2015). It is the demonstration of ability by a pastoral leader, to manage his own emotions effectively and also, to manage his relationships

with others within his organization, in order to create resonance (Goleman et al., 2002). It is the evidence that a pastoral leader has the ability to control his own emotions, and that he is capable of reading the innermost feelings of other people in his organization, in order to manage relationships effectively (Bradberry & Greaves, 2009; Goleman, 2015; Stein & Book, 2011).

Emotional Self-Awareness (ESA): The ability of a pastoral leader to recognize and to understand his own emotions (Palmer et al., 2009). It is the frequency with which a pastoral leader recognizes that his own emotions can affect his thoughts, behavior, and actions (Gignac, 2010). It is the ability of a pastoral leader to recognize his own feelings and their effect on his work performance in the church, and on other people within the church organization (Goleman, 2015; Stein & Book, 2011).

Emotional Expression (EE): The ability of a pastoral leader to express his own emotions effectively (Palmer et al., 2009). It is the frequency with which a pastoral leader is capable of expressing himself effectively (Gignac, 2010). It is also the ability of a pastoral leader to effectively express his own emotions, both in verbal and in non-verbal terms (Stein & Book, 2011). Furthermore, it is the ability of a pastoral leader to express his own emotions honestly, realistically, and sensitively (Bradberry & Greaves, 2009; Goleman, 2015).

Emotional Awareness of Others (EAO): The ability of a pastoral leader to recognize and to understand the emotions of others in the church (Palmer et al., 2009). It is the appraisal of the relative regularity with which a pastoral leader is capable of identifying the emotions of others in his church organization (Gignac, 2010). It is also the ability of a pastoral leader to look outward in order to recognize and to understand the emotions of other people within his church organization (Bradberry & Greaves, 2009).

Emotional Reasoning (ER): The ability of a pastoral leader to utilize emotional information in decision making (Palmer et al., 2009). It is the measure of the regularity with which a pastoral leader is capable of incorporating information that is emotionally generated from him and from others, in the process of decision making (Gignac, 2010). It is also the ability of a pastoral leader to accurately determine that his own feelings are the true reflection of the reality within his church organization (Jager-Hyman et al., 2014).

Emotional Self-Management (ESM): The ability of a pastoral leader to manage his own emotions successfully. It involves the ability of the pastoral leader to move from a negative to a positive emotional state within his organizational setting (Gignac, 2010). It is the ability of a pastoral leader to respond positively to negative or frustrating emotions (Palmer et al., 2009). It is also a demonstration of a clergy's ability to use his self-awareness, to intentionally and sensitively choose his words and actions (Bradberry & Greaves, 2009).

Emotional Management of Others (EMO): A degree of the relative frequency with which a pastoral leader can successfully manage the emotions of other people within his organization. It is his skill in creating a positive work environment for others thereby, helping them to resolve stressful and traumatic issues (Gignac, 2010). It is his ability to influence positively, the emotions of others within his organization (Palmer et al., 2009).

Emotional Self-Control (ESC): A degree of the relative frequency with which a pastoral leader is capable of controlling his own strong emotions. It is a focus on the ability of a pastoral leader to effectively control his reactive emotions within his church organization (Gignac, 2010; Palmer et al., 2009).

Growing Churches: The Wesleyan Church congregations that showed increase in weekly worship attendance between May 1, 2014 and May 31, 2016.

Churches that were not Growing: The Wesleyan Church congregations that did not show any increase or that showed decline in weekly worship attendance between 2015 and 2016.

Prevalent EI Competencies: EI competencies that were found to be common or prevailing among the participating lead clergy of The Wesleyan Church. These competencies were widespread or dominant, among all other EI competencies, in the lead clergy who participated in this study.

Data Collection, Processing, and Analysis

The collection of research data has become easier because of technology (Joyner et al., 2013). Hence, the administration of an online survey to the lead clergy participants was successful. The survey that was administered was the Genos EI Inventory Concise self-assessed instrument (see Appendix C). It was created through the QuestionPro online survey system. It was sent with clear and concise instructions, as an email link to each participant. The participants were also asked a few demographic questions (see Appendix B). As the participants completed the survey questions, they were instructed to click the submit button that was located at the bottom of the survey. When this was done, the completed survey was automatically sent to the researcher as an email.

The data that were collected were collated through an Excel spreadsheet. It was then processed through the SPSS software system for a quantitative data analysis. The SPSS software analyzed the participants' responses to each of the 31 EI competency questions (see Appendix C), to measure the degrees of EI competencies of each lead clergy. Joyner et al. (2013) cautioned that the credibility and the validity of a research result would depend on the accuracy of the data collected. Hence, the data collection stage is very critical in a research study.

All personal and church information that was obtained for this research study is being handled with strict confidentiality. The information is kept in a secure and locked storage for 3 years following the completion of this study. No personal information of the participants or individual church information has been exposed in the research document. Additionally, all participants and their churches have remained anonymous throughout this research document.

Methodological Assumptions, Limitations, Delimitations

This quantitative research study contained certain assumptions, limitations, and delimitations. On the issue of assumptions, they were the reasonable conditions that the study was taking for granted. The first assumption that was made was that the attendance record of the Wesleyan Church North America, which was obtained by permission, was accurate. The second assumption made was that the survey participants would be honest in their responses and that they would clearly understand each question for its specific intent and purpose. Hence, it was assumed that each participant would focus on what was real, not on what seemed ideal, of their experiences, as they answered each question.

The third assumption was that each participant would trust the promise of confidentiality that was made in writing (see Appendix D). Therefore, it was assumed that the participants would be candid and forthright in their responses. The last assumption in this study was that the participating pastoral leaders would be interested in finding out whether or not, the level of their EI had any influence on the growth in worship attendance of their church organizations. If there was a strong positive relationship between the EI of the lead clergy and growth in church worship attendance, then the findings could hold promises both for the churches that were growing and for those that were not growing. With this understanding, it was assumed that the participants would be motivated to complete the survey honestly, completely, and timely.

Regarding limitations in the research study, Joyner et al. (2013) advised that a researcher should define and communicate the parameters within which his research is conducted, to address the understanding and expectation of his readers. This information helped to declare the intent of the researcher concerning what his study would cover, and what it would not cover. Therefore, the online survey that was administered in this study was a self-assessed instrument. Its reliability depended on the understanding of the questions asked and on the honesty and forthrightness of the participants. While it was believed that the survey questions, as were used by the permission of Genos International (see Appendix G), had been widely validated (Kumar & Muniandy, 2012; Ochalski, 2015; Pearson, 2015; Tonioni, 2015; Trejo, 2014), there could still be a chance for confusion. Chances were that some participants might not have had the full understanding of what was expected of them with each survey question. In addition, there was a chance that some participants could have been biased in their self-assessments.

Because of time constraints for this research study, only the self-assessed version of the Genos EI Inventory Concise version was employed. It was practically unrealistic to employ in this study, a more comprehensive survey approach, which contains both the self-assessed and the others-assessed survey instruments. Gignac (2010) posited that the application of both self-assessed and others-assessed survey instruments tends to address, largely, the issue of bias that may exist in a self-assessed only survey instrument. However, the author stated that an application of the Genos EI Inventory Concise self-assessed instrument had proven to be reliable and valid in research studies, when it was properly utilized.

There were certain delimitations that existed in this research study. Joyner et al. (2013) cautioned that delimitations should not be mistaken as weaknesses or flaws in the research study. Rather, that they address the boundaries and issues of generalization in the study. This study

focused on the top 337 congregations of the Wesleyan Church North America, not on all lead clergy within the denomination. Additionally, although the participants that were selected for this study were the lead clergy of both growing and non-growing Wesleyan Church congregations, the level of the success in this study would depend on the number of responses received. Furthermore, the level of the success in this study would depend on the accuracy of responses and the forthrightness of the participants.

Ethical Assurances

Several ethical issues were considered in this research study, and it is believed that the study had adhered to the highest ethical standards throughout the study. The first and most crucial ethical consideration in a research study, according to Joyner et al. (2013), is honesty about the results of the research. These authors stated that research studies that are carefully and thoroughly completed are valuable, and that even if the results may turn out to the negative, the studies would still add to the existing knowledge and information in the research fields. Therefore, it is believed that the study was conducted with a high degree of integrity, on a possible relationship between the EI of lead clergy and church growth.

The second ethical assurance was that a formal approval for this research study would be duly obtained from the Institutional Review Board (IRB) of Piedmont International University prior to the collection of data for the study. The third ethical assurance was on the issue of plagiarism, which is not only the issue of a researcher claiming the work of someone else as his own but also, of not giving sufficient acknowledgement for the use of someone else's work (Leedy & Ormrod, 2013). These authors advised researchers to make it a habit of always giving credit where and when it is due.

The fourth ethical consideration in this research study was the confidentiality of the survey participants and their individual responses. According to Fassinger and Morrow (2013), research participants could face the risk of their privacy being exposed, because of accepting to participate in a research study. Hence, the authors warned researchers to handle with strict confidentiality, the privacy of participants. In this study, the participants were assured in writing that information they provided would be held in strict confidence and that neither their names nor any other form of their personal identity would be reported (see Appendix E).

Lastly, consideration was given to the ethical issue of requesting and obtaining permission for copyright and other proprietary information used in this study. For example, a written permission was obtained from Genos International for the use of the Genos EI Inventory (see Appendix G). Although this organization had clearly stated on its website (www.genosinternational.com/emotional-intelligence/researchers), that research students were permitted to use this survey instrument free of charge, it was deemed appropriate to request and obtain a formal written permission for the use of this instrument.

Summary

The purpose of this research study was to investigate whether there was any relationship between the EI competencies of the lead clergy of the Wesleyan Church North America and growth in church worship attendance. The church worship attendance in recent years had mostly been in stagnation or in decline (Butcher, 2015; Eymann, 2012; Rainford, 2012; Stetzer & Dodson, 2007). Moreover, many church leaders seemed to have no clear solution or might not have followed the clear paths that could lead to the solution of this crisis. Contrarily, much had been researched and written about the promises that EI holds for effective leadership (Bradberry & Greaves, 2009; Goleman, 2015; Stein & Book, 2011). Therefore, it was surmised that the

findings of this study, could offer significant benefits to stagnant and declining churches both in The Wesleyan Church and possibly, in other church organizations and denominations.

This research is a quantitative study that administered the 31 EI related assessment questions from Genos International, to 337 lead clergy of Wesleyan Church North America. Additionally, the online survey contained six demographic questions (see Appendix B). The data collected was collated, processed, and analyzed through the application of the SPSS software. The study made certain assumptions such as believing that the participants would be honest in their responses. It also stated certain limitations, including the fact that only the self-assessed survey version was utilized. Finally, the research made certain ethical assurances, including the confidentiality of all participants, permission for proprietary resources used, approval of the IRB, and adherence to the content and material integrity that would avoid any appearance of plagiarism.

Chapter 4: Findings

The purpose of this research study was to investigate the possible relationship between the EI competencies of the lead clergy in the Wesleyan Church North America and growth in the weekly worship attendance. The downward trend of church growth in the United States (LifeWay Research, 2013; Pew Research Center, 2012) had been concerning to both the clergy and laity. Various research organizations postulated that many church organizations in the United States still believed in the Great Commission of making more disciples for Jesus Christ, as recorded in Mathew 28:19-20 (LifeWay Research, 2013; Pew Research Center, 2012). However, this belief of the American churches did not seem to be evident in the recent growth in weekly worship attendance, which, according to LifeWay Research (2013), is a major indicator of church health. Research studies suggested that EI holds great promise for effective leadership (Bradberry & Greaves, 2009; Goleman, 2015; Stein & Book, 2011). Additionally, Eymann (2012) posited that effective leadership is a major contributor to church growth. The findings in this research study will confirm whether or not the promises of EI extend to growth in worship attendance within the Wesleyan Church North America.

This study administered the Genos EI Inventory Concise self-assessed instrument as an online survey to 337 lead clergy of the Wesleyan Church North America. These pastoral leaders had led the Wesleyan Church congregations that were either growing or not growing during the May 1, 2014 to May 31, 2016 study period. Of the 337 lead clergy that received the online survey, 106 (31.5%) of them completed it. Additionally, of the 106 participants that completed the survey, 104 respondents were successfully matched with their churches. Two respondents could not be matched to their churches because they did not complete the demographic questions. However, their responses were used in the overall study of EI competencies. Of the

104 completed surveys that were matched to the participating lead clergy, 64 were from growing congregations while 40 were from churches that had no growth during the study period.

While 96 respondents were located in 23 states across the United States, 10 were from Canada. Based on where the congregations of the Wesleyan Church North America are located, the spread was a very good representation of the organization. The average age of the respondents was 52.4 while the minimum age was 31 and the maximum age was 70. With regards to the number of years the respondents had served as lead clergy of the church they were associated with at the time of this study, the average number of years served was 11.5 while the minimum number of years served was less than one year and the maximum number of years served was 45. Overall, the average number of years that the respondents had served as lead clergy was 19, while the minimum number of years they had served was 2 and the maximum number of years the respondents had served as lead clergy was 45.

Internal Consistency Reliability of the Genos EI Inventory

Gignac (2010) conducted an extensive self-assessed study with 4775 participants from the United States of America, Australia, Asia, India, and South Africa. The study examined the internal consistency reliability of the Genos EI Inventory across the various nationalities. It reported the Cronbach's alpha reliabilities of the Genos EI Inventory Concise that ranged from .71 to .75 (see Appendix H). The study also reported the Cronbach's alpha of Genos EI Inventory Concise total score for internal consistency reliability of .93. Gignac then concluded that based on the findings, Genos EI Inventory competencies had acceptable levels of internal consistency.

Table 2 shows the reliability statistics for the EI competencies of the lead clergy in this study. The Cronbach's alpha reliability coefficients for four of the seven EI Competencies were

below .70, which is considered unacceptable. However, because Cronbach's alpha is sensitive to the number of items in a scale (a small number of items in a scale may yield a low Cronbach's alpha coefficient), an alternative measure of internal reliability, the average interitem correlation, was used. Briggs and Cheek (1986) stated, "The optimal level of homogeneity occurs when the average interitem correlation is in the .2 to .4 range" (p. 114). Using the average interitem correlations as measures of the internal reliability, all seven EI competencies were within the acceptable range of internal reliability.

