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The Influence of K-12 Christian Education on Leadership Development

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Andrews University

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ABSTRACT

THE INFLUENCE OF K-12 CHRISTIAN EDUCATION

ON LEADERSHIP DEVELOPMENT

by

Jeffrey Scott McMaster

Chair: Shirley Freed

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: THE INFLUENCE OF K-12 CHRISTIAN EDUCATION ON LEADERSHIP
DEVELOPMENT

Name of researcher: Jeffrey S. McMaster

Name and degree of faculty chair: Shirley Freed, Ph.D.

Date completed: July 2013

Problem

Christian schools are an environment that intentionally works to bring coherence
to a student's moral and ethical development, which is a critical component of leadership
development. It is then important to understand how the effect of that educational
experience has carried over into the later development of leadership. However, there is
very little study on the influence of Christian Kindergarten through 12th-grade education,
let alone the influence of Christian education on leadership. Therefore the purpose of this
study is to explore the influence of Christian education on leadership development as
perceived by people in leadership positions.

Research Design

This qualitative study is an initial exploration and therefore was conducted by the selection of a small purposive sample. It was conducted through the use of in-depth interviews involving the selection of individuals who are in some position of leadership and who received a Christian elementary and secondary education. The sample involved 10 individuals who were interviewed regarding their educational experiences and their perceptions about those experiences specifically related to the development of their leadership. The responses were transcribed and organized into themes to best assist with an understanding of how the combination of stories provided research data.

Findings

The responses of the participants indicated that those experiences which were part of their educational background did have an influence on leadership development. As their experiences were described, they revealed four predominant themes relevant to the purpose of the study: integration of Christian worldview, influence of teachers and coaches, academic experience, and activities.

The theme of "integration of Christian worldview" revealed the importance of the overall spiritual environment within the Christian school experience, but was unique in that it was also woven throughout the other three themes. Participants indicated that the establishment of their biblical worldview was excellent preparation for leadership by providing a strong background belief system that developed confidence and strength of leadership. It also helped them to be prepared to answer ethical questions and dilemmas and to appropriately challenge and question, important to shaping their character in leadership and preparing them to address problems they face today.

The theme of "teachers and coaches" indicated the influence of teachers and coaches, either as a group or individually, on the development of the interviewees. The participants indicated that they learned much by what was modeled from these influential individuals, particularly in their relational methods, learning to imitate the care and example they received. They pointed to critical events and experiences that happened with teachers and coaches as turning points, or as specific life lessons, and to the importance of relationship in leadership for components such as building trust, communicating effectively, resolving conflict, impacting perceptions, and effecting change.

The theme of "academic experience" reflected the importance of a strong academic program and biblical integration within that program. The participants believe that a challenging academic experience was important for developing critical thinking skills that are important to leadership. Several also suggested that they learned lessons about leadership from the academic content of courses that provided examples of leadership from people in such subject areas as history or Bible. But with regard specifically to leadership development, they placed the highest value on their Bible classes.

The theme of "activities" communicated the value of involvement in a variety of activities that delivered important growth experiences for their emerging leadership. Interviewees spoke most frequently about athletic opportunities and leadership opportunities, but they also spoke of other spiritual life activities and other extracurricular activities, primarily in the areas of fine arts. They believe that often their teachers were

intentional about providing these types of leadership development opportunities, even if just in a classroom setting.

The findings of this study also affirmed the importance of educational experience as a life experience, which is a process and component of leadership development. Additionally, Clinton's Leadership Emergence Theory also suggests a connection between its components and a person's educational experience, from a broad, introductory perspective, and in components of both Phase I and Phase II of the theory, and through the identification and application of patterns, principles, and process items.

Recommendations

Two important recommendations emerge from this study for Christian schools, and for Christian school administrators, in order to more effectively influence the development of leadership in students through their educational experience. First, schools and administrators should intentionally pursue the fostering of a strong relational environment. Second, schools and administrators should intentionally pursue strong biblical integration and multiple means of biblical integration throughout the overall program.

Andrews University

School of Education

THE INFLUENCE OF K-12 CHRISTIAN EDUCATION

ON LEADERSHIP DEVELOPMENT

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Jeffrey S. McMaster

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APPROVAL BY THE COMMITTEE:

_____   _____
Chair: Shirley Freed   Dean, School of Education
                                          Jim Jeffrey

_____
Member: Janet Ledesma

_____
Member: Erich Baumgartner

_____   _____
External: Bradley Sheppard   Date approved

TABLE OF CONTENTS

Appendix

CHAPTER 1

INTRODUCTION

Background of the Problem

As a teacher and an administrator in a Christian school, it is always an

encouragement to me when former students contact me to tell me the influence that I had

on their lives. Such was the case when I received a letter from a student that I had taught

nearly 12 years previous. In addition to informing me on her current life situation (family,

job, etc.), she made this statement: "You had such an impact on my life as a teenager . . .

[and] I have always wanted to find you and let you know that. Thank you from the

bottom of my heart! I firmly believe in Christian education because I see how it has

shaped me." Besides being an encouragement, this letter was one of the events that

prompted me to reflect on why I am passionate about Christian education and to ask

myself how Christian education has and should make a difference in people's lives.

I have had many students report similar stories, which indicated to me that

students have been influenced in their leadership development through their Christian

education experience. I can think of numerous examples of students that I had taught in

previous years introducing me to their spouses with a comment that went something like,

"This was the teacher who had the most influence on my life," or, "This was the teacher

who best prepared me for college and life after high school." As a teacher, these are many

of the comments that provide personal motivation and validation for the work that I have

done, because I did it for the specific purpose of impacting and influencing their lives. I

had *wanted* to influence their values, their worldview, and their personal and leadership development. Therefore, as a result of these comments, I began to wonder about all of the students that I have taught, all of the students that have been a part of the schools where I have worked as an administrator, and students in Christian schools in general. I began to wonder how Christian education really brings about change in people (or, in the words of the aforementioned student, how it shapes people), how it influences their direction, and even how it influences their leadership. I began to ask myself how the experience of a Christian education truly has an influence on an individual's future.

We all have our own stories of our life experiences, and when we reflect on those experiences we make personal judgments about how those experiences have shaped us. Many of us have experiences that are unique to ourselves and all of us are unique individuals, but as the book of Ecclesiastes reminds us in Eccl 1:9, there is nothing new under the sun, and 1 Cor 10:13 informs us that all of us have had experiences that can be related to the experiences of many other individuals. For the vast majority of us, education is one of the factors in our past that has had an effect on who or what we are today. The quantity of education may differ, from primary education through doctoral studies, the quality of education may differ, and the form of education may differ, but it is still a component of our experiences, and as such has had an effect on our development.

Education takes many forms, but within the United States of America it can probably be generalized into three main categories of public education (in the forms of public schools, magnet schools, and charter schools), private education, and independent study (in the forms of home school and dual enrollment) (Feulner, 2007). Public education is the government-sponsored education, publicly funded and free to U.S.

residents, and regulated by federal, state, and local education departments. Magnet schools are public schools that provide a "specialized academic focus or thematic environment" (Feulner, 2007, p. 1). Charter schools are public schools "sponsored by a local school board, university, state board of education, or other state governing body and operated by groups of parents, teachers, other individuals, or private organizations" (p. 1).

Private education is funded by individuals or organizations, and although still usually regulated by accrediting organizations, it is not regulated by the government. Independent study usually exists in the form of home-school education, which is the practice of "schooling students at home by parents or guardians" (Feulner, 2007, p. 1). The advent of the internet has brought options related to independent study via computer-based programs, and community colleges have opened opportunities for dual enrollment, which "enables high school juniors and seniors to take college courses at two- and four-year higher education institutions for high school and/or college credit" (p. 1).

Christian education would be considered to be a sub-category of private education. It is not state- or government-sponsored (public education), and is usually operated by a church, religious denomination, or other governing body to which fees are paid in the form of tuition for the privilege of attending. Christian education is available in some form or another in the same manner and scope as any other form of education. Christian education exists from daycare systems through doctoral studies, including home-school programs.

The varieties of Christian school accrediting organizations that have arisen over the last 60 years have generally been consolidated into five organizations, with three of them being most predominant. Those three predominant, evangelical, Christian school

accrediting organizations are American Association of Christian Schools (AACS), Association of Christian Schools International (ACSI), and Christian Schools International (CSI) (Roth, 1981, p. 181). Each of these organizations states its viewpoint on why parents should or do send their children to Christian schools. The American Association of Christian Schools holds the position that "Christian families have turned to Christian schools because they desire a quality education in a Christ-centered environment for their children. For these families, the teaching of Christian values and ethics is of vital importance" (Herbster, 1996, p. 1). The Association of Christian Schools International states that "a Christian education at an ACSI member school will help your child grow spiritually, academically, and culturally" (ACSI, 2012a, para. 1). Christian Schools International says it this way: "Why a Christian school? Ask Christian parents this question and you might get one of these answers: Bible study and chapels, protection from bad influences, a circle of Christian friends, strong academics, good discipline, and caring teachers who communicate with parents. Christian schools do have these features. But you can expect more" (CSI, n.d., p. 1).

Numerous studies have been done on the effect of religious or faith-based experiences on moral development (Couch, 2004; Davis, 2004; Griffin, 2000; Krispin, 2004; Wilson, 2004). Studies have looked at connections between educational experience, ethical formation, and/or critical thinking (Hoekstra, 2012; Kim & Sax, 2009; Matchett, 2009; Rugutt & Chemosit, 2009). Studies have been done on the effect of life experiences on leadership development (J. R. Clinton, 1988a; Horn, 2005) and the effect of life experiences on the development of school leadership (G. J. Williams, 1996). Studies have also been done on the effect of educational experiences on leadership

development (Bloomer, 1999; Their, 1980). But it seems that while there has been an exponential growth in Christian schools since the 1960s (Gangel & Hendricks, 1988), the Christian church has largely accepted the Christian education movement without question, because there is very little study on the influence of Christian Kindergarten through 12th-grade education, let alone the influence of Christian education on leadership. Therefore I look at my own experience to realize that parents send their children to a Christian school in order to receive an academic education within an environment that provides spiritual and moral training in order to influence future values and life, but research needs to be conducted to confirm the validity of my own experiential observation.

As of this writing, I have been involved in Christian education for 20 years, as a secondary history teacher, guidance counselor, principal, and headmaster. My involvement during this time has led to a great passion for Christian education and a desire to see it thrive as a vibrant example of educational and spiritual excellence. My experience has also influenced me to believe that Christian education has an effect on the development of character in young people, which is an important component of leadership. Therefore, feedback from previous students, like those mentioned earlier, has affected my thought process as well, causing me to wonder about the possible or potential connection between Christian education and its influence on the lives of people, especially its influence on their leadership development.

According to John Maxwell (2002), "leadership is influence" (p. 61) and Christian education provides an environment that, because it is specifically affecting values and worldviews, provides great opportunity for adults to influence students, and to

help develop students to become an influence themselves. Simply stated, my passion and involvement have produced an interest in reflection on the outcomes of Christian education, and more specifically, its long-term influence on the lives and on the leadership development of those who experience Christian education. As a long-time Christian educator with a desire to influence young people, their future, and the future of our world through their leadership, I wanted to see how and how much their Christian education experience has had an influence on the type of leaders they have become, or on the leadership characteristics they have developed.

Statement of the Problem

The focus of this study is the connection between Christian education and leadership development. It is assumed that Christian schools are an environment that intentionally works to bring coherence to a student's moral and ethical development, which is a critical component of leadership development. Therefore it is important to understand how the effect of that educational experience has carried over into the later development of leadership.

Purpose of the Study

The purpose of this study is to explore the influence of primary and secondary Christian education on leadership development as perceived by people working in various leadership contexts.

Research Question

The broad research question being addressed in this study is: How do Christian leaders working in various leadership contexts perceive the influence of their Kindergarten-through-12th-grade Christian education on their leadership development?

Methodology of the Study

This study is an exploratory study and therefore conducted by the selection of a small sample. More specifically, it requires the use of purposive sampling, the method of "purposively select[ing] those whom we believe will give us the best information as participants" (Patten, 2004, p. 45). Because this involves collecting data in the form of words and stories, it employs the qualitative method of narrative inquiry, which better helps us in the realm of education to understand "context, . . . understand[ing] what teachers and children do in the settings in which they work" (Eisner, 1998, p. 11), and in particular case study methodology, which "examines a bounded system or a case over time in detail" (McMillan & Schumacher, 2001, p. 36). As a qualitative case study, it is best conducted through the use of in-depth interviews, which can be characterized as "a conversation with a goal" (p. 42). It involves the non-random selection of individuals who are in some position of leadership and who received a Christian elementary and secondary education.

The importance of understanding a person's story is reflected in the research methodology of narrative inquiry. In describing narrative inquiry, Clandinin and Connelly (2000), in their book *Narrative Inquiry*, explain how both the world changes and individuals change, that experience can be defined as life lived by people in societal context, and that experiences happen in a continuum. They describe how narrative

inquiry tells the story in a way that accounts for and reflects those factors. They then differentiate between formalistic theory, which they define as theory illustrated by stories, and qualitative inquiry, which they define as stories used to embody and create theory.

Narrative inquiry is a very important component of research because it seeks to understand the context and history of a circumstance and the environment which provides meaning to them. This understanding played a significant role in qualitative research becoming the selected method for the research. Using this method allows a better understanding of "the meaning people have constructed, that is, how they make sense of their world and the experiences they have in the world" (Merriam, 1998, p. 6). A topic viewed from a qualitative perspective "would not test theory, set up an experiment, or measure anything," but would rather assist a researcher in trying to understand the experience from the perspective of the participant (p. 6).

From a qualitative perspective, the data were selected to be collected through the method of interviewing. The sample pool was selected based on their relevance to the question, then each of the individuals was interviewed and their responses transcribed. After being transcribed, the responses were coded using Saldana's *The Coding Manual for Qualitative Researchers* (2009)—to help provide an understanding of how to code the data—and the organized responses were grouped into themes to best understand how the combination of stories provided research data. This process is described by Creswell (2003), in *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, when he says the "researcher collects open-ended, emerging data with the primary intent of developing themes from the data (p. 18).

The concept of story and narrative inquiry is seen to be both beneficial and important to research in the realm of education. In *The Enlightened Eye*, Eisner (1998) applies narrative inquiry to education and says that to help improve schools, the researcher must develop firsthand sensory understanding, and that through this process of narrative inquiry, the researcher develops an understanding of the nuances of educational components like curriculum, pedagogy, and evaluation and assessment. Essentially, the use of "story" in a person's educational experience can influence their development, and narrative inquiry as a research process provides an appropriate understanding of a person's recollection of educational experience, as well as the perception of that experience through the remembrance and retelling of it.

For example, Hilder's (2005) study demonstrates how the use of the story in curriculum can "foster inclusivity through its engagement of the imagination and the emotions," and explains that the intention of the study is to "ask curriculum leaders and students to engage in acts of the moral imagination to deconstruct exclusivity, invent inclusion, and re-envision what it means to be human" (p. 158). In a different study, Slater (2011) specifically looked at the role of the principal in school achievement. He described how the principal directly influences the teacher, who in turn affects the students. He references Howard Gardner's (1995) cognitive framework on leadership which focuses on the leader's story, described in *Leading Minds*, to make the connection narrative inquiry reveals that the story lived by the principal, as leader, in front of teachers and students, is a factor in his leadership and therefore has an effect on their development and achievement. Another study by McGough (2003), using narrative analysis of teachers' stories, reveals that their stories affect how they make meaning of

their lives, and so when combined with the context of their professional knowledge, influences how they affect students and learning, and then indicates that the same is true for principals.

Theoretical Framework

The theoretical framework underpinning this study is found in J. Robert Clinton's (1989) Leadership Emergence Theory, the concept that "all of life is used by God to develop the capacity of a leader to influence" (p. 9) including internal processes, external processes, and divine processes (J. R. Clinton, 1989), both formal and informal. A Christian educational experience is one of those events that God uses to develop leadership. Such experience involves internal (character development), external (people and literature), and divine (Christian foundation) processes. Because this is an initial exploratory study, however, where Leadership Emergence Theory did not adequately express a concept, new terminology was created.

Clinton's Leadership Emergence Theory (J. R. Clinton, 1988b, 1989) is a model of leadership development that originated out of research of the formation of leadership in biblical leaders and in significant historical ministry figures. The model reveals that "God develops a leader over a lifetime" (J. R. Clinton, 1988b, p. 25), and, therefore, uses a life-history approach, in that it "traces the expansion of leadership capacity in a Christian leader over a lifetime. It assumes that throughout a lifetime a leader continues to learn about leadership" (J. R. Clinton, 1989, p. 27).

J. R. Clinton's (1988b) theory divides the leadership formation and emergence process into six stages, or phases, over the lifetime of the leader. The first, Phase I, is called the Sovereign Foundations phase. It is in this initial stage that God providentially

10

works with the foundational items in the life of the leader-to-be in preparation for future leadership, beginning from birth. In this phase (as well as in phases II and III), the major work is that which "God is doing to and in the leader, not through him or her" (p. 32). A leader leads and ministers out of whom he or she is, so the formation of the leader—the internal development—is essential to the way in which God will minister through the leader. The conversion experience of the individual is a significant event in this phase, and often is a boundary experience that initiates the next phase.

Phase II is the Inner Life Growth phase. In this stage, the emerging leader receives training, both informal ministry-connected training—such as involvement in a church or other religious organization or institution—and formal training, such as intentional study in a specific institution or training program—and develops inward throughout the process. There are four predominant means through which the training takes place. Imitation modeling refers to "informal training models in which the person learns primarily by observing a role model and imitating skills, values, and attitudes" (J. R. Clinton, 1988b, p. 217). Informal apprenticeships refer to informal but intentional training in which "the teacher . . . imparts attitudes, knowledge, and skills to the learner in the context of actual ministry" (p. 217). Mentoring refers to a low-key process whereby "the mentor sees leadership potential in a still-to-be developed person and is able to promote or otherwise significantly influence the [person] toward the realization of leadership potential" (p. 217). Academic study refers to "training that takes place in institutions set up to offer programmatic instruction leading to degrees or other recognized closure incentives" (p. 217).

Phase III is the Ministry Maturing phase. In this stage, emerging leaders serve in ministry as their prime focus, and get further training through both informal methods (e.g., self-study and intentional reflection) and non-formal methods (e.g., workshops, conferences, and seminars). It is also during this phase that the discovery of giftedness takes place. The following stage, Phase IV, is the Life Maturing phase, during which the emerging leader is able to identify and begin using his combination of gifts, training, and experience (called "gift-mix") with effectiveness and impact, and learns to develop its use to its full potential. The pivotal stage is Phase V, the Convergence phase, in which the leader becomes most effective in his role as a leader and in his ministry, as his potential is maximized and exercised. Unfortunately, only a few leaders ever experience this phase in their lifetime. Even rarer is the final stage, Phase VI, or Afterglow. This phase follows the active ministry of a leader by influencing a community based on a lifetime legacy of leadership.

Explaining the important components of the theory, J. R. Clinton (1988b) says, "That [lifetime of] development is a function of the use of events and people to impress leadership lessons upon a leader (processing), time, and leader response" (p. 25). In essence, there are three variables which are essential to the explanation and formation of this theory: the process variable, the time variable, and the response variable. The time variable refers to the previously defined phases of leadership development. The time spent in each of those phases can vary, and in some instances can overlap, from person to person. The response variable refers to the way in which the leader responds to people, processes, and events that God brings into the life of the leader. Often, the response directly affects the progression and spacing of the time variable. The process variable,

however, is "the core variable around which the theory integrates" (J. R. Clinton, 1989, p. 29). This variable is defined as "critical spiritual incidents in the lives of leaders . . . sprinkled densely throughout their lives . . . [that] are often turning points in terms of leadership insights" (p. 29). "Processing is central to the theory. All leaders can point to critical incidents in their lives where God taught them something very important" (p. 25).

In addition to the three variables that affect the lifetime of development, there are also three concepts that are "foundational to understanding the analysis of a person's life" (J. R. Clinton, 1988b, p. 42): patterns, process items, and principles. Patterns "deal with the overall framework, or the big picture, of a life" (p. 42), and describe a repetitive cycle in leadership development that may involve "periods of time, combinations of process items, or combinations of identifiable concepts" (pp. 251-252). Process items "deal with the ways and means used by God to move a leader along in the overall pattern . . . those providential events, people, circumstances, special interventions, and inner-life lessons that can be God's way of indicating leadership potential" (J. R. Clinton, 1988b, p. 42). Principles "deal with the identification of foundational truths within processes and patterns that have a wider application to leaders" (p. 42). In the emergence of a person's leadership, these three items provide an understanding of the shaping of that leadership, and provide application to further personal leadership development and to the development of others.

There are clear connections between components of Leadership Emergence Theory and a person's educational experience. From a broad, introductory perspective, leadership development includes "all of life's processes, not just formal training. Leaders are trained by deliberate training and by experience" (J. R. Clinton, 1988b, p. 15). In

addition, Phase I is described as the stage in which "God providentially works through family, environment and historical events" (p. 44) and uses "events, people, and circumstances to develop a leader" (p. 47). The implication can be made that a person's education is one of those experiences or events that occurs within his environment.

Phase II can be more explicitly connected to the shaping influence of educational experience on leadership development. As previously stated, this stage includes both informal ministry-connected training—such as involvement in a church or other religious organization or institution—and formal training—such as intentional study in a specific institution or training program. A person's education, particularly education in a Christian school, can be applied to both categories. Additionally, all four of the means through which development takes place in this stage—imitation modeling, informal apprenticeships, mentoring, and academic study—can and do occur within an educational context. In fact, it is expected that some of these items are significant components of a teacher's influence on students.

There are also process items that connect Leadership Emergence Theory to education. One of the foundational process items identified in this theory, labeled as a Basic Skills Process Item, is the educational experience. It is also indirectly included as a Social Base Process Item and as a Direct Influence Growth Process Item (J. R. Clinton, 1989). Christian education, therefore, can be labeled as a process item that contributes to leadership development within this theory.

