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The Influence of Emotional Woundedness on Clergy Leaders In the Christian and Missionary Alliance A Q Methodology Study

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The Influence of Emotional Woundedness on Clergy Leaders
In the Christian and Missionary Alliance
A Q Methodology Study

By

Brian M. Shore

A dissertation submitted to the
Department of Leadership, Counseling, and Instructional Technology
In partial fulfillment of the requirements for the degree of

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Abstract

This Q research designed study sought the answer to the research question, “What are the range of collectively help perceptions of leaders in the Christian and Missionary Alliance toward the impact that emotional woundedness has had on their leadership?” In doing so a conceptual framework was constructed from three psychological theories. These theories were Need Reduction Theory (Hull, 1973), Goal Theory (Adler, 1927) and finally a Theory of Cognitive Dissonance (Festinger, 1957). The 39 participants of this study were clergy leaders of the Christian and Missionary Alliance. The participants perspectives were compared and grouped, and three factors were revealed, along with one bi-polar factor. These factors were described as The Community Leader, The Alienated Leader, The Empathic Leader, And the Redemptive Leader. These factors were discussed and finally study implications and limitations, and recommendations for further research, were suggested.

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Chapter 1

Introduction

How a clergy leader responds to wounding experiences may influence how the leader leads. In this dissertation I considered how emotional woundedness influenced clergy leaders in the Christian and Missionary Alliance. Some clergy leaders see themselves as transformational leaders (Ferrari, 2016). Leadership is important and transformational leadership, while effective and far reaching, and influencing, brings with it change (Bass and Avolio, 1994). Sometimes constituents resist change. As transformational leaders, clergy leaders are goal and people oriented, hoping to take people and organizations to the next level (Bass 1985, 1996, Burns 1978). This is true of clergy leadership, especially when the leader sees a need for change, and that vision is connected to a sense of calling, and/or a “mandate” from God (Ferrari 2016). The resistance to change from the community, when personalized by the clergy, can lead to an emotional wound. According to Grosch and Olsen, 2000, studying the influence of emotional woundedness on clergy leaders is important to addressing shortages of clergy leaders, and supporting current clergy leaders, hoping to retain them and assist them in fulfilling their call to leadership. I could only identify one set of researchers considering emotional woundedness and its influence on leaders in education (Ackerman & Maslin Ostrowski, 2002), and none specifically addressed the topic for clergy leaders. This Q research study was conducted to gain insight into the influence of emotional woundedness on clergy leaders in the Christian and Missionary Alliance.

Chapter 1 has a summary of the problem of emotional woundedness and the purpose of studying the problem. Included in chapter 1 was the research question, the methodology used to

determine the significance of the study, and the conceptual framework. as it corresponded to the existing research and the limitations of the research study.

The following apocryphal account was intended to illustrate a clerical perspective of what it meant to serve men and women, who were often wounded. Clergy leaders, who were sometimes wounded, were called upon to wrap up their own wounds, and then go tend to the wounds of others.

As I reflected on my own experience, I have been a clergy leader serving in the Christian and Missionary Alliance for 34 years, and the results of this research, I realized that this story presented at least two problems for clergy leaders. If we were unaware of our own wounds we could be accused of not being compassionate towards others and their suffering. We might have considered ourselves to be better than others and then treated them with contempt or in a condescending manner. I don't think that we were prone to mercy. Mercy was not from us. In our woundedness we were reminded that we were not perfect and then in this redeemed mindset found mercy for others from deep within.

Another problem lies in the fact that we were not the Messiah. If we did not tend to our own wounds, those wounds could fester and grow, eventually rendering us unable to serve and express the mercy that others need.

Rabbi Joshua ben Levi once asked Elijah the prophet, "When will the Messiah come?"

Elijah replied: "Go ask him yourself."

"And by what sign may I recognize him?"

"He is sitting among the poor, who are afflicted with disease; all of them untie and retie the bandages of their wounds, all at once, whereas he unties and rebandages each wound separately, thinking, perhaps I shall be wanted [to appear as the Messiah] and I must not be delayed."

Joshua thereupon went to the Messiah and greeted him: "Peace unto thee, master and teacher!"

To this he replied, "Peace unto thee, son of Levi."

"When will you come, master?"

"Today."

Rabbi Joshua ben Levi returned to Elijah...and said: "He spoke falsely to me. He said he would come today and he has not come."

Elijah rejoined: "This is what he said! [Psalm 95:7] Today- if you would but hearken to His voice" (J. Ibn-Shmuel, 1954).

Nouwen (1972) who was a clergy leader, wrote that this story informed clergy leadership that the Messiah was sitting among the poor binding his wounds one at a time, waiting for the moment when he would be needed. He further suggested that it was so with clergy leaders. He wrote that "since it is a leader's task to make visible the first vestiges of liberation for others, leaders must bind their own wounds, carefully, in anticipation of the moment when they will be needed." (Nouwen, p.13) A clergy leader's call was to be the wounded leader, one who needed to look after their own wounds but at the same time be prepared to heal the wounds of others. Therefore, these leaders were both the wounded leader and the healing leader.

