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Exploring the role of emotional intelligence in the effectiveness of lead church planters

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EXPLORING THE ROLE OF EMOTIONAL INTELLIGENCE

IN THE EFFECTIVENESS OF LEAD

CHURCH PLANTERS

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A Research Project

Presented to the Faculty of

The George L. Graziadio

School of Business and Management

Pepperdine University

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In Partial Fulfillment

Of the Requirement for the Degree

Master of Science

in

Organization Development

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by

Emily J. Spivey

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This research project, completed by

EMILY J. SPIVEY

under the guidance of the Faculty Committee and approved by its members, has been

submitted to and accepted by the faculty of The George L. Graziadio School of Business

and Management in partial fulfillment of the requirements for the degree of

MASTER OF SCIENCE
IN ORGANIZATION DEVELOPMENT

Date: August 2014

Faculty Committee

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Abstract

This mixed quantitative/qualitative study explored the role that Emotional Intelligence (EI) plays in the leadership of church planters in Restoration Movement Churches in the U.S. (specifically Independent Christian Churches and Churches of Christ) and the relationship between the EI profiles of lead church planters and healthy church growth patterns, according to attendance and financial data 3 years after being planted. This study found that EI plays both a causal role and correlates strongly with healthy church growth within the first 3 years of a new church plant's life. As the first study of its kind among a Restoration Movement sample of church planters, this study assists church planting organizations in identifying and training new church leaders, as well as ongoing leadership development and coaching of individuals who have been called to be church planters.

Acknowledgment

I would like to express my deepest gratitude to my loving husband, Tim, and also to our

three daughters, Anna, Olivia, and Norah. Thank you for your support and your

encouragement. This is dedicated to you, my favorite church planters! I thank God for

the journey we've been on together, and pray that this research blesses our fellow church

planters who have also dedicated themselves and their families to building communities

of Christ among those who do not yet know Him.

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Chapter 1

Introduction

Within the Restoration Movement of churches in America, there is a culture shift taking place as traditional established churches decline and qualified pastors, both seasoned and fresh out of seminary are choosing to plant new churches across the United States. For the purpose of this study, church plants are defined as "newly organized localized gatherings of followers of Jesus Christ which identify themselves as churches, meet regularly to engage in spiritual activity" (Stetzer & Bird, 2010, p. 2). Historically in the United States, the founding of new Restoration Movement churches was a fairly simple endeavor. As new communities sprouted along the American frontier, itinerate preachers would simply move from town to town within a region, gathering groups of worshipers and holding tent meetings to build the nucleus of people that would become the new church.

However, in today's complex, fast-paced, and post-Christian 21st-century world, church planting is increasingly becoming an interdisciplinary science, beginning with the research begun by C. Peter Wagner and Fuller Theological Seminary in the 1980s (Williams, 2012) and continued today by others such as Stetzer and Bird (2010). While church planting remains a primarily Spirit-empowered calling, theological training by itself is no longer considered enough to insure that one is prepared to establish and sustain a growing church. Today's church planting networks and planter assessment organizations draw from the fields of psychology, sociology, and business to recruit, assess, and prepare potential church planters for the entrepreneurial task of founding a new church.

Why is there so much emphasis on the role of the lead planter? Research increasingly supports the premise that (a) the health, survivability, and evangelical effectiveness of church plants is strongly linked to the personhood qualities and leadership capabilities of the lead planter him/herself (Hunter, 1986; Stetzer & Bird, 2010), and that (b) church planter assessment seems to be a strong statistical indicator of growth and evangelical effectiveness (Shepard, 2003; Stetzer & Connor, 2007). Church planters are a special group of leaders who have been called by God to a journey characterized by uncertainty and complexity that requires robust faith, spiritual giftedness, and entrepreneurial leadership capabilities. Research on what qualities make for an effective lead planter will be discussed in Chapter 2, but the purpose of this study is to focus on the personhood qualities that have been defined as Emotional Intelligence.

Emotional Intelligence

One of the most exciting fields of growing leadership research is in the area of Emotional Intelligence (EI). The theory originated by Salovey and Mayer is defined as

> The capacity to reason about emotions, and of emotions to enhance thinking. It includes the abilities to accurately perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth. (Mayer & Salovey, 1997, p. 10)

While the body of research establishing the theory of EI and its importance to successful leadership has been well researched academically and become popular in the broader business world due to the work of Daniel Goleman and others, it is only now becoming an area of real interest in terms of assessing and developing church planters. Church planting organizations and networks already utilize a variety of tools, coaching, and assessments to determine lead planters, as will be discussed in Chapter 2. Neither

predicting nor evaluating effective church planting can ever be reduced to a science, yet the question remains "Are there qualities of effective church planters that appear to result in a thriving new church?" According to a 2007 study by Leadership Network, only 68% of protestant church plants still exist after 4 years and the "assessment, preparation, and coaching processes for the pastoral leader have a dramatic impact on both the well-being of the planter and the vitality and survivability of the new church" (Stetzer & Bird, 2010, p. 1).

Purpose of This Study

This study will explore the role that Emotional Intelligence (EI) plays in the leadership of church planters in Restoration Movement Churches in the U.S. and utilizing the Bar-On EQi 2.0 Assessment, will look at the relationship between the EI profiles of lead church planters and healthy church growth patterns, according to attendance and financial data 3 years after being planted.

As the first study of its kind among Restoration Movement church planters, this study is intended to be of value both to church planting organizations in the screening and training of new church leaders, as well as the ongoing leadership development and coaching of pastors who have been called to be church planters.

This study seeks to answer the following questions:

1. What is the role that Emotional Intelligence (EI), as measured and defined by the EQi 2.0, plays in the leadership of successful new church plants in Restoration Movement Churches in the U.S.?

2. Can the Emotional Intelligence (EI) of the lead planter be linked to effective church growth, defined by attendance and per capita contribution records, in church plants that are assessed 3 years after being founded?

Method

This study consisted of a mixed qualitative/quantitative methodology involving an online administration of the Bar-On EQi 2.0 assessment, along with a follow-up focus group and individual interviews. Participants were lead church planters who had already participated in a previous study by Dr. Paul Williams (Maximizing the Effectiveness of Lead Church Planters Through the Personal Profile System of DISC Test, 2012), as well as three lead church planters from the a capella Churches of Christ side of the Restoration Movement. Dr. Williams has given permission to use the archival data on church attendance and giving per capita as part of this study.

For the purpose of this study, the researcher used emotional intelligence (EI) to refer to the broad foundational theory of emotional intelligence, and EQ or EQi to refer specifically to the study participants' emotional intelligence quotient, as measured by the EQi 2.0.

Thesis Outline

Chapter one is an introduction to the field of church planting and an examination of why Emotional Intelligence could be of importance in the assessment and development of lead church planters. It also provided an overview of the history of church planting and described the purpose of this study, outlined the research question, and described the research method.

Chapter two reviews several areas of the existing literature and research to support this study. First, the chapter examines the theory of emotional intelligence, giving a historical overview of the foundational scientific research and describing how the theory has evolved. Second, the chapter examines emotional intelligence and effective leadership. Third, the chapter discusses emotional intelligence and entrepreneurship. Fourth, the chapter explores research on emotional intelligence and effective church leadership. Finally, the chapter examines current research on church planting, and draws conclusions integrating the previous literature on emotional intelligence and presenting the context for this study.

Chapter three is an overview of the mixed quantitative/qualitative research methodology. It begins with a restatement of the research purpose, followed by a description of the study method. It includes a description of the EQi 2.0 capabilities and the assessments history and validity, an overview of the qualitative design, a description of the sample, and an overview of the data analysis process.

Chapter four presents findings of the study and describes the data collection results. This chapter first presents the results from the 18 participant EQi 2.0 assessments collected. Second, this chapter provides analysis of quantitative findings discovered relating to the research questions, as well as supplemental findings of some significance to the research topic. Finally, this chapter analyzes the themes identified in the focus group and interviews that support or provide qualitative insight into the previous quantitative finding, and concludes with a summary of the research findings.

In Chapter five an analysis of what the research findings may mean to church planting networks, planter assessment organizations, and lead church planters themselves

is discussed and conclusions are drawn. Recommendations for church planters are made along with recommendations to the networks and assessment organizations who recruit, screen, assess, and coach them. Research limitations of the study are expressed, and suggestions for further research are offered.

Chapter 2

Literature Review

The purpose of this study was to explore the role that Emotional Intelligence (EI) plays in the leadership of church planters in Restoration Movement Churches in the U.S. and to use the BarOn EQi 2.0 assessment, to examine the relationship between the EI profiles of lead church planters and healthy church growth patterns, according to attendance and financial data 3 years after being planted. This chapter reviews several areas of the existing literature and research to support this study. First, the chapter examines the theory of emotional intelligence, giving a historical overview of the foundational scientific research and describing how the theory has evolved. Second, the chapter examines emotional intelligence and effective leadership. Third, the chapter discusses emotional intelligence and entrepreneurship. Fourth, the chapter explores research on emotional intelligence and effective church leadership. Finally, the chapter examines current research on church planting, and draws conclusions integrating the previous literature on emotional intelligence and presenting the context for this study.

A Brief History of the Theory of Emotional Intelligence

While the idea of being skilled at relating and interacting with other people is as old as the wisdom literature of ancient civilizations, the earliest form of the modern scientific concept now known as Emotional Intelligence (EI) can be traced back to the work of Thorndike as early as 1920, when he described what he called social competence. In its earliest stages, the theory of social competence primarily focused on the outward behavioral skills and practices that would result in successful social interaction with others. Also commonly referred to as *social skills*, Thorndike defined

social competence as "the ability to understand men and women, boys and girls – to act wisely in human relations" (Bar-On & Parker, p. xii). Regarded merely as a matter of practice and choice in behavior for most of the early 20th century, the concept was largely categorized as a matter of social graces or moral upbringing, rather than a topic for further scientific inquiry.

Generally the concept of intelligence was almost exclusively defined according to the brain's capacity to understand, learn, recall, think rationally, solve problems, and apply what one has learned. Intelligence was assessed exclusively by cognitive intelligence measures, most commonly IQ. David Wechsler's definition of general intelligence was one of the earliest academically recognized mention of other forms of intelligence in addition to cognitive intelligence. He viewed this concept as the "aggregate or global capacity of the individual to act purposefully, to think rationally, and to deal effectively with his (her) environment" (Wechsler, 1958, p.7). Although emotions were not yet elevated to the status of intelligence, the door was slowly opening to consider that intelligence might be more broadly defined.

In 1960, L.J. Cronbach reviewed the past 50 years of social science research and critiqued theories that existed referring to social intelligence as largely undefined. This study marked an overall 30-year lull where further research along these lines was generally considered fruitless. This was an era of American history when IQ was the gold standard to measure intelligence, and other competencies were largely ignored. A few researchers dabbled with the concept of emotional competency during these decades, and although they remained under the mainstream radar, they laid the foundation for the more recognized theory of EI that would resurface in the 1990s. Among these are the works of

Combs and Slaby (1977) and Gardner (1983), whose theory of multiple intelligences included personal intelligence as one of the total eight intelligences that people draw on both individually and corporately, to create products and solve problems that are relevant to the societies in which they live. Gardner was one of the first to elevate emotion to the category of intelligence and laid the groundwork for the research that would launch the theory into the mainstream a decade later.