The components of this theory can also be applied to the analysis of an individual's educational experience as part of his leadership development. The concepts of patterns, processes, and principles are foundational to analyzing a person's life, and all

three of them emerge or become evident in the narrative inquiry process. Patterns emerge

through the analysis of the combination of stories, which become the basis for

determining specific themes. Various process items—ways and means used by God to

develop and move a leader along in the pattern—that occur in each person's life emerge

as his or her story is told. A key understanding of this theory is the knowledge that "all

leaders can point to critical incidents in their lives" (J. R. Clinton, 1988b, p. 25) that

influenced their development, and again, through the telling of stories, these events

become apparent. The theory also enables principles to be identified for wide application

to leadership and to the development of leadership in others, and part of the purpose of

the study is to identify principles that can be applied to the enhancement of effective

Christian education as a whole.

J. R. Clinton (1988b) says that "leadership is a lifetime of lessons" (p. 40), and

that one of the goals of studying leadership by observing these lessons is to analyze,

identify, and imitate. We analyze the lessons to accumulate data and process it using a

timeline. We identify patterns that will indicate the many ways God developed and

strengthened leaders in the past for the particular leadership roles. We imitate by applying

the same lessons to our lives and to the lives of others. In this process, we learn

leadership lessons, and the process begins by first listening to stories of individual

experiences. The application of this process helps us to understand leadership

development as it occurs in a Christian school, and helps to affect and enhance the

influence and role of Christian education in leadership development.

Significance of the Study

The *Liberty Journal* quoted the *Dallas Morning News* as saying, "Many

employers say the moral and ethical lessons that are taught along with the academic

curriculum at faith-based schools better equip graduates to become valued employees"

(Smith, 2007, p. 38). With the assumption that Christian schools are an environment that

intentionally works to bring coherence to a student's moral and ethical development,

which is a critical component of leadership development (J. R. Clinton, 1989), from a

broad perspective this study is able to provide data to support the connection between

Christian education and leadership development.

Therefore the significance of this study is fourfold: first, to identify life incidents

and aspects of successful Christian leaders that they themselves perceive could be

attributed to their own Christian education experience; second, to categorize components

of Christian education that successful Christian leaders feel contributed to their own

leadership development. Third, the results of the study are intended to provide data to use

in improving the Christian schools in which I am involved, as well as to provide

information to use in consulting with other schools. Fourth, it is also intended to have an

extended benefit to the leadership of other Christian schools and to other organizations

that are affected by and have a connection to Christian education.

Limitations of the Study

Potential limitations that may be and were encountered: availability of

interviewees who met the purposive sampling criteria; amount of time spent with

interviewees; and reflective (or non-reflective) responses from interviewees. In addition,

while the study was intended to be research into the influence of K-12th-grade Christian

education on the development of leadership, the responses of the participants spoke almost completely only to the influence and memory of their 9th-12th-grade educational experience.

Assumptions

This study assumes that moral and ethical development is an intentional component of Christian education. Lockwood's study (1996) sought to understand and present a method of incorporating moral or ethical formation in an educational environment without the religious component, which is the dilemma for public schools in America, which have to avoid religious connection. This implies that the moral or ethical component does take place, and much more easily, within a Christian school context. Therefore this belief is applied to the study as a predetermined assumption.

Terms and Definitions

There are several terms that are used within this study that are important to understanding its context and background. These terms include "Protestant Christian Education," "Leadership," "Leadership Development," and "Christian Worldview."

Protestant Christian Education

Protestant Christian education is academic education provided within the context of Christian values and biblical standards. As Richard J. Edlin states in chapter 5 of *Foundations of Christian School Education*, "All schooling helps children to learn about the world and their place and tasks in it. Christian schooling does this job in a context that challenges students to celebrate the lordship of Jesus Christ over all of creation" (as cited in Braley, Layman, & White, 2003, p. 69).

Although Christian education has a very broad scope, for the purposes of this study it specifically refers to primary and secondary Christian education, specifically grades Kindergarten through 12. And while the term "Christian education" refers to a specific range of grades in this study, it does not refer to a specific religious affiliation, only to the broad category encompassing Protestant Christian education.

Leadership

Maxwell, among others, defines leadership as influence, but in this study I am using J. R. Clinton's definition of leadership as described in his model, Leadership Emergence Theory. According to J. R. Clinton (1988b), leadership is "a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward His purposes for the group" (p. 14).

The term "leadership" is used as a term, then, that describes a characteristic demonstrated by those in the study related to their influence as described in this model. Therefore, although "leadership" has a much broader definition in the literature, the participants in this study are considered to be leaders in that they have performed in their communities of influence by obtaining a position of leadership or by demonstrating a pattern or period of influence. I specifically looked at those who served in leadership capacity and roles in various contexts.

Leadership Development

"Leadership development," sometimes also mentioned as "leadership emergence," refers to the constellation of life experiences and processes that bring about a pattern of leadership, as reflected in Clinton's Leadership Emergence Theory.

Christian Worldview

A worldview refers to a system of beliefs or presuppositions about morality, character, and life-choices through which a person's way of thinking and acting is filtered. It is the framework of thought, beliefs, and ideas from which we respond to circumstances and make decisions. A Christian worldview is therefore a worldview that is built on or filtered through principles and presuppositions that come from the Bible. It is a "means of experiencing, interpreting, and responding to reality in light of biblical perspective" (Barna, 2003, p. 6).

Organization of the Study

Chapter 2 presents the literature review, first by presenting an overview of the historical background of Christian education, then by presenting an overview of the emergence of modern Christian education, and finally by discussing the concept of leadership development, and specifically, leadership development through the model of Leadership Emergence Theory. Chapter 3 discusses the methodology employed in the study, describing the method of narrative inquiry, with the use of a purposive sample. The method of data collection is also described, resulting in a thematic organization of the data. Chapter 4 recounts the case studies, organizing and describing them according to the four themes that emerged. Chapter 5 presents a summary of the study with its methods and theoretical framework, as well as the findings, the discussion of the findings, and the recommendations.

CHAPTER 2

LITERATURE REVIEW

Introduction

The purpose of this study is to explore the influence of Protestant Christian

education on leadership development as perceived by people in leadership positions. In

order to explore this influence, it is first necessary to understand some of the background

of Christian education and of leadership development so that the connection between

them can be established. Therefore, in the literature review, I will be reviewing the

historical background of Christian education, the emergence of modern Christian

education, and leadership development.

An understanding of the historical background provides an explanation of why

and how education initially existed, its emphasis on moral and character development and

citizenship, and its ties to Christian influence. An understanding of the emergence of

modern Christian education provides an explanation of why and how Christian education

has developed into what it is today, with its separation from public education and its

spiritual and values components. An understanding of leadership development provides

information on the effect of experiences (like education) that influence the development

of leadership in individuals, as well as an indication of leadership values that are also

reflected in Christian education. Taken all together, these provide a background to

understanding the nature of Christian education as it exists today, as well as

understanding its influence on leadership development.

Historical Background of Christian Education

Our historical understanding of educational methods and systems begins with the Hebrew system of religious education. The Greeks and the Romans greatly advanced the educational structure, time-line, and process and introduced the classical components of education. During the Reformation, Martin Luther revitalized an emphasis on education, with a Bible-centered focus. The early immigrants to America continued an emphasis on the religious and spiritual component and purpose of education, which continued until the modern era.

Hebrew System of Education

Hebrew families were taught the importance of religious education in the Mosaic law. "It has always to be remembered that Jewish education was entirely religious education. There was no textbook except the scripture; all primary education was preparation for reading the Law; and all primary education was the reading and study of it" (Barclay, 1959, p. 13). The Bible itself also makes the same implication when it says in Deut 6:6-9 (NKJV),

> And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.

It is generally agreed upon by researchers in the history of Christian education that "it is virtually impossible to approach a Christian philosophy of education without acknowledging our debt to the Hebrew educational system" (Gangel & Benson, 1983, p. 19). "Understanding the history of Christian education, especially its origins, requires an examination of Jewish education because Christian education is, in many ways, an

extension of Jewish education" (Reed & Prevost, 1993, p. 4500, and "the most crucial

concept of Jewish education was this: the home was the absolute center of education"

(Gangel & Benson, 1983, p. 80).

Classical System of Education

The Greek and Roman cultures likewise had an extensive influence on the

formation of the educational process. Within that culture,

> Christian education . . . developed in relationship to the education prevalent among
> Hebrews, Greeks, and Romans. . . . From the Hebrews Christians learned respect for
> the study of the Scriptures as the way to a life pleasing to God. From the Greeks and
> Romans they learned the value of philosophical thought and literature as preparation
> for understanding religious truths. (Elias, 2002, p. 1)

The Greek (Athenian and Spartan) education in the fourth century BC specifically

emphasized

> studying at home until the age of six; they then entered formal schools for physical
> exercise and instruction in the arts, sciences, humanities, and general metaphysical
> philosophy intended to enable them to fit into the cultural setting of the city. At the
> secondary level, grammar was emphasized along with arithmetic, geometry, and,
> later, the military arts. Higher education was marked by the queen of Athenian
> studies, philosophy. (Gangel & Benson, 1983, pp. 33-34)

There were primarily two differing philosophies of education within the Greek

system, however. The goal of a Spartan education was to "prepare students not for

personal independence and the ability to make a living, but rather for a life of service to

the state. . . . Basic literacy, however—reading, writing, and arithmetic—was not

regarded by Spartan 'educators' as 'absolutely necessary'" (Kienel, 1998, pp. 11-12).

Athens, however, had become known as the intellectual, cultural, and political capital of

the world (Eby & Arrowood, 1940, p. 219), and the goal of the Athenian system of

education was to "make male citizens fit for full participation in their form of

government" (Kienel, 1998, p. 13). As the origin and development of academies progressed, the Athenian schools together "forged a circle of knowledge that later became known as the Seven Liberal Arts, namely, grammar, rhetoric, dialectic, arithmetic, geometry, astronomy, and music as science" (p. 17).

The Romans continued the advancement of education that had been developed by the Greeks. Education in the early Roman period was intended to provide practical life training, for the purpose of developing good citizenship, military skills, and work ethic, while its purpose in the later Roman period was primarily intended for the development of intellectual ability, language ability, and skills in public speaking and debate (Wilds, 1971). However, "the single improvement made by Rome over Greece was that Rome formalized education by developing an academic assessment system. The Romans developed a three-rung ladder system: elementary, secondary, and rhetorical schools" (Gangel & Benson, 1983, p. 53). This division was more specifically codified by Quintilian, "the most famous teacher and theoretician in Rome" (p. 58). "In his retirement, Quintilian wrote his best known work, *De Institutio Oratoria* (on the education of the Orator)" (Reed & Prevost, 1993, p. 41), in which "although lacking the sophistication of our contemporary developmentalists, [he] indicated the following stages: birth to age seven; seven to fourteen years of age; fourteen to seventeen. Quintilian believed that curriculum should be established in light of those stages" (Gangel & Benson, 1983, p. 59).

The Christian community struggled with this system, however, primarily because of moral issues. "Roman education from 100 B.C. to A.D. 300 and beyond was woefully short on moral purity, honesty, and other fundamental virtues essential to a civil society"

(Kienel, 1998, p. 21). As a result of these concerns, Christian families would be left with two choices: use the system at hand, or educate at home. Often, they would resort to a home-school education that limited the academic liberal arts instruction. "Since Rome's pagan schools offered no moral instruction, the early Christians, in their house schools, focused on Levitical law, . . . other biblical laws relating to health and human purity [and] instruction included basic arithmetic, reading, and music built around the Psalms" (Kienel, 1998, p. 3). The end result was that for a period of time, in the latter stages of the Roman Empire, many Christians began to withdraw from the Roman system of schooling (p. 6).

Reformation Effect on Education

Martin Luther (1483-1546) reintroduced an emphasis on education, and specifically an emphasis on education that was Christian. "There can be no doubt, that Luther the educational reformer, contributed to the modern world . . . by insisting that basic education be available to all—and by making it so" (Kittelson, 1985, p. 111). "Luther's educational philosophy can be summed up in one word—Bible-centered" (Kienel, 1998, p. 168). He did not simply advocate education; he had a specific purpose within his emphasis on education. "Luther broke the educational mold when he promoted the concept of a basic education for everyone. His principle objectives were to advance literacy so that everyone could read the Scriptures and be useful to themselves and to society" (Kienel, 1998, p. 194).

Jan Comenius (1592-1670), a 17th-century theologian, is considered by some to be "the father of modern European (even global) education" (Wolf, 2011, p. 79). Like Luther, he chose Jesus and the teachings of Scripture as foundational to education. He

also advocated for replacing "monastic education for the privileged that neglected peasant classes with 'universal education,' one school system for all children" (Wolf, 2011, p. 78), and affected the system of education for all children in Europe and eventually in many other countries.

In spite of the concern for the teaching of the Bible, its doctrine, and moral values at various times throughout church history, Christianity did not generally provide a complete education system separate from that which was available to everyone. "The church never wrought out any primary education system of its own. It simply used the existing system of primary education" (Barclay, 1959, p. 251). "Although we might expect (or wish) that Christian schools had sprung up on their own, because they were implicit in the biblical revelation, in fact they were the result of a connection, early on, between classicism and Christianity" (Riesen, 2002, p. 33). With some exceptions, the educational process was generally accepted by Christianity because of its spiritual and moral ties.

In view of the full history of education, until the middle of the 20th century, there was generally a moral and often a spiritual component that was integral to education. From the beginning, "it never occurred to any Israeli educator to separate civic from religious responsibility in the learning process" (Gangel & Benson, 1983, p. 29). In the New Testament era, "the church Fathers and the early Christian apologists took a deep and practical interest in education" (p. 77). As the Middle Ages ended,

> because of the characteristically close alliance of the church and state in post-Reformation Europe in the sixteenth century, education involved an integration of "secular" and "Protestant Christian" teaching that resulted in an inextricable intertwining of political, religious, and economic aspects of European life. (p. 223)

Early American System of Education

Following the Reformation, European countries expanded their boundaries through global colonization. During this time, the system of education that had been influenced by individuals like Luther and Comenius resulted in education that was "parented by religion as a legacy of Christianity" (W. A. Williams, 1996, p. 261). This same view of education "was transplanted into the global empires—including the Americas and the Caribbean—that England, Spain, France and others established in the 17th and 18th centuries" (W. A. Williams, 1996, p. 261).

When the early immigrants arrived in America, they brought with them, then, a spiritual motive for their educational process. At the lower level, "the school's curriculum was primarily confined to teaching the 'three r's' in order to prepare the five-to-ten-year-old child both to read the Scriptures and to assume a place in the working world" (Gangel & Benson, 1983, p. 235). It was apparent that "the schools were merely intended to supplement what the Puritans intended to be the ideal of education—a distinctively Christian education centering in the home" (p. 231). A primary example of this was evident "on November 11, 1647, . . . [with] the famous Old Deluder Satan Act . . . [which] served as the pivotal point in the establishment of public education in America" (Gangel & Benson, 1983, p. 233), which states:

> It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times by keeping them in an unknown tongue so in these latter times by persuading from the use of tongues, that so at least the true sense and meaning of the original might be clouded by false glosses of saint-seeming deceivers, that learning may not be buried in the grave of our fathers in the church and commonwealth, the Lord assisting our endeavors.
> It is therefore ordered, that every township in this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read, whose wages shall be paid either by the parents or masters of such

children or by the inhabitants in general by way of supply, as the major part of those that order the prudentials of the town shall appoint; provided, those that said their children be not oppressed by paying much more than they can have taught for in other towns.

And it is further ordered, that where any town shall increase to the number of one hundred families or householders, they shall set up a grammar school, the master thereof being able to instruct youth so far as they be fitted for the university. (Mayer, 1964, p. 53)

At the upper level, "the Puritans' concern to perpetuate their beliefs and provide for well-trained, scholarly, intellectually astute clergy demonstrated itself in the early establishment of a number of colleges. The earliest was Harvard College, which officially chartered in 1636 specifically for the training of ministers and Christian teachers" (Gangel & Benson, 1983, p. 238). "There is no question that the earliest colleges in America were Christian institutions" (p. 359).

Colonial schools and colleges were maintained under the auspices of Protestant churches. . . . The purposes and curricula of these early schools were clearly religious and moral. Also, the first colleges established in the colonies were directed primarily at the training of men for the ministry. (Elias, 2002, p. 159)

"During the nineteenth century, American public schools reflected their Protestant roots. . . . Publicly controlled and supported, the common schools provided many American children with a practical education emphasizing moral values" (Reed & Prevost, 1993, p. 303). It seems that the Christian community accepted this state of education because there was a predominant biblical influence on the nature of the education. However, in recent time that influence has greatly diminished so that now, in this contemporary time period, there is a phenomena of Christian education that exists separate from the system of public education.

Emergence of Modern Christian Education

For more than 100 years, Christian education existed minimally in some form within certain religious groups. John Byington founded the first Seventh-day Adventist school in America in 1853 (Reynolds, 1986), and Reformed churches in America began to provide Christian education in the early 1900s, under the organization of Christian Schools International (CSI, n.d.). "Protestant educators in the twentieth century mounted a powerful movement to make religious education both a profession and an academic discipline" (Elias, 2002, p. 258). "Since 1950 . . . private schools have grown significantly, many located in churches and identified as 'Christian' Schools" (Reed & Prevost, 1993, p. 370).

In the 1960s, due to the rapidly growing Christian school movement in the United States, Dr. Al Janney founded the Florida Association of Christian Colleges and Schools to support this movement, which eventually led to the establishment of similar organizations in other states, and ultimately to the founding of the American Association of Christian Schools in 1972 (AACS, n.d.). The Association of Christian Schools International likewise rose from the consolidation of a number of regional Christian school organizations in 1978 (ACSI, 2012b, para. 1). By 1983, Kenneth Gangel and W. S. Benson made the statement that "it is virtually impossible to keep up with the statistics as the Christian School movement continues to explode on the educational landscape" (p. 355).

With this movement in full swing by the 1980s, several studies found that a factor in the growth of Christian schools was a flight from public schools, because of dissatisfaction with the public school's organization, administration, and instruction and

with its eschewing of social, moral, and political values, its failure to present creationism in the public school, the perceived discipline issues in the public school, and the failure of public schools to address Christian fundamentalist concerns regarding dress codes, curriculum, moral absolutes, teacher conduct, prayer and other Christian issues, and academic standards. The Christian school, on the other hand, complemented their own social, political, moral, religious, and pedagogical perspectives (Clerico, 1982; Newkirk, 1986). "The rise of a vibrant, fast-growing Protestant school movement is the final verdict that an important segment of America is withdrawing from the secular educational system" (McBirnie, n.d., pp. 196-197).

However, there have been few, if any, broadscale recent studies on Christian education in general in regard to parent reasons for enrolling or keeping children in Christian schools, nor have there been studies on whether or not the end product substantiates the reasons for using Christian education.

Studies on Christian education have indicated that there are several key items that surface as critical components of Christian education. The two most prevalent seem to be the identification and implementation of good curricula and the recruitment and training of good teachers, including the use of an effective mentoring program (Brown, 2002; Cawelti, 1988; Estep, 2001; Giebelhaus & Bowman, 2002; Phillips, 2003). Other factors include: supportive administration and school leadership, a strategy for assessment, effective parent connections, and a clearly communicated and implemented philosophy and mission that includes a vision for moral and character development (Braley et al., 2003; Estep, 2001; Phillips, 2003). These studies, however, have not analyzed outcomes

to determine what intended results would be the goal of effective Christian education, let

alone whether leadership development would be one of these outcomes.

Leadership Development

Development of Leadership Theory

There are a number of current theories on leadership and management. "One of

the earliest approaches for studying leadership was the trait approach" (Yukl, 2002, p.

11). However, Ralph Stogdill published a study in the *Journal of Psychology* in 1948 that

reviewed a number of trait studies and concluded that there was no reliable pattern, from

which he further concluded that traits by themselves are not an indicator of leadership. In

the 1950s the focus of leadership theory shifted to a study of behaviors, in which

> the emphasis was to move away from the focus on the internal state of leaders
> (that is, their values or personalities, as well as any preconceived leadership
> styles) to the more basic question of what it is that leaders actually do. (Wren,
> 1995, p. 85)

In 1967 Fred Fiedler published *A Theory of Leadership Effectiveness* in which he

presented the contingency model of leadership, which proposed that the effectiveness of

leadership style was contingent on the leader's control over a given situation.

In the early 1970s a number of leadership studies, characterized as transactional

approaches, addressed "the relationship between leader and follower" (Wren, 1995, p.

91). In the late 1970s, Robert Greenleaf (1977) introduced his concept of "servant-

leadership," the idea that people will best respond to and willingly follow leaders whom

they perceive as servants. At almost the same time, James MacGregor Burns (1978)

published *Leadership*, in which he evolved transactional leadership into transformational

leadership, the theory in which leaders and followers engage each other in such a way as

to raise one another to higher levels of human conduct, or, both leaders and followers are transformed. Bernard M. Bass (1985) modified the transformational theory by focusing on a one-way direction of transformation, the transformation of followers by the leaders (as opposed to Burns's interactive transformation between leaders *and* followers). In the same era, Paul Hersey and Kenneth Blanchard (1982) presented Situational Leadership, a theory suggesting that leaders adjust their behavior according to situations.

<center>Emphasis on Ethical Leadership</center>

As a whole, these theories describe leadership and how it is carried out, but focus much less on the development of leadership within individuals. Within this broad picture of leadership theories, however, Burns and Greenleaf initiated a movement that placed an increased emphasis on ethical leadership, an emphasis which in recent years has been followed by others, such as Kouzes and Posner (*The Leadership Challenge,* 2002), and most recently John Maxwell. This approach has generated an understanding of the importance of moral and ethical values in leadership. In their research on leadership, Kouzes and Posner (2002) have consistently seen the importance of values, ethics, and integrity in a leader, reporting that "in almost every survey we've conducted, honesty has been selected more often than any other leadership characteristic. . . . Honesty is strongly tied to values and ethics. . . . We simply don't trust people who can't or won't tell us their values, ethics, and standards" (pp. 27-28).