This story could have been applied to the lives of those clergy leaders who see themselves as transformational leaders because these leaders incited change and could be wounded in that process. Transformational leadership, which is practiced by some clergy leaders (Ferrari,2017), includes five key factors: attributed charisma, idealized influence, inspirational motivation, intellectual stimulation, and individual consideration (Bass, 1985; Bass & Avolio, 1994). Some clergy leaders are like transformational leaders in that they have similar tendencies that include: projecting confidence and optimism about goals, as well as followers' abilities; providing clear vision; encouraging creativity through empowerment and rewarding experimentation; setting high expectations and creating a supportive environment, and establishing personal relationships with followers (Webb, 2003). Like secular leaders, clergy leaders attempt to transform groups or organizations (Ferrari, 2016). They attempt to motivate their congregations to higher levels of performance in their lives, and in doing so, help individuals in their church to develop their own leadership potential (Carter, 2009). Burns (1978)

described transformational leadership as a process in which leaders and followers raise one another to higher levels of morality and motivation. Both scholars, practitioners, and clergy, have suggested that organizations need leadership who inspire followers and enable them to create change (Bass, 1985; Bennis & Nanus, 1985; Conger & Kanungo, 1988).

While some leaders of religious institutions view themselves as transformational leaders and desire to bring change (Ferrari, 2016), in some cases these efforts toward change bring resistance (Adler, 1927). Organizations that do not change might die (Carter, 2009).

Transformational leadership is an approach that supports clergy leaders' efforts to bring new life to an organization or regenerate the life that is there (Carter, 2009). However, the conflict that comes from either the outside or the inside of the organization can wound clergy leaders (Barnard and Curry, 2011). These wounds might result simply from the state of being human. As humans, leaders have their own needs. For instance, Maslow (1954) wrote that, people have physical needs and when those physical needs are not met, then something must be done to dissipate those needs, or imbalance occurs, for example, the hungry leader eats. He wrote that leaders also have social needs, they need to be loved and recognized by others (Maslow, 1954). When these needs go unmet stress ensues.

Leaders also have needs that have to do with the goals that they establish for themselves (Adler, 1927). When a leader establishes goals, both personal and organizational, and resistance is met, the leader can be surprised by the resistance, and this can wound the leader, emotionally or otherwise (Adler, 1927). As leaders seek to lead and initiate change, the leader's emotional health can influence how they lead, and the resistance to change, that leaders experience, if personalized, can cause wounds to occur (Adler, 1927). Given the setting and context in which

clergy leaders lead, relational conflict related to the pursuit of developing and implementing goals, could cause cognitive dissonance (Festinger, 1970).

Clergy leaders lead institutions. The leaders of institutions face similar wounding situations, whether clergy or secular leaders. Many leaders described these situations and the aftermath of them as burnout, and for the purposes of this research I have referred to them as wounding experiences. Clergy leaders may have experienced wounds, when their experiences and sense of calling faded into disillusionment, and having felt (an emotional response) that their work was never done, and wondered if that work would have any lasting results (Doolittle, 2008). They reported feelings of self-doubt, inadequacy, and exhaustion (Stanton-Rich & Iso-Ahola, 1998). Fifty-percent of clergy leaders have thought about leaving the ministry, and seventy percent described decreased self-esteem since starting ministry (Beebe, 2007).

Considering this, many clergy leaders attempted to conceal these feelings and displayed a positive public face, perhaps believing that since God had called them to leadership they should have been able to cope with stressors (Charlton et al., 2008). These leaders' families often saw beyond this persona and reported that the clergy leader was fatigued, withdrawn, and discouraged (Miner, 2007). Increasing numbers of clergy leaders are leaving the ministry, before retirement (Beebe, 2007). Parochial higher education leaders reported that enrollment was down, significantly, across institutions and in programs that traditionally train individuals for positions of clergy leadership (Walbourn, 2017). This has contributed to an ever-increasing shortage of clergy leaders. As described above, in clergy leadership, emotional woundedness is evident and must be addressed by their constituency if they desire to support and retain their leaders.

Statement of purpose:

The purpose of this study was to examine perceptions that clergy leaders in the Christian and Missionary Alliance held toward the impact that emotional woundedness has had on their leadership.

Research Question:

The research question of this study is “What are the range of collectively held perceptions of leaders in the Christian and Missionary Alliance toward the impact that emotional woundedness has had on their leadership?”

Definitions

Emotional Woundedness

In that this Q research study was attempting to answer the question, “What are the range of collectively held perceptions held by leaders in the Christian and Missionary Alliance toward the impact that emotional woundedness has had on their leadership?”, it seemed appropriate that a definition of emotional woundedness be derived from those participants and their perceptions.