The modern theory of emotional intelligence emerged from the study *Emotional Intelligence* by Salovey and Mayer (1990). This study was the first recognized by the academic and scientific community to indicate that emotions are not unreliable parts of the human makeup, in opposition to rational thought and, therefore, should be discarded or overruled, but that they are a measurable source of intelligence. They defined emotional intelligence as

> a set of skills hypothesized to contribute to the accurate appraisal and expression
> of emotion in oneself and others, the effective regulation of emotion in oneself
> and others, and the use of feelings to motivate, plan, and achieve in one's life.
> (Salovey & Mayer, 1990, p. 185)

They were also able to demonstrate the connection between emotions and what was then considered a fixed IQ.

While they continued to publish and their theory of EI continued to gain credibility within the academic community throughout the early 1990's, it was fairly unknown in broader business and leadership circles. Then Goleman's work *Emotional Intelligence: Why It Can Matter More Than IQ* (1995) and the subsequent *Harvard Business Review* article "What Makes a Leader?" (1998) created an immediate buzz that

launched a new era of literature on what soon became a hot topic in organizational

leadership and business circles. Goleman took Salovey and Mayer's scientific theory and

translated it into the language of the American business person, with a subtitle that

proclaimed from the front cover that EI might be just as important, if not more, than IQ.

Goleman (1995) brought to public awareness talk of the limbic system and what was then

the novel concept that in a very real sense we have two brains, one that thinks and one

that feels, relatively quickly bringing worldwide validity to the study of emotional

intelligence as part of leadership development.

From this point forward research on the topic exploded in volume and currently

continues. Cooper and Sawaf elaborated on Goleman's model in the 1996 book *Executive

EQ: Emotional Intelligence in Leadership and Organizations*, and coined the term EQ as

an alternative to EI with the goal of elevating emotional intelligence to the importance of

IQ in the mind of the average American. This moved the focus of emotional intelligence

research toward leadership and higher level management in subsequent years, with the

emphasis on EQ being the intelligence needed to distinguish oneself from other high

performers in the competitive job market, and also to achieve sustainable career success

at the highest levels of organizations (Cooper & Sawaf, 1996; Gardner & Stough, 2002;

Goleman, 1998; Goleman, Boyatzis, & McKee, 2002).

In 2005, Ashkansasy and Daus categorized emotional intelligence into three

distinct streams that have developed since the mid-1990s until the present (see Table 1).

The first, dominated by Mayer, Salovey, and Caruso (2004), focused more on continued

scientific process to develop their theory of emotional intelligence. As measured by the

Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT; Mayer, Salovey, &

Caruso, 2002) and the MSCEIT V2.0 (Mayer et al., 2003), emotional intelligence has

four components: (a) perceiving emotion accurately, (b) using emotion to facilitate

thought, (c) understanding emotion, and (d) managing emotion. The MSCEIT measures

objective right or wrong answers, similarly to cognitive intelligence or IQ tests. The

second stream, while based on the Salovey and Mayer theoretical model, uses self and

peer reports to measure EI. An example of this stream would include the Workgroup

Emotional Intelligence Profile (WEIP; Jordan et al., 2002).

Table 1

Three Streams of EI Research

Stream of EI Research	EI Definition	Measurement Approach	Example Measures
Stream 1	A set of interrelated abilities for effectively dealing with one's own and others' emotions (i.e., perceiving, using, understanding, and managing emotions; Mayer & Salovey, 1997).	Ability-based EI tests that capture individuals' performance in solving emotional problems.	MSCEIT (Mayer et al., 2004) DANVA (Nowicki & Duke, 2001)
Stream 2	A set of interrelated abilities for effectively dealing with one's own and others' emotions (i.e., perceiving, using, understanding, and managing emotions; Mayer & Salovey, 1997).	Self-assessments or other reports of emotional abilities and emotionally intelligent behavior.	WLEIS (Wong & Law, 2002) WEIP (Jordan et al., 2002)
Stream 3	An array of dispositions, competencies, and perceptions related to the effective management of emotions (e.g., self-awareness, empathy, positive mood, decision making, etc.; Bar-On, 2000; Goleman, 2000).	Self-assessments or other reports of EI-related dispositions, competencies, behaviors, and perceptions.	EQi (Bar-On, 2000) ECI (Wolff, 2005)

Note. Based on Ashkanasy and Daus (2005). DANVA = Diagnostic Analysis of Nonverbal Accuracy; ECI = Emotional Competence Inventory; EQi = Emotional Quotient Inventory; MSCEIT = Mayer-Salovey-Caruso Emotional Intelligence Test; WEIP = Workgroup Emotional Intelligence Profile; WLEIS = Wong-Law Emotional Intelligence Scale.

The third stream led by Goleman and Boyatzis, and to some extent Cooper and

Sawaf, developed a more pragmatic theoretical approach and expanded the definition of

emotional intelligence to include a broader set of emotion-related skills and competencies in order to equip leaders and improve organizations at the highest levels of management. For example, the Hay Group's Emotional and Social Competency Inventory (ESCI) includes self- and peer-reported measurement of empathy, attunement, organizational awareness, influence, developing others, inspiration, and teamwork. The Bar-On EQi 2.0 (2011) would be classified as another popular assessment tool, and will be used for this research. Similar to Goleman's broadened definition, Bar-On (1997) concluded that emotional and social intelligence is a "multifactorial array of interrelated emotional, personal, and social abilities that influence individual ability to actively and effectively cope with daily demands and pressures" (p. 122). Advocates of this stream argue that their approach is highly correlated with desirable organizational outcomes and of great value to organizational and leadership development.

The most recent developments in the field of EI is related to the incredible progress made in the field of neuroscience and the ability for researchers to see with brain-mapping technology how emotions operate at the neurological level of human functioning. While this research adds increasing validity to EI, by explaining how the emotional brain and rational brain work together to create a fully functioning person, it is a vast topic that is beyond the scope of this literature review. However, it is important to note the important connection between emotional intelligence and brain plasticity. Contrary to the belief that was held for most of the 20th Century, intelligence and neural patterns are not set, but remain changeable throughout one's life. LeDoux, Siegel, and Rock, among others, have demonstrated that the emotional brain can be trained and taught new responses, that new neural pathways can be established, and therefore, that

brain capacities such as emotional intelligence can be learned and improved upon (LeDoux, 1998; Rock, 2009; Siegel, 2010), which means that people not only can improve on the emotional intelligence competencies, but also can sustain those improvements going forward (Goleman, Boyatzis, & McKee, 2002).

Emotional Intelligence and Effective Leadership

As the 21st century dawned, the theory of EI continued to shape and shed light on the field of leadership development, shifting both scientific research and corporate business culture away from the traditional model of transactional leadership and toward models of transformational or resonant leadership, which rely more heavily on EI capacity. Leaders were increasingly expected to have not only cognitive intelligence, but to also be competent in the soft skills of inspiring and motivating people, rather than simply demanding followership by positional authority. Boyatzis and McKee (2005) wrote about such resonant leaders as those who "either intuitively understand or have worked to develop emotional intelligence" (p. 4). Boyatzis and McKee asserted,

> In addition to knowing and managing themselves well, emotionally intelligent leaders manage other's emotions and build strong, trusting relationships. They know that emotions are contagious, and that their own emotions are powerful drivers of their people's moods and ultimately, performance. (p. 5)

Goleman suggested that this kind of inspirational/visionary leadership style is highly effective, and this researcher believes it to be especially important in organizations like new church plants that requires leaders to "articulate a purpose that rings true for themselves and attune it to the values shared by the people they lead" (Goleman & Boyatzis, 2002, p. 58).

Additional research indicates that an effective leader is one who can accurately identify and respond to the emotions of others (Caruso, Mayer, & Salovey, 2002), and

that a leader who has the capability to manage and display emotions effectively can more accurately both influence followers and also respond to their needs (Humphrey, 2008). Effective leadership requires not only expressing authentic sympathy and support toward frustrated followers, but also 'irritation at slackers, or enthusiasm for good performance' (Humphrey, Pollack, & Hawver, 2008, p. 160). In addition, research has shown that emotional intelligence can help leaders generate and maintain follower confidence, cooperation, and trust (George, 2000), as well as guide others through times of ambiguity, confusion and conflict (Humphrey, 2006). In their comprehensive article *Emotional Intelligence: Sine Qua Non of Leadership or Folderol?* Walter, Michael, and Humphrey (2011) provided a thorough and academically critical overview of research from all three streams of the field of EI examining the connection of emotional intelligence with leadership effectiveness. See Table 2 for an overview.

Table 2

Summary of Studies Linking EI and Leadership Behavior

Article	EI Measurement		Sample Description		Leadership Behavior Measurement		EI–Behavior Link
	Instrument	Source	Sample Size	Sample Type	Outcome Description	Source	
Stream 1							
Jin et al. (2008)	MSCEIT	Self	178	Managers (part-time MBA students)	TL	Subordinate	Supported
Leban & Zulauf (2004)	MSCEIT	Self	24	Project managers	TL, CR*, MBE, LF	Subordinate; stakeholder	Partially supported
Rubin et al. (2005)	DANVA	Self	177	Managers	TL, CR*	Subordinate	Partially supported
Weinberger (2009)	MSCEIT	Self	138	Managers	TL*, CR*, MBE*, LF*	Subordinate	Not supported
Stream 2							
Gardner & Stough (2002)	SUEIT	Self	110	High-level managers	TL, CR, MBE, LF	Self	Supported
Lindebaum & Cartwright (2010)	WLEIS	Subordinate manager	45-58	Project managers	TL*	Subordinate, line manager	Not supported

Table 2 (*Continued*)

| Article | EI Measurement | | Sample Description | | Leadership Behavior Measurement | | EI– Behavior Link |
	Instrument	Source	Sample Size	Sample Type	Outcome Description	Source	
Groves (2005)	SSI	Self	108	Senior organizational leaders	CL	Subordinate	Supported
Middleton (2005)	SSEIT	Self	64	Undergraduate students	CL	Peers, parents, teachers, etc.	Supported
Moss et al. (2006)	SUEIT	Self	Study 1: 263 Study 2: 166	Government organization managers	TL*, Corrective-avoidant leadership	Subordinate	Partially supported
Palmer et al. (2001)	TMMS	Self	43	Higher, middle, and lower level managers	TL, CR, MBE*	Self	Partially supported
Walter & Bruch (2007)	WLEIS	Self	34	Higher, middle, and lower level managers	CL	Subordinate	Supported
Stream 3							
Barbuto & Burbach (2006)	EI measure	Self	80	Elected community leaders	TL	Subordinate	Supported
Barling et al. (2000)	EQi	Self	49	Higher, middle, and lower level managers	TL, CR	Subordinate	Supported
Brown et al. (2006)	EQi	Self	161	Managers and supervisors	TL*, CR*	Subordinate	Not supported
Mandell & Pherwani (2003)	EQi	Self	32	Managers	TL	Self	Supported
Sosik & Megerian (1999)	Emotional competency	Self	63	Managers	TL	Self; subordinate	Supported

Note. CL = charismatic leadership; CR = contingent reward; DANVA = Diagnostic Analysis of Nonverbal Accuracy; EQi = Emotional Quotient Inventory; LF = laissez-faire; MBE = management by exception; MSCEIT = Mayer-Salovey-Caruso Emotional Intelligence Test; SSEIT = Schutte Self-Report Emotional Intelligence Test; SSI = Social Skills Inventory; SUEIT = Swinburne University Emotional Intelligence Test; TL = transformational leadership; TMMS = Trait Meta Mood Scale; WLEIS = Wong-Law Emotional Intelligence Scale.
* EI was not found to significantly relate with this variable.

In addition to academic research, several important internal studies that represented differing industries increased the theory's validity by correlating EI scores with measurable desired performance outcomes. For example, one of the first was at Johnson and Johnson where they involved more than 1400 employees in 37 different countries, specifically seeking to determine if the emotional and social competencies

introduced by Goleman and others did in fact play a role in distinguishing high performers from average performers (Cavullo & Brienza, 2000). The results of the J&J study support the position that EI competence differentiates successful leaders.