Other research has supported the observation that "the perception of leader ethical behavior does affect organizational effectiveness. The perception of leader ethical behavior can be the cornerstone to the effectiveness of any organization's operation. Specifically, either to the negative or positive, the type of ethical behavior a leader

<center>31</center>

exhibits will likely impact the organization in a manner that correlates directly"
(Kimbrough, 2007, p. 112), that there is a "positive correlation between leadership ethical
behavior and its relationship to organizational effectiveness" (abstract). In short, the
ethical dimensions of leadership have been widely acknowledged (Greenleaf, 1991;
Kimbrough, 2007; Kouzes & Posner, 2002; Wren, 1995).

<div align="center">Influence of Life Experiences on Leadership Development</div>

Other studies have been done addressing the issue of how life experiences
influence the development of leadership, and this research indicates that life events and
experiences do play an important role in the development of leadership (J. R. Clinton,
1988a; Hannah, 2006; White, 1998; G. J. Williams, 1996). A recent leadership
publication stated that "each person you meet is a product of their life experiences. Often
the key to understanding an individual . . . is to learn something about the person's
various experiences" (Leman & Pentak, 2004, p. 38). "[Agentic Leadership Efficacy]
advances leadership development theory by addressing how leaders' self-schema adapt
over time as part of the overall leader development process, and in defining the relation
of those cognitive processes and frameworks to enhanced leader performance" (Hannah,
2006, abstract).

Some studies specifically identify the effect of educational experiences (or lack
thereof) on the development of leadership, both in classroom experiences and in co-
curricular experiences (Bloomer, 1999; Escobedo, 1998; Their, 1980; White, 1998). The
concept of Leadership Development Theory was first proposed by Dr. J. Robert Clinton,
and it espouses the theory that leadership, particularly Christian leadership, develops over
the lifetime of an individual as a result of experiences and is explained by the use of three

variables (processing—developmental effect of critical spiritual incidents; time—the time-line along which development is measured; and response—reaction to spiritual processing) as they occur within a time-line of phases (J. R. Clinton, 1988b).

Leadership Emergence Theory

Leadership Emergence Theory has been analyzed and used in numerous research studies, in a variety of ways. It has been analyzed as a leadership model (R. W. Clinton, 1993; Lee, 2005; Reese, 2003; Stadler, 2008), applied to the study of leadership within a religious context in various cultural groups (Gibson, 2004; Glanville, 2000; Hawkins, 2003; Horn, 2005; Lee, 2005; Mulkey, 2003), applied to the development of leadership within organizations (Gibson, 2004; Horn, 2005), and applied to the development of leadership within specific individuals (Kim, 1998; Kong, 1999; Lim, 1995; Tomatala, 1990; Vaden, 2001). However, no studies seem to have focused on the specific experience of a K-12 Christian education.

Several of the studies analyzed the theory itself to affirm its applicability to leadership or to research components of the theory. One such study sought to confirm the "theological legitimacy of Clinton's Leadership Emergence Theory through uncovering the way the providence of God is central to leadership development" (Lee, 2005, p. ii). Another study explored the application of this theory to secular leadership roles and affirmed that it is relevant to that context (Stadler, 2008). Another study used Clinton's theory to identify the key dynamics of transitions in ministry (R. W. Clinton, 1993). A different study sought to develop and articulate a philosophy of education and training model based on Leadership Emergence Theory, with an instructional design process, so that it could be implemented as a tool for developing leaders (Reese, 2003).

Some of the studies researched how the theory is applied or developed in leadership by looking broadly at different cultures or groups, within a religious context. One such study used this theory as the framework to research the formation of Christian leadership in China, concluding that non-formal or informal education plays a very important role in that formation (Horn, 2005). Another study focused on the shaping influences of pastoral leaders in churches in the Philippines, using factors from Clinton's theory (Gibson, 2004). Another study analyzed the leadership emergence of a group of Javanese pastors to determine the extent to which Clinton's principles would apply to their development, and found that the principles were very applicable (Mulkey, 2003). Lee's (2005) study analyzed the leadership emergence of Korean pastors by specifically seeking to uncover the way the Providence of God affects leadership development, and ultimately suggested six benefits of Leadership Emergence Theory as an applicable tool. Rather than focusing on a cultural group associated with nationality, Glanville (2000) researched a cultural group based on gender when she studied the application of Leadership Emergence Theory to the leadership development of women in Christian ministry. A separate study also researched a gender connection, analyzing the leadership emergence patterns of a group of female ministers in the Church of God at Anderson, Indiana (Hawkins, 2003).

Some of these same studies also make application to leadership in organizations. For example, Gibson's (2004) study focused on the leadership emergence of the pastoral leadership of a group of nine churches that were part of the denominational organization of the Church of Christ/Christian Churches in Metro Manila, Philippines. Lee's (2005) study was concentrated on leadership in the organization of the Presbyterian Church of

Korea. Like Gibson's and Lee's studies, Hawkins's (2003) study also focused on a denominational organization, but specifically applied to gender leadership related to female pastors. Horn's (2005) research on the formation of Christian leadership in China focused on a group of leaders who were significant and influential in the more loosely defined Chinese Christian movement.

Other studies researched specific individuals, both church figures and biblical characters, to analyze how Clinton's theory was reflected in their leadership. One of these studies examined the development of Bernard E. Underwood as a leader in the International Pentecostal Holiness Church (IPHC), through the lens of Leadership Emergence Theory (Vaden, 2001). A different study researched the emergence of Robert A. Jaffray as a leader in East Asia and the East Indies in the Christian and Missionary Alliance Church, through the framework of Clinton's theory (Tomatala, 1990). Two other studies analyzed the leadership of Old Testament Bible characters through the framework of this theory, one of which studies the life of Jeremiah (Kim, 1998), and the other of which studies the life of Nehemiah (Lim, 1995).

While none of the studies were specifically directed at research related to Christian education, all of the studies which analyzed or applied Leadership Emergence Theory had a religious connection or focus. This is to be expected, given that Clinton's theory was developed out of studies of religious leaders, including biblical, historical, and current figures, and was developed as a model to be applied to ministry leadership. In addition, all of the studies concluded there were valid applicable connections between Leadership Emergence Theory and the study of leadership development.

Spiritual Leadership

Outside of J. R. Clinton's Leadership Emergence Theory and his research and analysis on the development of leadership in biblical or Christian leaders past and present, the study of spiritual leadership seems to have only recently been explored. *Spiritual Leadership: Principles of Excellence for Every Believer* (Sanders, 1967) was one the earliest books to specifically present principles of leadership, using examples of biblical characters and important religious figures, with an emphasis on character and godliness. More recently, *Spiritual Leadership: Moving People on to God's Agenda* (Blackaby & Blackaby, 2001) approached leadership from a biblical perspective, attempting to provide religious leaders with tools with which to more effectively lead in their environments. However, these works are directed toward a practical application of principles in leadership. Research into the importance of spiritual leadership seems to be relatively recent and newly developing. As Hoyle (2002) indicated in his discussion of the spiritual side of leadership necessary for success in school administration, spiritual qualities have tended to be ignored in the leadership development process.

However, recent research has indicated that the spiritual component of leadership is a valuable component of leadership development, and experiences can play an influential role in their acquisition. For example, one study revealed that faith and character development precede skills training in the development of spiritual leadership, and even indicated that Christ-like character is more important than natural ability and talent (Lau, 2012). Another study focused on the development of female religious leaders, and found that women are "unlikely to be moved by legalistic morality, but rather, tend to make moral decisions in contextual terms based on personal relationships"

(Kujawa-Holbrook, 2001, p. 301). This study "underscored the importance of role

models and mentors in their lives" (Kujawa-Holbrook, 2001, p. 306) and in fact revealed

a "direct link between those who have benefited from the experience of [spiritual] role

models and mentors and leadership development" (p. 307). Yet a different study stated

that "spiritual aspects of leadership development are known to play a decisive role in

grooming effective leaders in the contemporary organizations" (Shah, 2009, p. 387) and

that "historical records and contemporary studies across the cultures have confirmed the

central place of morality and spirituality in leadership development" (p. 395). However,

this same study indicated that, in spite of its importance, "spirituality has been

conventionally considered as irrelevant to the process of leadership development,

especially in the corporate setup" (Shah, 2009, p. 407). The conclusion of this study was

that spiritual aspects of leadership development are very important but have been largely

ignored.

Recent studies appear to be beginning to explore the field of spiritual research.

Lean's (2012) study describes research on the topic of spiritual leadership as still in its

infancy, and then proceeded to create a construct of spiritual leadership that could

potentially provide a theoretical framework by identifying behaviors that constitute

spiritual leadership. Hollis's (2012) study is future-focused, analyzing the decision-

making of GenY's development of leadership, and concludes that "GenY has strong

values and attitudes forged from their perspectives of spirituality, which impact their

leadership and leadership decision-making in the workplace" (Abstract).

Louis Fry's (2003) development of his spiritual leadership model initiated further

study into the broader topic of spiritual leadership, when he proposed that spiritual

leadership is necessary for the success of organizations. He defined spiritual leadership as "comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership" (pp. 694-695), and then described two components of his spiritual leadership model. The first entails "creating a vision wherein organization members experience a sense of calling in that their life has meaning and makes a difference" (p. 695) and the second entails "establishing a social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and feel understood and appreciated" (p. 695).

Several studies in the last few years have analyzed Fry's model of spiritual leadership. For example, Boorom's (2009) study indicated, at that point in time, that there has been both limited empirical work on the topic of spiritual leadership and limited examination of the spiritual leadership causal model. Jeon's (2011) study looked at the relationship between organization performance and spiritual leadership and concluded that Fry's model had validity in the Korean organization context. Hunsaker's (2012) study also specifically examined the universality of Fry's model in a South Korean context and, in its conclusion, validated the application of the model to spiritual leadership.

Other studies have incorporated the model as a framework or instrument for additional research. Bryan's (2009) study applied variables of Fry's spiritual leadership assessment instrument to a quantitative study on spiritual leadership and productivity in the United Pentecostal Church International. Ledesma's (2011) study used Fry's model

38

as a framework, to help provide an understanding of how and why school principals maintained longevity in the Adventist educational system in North America. Johnson's (2012) study was also grounded in Fry's spiritual leadership theory, and used the model as a framework to attempt to determine whether leadership practices of female corporate leaders can be predicted from their spirituality.

Although it seems to be a newly emerging field of study, there also seems to be consensus among studies that the spiritual component of leadership is important. This coincides with the findings of leadership theorists, such as Kouzes and Posner, who emphasize the importance of integrity and ethics in leadership. It is therefore an area of study about which more research is desired.

Conclusion

The study of Christian education reveals a long history of connection between education and moral or spiritual values. The literature research, though, also reveals that there have not been studies on the relationship between parent reasons or intended school goals versus student outcomes for Christian education. Studies in leadership development provide an understanding that life experiences do have an influence on leadership development, but no connection has yet been explored regarding the effect of Christian education on the development of leadership values. The study to follow explores one specific life experience—that of a K-12 Christian education—to ascertain what the influence of that particular experience might be on the development of leadership, primarily to determine if that might be a beneficial and effective goal or outcome.

Christian education is a life experience, and life experience affects leadership development. Christian education intentionally seeks to affect moral and ethical

development, and moral and ethical standards are an important component of leadership development. One question that seems not to have been studied in depth is the connection between Christian education (as a life experience and as an environment that promotes moral and ethical development) and leadership development. This study, then, can provide value to both the field of Christian education and the field of leadership development.

CHAPTER 3

METHODS

Introduction

The focus of this study is the connection between Christian education and leadership development. The task being undertaken is to explore one specific life experience—that of a K-12 Christian education—to ascertain what the effect of that particular experience might be on the development of leadership. This chapter will present the qualitative methodology employed, the process of the determination of participants, the process of data collection and analysis, and evidences of validity and generalizability.

Research Design

This study is a qualitative research study. In a simple statement, "qualitative research presents data as a narration of words" (Eisner, 1998, p. 15). More explicitly, "interactive qualitative research is inquiry in which researchers collect data in face-to-face situations. . . . Qualitative research describes and analyzes people's individual and collective social actions, beliefs, thoughts, and perceptions" (McMillan & Schumacher, 2001, p. 395), which is the method and means with which the data in the research are collected.

The research and data collection were conducted through use of narrative inquiry, which can be described as "a way of understanding experience. It is a collaboration

41

between researchers and participants, over time, in a place or series of places and in social interaction with milieus. . . . Narrative inquiry is stories lived and told" (Clandinin & Connelly, 2000, p. 20).

The qualitative narrative inquiry methodology employs case study design in that the study is interpretive and attempts to make sense of the specific Christian education experience of selected individuals. Therefore the data analysis focuses on one phenomenon (a Christian education experience) through the stories of several participants.

Purposive Sample

The population sample is a purposive sample. It involves the non-random selection of individuals who are in some position of leadership and who received a Christian elementary and secondary education. As a non-random sample, the study seeks to survey a large enough pool of potential candidates to include a selection of male and female candidates, and candidates in positions of business, ministry, and community leadership.

The school delimiters which establish the limit or scope of schools from which the sample is selected include the following: diversity in location (it includes Christian schools from Wisconsin, Indiana, South Carolina, Florida, and Guam); limited diversity in type (all of the selected schools are required to be Christian schools, specifically Protestant evangelical Christian schools); diversity in size (smaller, defined as fewer than 200 students; medium, defined as 200 to 400 students; larger, defined as greater than 400 students), and diversity in religious style (some are considered to be conservative in belief and practice, some contemporary, and some moderate).

The sample involved 10 individuals, who were interviewed regarding their educational experiences and their perceptions about those experiences specifically related to the development of their leadership. These are adult leaders, looking backward to identify the influence of earlier educational experiences, and as such it is not a long-term study that follows students after completion of Christian education.

These individuals were selected based on "expert" input that recommends individuals for the study. Those "experts" are identified as people currently or previously connected in some administrative form with Christian education who would, by virtue of experience or position, have knowledge of potential candidates for the sample. Specifically, the "experts" solicited for this study are long-term principals or headmasters of Christian schools who have extensive knowledge of previous graduates, former long-term principals or headmasters who would also have that knowledge, and alumni directors of Christian schools with extensive knowledge of the current status of former students. The "experts" provided names and contact information of potential candidates who were then contacted by the researcher to determine their eligibility to participate in the study. The "experts" are listed in Appendix A.

There were several criteria established for selecting candidates who were eligible to participate in the sample. These criteria include the facts that the individuals received Christian primary and secondary education, that the individuals graduated from high school not less than 10 years previous, that the individuals are currently in a position of church, community, or corporate leadership, and that the individuals would be willing to be extensively interviewed regarding their educational experience and its influence. Once potential participants had been identified by the "experts," a series of questions were

43

asked by the researcher to determine eligibility for the sample based on those criteria. The complete list of these questions is located in Appendix B.

Once the potential participants had been determined to be eligible for the sample, they were asked a few questions regarding basic demographic information. The list of demographic questions is located in Appendix C.

Data Collection Techniques

The central method of data collection was in-depth interview. Because the study did not allow for the length of time frame to use direct observation over a period of decades, I was reliant upon firsthand accounts from the participants for the data. Eisner (1998) indicates that in qualitative research, "second in importance to direct observation is the use of the interview" (p. 183), therefore this method is determined to be a valid and effective method of data collection.

The primary interview tool involved in this study is a created interview form intended to draw out the stories of these individuals being interviewed. "Conducting a good interview [involves] listening intently and asking questions that focus on concrete examples and feelings rather than abstract speculations" (Eisner, 1998, p. 183). I personally and individually interviewed the participants in the study, with the questions, probing, and responses recorded via audio and/or visual means. Due to the limitations of distance and travel, some of the participants were interviewed via long-distance communication (i.e., telephone) and others were interviewed in person.

The supplementary technique involved is the analysis of non-verbal communication during the interview which is "the recording of facial expressions, gestures, and movements [which] can be triangulated with verbal data" (McMillan &

Schumacher, 2001, p. 454). In the instances that the participants are able to be visually recorded and/or interviewed in person, the non-verbal communication is factored into the data analysis.

The participants who made up the sample for the study were asked 12 questions during the data-collection process of interviewing. The questions asked the participants about their current responsibilities, current leadership tendencies and activity, leadership development, past educational experience, relationship between educational experience and leadership experiences and development, and importance of educational experience to that process. The complete list of interview questions is located in Appendix D.

Data Analysis

"Qualitative data analysis is primarily an inductive process of organizing the data into categories and identifying patterns (relationships) among the categories" (McMillan & Schumacher, 2001, p. 461). The study analyzes the data to inductively identify the topics, categories, and patterns that emerge. The responses of the participants to the questions and to the probing of the researcher were transcribed into written form. The responses to each individual question were compared between each of the participants, as is the general theme of the responses as a whole. Same or similar responses among the participants were identified as potential topics, categories, or patterns, and are listed as general topics.

Responses that did not recur repeatedly among the participants may be noted for future study or analysis, but are not analyzed or discussed in detail. The recurring responses were then analyzed to identify apparent commonalities within the educational experiences that can be perceived to have influenced leadership development, with a

45

discussion of the reason and/or manner in which it appears to have had an influence. After the analysis was complete, the recurring themes and categories were applied to the Christian education experience for the purpose of intentionally improving the outcome of leadership development.

Validity

According to James McMillan and Sally Schumacher (2001) in *Research in Education*, "validity refers to the degree to which the explanations of phenomena match the realities of the world, . . . the degree to which the interpretations and concepts have mutual meanings between the participants and the researcher" (p. 407).

Merriam (1998) affirms the internal validity of the interview process for qualitative research, saying that

> because human beings are the primary instrument of data collection and analysis in qualitative research, interpretations of reality are accessed directly through their observations and interviews. We are thus 'closer' to reality than if a data collection instrument had been interjected between us and the participants. (p. 203)

Merriam (1998) then makes reference to six basic strategies that the investigator can employ to enhance internal validity: triangulation, member checks, long-term observation, peer examination, participatory or collaborative research, and researcher's biases. Triangulation is one of the primary means of demonstrating internal validity. Two of the defined mechanisms of triangulation are "using multiple sources of data, or multiple methods to confirm the findings" (p. 204).

One of the criteria presented by Eisner (1998) that enables us to trust a narrative account is coherence, meaning, "Does the story make sense? To what extent have multiple data sources been used to give credence to the interpretation that has been made?

Are the observations congruent with the rest of the study?" (p. 53). Structural

corroboration is a criterion related to coherence, which he also refers to as triangulation,

that he defines as "the confluence of multiple sources of evidence or the recurrence of

instances that support a conclusion" (Eisner, 1998, p. 55). These data can come from a

variety of means, including interviews. To produce structural corroboration, "we look for

recurrent behaviors or actions, those theme-like features of a situation that inspire

confidence that the events interpreted and appraised are not aberrant or exceptional, but

rather characteristic of the situation" (p. 110). Eisner then refers to a 1973 work by Alfred

Schutz and Thomas Luckman who call such theme-like features "typifications."

The following tools of validity were employed in this study: (a) participant

language and verbatim accounts ("literal statements of participants and quotations from

documents" [McMillan & Schumacher, 2001, p. 408]); (b) low-inference descriptors (the

recording of "precise, almost literal, and detailed descriptions of people and situations"

[McMillan & Schumacher, 2001, p. 408]); (c) mechanically recorded data; (d) participant

review (when possible), which involves asking "each participant to review [the]

researcher's synthesis of all interviews with the person for accuracy of representation"

[McMillan & Schumacher, 2001, p. 408]; and (e) negative cases and/or discrepant data

(the process of "actively search[ing] for, record[ing], analyze[ing], and report[ing]

negative cases or discrepant data that are an exception to patterns or that modify patterns

found in the data" [McMillan & Schumacher, 2001, p. 408]. In addition, peer

examination was employed, in which colleagues were asked "to comment on the findings

as they emerge" (Merriam, 1990, p. 204).

Through the process of this study, I as the researcher conducted the research by recording the interviews with either an audio recording device or video recording device. I then transcribed the recorded interviews verbatim, and for several of the interviews was also able to have the participants review the interviews for accuracy. The recurrence of identifiable themes, with the support of peer examination confirming the recurring themes, was indicative of structural corroboration. In addition, the recurrence of the same identifiable themes in each participant was indicative of the similar factor of triangulation. Negative cases and examples were also employed to affirm the opposite, further supporting the themes. The resulting collecting of data into themes produced coherence, a story that makes sense with results that are congruent throughout the data that come from multiple sources (participants).

Generalizability

"Generalizing can be regarded . . . as transferring what has been learned from one situation or task to another" (Eisner, 1998, p. 198). It is the "extent to which the findings of one study can be used as knowledge about other populations and situations" (McMillan & Schumacher, 2001, p. 17). This study is intended to identify, if present, ideas and results that can be generalizable to the Christian education environment. Interviewees are questioned regarding detailed facts, and they are also questioned regarding the ways that events occurred and the reasons for it. The narratives are interpreted to identify, as Eisner describes, skills, images, and ideas that can be generalized and then applied to the environment and context of Christian education through the vehicle of other Christian schools.

**Institutional Review Board Approval of Research Involving
Human Subjects**

This study involved research, through interview format, into the lives and history
of human subjects, therefore "respect and concern for the dignity and welfare of the
people who participate" (Andrews University, 2002, p. 5) were considered. In
consideration of this, and in regard to legal and professional standards, the appropriate
method of applying for approval of research involving human subjects was conducted,
including the completion of an Application for Approval of Research Involving Human
Subjects, a research protocol document, informed consent forms, and any other copies of
questionnaires, written instructions, explanations, and permission document.