The 39 participants in this study, when asked to define emotional woundedness, provided 39 responses that, as considered in Chapters 4 and 5, suggested the following definition. Emotional Woundedness is “an emotional injury to the clergy leader which is caused by serving, and having interactions with, humans”. In chapter 2 I presented deeper insight into emotional woundedness through the literature and a conceptual framework that consisted of three psychological theories.

The Christian and Missionary Alliance

I included a “definition “of the Christian and Missionary Alliance because this denomination was the participant context of my research. I have served as licensed clergy with this organization since 1984. The Christian and Missionary Alliance was founded in New York

City in 1887 by A.B. Simpson a Canadian Presbyterian pastor who wanted to take the Gospel of Jesus Christ to the nations of the world. The Alliance World Fellowship, a governing body was established in 1975. The Alliance World Fellowship has 6 million members in 70 nations. The membership in the United States is approximately 500,000 meeting in approximately 2,000 churches. 37 different languages are spoken in those 2,000 churches. 42% of those churches are ethnic non-white churches. 58% are primarily Caucasian and those churches, in urban areas, tend to have congregations of mixed ethnicities (J. Rants, personal communication, August 6, 2018).

Conceptual Framework

There were many frameworks that could have helped to provide understanding of the ways that emotional woundedness has influenced leadership. For this study, the conceptual framework was derived from three fundamental psychological theories rooted in the fields of Behavioral and Cognitive Psychology. Specifically, those theories were Need Reduction Theory (Hull ,1973), Goal Theory as expressed in Understanding Human Nature (Adler,1927), and finally, A Theory of Cognitive Dissonance (Festinger,1957). These theories suggested, that when these conditions exist, in the same space, that there was a relationship between goal-directed, clergy leadership and the woundedness experienced by these leaders.

In Need Reduction Theory, Hull (1951,1973) wrote that organisms must act to reduce needs. The success of the action of the organism to reduce these needs must rise to the level of the need, if it is to be successful. If the need is intense, the response must match the intensity of the need. Alfred Adler (1927, 1992) asserted that basic to all human organisms is that, we are always striving towards a goal. He contended that this teleology, or striving toward a goal, is foundational to the concept of adaptation, and that the life of the psyche must be understood in terms of the goal to which all our efforts are directed. I am suggesting here that just as we have

physical needs, Adler suggested, that this teleology is a need as well. This goal orientation shapes our mental life. It shapes the lives of clergy leaders as well. Adler (1927,1992) wrote that no human can think, feel, wish or dream without these activities being determined, continued, modified, and directed towards this goal. It is an ever, present, objective.

In this context, Adler went on to reflect that we, as humans, because we are weak organisms, need communal life. That communal life is found in our intimate relationships, family and organizational relationships, work, or religion, for example. An individual who is highly goal directed might respond in anger (emotional) if those goals come in conflict to the needs of community, resulting in emotional woundedness. Festinger (1970) gave clarity by suggesting that humans have cognitive inconsistencies that they are not always successful in rationalizing, to themselves. Attempts to achieve consistency in thought fail, and the result is psychological discomfort. He suggested that the “existence of dissonance, being psychologically uncomfortable, will motivate the person to try to reduce the dissonance and try to achieve consonance” (Festinger, 3). To review, Clergy leaders have physical needs, that when not met, cause discomfort, until resolved. Clergy leaders have cognitive, goal driven needs, and community needs and demands, that can cause dissonance. The resolution or not of that dissonance may either produce strength, or emotional woundedness (Adler,1927,1992, Festinger, 1957, Hull,1973,).

Methodology

This study used Q methodology to investigate the research question, “What are the range of collectively held perceptions held by leaders in the Christian and Missionary Alliance toward the impact that emotional woundedness has had on their leadership?”

. Q methodology is a unique approach developed to examine subjectivity, and uses a specialized set of statistical procedures and techniques. Q is a research technique, and an associated set of theoretical and methodological concepts, originated and developed by William Stephenson, which focuses on the subjective or first-person viewpoints of its participants (Watts and Stenner, 2012). Robbins and Krueger (2000) stated, “Q method’s approach renders empirical the question of who is similar, under what conditions difference is expressed, and why” (p. 644). This definition of Q methodology captures its main feature: individuals grouping themselves by expressing similar viewpoints, perspectives, ideas, or beliefs. In that I was seeking to discover the subjective perspectives of clergy leaders in the Christian and Missionary Alliance, I selected Q methodology. Other researchers have identified that leaders experience burn out or stress, I was interested in hearing the voice of those clergy leaders, as to how the wounding experience has influenced their leadership.

This study used Q methodology to identify and understand collectively held perceptions of the experience of emotional woundedness among some clergy leaders in the Christian and Missionary Alliance.