Another large significant research study conducted among USAF Recruiters confirmed the effective use of EI assessments as predictive instruments in hiring, training, and promoting high performers. The study found that the EQi Assessment (Bar-On, 2007) was an accurate predictor of occupational performance, and resulted in the further application of the EQi in predictive training for pilots, air traffic controllers, and para-rescue jumpers (Bar-On, 2007).

Emotional Intelligence and Entrepreneurship

Emotional Intelligence has been not only been linked to effective organizational and managerial leadership, but also to highly effective entrepreneurship. The distinguishing talent that differentiates entrepreneurship capabilities is the ability to constantly be "bringing into being something new, and wrestling with making a success out of what is only partly established" (Kecharananta & Baker, 1999, p. 820). Research indicates that when it comes to emotional intelligence, effective entrepreneurial endeavors rely more heavily on a few specific EI capabilities, specifically self-awareness and self-regulation. Given that entrepreneurs face an unusually large number of obstacles and frustrations when starting a new venture, it seems likely that these emotional intelligence capabilities would better equip these leaders to regulate their emotional responses and be more resilient, as well as know their own strengths, weaknesses and limitations. In a 2003 study exploring the topic of EI and entrepreneurship, Cross and Travaglione observed that

self-control was highly evident in the ability to focus despite ambiguity, obstacles, or emotional chaos, as well as the ability to utilize emotional reactions to such situations such as criticism and rejection, ambiguity and stress . . . to achieve greater results and persistence. (p. 226)

Regarding self-awareness, the highly effective entrepreneurs in this study also showed "well-grounded self-confidence, a realistic assessment of their own abilities" (p. 226) and the ability to delay gratification was considerably apparent.

Emotional intelligence may also help the entrepreneurial leader in working with others to fundraise and/or negotiate make-or-break opportunities with donors, suppliers or vendors. Because the stakes are so high and the start-up organization is so vulnerable, it may take increasing emotional intelligence in this specific areas in order for the young venture to stay afloat financially. The ability to negotiate, according to Humphrey and Ashforth (2000), relies heavily on one's ability to recognize the emotions of others, as well as manage one's own emotions.

Emotionally intelligent entrepreneurship also tends to create a culture of trustworthiness, which is essential to building strong teams that can survive the turbulence and uncertainty usually experienced in the first several years of any new venture. Barczak, Iassk, and Mulki (2010) highlighted how emotionally intelligent teams display high trust levels, therefore enabling them to collaborate more effectively, develop more creative solutions, and achieve better performance outcomes. Emotionally intelligent entrepreneurs build teams where the "ability to identify and choose the best course of action is stronger when they are aware of their own and others' emotions and have the ability to control and channel the emotions appropriately [Rozell, Pettijohn & Parker, 2004]" (Barczak et al., 2010, p. 334).

Emotional Intelligence and Effective Church Leadership

Church leaders are increasingly identifying with the contemporary transformational leadership models of the secular world, and the result is that the lines between leadership studies in business and in religious organizations have begun to blur. While it may be true that previously church leadership and secular leadership operated from a set of vastly different values, many church leaders over the last 20 years have increasingly looked to the secular business world for knowledge and resources regarding effective leadership practices that align appropriately with their values.

With this convergence comes the question of what role emotional intelligence plays in effective church leadership. While the importance of emotional intelligence has been widely studied in the secular business world, there have been only a handful of studies examining the role of EI in effective clergy leadership. This may be due in part to the traditional emphasis of clergy training, which focuses more on theological studies and biblical interpretation, rather than leadership development. It may also be due in some circumstances to the oversimplified notion that a common faith base and mission should effectively be the foundation for a smooth leadership/followership relationship.

While most clergy leadership training is certainly multifaceted and rightly emphasizes the spiritual dynamics of leading and growing a church, there is an increasing interest in the practical skills of leadership, beyond theological and biblical training, that make for effective and sustainable church growth. Several recent studies explore the relationship between emotional intelligence and effective clergy leadership, across denominations and religious subcultures. These studies vary in their findings. For example, a 2007 study exploring the predictive relationship between emotional

intelligence and clergy leadership outcomes found that EI was not a statistically significant indicator of the performance variables measured among the Assemblies of God sample (Oney, 2007). However, another recent dissertation researching significant traits and qualities of highly effective UMC clergy found strong correlation between a high general score on the Bar-On EQi emotional intelligence assessment and highly effective leadership in the UMC clergy sample (Hagiya, 2011). Similar to secular leadership studies, one of the complicating factors for this kind of research in the world of religious leadership is that desired outcomes may vary, depending on the church tradition, doctrine, and polity.

One study that informed this research is a recent dissertation exploring the EI of lead pastors in turnaround churches (Roth, 2011). Roth specifically looked at churches that were in a growth pattern versus those that were in decline, and statistical analysis found that the five emotional competencies of the Bar-On EQi scale were found to be significantly higher in pastors of growing churches, suggesting that pastors with higher emotional intelligence are more likely to improve congregational attendance and sustain organizational growth patterns.

Emotional Intelligence and Church Planting

As both quantitative and qualitative evidence point toward the importance of emotionally intelligent leadership, it becomes increasingly interesting to examine what role it might play in the growing entrepreneurial field of church planting, and specifically for the role of lead church planter.

In recent years there has been a surge in church planting research, primarily due to the work of Stetzer and Bird. Their 2010 overview of the state of church planting in the

United States was a comprehensive qualitative analysis of the current condition of church planting in North American, and includes a comprehensive overview of the limited church planting research to date, as well as the assessment methods currently used among denominations, church planting networks, church planting churches, and house churches (Bird & Stetzer, 2010). In review of the research, Stetzer and Bird (2010) concluded that "the research shows that church plant leadership impacts the survivability" (p. 11). Additionally, this researcher has drawn several conclusions from their collection of research that directly or indirectly supports this conversation about the emotional intelligence of the lead planter.

First, the importance of the initial assessment, as well as the ongoing leadership development process for the lead planter is a significant factor in the ongoing health and growth of a new church plant (Shepherd, 2003; Southern Baptist Convention, 2007; Stetzer, 2003). Stetzer (2003) examined the assessments of 601 church planters in his 2003 study and discovered that at each year, church planters who were assessed led churches that are approximately 20% larger than those who were not being assessed. While there are a few different assessment models most commonly referred to in this study, particularly the Ridley Assessment and the self-assessment model, the general emphasis for the purposes of this study is the importance and awareness around the personhood of the lead planter as an important indicator of church plant survivability and health. Stetzer and Bird (2010) asserted, "The increased success rate of church plants in the last decade is directly correlated to the advent of assessment, training and coaching incorporated into national and regional [church planting]strategies" (.p 22).

In addition to highlighting the importance of the planter selection process via

assessment, the study affirmed the impact of the personhood of the lead planter (Hunter, 1987). Stetzer and Bird (2010) referenced a study by Wood (2006) that found that a catalytic and visionary leadership style is required for the first 7 years of a new church plant. This Catalytic Innovator category is described as "self-starter, risk-taker, charismatic leader, tenacious preserver, and flexible adapter" (p. 16).

To support Wood's findings, a 2012 doctoral study by Paul Williams exploring the DISC Inventory scores of effective church planters within the Restoration Movement found that 42% of his sample had one single type, the Inspirational Pattern. In a follow-up article Williams (2013) recommended, "We need to help them [Inspirational Pattern leaders] develop an emotional intelligence equal to their entrepreneurial intelligence" (p. 6).

While research does indicate other important factors that significantly correlate with growing church plants, many of these factors can be interpreted to be a result of the personhood of the lead planter. These include being part of a church planting team (as opposed to being an isolated planter) and creating a leadership environment where the leader is free to cast their own vision (Stetzer & Bird, 2010).

All of this is indicative that the leadership capabilities of the planter him/herself is of vital importance to the health and continued growth of a new church plant. Yet, while many useful assessments and coaching tools are currently in use, including DiSC Inventory, Team Profile Inventory, the Thomas-Kilmann Conflict Mode Instrument, and a Church Planter Assessment Workbook (Shepherd, 2003), the gap around emotional intelligence is apparent in the current assessment and leadership development practices of most Restoration Movement lead planters.

Conclusion

There is a large body of research supporting the legitimacy of emotional intelligence as a theory, and while there are three general streams with slightly differing conceptual definitions, the theory as a whole is widely recognized and utilized within both the academic and business world. Emotional intelligence has been linked to highly effective leaders in multiple industries, and also to key qualities of high-performing entrepreneurs. It has also been demonstrated that leaders with high emotional intelligence are more likely to be transformational and resonant leaders, who inspire and attune their followers and teams into alignment to their vision.

While church leadership is in some ways unique, there are many qualities of general leadership that can be applied appropriately to leading a church. Studies indicate that emotional intelligence also translates into effective church leadership, especially in turnaround church situations.

Current church planting research indicates that the personhood of the lead planter is linked to the survivability, health, and growth of a new church plant. The research also shows that assessment and ongoing leadership development are important practices, and that while there are a variety of models currently being used, there may be room for increased attention on emotional intelligence.

Finally, given the above evidence supporting the importance of emotionally intelligent leadership, specifically the kind of transformational leadership required in an entrepreneurial venture like a church plant, there is a need to explore the role that emotional intelligence plays as an element of personhood in the effective lead church planters. This is pertinent both to the initial assessment and application process for

potential new church planters, as well as for the ongoing coaching and leadership development practices of current lead planters.

Chapter 3

Research Methods

This chapter describes the mixed quantitative/qualitative methodology used for the research project. It begins with a restatement of the research purpose, followed by a description of the study method. The chapter includes a description of the quantitative assessment tool, the EQi 2.0 Assessment Scale. Next a description of the quantitative outcome variable data and the measurement and analysis approach is given. Finally the qualitative research design and method of analysis is explained, and the participant sample and research setting is given.

Research Purpose

This research project was an exploration of what role EI plays in the effectiveness of lead pastors in Restoration Movement new church plants, and specifically attempted to answer the questions: What is the role that Emotional Intelligence (EI), as measured and defined by the EQi 2.0, plays in the leadership of successful new church plants in Restoration Movement Churches in the U.S.? Can the emotional intelligence of the lead pastor/founding planter be linked to church growth, defined by attendance and per capita contribution records, in church plants that are assessed 3 years after being founded?

Methodology

This study consisted of a mixed quantitative/qualitative methodology utilizing the online administration of the Bar-On EQi 2.0 self-assessment, along with a follow-up focus group and unstructured interviews. The purpose of this mixed design is twofold: First, the quantitative research facilitated the qualitative research, by helping to formulate the choice of subjects for further investigation. Second, the qualitative research provides

context and facilitates deeper interpretation of the relationships between measured variables.

Quantitative Design

The design of the quantitative piece of this study examines both the *causal* relationship and *correlation* between the predictor variables, the EQi Scores of the lead church planter, and the primary outcome variables of percentage change in attendance from Year 1 to Year 3, and percentage change in giving per capita between Year 1 and Year 3. Additionally, the researcher was interested to see if there was a statistically significant variation in outcome variables between those who had lower EQi scores (<100) and those with higher scores (>100) and, therefore, chose to conduct between-group analysis of variance.