Summary

The study was a qualitative study using narrative inquiry using case study design.
The population sample is a purposive sample, involving the non-random selection of
individuals who are in some position of leadership and who received a Christian
elementary and secondary education. Ten participants were interviewed regarding their
educational experiences and their perceptions about those experiences specifically related
to the development of their leadership. The participants who made up the sample for the
study were asked 12 questions during the data-collection process of interviewing, related
to their educational experience and their leadership development. The data were
recorded, transcribed, analyzed, and coded into identifiable themes. Several tools and
mechanisms of validity were used, including recording and transcribing the interviews
verbatim, some instances of participant review, peer examination, structural
corroboration and triangulation, and coherence. The results and analysis are intended to

be used to enhance the environment of Christian schools, particularly relevant to leadership development.

CHAPTER 4

PRESENTATION OF DATA

Introduction

This section introduces the participants in the study, and identifies and describes the themes that emerged from the stories of these individuals. There were four themes that emerged through the course of the interviews: integration of Christian worldview, teachers and coaches, academic experience, and activities.

Ten individuals were interviewed in gathering the data for this study; names were changed for the purposes of protecting identities while presenting the data. These individuals were identified through the recommendations of several people who have served as leaders and administrators in a variety of Christian education-related organizations for many years. Of the participants selected for the study, eight were male and two were female. The participants represented Christian schools from five different states and territories—schools from two different states in the Southeast region, schools from two different states in the Midwest region, and one school from the American Territory of Guam. While they all represented a Protestant denominational background, they represented different denominations within that broad category.

Six of the participants are in leadership positions in the field of education (four at the high-school level and two at the college level); two of the interviewees are business owners; one of the interviewees is in a position of leadership in a ministry occupation; and one of the interviewees is in a position of leadership in a medical profession. The

schools they attended are described by location and by size, with larger schools having an enrollment of greater than 400 students, medium schools having an enrollment of 200-400 students, and smaller schools having an enrollment of fewer than 200 students.

The interviewees were asked questions regarding their educational experiences in a Christian school and the way those experiences influenced their leadership development. As their experiences were described, they revealed four significant themes relevant to the purpose of the study. The theme of "integration of Christian worldview" revealed the importance of the overall spiritual environment within the Christian school experience, but was unique in that it was also woven throughout the other three themes. The theme of "teachers and coaches" indicated the influence of teachers and coaches, either as a group or individually, on the development of the interviewees. The theme of "academic experience" reflected the importance of a strong academic program and biblical integration within that program. The theme of "activities" communicated the value of involvement in athletics, leadership activities, spiritual activities, and other extra-curricular activities.

Study Participants

Amy is currently an assistant principal. She attended the same Christian school in the Southeast for all of her elementary and secondary education. Her school was a larger Christian school, with more than 400 students enrolled in kindergarten through 12th grade. After completing high school, she pursued a degree and license in education and became a teacher. Amy transitioned into administration after a number of years of teaching both elementary and secondary (social studies) education.

Edward is now a manager within a pharmacy corporation. His elementary and secondary education was completed in the same school that Amy attended. He pursued the field of science after graduation, and went on to obtain a degree in pharmacology. After serving as a pharmacist for several years, Edward transitioned into a management position. In addition, Edward also served as an elder in his church.

Steven serves as the department chairperson in the high school in which he works. He attended two Christian schools in the Southeast, one for elementary school, and the other for junior high and high school. The schools he attended were of medium size, with between 200 and 400 students, and were located in lower socio-economic neighborhoods. After he graduated from high school, Steven earned a degree in secondary social studies education and taught for a number of years, and became the department chair of the social studies department in the same Christian school from which he graduated.

Anthony was the senior pastor of a very large church before becoming the department chair person of a Bible department in a Christian school. He is now transitioning back in to a pastoral role again. He attended several medium-sized Christian schools throughout his elementary and secondary school years, all of them in the Southeast region. Most of them he characterized as smaller, but the one from which he graduated was a larger school. He described all of them as conservative. After graduating, he received his degree in ministry and started a small church in the Northeast, which he grew to a membership of several thousand and at which he served as the senior pastor for many years. He also spent part of his ministry time as the department chair for the Bible department of a Christian school.

Samuel is a school principal and science department chairperson. His elementary and secondary education was completed in a Christian school in the South that shares a campus with a Christian college. His school is described as very conservative and of a larger size. He earned a degree in secondary science education and taught science for several years, while he actively pursued administrative roles. Ultimately he became a K-12 Christian school administrator.

Michael has been a school administrator, and currently is the director of technology at a large school. He attended a smaller Christian school in the Midwest for all of his educational experience, with fewer than 200 students. He pursued further study in the technology field after graduating, and returned to the Christian school environment with jobs in the IT department and teaching computer and technology courses. He was perceived by his leadership as having demonstrated strong leadership skills, and was moved into administrative roles in each of the schools in which he worked. He served as the K-12 administrator at a school in the Southeast and as technology director in three different schools.

Robert owns his own international leadership consulting company. He attended a larger Christian school in the Midwest for all his educational experience. He was in the first graduating class that attended K-12 at this particular school, which he describes as quite conservative during the time he attended. Robert pursued business after high school, and was given opportunities to develop his own leadership ability and knowledge after college under the leadership of others. Ultimately, he drew from his experience and education to form his own consulting firm.

Darryl operates a not-for-profit charitable organization that provides social assistance and development in Third World countries. He attended the same Christian school as Robert for his entire school experience, though quite a number of years later. His experiences after high school took him in three different directions: involvement in international athletic competition, involvement in the mission field, and involvement in business. Ultimately he combined those experiences to create and operate his own business that uses the realm of athletics to assist underprivileged children and their families throughout the world, primarily in Southeast Asia.

Eric is the Athletic Director of a Midwestern university. He also attended the same Christian school as Robert and Darryl for all of his education. He says he had an aptitude for athletics and passion for leadership in his school years that led him to pursue athletic opportunities in college. His leadership at that level resulted in employment at the same college when he graduated, first as a coach and an athletic assistant, which eventually led to his current role in administration.

Lisa is a college professor and department chair for a multi-campus university. She attended a small Christian school for kindergarten through 12th grade in an American territory. After graduation, she attended college in the continental United States and earned undergraduate and graduate degrees in English and literature. She became a college professor, and eventually also became the department head of her department. She was also given the responsibility of developing newer professors throughout the campuses of the university.

Theme: Integration of Christian Worldview

Unique to the shaping influence of this theme was the way in which it was both distinct and yet appeared to be woven through the other themes. When the participants spoke about spiritual environment, it was incorporated into the context of other things that were part of the educational experience. There were multiple references to the importance of an integration of a biblical worldview in the academic context, there were a number of references to the example and interaction of faith with and from teachers and coaches, there were statements regarding the discussion and challenge of faith as well as spiritual lessons learned from conflicts and personal challenges, and there were also comments related to the role of spiritually driven activities.

Christian Worldview and Bible Integration

One of the most important aspects of the Christian education experience seemed to be the integration of the Bible into the academic environment. In some instances, there was specific reference to Bible classes, but more often there was a memory of the incorporation of biblical principles and ideas into the school day in other classes and other interactions. There was also a memory of the challenge to and development of a worldview based on the Bible that was intentionally taught by teachers. The participants believe the academic environment that existed within their respective Christian schools uniquely provided many opportunities for both formal and informal biblical integration, which was very important to their development, and which would not have existed in a different educational context. An indication of the importance of biblical integration is that several participants expressed a desire that there would have been more opportunities for biblical integration through activities, Bible studies, and courses.

As examples, Michael and Anthony experienced an overall environment integrated with a biblical worldview and Bible knowledge. Michael is "very grateful for the opportunity to grow within that Christian worldview." This is also why Anthony does not struggle with faith issues as a leader today and says this background is "a valuable resource for me because, when I get questions today, in my leadership position, that background and foundation is there."

Anthony feels he had an excellent preparation for leadership, particularly in the establishment of his worldview through the biblical integration that occurred in his experience. Because of this emphasis, he has confidence in his worldview as an adult leader, saying it was "settled in when I was young." Anthony says, "I am very grateful that I was made to learn the word of God and the word that was put into me at a very early age. Now that's a deep reservoir for me because what I'm able to do, when I get questions today, in my leadership position, it's there."

Edward also appreciates the level of biblical integration that occurred throughout his experience and even wishes he had been given more, particularly in the area of practical application. He discussed the importance of incorporating the Bible for anyone in the realm of Christian education, and describes his experience by saying, "Just hearing the Bible over and over and over again, whether I applied it or not, really sunk in to my brain, and made me learn it even if I didn't want to at times." Those foundations helped him immensely and greatly influenced who he is today. He also says, "If you don't apply it, don't memorize it, if you don't use it daily, it's probably going to be lost." He emphasized it is crucial to have "a Christian education to be able to apply the Bible later on in life."

The fully integrated emphasis on the Christian faith within Lisa's education was of great value, which she considered foundational to her learning experience. She was taught that "good information comes in the Bible," and feels this Christian focus prepared her to be a leader by teaching her "to think for yourself and make decisions for yourself, while obviously using the Word of God is your guide." She believes this has provided her with the right focus and preparation for her life. She now has a conviction that it is important "to challenge everything in light of the word of God," which she in turn works to teach those whom she leads. In fact, the biblical integration and foundation that she received is something that she "still uses every day in my job," and she further states that this focus and worldview integration specifically "prepared me to be a leader."

In a different perspective, Eric experienced a disparity between the faith that his parents expected at home and the faith that was expected at school. However, this disparity forced him to wrestle with questions of faith, and ultimately to "own my own faith." He now appreciates the strength of his faith that came from an environment in which he was able to work through this growth process.

Amy and Steven valued the availability of Bible studies. Steven does not specifically identify Bible study topics or subjects, but he says that one of things that Christian schools should do is to provide a variety of Bible study opportunities. Amy feels that there are specific Bible studies that would have been beneficial to her leadership development. During one particular class the students were given a spiritual gifts profile assessment, and she wishes she would have had "more specific Bible studies like that, where you are finding out exactly what your spiritual gifts are and what they are not, and focusing in on what God has given you so that you can perfect it."

Developing a Personal Worldview

Some of the interviewees made reference to the culture and context of the

Christian school environment that intentionally challenged their faith and their ways of

thinking, and incorporated spiritual conversations. They discussed an environment that

provided an opportunity for thinking critically about questions of faith, they spoke of a

culture that encouraged open conversations about faith, and they spoke of individuals

who had specific conversations about spiritual issues. Some of the challenges to and for

their faith came in the form of challenges from teachers to students, but others came in

the form of opportunities for students in return to challenge teachers and other students.

In some instances, however, the lack of opportunity to challenge beliefs was viewed as a

hindrance to and negative component of the educational experience. Also important to

the development of their Christian worldview was the disciplined environment and

confrontational experiences that occur uniquely in a Christian school. These

confrontations often occurred in the context of discipline, whether it was discipline that

was applied as a result of poor moral choices, or discipline that was provided as structure

in the classroom or athletic arena. Within these experiences, it was fundamentally

important that the environment was one in which it was safe to question, safe to fail, and

safe to learn from the failure.

Michael appreciated having heard differing viewpoints about God, His attributes,

and the effect of this on how people are treated. Even more important for him were the

opportunities to interact with individuals who intentionally challenged his faith. He said,

"I actually went out to lunch several times during my high school career with the

superintendent. He would take out different student leaders, and I enjoyed those

conversations and again it let me see just a little bit of the bigger picture than I had experienced."

Michael also had teachers who let him "wrestle" with issues of faith and life, which he described as meaning that he was allowed to "disagree with the teacher and they would take the time to let me do that and they would kindly direct me into different things." One of the most valuable lessons he learned from a teacher was that it was okay to agree to disagree. Another teacher challenged his thought process, specifically about his understanding of God and his own personal beliefs. He said, "In the process of teaching philosophy, he really made me question everything I believed in. He was a very soft-spoken person that I don't think would've or was trying to challenge me specifically as much, but the way that he taught and the way that he presented certain things really made me go back into some of the things that I believed, some of the pictures of who God was."

Michael valued the freedom to express his opinions in a controlled environment, which he describes as the "importance of everybody having a voice." He felt his opinion mattered, while at the same time he was made to be aware that he was not in charge of the classroom. His teachers went out of their way to affirm his opinion and try to understand his thought process.

Amy also had experiences that provided her with the opportunity to challenge others. In particular, she was allowed to argue viewpoints in Bible classes, and knows that learning how to defend and communicate an idea and winning over other people in the classes definitely shaped some of her leadership abilities. This experience—the

opportunity to "stand up for what I think"—was "one of those subconscious things where you become a leader and you don't realize it."

Anthony noted that he emulates the examples of faith conversations that were modeled by his teachers. His teachers would often take time to share a spiritual lesson or encouragement designed to shape the way he thought about things. He now pays this forward with the young people who cross his path, believing this will replicate the effect it had on his life. He described a coach who challenged his play on the court by making analogies to the application of the Bible to life. He remembered when the coach gave the team a speech in which he said, "If we don't do things biblically and in the right fundamental way, we will never be where God wants us to be. He told us that talent alone and ability alone will never do it." This coach used the arena of athletics to teach him lessons that really mattered.

However, he also had a negative experience in schools that influenced his development, in which he was not given the freedom to challenge what some of the other participants described. He said that "the philosophy sometimes was very close-minded. So if you started asking questions and you went past a certain point you were kind of shut down." He was prohibited by some teachers from challenging ideas, and this lack of openness resulted in his enrollment in a university course on world religions because his questions were not being answered in the Christian school environment. From this, he believes that he learned that preventing students from taking the opportunity to question or challenge ideas, particularly their ideas about their faith, can result in a rejection of Christian ideas. He says it would have been more beneficial to his own growth to have had a more open environment to talk about difficult faith issues and ask honest spiritual

questions. He therefore strongly supports an environment in Christian education that encourages students to challenge beliefs, as part of their development, and feels that is important to their spiritual leadership.

Similarly, Darryl and Robert both had some negative experiences and inhibitive environments, which influenced them to the contrary. Darryl was bothered by what he saw as hypocrisy in the adult leaders around him, and said, "I think that the good kids were treated one way and the bad kids were treated another way by specific teachers, and it just rubbed me the wrong way." Robert remembers a focus on application and enforcement of rules that produced a harsh environment, but also saw a hypocritical enforcement of those rules. For both leaders, their response to this environment was to take on more genuine and consistent leadership behaviors as adults.

A valuable component of Lisa's educational experience was the emphasis on "training the heart as well as the mind." The high school she attended did an excellent job of incorporating both, and so she feels she experienced the "gold standard for education." She highly valued learning in a context where she says "people didn't mind talking about the Lord and taking prayer requests before classes started." As a result of this, she believes that "spiritual growth was certainly developed in school."

Additionally, Lisa strongly believes in the value of questioning ideas, and said that this was encouraged by her teachers. She thinks that this is an essential component of a Christian education because it plays a key role in the development of a leader's thinking ability. She said one teacher who helped her with this "delved into interesting topics and discussed real-life things that for some reason adults don't think that kids can handle."

Eric agreed that his Christian education profoundly contributed to his spiritual development. It was in his Christian school that he "accepted Christ and grew in Christ," and where he felt he was "called to some type of full-time Christian work." A strength of his education was that his teachers would "talk about faith constantly." He says his current coworkers would describe him the same way. In addition, the previously described differences between the religious beliefs of his school and his parents played a valuable role in shaping his confidence in his own faith. His school held to a more legalistic position, while his home life did not, and he thinks "the disparity there was very helpful to me." This tension and challenge greatly helped him to "find my own faith and . . . develop my own thoughts on theology and then who Jesus was and how I was to apply my thoughts about God to my own life."

He also considered the environment of structure and discipline to be an important part of his experience. The Christian school he attended provided a level of structure that helped him develop "a sense of responsibility." In the context of his educational environment, "discipline was a good word," and he says "that structure benefited him tremendously."

Samuel described a formational event with, "I happened to see a test and I happened to take a test and it was over the same material and I ended up bragging to some of my friends about the test. With that I compromised the teacher." He goes on to explain that he did not see the test that he took, but rather a previous version. He was still soundly rebuked by the teacher. He declared, "I had not actually cheated, but I gave the appearance of cheating and that was something that profoundly helped me to understand

that reality is not as important as perception." This taught him to understand the effect of his actions, and to be aware of how those actions will be perceived by others.

The confrontations that the participants remember did not take place just in the classroom, but also within the environment of extracurricular activities. Edward knows that he learned lessons from his own mistakes, and says, "I learned more from things that I did wrong probably than actually what I did right." He then describes one particular experience that took place in an athletic context when he said something inappropriate, and the president of his school heard it, called him into the office, confronted him, and challenged his demonstration of leadership. This experience, like other mistakes that he remembers, helped to shape his growth.

Theme: Teachers and Coaches

The predominant influence on the development of leadership in individuals came, in some form or another, from the influence of teachers and coaches. The influence was sometimes intentional and purposeful, and sometimes it was unintentional. It occurred in a variety of contexts, both inside the classroom and outside the classroom. The influence was prompted through relationship, through example, through personal investment, and through prayer. The interviewees recalled a variety of examples and experiences, but much of what was remembered was individual attention that was received by a specific individual. Some of the interviewees were also involved in athletics, and categorized their coaches in with teachers in the way in which those coaches also had an influence on student lives. The six specific aspects of teacher and coach influence were teacher relationship, teacher care, teacher example, teacher faith, teacher humor and creativity, and coach influence.

64

Teacher Relationship

The importance of the role of the teacher is indicated by the many interviewees' comments about specific teachers and about teachers in general. Participants referenced primarily the influence of high-school teachers on their educational experience and ultimately on their development into the kind of leaders they are today. The influence came because of, or in the context of, a relationship that had been established, whether that relationship was specifically indicated or implied in the interaction.

Michael emphasized that teachers were the most important factor and said that "what I really enjoyed was the diversity of the teachers, and they were all very strong Christians." When Michael talked about the development of his own leadership through his educational experience, he expressed great appreciation toward the fact that so many of his teachers were intentional in the way they went about their role as teacher and invested in the lives of their students. He was particularly drawn back to experiences related to two specific teachers. His chemistry teacher "had the greatest impact on me, and I had the opportunity to work with him later as a teacher when I came in as an administrator." The other teacher, "in the process of teaching philosophy, really made me question everything I believed in" but did so in a caring and relational manner.

Michael describes the influence by saying that "he knew that I needed to get put in the right spot in order to learn and be successful in the classroom, he took the time to do that and we had a great relationship," but he also describes this teacher as someone who, in spite of how difficult he was as a teacher, took the time to become involved in the lives of his students and initiated activities to build personal relationships.

Michael also valued the opportunities given to him by school administrators when he was allowed to serve as an intern with his superintendent, assisting with minor responsibilities. He fondly recalls the investment of that superintendent, whom he remembers as someone who would take various student leaders out to lunch in order to have an influence on their developing leadership. Michael expresses a belief in the importance of relationship in these experiences, both with teachers and with administrators.

Amy expressed gratitude and recognition for those teachers who had identified leadership qualities in her, and then used relationship to help her discover and learn to use those qualities. Like Michael, she recalls specific teachers having a direct influence. As a school administrator who had previously served as a social studies teacher and social studies department chair, Amy made the statement that "my second grade teacher was . . . what made me start thinking about being a teacher" and that "one of my favorite teachers was a history teacher."

Steven said the relational, personal investment and influence of specific teachers influenced the course of his own life. Steven served as a social studies teacher and social studies department chair, and some of the teachers he remembers seemed to influence him in that direction. Other teachers were recalled with no other context than that they had an influence because they were relational. He actually started to love history because of a teacher in seventh grade, and that continued on into high school with his American History and World History teachers.

Like the others, Anthony believes his teachers were the most important component of his education. He recalls a specific teacher "who walked around all the

time, and it was irritating until you realized what he was doing, he would look at you and he would yell 'attitude check.' So one day I said, 'Why do you do that all the time,' and he said because you need to check your attitude a lot. That got me to thinking, you know he's right. When you've got bad attitude a lot of times you need to check it." This affected how he relates to students today. He said that "those are some of the things that even today, years later, I still remember. Sometimes I'm riding along and maybe have a bad attitude, thinking these thoughts, and his voice will come back to my mind, 'attitude check!'"

Edward recalled, "I said something I should not have at school and the president, who was my basketball coach, heard it. He pulled me into his office the next day, explaining to me that I was a leader and then explaining why, and explaining that, as a leader and as an example to others, that I really need to watch what I do and what I say." In thinking about that event, Edward specifically referenced the importance of "a teacher caring enough to pull me aside to say, 'Hey, I was wrong and this is why I was wrong and this is what's going to happen and it's going to affect other people. And I needed to change from that.'" Edward doesn't think it matters whether the experiences themselves were positive or negative; what matters in the circumstance is the involvement and influence of the teacher.

Lisa also remembers an event during which a teacher intervened in a difficult situation. In this particular circumstance, Lisa was given the responsibility to take charge of an activity, but the other students in the class did not respond to the authority that she had been given. She recalled that "one of the faculty members, one of the ladies, went down there with me, and I think she knew that I had been asked to do this, and she pulled

me aside very graciously and told me that I was not getting very far yelling at people like that." Lisa then remembered the teacher saying, "'They hear you but they don't want to listen to you, so this is not going to work.' So now even as an adult when I think of and hear about incidences of leadership run amok, that is one that I immediately think to in my own life." Lisa is also drawn to the memory of her guidance counselor who was so influential that their connection has continued to the present. She says, "I still talk to her regularly. She keeps up on my progress as I teach."

Eric recalls the influence of several teachers not because of the subject that was taught, but because of intentional and personal attention. He thinks of numerous people, including high-school coaches like his basketball coach, his Bible teacher, his English teacher, and his Spanish teacher, who individually and together used their investment to make the "entire experience" one that helped him to "balance my decision-making."

He said that one specific teacher actually sought him out to give personal attention and input, and that this "really impacted me, it impacted me educationally, and it impacted me spiritually, it impacted my character development. So I would say that that is the biggest key." He also believes that this personal involvement inspired students to want to give back to the teacher at the time, regardless of the subject, but that it also had a longer-term effect as well. He recalls that their intentionality resulted in his involvement in leadership roles that helped to develop him into the leader he is today. He even goes so far as to say that when his teachers were rules-driven or legalistic in their approach, in a way in which he would disagree, "the intentionality came across as being so sincere that I still would've benefited in those situations." He is clear about his viewpoint, though, that what made this influence happen was the context of relationships.