This study was conducted in two phases. The first phase was the generation of the research instrument. The second phase of the research was the administration of the Q sample to the participants, or P set.

Q methodology operates from the participant’s perspective, rendering unnecessary large sample sizes to control for validity and reliability. Although Q studies on a single participant are rare, studies that use more than 50 participants are considered “extensive” (McKeown & Thomas, p. 37). The current study included 39 participants from national leadership of the Christian and Missionary Alliance. This leadership consisted of members of the Board of

Managers, Christian and Missionary Alliance administrative executives, District Superintendents, Assistant Superintendents, Multiplication Associates, and some senior pastors.

Significance

Ackerman and Maslin-Ostroeski (2002) wrote that emotional woundedness is an opening in the body, a place made vulnerable to injury, infection, and perhaps change. This “opening in the body” develops over time and illustrates the significance of this study. As of this writing, Ackerman and Maslin- Ostroeski (2002) are the only other researchers considering emotional woundedness, which suggests that there is a need for this study.

There is other evidence that suggested the need as well. Many clergy leaders enter the ministry having a sense of calling to lead churches or faith-based organizations upfront and relying on grace to cover any shortcomings (Frudenberger, 1974). They seek to lead their communities to caring mission, committed evangelism, and righteous living., These clergy, who view themselves as transformational leaders (Ferrari 2016), often experience emotional woundedness or burnout (Barnard and Curry, 2011 and Hessel, 2014). This woundedness can include burnout, characterized by a decline in energy, motivation, and commitment (Frudenberger, 1974). Such diminishments can occur when high expectations, their goals, aren’t realized, even though the leader is highly devoted to his/her calling (Adler 1927,1992). This becomes amplified in the context of low pay and little recognition for work well done (Freudenberger and Richelson 1981). These leaders can experience woundedness when their expectations, goals, and call, erode into disillusionment (Barnard and Curry, 2011). Their work is viewed as never being done and they doubt if their efforts have any results (Doolittle, 2008). These leaders report feelings of self-doubt, inadequacy, and exhaustion (Stanton-Rich, 1998). Many have thought about leaving their positions and 70% report decreased self-esteem since

beginning ministry (Beebe, 2007). When interviewed their families describe them as fatigued, withdrawn, and discouraged (Miner, 2007). Faith communities have high expectations and yet express little appreciation (Francis et al, 2010) Many leaders are leaving their communities and organizations before retirement, resulting in a dearth of quality leaders for these organizations, possibly because emotional woundedness is so common (Beebe, 2007).

According to Grosch and Olsen (2000), studying the influence of emotional woundedness on leaders is important to addressing shortages of leaders, and supporting current leaders, hoping to retain them and assist them in fulfilling their call to clergy leadership. This and the knowledge that little research has been done on the influence of emotional woundedness strongly suggests the need for this research.

Summary

In chapter one I introduced the idea that clergy leaders view themselves as transformational leaders and that as such seek to initiate change in their faith communities. I introduced a conceptual framework consisting of three psychological theories that suggest that resistance to change might contribute to emotional woundedness in clergy leaders. This discussion was followed by the Statement of Purpose, the Research Question, a definition of emotional woundedness, and a description of the Christian and Missionary Alliance, the organization to which I and the 39 participants of this research belong.

In chapter two I examine the literature as it relates to emotional woundedness. In chapter three I discuss the research methodology and the rationale for selecting that methodology with regards to the research question. In chapter four I report and explain the findings of this research,

and in Chapter 5, I discuss the limitations of my research, implications of that research, and suggestions for future research.

Chapter 2

In this chapter, I develop the idea that Carl Jung's concept of the wounded healer, derived from Greek mythology, applies to clergy leadership. After doing so I propose a conceptual framework to help understand emotional woundedness, a definition of, and sources of, emotional woundedness, and attempt to suggest that as clergy leaders view themselves as transformational leaders, the behaviors of clergy leaders are similar to transformational leaders, and produce similar reactions to clergy leaders' initiatives. As part of that discussion I look at how faith literature, and some of the Biblical narrative of leadership, can contribute to our understanding of the influence of emotional woundedness on clergy leaders. I conclude with a summary and the rationale for selecting Q methodology as my research modality.

Carl Jung first connected the concept of the wounded healer to the schools of Freudian and humanistic psychology (Jung, 1951). The metaphor of the wounded healer was derived from Greek mythology (Jung, 1951). According to Jayne (1925,1962) the concept of the wounded healer traces its roots to the Greek mythological hero, Chiron. Chiron regarded by some as a hero, was considered the most just and wise of the centaurs. Chiron is mostly remembered as a healer. His name, from the root word, meaning hand, perhaps referenced skill in the arts or as history has dictated, skill in the healing arts. He was learned in all branches of human knowledge, specifically, botany and healing. Jayne (1925,1962) continues to note that he was a noted teacher. One of his pupils, Hercules, accidentally wounded him with a poisoned arrow. While continuously experiencing pain from the wound, Chiron served faithfully, teaching and healing, but as the pain became unbearable, he eventually transferred his immortality to Prometheus,

died, and was placed by Zeus among the stars as Sagittarius and thus sometimes being classified as a god. (Jayne, 1925,1962) The key here is that Chiron's wound influenced his behavior and thus his status as a leader and his relationships with others, as he suffered and reacted to his wound.