Bar-On EQi 2.0 Assessment. Based on the original 1997 EQi Assessment developed by Reuven Bar-On, the final form of the EQi 2.0 self-assessment consists of 133 items, representing 15 subscales (with 7 to 9 items per subscale), a Well-Being Indicator and 3 Validity Indicators. The researcher chose this instrument based on its widely recognized reputation for reliability and validity. Additionally, it is a Stream 3 assessment (see Chapter 2) and therefore defines emotional intelligence more broadly to include competencies related to decision making and stress management that seemed appropriately matched to the analysis of the personhood of lead church planters. Finally, this assessment was chosen because it has been used in other significant research studies aimed at church leaders (Roth, 2011) and the researcher felt that it was the appropriate assessment tool to contribute to the broader conversation around emotional intelligence and clergy.

The EQi 2.0 assessment features one overarching total EI score, made up of 5 composite category scores. According to the online EQi 2.0 Handbook, the total score

> gives a general indication of how emotionally intelligent the respondent is; it encapsulates how successful the individual is at perceiving and expressing oneself, developing and maintaining social relationships, coping with challenges, and using emotional information in an effective and meaningful way (Interpretation of Total EI, para. 1).

The total score is then broken down into five composite scores which can be described as a buckets of the subscales grouped into similar categories. Composite categories are (a) Self-Perception, (b) Self-Expression, (c) Interpersonal, (d) Decision Making, and (e) Stress Management. High scores in each composite category are described in Table 3.

Each composite category listed above is then broken down into a total of 15 subscales. According to the online EQi 2.0 Handbook they are described as shown in Table 4. These scores do not measure a set competency, but are better interpreted as indicators or a current snapshot of the individual's emotional skill and intelligence, as developed over time. According to the online EQi 2.0 Handbook,

> Each of the subscales of the EQi 2.0 sheds light onto the many emotional facets related to well-being and performance; as a result, both well-being and performance can be enhanced when an individual learns how to leverage his or her natural strengths while gaining a greater understanding of—and developing the skills to evolve—the areas of emotional intelligence that are underutilized. (EQ-i Model of Emotional Intelligence, para. 7).

For the complete EQi 2.0 model, as well as a full description for each subcategory, please refer to Appendix A.

Table 3

High Scores in Each Composite Category

Self-Perception	Having a solid understanding of oneself, one's emotions and one's inner life means allows one to better express thoughts and feelings.	Feels good about oneself Feels positive about life In touch with own emotions Recognizes and predicts emotions Detects nuances between different emotions
Self-Expression	Being able to openly and honestly express one's true thoughts and feelings enables one to have healthy relationships and interactions built on trust.	Free from emotional dependency on others Constructively expresses thoughts and emotions Can describe and articulate how one feels Openly and confidently expresses oneself Self-directed
Interpersonal	A healthy network of relationships gives one greater resources from which to gather information and process it accordingly and seek feedback in order to arrive at optimal solutions.	Seeks and maintains high-caliber relationships Sensitive to and cares for the needs of others Can predict how own emotions affect others Sociable, easy to approach Feels a responsibility to contribute to society, one's social group or team
Decision Making	Feeling competent, calm and grounded in one's ability to use emotional information to make decisions renders one better equipped to deal with everyday stressors, without being derailed by emotions.	Leverages emotional information to make decisions Seeks and maintains high-caliber relationships Finds good ways of arriving at a solution Grounded; able to objectively size up a situation Can separate emotion-driven assumptions from fact Resists or delays impulses to act; methodical
Stress Management	Feeling resilient in the face of adversity and armed with an arsenal of coping strategies heightens feelings of self-security, confidence and a deeper understanding	Calm and works well under pressure Resilient; draws from multiple coping strategies Optimistic about the future Cope well with the emotions associated with change and stress

	of oneself and one's strengths.	Adaptive; view change as a positive thing

Table 4

Fifteen Subscales of Each Composite Category

Self-Perception	Self-Regard	Respecting oneself; confidence
	Self-Actualization	Pursuit of meaning; self-improvement
	Emotional Self-Awareness	Understanding own emotions
Self-Expression	Emotional Expression	Constructive expression of emotions
	Assertiveness	Communicating feelings and beliefs; nonoffensive
	Independence	Self-directed; free from emotional dependency
Interpersonal	Interpersonal Relationships	Mutually satisfying relationships
	Empathy	Understanding, appreciating how others feel
	Social Responsibility	Social consciousness; helpful
Decision Making	Problem Solving	Find solutions when emotions are involved
	Reality Testing	Objective; see things as they really are
	Impulse Control	Resist or delay impulse to act
Stress Management	Flexibility	Adapting emotions, thoughts and behaviors
	Stress Tolerance	Coping with stressful situations
	Optimism	Positive attitude and outlook on life

For the purpose of exploring both the causal relationship and correlation between EQi scores and the chosen outcome variables, the Standard EQi scores were used for analysis (as opposed to Raw or Average Item). The researcher also distinguished between primary and secondary predictor variables, with the primary predictor variable being the total EQi Score and secondary predictor variables including 1.) The 5 General Composite EQi scores and 2.) All EQi Subset Scores.

Outcome variable data. The two types of outcome variable data chosen for this study included church attendance for each participant's church at the first anniversary of the church and third anniversary of the church, and weekly per capita giving to all church accounts on the first and third anniversaries of the church. The researcher used the percentage change between Year 1 and Year 3 for both attendance and giving per capita

for all statistical analysis. Attendance and giving per capita records for all 18 participants were collected, and percentage change in attendance and per capita giving from Year 1 to Year 3 was calculated by dividing Year 3 by Year 1 and subtracting 1. Complete attendance and giving per capita data can be found in Appendix B.

Measurement and data analysis. SPSS was the software used for all quantitative analysis. In order to quantify the outcome variables, the percentage change in attendance and per capita giving from Year 1 to Year 3 was calculated by dividing Year 3 by Year 1 and subtracting 1. The researcher used nonparametric tests given the small sample size and the skewed and kurtotic distributions that reflect a nonnormal distribution (skewness and kurtosis both greater than 0 in the EQi top 6 scores). A statistical level of significance of 95% was used with an alpha of .05.

The researcher was interested to explore the difference between those planters with a high EQ versus those with a low EQ. Were there statistically significance variations in outcome variables between the two groups? In other words, could one statistically see a different outcome, simply by separating the sample into a high-low comparison? To be able to conduct between-group analysis of variance and Chi Square, the following nominal, binary variables were added:

- to split the data by EQi Total Score – 100 and below, or greater than 100

- to split the percentage change in attendance over a 3-year period: below 50% or 50% or greater

- to split the percentage change in per capita giving over a 3-year period: decline or increase (there were no 0.0% values)

For regression analysis, Chi Square was conducted using the two created binary variables. Where the expected value was less than 5, the Fisher's exact significance value was used as the final statistical significance result.

For analysis of variance, Mann Whitney was used, given the data is generally nonparametric (i.e., does not assume normal distribution). Analysis of variance tests the fit of certain models. Therefore, the analysis of variance test (i.e., Mann Whitney) is testing for a good fit of juxtaposing two variables, in this case to see if the means in change in attendance varied between those with high or low EQ total scores.

For correlation analysis, the nonparametric Spearman rho correlation was used given the lesser restriction on assumptions (e.g., distribution, variance). Given the small sample size and skewed and kurtotic distribution, this was the most responsible way to handle the data for the purpose of this study.

Qualitative Design

The qualitative piece of this study utilized a grounded theory design and analysis method, originated by Glasser and Strauss (1965) and described by Punch (2005) as "a research strategy whose purpose is to generate theory from data" (p. 155). The intent was to take an open approach, in which a focus group and a series of unstructured interviews were conducted, analyzed and coded for central themes, rather than manipulated statistically to prove or disprove a hypothesis.

Interview questions. Based on the quantitative findings from the EQi 2.0 Assessment, 10 semistructured interview questions were formulated into two broad categories. First, the researcher asked questions in order to provide further research context for the study. Second, the researcher asked questions directly related to the role

of Emotional Intelligence in effective church planting. The same questions were used with the four-participant focus group, conducted via WebEx, and with the three additional telephone interview subjects. A full transcript of the focus group/interview script can be found in Appendix C.

Target Population and Sample

Because the intent of this study was to explore the role of lead church planter in the specific religious tribe of Restoration Movement churches, the researcher chose a sample from a group of successful planters who had already participated in a previous study by Dr. Paul Williams (*Maximizing the Effectiveness of Lead Church Planters Through the Personal Profile System of DISC Test*, 2012). In addition, the researcher selected three additional planters who were not a part of Dr. Williams' original study, but who had a historical affiliation with the a capella Churches of Christ. The intent for expanding the pool of participants was to gain a more accurate cross sample from the Restoration Movement as a whole. Dr. Williams gave permission to use the archival outcome variable data on church attendance and giving per capita from the original sample as part of this study, and the researcher collected that data from the three additional participants directly.

Fifty-five lead planters were contacted by email, informed about the purpose of this study, and invited to participate. Attached to the email was a consent form with details the terms of participation and participant rights (see Appendix D). Of the fifty-five solicited participants, 18 chose to participate in the EQi 2.0 Assessment and, seven of the 18 also participated in a live focus group or one-to-one interview. The sample demographic was 100% male, with the mean age of 45.53 years old

Summary

      This chapter presented the methodology to be used by the researcher. It restated the research purpose; provided an overview of both the quantitative and qualitative research methodology; presented an overview of the EQi 2.0 Assessment and described the rationale for using it for this quantitative study; and discussed data analysis procedures. Chapter 4 presents the results of the study.

Chapter 4

Results

The purpose of this research was to answer the following questions:

1. What is the role that Emotional Intelligence (EQ), as measured and defined by the

   EQi 2.0, plays in the leadership of successful new church plants in Restoration

   Movement Churches in the U.S.?

2. Can the emotional intelligence of the lead pastor/founding planter be linked to

   effective church growth, defined by attendance and per capita contribution records, in

   church plants that are assessed 3 years after being founded?

This chapter first presents the results from the 18 participant EQi 2.0 Assessments

collected. Second, this chapter provides analysis of quantitative findings discovered

relating to the research questions, as well as supplemental findings of some significance

to the research topic. Finally, this chapter analyzes the themes identified in the focus

group and one-to-one interviews provide insight into the findings, and concludes with a

summary of the research findings.

Quantitative Findings

Total emotional intelligence score results. Of the 18 lead church planters who

took the EQi 2.0 Assessment, fourteen had a Total EI score above 100, which can be

interpreted as above average, with 100 being average according to the normative sample.

The lowest Total EI score in this sample was 83, and the highest score was 118. The

Standard Total Score for all participants is shown in Table 5.

Table 5

Standard Total Score for All Participants

Respondent ID	Total
T	108
CR	108
GR	114
SB	83
CP	103
RD	100
MA	100
SD	93
KS	107
MT	102
HJ	103
SB	106
ST	95
GG	106
WM	100
MG	100
MD	118
SJ	99

Causal relationship analysis. First, the researcher explored the results of the EQi

2.0 Assessment in relationship to Question 1: What is the role that Emotional Intelligence

(EI), as measured and defined by the EQi 2.0, plays in the leadership of successful new

church plants in Restoration Movement Churches in the U.S.? The researcher wanted to

test the premise that the Total Standard EQ score does have a statistically measurable

influence on both church attendance and giving per capita after the first 3 years.

As described previously, the sample population was divided into high-low groups

for the purpose of both regression and variance analysis. Utilizing the binary variables

added, a Chi Square analysis produced a statistically significant association between the

primary variable of Total EQi score and the level of percentage change in attendance over

a 3-year period (χ^2 (1) = 5.513, p = .043; see Table 6).

Table 6

Total EQi Score by High-Low Group by Attendance Change

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	5.513[a]	1	.019		
Continuity Correction[b]	3.403	1	.065		
Likelihood Ratio	5.828	1	.016		
Fisher's Exact Test				.043	.032
Linear-by-Linear Association	5.206	1	.023		
N of Valid Cases	18				

[a] 2 cells (50%) have expected count less than 5. The minimum expected count is 2.67.
[b] Computed only for a 2 x 2 table.