He knows his teachers didn't have the answers to all of his questions, but that "it's not the answer that is important in trying to answer, it's the relationship to people, developing and working through that struggle. When we start removing that then we start removing real impact on people's lives." This context of relationships has had such an influence on who he is and how he interacts that he fears the negative effect of a diminishing emphasis on relationships in the world that surrounds him today. He believes that in today's world, "relationships are being de-prioritized, or not being emphasized much because we're moving into a policy world, where the answers to all things is to come up with a policy or procedure to answer the questions," and he also references the danger of focusing on programs more than on relationships. He says that "there's a lot more to relationship and being a model through relationship" than there is through policies and programs.

When Robert thought back about his teachers, he said that "these are people that I realize have invested more in me than I ever knew they had loved me," and pointed out that in some ways he did not even realize the extent of this until much later in his life. However, he also recalled the value of the relationship with his classmates, which reflected the value of relationships modeled by his teachers. He attended Kindergarten through 12th grade with largely the same group of people, and that had a positive influence on him. Of that experience he says, "We had something extremely special, growing up together, we spent 13 years of our lives together. There was a real security there, and a real sense of belonging." He believes this directly influenced his leadership today. He operates a consulting company, and says that his educational experience helped

him to understand that "you have to value people and listen to them and incorporate them into what you're doing."

Darryl tried to put into words what was most valuable, and he says that it was almost completely the people. He says that many of his experiences with teachers were positive, and that some of them were negative, but his overall conclusion was that the most meaningful aspect of his education was "the teachers and how they related to the students." He said, "I think that you definitely look back and you see, you see how certain individuals treated you and you look back and think about how you acted. . . . I think that the main experience has just been individuals in my life that have poured into my life and showed interest in me." He pointed out that they did not necessarily say anything specific about leadership, but they did emphasize and exemplify doing things "the right way," and said that influenced him very much.

He says that the people who had the greatest influence were "the people that would have relationships and were gracious and could still be demanding." He shared his gratitude for their spiritual influence, when he said, "I had teachers that poured the same thing into me so I think that was easy for me to look back and see, that having seen Christ in other people's lives, having seen those examples, that it was easy for me to know what to do and know what was happening to my life when God was calling me to a plan." He believes the teachers who had the greatest influence on him had "grace at the top of their characteristics." He has in turn worked to demonstrate the same grace in the way he leads today.

While Samuel recalls that he had teachers who diligently worked to provide academic challenge, and he believes that influence was very important to his growth, he

also believes that his teachers intentionally supported him in leadership endeavors, and that his administrators were intentional about providing as many students as possible with opportunities to lead. Because of their intentional investment in students, including in him, he feels that he was given good direction in the development of his leadership.

Clearly, the influence of individual teachers and administrators, and their relational and intentional use of circumstances and events, had a definite influence on each interviewee.

<div align="center">Teacher Care</div>

One of the most often referenced attributes regarding the influence of teachers centered on the care of teachers for students. The participants used terms like "believed in, "cared," and "loved," and used these words to describe their various experiences. Of these concepts, they most often said that they knew they were cared for, and then that they were loved. Some indicated that teachers specifically stated they cared for or loved the students, but most often it was described as a characteristic that was observed and identified even when not specifically stated.

Edward described the occasion when his administrator, teacher, and coach "just pulled me into his office and said that he cared about me, even though he disciplined me." This was identified as one of the most significant events in his education. Edward explained that there was intentional investment in his life, through which the people around him showed their love by using circumstances of correction to care about him enough to help him grow and change.

Lisa recalled the love shown by teachers in her life. She said, "It meant a lot to me as a student that someone cared enough about me to ask what was wrong in my life, what

prayers and praises I had." She described the scope of that care when she said, "During all those years, you know, so many of those teachers . . . really cared about me and not just, you know, my academics, and not just my person, but they cared about the whole me. They cared about my spiritual well-being, my physical well-being, [and] my academic growth."

Like the others, Eric valued the care demonstrated by his teachers toward him and all his peers, which he feels demonstrated a genuine love for people. He describes his math teacher as having "a tremendous impact on my life mostly because, I didn't always get the math stuff but I always felt that I could go to him as many times as I needed to, and I had to bother the crap out of him, and his patience with me, his desire to stick with me, those are the things that I think end up developing leadership."

He emphasizes that this was a part of how his teachers went about their day and lived their lives in front of their students. There were valuable lessons learned about persistence and example from the way they showed care in daily life, not just in "glamorous experiences." While acknowledging that his educational experience was not a perfect one, he says, "I think there seemed to be kind of a genuine care for the person first and then the subject matter second. There were exceptions to that case, and where there were exceptions to that case you kind of knew that and made the adjustments."

One of Amy's favorite teachers was a history teacher, about whom she said, "He was wacky, he was funny, he was well-loved by the kids, and he really cared." It was important to have people around her who believed in her and who saw something in her that she was able to more clearly recognize in herself later in life.

Steven's teachers "truly loved God and through that loved the kids." He knew his teachers loved him, and the other students knew as well. Steven endured difficult childhood experiences, including the loss of family members and a difficult community environment, and out of this context he states that "I knew that even though I had some rough spots and that, you know, sometimes I just didn't care, I didn't want to listen to them, I knew deep down they each and every single one of them loved me."

Steven and Anthony both have carried the characteristic of love over into their own adult lives as leaders. Steven learned to love his students, through the example of the care of his own teachers, while Anthony remembers the extra time that many of his teachers took with him. Steven concluded, "The only place I really learned about God's love was through the Christian schools!"

Darryl pointed back to individual teachers who went out of their way to intentionally encourage him and give him guidance for his future direction. He said, "I think it comes down to each individual being passionate about their jobs and actually caring about the kids, and I think it was evident which teachers did that." The genuineness of that care is evidenced in the long-term connection demonstrated by his teachers. After he graduated from high school and moved on to college, he had teachers who "still followed up with me, came and saw me, wrote me letters and things like that, things to show that they actually cared about me."

Michael considered the love modeled by his high-school and middle-school teachers as a primary influence and said his leadership style has been affected by the demonstrations of love. In his relationship with current employees he supervises, he says, "I care, I really do care about the people I serve. I care about their feelings and their

perceptions, knowing ultimately the responsibility falls on me. I understand that, but I have a passion I guess for people and their perspectives and the unique things that the Lord is doing in their life."

Teacher Example

Another attribute was the example of teachers—their character and their lives, whether intentional or not, that had an influence on their students, by virtue of what the teachers lived out in front of students. Participants consistently pointed to the fact that the most influential teachers set a positive example. The comments described exemplary lives that represented godliness and leadership. This was presented as an important factor they pointed back to not only because of the genuine lives they observed, but also because it is now an example that they follow.

Michael said that all of his teachers, administrators, and school personnel were very strong Christians and they modeled their Christianity very well for him. He described the leadership example of one teacher when he said, "He was a man who led differently. My personality is an A-type personality that is very passionate and may be aggressive and excited, and he was more soft-spoken, and yet I saw indirectly that you can lead and be soft-spoken and that there were different styles of leadership." He now recognizes leadership lessons learned simply by what was modeled. One teacher modeled how to respond to conflict. This example helped him to understand that, as an adult in a position of leadership, he would come across many situations that would not have a black-and-white or right-or-wrong answer, and that sometimes people would need to agree to disagree.

Michael believed that the diverse personalities and theological backgrounds of his Christian school teachers were not only examples of individuals, but also a way in which Christian schools as a whole can model the diversity necessary to work together with others. Not only did he have many teachers who were great examples, but it was vitally important that he had a diversity of examples, in leadership style, in conflict management, and in methodology, to help shape his growth and understanding of leadership.

Amy's Christian education experience provided her numerous examples that influenced her life. She noted, "I have taken my experiences, my life experiences, whether they were from high school or they were from a few years ago, and decided intentionally whether I wanted to be like those people that I saw in action or if I wanted to be different."

Anthony attended four different Christian schools, and reported that "they were all run different ways," but he described the importance of the example of teachers as a common denominator. Anthony said, "What happened in all of these schools was that all of the teachers were real to me. In fact I can honestly say, and I know this is saying a lot, through those schools in all the states I was in, those teachers' lives were very exemplary."

Anthony noted that whether it was positive or negative, the example was there and each was just as important an example from which to learn. He found those teachers who had the greatest influence on his life were the ones who were clearly intentional about their example, and those examples were of real, genuine Christianity lived out in front of students. However, Anthony also talked about the example of teachers who made

mistakes and saw the value of learning from teachers who made mistakes and became examples of failure. He described the failed example of teachers as an important life lesson and said, "Some teachers, Satan had a victory in their life." Those may have been unintentional lessons, but what he learned is that it "doesn't matter what position you're in, you need to watch yourself," and that has been an important caution that he still remembers.

Darryl remembered his teachers as positive examples, and then described how valuable those examples were in helping him to learn how to live his life when he said, "Having seen those examples, it was easy for me to know what to do and know what was happening to my life when God was calling me to a plan." Now as he reflects on his experiences, he realizes "when I go back to look at their lives now as I've grown up I can see certain qualities in the life that I want to have."

Eric's teachers and principals modeled daily life in front of him in a way that taught him important life lessons and demonstrated principles beneficial for his own life. These people taught particular things, but then integrated principles along the way that they would model in front of students, and do so because it was a priority and because they were trying to live genuine lives in front of them.

Steven remembered the example of all of his teachers, in elementary, junior high, and high school, especially their example of godliness. He can see the influence of their example on his life in the way he now loves his students and the people around him. Steven gives all of the credit to this attribute in his own life to those teachers in his Christian education experience who had modeled this characteristic in front of him.

76

Samuel also learned the importance of example through his experience. He noted that he learned very early that "your students will catch more than they are taught," and from this he concluded that "what you are teaching in the classroom is not as important as you living your life properly." He places a high value on the importance of his own example as a leader today.

Teacher Faith

Seemingly in conjunction with teacher example, teacher faith was also referred to as an important attribute in the influence of their lives on students. This factor was indicated by comments that described examples of godliness, and focused on clear evidence of people who loved God, and demonstrated the strength of their faith and their love for God in the way they loved and prayed for students. The faith of their teachers was so evident and important throughout their educational experience that it revealed itself as a critical and vivid memory as they thought of the specific ways in which their teachers served as examples.

Michael says his teachers "were all very strong Christians and modeled that very well for me." He has developed a strong biblical worldview, and part of the reason for that is the examples that were in front of him. Much of his foundation for life and the development of his worldview comes from the faith he saw put into practice by his teachers.

Steven learned to understand the love of God through the example and influence of his teachers. He remembered his teachers "truly loved God," and added, "I knew that they loved me because they loved the Lord," and he saw a direct connection between their faith and their care for students, particularly as it was afforded him. Steven came

from an environment characterized by loneliness and believes that "the only place I really learned about God's love was through the Christian schools." He recalled that, like Michael, the foundation of his own faith and worldview came from the faith that was taught and demonstrated by his teachers, and he exhibits the same example of love today as a result.

Anthony also valued the lifestyles of faith he witnessed. He remembered that what concerned the adults around him was "whether we pleased God," and said "what they said, they lived." He believes his teachers' spiritual characteristics had a definite influence on him as a student. He particularly remembered that "we always prayed," referring to experiences both in the classroom and in extracurricular activities. He said teachers prayed in the classroom, coaches prayed before practice and games, and both teachers and coaches took time to personally pray for the needs and lives of their students. He explained how he will now rarely let a student pass by that he doesn't try to say something spiritual or biblical to them. He noted, "You'd be surprised how many times they needed that, that I needed to take time because they may be battling something. I feel like I need to say something that's part of a Bible verse or spiritual question or something I can say to them that will let them know they need to be thinking spiritually. And really my teachers did that with me, so I think that was very important."

Lisa experienced intentional involvement and interaction with her teachers, and specifically remembered and appreciates the action of prayer as an important and influential demonstration of faith in her teachers. She described how teachers took time to take prayer requests at the beginning of class so they could pray for specific student needs, and it was especially meaningful that teachers were intentional about praying for

her personal requests. She stated that "it was such a shaping influence in my own life, it meant so much to me to know that my teachers would pray about my requests and share my joy when my prayers were answered."

Outside of his own personal relationship with God, the most important factor in Darryl's spiritual growth was other people, so the faith that was lived around him was critical in his development. His spiritual development was necessarily part of his family relationship, but that he also had teachers who intentionally poured into his spiritual development as well, reaffirming the same spiritual values that his parents taught at home. He noted, "Having seeing the example of Christ in other people's lives, it was easy for me to know what to do and know what was happening to my life when God was calling me to a plan." Having had the opportunity of "seeing Christ in other people's lives," he describes how important that was in shaping his life and his responses to God's activity in his life.

Teacher Humor and Creativity

Occasionally interviewees also indicated a specific attribute as valuable in their development, the attribute and skill of humor and creativity in teaching methodology.

The humor and creativity in the teaching styles of her teachers influenced Amy's methods as a teacher. She said "there were certain teachers that really . . . just had fun," and "one of my favorite teachers was a history teacher. He was wacky, he was funny." Amy added, "My best memories of high school teachers were the ones who were funny, who would do anything to get a point across, would stand on the desk and teach, or would put on a silly hat and take out cheerleading pompoms to teach you how to conjugate Spanish verbs." Amy explained that this had an influence on her own, noting,

"Nobody wants to go into a room where it's boring. They want to go into a room where you have fun."

Lisa also described a teacher who made the classroom environment better through humor and creativity. She said this teacher was "the best teacher that I ever had. She just cared about her students so much and made the subject she taught so interesting."

<div align="center">Coach Influence</div>

In addition to the influence of teachers, some of the interviewees also made direct reference to the influence of coaches. While many coaches were also teachers or other school personnel, the scope of influence occurred within an extracurricular activity experience rather than in the classroom. When these experiences were described, it was evident that the influence of the coaches occurred in the same manner in which it did through teachers, by way of the example of their lives, their faith, and the intentional relationships.

Michael was very involved in athletics, particularly in soccer, an activity which he even carried on into college, and says "coaches . . . played an impact like the teachers did." While a high-school student, Michael was also given responsibility to assist in organizing and coaching elementary intramurals and athletic teams. He sees this as intentional influence on his leadership development by his coaches.

Anthony was an avid and competitive basketball player, and values the spiritual influence of his coaches, who made the demonstration of their faith the highest priority. He played on a team that was talented and skilled, evident in the fact that they played in a state championship game, but feels his coaches' faith was more important than the experience of winning. His coaches taught him "how important it is to realize that God is

watching us no matter where we are, in school, in extracurricular activities. That had a great impact on molding my thoughts, especially in a biblical worldview."

Edward was also a basketball player, and his coaches were important leaders in his life. He said they were obvious Christian examples of godliness he looked up to. He identified his coaches as being, "probably more than even my parents, . . . big influences on my life." His coaches were men of character and integrity and he says that the things they said, they meant, and those examples have "meant a lot to me over the years."

Eric currently works in a leadership position in an athletic field of responsibility. He believes that, "besides having a general like for athletics, I think that because those people impacted my life is probably the biggest reason why I chose to go into athletics." A number of his coaches—particularly his basketball coach—intentionally tried to influence his life. Like some of the other interviewees, he says coaches played at least as big of a role in his life and his development as his teachers, if not more so.

Darryl was also specifically influenced by his basketball coach and the example and encouragement of that coach. He believes that, more than being intentional about it, his coach simply modeled a genuine Christianity and character that he tries to emulate.

Theme: Academic Experience

The participants viewed their academic experience as an important component of their leadership development. Although there was mention of specific subjects or teachers, there was not an emphasis on the value of the knowledge component of specific subjects; rather the emphasis was on the importance of a strong academic program in general. There was also recognition of life-applicable lessons that were learned from specific teachers or in specific subjects. Within the discussion on academic experience,

the subject area discussed most frequently and with the most passion was Bible.

References were made to the importance of Bible knowledge that was gained, life lessons

on the application of the Bible that were learned, and experiences within the Bible classes

themselves. Some of these references included the recognition of the integration of the

Bible within and throughout other academic subjects.

Academic Program

A great appreciation for a strong academic program was emphasized by the

participants. While representing a broad range and size of Christian schools, the

individuals in the study shared a common recognition of the value of a program that

provided good academic courses. They applauded the teachers who stretched and

challenged their capabilities, they valued a strong base of knowledge, and they were

grateful for courses that were relevant to their educational and professional development.

Michael walked into his classes under the assumption that courses would be easy

for him, but instead discovered that his teachers intentionally sought to challenge him.

When confronted with difficult classes, he had to learn to adjust and grow rather than

expect the teachers to adjust to his own expectations. One teacher in particular who

pushed him to the point of outstanding success, while at the same time keeping him

humble, "actually kept me out in the hallway for two weeks before I even started the

class. He said he heard that I had a reputation of taking over classes as a young student

and he said that I had to earn the right to come to the classroom." Michael would have

liked to have had some more academic options or course opportunities, but believed this

resulted in generally taking only courses that really mattered to his educational

development.

Lisa's course selection was also somewhat limited, but her program still provided a focus on academically essential courses. She had the opportunity to take a number of Advanced Placement courses and had a strong academic program, so she said there was not much more that could have been done to make it better. She has a deep appreciation for the teachers who challenged and developed higher level thinking skills. One teacher in particular "delved into interesting topics and discussed real-life things that, for some reason, adults don't think that kids can handle."

She believed she was much more academically developed and much stronger in her thinking skills than many of the students in the college classrooms she teaches today, and credits that to her Christian school academic experience. She valued the process of challenging and questioning in a way that improves thinking skills, and said the Christian school environment is better suited to enhance those thinking skills, because Christians should be asking questions and challenging themselves, to strengthen their faith. Her Christian education was able to retain an emphasis on necessary academic courses while at the same time developing and strengthening her Christian worldview.

Steven, a social studies teacher himself, expressed gratitude for what he learned, specifically, in his history classes. His history teachers took the time during their classes to focus on the leadership characteristics in the people about whom they taught. This was challenging, especially given the limited time available during the course of the year to cover the details of a history class, but he learned important lessons about leadership from this instruction.

Edward said his total academic experience provided the basis of knowledge he needed to succeed as a pharmacist. He feels that "kindergarten through 12th grade is

where you can learn most of your knowledge that you're going to use for the rest of your life, your base knowledge; that's where everything else that you learn grows upon." He advocated the Christian school as the context in which this foundation of knowledge is provided, because it takes place within a Christian worldview, which is what occurred in his experience.

Robert believes the academic rigor and expectation were strong in his Christian school, but felt his teachers did not adequately connect the academic subject knowledge with application to life. As he says it, "I would've asked for them to connect what I was learning in the classroom with how I'm going to behave as an adult, what I'm going to do with life." A shortcoming of his education was an emphasis by teachers on the dissemination of information, but which missed the important component of a "sculpting of the character and a growing of future leaders." He believes this kind of approach would have enhanced his interest and improved his leadership development.

Darryl's experience was academically strong and appropriately prepared him for college, and yet he still also emphasized relationship. So while he still highly valued teacher relationship in an academic context, he noted the strength of his educational program, and said "the people that hit it out of the park were the people that would have relationships and were gracious *and* could still be demanding."

Eric also felt very prepared for college as a result of his high-school education which had a strong academic program and content. He felt he experienced an appropriate balance of educational emphasis and life emphasis. The solid and consistent teaching of his particular school was an important foundation for him, which he compared to athletics when he said, "In sports, in your fundamental work you learn how to handle the ball, you

learn how to shoot, but you do not necessarily learn all the X's and O's of strategy. In my years at [my Christian school] it was really about learning the fundamentals." He goes on to say that "this experience just set the whole course of my life."

Samuel likewise received academic challenge, describing his participation in a science fair as one particular academic experience that was important to his leadership development. This project, which he says he participated in every year of high school, was "an independent study in which you had to formulate a question, an idea in your head, and then prepare and present, teaching you organizational skills, and then getting in front of people to present." This was an example of an academic experience beyond the traditional classroom that influenced leadership development.

Bible Class

In the context of the academic program, the participants clearly and specifically pointed to their coursework as significant and important in their development. In a broader and more general understanding of the environment in which that academic program took place, they greatly appreciated the biblical integration that took place throughout their experience. But while they appreciated the focus and rigors of their coursework in general, they specifically valued the opportunity to take Bible as a class and build a foundation of Bible knowledge while being challenged to think critically. At times the participants discussed teachers of various subjects, and expressed the manner in which those teachers had an influence, but Bible courses were the only specific courses mentioned in discussion or description of academic programs. This subject area was considered to be absolutely essential to their experience. Its value was seen in its

knowledge base of the Bible, its application to leadership and life, and its environment for challenging people to think critically.

Steven emphasized the foundational importance of his Bible classes, which he also says often involved deeper Bible study, as significant in his leadership development. Amy also greatly appreciated the way her Bible classes helped her to challenge her faith and confirm her beliefs, but even more so, she appreciated an environment that facilitated this challenge and developed her own leadership skills in the process. She participated in classes with quiet classmates, where the other students would not challenge or contradict the teacher, so when no one would take the opposing side, she would speak up "whether I believed it or not, or whether I thought it was really true or not" and be the one to argue a point. She feels leaders should have a firm grasp of their faith, but should also be unafraid to question. The freedom and safety to challenge like this helped her to solidify her own beliefs and helped her develop her leadership abilities in the areas of confidence and challenging ideas.

Steven's Bible classes were of great importance in his foundation for life providing more than a simple verse or 10-minute platitude, but rather an in-depth study of the Bible. A significant portion of his Bible classes in high school focused on discussion of leaders in the Bible even if the curriculum did not specifically mention leadership per se. He said, "We basically just went from leader to leader to leader to leader, never really overtly mentioning leadership, but definitely being given the characteristics. And so I think that back then the Bible curriculum especially—intentionally, unintentionally—you know, was geared towards that." His Bible classes were for him very foundational in his leadership development, regardless of whether it was intentional or unintentional. He also

reiterated the importance of the complete integrated biblical foundation that was incorporated throughout his Christian educational experience.