Carl Jung (1951) was the first to apply the story of Chiron to those in the healing profession by referring to them as wounded healers. In this quote he referenced that Sigmund Freud acknowledged the metaphor of the wounded healer and agreed that those in the healing profession needed to be aware of their wounds, and that this awareness would make them better healers, in that they would have more compassion and understanding of their patients' suffering.

Freud himself accepted my suggestion that every doctor should submit to a training analysis before interesting himself in the unconscious of his patients for therapeutic purposes... We could say without too much exaggeration, that a good half of every treatment that probes at all deeply consists in the doctor's examining himself, for only what he can put right in himself can he hope to put right in the patient. This, and nothing else, is the meaning of the Greek myth of the wounded physician. (Jung, p.115-116).

While Jung, and others (Benziman,2012, Zerubavel,2012, Moodley 2010, Ivey &Partington, 2014) reminded us of the reality of the wounded healer, Catholic mystic, and theologian Henri Nouwen transitioned the metaphor from the traditional healing, medical, and psychological, professions, to clergy leaders. According to Nouwen (1972), this woundedness can be described as paralysis. He wrote that it occurs because the boundaries of living are vague in contemporary society. Nouwen related that life easily becomes a bow whose string is broken. The leader becomes a prisoner of the present, drifting left, then right, unable to chart a definite course. In woundedness the leader leads but is constantly searching for innovative ways to be

immortal. In doing so the wounded leader, wounds (Barton, 2009). Nouwen also said that the leader's service will not be perceived as authentic unless it comes from a heart wounded by the suffering about which he speaks. Influenced by Jung and Nouwen, the research question emerges as, "What are the range of collectively held perceptions held by leaders in the Christian and Missionary Alliance toward the impact that emotional woundedness has had on their leadership?"

I am licensed, since 1984, and ordained by this organization and am aware that emotional woundedness has influenced its leadership (Wardel, 2005). The Christian and Missionary Alliance is an organization that is diverse, international in scope, and supports a system of colleges and universities. This gives me a unique opportunity to study the influence of emotional woundedness on its clergy leaders. I participated in this research as a sorter. As a member of the organization and a participant in the research I can and have written about it from my perspective, all the while having interacted with the perspectives of others.

To further demonstrate the influence of emotional woundedness on clergy leaders, I have chosen a conceptual framework consisting of three psychological theories that reveal a connection between systemic physical and cognitive stress to emotional woundedness.

Conceptual Framework

The conceptual framework for this study arises from three psychological theories, rooted in the fields of Behavioral and Cognitive Psychology. The theories are Need Reduction Theory, Goal Theory, and A Theory of Cognitive Dissonance. Each of these theories contribute to an understanding of how emotional woundedness occurs in clergy leaders. In chapters 4 and 5, I suggest how the results of my research support my idea that emotional woundedness may come from the clergy leader's ministry interactions with other humans. These interactions can cause

cognitive dissonance. These interactions can frustrate one's aspirations and achievement of goals. These interactions can result in many hours of interactions, without rest for the body, which result in physical needs for the body not being met. One, another, or all three scenarios, could produce a wound to the soul or emotional woundedness.

Need Reduction Theory (Hull, 1951) stated that organisms must act to reduce needs. The success of the action of the organism to reduce these needs must rise to the level of the need, to be successful. If the need is intense, the response must match the intensity of the need. According to this theory, organisms require a precise set of conditions for survival, individually, and as a species. If the organism's response to the need, produced by these conditions, fails to diminish the need, the organism may die or fail to reproduce. For purposes of this discussion we are suggesting that the degree to which needs are met, or not met, contributes to the measure of physical and emotional woundedness that the leader experiences.

Alfred Adler (1927, 1992) asserted that, basic to all human organisms is that we are always striving towards a goal. He contended that this teleology, or striving toward a goal, is foundational to the concept of adaptation, and that the life of the psyche must be understood in terms of the goal to which all our efforts are directed. I am suggesting that just as we have physical needs, as Adler suggested, that this teleology is a need as well. This goal orientation shapes our mental life. It shapes the lives of clergy leaders as well. Adler (1927,1992) wrote that no human can think, feel, wish or dream without these activities being determined, continued, modified, and directed towards this goal. It is an ever, present, objective. Humans need to adapt themselves and respond, to the environment to survive. Since all human life is shaped by these physical and psychological needs it is not a grand leap to suggest that clergy leaders alike strive towards the reduction of these needs, personally, and in the organizational environment. If