This finding supports the researcher's premise and suggests that, while causation cannot be inferred, Total EQi score *does* have a statistically significant influence on change in attendance.

A statistically significant association was not found based on a Chi Square analysis between the Total EQi score and the percentage change in giving over a 3-year period (χ^2 (1) = 4.219, *p* = .066; see Table 7). Further insight into this will be reported in the qualitative data findings.

Table 7

Total EQi Score by High-Low Group by Change in Per Capita Giving

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	4.219[a]	1	.040		
Continuity Correction	2.457	1	.117		
Likelihood Ratio	4.568	1	.033		
Fisher's Exact Test				.066	.057
Linear-by-Linear Association	3.985	1	.046		
N of Valid Cases	18				

[a] 2 cells (75%) have expected count less than 5. The minimum expected count is 3.11.
[b] Computed only for a 2 x 2 table.

Analysis of Variance

Supplemental to this, a Mann-Whitney analysis of variance (ANOVA) was run to see if the means in change in attendance of both Total EQi Score groups (i.e., 100 and below, or greater than 100) significantly varied. This test surfaced a statistically significant difference between the two groups. In other words, change in attendance for the group with a low Total EQi Score of 100 or below (*Mdn* = .31944 or 31.9%) differed significantly from change in attendance for the group with a high Total EQi Score greater than 100 (*Mdn* = 1.17792 or 117.8%), *U* = 72.5, *p* = .002).

Correlation Relationship Analysis

Second, in regard to Question 2: *Can the emotional intelligence of the lead planter* be *linked to effective church growth, defined by attendance and per capita contribution records, in church plants that are assessed 3 years after being founded?* The researcher was curious if there was a statistical relationship between the Standard Total EQi score of lead planters and the percentage change in attendance after the first 3 years of the church's existence. In addition, the researcher was interested to discover more specifically clear links between any secondary variables, including the 5 general EQi categories (Self-Perception, Self-Expression, Interpersonal, Stress Management, and Decision Making) as well as the Well-Being Indicator of Happiness.

As seen in Table 8, a statistically significant correlation was found between the Total EQi Score and percentage change in attendance over a 3-year period (.608, *p* = .007). This supports the previous findings in response to research Question 1. In other words, these findings indicate that there is a relationship between emotional intelligence and change in church attendance

Table 8

Intercorrelations of Key Predictor Variables and Primary Outcome Variables (n = 18)

Variable	1	2	3	4	5	6	7	8	9
1. % Change in Attendance	—								
2. % Change in Giving PerCap	-.507*	—							
3. Age	.135	.055	—						
4. Total EQi Score	.608**	-.339	-.043	—					
5. Self-Perception (SP)	.636**	-.330	-.191	.873**	—				
6. Self-Expression (SE)	.417	.094	.211	.416	.421	—			
7. Interpersonal (IS)	.122	-.127	.047	.596**	.419	.140	—		
8. Decision Making (DM)	.115	-.067	-.030	.542*	.279	.062	.174	—	
9. Stress Management (SM)	.404	.009	-.248	.746**	.772**	.255	.251	.320	—
10. Happiness	.187	-.085	-.223	.538*	.585*	-.034	.178	.251	.692**

*$p < .05$. **$p < .01$.

Of the five general categories (Self-Perception, Self-Expression, Interpersonal, Decision Making, and Stress Management) and Well-Being Indicator of Happiness, the analysis showed a very strong correlation between the Self-Perception Score and percentage change in attendance over a 3-year period (.636, $p = .005$). While direct correlation was not indicated between any of the other general categories and percentage change in attendance, it is worth noting, as seen in Table 4 that Self-Perception has the strongest intercorrelation with the total EQi score, but also Interpersonal, Decision Making, Stress Management, and Happiness are all strongly or very strongly correlated with the total EQi score. Not only does this express the internal validity of the EQi 2.0 measurement, but these can be inferred to be indicators that strong capabilities in these areas are key predictors of the high total score correlated with change in attendance.

A supplemental correlation analysis of all EQi Scores was done, including subsets of five general categories: (SP) Self-Regard, Self-Expression, Self-Actualization; (SE) Emotional Expression, Assertiveness, Independence; (I) Interpersonal Relationships, Empathy, Social Responsibility; (DM) Problem Solving, Reality Testing, Impulse

Control; (SM) Flexibility, Stress Tolerance, Optimism (see Table 9). This correlation

analysis surfaced the following statistically significant relationships: Percentage change

in attendance over a 3-year period and Self-Actualization (.606, p = .008), Emotional

Self-Awareness (.641, p = .004), Assertiveness (.597, p = .009), Interpersonal

Relationships (.688, p = .002), and Reality Testing (.539, p = .021).

Table 9

Correlation of Secondary Predictor Variables With % Change in Attendance (n = 18)

Secondary Variables	Correlation With % Change Attendance
Self-Actualization (SP)	.606**
Assertiveness (SE)	.597**
Interpersonal Relationships (IS)	.688**
Reality Testing (DM)	.539*

*p < .05. **p < .01.

In Chapter 5 we will discuss the implications of these findings and conclusions

drawn, as well as some possible reasons why these particular subsets of the 5 general EQi

capabilities might be especially important in the entrepreneurial task of church planting.

A statistically significant inverse correlation surfaced between percentage change

in attendance over a 3-year period and percentage change in per capita giving over a 3-

year period (-.507, p = .032).

There was also an inverse correlation between percentage change in per capita

giving over a 3-year period and both Emotional Awareness (-.527, p = .024) and Reality

Testing (-.680, p = .002).

These inverse correlations were explored in the qualitative interviews, and will be

addressed in the qualitative findings.

Finally, the researcher was interested to find that age of participants did not correlate with the Total EQi Score or any of the EQi Score subsets. In addition, age did not correlate with the primary outcome variables.

Qualitative Findings

From the qualitative data collected from the focus group and interviews, themes emerged in two distinct categories. First, the researcher identified four general themes that describe effective church planters, based on their self-reports. Second, the researcher extracted seven themes that pertain to the role that EI plays in leadership of effective church planters. Finally, the researcher identified potential causes for inverse correlation relationship between giving per capita and attendance growth.

Descriptive Findings

The following descriptive themes emerged from the interviews: (a) Effective Church Planters Understand Planting as an Entrepreneurial Calling; (b) Effective Planters Believe the Personhood of Lead Planter is Everything; (c) Effective Planters Believe Self-Perception to be the Foundation of EI Leadership; and (d) Effective Planters Grow Their EI Through Reliance on Others.

Effective church planters understand planting as an entrepreneurial calling. When asked to describe their leadership experience during the first 3 years of church planting, the researcher noted a trend toward high-intensity and paradoxical words and phrases such as "chaotic/exhilarating," "exciting/depressing," and "difficult/rewarding." One participant shared that church planting was "something that got [his] imagination going," but also that he "never hit more curveballs in [his] life." Another described it as "Adventurous. Difficult and rewarding, both of those. I would say soul-clarifying. There

were definitely moments when we had to regroup and clarify what God's calling on us was."

A few participants also expressed a sense of tremendous freedom and ability to take risks. As one lead planter reflects, "Never worked harder, never had more fun, there were huge risks taken, there were huge rewards experienced, there was lots of exciting ground-breaking experiences, there were some deep learning curves."

All seven lead planters also agreed emphatically that church planting could be described as an entrepreneurial venture "because you are taking something that doesn't exist and bringing it into being and hoping that it will build over time." When describing his entrepreneurial experience, one planter elaborated,

> You have to provide all of the initial energy…you have to have a lot of internal motivation and the ability to check yourself throughout different pieces of the process. It's very entrepreneurial in that way. You have to rally support. You have to get people behind it.

Effective planters believe the personhood of lead planter is "everything."

While all the leaders interviewed acknowledged the obvious importance of God's power and presence on a new church plant, the majority strongly considered the personhood of the leader to be everything and/or the most important factor in the survivability of a new church plant in the first 3 years. As one planter reflected on what it takes to launch a new church and keep it going, he said,

> I think if you have a person who is really solid in their own walk with God, and in their personal maturity, and in their ability to know who they are and be themselves with other people…if you have somebody who is a strong person and leader in that way, then any of the factors that come, that person...should be able to manage and navigate around the other issues and factors...If you don't have a person like that, then there will be implosions soon.

In addition to the unanimous agreement among all seven participants that the personhood of the lead planter was vital to church planting success, five also described the personhood quality of the lead planter to include an effective ability to "entrust other great leaders" and "build a team."

Effective planters believe self-perception is the foundation of EI leadership. In response to the question "Which of the five EQi competencies do you feel have contributed most significantly to your effectiveness/is most crucial in the first 3 years of church planting," five out of seven interviewees named Self-Perception as being foundational, and four of those five also mentioned Decision Making. One participant explained,

> I think if you really just don't have any good sense of self and frankly just even a sense of confidence…that self-regard piece that God's going to do something great through you…you can lose hope pretty quickly. I think the other side of it is being emotionally self-aware enough to have a sense of 'okay, I'm discouraged. I'm down. There's something going on inside me right now,' and having the awareness to be able to know that that's there.

Another comment reflected a recognition of the balance between Self-Regard, Self-Actualization, and Emotional Self-Awareness as part of a healthy Self-Perception in a church planter. He described it as

> not feeling too big for your britches but feeling confident enough that people are going to be confident in you and having a dream that you're passionate about that you want to see actualized, that really is what stands out to me, Self-Perception that was critical in those first 3 years.

Effective planters grow their EI through reliance on others. Among this sample of effective church planters, they relied heavily on others – mentors, church planting peers, and informal coaches – more than any formal training to cultivate their own leadership capacity. When asked if they had any prior knowledge of the theory of

EI, participant responses indicated vague peripheral knowledge of the concept, and

almost no formal awareness, training, or coaching on EI. One participant stated, "I saw a

book . . . I glanced through it . . . to see what it was all about." Another noted, "The

awareness would be through the church planting assessment process. I think there were a

couple of points in that process that pointed out a person's emotional intelligence." A

third responded, "It's been an undefined concept that I've been vaguely familiar with . . .

I've probably been using it in a very unscientific way."

Although they lacked formal awareness, it became clear during the interviews that

these effective church planters consistently sought out help from others, both for

feedback and to improve EI capabilities, once they became aware of any need or deficit

in themselves. Sample comments included,

> In one sense I felt very prepared. In another sense I felt completely ill prepared…I was always under the leadership of somebody. I've seen great leaders, I have seen okay leaders, and I have seen some horrendous leaders…I felt prepared just learning from others.

> There were parts I didn't feel prepared for when we started… [I had the self-awareness to go and seek out this program]. I hit a place where I was just running into a wall. I couldn't do any more. I know that I wasn't going to be able to grow the organization any better. That's when I went and took that [coaching].

"I had an informal coaching relationship at that time. . . . I guess I would consider it more

of a mentoring relationship. . . . I did seek out networks in peers in the church planting

world."

> Back when I was planting, there were not many resources available, so the best training that I did in preparation for planting and pretty much the exclusive training I did for my experience in church planting was talking to church planters, interviewing them, and talking to mentors who had done it…"I really talked to everybody that I could that had planted a church and to mentors that were experts in that field and just learned from them and peers who were doing it as best they could.

Not only did they seek out others for church planting specific knowledge, but six out of seven planters related stories where they relied heavily on trusted relationships to grow emotional intelligence. One planter shared,

> It [emotional intelligence] does not come naturally and only is a learned behavior for me by constantly asking other people to help me understand how I am coming across, helping me understand how I can read the body language of other people better.