Edward also felt that incorporating the Bible into each classroom setting was key to his development; however, he also specified the value of the Bible classes themselves. He now knows it was important to him that his Bible teachers "were intentionally meaning to develop me in the areas of Bible." There were times he didn't care much for the Bible or for his Bible classes, but now believes that those experiences were continuing to develop him even during those times of resistance or when he did not realize it. The content of those courses "stuck in my mind" and were a valuable component of what he felt was the important lesson of learning that Jesus Christ is the center of his life. For that reason he said sometimes the influence appeared to be unintentional, because he was not trying to learn from it, yet it influenced him anyway. Edward said "those foundations helped immensely, and without them I wouldn't be where I am today."

However, while Edward felt that Bible content may have been taught extensively, it was sometimes at the expense of application to life. He recognized that in spite of the scope of the content, the assessments, or the classroom instruction, if Bible class doesn't come with life application, it may not be retained well. He felt the content would be better grasped and appreciated before the "hard part of learning that on my own" when "teachers provide the extra application of knowledge in school."

Theme: Activities

The most obvious components of an education are the classrooms, subject matter, teachers, instructional design, application, and an array of other pedagogical components.

In the environment of a Christian school, the same is still true, but with the added faith-based emphasis. However, the Christian educational experience encompasses more than the academic side and the integration of faith into the classroom and in the lives of the faculty and administration. It also includes opportunities for involvement in various other activities. Participants spoke most frequently about athletic opportunities and leadership opportunities, but they also spoke of other spiritual life activities and other extracurricular activities, primarily in the areas of fine arts. Regardless of the type of activity, they spoke highly of the opportunities for growth and development.

<div align="center">Leadership Activities</div>

The educational environment affords many opportunities to exert and develop leadership. The participants described a wide variety of activities and organizations in which they were given opportunities to lead. Some of the descriptions were of specific leadership positions, some were descriptions of leadership during activities, and some were descriptions of leadership training that was provided. While some of the interviewees described experiences—or lack of experiences—that specifically involved leadership activities, they also described opportunities to lead that occurred outside of any formal activity or position.

Michael had leadership opportunities provided through both student activities and participation in athletics. He was involved in extracurricular athletic programs, but he was also given an opportunity to coach elementary athletics as a high-school student. He did not intentionally pursue these options, but rather the adult leadership around him pursued those things with him. Michael was also involved in student activities in

leadership roles, indicating that he "ran a couple of different types of clubs in high school" and that he was "president of student council."

Michael attended a smaller school with a limited number of student activities, but wishes he would have had more opportunities to lead in ways that would have pushed him out of his comfort zones. He said, "We didn't have things like drama or band or choir or things like that. Certainly we had some sports but I would've said that I would've liked to have more options and more opportunities to do some things that were outside of the standard things that the school could offer." One particular teacher would on occasion ask him to teach the class. The teacher would give him a basic outline of specifics, and then would "basically throw me to the wolves at times with these kids." Michael felt this happened because the teacher saw leadership potential in him and looked for opportunities to challenge and develop that leadership.

Michael said, rather than intentionally pursuing options himself, he had teachers who pursued him in those options. They would approach him with opportunities for which they said he would be a good fit, including activities with peers, running group activities, and running intramural sports for the elementary students. He described his school as "big into giving kids opportunities," and as an example described how he was able to "serve as an intern with the administrative staff, actually work in the high school office, and actually with the superintendent doing some minor things here and there and getting the opportunity to have some responsibilities."

Amy participated in many team-building activities and experiences, which she described by saying, "They give you a big project and you as a group have to figure out how to do it and there are many ways to do it." She concluded from these activities that

"a lot of times, you develop leadership not because you want to but because you have to, and because there is nobody else who is going to do it, and if nobody else is going to do it, then somebody needs to stand up and fix it before the boat sinks." While she questions the actual effect of these activities, she draws the conclusion that role playing is helpful in leadership development.

Steven was afforded leadership opportunities by teachers in the classroom as well as leadership retreats outside the classroom. He remembered being part of patrols in middle school, but primarily remembered high-school activities as leadership oriented. In the different student organizations in which he was involved, he recognized that he wasn't generally the leader by position, but his involvement allowed him to demonstrate he could be relied on, and the result was the opportunity for him to participate in the activities in a way that still developed his leadership and eventually earned his fellow students' respect and influence.

Steven valued class retreats, specific instructional times focused on teaching leadership and challenging the leadership growth and potential of students, and leadership development that took place in classrooms through the involvement of teachers. He concluded, "There's only so much you can do in an actual classroom; although that's where most of it takes place, a lot of it needs to be taking place outside." He also had teachers who were intentional about using group activities to develop leadership abilities. Teachers would intentionally put students together in groups with other students who were not part of their normal circle of friends and given a task or a plan that they had to work toward accomplishing, for the purpose of developing leadership. His teachers would then help guide them into taking leadership responsibilities and roles within the

group. He called this "baby stepping towards leadership." What was most beneficial was the involvement of teachers, who gave students opportunities to lead in small ways, and then grow those into greater leadership opportunities.

Robert participated in the establishment of a student government organization. He and a group of other students, prior to his senior year of high school, decided they wanted a student council, so they met with the principal to discuss that option. The principal advised them to write a proposal for student council, which they did, and the request was granted. When they began the school year with an election process, Robert ran for student body president, but was not elected. He asserts, however, that although he was not elected to a position, the experience was valuable to his leadership development.

Eric's leadership opportunities occurred in two different contexts, one being in student organizations and the other through athletics. He was involved in student leadership organizations, like being a class officer in his high school's student council. He recalled that his teachers would approach him, identifying his leadership potential and encouraging him to exert that leadership, which resulted in his role in student council. He did not yet have intentional leadership skills, but "had to assume some responsibility from being a class officer." He had teachers who would come to him and say things like, "Eric, I see you as a leader and I need you to 'fill in the blank,' you are not asserting yourself enough in leadership." What was most important in his leadership development was the encouragement of leadership in him by his teachers. He appreciated that they were personally invested in identifying and growing the leadership potential of students.

Many of Eric's leadership opportunities occurred through his involvement in athletics. Early on, his teachers would ask him to help pick teams and captain teams

during gym class. This carried on to his involvement in varsity athletic teams and first became evident as a result of his athletic skill and ability, which automatically put him in a position of leadership. He described specifically his experience on his basketball team, where he played point guard—which he views as a leadership position on the team—and said that "unintentionally that position creates a certain amount of responsibility that is different from other positions on the floor." He said, "I was put on the varsity team as a freshman in high school and I think that was due more to my skill than anything. That kind of forced some leadership later on because I would've had some experience in the varsity level that a lot of my peers would not have had."

Samuel's Christian school intentionally fostered opportunities for as many students as possible to participate in leadership. His administrators had implemented a point system, assigning a point value to leadership positions, and then limiting the number of points a student could have. This system prevented leadership positions from being dominated by a few number of students, allowing many others to be "given opportunities in high school to organize and to work things through." He appreciated the way in which this method afforded so many students the opportunity to lead.

Robert, on the other hand, felt that he often lacked important opportunities for leadership development in his educational experience. His experience was so strict and structured that he felt students could at times only do what they were told to do, and were not given opportunities "to take a project and provide leadership on the project and to learn how to lead and to see something through to the end." He viewed this as a negative illustration of developing leadership through involvement in activities.

Lisa described a particular activity experience as an example of leadership development, one in which the students were going to play a softball game against the faculty, and the teacher tasked her with organizing the students and the equipment and initiating the warm-up activities. She remembers this as a valuable experience that serves as an example of how her teachers took time to sharpen her leadership potential.

Athletic Activities

Athletic activities played a key role, both through the experiences themselves and through the influence of the coaches. As was previously described, coaches played an important role through their life examples, their lessons taught, and the intentional opportunities offered. In addition to the coaches, though, there was also the recognition that lessons on topics like leadership, growth, organization, and success and failure happened in the context of these activities, sometimes in a way that couldn't have happened in a classroom.

For Michael, athletics provided not only the opportunity to participate and learn about teamwork, hard work, coaching, strategies, and leadership, but also the opportunity to put leadership into practice. This occurred through his experiences as a team captain and through the opportunities he was afforded to mentor and coach younger children through elementary intramural athletics.

Some of Amy's favorite and most important experiences were related to athletics. She said that "sports played a big role in developing my personality and developing my characteristics as far as 'work now, play later,' get the things done that need to be done, being organized." She recalled the influence of her coaches, and she also recalled that leadership was pushed upon her because of her involvement and ability.

Anthony enjoyed his participation in athletics, particularly with basketball, and the fact that there was an availability of extracurricular athletic opportunities was important to him. He described one particularly important memory by saying, "My junior year my basketball team made it to the state final four, but we got beaten in the first round. But we had a very undisciplined team, where the guys just did what they wanted to do." He described how the coach came in the next year and told us, "we had the talent but we didn't have the fundamentals. It was really tough on us guys because he really worked us hard, he made us run hard, he made us work on fundamentals, and we felt we were all above that because we were seniors." He said the result of that coach's leadership was "that year we went to the final four, we played in the championship game, we lost in overtime, but still it was a great experience because we knew that we had played above what was expected." He included the lessons that he learned from this experience when he talks about his own development both as a person and as a leader.

Edward also loves sports and said that his involvement, primarily in basketball, was probably the most important factor in his development as a student. Edward specifically stated, "I really learned a lot more probably in sports, and from my coaches than even in school." He had positive growth that occurred out of both negative experiences and positive experiences. He specifically described a confrontational experience in the context of basketball, when he made a choice of morally wrong behavior and had his coach, who was also an administrator, confront him on that behavior. The coach "pulled me into his office, said that he cared about me, and then disciplined me." He believes he was a leader in school, but this was a pivotal moment in the development of that leadership.

Robert likewise felt that the competitiveness of sport helped to strengthen him. He said the whole experience "very much helped me in my development." He stated that he witnessed the same development among his peers who participated in athletics.

Eric's occupational leadership in athletics was at least in part influenced by his involvement in high-school sports. He enjoyed participating in athletics, but said the influence of coaches "is probably the biggest reason why I chose to go into athletics." He felt that athletic involvement doesn't necessary develop or destroy character, but rather contrasted it to the traditional classroom by saying that the "real life emotion, real life, uncontrollable circumstances" which occur in the competitive sports environment reveal character. He sees this environment as a "laboratory where your emotions just kind of bubble up from underneath and your responses mirror more of the things you can't control." His own personal growth and leadership are a reflection of those experiences, demonstrated by his statement, "That's why I like sport, because it does give you the avenue to see something about a kid that I probably couldn't see in the classroom. Now I have to tell you this, I love the classroom more than I love coaching for that same reason. I can have more control in the classroom and I have a little less conflict in the classroom than in coaching."

Darryl sees himself as someone who may have been difficult for his coach to mold, saying he "complained all the time and [he] wanted things [his] way" and yet his coach responded in a way that had a profound effect on him. His coach would pull him aside to encourage him as a player, but more importantly, the coach would "lead by example in how he reacted" and would also make connections and comparisons between

lessons on the basketball court with lessons on life. Darryl's coach was an encouragement to him both then and now.

Extracurricular Activities

Beyond the athletic, leadership, and spiritual activities, there also can be other extracurricular activities. These may occur in the form of clubs or student organizations, or in the realm of fine arts, but they become an important component of the educational experience.

While Michael and Steven were both in various clubs or student organizations, including student government Fellowship of Christian Athletes, Michael wished for more opportunities in other extracurricular activities. His Christian school had a limited number of options available to students because of its smaller size, and he regretted not having had "a little more opportunity to lead in areas that pushed me out of my comfort zones." His school did not have many fine arts options in drama or in music, and he wished that he would have had those kinds of opportunities.

Samuel was offered opportunities to participate in extracurricular activities that he might not have otherwise had. He learned valuable leadership lessons from participating in the organization and planning of his yearbook, and participating in other activity-planning experiences helped to shape his organizational abilities.

Spiritual Activities

In some cases, spiritual activities are also viewed as important components of the educational experience. These activities include both in-school events such as chapel and off-campus events like mission trips.

Anthony said the greatest personal spiritual influence took place through mission trip experiences, specifically stating they "have to be the top" in spiritual experiences. He participated in two such trips, and while he remembers some of the details, what mattered most in these opportunities was that "really it was just all about missions and helping people and that made a great impact." These trips were events used to intentionally develop him.

Eric also remembered mission trips, and believes that they play an important role in the educational experience. He adamantly expressed that "any time a kid has a chance to go overseas, and any time a kid gets to experience a culture that is different than the one they're from, those experiences seem to be the most valuable in the long-term perspective for growth."

Chapels played an important role in Edward's spiritual experience and growth. The content and experiences that were provided through chapels were important for "developing me and really learning that Christ is the center of our lives." This lesson shaped his beliefs and worldview and influenced how he lives his life now. Anthony also said chapels were part of the normal school week, and that they were important spiritual growth and teaching experiences.

As was mentioned previously, several of the interviewees also appreciated opportunities to participate in Bible studies. Some of those were specific topical studies, others were more of a "small group" study time, but both were valued.

Conclusion

While they represented a variety of backgrounds and schools, each of the participants shared common experiences that portrayed the educational experience as

valuable in leadership development. Interviews with the participants revealed four predominant themes of influence: integration of Christian worldview, teachers and coaches, academic experience, and activities. Of these four, the two most frequently referenced were there the themes of teachers and coaches, and integration of Christian worldview.

More than any other factor, the participants valued the people who worked in the schools they attended. They highly valued the example, faith, care, and intentional involvement of those individuals in their lives. As they described what influenced them, both individually and in their leadership development. This factor was a common denominator for every participant. Second only to the importance of teachers and coaches was the way in which the spiritual culture was reflected and woven through the entire educational experience. While portions of their experiences were overtly and intentionally spiritual, such as Bible class and chapels, others were integrated throughout the day, the relationships, and other activities that were not necessarily explicitly Christian. The theme of academic experience highlighted the value and appreciation of a strong academic program, and also indicated the specific importance of Bible classes to the program. The theme of activities revealed the benefit of means of leadership development that take place outside of the traditional classroom setting.

Opportunities for growth were described in a variety of ways and through a wide array of mechanisms. Participants identified relationships with teachers, coaches, and administrators. Academic, athletic, and extracurricular contexts were also identified as formational. Participants valued opportunities to question, experiment, fail, lead, and

serve. These outcomes demonstrate why every participant drew a connection between their Christian education and leadership development.

Ultimately, each of the interviewees made some connection between their experiences and their leadership development. As they discussed and revealed the emergence of the themes, they would comment on how particular examples and events shaped the manner in which they now lead as an adult. They all indicated that their educational experience mattered, and was an important component of their growth.

CHAPTER 5

SUMMARY AND CONCLUSIONS

Introduction

We all have our own stories of our life experiences, and when we reflect on those

experiences we make personal judgments about how those experiences have shaped us.

For the vast majority of us, education is a normal and expected part of our environmental

makeup and is one of the factors in our past that has had an effect on who or what we are

today. The quantity of education may differ, from primary education through doctoral

studies, the quality of education may differ, and the form of education may differ, but it is

still a component of our experiences, and as such has had an effect on our development.

Those who are involved specifically in Christian education assume, or at least

hope, that they are having a transforming and shaping influence on those with whom

they work, teach, and lead. Teachers, administrators, and parents believe Christian

education has and should make a difference in people's lives. Although this belief is

widely held, there is still a question about the way in which such an education makes a

difference. The intended desire seems to be that students would be influenced in

numerous ways, including in their leadership development through their Christian

education experience. But how does Christian education really bring about change in

people, how does it influence their direction, and how does it influence their leadership?

Christian education would be considered a form of private education. It is not

state- or government-sponsored (public education), and is usually operated by a church, a

religious denomination, or another Christian governing body to which fees are paid in the form of tuition for the privilege of attending. Christian education is available in some form or another in the same manner and scope as any other form of education, and exists from day care systems through doctoral studies, including home-school programs.

Understanding the purposes and descriptions of the various forms of Christian education is aided by an understanding of their accrediting bodies. The varieties of those Christian school accrediting organizations that have arisen over the last 60 years have generally been consolidated into five organizations, with three of them being most predominant. Those three predominant, evangelical, Christian school accrediting organizations are American Association of Christian Schools (AACS), Association of Christian Schools International (ACSI), and Christian Schools International (CSI) (Roth, 1981, p. 181).

Each of these organizations states their viewpoint on why parents should or do send their children to Christian schools. The American Association of Christian Schools holds the position that "Christian families have turned to Christian schools because they desire a quality education in a Christ-centered environment for their children. For these families, the teaching of Christian values and ethics is of vital importance" (Herbster, 1996). The Association of Christian Schools International states that "a Christian education at an ACSI member school will help your child grow spiritually, academically, and culturally" (ACSI, 2012a, para. 1). The Christian Schools International says it this way: "Why a Christian school? Ask Christian parents this question and you might get one of these answers: Bible study and chapels, protection from bad influences, a circle of Christian friends, strong academics, good discipline, and caring teachers who

communicate with parents. Christian schools do have these features. But you can expect more" (CSI, 2007).

Numerous studies have been done on the influence of religious or faith-based experiences on moral development (Couch, 2004; Davis, 2004; Griffin, 2000; Krispin, 2004; Wilson, 2004). Studies have looked at connections between educational experience, ethical formation, and/or critical thinking (Hoekstra, 2012; Kim & Sax, 2009; Matchett, 2009; Rugutt & Chemosit, 2009). Studies have been done on the influence of life experiences on leadership development (J. R. Clinton, 1988a; Horn, 2005) and the influence of life experiences on the development of school leadership (G. J. Williams, 1996). Studies have also been done on the influence of educational experiences on leadership development (Bloomer, 1999; Their, 1980). But it seems that while there has been an exponential growth in Christian schools since the 1960s (Gangel & Hendricks, 1988), the Christian church has largely accepted the Christian education movement without question, because there is very little study on the influence of Christian Kindergarten through 12th-grade education, let alone the influence of Christian education on leadership.

This study explored the connection between Christian education and leadership development. Christian schools are an environment that intentionally works to bring coherence to a student's moral and ethical development, which is a critical component of leadership development. Therefore it is important to understand how the influence of that educational experience has carried over into the later development of leadership. The purpose of this study, then, was to explore the influence of Christian education on leadership development as perceived by people in leadership positions. The question

being addressed was: How does a Kindergarten-through-12th-grade Christian education influence leadership development?

Research Design

Because not much seems to be known regarding this question, this study was an initial exploration and therefore conducted by the selection of a small sample, in the form of purposive sampling, the method of "purposively select[ing] those whom we believe will give us the best information as participants" (Patten, 2004, p. 45). The research was conducted in a qualitative method of narrative inquiry, which better helps us in the realm of education to understand "context . . . understand[ing] what teachers and children do in the settings in which they work" (Eisner, 1998, p. 11), making use of case study methodology, which "examines a bounded system or a case over time in detail" (McMillan & Schumacher, 2001, p. 36). This method allowed a better understanding of "the meaning people have constructed, that is, how they make sense of their world and the experiences they have in the world" (Merriam, 1998, p. 6), because a topic viewed from a qualitative perspective "would not test theory, set up an experiment, or measure anything," but would rather be interested in trying to understand the experience from the perspective of the participant (p. 6).

As a qualitative case study, it was conducted through the use of in-depth interviews involving the non-random selection of individuals who are in some position of leadership and who received a Christian elementary and secondary education. The sample involved 10 individuals, who were interviewed regarding their educational experiences and their perceptions about those experiences specifically related to the development of their leadership. These were adult leaders, looking backward to identify the effect of

earlier educational experiences, and as such it was not a long-term study that followed students after completion of Christian education.

Following the selection of participants for the sample pool based on their relevance to the research question, each of the individuals was interviewed and their responses transcribed. After being transcribed, the responses were coded using the process described in Saldana's *The Coding Manual for Qualitative Researchers* (2009), and organized into themes to best assist with an understanding of how the combination of stories provided research data. This process is described by Creswell in *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (2003), when he says the "researcher collects open-ended, emerging data with the primary intent of developing themes from the data" (p. 18).

The study was initially intended to address the question of the influence of a Kindergarten through 12th-grade Christian education on the development of leadership. Through the process of interviewing the participants and analyzing the data, it was revealed that the participants spoke almost exclusively about their high-school experiences. There were a couple of general references to elementary teachers, one reference to an elementary activity, a couple of references to attending the same school from Kindergarten through 12th-grade, and several references to middle-school teachers and activities. All other comments, answers, discussion, and references referred specifically and only to the high-school experience. This unintended finding brings to light a connection between biological, social, and emotional development and leadership development, particularly as it relates to pre-adult stages of life.

Developmental experts indicate that our development is the "pattern of movement or change that begins at conception and continues through the human life span" (Santrock, 2011, p. 6), and that it is a complex pattern that is the "product of biological, cognitive, and socioemotional processes" (p. 15). Although there is a significant amount of development that takes place throughout the pre-adult stages, a life-span perspective views development as a process that is, among other characteristics, life-long, and involves growth throughout the span (Baltes, 1987, 2003; Baltes et al., 2006). There are numerous theories of development, including Freud's Psychoanalytical Theory, Erikson's Psychosocial Theory, Piaget's Cognitive Developmental Theory, Vygotsky's Sociocultural Cognitive Theory, Bandura's Social Cognitive Theory, and others, each of which provides a perspective or framework for understanding developmental stages. However, "no single theory . . . can explain entirely the rich complexity of life-span development, but each has contributed to our understanding of development (Santrock, 2011, p. 29).