leaders have an ever-present goal, then every physical and psychological tendency must move towards it. Adler suggested that this is done as though we as humans are obeying some natural law (Adler,1927,1992). Adler reflected that we, as humans, because we are weak organisms, need the support of communal life. That communal life is found in our intimate relationships, family, and organizational relationships, including work, or religion, for example. Most of those communities have laws and regulations that govern them. Adler believed that the human psyche cannot act as an independent agent. Problems arise as we navigate our goals through the expectations of our communities. It often occurs, sometimes conveniently, that in so navigating we respond mistakenly to those demands. This creates drive discontinuity that if not resolved may result in emotional woundedness. Feelings and emotions can accentuate this discomfort. They are essential to human interaction and universal in nature. An individual who is highly goal directed might respond in anger if those goals come in conflict to the needs of community. There can also be a conflict between intimate communal needs and organizational communal needs.

Goal Theory as applied to clergy leaders is significant. Clergy leaders lead communities. As Adler stated these leaders need the support of communal life. The support of that community, or lack thereof can contribute to our emotional health. Problems and conflict can arise as we navigate our goals through community. Adler referred to that conflict as drive discontinuity. Unresolved, this discontinuity may contribute to emotional woundedness. This leads to the third and final part of our conceptual framework, Leon Festinger's Theory of Cognitive Dissonance.

Festinger (1957) suggested that humans have cognitive inconsistencies that they are not always successful in rationalizing to themselves. Attempts to achieve consistency in thought fail, and the result is psychological discomfort. He described the inconsistencies as dissonance, and the consistencies as consonance. In explaining cognitive dissonance and consonance he proposed

two basic hypotheses. The first stated that the “existence of dissonance, being psychologically uncomfortable, will motivate the person to try to reduce the dissonance and try to achieve consonance” (Festinger,3) He went on to suggest a second hypothesis that, “when dissonance is present, in addition to trying to reduce it, the person will actively avoid situations and information which would likely increase the dissonance” (Festinger,3).

Festinger’s definition of cognitive dissonance tied the conceptual framework together. Cognitive dissonance is an antecedent condition which leads to activity oriented toward dissonance reduction, just as hunger leads to activity oriented toward hunger reduction. He contended that it is a different motivation but just as powerful. The sources of dissonance can affect or hamper the accomplishment of goals and create physical and emotional discontinuity. Dissonance may occur because of the new. New events, or additional information may become known and create dissonance with the existing worldview. We do not completely control our environment and so unforeseen events, or information occur, and dissonance even occurs in every day circumstances. When a clergy leader must form an opinion, dissonance is undoubtedly created, between that opinion, decisions, and the opinions of others, in the clergy leader’s community, or the expectations, stated and implied, of the community. In other words, “the reality which impinges on a person will exert pressures in the direction of bringing the appropriate cognitive elements into correspondence with that reality.” (Festinger, 9) Failure to resolve the dissonance may result in emotional woundedness, just as need reduction theory suggests that physical harm may result if basic human physical needs are not met. Physical discomfort often results in emotional stress, which if unresolved, may result in emotional woundedness as well.

Clergy leaders lead in the reality of community. In those communities, disagreement may occur. The existence of disagreement in communities on an issue or opinion, if perceived by its members, produces cognitive dissonance in individuals and the community. The degree of dissonance and its harm is connected to the extent that there is agreement within the community. If more people agree there will be less dissonance and the dissonance will take less time to resolve. If the issue is of perceived importance to the community and its individuals, then the dissonance will be more difficult to resolve and navigating those waters has more potential for harm. It is also important to note that the magnitude of the dissonance is also related to the attractiveness of the person voicing the disagreement or the attractiveness of the group within which the disagreement is being voiced. If the group is strong and cohesive it is resistant to dissent. If the individual bringing dissent is strong and attractive to the group, the dissent might find a willing audience, if not, the cognitive dissonance will be greater. When there is dissonance there will be corresponding pressures to reduce the dissonance, the magnitude of these pressures depending upon the magnitude of the dissonance (Festinger, 1957).

As this information suggests emotional woundedness may be produced when physical needs are neglected (Hull), goal resistance is a reality (Adler), and cognitive dissonance is present in the clergy leader or the community (Festinger). As these conditions exist in the same space the result can be emotional woundedness.

Emotional Woundedness

Jung asserted that “A political, social, philosophical, and religious conflict of unprecedented proportions has split the consciousness of our age.” (1959, p. 108)

I have applied this framework to the discussion of the influence of emotional woundedness on clergy leaders in the Christian and Missionary Alliance. In this section I am discussing emotional

woundedness, and then examining the sources of emotional woundedness. I am also discussing the influence of emotional woundedness on clergy leadership and leadership in general. I finally suggest a link to clergy leadership and the influence of emotional woundedness on this leadership.