Another said,

> I didn't really pay any attention to the 'self' part until I had some mentors kind of point that out to me as a major blind-spot and how that probably led to the malpractice of that ability in my earlier years to read a room.

Roles of EI Identified by Effective Church Planters

In response to the research question exploring the *role* EI play in the leadership of successful new church plants in Restoration Movement Churches in the U.S., the researcher discovered seven key findings from the experience and perspective of the seven lead church planters interviewed. Themes are defined in Table 10.

Reading the room. EI plays a role in being able to read a room, a capability that participants viewed as both a characteristic of an emotionally intelligent leader and also something that they agreed was necessary for effective church planting.

Participants cited this ability to read a room as critical to church planting. They tied this to the EQi Interpersonal capability (includes Empathy), and described it as both a predictive and responsive capability of emotionally intelligent leaders. One planter described this as someone who "understands the kind of interpersonal dynamics that are taking place in a room, in a social context." Another defined it as, "understanding what people are experiencing at any given moment."

Table 10

Roles of EI

Theme	Description	Sample comments
Read the Room	EI plays a role in being able to "read a room," which plays a role in inspirational/ visionary leadership and also decision making.	"I would say that the emotional intelligent person is someone who is wise to not only their own emotional standing and well-being, but is able to…read the room well, understanding what people are experiencing at any given moment." "Sometimes it's being able to get a sense for this is how people would feel if this happened. Kind of a predictive maybe side of it that's based on your own emotional well-being . . . but also in being able to read the room . . . sometimes it's reading the room that isn't filled up yet . . . 'if we do this, this is how people most likely would take it'." "I felt like [emotional intelligence] helped me, that I could kind of read them and say, 'You know what? I think they would rather us take a big step here and they'd be wanting to partner with us'"
Decision Making	EI plays a role in being able to make decisions and get things done. Multiple emotional intelligence competencies were raised as key, although decision making (including impulse control) and stress management (including flexibility) seemed to stand out for this particular role.	"The things you're working with, the decisions that you're making . . . you have to be creative, you have to think fast, you have to make decisions." "I think in the first 3 years Stress Management and Self-Perception [are the EQi competencies that have contributed most effectively to my effectiveness]. Stress management because there was a lot of hope. Failure was not ever discussed. Not out of arrogance, but it just wasn't going to fail, so the optimism was really high. It felt like there was a need. I felt like this was a God-born ministry situation that needed to be done." "There's a lot of flexibility that goes on, having to make a lot of decisions on the fly. . . . You know what's going on. You know why you're there. You know what the past is. You know what the vision is. You know what the purpose is. There's no time to whine or complain about it. Let's just get it done." "I see specifically Impulse Control as one of the things…I think riding the roller coaster of church planting in those first 3 years is extremely difficult and pushes you into wanting to just do something 'to do something' to fix it. I see Decision Making . . . being extremely important." "Every 6 months salvation was hanging in the balance and it just had to be. It had to work. . . . I guess that's where the Flexibility came in." "Decision Making is going to require being able to sense what's going on in you, and in others."

Table 10 (*Continued*)

Theme	Description	Sample comments
Hard Leadership	EI plays a role in being able to lead in a crisis, lead through brokenness, conflict or stress. Stress management (including stress tolerance) was mentioned multiple times as key.	"I would say that it is in the few instances over the last 10 years of crisis that [Stress Management] has played the biggest role . . . it comes out in full view whether that's someone quitting and walking away from a campus that was just started and trying to figure out how to stop the bleeding and to transition and accept the failure and move on. I think all of the [emotional intelligence] elements on the wheel are in play, right? Stress management. You got to make snap, quick decisions that are going to be good ones. You have to deal with people, so the Interpersonal. Self-expression. You've got to be able to communicate very clearly." "We were kicked out of a school for political reasons . . . just having Impulse Control I think probably benefited us a lot." "There were moments when our team panicked and just, "What are we doing? We're in this community. They're going to hate us." I think it took a strong, calm, patient ability to work through issues . . . both the ability to not overreact but also the relationships that I built with our team in particular allowed me to be able to speak into that moment." "I think that story points to Stress Management, the willingness to be flexible, to work through a situation that felt stressful, optimistically with people, seeing the best in them . . . that's where the emotional intelligence comes out for me."
Risk-Taking	EI plays a role in being able to take risks and be entrepreneurial. No one particular EI competency was raised outside of Self-Expression (specifically assertiveness and independence).	"That was a tricky decision . . . everybody's so new and you run risks . . . but it was one of those emotional intelligence things where you have to go, 'Based on who our church is at this moment . . . should we do this?" understanding that if we do it, we could lose people." "We were barely a year old at that point in time. No bank is going to give you a loan. We called [name of lender] and they saw the vision and so they stepped out in faith with us because they weren't really supposed to do a loan with only 1 year of recording. They stepped out with us and got us the loan." "I felt like it helped me, that I could kind of read them and say, 'You know what? I think they would rather us take a big step here and they'd be wanting to partner with us. . . so we went from there in to a capital campaign to remodel, which is not normally where you are in your first couple of years . . . it helped us."
Leadership (Self & Others)	EI plays a role in being able to build up leadership skills in others and sustain one's own effective leadership over the long term.	"[The new church staff hire] didn't go very well because I failed to recognize how much she needed me not just to free her up and release her to do the ministry, but to encourage her along the way. "It wasn't until someone began to walk through those stages of burn out with me to let me know exactly where I was that I became very aware of my predicament, that [I] was completely emotionally drained; I was physically drained; spiritually drained; even relationally drained . . . it was in that recognition . . . I had a better understanding of what my limitations were . . . I was able to put up stronger boundaries . . . I was able to lead effectively once again."

Table 10 (*Continued*)

Theme	Description	Sample comments
Interact	EI plays a role in being able to interact with others in a way that builds the church and develops other leaders. Interpersonal, including empathy, was raised multiple times as a key Emotional Intelligence competency. Self-expression and self-perception were also highlighted.	"Interpersonal relationships, really that's the heart of a strong foundation and is going to build strong teams and build into people. If we can't do that, then we can build great programs but they're going to be shallow if we don't have a personal ability to build people and build strong relationships." "You need to be able to draw and develop high-capacity, high-potential leaders, and so the ability to build interpersonal relationships, [help] people understand you really get them, you can understand them, hear where they are and empathize with them…that's really huge in those first 3 years because you've got to focus on developing leaders."
Trust	EI plays a role in trusting and building trust. Self-Expression and Flexibility were highlighted as necessary to cultivating trust.	"Self-Expression . . . it's the expression of how you perceive yourself to some degree. You've got a confidence with which you express yourself . . . that helps build rapport and trust with people." "Both the ability to not overreact but also the relationships that I built with our team in particular allowed me to speak into that moment. There was a lot of trust in that moment that allowed me to bring some patient wisdom to the situation." "You have no idea what this thing [a new church plant] is supposed to look like, but at the same time you're trusting the volunteers and the people who have now planted a church before, so you hand something off to somebody and it doesn't exactly look the way you envisioned it, but it's still being productive, so you've got to be flexible."

It was also spoken of as the ability to "predict how people would take things." One participant tied it directly to decision making, calling it "reading the room that isn't filled up yet" and deciding "if we do this, this is how people would most likely take it." Reading the room was a phrase that all seven planters recognized and associated with emotionally intelligent leadership.

Decision making. EI plays a role in being able to make decisions and get things done. The second prominent theme was the role that EI plays in the lead planter's ability to make decisions, often quickly, creatively, and decisively, usually in the midst of uncertainty or under pressure. The EQi capabilities that emerged associated with this role

were Decision Making (including Impulse Control) and Stress Management (including Flexibility).

Hard leadership. EI plays a role in being able to lead in a crisis, lead through brokenness, conflict or stress. In relationship to the uncertain and often chaotic nature of church planting, these lead planters talked about not only having the capacity to lead through hardship in others, but the necessity of leading through their own inner brokenness or in the midst of conflict. Stress Management (including Stress Tolerance) was mentioned multiple times as key to effective leadership during the first 3 years.

Risk taking. EI plays a role in being able to take risks and be entrepreneurial. Another strong theme was this ability both to express entrepreneurial leadership and take risks themselves, but also to inspire others to believe enough in their leadership to take risks. This role seems to be particularly important in the financial arena, in terms of both taking strategic risks financially in order to get the church off the ground, and also in terms of gaining financial stability by securing investors, loans, and leading capital campaigns.

Leadership in self and others. EI plays a role in being able to build up leadership skills in others and sustain one's own effective leadership over the long term. According to this sample of lead planters, effective church planting leadership includes both empowering and cultivating leadership in those around you, and also having the Self-Perception to know your own leadership limitations or signs of burnout. This role became most evident through learning from failures to lead effectively. One planter stated, "Sometimes it's about figuring out what it is that they're going to need to feel

empowered, encouraged, like you're behind them, you're with them. I blew [leading effectively] because I didn't read what was needed in that situation."

Interact. EI plays a role in being able to interact with others in a way that builds the church and develops other leaders. Interpersonal, including Empathy, was raised multiple times as a key Emotional Intelligence competency. Self-Expression and Self-Perception were also highlighted. The planters emphasized the importance of interpersonal relationships in beginning a new church, stating "really that's the heart of a strong foundation and is going to build strong teams and build into people."

Trust. EI plays a role in trusting and building trust. Finally, there was this theme of trust, which in many ways is tied to all of the above themes. Again, this role of EI was spoken of both as an expression of emotionally intelligent leadership and also as an outcome. Emotionally effective leaders both trust in themselves, and also inspire and build trust in others. Self-Expression was the primary EQi capability that emerged as that which engenders and cultivates trust, followed by Flexibility.

Supplemental Findings Regarding Giving per Capita

The researcher was curious to explore further some potential reasons for the quantitative findings regarding giving per capita. When asked, "In your planting experience, can you give me your opinion on why church plants might have a decline in per capita giving even while the attendance grows and what it might indicate," all respondents agreed that this was pretty easy to explain. One planter's explanation accurately represents the opinions of all the planters interviewed, based on their own experiences:

> Giving lags behind church growth by about 6 months because people are showing up. They don't know Jesus. We're baptizing people, we're reaching a lot of

unchurched unbelievers and they don't know you, they don't really know the mission, they don't really trust you. The unchurched really seem to think that the church just has unlimited amounts of money and that there's all kinds of resources towards money…Some of it is just flat ignorance, not in a negative ignorance. They just don't know…That's what I see going on in church plants.

Summary of Findings

In response to both research questions, this study found that Total EQi score does have both a causal and correlation relationship to growth in attendance. A strong statistically significant correlation was found between the Self-Perception Score and percentage change in attendance over a 3-year period. Self-Actualization Emotional Self-Awareness, Assertiveness, Interpersonal Relationships, and Reality Testing also showed strong correlation to percentage change in attendance. Qualitative findings support these statistical results, especially the connection between Self-Awareness and Interpersonal Relationships. A significant association was not found between the Total EQi score and the percentage change in giving over a 3-year period. Qualitative data indicated this to likely be a result of increase in percentage of unchurched or new believers joining the church plant within the first 3 years, who do not yet tithe. Qualitative interviews surfaced themes that both describe how effective lead planters see EI in the church planting context and also seven specific roles that EI plays in the effective leadership of church planters.

Chapter 5 will present the researcher's conclusions and suggests important implications for the field of church planting. The researcher will then offers recommendations for future research and acknowledges the limitations of this study.

Chapter 5

Conclusions

The purpose of this study was to explore both quantitative and qualitative data

collected on the emotional intelligence of effective lead church planters, and answer the

questions

1. What is the role that Emotional Intelligence (EI), as measured and defined by the EQi

    2.0, plays in the leadership of successful new church plants in Restoration Movement

    Churches in the U.S.?