The life span is typically divided into a series of stages that are age-related, and "the most widely used classification of developmental periods involves the eight-period sequence" (Santrock, 2011, p. 16). These eight stages are: prenatal (conception to birth), infancy (birth to 18-24 months), early childhood (2-5 years), middle and late childhood (6-11 years), adolescence (10-12 years to 18-21 years), early adulthood (20s to 30s), middle adulthood (40s to 50s), late adulthood (60s-70s to death). The two stages that most directly connect to this study are middle and late childhood, which is "the developmental period from about 6 to 11 years of age, approximately corresponding to the elementary school years" (p. 17), and adolescence, which is "the developmental

period of transition from childhood to early adulthood entered at approximately 10 to 12 years of age and ending at 18 to 21 years of age" (p. 17). Additionally, "a key aspect in the study of life-span development is how development in one period is connected to development in another period" (Santrock, 2011, p. 18), which is reflected in this study in that the research explored the effect of experiences in one stage of life on leadership practice in another stage of life.

The Kohlberg stages of moral development provide relevant understanding of the connection between developmental age stages and moral and ethical development related to leadership. Kohlberg argued that "people everywhere develop their moral reasoning by passing through these age-based stages" (Santrock, 2011, p. 320). During the middle and late childhood stage, moral development seems to primarily be a response to adult direction. During this phase "most children use . . . preconventional reasoning based on external rewards and punishments, when they consider moral choices" (p. 321). However, by "early adolescence, their moral reasoning is increasingly based on the application of standards set by others" (p. 321). This would seem to coincide with the predominant recollection by the study participants of the high-school impact on their moral development.

Ultimately, the content of the narratives centered around the high-school experience. This observation would seem to limit the results of the original study as only applicable to the 9th-grade through 12th-grade experience, rather than a Kindergarten through 12th-grade experience. However, the research did not focus on the developmental age connection to leadership development, so it therefore would be a recommended consideration for a different study.

Conceptual Framework

J. Robert Clinton's (1989) Leadership Emergence Theory provides a theoretical framework for the study, which conveys the concept that "all of life is used by God to develop the capacity of a leader to influence" (p. 9) including events categorized as internal processes, external processes, and divine processes (J. R. Clinton, 1989). A Christian educational experience was viewed as one of those events that could be used to develop leadership because it involves internal (character development), external (people and literature), and divine (Christian foundation) processes.

Additionally, J. R. Clinton's (1989) theory uses a life-history approach, in that it "traces the expansion of leadership capacity in a Christian leader over a lifetime. It assumes that throughout a lifetime a leader continues to learn about leadership" (p. 27). The theory is explained through the use of three variables, those being the time variable, the process variable, and the response variable. The process variable is "the core variable around which the theory integrates" (p. 29). This variable is defined as "critical spiritual incidents in the lives of leaders . . . sprinkled densely throughout their lives . . . [that] are often turning points in terms of leadership insights" (p. 29). An exploration of educational background may reveal that this is a time when these critical incidents can occur.

Leadership Emergence Theory seems to suggest a connection between its components and a person's educational experience. From a broad, introductory perspective, leadership development includes "all of life's processes, not just formal training. Leaders are trained by deliberate training and by experience" (J. R. Clinton, 1988b, p. 15). In addition, its Phase I is described as the stage in which "God

providentially works through family, environment and historical events" (p. 44) and uses "events, people, and circumstances to develop a leader" (p. 47). The implication can be made that a person's education is one of those experiences or events that occurs within his environment.

Phase II of the model can be more explicitly connected to the shaping influence of educational experience on leadership development. As previously stated, this stage includes both informal ministry-connected training—such as involvement in a church or other religious organization or institution—and formal training—such as intentional study in a specific institution or training program. A person's education, particularly education in a Christian school, can be applied to both categories. Additionally, all four of the means through which development takes place in this stage—imitation modeling, informal apprenticeships, mentoring, and academic study—can and do occur within an educational context. In fact, it is expected that some of these items are significant components of a teacher's influence on students.

There are also process items that connect Leadership Emergence Theory to education. One of the foundational process items identified in this theory, labeled as a Basic Skills Process Item, is the educational experience. It is also indirectly included as a Social Base Process Item and as a Direct Influence Growth Process Item (J. R. Clinton, 1989). Christian education, therefore, can be labeled as a process item that contributes to leadership development within this theory.

The components of this theory can also be applied to the analysis of an individual's educational experience as part of his leadership development. The concepts of patterns, processes, and principles are foundational to analyzing a person's life, and all

108

three of them emerge or become evident in the narrative inquiry process. Patterns emerge through the analysis of the combination of stories, which become the basis for determining specific themes. Various process items—ways and means used by God to develop and move a leader along in the pattern—that occur in each person's life emerge as his or her story is told. A key understanding of this theory is the knowledge that "all leaders can point to critical incidents in their lives" (J. R. Clinton, 1988b, p. 25) that influenced their development, and, again, through the telling of stories, these events become apparent. The theory also enables principles to be identified for wide application to leadership and to the development of leadership in others.

Christian schools are an environment that intentionally works to bring coherence to a student's moral and ethical development, which is a critical component of leadership development (J. R. Clinton, 1989). This study will be able to provide data to support the connection between Christian education and leadership development. Therefore the intended goals of the study at the outset were fourfold: first, to identify aspects of successful Christian leaders that they themselves perceive could be attributed to their own Christian education experience; second, to categorize components of Christian education that successful Christian leaders feel contributed to their own leadership development. Third, to provide data to use in improving the Christian schools in which I am involved, as well as to provide information to use in consulting with other schools. Fourth, to have an extended benefit to the leadership of other Christian schools and to other organizations which are affected by and have a connection to Christian education.

Findings

Ten participants were interviewed in the research collected to address this question. Of those 10, eight were male and two were female. They represented Christian schools from five different states and territories—schools from two different states in the Southeast region, schools from two different states in the Midwest region, and one school from the American Territory of Guam. Six of the participants are in leadership positions in the field of education (four at the high-school level and two at the college level); two of the interviewees are business owners; one of the interviewees is in a position of leadership in a ministry occupation; and one of the interviewees is in a position of leadership in a medical profession.

The indication of the participants was that those experiences which were part of their educational background did have an influence on their leadership development. At times, they made direct references to the manner in which they currently lead as having been influenced by those experiences. At other times, the connections were more indirect but still evident. How that influence happened is revealed in the themes that emerged from the stories.

As their experiences were described, they revealed four predominant themes relevant to the purpose of the study: integration of Christian worldview, teachers and coaches, academic experience, and activities. The theme of "integration of Christian worldview" revealed the importance of the overall spiritual environment within the Christian school experience, but was unique in that it was also woven throughout the other three themes. The theme of "teachers and coaches" indicated the influence of teachers and coaches, either as a group or individually, on the development of the

interviewees. The theme of "academic experience" reflected the importance of a strong academic program and biblical integration within that program. The theme of "activities" communicated the value of involvement in athletics, leadership activities, spiritual activities, and other extracurricular activities.

Unique to the shaping influence of the theme of "integration of Christian worldview" was the way in which it appeared to be woven through the other themes. When the interviewees spoke about spiritual environment, it was incorporated into the context of other things that were part of the educational experience. There were multiple references to the importance of an integration of a biblical worldview in the academic context, there were a number of references to the example and interaction of faith with and from teachers and coaches, there were references to the discussion and challenge of faith as well as spiritual lessons learned from conflicts and personal challenges, and there were also references to the role of spiritually driven activities. At times it seemed as if the connection between the integration of Christian worldview and the other themes was unconscious and natural, as if it was an expected and assumed part of everything else, but critically important. They identified this component as something that set their Christian school educational experience apart from other types of education.

Participants in the study made specific connections between this theme and their own leadership development. In particular, they indicated that the establishment of their biblical worldview was excellent preparation for leadership by providing a strong background belief system that developed confidence and strength of leadership. It also helped them to be prepared to answer ethical questions and dilemmas and to appropriately challenge and question. They believe that this environment was important

to shaping their character and discipline in a way that in turn influenced their character in leadership.

Another predominant shaping influence was revealed in the theme of "teachers and coaches." Sometimes the influence of these individuals was intentional and purposeful, and sometimes it was unintentional. It occurred in a variety of ways, whether inside the classroom or outside the classroom, through relationship or through example, through presence or through prayer. The interviewees recalled a variety of examples and experiences, but much of what was remembered was individual attention that was received by a specific individual. Some of the interviewees were also involved in athletics, and categorized their coaches in with teachers in the way in which those coaches also had an influence on student lives. In essence, the influence from teachers, coaches, administrators, and any other figures in that environment came because of or out of relationship.

The participants indicated that these relationships and interactions specifically influenced their own leadership practice and theory. They state that they find themselves often imitating what was modeled by these influential individuals, particularly in their relational methods. They point to critical events and experiences that happened with teachers and coaches as turning points, or as specific life lessons, and to the care that they received, that shapes the leaders they themselves have become. They affirm that the reflection of this influence on their leadership came because those relationships were meaningful.

The interviewees viewed their "academic experience" as an important piece of their leadership development, which was then also indicated as a theme. Although there

was mention of specific subjects or teachers, there was not an emphasis on the value of the knowledge component of specific subjects; rather the emphasis was on the importance of a strong academic program in general. There was also recognition of life-applicable lessons that were learned from specific teachers or in specific subjects. Within the discussion on academic experience, the subject area discussed most frequently and with the most passion was Bible. References were made to the importance of Bible knowledge that was gained, life lessons on the application of the Bible that were learned, and experiences within the Bible classes themselves. Some of these references included the recognition of the integration of the Bible within and throughout other academic subjects.

The participants believe that a challenging academic experience was important for developing critical thinking skills that are important to leadership. Several also suggested that they learned lessons about leadership from the academic content of courses that provided examples of leadership from people in subject areas like history or Bible. But with regard specifically to leadership development, they placed the highest value on their Bible classes.

The fourth theme that was revealed was "activities." The most obvious component of an education is the academic setting, including both the subject matter and the teachers, and in the environment of a Christian school, the same is still considered true but with the added faith-based emphasis. However, the Christian educational experience encompasses more than the academic side and the integration of faith into the classroom and in the lives of the faculty and administration. It also includes opportunities for involvement in various other "activities." Interviewees spoke most frequently about

athletic opportunities and leadership opportunities, but they also spoke of other spiritual life activities and other extracurricular activities, primarily in the areas of fine arts. Regardless of the type of activity, they spoke highly of the opportunities for growth and development.

The participants remembered a variety of activities that played a practical role in their leadership development. Whether through student leadership positions, athletic leadership, leadership training activities, or informal opportunities to demonstrate leadership, these activities delivered important growth experiences for their emerging leadership. They believe that often their teachers were intentional about providing these types of leadership development opportunities, even if just in a classroom setting.

Ultimately, each of the interviewees made some connection between their experiences and their leadership development. As they discussed and revealed the emergence of the themes, they would comment on how particular examples and events shaped the manner in which they now lead as an adult. They all indicated that their educational experience mattered, and was an important component of their growth. Although four themes emerged in their narratives, there were two that seemed to be especially significant in their leadership development as it related to their Christian school experience: the influence that came through teacher and coach relationships, and the importance of biblical integration throughout the program.

Discussion of the Findings

Three areas of discussion arise from the findings of the study: the importance of relationship, the importance of worldview, biblical foundations, and biblical integration in education, and the importance of educational experience and its relationship to

114

Clinton's Leadership Emergence Theory. In this section, the discussion makes connection to other literature that also validates the importance of these aspects.

The Importance of Relationship

One of the most valuable and predominant findings to emerge from this study was the importance of relationship for leadership and for leadership development. Repeatedly, the participants made reference to connections with people, often intentional, and focused on how those relationships had an influence. They viewed the educational environment as one that provided and facilitated the development of those important relationships. This was indicated by the concentration of memories related to people far more than to classes or other educational components. As several of the interviews stated, it was the people who made the difference.

Numerous studies have revealed direct and indirect connections between student success and learning and strong teacher/student relationships (Martin, Marsh, McInerney, Green, & Dowson, 2007; Martin & Dowson, 2009; Wentzel, 1998). Others indicate the benefit that mentoring relationships between teachers and students have on teacher development and student avoidance of at-risk behavior (Fresko & Wertheim, 2001, 2006; King, Vidourek, Davis, & McClellan, 2002). Other studies focus on and affirm mentoring relationships as effective in leadership development in many different contexts, including library and information services (Hicks, 2011), secondary school settings (Hean & Tin, 2004), and evangelical Christian colleges (Lund, 2007), among others; a 2008 study by Talley affirms the need for mentoring relationships to cultivate leadership.

A number of leadership theorists have highlighted or indicated the importance of relationship as a characteristic of effective leadership. Margaret Wheatley (1999)

115

includes as one of her leadership principles the focus on building and nurturing relationships that benefit the culture (relationship). Michael Fullan (2001) includes relationships as one of the five factors that leaders must manage in order to lead through change. Kouzes and Posner's *The Leadership Challenge* (2002) described "five practices of exemplary leadership" and their application to leading through change, followed by *Christian Reflections on the Leadership Challenge* (2004), which discussed the biblical principles that were inherent in those five practices. These practices include "model the way" and "encourage the heart," both of which are instrumental in mentoring and relationship building. The principle of modeling reflects the idea that people do what people see, the same conclusion that was reached by Albert Bandura (1969, 1986, 2003) in his studies on behavior modification and observational learning. Seeing the pattern of the importance of relationship appear in the narratives in the study affirms its importance in leadership.

In the world of education, Harry Wong and Rosemary Wong (2004, 2008) also provide research to support the importance of mentoring and relationships. Their studies reveal that the most effective schools have coaches, or at least a means of mentoring teachers relationally and specifically. They indicate the importance of new-teacher training (Breaux & Wong, 2003), specifically an intentional plan of professional development programs that allows new teachers to observe others, to be observed by others, and to be part of networks or study groups where all teachers share together, grow together, and learn to respect each other's work (Wong, 2004). They underscore the importance of building collaborative relationships between teachers for their professional growth.

The participants in this study were very clearly influenced by the relational influence of teachers and coaches. The establishment of relationships on the part of the teachers was often intentional for the purpose of having an influence, but sometimes it was even unintentional. The teachers, coaches, and administrators connected with students in a variety of ways—inside the classroom, in extracurricular activities, through prayer, by example, through confrontation—but all in a relational manner. They would specifically demonstrate compassion, take time to demonstrate personal interest, intentionally seek to shape and influence through personal interactions and challenge, and, as most of the participants described it, they would demonstrate that they cared about the students. Much of what was remembered as producing the relational aspect of the influence was the fact that teachers provided individual and personal attention. This important characteristic was repeatedly given as the most influential aspect of their development.

A resource written specifically for Christian schools, *Cultivate* (Myers, 2010), addresses the importance and process of developing relationships that have an influence. The emphasis of this book is on the value of life-on-life mentoring relationships that shape and influence teenagers in Christian schools. The explanation of the process for this mentoring focuses building a culture of relationship between teachers/administrators and students in order to facilitate an environment of greatest influence.

The combinations of the various studies, theorists, and experts previously mentioned from leadership, education, and mentoring support the value of relationship for effective leadership and its importance to leadership development. They affirm its importance for components such as building trust, communicating effectively, resolving

conflict, impacting perceptions, and effecting change. It affirms that effective leadership happens best within the context of relationship.

<center>The Importance of Biblical Foundations and Integration</center>

Another valuable and important finding to emerge from the study was the recognition of the importance of biblical integration to the participants' development. While it might be assumed that this would be an obvious conclusion regarding their spiritual development, it was also true for their leadership development. This facilitation of biblical integration is unique and specific to Christian education, and is even prohibited in public education in the United States of America.

It is an assumption that Christian schools are an environment that intentionally works to bring coherence to a student's moral and ethical development, which is an important component of leadership development. It is believed that religious education should be intentionally "promoting their faith development, deepening their spirituality, inculcating moral values, changing their attitudes" (Crawford & Rossiter, 1992, p. 49) and in so doing, can influence their societal effect on the world around them. Therefore it is important to understand how the influence of that educational experience has carried over into the later development of leadership.

The importance of faith development and its corresponding moral values is evident in its effect on corporate employment and leadership. A recent research study by the Barna Group (2013) titled *Christians on Leadership, Calling and Career* revealed that of all leadership qualities that they value, the most important attribute is integrity, followed by authenticity. University of Dallas President Frank Lazarus told the *Dallas Morning News* in December 2005, "What I hear from the business people I'm dealing

<center>118</center>

with is that ethics and corporate responsibility are absolutely at the top of their list when searching for new employees" (Ziglar, 2009, p. 1). "Many employers say the moral and ethical lessons that are taught along with the academic curriculum at faith-based schools better equip graduates to become valued employees" (Smith, 2007, p. 38). Christian schools are an environment that intentionally works to affect ethical formation by connecting academic study with moral study through biblical integration, and ethical formation is a critical component of leadership development (J. R. Clinton, 1989); therefore, the connection between that environment of ethical formation and leadership development becomes quite relevant.

Leadership theorists have supported the need for ethical leadership. Theorists like Burns (1978) and Greenleaf (1977) initiated a movement that placed an increased emphasis on ethical leadership, an emphasis which in recent years has been followed by others such as Kouzes and Posner (*The Leadership Challenge,* 2002), and most recently John Maxwell. This approach has generated an understanding of the importance of moral and ethical values in leadership. In their research on leadership, Kouzes and Posner (2002) have consistently seen the importance of values, ethics, and integrity in a leader, reporting that "in almost every survey we've conducted, honesty has been selected more often than any other leadership characteristic" (p. 27), and adding that "honesty is strongly tied to values and ethics. . . . We simply don't trust people who can't or won't tell us their values, ethics, and standards" (pp. 27-28).

Other research has supported the observation that "the perception of leader ethical behavior does affect organizational effectiveness. The perception of leader ethical behavior can be the cornerstone to the effectiveness of any organization's operation"

119

(Kimbrough, 2007, p. 112). Specifically, there is a "positive correlation between leadership ethical behavior and its relationship to organizational effectiveness" (Kimbrough, 2007, abstract). In short, the ethical dimensions of leadership have been widely acknowledged (Greenleaf, 1991; Kimbrough, 2007; Kouzes & Posner, 2002; Wren, 1995).

What allows a Christian school to provide a strong foundation of ethical development is its intentional biblical integration that teaches an understanding and application of the Bible to life. It is an environment that provides a framework to understand truth and morality based on biblical truths, is lived in front of students by the example of teachers, and challenges students to be able to know and stand on their faith and beliefs. J. P. Moreland and D. Willard (1997), in *Love Your God With All Your Mind*, make a strong argument for "Christian people to be taught how to think carefully and deeply about what they believe and why they believe it" (p. 20). There are some who believe that academic rigor and Scripture should be considered mutually exclusive, but the narratives of the participants state strongly to the contrary that the Christian mind and the Christian worldview do require and reflect strong intellectual capacity and reason, evidenced in the academic strength of their respective programs. It is of critical importance, then, that the Bible is the foundation of theory that is relevant to practice, and that identifying the biblical foundations of theory is an act of reason.

The recognition of the Bible as a legitimate source of truth is reflected in a study by Paul Helseth (2007), which argues that a "commitment to the centrality of Christ and the epistemological priority of Scripture" (p. 383) does not devalue or ignore academic theory and the pursuit of truth; rather, these kinds of commitments "inform a kind of

aesthetic that is the fountainhead of scholarship that is God-centered and therefore first-rate" (p. 384). In this study, Helseth challenges some of the prevailing assumptions about the nature and quality of scholarship that is self-consciously Christ-centered and Bible-based. A study of many of the effective theories foundational to leadership development reveals that they can be identified first as biblical principles or truths.

To provide an example of a biblical truth evident behind a leadership principle that is not knowingly based on a Christian worldview, consider a theory of leading change as reflected in *Leadership and the New Science*, by Margaret Wheatley (1999). This particular book applies the concept of chaos theory to leadership—specifically, leadership and change—and in the process reveals to a Christian leader a clear picture of God's activity and purpose in the midst of apparent random activity. The correlation between this presentation of change theory and a scriptural principle of God's sovereignty becomes evident when viewed through a lens of biblical integration. The patterns that are revealed in apparent chaos are a reflection of the truth that God Himself is sovereign and unchangeable, while His creation is in a constant state of change. Seasons come and go, people are born and die, nations rise and fall, and the world changes. The Bible makes it very clear, however, that there is no change that happens outside of God's control. As Prov 16:9 states, "A man's heart plans his way, but the Lord directs his steps," and Prov 16:33 adds, "The lot is cast into the lap, but its every decision is from the Lord." Because, then, no change happens outside of God's control, this gives a sense of confidence and security in the midst of change. And because God's creation is one of change in which He provides and governs the laws of nature (including change), then the Bible becomes a great resource for understanding and managing change. This

understanding in turn affects a leader's response to circumstances, thereby influencing his

leadership capabilities. This same recognition of biblical principles behind theories is

evident in many leadership principles and theories, and indicates that biblical principles

are pervasive in theory, in literature, and in life. A Christian school experience provides

a foundational knowledge of the Bible and its principles, which enables a developing

leader to identify these connections.

The Christian school environment that the participants experienced gave evidence

of providing both ethical and faith formation, and foundational knowledge of the Bible.

This was provided by teachers as intentional lessons and as part of the curriculum, but it

was also modeled by teachers, and presented as confrontations and challenges that shaped

character. Both the ethical formation and the Bible knowledge were important and

influential in their development as individuals and leaders.

<div align="center">The Importance of Educational Experience for Leadership
Development</div>

The findings of this study affirmed the importance of educational experience as a

process and component of leadership development. They also supported the applicability

of Leadership Emergence Theory as a model for evaluating leadership development that

occurs in the educational process, and for identifying patterns and principles to benefit

and/or enhance the effectiveness of Christian education in its purpose of development

leadership.

Studies in leadership development provide an understanding that life experiences

do have an influence on leadership development. Christian education is a life experience,

and intentionally seeks to affect moral and ethical development, and moral and ethical

<div align="center">122</div>

standards are also an important component of leadership development. Ultimately, the experience plays a valuable shaping role. In this particular study, the participants themselves identified their school experience as valuable to their own leadership development. They pointed to the influence of teachers as an important and shaping influence, and numerous references were made that connected their current leadership practices to their school experiences and observations.