Ackerman and Maslin- Ostroeski (2002, 2004), almost singular writers on the topic of emotional woundedness, and its influence on educational leaders, stated that emotional woundedness is an opening in the body, a place made vulnerable to injury, infection, and, perhaps change. “When one thinks of emotional woundedness, four key words come to mind, vulnerability, isolation, fear, and power” p. 202 (Ackerman, Maslin-Ostroeski (2002).

Adding to the definition of emotional woundedness, Friedman (1996) suggested another perspective of emotional woundedness,

“America is a chronically anxious culture. This can be explained by acknowledging that this age is one of perpetual novelty and promises continuous escalation in the rate of change. This constant change, “in change”, has a significant impact on the emotional processes of all individuals, families, and institutions. This will impact the leaders of these institutions as well. Those who are the least capable of taking responsibility for their own emotional well-being and destiny will find that this rate of change will perpetuate a chronically anxious state, for them. These cultural forces will create a state of permanent stress for all leaders, managers, healers, and parents.” (Friedman, 1996, 44)

Berkovich & Eyal (2015) suggested that a leader who is aware of her or his emotional woundedness will understand others and lead them in better ways and proposed that leaders who are aware of the psychological traits of their subordinates and are cognizant of their own emotional responses and repeated patterns of behavior, accomplish more as leaders.

The expectations of the community can also contribute to the disequilibrium that contributes to emotional woundedness. When clergy leaders are faced with the constant pressure to be transformational, it's easy to become engulfed by the demands of clergy leadership. When success is slow we see ourselves as weak leaders, especially if we struggle. When emotion engages the struggle and we attempt to escape our discomfort our performance may be diminished, and the joy drained (Murphy, 2007). Heifetz and Linsky (2002) wrote that this is especially true when leaders promote change that might become transformational. Personal attacks, marginalization, and efforts to keep us from our goals (Adler, 1927) will follow and as people want to be comfortable again, and when the leader is perceived to be in the way, the leader may be undercut. This desire for equilibrium applies to followers and clergy leaders. Clergy leaders may undercut themselves by seeking peace and equilibrium. Their decisions are valid, rooted in need, and research, and yet not carried forth, due to the resistance. Murphy, a former Harvard dean, wrote that "In today's educational arena there's no leading without bleeding. No matter what we call it- stress, agitation, loss, frustration, fear, exhaustion, shame, confusion, sadness, loneliness, hurt, there's not an executive alive who can lead without experiencing emotional discomfort" (2007). Ackerman and Maslin (2002) expressed a similar idea that wounding seems to occur in relation to the clergy leader's efforts, whether conscious or unconscious. In coping with the givens of clergy leadership: vulnerability, isolation, fear, and power, we are wounded. The clergy leader is compelled into a state of dissonance to which they are continually adapting. This causes the clergy leader to reorganize the meaning and direction of the leader's experience.

Another source of emotional woundedness for clergy leaders, can be a low tolerance for stress. Clergy leaders with high stress tolerance can adapt to busy environments, long hours, and

the persistent demands of the organization. Some blame stress for poor decision making, however it must be noted that surgeons, pilots, and firemen often make effective decisions under stress (Selart and Johansen, 2011). Ackerman and Maslin (2002) concurred, in that the arena of leadership in the 21st Century presents a variety of emotional challenges, often not acknowledged or appreciated.

A low tolerance of stress could come from the emotional labor involved in leading. Emotional labor might be defined as the moving of emotions between people in the relational or leadership context. Guy & Newman, (2004) identified a clear message from their research, that when a leader experiences a crisis, the stressful situation can be an opportunity to learn and grow. They contended that there are steps that clergy leaders and others, can take toward practicing leadership that will sustain them during a crisis experience. Floyd, (2010) shared that in serving as a community college president, one of the most demanding and taxing jobs for a leader, makes one vulnerable and a target of the wounding experience, the kind where a leader's integrity and identity are questioned. This can become a catalyst for that leader to grow. Ackerman and Maslin Ostrowski (2002) further suggested that successful leaders in these institutions develop dedicated support systems in their environment that allow leaders to hold onto the passion that brought them into leadership in the beginning and to thrive in times of challenge and change.

Friedman (1996) suggested another source of emotional woundedness, “One of the major examples of sabotage in American civilization has been the bashing of leaders. It shows up in the political phenomenon called anti-incumbency. It shows up in the religious circles in the national games of musical chairs played by the rejected clergy of every denomination, as they keep

exchanging pulpits. And it extends to sports coaches, school superintendents, and police chiefs” (Friedman, 1996, p. 42).