Table 2

Reliability Statistics for the EI Competencies of Lead Clergy

EI Competency	Cronbach's alpha	Average Interitem Correlation
ESA	0.60	0.28
EE	0.66	0.30
EAO	0.74	0.41
ER	0.63	0.25
ESM	0.71	0.34
EMO	0.73	0.40
ESC	0.60	0.29

Results

Descriptive Statistics of EI Competencies of Lead Clergy

In order to compare competencies in Research Questions 1 through 3, respondents' scores on the seven EI competencies were calculated using the mean of a respondent's answers to the items in a given EI competency. This was necessary in light of the fact that maximum scores varied based on the number of items in each EI competency. Some competencies had only

four items while other competencies had five items. Using the respondents' means to calculate EI competency scores, each competency had a potential range of 1 to 5. To facilitate comparisons among EI competencies, the following scale was used to evaluate the competencies: 1 = very low; 2 = low; 3 = moderate; 4 = high; and 5 = very high.

Research Question 1

What EI competencies, if any, are prevalent among the lead clergy of the Wesleyan churches in this study? Descriptive statistics (means and standard deviations) were calculated for each of the seven EI competencies.

As shown in Table 3, the means of EI competencies scores for all participating clergy were arranged in ascending order. Overall, using a scale of 1 to 5 where 1 = very low and five = very high, the lead clergy scored high in six of the seven EI competencies (ER, ESC, EAO, ESA, EE and EMO) and moderate in ESM (M = 3.87).

Table 3

Descriptive Statistics of EI Competencies of All Lead Clergy

EI Competency	*N*	*M*	*SD*	*Med.*	*Min.*	*Max.*
ER	106	4.21	.41	4.20	3.20	5.00
ESC	106	4.16	.46	4.25	3.00	5.00
EAO	106	4.14	.52	4.25	2.50	5.00
ESA	106	4.10	.51	4.00	2.33	5.00
EE	106	4.07	.54	4.00	2.60	5.00
EMO	106	4.07	.55	4.13	2.75	5.00
ESM	106	3.87	.53	3.80	2.00	5.00

Research Question 2

What EI competencies, if any, are prevalent among the lead clergy of the growing Wesleyan churches? This research question was addressed through the descriptive statistics (means and standard deviations) that were calculated for each of the seven EI competencies.

Table 4 shows the means of EI competencies for the lead clergy of growing churches. The means were arranged in ascending order, and the scores were on a scale of 1 to 5. The result shows that the lead clergy of the growing churches scored high in six of the seven EI competencies (ER, ESA, ESC, EE, EAO, and EMO). It also shows that the lead clergy of the growing churches scored moderate in ESM (M = 3.87).

Table 4

Descriptive Statistics for EI Competencies of Lead Clergy of Growing Churches

EI Competency	*N*	*M*	*SD*	*Med.*	*Min.*	*Max.*
ER	64	4.30	.37	4.20	3.40	5.00
ESA	64	4.20	.44	4.25	2.75	5.00
ESC	64	4.19	.43	4.25	3.00	5.00
EE	64	4.15	.50	4.20	2.80	5.00
EMO	64	4.14	.51	4.13	3.00	5.00
EAO	64	4.13	.51	4.25	3.00	5.00
ESM	64	3.87	.52	3.80	2.00	5.00

Research Question 3

What EI competencies, if any, are prevalent among the lead clergy of the Wesleyan churches that are not growing? In order to answer this research question, descriptive statistics (means and standard deviations) were calculated for each of the seven EI competencies. Table 5

shows the means of EI competencies for the lead clergy of churches that were not growing. The means were arranged in ascending order, and the scores were on a scale of 1 to 5. The result shows that the lead clergy of churches that were not growing scored high in four of the seven EI competencies (EAO, ESC, ER, and EMO). The result also shows moderate means in three EI competencies (ESA, EE, and ESM) for the lead clergy of the churches that were not growing. However, these three moderate means were very close to high levels of EI competencies.

Table 5

Descriptive Statistics for EI Competencies of Lead Pastors of Churches with No Growth

EI Competency	*N*	*M*	*SD*	*Med.*	*Min.*	*Max.*
EAO	40	4.18	.56	4.25	2.50	5.00
ESC	40	4.14	.52	4.13	3.00	5.00
ER	40	4.08	.42	4.20	3.20	5.00
EMO	40	3.99	.59	4.25	2.75	5.00
ESA	40	3.97	.60	4.00	2.33	5.00
EE	40	3.96	.61	4.00	2.60	5.00
ESM	40	3.89	.55	3.90	2.80	5.00

Research Question 4

Are there differences between the means in EI competencies of the lead clergy in this study and the means in EI competencies as reported in the Gignac (2010) study? One sample *t* tests were conducted to evaluate the null hypotheses. The mean and standard deviations for EI competencies of the lead clergy in this study versus those of the Gignac study are shown in Table 6.

$Ho4_1$: There is no difference between the ESA mean of lead clergy and the ESA mean in the Gignac study.

A single sample *t* test was conducted to determine whether or not the ESA mean of lead clergy in this study was different from the ESA mean in the Gignac (2010) study. The *t* test was not significant, t (104) = .601, p = .549. Therefore, the null hypothesis was retained. The ESA mean for the lead clergy in this study (M = 16.49) was only slightly lower than the mean in the Gignac study, which was (M = 16.60).

$Ho4_{2:}$ There is no difference between the EE mean of lead clergy and the EE mean in the Gignac study.

The single sample t test conducted to evaluate the null hypothesis showed a significant difference between the lead clergy mean for EE and the mean for respondents in the Gignac (2010) study; that is t (104) = 5.65, p < .001. Therefore, the null hypothesis was rejected. The EE competency mean for lead clergy (M = 20.39) was 1.50 points higher than the mean in the Gignac study, which was (M = 18.89).

$Ho4_{3:}$ There is no difference between the EAO mean of lead clergy and the EAO mean in the Gignac study.

The single sample *t* test conducted to evaluate the null hypothesis showed a difference between the lead clergy mean for EAO and the mean for respondents in the Gignac (2010) study; that is t (104) = 2.70, p < .008. Therefore, the null hypothesis was rejected. The EAO competency mean for lead clergy (M = 16.56) was 0.55 points higher than the mean of the Gignac study, which was (M = 16.01).

$Ho4_{4:}$ There is no difference between the ER mean of lead clergy and the ER mean in the Gignac study.

The single sample t test conducted to evaluate the null hypothesis showed a difference between the lead clergy mean for ER and the mean for respondents in the Gignac (2010) study; that is t (105) = 4.38, p < .001. Therefore, the null hypothesis was rejected. The ER competency mean for lead clergy (M = 21.03) was 0.88 points higher than the mean in the Gignac study, which was (M = 20.16).

$Ho4_{5:}$ There is no difference between the ESM mean of lead clergy and the ESM mean in the Gignac study.

The single sample t test conducted to evaluate the null hypothesis showed a difference between the lead clergy mean for ESM and the mean for respondents in the Gignac (2010) study; that is t (104) = 2.73, p < .007. Therefore, the null hypothesis was rejected. The ESM competency mean for lead clergy (M = 19.35) was 0.70 points higher than the mean in the Gignac study, which was (M = 18.65).

$Ho4_{6:}$ There is no difference between the EMO mean of lead clergy and the EMO mean in the Gignac study.

The single sample *t* test conducted to evaluate the null hypothesis showed a difference between the lead clergy mean for EMO and the mean for respondents in the Gignac (2010) study; that is *t* (105) = 2.22, *p* < .028. Therefore, the null hypothesis was rejected. The EMO competency mean for lead clergy (*M* = 16.27) was 0.47 points higher than the mean in the Gignac study, which was (*M* = 15.80).

$Ho4_{7:}$ There is no difference between the ESC mean of lead clergy and the ESC mean in the Gignac study.

The single sample *t* test conducted to evaluate the null hypothesis showed a difference between the lead clergy mean for ESC and the mean for respondents in the Gignac (2010); that is

t (104) = 4.99, *p* < .001. Therefore, the null hypothesis was rejected. The ESC competency mean for lead clergy (*M* = 16.66) was 0.91 points higher than the mean in the Gignac study, which was (*M* = 15.75).

Ho4$_{8:}$ There is no significant difference between the Total EI score mean of lead clergy and the Total EI score mean in the Gignac study.

The single sample t test conducted to evaluate the null hypothesis showed a significant difference between the lead clergy mean for Total EI score and the mean for respondents in the Gignac (2010) study; that is t (100) = 4.08, p < .001. Therefore, the null hypothesis was rejected. The Total EI competency mean for lead clergy (M = 126.85) was 5.00 points higher than the mean in the Gignac study, which was (M = 121.86).

Table 6

EI Competencies of Lead Clergy vs. EI Competencies in Gignac (2010)

	Lead Clergy		Gignac	
	M	*SD*	*M*	*SD*
ESA	16.49	1.95	16.60	4.79
EE	20.39	2.72	18.89	8.59
EAO	16.56	2.09	16.01	4.68
ER	21.03	2.04	20.16	6.65
ESM	19.35	2.64	18.65	7.94
EMO	16.27	2.19	15.80	5.23
ESC	16.66	1.87	15.75	5.89
Total EI	126.85	12.31	121.86	13.84

Research Question 5

Are there differences between the means in EI competencies of the lead clergy in growing churches and the means in EI competencies of the lead clergy in churches that are not growing? The following null hypotheses were tested using *t* tests for independent samples.

$Ho5_1$: There is no difference in the ESA means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

An independent samples *t* test was conducted to evaluate whether or not the mean ESA of lead clergy in growing churches was different from the mean of lead clergy in churches that were not growing. The *t* test was not significant, $t\ (101) = 1.91$, $p = .059$. Therefore, the null hypothesis was retained. The effect size, as measured by η^2, was small (.03). The ESA mean of lead clergy in growing churches ($M = 16.80$, $SD = 1.77$) was only about three-quarters of a point higher than the ESA mean for lead clergy in churches that were not growing ($M = 16.05$, SD = 2.16). Figure 1 shows the Boxplots of ESA scores of lead clergy by the growth rate of their churches.

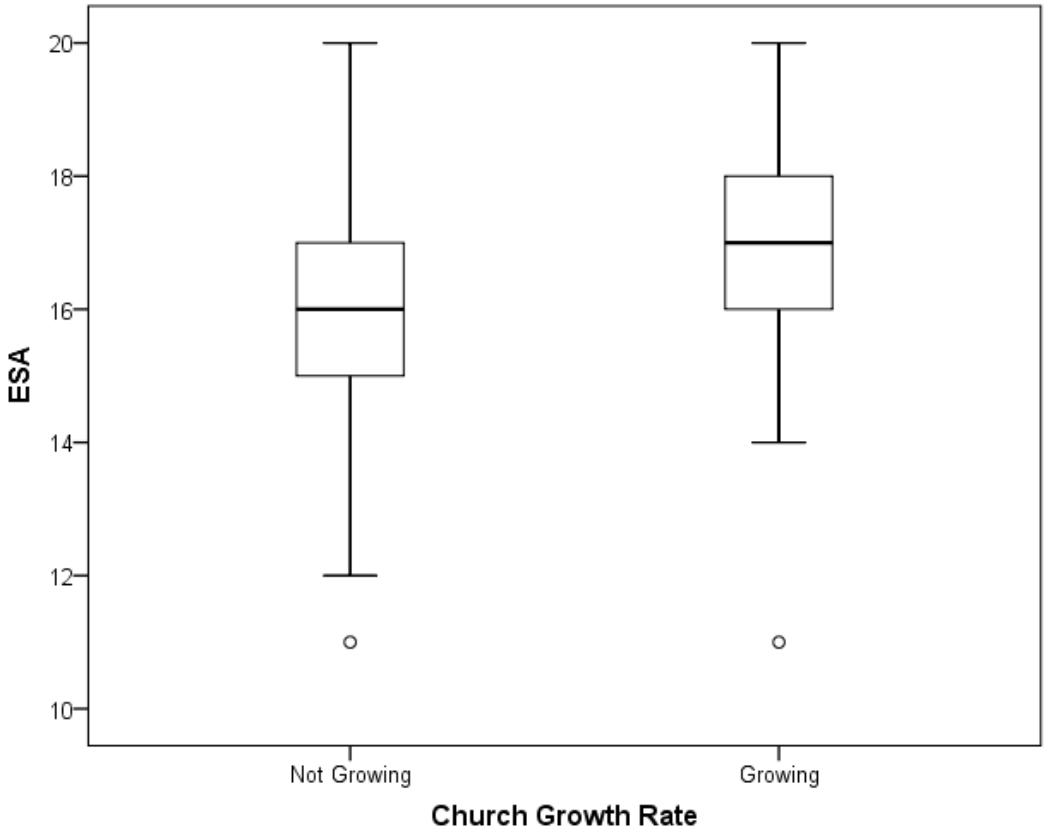

Figure 1. Boxplots of ESA scores of lead clergy by the growth rate of the churches they serve. o = an observation between 1.5 times to 3.0 times the interquartile range.

Ho5_2: There is no difference in the EE means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

An independent samples *t* test was conducted to determine whether or not the mean EE of lead clergy in growing churches was different from the mean of lead clergy in churches that were not growing. The *t* test was not significant, $t\ (101) = 1.88$, $p = .063$. Therefore, the null hypothesis was retained. The effect size, as measured by η^2, was small (.03). The EE mean of lead clergy in growing churches ($M = 20.83$, $SD = 2.47$) was only about a point higher than the EE mean for lead clergy in churches that were not growing ($M = 19.80$, $SD = 3.03$). Figure 2 shows the Boxplots of EE scores of lead clergy by the growth rate of their churches.