Several studies have been done addressing the issue of how life experiences influence the development of leadership (J. R. Clinton, 1988a; Hannah, 2006; White, 1998; G. J. Williams, 1996). One leadership publication stated that "each person you meet is a product of their life experiences. Often the key to understanding an individual . . . is to learn something about the person's various experiences" (Leman & Pentak, 2004, p. 38). "[Agentic Leadership Efficacy] advances leadership development theory by addressing how leaders' self-schema adapt over time as part of the overall leader development process, and in defining the relation of those cognitive processes and frameworks to enhanced leader performance" (Hannah, 2006, abstract).

A number of studies specifically identify the effect of educational experiences (or lack thereof) on the development of leadership, both in classroom experiences and in co-curricular experiences (Altman, 2006; Bloomer, 1999; Escobedo, 1998; Glass, 2012; O'Hearn & Blumer, 2008; Their, 1980; Waage, Paisley, & Gookin, 2012; White, 1998). The concept of Leadership Development Theory proposed by J. R. Clinton argues that leadership, particularly Christian leadership, develops over the life-time of an individual as a result of experiences and is explained by the use of three variables (processing— developmental effect of critical spiritual incidents; time—the time-line along which

development is measured; and response—reaction to spiritual processing) as they occur within a time-line of phases (J. R. Clinton, 1988b, 1989).

The stories of the participants indicated that their Christian school education influenced their leadership formation in a way that is consistent with the Leadership Emergence Theory model by revealing valid patterns, processes, and principles that were part of their experience. Patterns emerged as themes that occurred across the range of experiences, regardless of the individual participants or location of school. Principles relevant to leadership application were identified out of the experiences. Process items such as critical life events were described by all of the interviewees. The conclusion, then, was that this particular life experience—Christian education—can play an important role in the leadership development process ascribed to Leadership Emergence Theory.

The results of the study, then, supported the applicability of Leadership Emergence Theory as a model for evaluating leadership development that occurs in the educational process and for identifying patterns and principles to benefit and/or enhance the effectiveness of Christian education in its purpose of development of leadership. There are various studies on leadership that make a connection, both indirectly and directly, to the shaping influence of educational experiences, but while Leadership Emergence Theory has been fairly extensively analyzed and applied to leadership development, it has not been specifically applied to the realm of Christian education.

Leadership Emergence Theory has been analyzed and used in numerous research studies, in a variety of ways. It has been analyzed as a leadership model (R. W. Clinton, 1993; Lee, 2005; Reese, 2003; Stadler, 2008), applied to the study of leadership within a religious context in various cultural groups (Gibson, 2004; Glanville, 2000; Hawkins,

2003; Horn, 2005; Lee, 2005; Mulkey, 2003), applied to the development of leadership within organizations (Gibson, 2004; Horn, 2005), and applied to the development of leadership within specific individuals (Kim, 1998; Kong, 1999; Lim, 1995; Tomatala, 1990; Vaden, 2001). However, no studies seem to have focused on the specific experience of a K-12 Christian education.

Several of the studies analyzed the theory itself to affirm its applicability to leadership or to research components of the theory. One such study sought to confirm the "theological legitimacy of Clinton's Leadership Emergence Theory through uncovering the way the providence of God is central to leadership development" (Lee, 2005, p. ii). Another study explored the application of this theory to secular leadership roles and affirmed that it is relevant to that context (Stadler, 2008). Another study used Clinton's theory to identify the key dynamics of transitions in ministry (R. W. Clinton, 1993). A different study sought to develop and articulate a philosophy of education and training model based on Leadership Emergence Theory, with an instructional design process, so that it could be implemented as a tool for developing leaders (Reese, 2003).

Some of the studies researched how the theory is applied or developed in leadership by looking broadly at different cultures or groups, within a religious context. One such study used this theory as the framework to research the formation of Christian leadership in China, concluding that non-formal or informal education plays a very important role in that formation (Horn, 2005). Another study focused on the shaping influences of pastoral leaders in churches in the Philippines, using factors from Clinton's theory (Gibson, 2004). Another study analyzed the leadership emergence of a group of Javanese pastors to determine the extent to which Clinton's principles would apply to

their development, and found that the principles were very applicable (Mulkey, 2003).

Lee's (2005) study analyzed the leadership emergence of Korean pastors by specifically

seeking to uncover the way the Providence of God influences leadership development,

and ultimately suggested six benefits of Leadership Emergence Theory as an applicable

tool. Rather than focusing on a cultural group associated with nationality, Glanville

(2000) researched a cultural group based on gender when she studied the application of

Leadership Emergence Theory to the leadership development of women in Christian

ministry. A separate study also researched a gender connection, analyzing the leadership

emergence patterns of a group of female ministers in the Church of God at Anderson,

Indiana (Hawkins, 2003).

Other studies researched specific individuals, both church figures and biblical

characters, to analyze how Clinton's theory was reflected in their leadership. One of these

studies examined the development of Bernard E. Underwood as a leader in the

International Pentecostal Holiness Church (IPHC), through the lens of Leadership

Emergence Theory (Vaden, 2001). A different study researched the emergence of Robert

A. Jaffray as a leader in East Asia and the East Indies in the Christian and Missionary

Alliance Church, through the framework of Clinton's theory (Tomatala, 1990). Two other

studies analyzed the leadership of Old Testament Bible characters through the framework

of this theory, one of which studied the life of Jeremiah (Kim, 1998), and the other of

which studied the life of Nehemiah (Lim, 1995).

While none of the studies were specifically directed at research related to

Christian education, all of the studies which analyzed or applied Leadership Emergence

Theory had a religious connection or focus. This is to be expected, given that J. R.

Clinton's theory was developed out of studies of religious leaders, including biblical, historical, and current figures, and was developed as a model to be applied to ministry leadership. In addition, all of the studies concluded there were valid applicable connections between Leadership Emergence Theory and the study of leadership development.

However, as was previously identified, Leadership Emergence Theory does also suggest a connection between its components and a person's educational experience. From a broad, introductory perspective, leadership development includes "all of life's processes, not just formal training. Leaders are trained by deliberate training and by experience" (J. R. Clinton, 1988b, p. 15). In addition, its Phase I is described as the stage in which "God providentially works through family, environment and historical events" (p. 44) and uses "events, people, and circumstances to develop a leader" (p. 47). Again, the implication can be made that a person's education is one of those experiences or events that occurs within his environment.

Phase II is more explicitly connected to the shaping influence of educational experience on leadership development through both informal ministry-connected training and formal training; and a person's education, particularly education in a Christian school, can be applied to both categories. Additionally, all four of the means through which development takes place in this stage—imitation modeling, informal apprenticeships, mentoring, and academic study—can and do occur as an influential component of the educational context. There are also process items that connect Leadership Emergence Theory to education, including the identification of the educational experience as a foundational Basic Skills Process Item (J. R. Clinton, 1989).

127

Christian education, therefore, can be labeled as a process item that contributes to leadership development within this theory.

J. R. Clinton (1988b) says that "leadership is a lifetime of lessons" (p. 40), and our goal of studying leadership by observing these lessons is to analyze, identify, and imitate. We analyze the lessons to accumulate data and process it using a time-line. We identify patterns that will indicate the many ways God developed and strengthened leaders in the past for the particular leadership roles. We imitate by applying the same lessons to our lives and to the lives of others. In this process, we learn leadership lessons.

Additionally, the analysis of the narrative data in the study reveals applicable patterns and principles that can be applied to leadership development and to the environment of Christian schools as a part of that process, which is one of the intents of Clinton's theory. For example, the themes of biblical integration, teachers and coaches, academic experience, and activities are patterns of environments and experiences that can be identified and pursued in any and every Christian school. The principle of relationship can be intentionally applied to the educational environment. The process of identifying these patterns and principles fulfills one of the chief aims of Leadership Emergence to theory, to analyze, identify, and imitate them as leadership lessons. In essence, this reflects the intended and effective application of this leadership model, within the context of Christian education.

Recommendations

First, schools and administrators should intentionally pursue the fostering of a strong relational environment. This should happen by training faculty and staff members in the skills of relationship-building and mentoring; by providing a work and educational

environment that encourages and supports relational mentoring; and by training and encouraging employees in the practice of using relational skills for encouraging leadership in students, providing leadership-building opportunities, and guiding students in learning from failures and mistakes.

Second, schools and administrators should intentionally pursue strong biblical integration and multiple means of biblical integration throughout the overall program. Bible classes should provide strong content knowledge, but each subject area should pursue obvious connection to and integration of biblical principles and truth. Faculty and staff members should model and teach biblical truths and lessons, and should be given the resources and training to be able to do so.

Third, schools and administrators should intentionally seek to hire, train, and retain teachers who are adept at using relational skills and incorporating biblical integration. Given the indication of the importance of the teacher's influence, combined with the importance of relational mentoring and biblical integration to leadership development, it is highly advantageous for Christian schools to seek out, grow, and keep teachers who demonstrate, or at least can develop, those skills.

Fourth, schools and administrators should intentionally pursue and maintain a rigorous academic program with a variety of extracurricular activities. Challenging academic courses and a program of study that helps to develop critical thinking skills should be provided, along with opportunities to participate in activities that enhance and use personal skills and provide experiences in leadership development.

Further research is recommended in the study of relationship as it relates to leadership development and effective leadership. Given that this study indicated its value, more extensive study should be pursued.

Further research is recommended on the study of the relationship of Christian education to leadership development. Little research was found elsewhere regarding this connection, but the study indicated a legitimate connection, therefore it should be pursued.

Further research is recommended on the value of Christian education on the shaping of character and values, specifically as it relates to leadership development. This preliminary study revealed data primarily relevant to the high-school experience, and further research would add to these data. Further research on the elementary school experience would be a new study to reveal initial data.

Further research is recommended on adolescent developmental stages in relationship to leadership development and educational experiences. This exploratory study revealed that the participants spoke almost exclusively about their high-school experiences as influential in their leadership development, even though the interview questions probed the entire primary and secondary experience. Further research would assist in understanding a connection between developmental stages and leadership development.

Further research is recommended in a comparative study researching effects of partial Christian education. This study provided research related to a complete K-12 Christian school experience, but additional research comparing individuals who had only a lower school or upper school experience would benefit the field of study.

The Value of Story in Leadership Development

In addition to the three important areas of discussion that were revealed through the study, the value of "story" in narrative inquiry was affirmed as an effective and appropriate tool for understanding the influence of educational experience and the process of leadership development. As the method chosen to gather data, it proved to be an insightful method for understanding the context out of which the themes, and therefore the findings and discussion of those findings, were derived.

In *Fundamentals of Qualitative Research*, Johnny Saldana (2011) states that "you can't learn how to tell someone else's story until you first learn how to tell your own" (p. 17). Through my own leadership development, I first learned my own story, and in the process realized the importance of everyone's story in research and in educational and organizational leadership. The importance of understanding everyone's story is reflected in the research methodology of narrative inquiry. In describing narrative inquiry, Clandinin and Connelly, in the qualitative research book *Narrative Inquiry* (2000), explain how both the world changes and individuals change, that experience can be defined as life lived by people in societal context, and that experiences happen in a continuum. They describe how narrative inquiry tells the story in a way that accounts for and reflects those factors. They then differentiate between formalistic theory, which they define as theory illustrated by stories, and qualitative inquiry, which they define as stories used to embody and create theory.

It is apparent that story, or narrative inquiry, is a very important component of research because it provides the context and history of a circumstance and an environment, which provides meaning to them. This understanding played a significant

131

role in qualitative research, becoming the method chosen to use in this research study. Using this method has allowed a better understanding of "the meaning people have constructed, that is, how they make sense of their world and the experiences they have in the world" (Merriam, 1998, p. 6), because a topic viewed from a qualitative perspective "would not test theory, set up an experiment, or measure anything" (p. 6), but would rather be interested in trying to understand the experience from the perspective of the participant.

To accommodate the acquisition of stories through a qualitative perspective, the data were chosen to be collected through the method of interviewing. The sample pool was selected based on their relevance to the question, then each of the individuals was interviewed and their responses transcribed. After being transcribed, the responses were coded, using Saldana's *The Coding Manual for Qualitative Researchers* (2009) as a reference, and organized into themes in order to best reveal how the combination of stories provided research data. This process is also described by Creswell, in *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (2003), when he says the "researcher collects open-ended, emerging data with the primary intent of developing themes from the data" (p. 18).

The concept of story and narrative inquiry is seen to be both beneficial and important to research in the realm of education. Eisner, in *The Enlightened Eye* (1998), applies narrative inquiry to education and says that to help improve schools, the researcher must develop firsthand sensory understanding, and that through this process of narrative inquiry, the researcher develops an understanding of the nuances of educational components like curriculum, pedagogy, and evaluation and assessment.

As examples, Hilder's (2005) study demonstrates how the use of the story in curriculum can "foster inclusivity through its engagement of the imagination and the emotions," and explains that the intention of the study is to "ask curriculum leaders and students to engage in acts of the moral imagination to deconstruct exclusivity, invent inclusion, and re-envision what it means to be human" (p. 158). Slater's (2011) study specifically looks at the role of the principal on school achievement, and indicates that the principal directly influences the teacher, who in turn affects the students. He references Howard Gardner's cognitive framework on leadership which focuses on the leader's story, described in *Leading Minds* (1995), to make the connection that narrative inquiry reveals that the story lived by the principal, as leader, in front of teachers and students, is a factor in his leadership and therefore has an influence on his development and achievement. McGough's (2003) study indicates that narrative analysis of teachers' stories reveals that their stories influence how they make meaning of their lives, and thus, when combined with the context of their professional knowledge, influence how they affect students and learning, and then indicates that the same is true for principals.

What I have learned in my own personal role as teacher and mentor in educational environments is that my story is a valuable tool in mentoring others. It is my filter, worldview, and frame of reference through which I interpret circumstances and determine how I need to influence and develop others. It also reveals how and why I teach, assess, evaluate, and mentor the way that I do. For example, when observing and evaluating teachers, I have realized that my counseling background influences my approach, especially when I need to deliver criticism. I have found that I have developed a very tactful and palatable approach to delivering information that may be difficult to hear, and

it is the understanding of my own story that helps me to understand why I do this and why I do it well.

This same understanding became quite evident through the telling of the participants' stories. As described by Merriam (1990, 1998), stories provided an understanding of how these participants made sense of their experiences in the context of their educational background. When they told their stories, references to people, events, and circumstances were revealed in a way that explained strategies and methods of their own leadership. Factors that affected the formation of character, which in turn affects the nature of leadership, were also described. In learning to hear and know the individual experiences, it became possible to understand how the educational environment had a shaping influence on who they have become. Narrative process was demonstrated to be a valuable tool for understanding each individual's experiences in order to identify patterns relevant to a Christian school environment.

I also have learned the importance of story in helping me to be effective as a leader. For example, I have learned that in order for me to effectively make change within an organization, I must first understand its history, and to understand its history, I must hear stories. The study by Stock, Mares, and Robinson (2012) evaluated the importance of traditions of storytelling in various Australian communities, and concluded that "within a narrative approach, people have the opportunity to tell stories about themselves and their children that illustrate their experiences, meaning and intentions" (Stock et al., 2012, p. 158), which when applied to my leadership supports the conclusion that listening to the stories of history helps me to better understand past experiences and meaning in order to better influence and direct future direction and change. Parry and

Hansen (2007) take this concept and move it from its historical impact to its future impact, and promote the idea that story can actually become the leader that moves an organization, suggesting that people follow the story as much as they follow the storyteller. For me, this has been applied in the way in which I use my story and the organizational stories as tools of influence to help me be an effective leader. Therefore, it is not my ability to tell a story that motivates change, but rather the importance and effect of the story itself that motivates change. This understanding has directly influenced how I professionally develop my employees and encourage specific action steps of change, through the use of story and through the example of my story.

Likewise, the participants' narratives revealed much of their own leadership development. As they recounted memories and influential moments, they would sometimes specifically state that a particular event, or experience, or person, or circumstance was the reason why they lead in the way they currently do. For example, at least two of the participants directly referenced the way in which a teacher demonstrated care and love, and indicated that as an influential factor behind why and how they care for their own employees and peers as a leader today. There was also indication of indirect connection between their Christian school experiences and their leadership development, which was revealed both in their individual descriptions and in the patterns and principles that emerged over the broader scope of the combination of stories.

The narrative process proved itself to be valuable for the intended research. It effectively provided context and explanation to personal experiences, it allowed for themes of influence to emerge, and it described the influence and importance of the educational experience for leadership development.

APPENDIX A

TABLE OF EXPERTS

TABLE OF EXPERTS

The "experts" are identified as people currently or previously connected in some administrative form with Christian education who would, by virtue of experience or position, have knowledge of potential candidates for the sample. The "experts" provided names and contact information of potential candidates who were then contacted by the researcher to determine their eligibility to participate in the study.

Name	Position	School	Location
Boone, Marsha	Assistant to Headmaster	Faith West Christian Academy	Katy, TX
Everett, Brooks	Former Principal	Community Christian School Florida Bible Christian School	Atlanta, GA Ft. Lauderdale, FL
Leinbach, Al	Alumni Director, Former Principal	Heritage Christian School	Indianapolis, IN
McMaster, Jeffrey	Secondary Principal Headmaster	Summit Christian School Granger Christian School Heritage Christian School	West Palm Beach, FL South Bend, IN Indianapolis, IN
Millner, Ryan	Alumni Director	Summit Christian School	West Palm Beach, FL
Nagengast, Larry	Headmaster	Faith Baptist Academy	Flint, MI

APPENDIX B

ELIGIBILITY QUESTIONS

ELIGIBILITY QUESTIONS

The following questions were asked by the researcher of potential participants, once these participants have been identified by the "experts," in order to determine their eligibility for the sample:

1. Did you attend a Christian school(s) for your elementary and secondary education?

2. What Christian school(s) did you attend?

3. Where was the school located?

4. What year did you graduate from high school?

5. What is your current position of employment?

6. What is your current position of leadership in your church, your community, and/or your occupation?

7. What have been your prior positions of leadership in your church, your community, and/or your occupation?

8. Reflect on how your Christian education affected your leadership development.

9. Are you willing to be interviewed regarding your educational experience?

APPENDIX C

DEMOGRAPHIC INFORMATION QUESTIONS

DEMOGRAPHIC INFORMATION QUESTIONS

Once the potential participants had been determined to be eligible for the sample, they were asked the following questions regarding basic demographic information:

1. Name

2. Age

3. Year of High School Graduation

4. Occupation

5. Christian Schools Attended, with Grades and Years Attended

APPENDIX D

INTERVIEW QUESTIONS

INTERVIEW QUESTIONS

The interview questions that were asked by the researcher of each candidate in the study, once they have been selected, were the following:

1. Describe your current occupational responsibilities.

2. What are your leadership skills and/or tendencies.

3. Describe the ways in which you demonstrate leadership in your current occupation.

4. How has that leadership developed over your lifetime?

5. Describe particular life experiences that you believe have had some effect on your development of leadership. In what way did they have an impact?

6. Describe what you think were some of the key characteristics of your educational experience (include extra-curricular and leadership activities, and teacher influences).

7. What are your most vivid memories of your educational experience?

8. Do you remember anything in your educational experience being done to intentionally develop your leadership

9. Do you remember anything in your educational experience being done that unintentionally developed your leadership?

10. What do you think could have been included in that experience that was not included that you believe would have more positively impacted your leadership development?

11. How would you rate the importance of that experience compared to other specific life experiences in your leadership development process?

12. As time has passed, what leadership ideas or principles have you either intentionally or unintentionally incorporated into your own leadership?

APPENDIX E

IRB LETTER OF APPROVAL

IRB LETTER OF APPROVAL

May 15, 2008

Jeff McMaster
11045 Haverhill Road
West Palm Beach, FL 33415

Dear Jeff,

**RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING
HUMAN SUBJECTS**

IRB Protocol #: 08-050   **Application Type:** Original
Dept: Leadership   **Review Category:** Exempt
Action Taken: Approved   **Advisor:** Shirley Freed
Protocol Title: The Influence of a K-12 Christian Education on Leadership
               Development

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your proposal for research. You have been given clearance to proceed with your research plans.

All changes made to the study design and/or consent form, after initiation of the project, require prior approval from the IRB before such changes can be implemented. Feel free to contact our office if you have any questions.

The duration of the present approval is for one year. If your research is going to take more than one year, you must apply for an extension of your approval in order to be authorized to continue with this project.

Some proposal and research design designs may be of such a nature that participation in the project may involve certain risks to human subjects. If your project is one of this nature and in the implementation of your project an incidence occurs which results in a research-related

adverse reaction and/or physical injury, such an occurrence must be reported immediately in writing to the Institutional Review Board. Any project-related physical injury must also be reported immediately to University Medical Specialties, by calling (269) 473-2222.

We wish you success as you implement the research project as outlined in the approved protocol.

Sincerely,

Michael D Pearson
Administrative Associate
Institutional Review Board

Cc: Shirley Freed

REFERENCE LIST

REFERENCE LIST

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VITA

Jeffrey S. McMaster

Ph. D.	August, 2013 (Expected)	Andrews University Berrien Springs, MI	Leadership Major Competency: Dynamic Change Agent Dissertation Topic: The Effect of K-12 Christian Education on the Development of Leadership
M.A.	1988-1990	Biblical Seminary Hatfield, PA	Marriage, Family, and Personal Counseling
B.A.	1984-1987	Liberty University Lynchburg, VA	Major: Christian Thought - Biblical Studies (Honors Program) Minor: Greek

Key Experiences

2009-present	Heritage Christian School, Indianapolis, IN, High School Principal
2005-2009	Summit Christian School, West Palm Beach, FL, Secondary Principal
2000-2005	Granger Christian School, South Bend, Indiana, Headmaster
1992-2000	Florida Bible Christian School, Miramar, FL, Assistant Principal, Guidance Counselor, Social Studies Teacher
1995-1997	Florida Bible College, Miramar, FL, Director of Counseling Program, Counseling Instructor
1992-Present	Self-employed, Marriage, Family, and Personal Counseling
1992-Present	Seminars and Workshops in Leadership, Education, and Counseling, including: teacher growth and methodology, student leadership development, and marriage conferences.