2. Can the emotional intelligence of the lead planter be linked to effective church

    growth, defined by attendance and per capita contribution records, in church plants

    that are assessed 3 years after being founded?

The results of this study support the researcher's premise that the Total Emotional

Intelligence of the lead planter, as defined and measured by the EQi 2.0, is related to

church attendance growth in the first 3 years. Additionally, effective church planters

understand the role EI plays in the success of their leadership. This chapter first presents

conclusions and suggests important implications for the field of church planting. The

researcher then offers recommendations for future research and acknowledges the

limitations of this study.

Conclusions and Implications

Effective lead church planters are emotionally intelligent entrepreneurs. The

findings of this research suggest that the general emotional intelligence of the lead

planter, plays an important role in the success of new church plants. While we cannot say

that high emotional intelligence *causes* church planting success, we do know from this

study is that there is a relationship. Even more significantly there is a strong correlation with growth in attendance, as well as a significant variation in attendance outcomes between the high/low emotionally intelligent participants.

This study also supports the previous research affirming the centrality of the personhood of the lead church planter (Hunter, 1987) and provides indication of the EI capabilities that support the kind of catalytic and visionary leadership style that is best suited for the early years planting a new church, according to Stetzer and Bird (2010). What we now know from this study is that this Catalytic Innovator category, described as "self-starter, risk-taker, charismatic leader, tenacious preserver, and flexible adapter" (Wood, 2006, p. 16), is now understood not as a personality type that one either is or is not, but can be understood in terms of EQi capabilities that can be developed in leaders.

This conclusion has important implications for church planting organizations and networks, for church planting candidates, as well as for existing lead church planters. There is a link between Emotional Intelligence, the importance of the personhood of the lead planter and growth in attendance. We also now know that effective lead church planters grow and develop EI capabilities most effectively by seeking out mentors, peers, and coaching, often in response to struggle or failure. Based on the latest neuroscience research on brain plasticity (source), this implies that investing time and financial resources in the initial leadership development, as well as ongoing coaching and mentoring of lead planters, particularly in the area of emotional intelligence, is likely to be a good way to support the effectiveness of the leader and the growth of the new church plant.

The challenge is that most leadership development opportunities for lead planters assume that one can simply go to a conference or read a book to improve leadership competencies. We now know, however, according to the latest research in neuroleadership (Rock, 2009; Seigel, 2010) that these traditional approaches to learning and leadership development are targeted at the prefrontal-cortex, or the rational brain, rather than the limbic or emotional brain. While this may be an effective way to learn rational knowledge, it is not an effective method for developing or improving EI capabilities. Improving and developing emotional intelligence requires an entirely different model of learning that is experiential and repetitive in order to physically alter the neural pathways of the emotional brain, learn new emotional responses, and reset long-held patterns of behavior. While this kind of learning takes more time, it's also much more likely to be retained (Goleman, Boyatzis, & McKee, 2002).

This also has the potential to reframe how we think about planters, especially in the recruitment, assessment, and training phase. What if recruiting and developing new church planters focused less on assessing "what is" and more on providing hands-on experiential training and mentoring networks with other effective lead planters? What if new planters were seen primarily as entrepreneurs and given opportunities to prototype new entrepreneurial ideas and methods, without fear of being labeled a failed church planter? The findings of this study opens doors for further action-research exploring effective leadership development for lead church planters aimed at relearning emotional patterns and developing healthier emotional responses in the complex entrepreneurial environment of church planting.

Self-perception is the beginning of emotional intelligence. Both quantitative and qualitative findings demonstrate that Self-Perception is the foundation of emotionally intelligent leadership in effective lead church planters. This supports the research of Cross and Travaglione (2003), emphasizing again the entrepreneurial leadership qualities needed to effectively plant a church.

High Self-Perception capabilities include a healthy balance of Self-Regard, Self-Actualization, and Emotional-Self Awareness. In other words, lead planters need a strong sense of self-regard built not on ego, but on God-given confidence; a clear picture of self-actualization, which is a sense of vision for where God wants them to lead; both balanced with Emotional Self-Awareness, which is a truthful understanding and attunement to their own emotional makeup, responses, patterns, and limitations. During the interviews, the researcher observed the different styles and strengths of each participant, and noted that there was a great deal of variety in personality. The consistent variable among them all was this high Self-Perception capability that they demonstrated both quantitatively in their assessments and also in their interview responses. This would indicate that having a specific personality or constellation of EI capabilities is less important than being honestly aware of your own unique calling, capabilities, and limitations.

Healthy Self-Perception is also linked to successfully managing interpersonal relationships, both within and outside of the new church plant. It plays a primary role in being the kind of resonant leader that Goleman, Boyatzis, and McKee (2002) describe as follows:

> In addition to knowing and managing themselves well, emotionally intelligent leaders manage other's emotions and build strong, trusting relationships. They know that emotions are contagious, and that their own emotions are powerful drivers of their people's moods and ultimately, performance. (p. 4)

This is the trust that effective lead planters need to build innovative and creative staff teams and energized church members. According to Barczak et al. (2010), emotionally intelligent teams both cultivate and display high trust levels and are therefore able to collaborate more effectively, develop more creative solutions, and achieve better performance outcomes.

Healthy Self-Perception is best cultivated in healthy relationships. This first begins with a healthy relationship with God, but also indicates the importance of the voices that are allowed to impact church planters. In the complex and uncertain environment of those first 3 years, planters need to be surrounded by voices that affirm, not undermine, a strong sense of self-regard. They need to be built up by voices that support self-actualization, trusting that it is founded in God's calling. They require trusted voices that help them grow in self-awareness, discovering where their limitations are and feeling safe to call on the capabilities of others.

For planters themselves, this finding also encourages a shift in priorities during those demanding and chaotic first 3 years. While many church planters tend to neglect self, often to the detriment of their own physical and emotional health in order to meet the demands of building a new church, this research indicates that building time into the weekly schedule to cultivate self-perception might be one of the most important things a lead planter can do to ensure resonance with staff teams, new church members, and thus the long-term success of the church planting endeavor.

Emotional Intelligence is tougher than we thought. This study reveals that most church planters currently have a vague understanding of the theory of Emotional Intelligence, and when asked, they associate Emotional Intelligence with what are

sometimes labeled the soft skills of leadership: Empathy, Interpersonal Relationships, and Emotional Interpretation (ability to read the room) as well as Emotional Expression. However, this study indicates that while those are certainly part of the fullness of Emotional Intelligence, the roles that EI plays in the effective leadership of church planters may also be tougher than previously assumed. EQi capabilities such as Decision Making and Stress Tolerance play a role in leading through uncertainty, pain, and conflict. Interpersonal Relationship capabilities play a role in the important entrepreneurial task of risk taking. It was also in the challenges, failures, and struggles that effective church planters were most aware of needing to draw on their EI capabilities or ask for support to further develop an area of weakness.

There is room to broaden the conversation around EI to include these tougher capabilities, especially when addressing the entrepreneurial leadership needs of church planters. Instead of viewing these as personality traits that one either has or has not, current research and the findings of this study indicate that these are capabilities that can be developed and improved upon.

Recommendations for Further Research

In order to validate the findings of this study and draw broader conclusions additional research into EI and church planting should be done on a larger scale. Additionally, recommendations for further research include pursuing a deeper examination into the relationship between Emotional Intelligence and other personality profiles (Meyers Briggs/DISC/etc.) in lead church planters. There is also the opportunity to explore Emotional Intelligence and its theological underpinnings and spiritual implications, specifically in the growing field and practice of Spiritual Direction. Finally,

there is room to explore the role of trust in the effectiveness of lead church planters and the relationship between EI and building trust among staff teams and new members.

Limitations

The following limitations are acknowledged for this study. First, the sample size was small, and therefore, larger studies are recommended in order to draw broader statistical conclusions. Second, other variables that most certainly affect attendance growth, such as geography and socioeconomic demographics were not included in this study.

Conclusion

This study has heightened awareness regarding the importance and role of Emotional Intelligence in effective church planters in several ways. First, the researcher has connected the theory of Emotional Intelligence and leadership studies with the context of church planting. Second, this study has affirmed the importance of the personhood of lead church planters to the survivability of the new church, and introduced Emotional Intelligence as a key component of personhood. Contrary to common perception, we now know that these EI capabilities are not hardwired, but can be best developed in leaders through experiential learning and in relationship with other leaders, mentors, and coaches. Finally, this study has given us a clearer picture of effective church planters, and especially how Self-Perception is the foundation for their successful leadership. It is the hope of this researcher that this study will be the beginning of further inquiry into this important topic and a source of encouragement, empowerment, and ongoing leadership development to those called to the complex task of church planting.

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Appendix A

The EQi 2.0 Model of Intelligence

	Lower Scores (<90)	**Higher Scores (>110)**
Self-Regard *Respecting oneself; confidence*	• Uncertain of one's abilities • Lower self-confidence • Lower motivation to achieve potential	• Respects oneself, and believes in one's own talents and strengths • Well developed sense of identity • Driven to achieve fullest potential
Self-Actualization *Pursuit of meaning; self-improvement*	• May not make good use of strengths • Focus is more on day to day tasks vs strategic, big picture plans • May set lower personal goals	• Appears to act with a greater purpose or plan • On a quest of continual learning • Self-motivated; sets inspiring goals
Emotional Self-Awareness *Understanding own emotions*	• May not know why thoughts or feelings occur • May struggle to label or define what one is feeling • May appear detached from experiencing emotions	• Can accurately label and describe one's emotions • Understands slight nuances between emotions • Conscious of the impact emotions have on performance; gathers information from emotions
Emotional Expression *Constructive expression of emotions*	• Uncomfortable expressing oneself through words, facial expressions or body language • May appear withdrawn or uneasy in emotional situations • Uses limited emotional vocabulary to express oneself	• Comfortable expressing most if not all emotions • Understands the benefits of emotional expression • Uses a large emotional vocabulary to express oneself
Assertiveness *Communicating feelings and beliefs; non-offensive*	• Passive, may keep thoughts and opinions to oneself • May appear to be a team player although likely feels as if one's voice is never heard • May appear withdrawn or unable to articulate needs	• Expresses thoughts and ideas without offending others • Firm and direct when necessary • Views his or her own rights and the rights of others as sacred; stands up for rights when necessary • Pulls on emotions and convictions to take a definite stance
Independence *Self-directed; free from emotional dependency*	• More of a follower than a leader • Needs reassurance and support from others	• Makes decisions on one's own; emotionally independent from others

	• Relies heavily on others to make decisions; may skirt responsibility • Prefers direction on how to do one's job	• Works without direction or reassurance from others • Directive, decisive and accountable
Interpersonal Relationships *Mutually satisfying relationships*	• Defensive, skeptical or closed to other people • May not build bonds that include mutual give and take • May be missing a network or resources to properly cope with demands • Relationships may lack depth, trust or compassion	• Invested in one's relationships; maintains a healthy level of trust and compassion • Sociable and generally fun to be with • Builds authentic relationships and shares relevant information • Has a network to draw on for support when faced with challenges
Empathy *Understanding, appreciating how others feel*	• May struggle to understand how others feel • May not recognize the impact one's behavior has on others • Insensitive to the needs of others • Misreads/misinterprets others' feelings	• Aware of, and can appreciate the feelings of others • Caring; compassionate • Takes others into consideration before acting • Reads people well
Social Responsibility *Social consciousness; helpful*	• More an individualist than a collectivist • More competitive than collaborative • Cut off from social groups/issues • May entertain antisocial attitudes	• Interpersonally sensitive • Co-operative; contributing and concerned about the welfare of others • Upholds social rules/norms • Concern for the greater good/team/community
Problem Solving *Find solutions when emotions are involved*	• May be anxious or unable to get past the emotions involved in a problem • May not draw information from emotions in order to solve problems • Overwhelmed with the responsibility of making a decision • Easily distracted by emotions	• Understands how to use emotions to solve problems • Maintains a clear focus on the problem at hand • Chooses the best solution from among many options • Focused demeanor
Reality Testing	• May not validate thoughts/emotions against objective data	• Grounded; tuned-in to the situation at hand • Objective