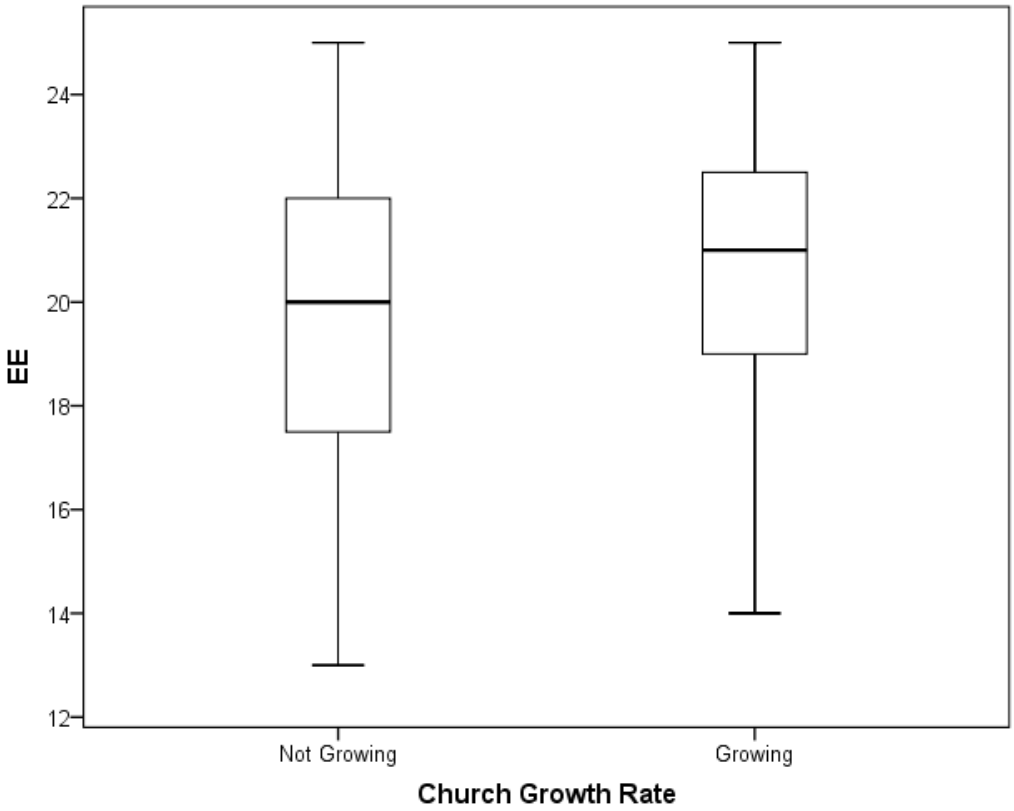

Figure 2. Boxplots of EE scores of lead clergy by the growth rate of the churches they serve.

Ho5_3: There is no difference in the EAO means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

The independent samples *t* test conducted to evaluate whether or not the mean EAO of lead clergy in growing churches was different from the mean of lead clergy in churches that were not growing was not significant, $t\ (101) = 0.41$, $p = .681$. Therefore, the null hypothesis was retained. The effect size, as measured by η^2, was small (<.01). The EAO mean of lead clergy in growing churches ($M = 16.52$, $SD = 2.04$) was almost identical to the EAO mean for lead clergy in churches that were not growing ($M = 16.70$, $SD = 2.22$). Figure 3 shows the Boxplots of EAO scores of lead clergy by the growth rate of their churches.

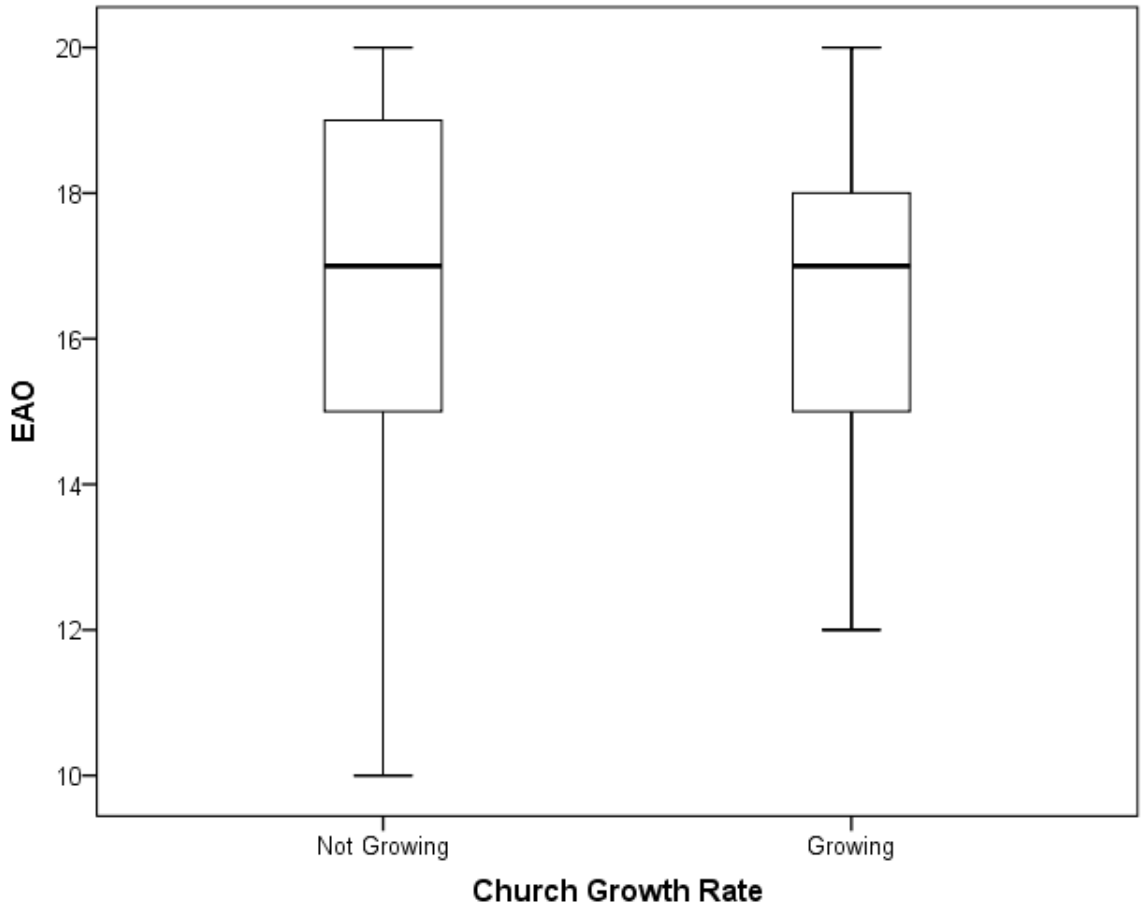

Figure 3. Boxplots of EAO scores of lead clergy by the growth rate of the churches they serve.

Ho5_4: There is no difference in the ER means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

An independent samples *t* test was conducted to evaluate whether or not the mean ER of lead clergy in growing churches was different from the mean of lead clergy in churches that were not growing. The *t* test was significant, $t\ (102) = 2.86$, $p = .005$. Therefore, the null hypothesis was rejected. The η^2 index was .07 indicating a medium effect size. The ER mean of lead clergy in growing churches ($M = 21.50$, $SD = 1.84$) was over one point higher than the ER mean for lead clergy in churches that were not growing ($M = 20.38$, $SD = 2.12$). Figure 4 shows the Boxplots of ER scores of lead clergy by the growth rate of their churches.

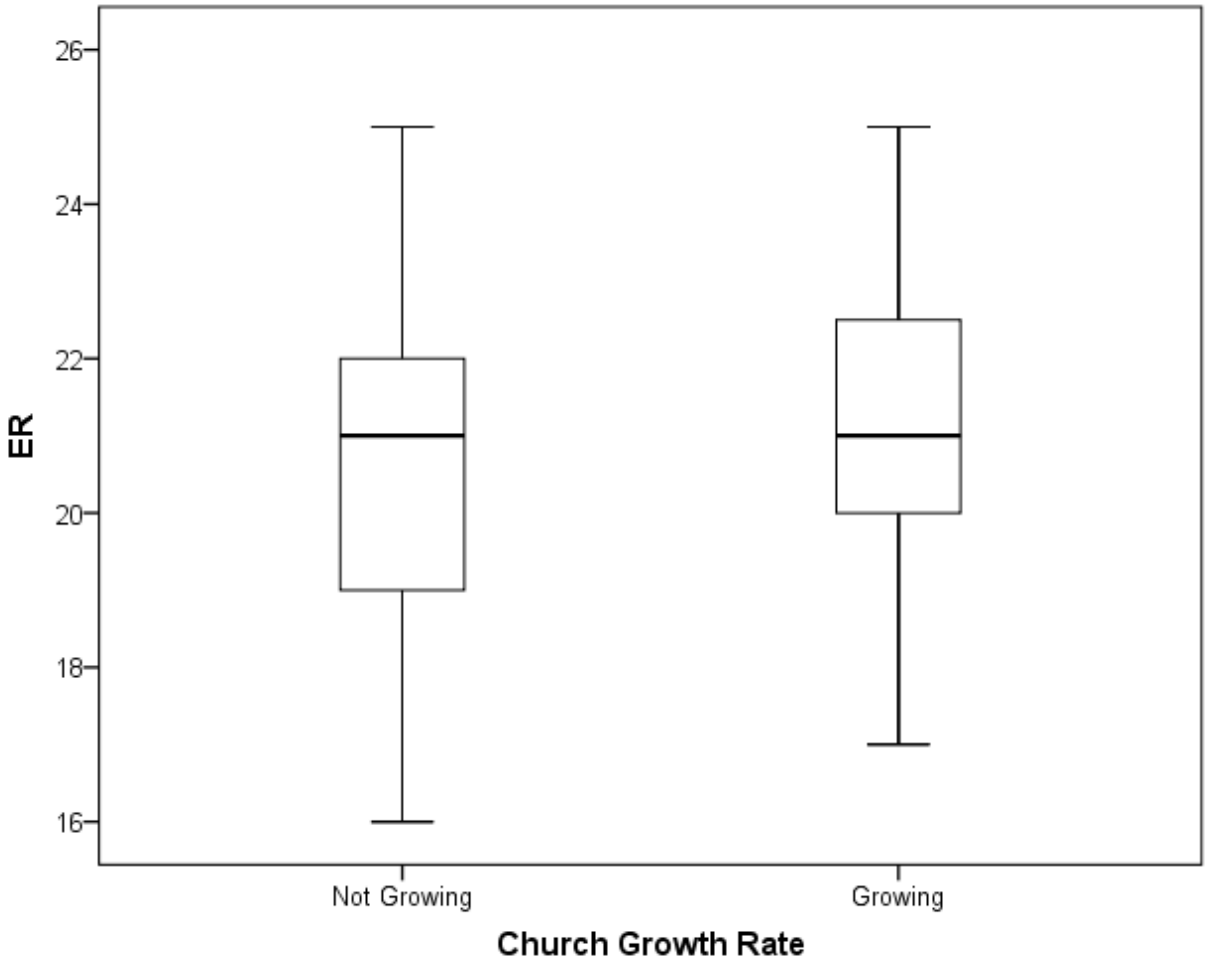

Figure 4. Boxplots of ER scores of lead clergy by the growth rate of the churches they serve.

Ho5_5: There is no difference in the ESM means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

An independent samples *t* test was conducted to ascertain whether or not the mean ESM of lead clergy in growing churches was different from the mean of lead clergy in churches that were not growing. The *t* test was not significant, $t\ (101) = 0.22$, $p = .829$. Therefore, the null hypothesis was retained. The effect size, as measured by η^2, was small (<.01). The ESM mean of lead clergy in growing churches ($M = 19.33$, $SD = 2.63$) was only about one tenth of a point higher than the ESM mean for lead clergy in churches that were not growing ($M = 19.45$, $SD =$

2.73). Figure 5 shows the Boxplots of ESM scores of lead clergy by the growth rate of their churches.

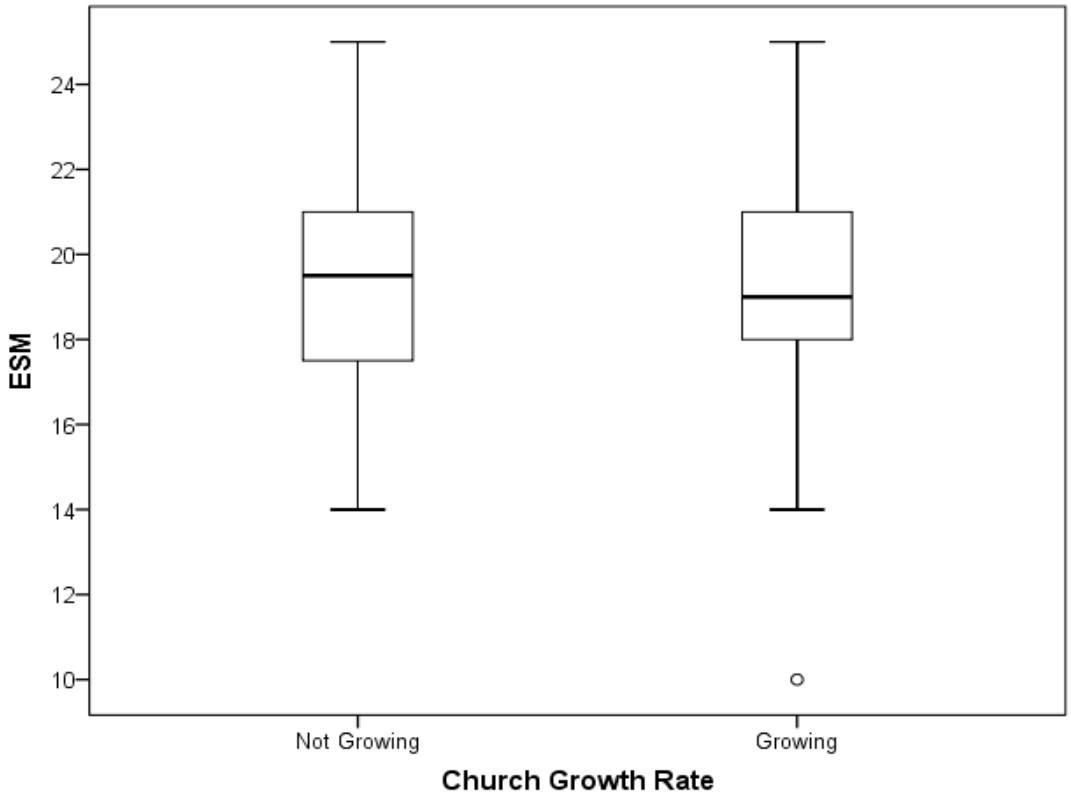

Figure 5. Boxplots of ESA scores of lead clergy by the growth rate of the churches they serve. o = an observation between 1.5 times to 3.0 times the interquartile range.

$H05_6$: There is no difference in the EMO means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

An independent samples *t* test was conducted to assess whether or not the mean EMO of lead clergy in growing churches was different from the mean of lead clergy in churches that were not growing. The *t* test was not significant, $t\ (102) = 1.40$, $p = .164$. Therefore, the null hypothesis was retained. The effect size, as measured by η^2, was small (.02). The EMO mean of lead clergy in growing churches ($M = 16.56$, $SD = 2.04$) was only about half of a point higher than the EMO mean for lead clergy in churches that were not growing ($M = 15.95$, $SD = 2.36$). Figure 6 shows the Boxplots of EMO scores of lead clergy by the growth rate of their churches.

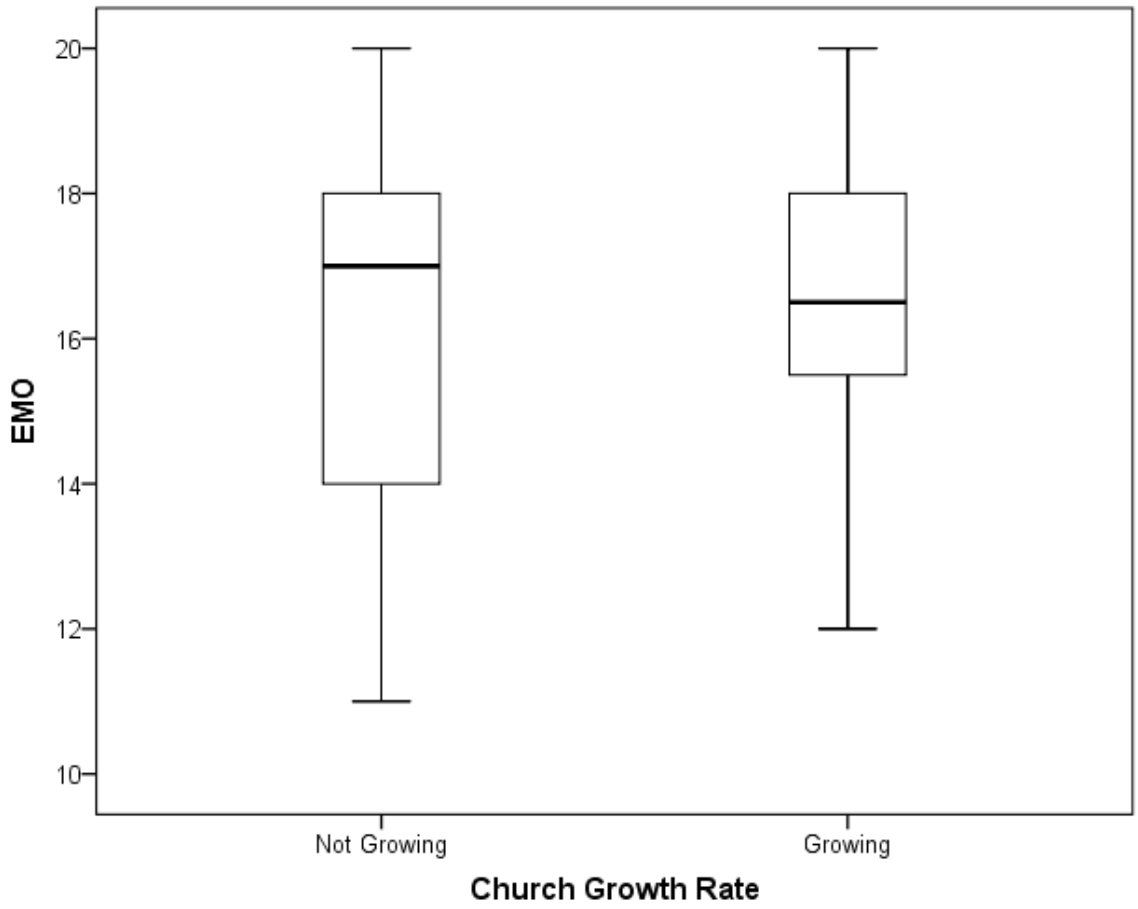

Figure 6. Boxplots of EMO scores of lead clergy by the growth rate of the churches they serve.

$H05_7$: There is no difference in the ESC means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

An independent samples *t* test was conducted to appraise whether or not the mean ESC of lead clergy in growing churches was different from the mean of lead clergy in churches that were not growing. The *t* test was not significant, $t\ (101) = 0.60$, $p = .549$. Therefore, the null hypothesis was retained. The η^2 index was <.01 indicating a small effect size. The ESC mean of lead clergy in growing churches ($M = 16.78$, $SD = 1.75$) was only about two tenths of a point higher than the ESC mean for lead clergy in churches that were not growing ($M = 16.55$, $SD = 2.06$). Figure 7 shows the Boxplots of ESC scores of lead clergy by the growth rate of their churches.

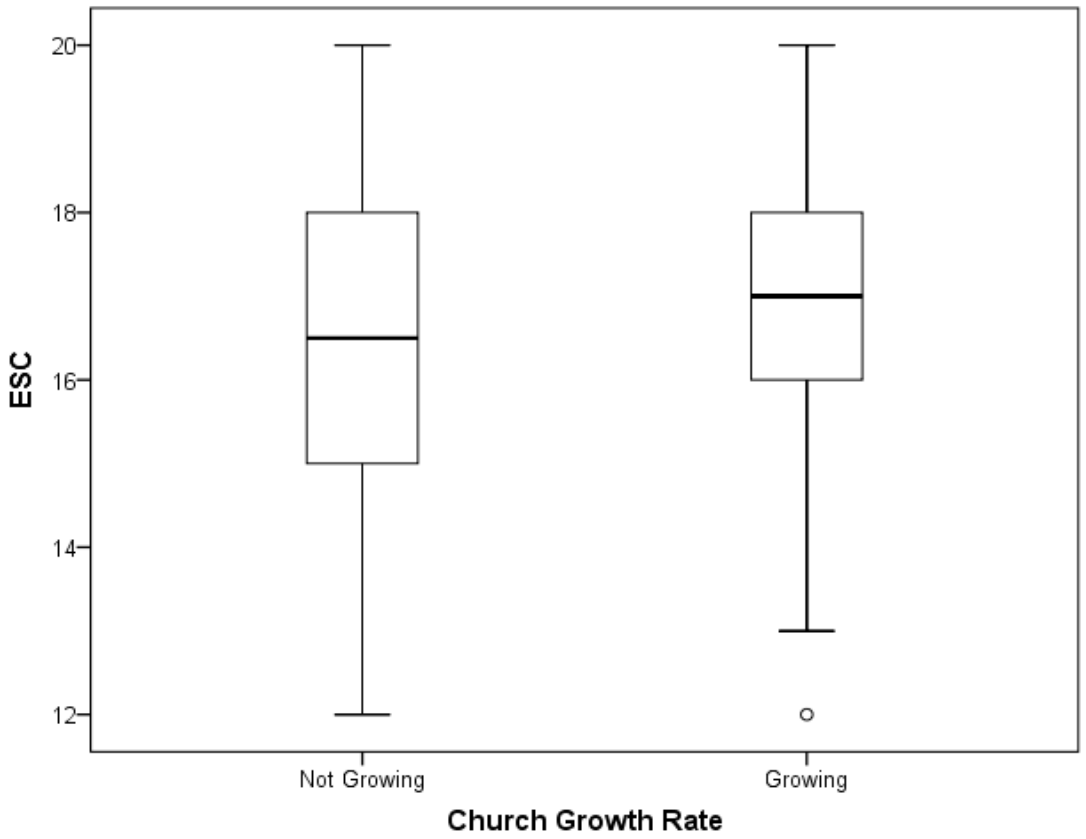

Figure 7. Boxplots of ESC scores of lead clergy by the growth rate of the churches they serve. o = an observation between 1.5 times to 3.0 times the interquartile range.

$H05_8$: There is no difference in the Personal Competencies means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

An independent samples *t* test was conducted to evaluate whether or not the Personal Competencies mean of lead clergy in growing churches was different from the Personal Competencies mean of lead clergy in churches that were not growing. The *t* test was not significant, $t\ (98) = 1.73$, $p = .086$. Therefore, the null hypothesis was retained. The effect size, as measured by η^2, was small (.03). The Personal Competencies mean of lead clergy in growing churches ($M = 95.36$, $SD = 8.11$) was only about three points higher than the Personal Competencies mean for lead clergy in churches that were not growing ($M = 92.26$, $SD = 9.66$).

Figure 8 shows the Boxplots of Personal Competencies scores of lead clergy by the growth rate of their churches.

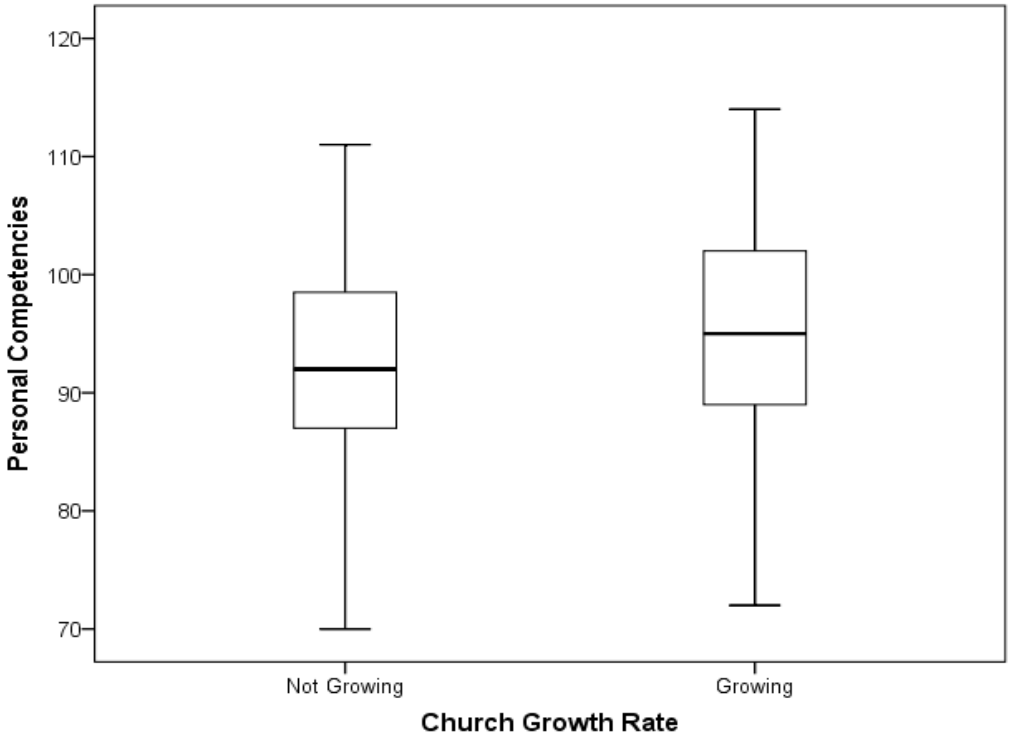

Figure 8. Boxplots of Personal Competencies scores of lead clergy by the growth rate of the churches they serve.

$H05_9$: There is no difference in the Social Competencies means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

An independent samples *t* test was conducted to assess whether or not the Social Competencies mean of lead clergy in growing churches was different from the Social Competencies mean of lead clergy in churches that were not growing. The *t* test was not significant, $t\ (101) = 0.55$, $p = .59$. Therefore, the null hypothesis was retained. The effect size, as measured by η^2, was small (<.01). The Social Competencies mean of lead clergy in growing churches ($M = 33.10$, $SD = 3.76$) was only about one half of a point higher than the Social Competencies mean for lead clergy in churches that were not growing ($M = 32.65$, $SD = 4.41$).

Figure 9 shows the Boxplots of Social Competencies scores of lead clergy by the growth rate of their churches.

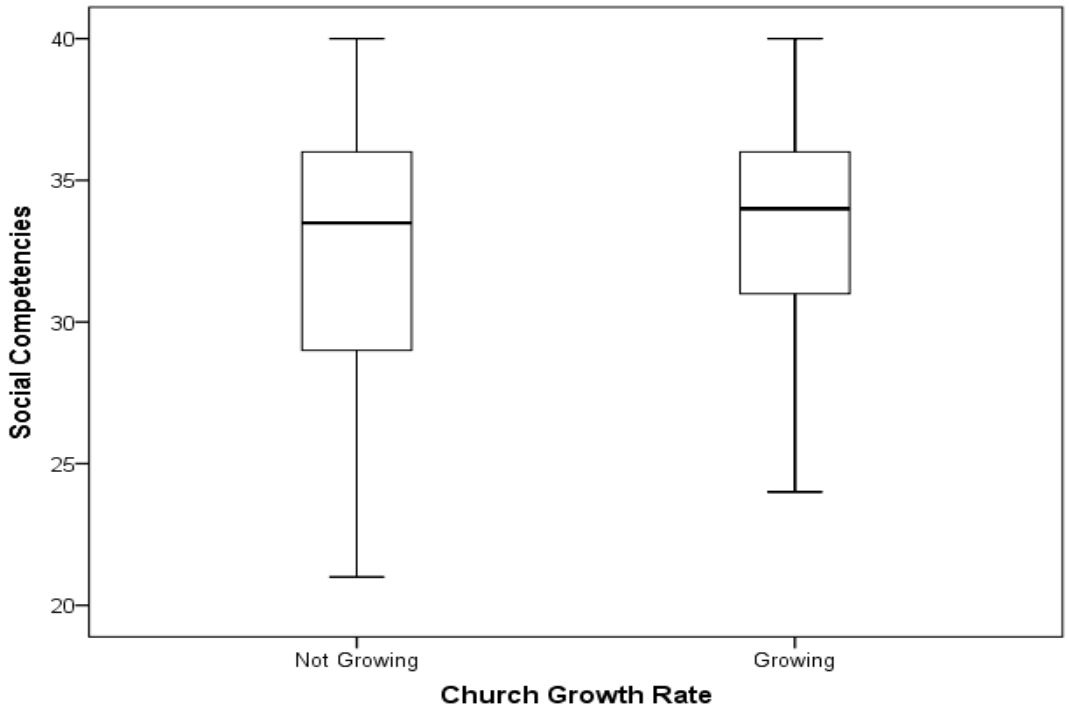

Figure 9. Boxplots of Social Competencies scores of lead clergy by the growth rate of the churches they serve.