Objective; see things as they really are	• Subjective; easily biased by emotions • Sets unrealistic goals • May see things the way one wishes they were and not what actually exists	• Verifies one's thoughts/emotions against other data • Makes sensible decisions; sets realistic goals
Impulse Control *Resist or delay impulse to act*	• Impulsive, impatient • Overactive • Uses an act now, think later approach to making decisions • May respond in unpredictable ways to own emotions	• Composed; calculative • Deliberate; surveys a situation before acting • Patient and calm; predictable behavior • Avoids rash decision making • Resists the emotional pressure to act
Flexibility *Adapting emotions, thoughts and behaviors*	• Values tradition; uneasy with change • Rigidity in thinking and behavior • May be against change in general, or change in oneself • May be unable to deal with the emotions associated with change	• Open to change; views change as refreshing and necessary • Compliant attitude; adaptable • Rolls with the punches • May be bored with the status quo
Stress Tolerance *Coping with stressful situations*	• Emotions may get in the way of coping with stress • Less tolerant of stress • May experience tension, anxiety, poor concentration, physiological symptoms or feelings of hopelessness when faced with stress	• Uses a variety of coping strategies to deal with stress • Stays calm under pressure • Manages emotions under stress • Resilient and able to remain composed when times get tough
Optimism *Positive attitude and outlook on life*	• May hold cynical or negative views of the world • Expects and plans for the worst • Sets goals that are likely to be conservative • May hold defeatist attitudes; less resilient in the face of adversity	• Views the world in a positive light • Believes in oneself and others; sees the good in most things • Inspiring • Can see the light at the end of the tunnel and perseveres
Happiness *Content; enjoys life*	• May currently be unhappy or not excited about one's life • Has difficulty enjoying life	• Satisfied with life • Pleasant to be around • Spirited and enthusiastic about life in general

	• Withdrawn from social situations or friends • Dispirited; worries a lot • EI strengths in other areas may be dampened by one's unhappiness; others are unlikely to see strengths through a cloak of dissatisfaction	• Displays a healthy level of well-being • EI strengths in other areas may be amplified by one's happiness and satisfaction with life.

EQi 2.0 Handbook. www.ei.mhs.com

Appendix B

Attendance and Giving Per Capita

Participant	Year 1	Year 1	Year 3	Year 3
	Att.	Ave. Per	Att.	Ave. Per
	Avg.	Cap.	Avg.	Cap.
ST	74	59.83	306	28.26
CR	65	46.15	125	40
GR	125	18	275	18.91
SB	108	20.41	141	21.33
CB	34	15.85	57	14.29
RD	558	20.21	677	25.48
MA	59	16.62	71	26.02
SD	150	16.67	200	20
KS	59	27.86	156	24.06
MT	397	18.05	751	21.7
HJ	47	28.7	131	27.37
SB	193	27	426	25.5
SAT	219	11.82	341	17.87
GG	77	15.4	166	20.03
WM	220	11	380	22
MG	179	23.5	378	27.77
MD	135	14.81	180	22.22
SJ	122	16.65	153	15.36
Total	436	54.96	711	65.35
Average	157	19.155	279	24.995

Appendix C

The Role of Emotional Intelligence in Effective Church Planters

Focus Group Moderator's Guide:

Introduction:

Welcome! Thank you for fitting this focus group into your schedule. Based on your participation in the EQi 2.0 Emotional Intelligence Assessment, I'm looking forward today to hearing your opinions, experience, and insights into some of the results. I know your time is precious, so we have a hard stop time of 1:00pm PST.

Just as a reminder, this focus group session is being recorded and will be transcribed by a professional transcription service for my research purposes. I'll mostly be using this conversation to identify general themes, and all quotes will remain anonymous. What I report will focus exclusively on what is said, not who said it.

Also, I will be sharing some visuals of the Emotional Intelligence model I used for this research. This is purely for your reference during our conversations, and is meant to be helpful because I realize that you may not be entirely familiar with the labels and categories I will be referring to.

Okay, before we start, let's set a few ground rules to help the conversation flow.

- Please try to speak one at a time and state your name before each comment. We want to be able to hear what is said, and also make sure that the recording picks up everyone's comments clearly.
- Also, please let everyone speak. I want to hear from all of you, so if needed I may call on you or ask you to hold back so that others can share their opinions.
- Please keep answers as succinct as possible for the sake of time.
- Next, please be honest and candid. Your opinions and experiences are valid and important to this research topic, even if they differ from others in the group.
- Please try to avoid multitasking! I know it is tempting in a virtual setting to multitask, but I'd like your full attention for the 60 minutes we'll be meeting together.

So are there any questions before we begin today?

Ice Breaker:

First, I'd like to go around and have everyone briefly introduce themselves. Please say:

- Your name

- The church or organization you currently work with
- Your favorite part of being in ministry

Questions:

1. What first comes to your mind when I use the phrase emotional intelligence? What do you think of as the characteristics of an emotionally intelligent person?

   Possible Probes:
      - *Were you aware of this theory before this study? To what extent?*
      - *Do you consider yourself emotionally intelligent? Why or why not?*

PUT EQi 2.0 MODEL ON SCREENS

This is the emotional intelligence framework I've used for my study. ***Explain***.

2. In your personal experience as a church planter, which of the 5 EQi Competencies shown here (self perception, self expression, interpersonal, stress management, decision making) do you feel have most significantly contributed to your effectiveness? Explain why.

   Possible probes:
      - *What about the subcategories?*
      - *Ask about Assertiveness, Self-Actualization, Emotional Self-Awareness, Interpersonal Relationships, and Reality-Testing*

3. Can you describe a specific situation in 2 minutes or less when you felt like emotional intelligence (in general, or one of the specific categories above) made a significant difference in your ability to lead effectively?

4. Do you understand emotional intelligence to be something that can change/grow/be developed in leaders? Yes or No.

5. What would motivate you to consider ongoing leadership development that included improving your emotional intelligence as a good use of your (the church's) time and resources?

Now, let's focus our attention for the remainder of our conversation a little more broadly.

6. First, give me some words or phrases that accurately describe your first 3 years in the church plant's life?

7. What kind of preparation or training did you go through before planting a church for the first time? (Assessments, coaching, etc.)

    Possible probes:
    - *Do you feel like you were adequately prepared to plant a church? Yes or No*

8. Would you agree with the statement that church planting could be described in part as an entrepreneurial venture? Why or why not?

9. In my study, I use percentage of growth in both attendance and per capita giving as outcomes indicating a healthy church growth pattern. I noticed that several of the church plants in this study had a decline in per capita giving, even while attendance grew. In your experience, can you briefly give an opinion on why is that and what might it indicate?

10. Among all the other variables, how important do you think the "personhood" (personal qualities: spiritual, personality, capabilities) of the lead planter is to the survivability and health of a new church plant in the first 3 years?

Those are all the questions I have prepared for you today. Is there anything any of you want to add before we close?

Thank you so much for your time, your honestly, and your participation! Have a great day!

Appendix D

Participant Information for Thesis Project

As a student in the Master of Science in Organization Development program at Pepperdine University, Graziadio School of Business and Management, I am recruiting Lead Church Planters for my study entitled, "**Exploring the Role of Emotional Intelligence in Effective   Lead Church Planters**" The professor supervising my work is Dr. Kent Rhodes.

This study is designed to explore the role that Emotional Intelligence (EQ) plays in the leadership of church planters in Restoration Movement Churches in the U.S.   Building on the   existing research of Dr. Paul Williams (***Maximizing the Effectiveness of Lead Church Planters   Through the Personal Profile System of DISC Test***, 2012) and utilizing the BarOn EQi 2.0 Assessment, this study will look at the relationship between EQ profiles of the lead planter and   healthy church growth patterns, according to attendance and financial data three years after being   planted. The primary goal of the study is to discover and describe patterns between the five composite scales of the EQi 2.0 and positive church growth trends.

While there are a handful of assessment instruments that could potentially be used to measure   EQ, the EQi-2.0 is my instrument of choice for a number of reasons:

- It is widely used and respected, both in the professional and academic world, and   considered the most robust assessment currently available. Recently updates (version 2.0) released in 2011.
- The model is easy to understand and apply: 5 Categories, 15 Subcategories
- Online platform is quickly accessible and user-friendly

Please understand your participation in the study is strictly voluntary. The following is a   description of what your participation entails, the terms for participating, and a discussion of   your rights as a study participant. Please read this information carefully before deciding whether   or not you wish to participate.

- If you should decide to participate in the study, you will be asked to complete the following online assessment, the EQi 2.0 Completion of the assessment will take approximately **20-30 minutes**. Please complete the assessment alone in a single setting.
- Your responses will be kept *anonymous* and *confidential*.
- There are no direct benefits to you for participating in the study.
- There are no major risks associated with this study.
- If you should decide to participate and find you are not interested in completing the survey in its entirety, you have the right to discontinue at any point without being questioned about your decision. Terminating your participation at any time will not put your professional position in jeopardy in any way.

- Two weeks after the initial assessment invitation email is sent and again one day before   the final assessment deadline, a reminder email will be sent to you to complete the assessment. Since this email will go out to everyone, I apologize ahead of time for sending you these reminders if you have already completed the survey prior to the deadline.

- Following the assessments, I will be conducting follow-up interviews with 6 participants. If you're willing to participate in a short, 30 minute phone interview, please check the   box below.

- If the findings of the study are presented to professional audiences or published, *no information that identifies you personally will be released without your written permission.* The data will be kept in a secure manner.

- Upon the conclusion of this study, you will have the option to purchase the Workplace Report, a full, easy-to-interpret feedback report based on the results of your assessment   that you may use for your own personal/professional development. Because you are participating in my study, I am able to offer this to you for the greatly discounted price of
  $55. If you are interested in this option, please indicate below.

If you have any questions regarding the information that I have provided above, please do not hesitate to contact me at the address and phone number provided below. If you have further questions or do not feel I have adequately addressed your concerns, please contact my research supervisor, Dr. Kent Rhodes at kent.rhodes@pepperdine.edu or 949.422.3762. If you have   questions about your rights as a research participant, contact Dr. Thema Bryant-Davis,   Chairperson of the Institutional Review Board, Pepperdine University at psirb@pepperdine.edu,   310-568-2389.

You are welcome to a brief summary of the study findings in about one (1) year. If you are interested in receiving the summary, please send me an email under separate cover to Emily.spivey@pepperdine.edu.

Thank you for taking the time to read this information, and I hope you decide to participate in this study.

Sincerely,

Emily J. Spivey
Student, Master of Science in Organization Development 760.658.4989
Emily.spivey@pepperdine.edu

Participant Consent Form for Thesis Project

☐   Yes I understand to my satisfaction the information regarding participation in the research project. All my questions have been answered to my satisfaction. I have received a copy   of this informed consent form, which I have read and understand. ***I hereby consent to participate   in the research described above.***

☐   Yes, I am available for a short phone interview with the researcher.

☐   Yes, I would like to purchase the EQi 2.0 Workplace Report, upon the conclusion of this study.

Print Name _____Date _____