$H05_{10}$: There is no difference in the Total EI means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

An independent samples *t* test was conducted to determine whether or not the Total EI mean of lead clergy in growing churches was different from the Total EI mean of lead clergy in churches that were not growing. The *t* test was not significant, $t\ (97) = 1.39$, $p = .17$. Therefore, the null hypothesis was retained. The effect size, as measured by η^2, was small (.02). The Total EI mean of lead clergy in growing churches ($M = 128.48$, $SD = 11.40$) was only about three and one half points higher than the Total EI mean for lead clergy in churches that were not growing ($M = 125.00$, $SD = 13.40$). Figure 10 shows the Boxplots of Total EI scores of lead clergy by the growth rate of their churches.

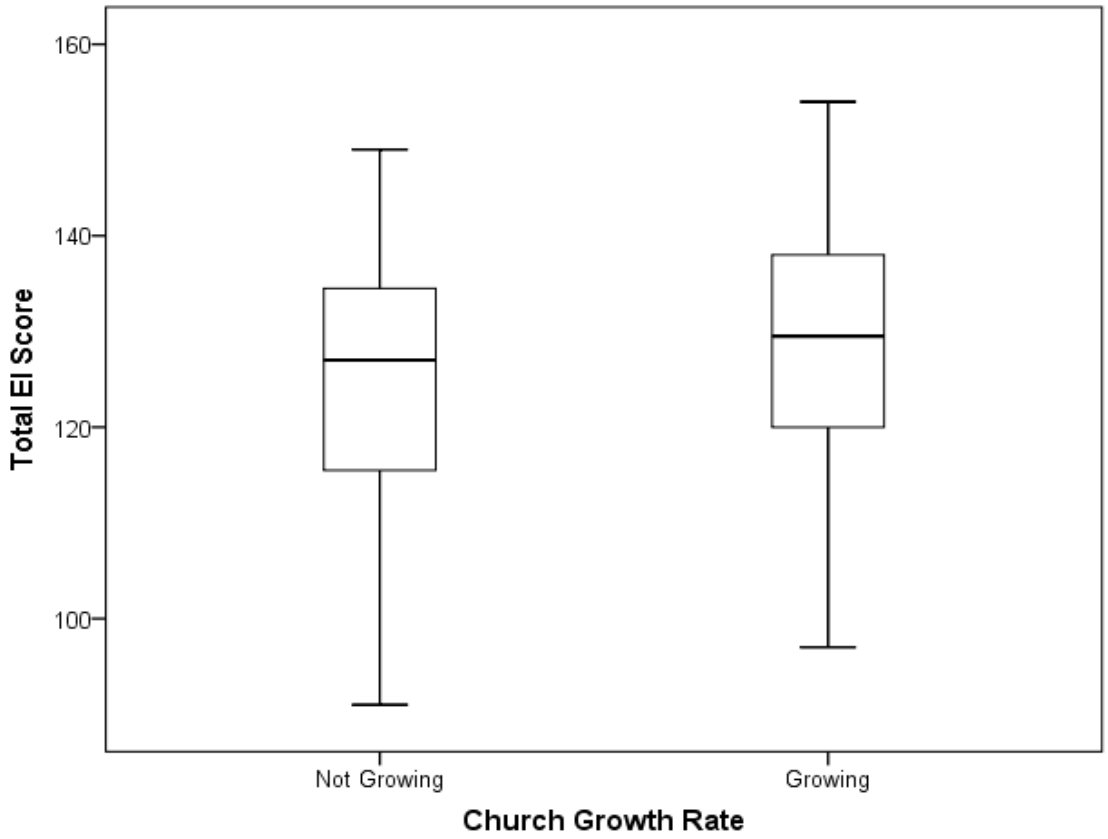

Figure 10. Boxplots of Total EI scores of lead clergy by the growth rate of the churches they serve.

Summary

The results presented in this chapter are based on the online survey that was conducted of the lead clergy of the Wesleyan Church congregations. Six demographic questions and 31 Genos EI Inventory Concise questions were administered to the participants. Of the 337 lead clergy invited to participate in the study, 106 lead clergy completed the online survey. The participating lead clergy represented the Wesleyan Church congregations in 23 states across the United States and in 10 Canadian cities. The ages of the participating clergy ranged from 31 to 70, while the years of their experience as lead clergy of those churches during the period of this study ranged from under one year to 45 years.

The scale on the Genos EI Inventory Concise for measuring the seven EI competencies contained either four or five items. Because of its sensitivity to the number of items in the measuring scale, with the tendency for a small number of items to yield low results (Briggs & Cheek, 1986), the Cronbach's alpha yielded low coefficients in this study. Hence, the interitem correlation was employed as an alternate internal reliability test for the Genos EI Inventory Concise instrument that was used in this study. When this alternate measurement was employed, all seven EI competencies were found to be within the acceptable range of internal reliability.

The EI competencies of the participating lead clergy were calculated by using the mean of their scores in each EI competency. This was necessary because the maximum scores of the EI competencies varied based on the number of items in a particular EI competency. While some EI competencies contain four items, others contain five items. Overall, the evaluation of the EI competencies ranged from 1 as very low to 5 as very high. While Descriptive statistical tables were used for the *t* tests in Research Questions 1 through 4, boxplots diagrams were used for the *t* tests in Research Question 5.

Chapter 5: Discussions, Implications, Recommendations, and Conclusions

The problem for which this research study was conducted concerned the steady decline in church worship attendance in the United States. Studies suggest that while the population of the United States was growing (U.S. Census Bureau, 2016), the attendance in church worship attendance was in steady decline (LifeWay Research, 2013; Ochoche & Gweryina, 2013; Pew Research Center, 2012). Other studies posited that the pastoral leadership had a significant effect on the health of the church (Eymann, 2012; Ingram, 2015). Furthermore, some other studies postulated that there was a positive relationship between EI and the leadership of thriving organizations (Bradberry & Greaves, 2009; Goleman, 2015; Spivey, 2014; Stein & Book, 2011). They claimed that leaders with high degrees of EI competencies were more likely to lead their organizations to health and growth than leaders with low degrees of EI competencies.

Therefore, the purpose of this research study was to explore a possible relationship between the EI competencies of the lead clergy in the Wesleyan Church North America and growth in the worship attendance of those congregations. The top 337 lead clergy of the Wesleyan Church North America were invited to participate in this study, and 106 (31.5 %) of them participated. Of the participating lead clergy, 104 were successfully matched with the Wesleyan Church congregations they lead, and the Genos EI Inventory Concise instrument was employed to assess their EI competencies. The means of the seven EI competencies of the participants were calculated and compared with the growth of their churches for the years 2015 and 2016.

This final chapter of the research contains a discussion of the implications of findings as presented in Chapter 4 of this study. It presents an opportunity to examine the statistical analyses and the findings in this study and it offers some logical conclusions based on those findings.

From there, certain recommendations can be made. The chapter will also conclude this research study on a possible relationship between the EI competencies of lead clergy of The Wesleyan Church and growth in worship attendance.

During the email invitation to participate in the study and the online survey administration phases of this research, each participant was clearly informed of the purpose of this study. Each participant was given the opportunity to decline the invitation to participate in the study and a consent form that contained the individual rights of the participants was also provided. The procedures that would follow the online survey up to the completion of the study were explained to the participants. Furthermore, the participants were given assurances of anonymity and of their privacy in this study. They were assured that neither the individual participants nor the identity of their churches would be reported in this study. Rather, they were assured that all findings in this study would be reported in summary form only.

Limitations

There were certain limitations in this research study. First, although the Genos EI Inventory Concise instrument was believed to be very reliable (Kumar & Muniandy, 2012; Ochalski, 2015; Pearson, 2015; Tonioni, 2015; Trejo, 2014), its effectiveness in this study depended on how well the participants understood and answered the questions that were asked in the online survey. Additionally, the forthrightness and honesty of the participants concerning their responses to the survey questions were crucial. For example, if a respondent provided answers that he believed were ideal rather than what were real and practical about the awareness and management of his own emotions and the emotions of others in his church organization, then those responses could possibly affect the results of the study. Furthermore, since the survey

instrument used in this study was solely on the self-assessment of the participants, bias on the part of some respondents was possible.

Leedy and Ormrod (2013) contended that just as it is almost impossible for humans to live in the world without an exposure to germs and diseases, “in the research environment, the researcher cannot avoid having data contaminated by bias of one sort or another” (p. 218). However, the authors suggested some measures that a researcher can adhere to in order to minimize bias in a study. One of the measures was a careful scrutiny of the survey questions. This measure was carefully adhered to in this study through the application of the Genos EI Inventory, which was professionally developed and has been proven reliable by many researchers. Those researchers include Kumar and Muniandy (2012), Ochalski (2015), Pearson (2015), Tonioni (2015), and Trejo (2014).

Second, this research study relied on the accuracy of the worship attendance records as were obtained from the Communication & Administration Department of The Wesleyan Church. Although this information was said to be reliable, its absolute accuracy could not be guaranteed. According to the Communication & Administration Department, the tracking and recording of the worship attendance records in this denomination were the sole responsibility of the local Wesleyan Church congregations. The leadership of those congregations would then report this information to the Communication & Administration Department on a monthly basis. Nevertheless, although the absolute accuracy of this vital record of The Wesleyan Church could not be verified by other means, the integrity of the organization and its leadership remained impeccable.

Discussions

To address the problem for which this research study was conducted, five research questions were posed along with the corresponding hypotheses for Research Questions 4 and 5. The following were the research questions:

RQ1. What EI competencies, if any, are prevalent among the lead clergy of the growing and non-growing Wesleyan churches in this study?

RQ2. What EI competencies, if any, are prevalent among the lead clergy of the growing Wesleyan churches?

RQ3. What EI competencies, if any, are prevalent among the lead clergy of the Wesleyan churches that are not growing?

RQ4. Are there differences between the means in EI competencies of the lead clergy in this study and the means in EI competencies as reported in the Gignac (2010) study?

RQ5. Are there differences between the means in EI competencies of the lead clergy in growing Wesleyan churches and the means in EI competencies of the lead clergy in Wesleyan churches that are not growing?

To address these research questions, the data that were collected from the study participants through the online survey had to be analyzed. The descriptive statistics, which are generally used to describe the features of the data in a research study, were employed to analyze Research Questions 1, 2, and 3. With this approach, the mean of each EI competency was identified for all participating lead clergy, the lead clergy of the growing churches, and the lead clergy of the churches that were not growing. For the analysis of research question four, a single sample *t* test was conducted to determine whether or not the mean of each of the seven EI competencies of the lead clergy in this study was different from the mean of the corresponding

EI competencies in the Gignac (2010) study. Each of the seven null hypotheses was examined in the analysis of the single sample *t* test. Each null hypothesis represented each of the seven EI competencies.

Research Question 5 focused on whether or not differences existed between the EI competencies of the lead clergy of growing Wesleyan Church congregations and those of the lead clergy in the Wesleyan Church congregations that were not growing. An independent samples *t* test was employed to generate the boxplots of church growth rate for each EI competency of growing churches and churches that were not growing. In the analysis, each of the null hypotheses representing an EI competency was examined. The null hypotheses for both the personal EI competencies and the social competencies were also examined. Finally, null the hypothesis for the difference in total EI means of the lead clergy of growing churches and of the churches that were not growing was examined.

Research Question 1

This research question examined whether or not certain EI competencies were prevalent among all lead clergy of The Wesleyan Church in this study. The study defined prevalence as EI competencies with score levels that were common, widespread, or dominant among all seven competencies. The overall finding was that the participating lead clergy scored high, that is scores that were greater than 4 on a scale of 1 to 5, in six of the seven EI competencies. Those competencies with high scores were ER, ESC, EAO, ESA, EE, and EMO. Therefore, the high scores of those six EI competencies were prevalent among the participating lead clergy of The Wesleyan Church.

Research Question 2

This research question examined whether or not certain EI competencies were prevalent among the lead clergy of the growing Wesleyan Church congregations in this study. The study showed that the lead clergy of the growing congregations of this denomination scored high in all but one EI competencies. The exception was in emotional self-management where the lead clergy scored moderate. The highest overall EI competency score for the lead clergy of the growing Wesleyan Church congregations was on emotional reasoning. This was followed by emotional self-awareness and emotional self-control, which tied for second place. Furthermore, emotional expression and emotional awareness of others also tied for third place, and they were closely followed by emotional management of others.

Research Question 3

The purpose of this research question was to determine whether or not any of the seven EI competencies that had been identified in this study was prevalent among the lead clergy of the Wesleyan Church congregations that were not growing. Based on the descriptive statistical analysis in Chapter 4 of this study, four of the seven EI competencies were found to be prevalent among the lead clergy of the Wesleyan churches that were not growing. The study revealed that the lead clergy in this growth category scored high in emotional awareness of others, emotional self-control, emotional reasoning, and emotional management of others. It also revealed that those lead clergy received moderate scores in emotional expression, emotional self-awareness, and emotional self-management.

Research Question 4

Dr. Gilles Gignac conducted an extensive research study on emotional intelligence, employing the seven EI competencies (Gignac, 2010). The Gignac (2010) study has been cited as

a model or standard study in several research studies that have employed the Genos EI Inventory. The research studies included those conducted by Echevarria (2015), Glover (2017), Miller (2015), Ochalski (2015), Pearson (2015), Tonioni (2015), and Trejo (2014). Hence, it was appropriate to compare the results of this research study to the results of the Gignac study. Therefore, the purpose of Research Question Four was to explore what differences, if any, existed between the EI competencies of the lead clergy in this study and those of the participants of the Gignac study.

The results of a single sample *t* test that was conducted for the EI competencies showed that the participating lead clergy of The Wesleyan Church demonstrated higher emotional intelligence in six of the seven competencies than the participants in the Gignac (2010) study. The only EI competency that the participants of the Gignac study demonstrated higher emotional intelligence than the lead clergy of The Wesleyan Church was emotional self-awareness. The study also revealed that the overall EI competency mean score of the participating lead clergy was significantly higher than that of the Gignac study. Based on these results, it was discovered that the participating lead clergy of The Wesleyan Church were more emotionally intelligent than the participants of the Gignac study.

Research Question 5

The purpose of this research question was to determine whether or not there were differences between the EI competencies of the lead clergy of growing Wesleyan churches and the EI competencies of the lead clergy of the Wesleyan churches that were not growing. If the lead clergy of the growing churches scored significantly higher in EI competency means, it could imply that the emotional intelligence of the lead clergy had some relationship to church growth. Conversely, if there were no significant differences in the mean EI competency scores, it could

be concluded that there was no relationship between the emotional intelligence of the lead clergy of The Wesleyan Church and growth in worship attendance.

Implications

Research Question 1 Implications

First, the findings imply that, overall, the lead clergy of The Wesleyan Church possessed high emotional reasoning which is a leader's ability to accurately determine whether or not his own feelings are the true reflection of the reality that exists within his organization (Jager-Hyman et al., 2014). The findings also imply that the lead clergy of The Wesleyan Church were capable of incorporating emotionally generated information from themselves and from their followers, in the process of making decisions (Gignac, 2010). With high emotional reasoning, the lead clergy of the Wesleyan churches could direct both positive and negative emotions generated within their congregations, into greater productivity. These clergy leaders were capable of motivating their congregants to embrace the mission of making more disciples and growing their churches.

Second, the findings imply that the lead clergy of this church organization were capable of controlling their own strong emotions within the context of the congregations they led. This suggests that these church leaders exhibited self-control, which is an element of the fruit of the Holy Spirit, as it is recorded in Galatians 5:23. The lead clergy with high emotional self-control were capable of avoiding emotionally generated distractions. Rather, they focused on the vision of transforming lives within their communities. These leaders exhibited self-discipline that enabled them to stay focused on the mission of their churches.

Third, the findings in this study imply that the lead clergy of The Wesleyan Church were capable of identifying the emotions of others within their church organizations (Gignac, 2010).

According to Bradberry and Greaves (2009), these leaders possessed the ability to look outward in order to recognize and to understand the emotions of their followers. Since these leaders were capable of identifying the emotions of their followers, they could also empathize with them. Consequently, these lead clergy demonstrated the ability to build strong team and to retain the talent needed to advance the mission of their church organizations (Goleman, 2015).

Fourth, the findings imply that the lead clergy of The Wesleyan Church were capable of recognizing their own feelings and how those feelings could affect their own performances and the performances of their followers (Goleman, 2015; Stein & Book, 2011). This self-awareness competency of the lead clergy enabled them to realize their areas of strength and weakness. Hence, they could employ the strengths of others within their organizations to complement their own weaknesses. Fifth, the findings imply that the lead clergy of this church denomination had the ability to effectively express their own emotions. This ability involves both verbal and non-verbal emotional expressions (Stein & Book, 2011). This ability also enabled the lead clergy to express their own emotions honestly, realistically and sensitively (Bradberry & Greaves, 2009; Goleman, 2015). Lastly, the findings imply that the lead clergy of The Wesleyan Church possessed the right skill to manage the emotions of their followers. Gignac (2010) postulated that with this skill, the pastoral leaders were capable of creating positive work environments that minimized stressful and traumatic experiences for themselves and for their followers. According to Kouzes and Posner (2012), the creation of a positive work environment can inspire a shared vision between a leader and his followers.

Research Question 2 Implications

The first implication regarding the findings as it relates to Research Question 2 was that the lead clergy of growing Wesleyan churches possessed the ability to utilize emotional

information at their disposal to make good decisions for their churches (Palmer et al., 2009). For the lead clergy of growing Wesleyan churches, it implies that their effective decision-making included effective evangelism strategies, which resulted in the growth of their congregations. The second implication of the findings for Research Question 2 was that the lead clergy of the growing Wesleyan churches possessed high emotional self-awareness that had enabled them to recognize the effects of their own emotions on their followers and on their organizations. Along with the emotional self-awareness, the lead clergy of the growing Wesleyan churches were also capable of controlling their own reactive emotions that had the potential of negatively affecting productivity within their church organizations. The promotion of positive emotions within the growing Wesleyan churches created a climate of trust and facilitated the relationships that fostered collaboration, thus paving the way for growth.

Furthermore, the results of this study revealed that the lead clergy of growing Wesleyan churches possessed the capacity for high emotional expression. According to Goleman (2015), this means that those leaders could express their own verbal and non-verbal emotions effectively. The author also posited that a leader who is capable of effectively expressing his own emotions, can motivate and inspire his followers to a common goal and greater productivity. It also made sense that this study revealed high scores in emotional awareness of others by the lead clergy of growing Wesleyan Church congregations. This is because a leader who is aware of his own emotions and who can effectively manage those emotions, would strive to be aware of the emotions of his followers in order to lead them in a desired direction. According to Kouzes and Posner (2012), it is the responsibility of a leader to present promising future possibilities for his followers to embrace.

The last EI competency that the lead clergy of the growing Wesleyan churches scored high was on the emotional management of others. This also made sense because a leader, who is capable of understanding the emotions of his followers, would seek to manage those emotions in a positive manner to ensure resonance and productivity (Goleman et al., 2015). It implies that the lead clergy of the growing Wesleyan churches were capable of looking beyond their own emotions in order to recognize and understand the emotions of their followers. With this recognition and understanding of the emotions of others within their church organizations, the lead clergy could manage those emotions in positive and productive ways in order to accomplish the mission of growing their churches and transforming more lives for Jesus Christ.

Research Question 3 Implications

First, based on the EI competency scores, it was clear that the lead clergy of the Wesleyan churches that were not growing were nonetheless emotionally intelligent. For example, with a high mean score for their emotional awareness of others, these lead clergy demonstrated strong ability to recognize and understand the emotions of their followers (Gignac, 2010). According to the survey results, these lead clergy also demonstrated strength in their ability to control their own reactive emotions while dealing with others within their church organizations. This was revealed through the high mean scores of their emotional self-control.

Second, the high mean score in emotional reasoning of the lead clergy of the Wesleyan Church congregations that were not growing suggested that nonetheless, those leaders possessed strong ability to employ the emotional information at their disposal for effective decision making (Palmer et al., 2009). Furthermore, from their research study, Jager-Hyman et al. (2014) postulated that such leaders were capable of accurately determining that their personal feelings were in alignment with the reality of the atmosphere within their organizations. Third, the high

mean score in emotional management of others was a clear indication that the lead clergy of the Wesleyan Church congregations that were not growing did not lack the skills necessary for creating positive work environments for their followers. Rather, according to Gignac (2010), with high EMO competency scores, those leaders had the ability to help their followers resolve issues that could be considered stressful and traumatic. This study did not reveal any EI competency in which the lead clergy of the Wesleyan churches that were not growing scored below 3.9 out of 5. This implies that overall, although their churches were not growing in weekly worship attendance, these lead clergy still possessed fairly high emotional intelligence. It also implies that other factors and areas of leadership beyond the scope of this study, could have contributed to the lack of growth in the weekly worship attendance of those congregations.

Research Question 4 Implications

Null Hypothesis 1.

$Ho4_1$: There is no difference between the ESA mean of lead clergy and the ESA mean in the Gignac study.

This null hypothesis was retained because the ESA mean of the participating lead clergy was just slightly lower than that of the Gignac (2010) study. The conclusion was that the emotional self-awareness of the participating lead clergy of The Wesleyan Church was basically the same as the emotional self-awareness of the participants of the Gignac study. This implied that the lead clergy of The Wesleyan Church essentially possessed the same level of recognition and understanding of their own emotions and the applicable effects on their followers as the participants of the Gignac study. It also implied that the participants of both research studies recognized and understood their strengths and weaknesses. Hence, they could employ their

strengths effectively and appropriately, and they could as well utilize the strengths of others within their organizations to complement their weaknesses.

Null Hypothesis 2.

$Ho4_2$: There is no difference between the EE mean of lead clergy and the EE mean in the Gignac study.

Based on the result of a single sample *t* test, this null hypothesis was rejected. With 1.50 points higher than the mean of participants of the Gignac (2010) study, the lead clergy of The Wesleyan Church demonstrated significantly that they possessed a higher level of emotional expression. One implication of this result was that the lead clergy of The Wesleyan Church possessed the ability to express their own verbal and non-verbal emotions more effectively within their organizations. Another implication of the result was that the lead clergy could express their own emotions more honestly, realistically and sensitively than the participants in the Gignac study.

Null Hypothesis 3.

$Ho4_3$: There is no difference between the EAO mean of lead clergy and the EAO mean in the Gignac study.

This null hypothesis was rejected because the result of a single sample *t* test showed that the lead clergy of The Wesleyan Church scored significantly higher in their emotional awareness of others than the participants of the Gignac (2010) study. It implies that the lead clergy possessed greater ability to identify and understand the emotions of others within their organizations than the participants of the Gignac study. Therefore, the lead clergy could be more sensitive to the emotional needs of their followers in their decision-making. They also promoted more collaboration within their organizations than could the participants of the Gignac study.

Null Hypothesis 4.

$Ho4_4$: There is no difference between the ER mean of lead clergy and the ER mean in the Gignac study.

The single sample *t* test conducted for this EI competency revealed a significantly higher mean score for the lead clergy than the participants of the Gignac (2010) study. Hence, the null hypothesis was rejected. One implication of this result was that the participating lead clergy of The Wesleyan Church were more capable of utilizing emotional information that was available to them for effective decision making than the participants of the Gignac study. Another implication of the result was that the lead clergy could determine more accurately than the participants of the Gignac study, that their own feelings truly reflected the reality that existed within their organizations (Jager-Hyman et al., 2014).

Null Hypothesis 5.

$Ho4_5$: There is no difference between the ESM mean of lead clergy and the ESM mean in the Gignac study.

This null hypothesis was rejected because the single sample *t* test conducted for this EI competency revealed that the participating lead clergy possessed higher emotional self-management than the participants of the Gignac (2010) study. This implies that the participating lead clergy were more capable to respond positively to negative or frustrating emotions within their church organizations than the participants of the Gignac study (Goleman, 2015). It also implies that the lead clergy were more careful, sensitive, and intentional than the participants of the Gignac study in their choices of words and actions. It further implies that the lead clergy were more capable to move their organizations from negative to positive emotional states than the participants of the Gignac study.

Null Hypothesis 6.

$Ho4_6$: There is no difference between the EMO mean of lead clergy and the EMO mean in the Gignac study.

Based on the result of a single sample *t* test that was conducted, this null hypothesis was rejected. The result of the test showed that the lead clergy's ability to manage the emotions of their followers was significantly higher than the ability of the participants of the Gignac (2010) study to manage the emotions of others in their organizations. It implies that the participating lead clergy were more capable to create positive work environments in their church organizations than the participants of the Gignac study could create in their own organizations. It also implies that the lead clergy would be more effective in resolving stressful and traumatic issues within their organizations than the participants of the Gignac study could do in their own organizations (Gignac, 2010).

Furthermore, this result implies that the lead clergy possessed greater ability to positively influence the emotions of their followers than the participants of the Gignac (2010) study could influence other people within their own organizations. With a high EI competency of the emotional management of others, the lead clergy of the Wesleyan churches could inspire their followers to envision a brighter future for themselves and for their organizations. According to Kouzes and Posner (2012), when "visions are shared, they attract more people, sustain higher levels of motivation, and withstand more challenges than those that are singular" (p. 104). Hence, organizations that are led by leaders with high competency of the emotional management of others, can experience high collaboration, productivity, and employee satisfaction.

Null Hypothesis 7.

$Ho4_7$: There is no difference between the ESC mean of lead clergy and the ESC mean in the Gignac study.

The single sample *t* test conducted for the ESC competency revealed a significantly higher mean score for the lead clergy than the participants of the Gignac (2010) study. Therefore, the null hypothesis was rejected. The result showed that the relative frequency with which the lead clergy in this study demonstrated capability in the control of their own strong emotions was greater than those demonstrated by the participants of the Gignac study. It implies that the lead clergy possessed a higher capacity to control their own strong and reactive emotions within their organizations than the participants of the Gignac study. With this strength on the part of the lead clergy, their organizations could focus more effectively on accomplishing their mission of transforming lives and communities with the hope and holiness of Jesus Christ.

Null Hypothesis 8.

$Ho4_8$: There is no significant difference between the Total EI score mean of lead clergy and the Total EI score mean in the Gignac study.

This null hypothesis was rejected because the single sample *t* test that was conducted revealed that the Total EI competency mean for the participating lead clergy was five points higher than the Total EI competency mean of participants of the Gignac (2010) study. This implies that overall, the participating lead clergy of The Wesleyan Church demonstrated a significantly higher degree of emotional intelligence than the participants of the Gignac study. With significantly higher mean scores in six of the seven EI competencies, the lead clergy of The Wesleyan Church demonstrated in this study that they were more emotionally intelligent than the participants of the Gignac study.

Research Question 5 Implications

Null Hypothesis 1.

$Ho5_1$: There is no difference in the ESA means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

The independent samples *t* test that was conducted to determine any possible difference between the ESA mean of lead clergy of growing Wesleyan churches and that of lead clergy of Wesleyan churches that were not growing unveiled no significant difference. Hence, the researcher concluded that the null hypothesis should be retained. This implies that there was no significant difference between the emotional self-awareness of lead clergy of the growing Wesleyan Church congregations and the emotional self-awareness of the lead clergy of Wesleyan Church congregations that were not growing. The researcher then concluded that, in this study, ESA competency of the lead clergy did not appear to affect church growth in any significant way.

Null Hypothesis 2.

$Ho5_2$: There is no difference in the EE means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

The null hypothesis was retained. This was because the independent samples *t* test conducted to determine any possible difference between the EE mean of lead clergy of growing Wesleyan churches and that of lead clergy of churches that were not growing showed no significant difference. The implication of this result was that the emotional expression competency of lead clergy of The Wesleyan Church did not have any significant relationship with the growth, or lack thereof, of their congregations. The researcher concluded that, although

high degree of emotional expression is crucial in effective leadership (Goleman, 2015), it did not appear to have any relationship with growth in worship attendance in this study.

Null Hypothesis 3.

$Ho5_3$: There is no difference in the EAO means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

The result of an independent samples *t* test that was conducted to determine any possible difference between the EAO mean of lead clergy of growing Wesleyan churches and that of lead clergy of Wesleyan churches that were not growing revealed no significant difference. Hence, the null hypothesis was retained. This implies that there was no significant difference between the emotional awareness of others competency of lead clergy of the growing Wesleyan churches and those of the lead clergy of Wesleyan churches that were not growing. The EAO competency is important in effective leadership (Goleman, 2015; Stein & Book, 2011). However, the finding in this study implies that this competency did not have a direct relationship with growth in church attendance. Therefore, the researcher concluded that, in this study, EAO competency of lead clergy did not affect church growth in any significant way.

Null Hypothesis 4.

$Ho5_4$: There is no difference in the ER means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

An independent samples *t* test that was conducted to determine any possible difference between the ER mean of lead clergy of growing Wesleyan churches and that of lead clergy of Wesleyan churches that were not growing unveiled a significant difference. Hence, the null hypothesis was rejected. The ER mean of lead clergy of growing Wesleyan churches was significantly higher than the ER mean of lead clergy of Wesleyan churches that were not

growing. This would imply that the lead clergy of growing Wesleyan churches possessed greater ability to utilize emotional information in effective decision making than the lead clergy of Wesleyan churches that were not growing (Gignac, 2010). Therefore, the researcher concluded that in this study, there was a direct relationship between the emotional reasoning competency of the lead clergy of the Wesleyan Church and growth in worship attendance.

The significantly higher emotional reasoning competency of the lead clergy of growing Wesleyan churches in this study also implies that the ability of those leaders to assess effectively their own emotions positively affected the growth of their organizations. Those lead clergy could assess accurately, whether or not their own emotions truly reflected the general feelings within their organizations. Additionally, with their high emotional reasoning competency, the lead clergy of the growing churches were capable of aligning their own emotions with the emotional reality within their organizations. Consequently, those leaders made effective decisions that were based on the emotional reality within their organizations, and the result of those decisions included growth in weekly worship attendance.

Null Hypothesis 5.

$Ho5_5$: There is no difference in the ESM means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

In this EI competency test, the null hypothesis was retained. This was because an independent samples *t* test conducted to determine any possible difference between the ESM mean of lead clergy of growing Wesleyan churches and that of lead clergy of churches that were not growing showed no significant difference. Although the emotional self-management of a leader is crucial because it enables him to respond positively and productively to negative or frustrating emotions within his organization (Bradberry & Greaves, 2009), this study did not

show how it could directly relate to church growth. Therefore, the researcher concluded that although ESM competency is crucial in effective leadership, especially in moving people and organizations from a negative to a positive emotional state, it did not directly relate to growth in worship attendance in this study.

Null Hypothesis 6.

$Ho5_6$: There is no difference in the EMO means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

The result of an independent samples *t* test conducted to determine whether or not any difference existed between the EMO mean of lead clergy of growing Wesleyan churches and the EMO mean of lead clergy of the Wesleyan churches that were not growing revealed no significant difference. Consequently, the null hypothesis was retained. This implies that there was no significant difference between the emotional management of others competency of lead clergy of the growing Wesleyan churches and those of the lead clergy of the Wesleyan churches that were not growing. Although the EMO competency is important in effective leadership and is known to promote a positive work environment (Goleman, 2015; Stein & Book, 2011), it did not have a direct relationship with growth in church attendance in this study. Therefore, the researcher concluded that, in this study, the EMO competency of lead clergy of The Wesleyan Church did not affect church growth in any significant way.

Null Hypothesis 7.

$Ho5_7$: There is no difference in the ESC means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

An independent samples *t* test that was conducted to determine any possible difference between the ESC mean of lead clergy of growing Wesleyan churches and that of lead clergy of

Wesleyan churches that were not growing revealed no significant difference. Hence, the researcher concluded that the null hypothesis should be retained. The implication of this finding is that no significant difference existed between the emotional self-control competency of the lead clergy of growing Wesleyan churches and the emotional self-control competency of the lead clergy of Wesleyan churches that were not growing. The ESC competency is important in effective leadership because it enables a leader to effectively control his own reactive emotions within his organization (Gignac, 2010; Goleman, 2015). However, the finding in this study implies that this competency did not have a direct relationship with growth in church attendance. Therefore, the researcher concluded that, in this study, the ESC competency of lead clergy did not affect church growth in any significant way.

Null Hypothesis 8.

$Ho5_8$: There is no difference in the Personal Competencies means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

According to Gignac (2010), five of the seven EI competencies make up the personal competencies. They are ESA, EE, ER, ESM, and ESC. The result of an independent samples *t* test conducted to determine whether or not there was any difference between the personal competencies means of lead clergy of growing Wesleyan churches and those of lead clergy of the Wesleyan churches that were not growing showed no significant difference. Hence, the null hypothesis was retained. The study by Serrat (2017) postulated that leaders with high degrees of EI personal competencies were known to be effective change agents in their organizations. However, the finding in this study implies that there was no significant difference between the personal competencies of lead clergy of the growing Wesleyan churches and those of lead clergy of the Wesleyan churches that were not growing. Therefore, the researcher concluded that, in this

study, there was no direct relationship between the EI personal competencies of lead clergy of the Wesleyan Church and growth in church worship attendance.

Null Hypothesis 9.

$Ho5_9$: There is no difference in the Social Competencies means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

Gignac (2010) had identified the EAO and EMO as the two EI social dimensions or competencies of a leader. In addition, from their study, Bradberry and Greaves (2009) postulated that a leader with high degree of social competencies was capable of sensing the emotions of his followers through such things as the body language, posture, facial expression, tone of voice, and other subtle emotional expressions. Hence, social competencies are crucial in effective leadership. However, the result of an independent samples *t* test conducted to determine whether or not there was any difference between the social competencies means of lead clergy of growing Wesleyan churches and those of lead clergy of the Wesleyan churches that were not growing showed no significant difference. Consequently, the null hypothesis was retained. The implication of this finding is that no significant difference existed between the social competencies of the lead clergy of growing Wesleyan churches and those of the lead clergy of Wesleyan churches that were not growing. Therefore, the researcher concluded that, in this study, there was no direct relationship between the EI social competencies of lead clergy of The Wesleyan Church and growth in church worship attendance.

Null Hypothesis 10.

$Ho5_{10}$: There is no difference in the Total EI means of lead clergy of churches that were growing versus lead clergy of churches that were not growing.

Various studies, including those conducted by Echevarria (2015), Glover (2017), Goleman (2015), Miller (2015), Ochalski (2015), Pearson (2015), Roth (2014), Spivey (2014), Tonioni (2015), and Trejo (2014) confirmed that emotional intelligence was a crucial element of effective leadership. However, the result of an independent samples *t* test conducted to determine whether there was any difference between the total EI means of the lead clergy of growing Wesleyan churches and those of the lead clergy of Wesleyan churches that were not growing revealed no significant difference. Hence, the null hypothesis was retained. The implication of this finding is that the degree of emotional intelligence of the lead clergy in this study could not be determined as directly affecting church growth. Therefore, the researcher concluded that, in this study, there was no direct relationship between the emotional intelligence of the lead clergy of Wesleyan Church congregations and growth in church worship attendance.

Recommendations for Further Research Studies

In this study, most of the seven EI competencies were prevalent among the participating lead clergy of the Wesleyan Church congregations. The study did not find any significant difference in the EI competency prevalence between the lead clergy of growing Wesleyan churches and the Wesleyan churches that were not growing. The study also unveiled that in six of the seven EI competencies, the lead clergy of The Wesleyan Church performed significantly higher than the participants of the Gignac (2010) study. On the research question about whether differences in EI mean scores existed between the clergy of growing Wesleyan congregations and Wesleyan congregations that were not growing, only in emotional reasoning did this study show significantly higher scores for lead clergy of growing Wesleyan churches. Therefore, the researcher recommended the following:

1. Further research studies should be conducted on the lead clergy from other church denominations. This would provide useful comparisons to this study of lead clergy of The Wesleyan Church.
2. Further research studies should be conducted to cover a longer consecutive growth period. This study covered a 2-year growth period of 2015 and 2016. The researcher wondered whether or not a longer growth period could produce different results in a further research study.
3. Further research studies should be conducted to utilize both the self-assessed and the others-assessed Genos EI instruments. The researcher suggested that this approach would provide a more balanced research study on this topic.
4. Further research studies on this topic should be conducted using other EI assessment instruments. The researcher posited that employing other instruments could provide valuable comparisons that did not exist at the time when this research study was conducted using the Genos EI instrument.
5. Further research studies should be conducted to include other key members of the pastoral leadership team. The researcher suggested that these key pastoral leaders contribute in significant ways to the growth, or lack thereof, of the church organizations.

Conclusion

The state of decline in weekly worship attendance in the United States had been concerning both to the clergy and the laity in various church organizations. While the decline seemed to be irrespective of denominations, some churches had maintained healthy growth in weekly worship attendance. Therefore, the researcher was interested in determining whether or

not any relationship existed between the emotional intelligence competencies of the lead clergy and growth in worship attendance within the Wesleyan Church North America. The conclusions reached in this study, which are in alignment with the five research questions, were based on the analysis and interpretation of the online survey responses received from the participating lead clergy of The Wesleyan Church.

First, the study concluded that overall, the lead clergy of The Wesleyan Church possessed high emotional intelligence. This was demonstrated by the high scores in six of the seven EI competencies. The lead clergy of The Wesleyan Church demonstrated high competency prevalence in emotional reasoning, emotional self-control, emotional awareness of others, emotional self-awareness, emotional expression, and emotional management of others. Based on his understanding of the presumed work of the Holy Spirit in the lives of the lead clergy, the researcher was not surprised that these leaders received significantly higher scores in the EI competencies employed in this study. The researcher postulated that these EI competencies are elements of the fruit of the Spirit as are enumerated in Galatians chapter 5.

Second, the study concluded that there were no significant differences between the emotional intelligence of the lead clergy of growing Wesleyan churches and the emotional intelligence of the lead clergy of Wesleyan churches that were not growing. Although the researcher was not disappointed since he had found an answer to his research question through a study that he conducted with integrity, the outcome was nevertheless surprising to him. In the process of conducting this study, the researcher had hoped that there would be a clear positive relationship between the EI competencies of the lead clergy and growth in church worship attendance. The researcher based his hopes on what he had learned of the promises that EI offers to thriving organizations. However, he concluded with a possibility that some other areas of

leadership, such as servant leadership, steward leadership, transformational leadership, or authentic leadership, could relate more significantly than EI, to growth in church worship attendance. Hence there was a possibility that such related research studies could address more effectively, the question of a possible relationship between effective pastoral leadership and growth in church worship attendance.

Third, the study concluded that overall, the lead clergy of the Wesleyan churches demonstrated higher emotional intelligence competencies than the participants of the Gignac (2010) study which had been considered a model by many research studies. The simple point of this comparison was that the participating lead clergy of the Wesleyan churches demonstrated higher emotional intelligence than the participants of a study that could be considered a model. However, the higher emotional intelligence of the lead clergy was irrespective of the growth, or lack thereof, in the weekly worship attendance of their churches. This study showed that many of the participating clergy led The Wesleyan Church congregations that were growing while others led The Wesleyan Church congregations that were not growing. Yet, the lead clergy of The Wesleyan Church, overall, possessed high emotional intelligence.

Finally, the study concluded that there were no significant differences in the emotional intelligence of the lead clergy of growing Wesleyan churches and the lead clergy of the Wesleyan churches that were not growing. Of the seven emotional intelligence competencies that this study examined, it was only in emotional reasoning that the lead clergy of growing churches scored significantly higher than the lead clergy of churches that were not growing. Therefore, the researcher decided that a significantly higher score in only one of seven emotional intelligence competencies was insufficient to conclude that certain Wesleyan churches grew in worship attendance because of the level of the emotional intelligence of their lead clergy. Similarly, the

researcher could not conclude, based on the same results, that certain Wesleyan churches failed to grow in weekly worship attendance because of the degree of the emotional intelligence of their lead clergy. However, although there was no clear relationship between the emotional intelligence of the lead clergy of The Wesleyan Church and growth in weekly worship attendance, there was a possibility that future research studies could link growth in worship attendance to other areas of pastoral leadership.

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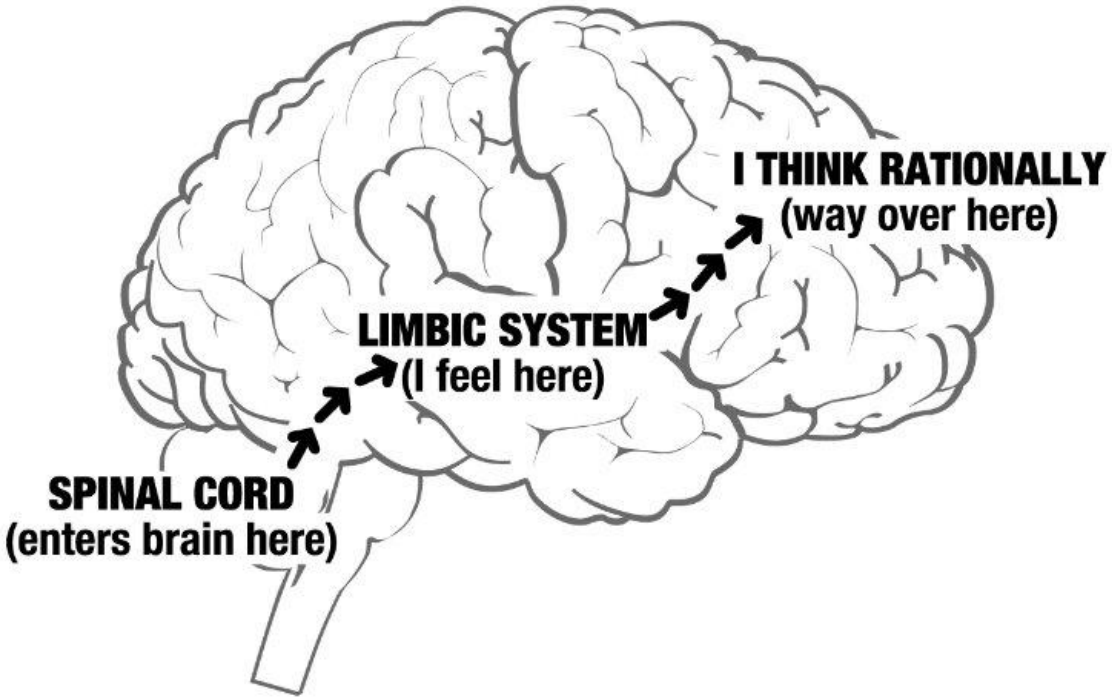
Appendix A:

Limbic System of Human Brain



Appendix B:

Demographic Questions

1. What is the name of your local Wesleyan Church? _____

2. In what city and state is your local Wesleyan Church located? (Ex. Laurel, MD)

_____

3. Approximately how many years has this local church been in existence? _____

4. How many years have you been the Lead Pastor of this local Wesleyan Church? (If less than one year, answer 0). _____

5. How many total years of experience do you have as a Lead Pastor? (If less than one year, answer 0) _____

6. What is your age? _____

Appendix C:

Genos Emotional Intelligence Inventory Concise Version

Genos Emotional Intelligence Inventory – Concise (self-assessment)

Instructions

The Genos EI Inventory (Concise) has been designed to measure how often you believe you demonstrate emotionally intelligent behaviours at work. There are no right or wrong answers. However, it is essential that your responses truly reflect your beliefs regarding how often you demonstrate the behaviour in question. You should not answer in a way that you think sounds good or acceptable. In general try not to spend too long thinking about responses. Most often the first answer that occurs to you is the most accurate. However, do not rush your responses or respond without giving due consideration to each statement. Below is an example.

Q. I display appropriate emotional responses in difficult situations.

You are required to indicate on the response scale how often you believe you demonstrate the behaviour in question. There are five possible responses to each statement (shown below). You are required to circle the number that corresponds to your answer where...

1 = Almost Never
2 = Seldom
3 = Sometimes
4 = Usually
5 = Almost Always

When considering a response it is important not to think of the way you behaved in any one situation, rather your responses should be based on your typical behaviour. Also, some of the questions may not give all the information you would like to receive. If this is the case, please choose a response that seems most likely. There is no time limit; however it should take between 5-7 minutes to complete.

Genos Emotional Intelligence Inventory – Concise

Below are a series of 31 statements. Please circle the number corresponding to the statement that is most indicative of the way you typically think, feel and act at work. If you make a mistake simply cross it out and fill in the correct response.

	Almost Never	Seldom	Sometimes	Usually	Almost Always
1. I demonstrate to others that I have considered their feelings in decisions I make at work.	1	2	3	4	5
2. I fail to recognise how my feelings drive my behaviour at work.	1	2	3	4	5
3. I respond to events that frustrate me appropriately.	1	2	3	4	5
4. I find it difficult to identify my feelings on issues at work.	1	2	3	4	5
5. I express how I feel to the wrong people at work.	1	2	3	4	5
6. I fail to handle stressful situations at work effectively.	1	2	3	4	5
7. When someone upsets me at work I express how I feel effectively.	1	2	3	4	5
8. I consider the way others may react to decisions when communicating them.	1	2	3	4	5
9. When I get frustrated with something at work I discuss my frustration appropriately.	1	2	3	4	5
10. When I am under stress I become impulsive.	1	2	3	4	5
11. I fail to identify the way people respond to me when building rapport.	1	2	3	4	5
12. I understand the things that make people feel optimistic at work.	1	2	3	4	5
13. I take criticism from colleagues personally.	1	2	3	4	5
14. I am effective in helping others feel positive at work.	1	2	3	4	5
15. I communicate decisions at work in a way that captures other's attention	1	2	3	4	5
16. I gain stakeholders' commitment to decisions I make at work.	1	2	3	4	5
17. I appropriately communicate decisions to stakeholders.	1	2	3	4	5
18. I express how I feel at the appropriate time.	1	2	3	4	5
19. I understand what makes people feel valued at work.	1	2	3	4	5
20. I effectively deal with things that annoy me at work.	1	2	3	4	5
21. I appropriately respond to colleagues who frustrate me at work.	1	2	3	4	5
22. I find it difficult to identify the things that motivate people at work.	1	2	3	4	5
23. I fail to keep calm in difficult situations at work.	1	2	3	4	5
24. I am aware of my mood state at work.	1	2	3	4	5
25. I help people deal with issues that cause them frustration at work.	1	2	3	4	5
26. I remain focused when anxious about something at work.	1	2	3	4	5
27. I fail to resolve emotional situations at work effectively.	1	2	3	4	5
28. I am aware of how my feelings influence the decisions I make at work.	1	2	3	4	5
29. I have trouble finding the right words to express how I feel at work.	1	2	3	4	5
30. When upset at work I still think clearly	1	2	3	4	5
31. I don't know what to do or say when colleagues get upset at work.	1	2	3	4	5

Appendix D:

Invitation Letter to Participate in the Online Survey

Dear Fellow Pastor of the Wesleyan Church:

My name is George Bassey Sr., lead pastor of National Wesleyan Church in Hyattsville, Maryland. I am a doctoral candidate studying Organizational Leadership at Piedmont International University, which is located in Winston-Salem, North Carolina.

As part of the requirements for the completion of my Ph.D. program, I am conducting a research study on the *Relationship between the Emotional Intelligence of the Lead Clergy and Church Growth within the Wesleyan Church North America*. Much has been written about Emotional Intelligence of leaders, which is the ability of a leader to be intelligent about his emotions and the emotions of others, and the promises that it offers. Therefore, the purpose of this survey is to gather the data that is needed for the study and the primary purpose of this study is to determine whether or not a relationship exists between the competencies of Emotional Intelligence in pastors and church growth.

Your contribution to this study is invaluable as we seek to transform lives and communities for Jesus Christ and as we seek to maintain His transforming presence in every zip code. **Within a few days of receiving this email notification, you will be sent an email link that contains the online survey to be completed. The survey which will be a combination of a few demographic questions and the Genos Emotional Intelligence Inventory will take approximately 10 minutes to complete. Please be assured that no individual or church will be identified in this research study and that the results will be reported in summary form only. Your confidentiality and anonymity in this study are guaranteed.**

Attached is additional information; please review it carefully and let me know if you have any questions. Thank you in advance for your willingness to participate in this study. Your participation is very important to the success of this research study and is greatly appreciated.

Sincerely,

George Bassey Sr.

Supervising Faculty
Dr. Chuck Morris
Piedmont International University
Winston-Salem, NC
morrisc@piedmontu.edu

Researcher
George Bassey Sr.
Piedmont International University
Winston-Salem, NC
basseyg@piedmontu.edu
(301) 502-7361

ADDITIONAL INFORMATION ABOUT THE RESEARCH STUDY

PURPOSE OF THE STUDY

The purpose of this quantitative study is to explore any possible relationship between Emotional Intelligence and church growth. The primary aim of the researcher is to investigate whether or not the promises of Emotional Intelligence extends to church growth. If so, what can be done to improve the Emotional Intelligence competencies of local church pastors so that they can lead their congregations to sustained growth where disciples make more disciples for Jesus Christ.

The Genos Emotional Intelligence Survey – Concise (Self Rater Assessment) will be administered electronically to selected lead pastors of the Wesleyan Church in the United States of America and Canada. This survey is a valid and reliable instrument for the assessment of Emotional Intelligence competencies in leaders from various works of life.

The results of this study will determine whether or not any future study is necessary to determine what steps the Wesleyan Church may take to promote Emotional Intelligence among its pastors and other church leaders.

PROCEDURES

Within a few days of receiving this email notification, you will be sent an email link that contains the online survey to be completed. The total estimated participation time is 10 minutes.

POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

This research study could be an answer to the prayers of many pastors and congregations of the Wesleyan Church that are experiencing ongoing stagnation and decline in weekly worship attendance. Growth in the church worship attendance is more than just numbers; it is about lives that could be transformed and souls that could become members of God's kingdom. The benefits of this study could potentially reach beyond the Wesleyan Church.

All research results will be available under the title of the dissertation or can be acquired through contacting the researcher.

CONFIDENTIALITY

All personal and church information that will be obtained for this research study will be handled with strict confidentiality; it will be kept in a secure and locked storage for three years following the completion of the study. No personal information of the participants or individual church information will be exposed in the research document that will be produced as all participants will remain anonymous.

PARTICIPATION AND WITHDRAWAL

You can choose whether or not to participate in this study. If you volunteer to participate, you may withdraw at any time. You may also refuse to answer any question that you may deem inappropriate, although providing full and accurate information would ensure a more reliable research outcome. Also, the researcher may withdraw you from this study if circumstances arise which may warrant him to do so.

IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about this research, please contact George Bassey Sr. (Principal Investigator) at (301) 502-7361 or Dr. Chuck Morris (Ph.D. Committee Chair) at morrisc@piedmontu.edu.

RIGHTS OF RESEARCH SUBJECTS

The Piedmont International University Institutional Review Board has reviewed and approved my request to conduct this project. If you have any concerns about your rights in this study, please contact the Piedmont International University Institutional Review Board.

Thank you for your participation; it is an invaluable and necessary component of this research study that will benefit the Wesleyan Church and the kingdom of God as a whole.

Sincerely,

Rev. George Bassey Sr.

Appendix E:

Letter to Participants of the Online Survey

Dear Fellow Pastor of the Wesleyan Church:

Recently, you received an email letter from me, informing you of my intention to conduct an online survey for a research study on the *Relationship between the Emotional Intelligence of the Lead Clergy and Church Growth within the Wesleyan Church North America*. As a fellow Wesleyan Church pastor, I understand the mandate of the Bible and the vision of our denomination to transform lives and communities around us for Jesus Christ. However, the reality is that many of our local churches are struggling with persistent stagnation or decline in worship attendance. As a denomination, we are taking various steps to address this concerning matter. Also, as a fellow Wesleyan lead pastor and a Ph.D. student in Organizational Leadership, I believe that my labor in this academic program would be worthwhile if it contributes to the advancement of our denomination's vision and of God's kingdom.

Many studies have been conducted of Emotional Intelligence and its promises on effective leadership. Therefore, the purpose of this survey is to gather the data that is necessary for determining whether or not a relationship exists between the competencies of Emotional Intelligence in the lead pastors and growth in worship attendance.

Your contribution to this study is invaluable as we seek to transform lives and communities for Jesus Christ and as we work to maintain His transforming presence in every zip code. The survey which is a combination of a few demographic questions and the Genos Emotional Intelligence Inventory will take about 10 minutes or less of your time. **Be assured that no individual or church will be identified in this research study and that the results will be reported in summary form only. Your confidentiality and anonymity in this study are guaranteed.**

I would be very grateful if you could complete the brief survey at your earliest convenience but no later than September 15, 2017. Click the link below to complete the survey.

The Survey Link: http://www.questionpro.com/t/AM4QBZYVHY

Please contact me if you have any questions about the survey or my research. Thank you for contributing to my research study, the vision of the Wesleyan Church and the advancement of God's kingdom.

Sincerely,

Rev. George Bassey Sr.

Supervising Faculty
Dr. Chuck Morris
Piedmont International University
Winston-Salem, NC
morrisc@piedmontu.edu

Researcher
George Bassey Sr.
Piedmont International University
Winston-Salem, NC
basseyg@piedmontu.edu
(301) 502-7361

Appendix F:

Permission from the Wesleyan Church

Subject: RE: Just Emailed You
From: "McClung, Ron"
Date: Mon, Aug 28, 2017 3:40 pm
To: Pastor Bassey

Rev. Bassey:

I had an opportunity to interact with Janelle Vernon, our executive director of Communication and Administration. She agrees with me to grant you permission to use the statistical information I sent you in your research for the Ph.D. you are working on.

May the Lord bless you in this endeavor.

Ron McClung
Assistant General Secretary

Appendix G:

Permission from Genos International

September 3rd, 2017

Dear George Bassey Sr,

We have received your request to use the Genos Emotional Intelligence Concise Inventory (Self-Assessment) in your research. Your request has been accepted. Please use this letter to support your permission to use the inventory in your research. In accordance with Genos' research policy, you may use the questionnaire items in paper or online formats, for the purposes of collecting data. Additionally, you may include a copy of the questionnaire in your doctoral dissertation (e.g., an Appendix).

Sincerely,

Gilles Gignac, PhD

Director of Research & Development

Genos International

Contact us on
Ph: +61 (02) 8004 0413
support@genosinternational.com
www.genosinternational.com

Sydney
Unit 6
56 O'Riordan St
Alexandria NSW 2015

Europe
Suite 3, The Mews
Corbans Lane
Naas, Kildare, Ireland

Appendix H:

Internal Consistency Reliability for Emotional Intelligence Table

Internal Consistency Reliability for Emotional Intelligence (Gignac, 2010)

	Number of items			Cronbach's alpha			Mean (SD)			*r* with long form	
Subscale	Long	Concise	Short	Long	Concise	Short	Long	Concise	Short	Concise	Short
ESA	10	4	2	.83	.75	.56	41.94 (4.56)	16.60 (4.79)	8.46 (1.45)	.90	.83
EE	10	5	2	.81	.72	.59	39.53 (4.85)	18.89 (8.59)	7.73 (1.45)	.93	.82
EAO	10	4	2	.87	.74	.63	40.22 (4.79)	16.01 (4.68)	7.72 (1.22)	.92	.82
ER	10	5	2	.74	.72	.53	39.29 (4.44)	20.16 (6.65)	8.36 (1.18)	.89	.76
ESM	10	5	2	.79	.74	.60	38.36 (4.72)	18.65 (7.94)	7.72 (1.36)	.92	.82
EMO	10	4	2	.86	.74	.54	40.29 (4.89)	15.80 (5.23)	7.92 (1.25)	.92	.84
ESC	10	4	2	.78	.71	.53	39.51 (4.80)	15.75 (5.89)	7.97 (1.38)	.87	.79
Total EI	70	31	14	.96	.93	.87	279.13 (27.76)	121.86 (13.84)	55.88 (6.67)	.97	.94

Note. $N = 4775$; ESA = Emotional Self-Awareness; EE = Emotional Expression; EAO = Emotional Awareness of Others; ER = Emotional Reasoning; ESM = Emotional Self-Management; EMO = Emotional Management of Others; ESC = Emotional Self-Control.