The concept of moral injury further illustrates a source of emotional woundedness on leaders in the military community. The concept of moral injury will also help us to understand emotional woundedness and its influence on clergy leaders. Jonathan Shay, the first proponent of this diagnosis of moral injury, defined moral injury as an emotional wound that arises when a service member does something in war that violates their own ideals, ethics, or attachments. (Shay, 2014). This definition aligns well with Festinger’s Theory of Cognitive Dissonance. He contended that the diagnosis of Post-Traumatic Stress Disorder, PTSD, does not include this because PTSD is rooted in fear. Moral injury is a soul wound inflicted by actions that violate one’s own ethics, ideals, or attachments. In terms of leadership, Shay wrote that the moral injury can be inflicted when there is a betrayal of what’s right by someone who holds legitimate authority (a leader) in a high stakes situation. This applies to emotional woundedness.

Emotional woundedness can occur when moral conflict arises due to a conflict of choices connected to that clergy leader having more than one identity, that include, important relationships, for example, a clergy leader at work identity, and a clergy leader at home identity (Reynolds, Owens, and Rubenstein, 2012). In the home environment a clergy leader has a set of values, and behavior rules. When the expectations of the work leader violate those home values, emotional woundedness may occur. Selart and Johansen, (2011) wrote that when the stresses of clergy leadership propel a leader to make unethical and / or illegal decisions, moral injury or emotional woundedness may occur. The expectations of the work place (community) may also contribute to emotional woundedness. For example, there might be a false sense of working in a safe environment, that that environment is somehow more peaceful and kind, but we all bring

our humanness to the workplace and our humanness is not always peaceful and kind. In this case the expectation of peacefulness and kindness when confronted with politics, anger, false accusations, and perhaps, sexist behavior, may contribute to emotional woundedness.

In affirmation of Shay's Theory of Moral Injury, a handful of scholars have implied that the stress rooted in moral obligations, moral stress, is a distinct concept (Wyld and Jones, 1997). As leaders seek lives in equilibrium (Maslow, 1954, Festinger, 1957)) this conflict of identity, rooted in diverse leadership roles, if unresolved, may contribute to emotional woundedness. Reynolds (2012), suggested that this moral stress is characterized by thoughts that are in conflict or ambiguous, and the emotions of anxiety, and frustration. This can be especially powerful if the work environment, like community, has become personalized.

Transformational and Clergy Leadership

Leadership is the ability to influence individuals or groups toward the achievement of goals. Leadership, as a process, shapes the goals of a group or organization, motivates behavior towards the achievement of those goals, and helps define group or organizational culture. Leadership is primarily a process of influence (Ratzburg. 2003). Leaders, through their vision and personality, inspire their followers to change their expectations and perceptions. This often results in them working towards common social goals. (Bass & Avolio 1994). Clergy leaders are leaders.

Some clergy leaders see themselves as transformational leaders. Transformational leadership was first discussed and defined by Burns (1978), but Bass (1985, 1996). did further research and formulated a model explaining transformational leadership: For the most part transformational leaders cope well with change and motivate followers to new behaviors. They tend to create new paradigms in the minds of followers, both experienced and new. Yukl (2002) wrote that "with transformational leadership, the followers feel trust, admiration, loyalty, and

respect toward the leader, and they are motivated to do more than they originally expected to do” (p.253). While traditional leadership models tend to emphasize a top-down, power and/or control relationship, the transformational leader inspires and motivates, changing the organization or community by sharing an energizing vision and goals. Sometimes transformational leaders are idealized by followers, in that they are viewed as moral exemplars, serving for the benefit of the team. They are viewed as those who walk the talk, and thus connect with the community (Bass & Bass, 2008). These descriptions of transformational leaders are used to describe some clergy leaders as well.

Bass (1985) wrote that, transformational leaders transform and motivate followers, by creating a new vision and emphasizing the importance of task outcomes, encouraging followers to move beyond their own interests for the sake of the organization, and stimulating the follower’s higher needs. Bass (1985) also found strong correlations between transformational leadership and increased job satisfaction for employees. In light of this, Dabke (2016), suggested that emotional awareness on the part of transformational leaders plays a pivotal role in leadership effectiveness. Transformational leadership behaviors have been consistently related to leadership effectiveness (Lowe et al, 1996), according to this research leaders are not just what they think they are, they are also what their followers perceive them to be. Dabke (2016) wrote that transformational leaders are expected to motivate and inspire their followers. Yukl (2002) wrote that “with transformational leadership, the followers feel trust, admiration, loyalty, and respect toward the leader, and they are motivated to do more than they originally expected to do” (p.253). This generates a sense of belongingness and positive association among employees, and yet motivates them to meet stiff targets and goals Transformational leaders transform organizations by instilling values that are ideological, by instilling moral purpose, and generating strong commitment, as opposed to

threatening punishment, offering material incentives, or changing the physical work environment. These descriptions of transformational leaders agree with the premise that some clergy leaders see themselves as transformational leaders and act as transformational leaders.

Since transformational leaders and their behaviors seem to be more effective in initiating change (Bass, 1998), their emotional health enhances the possibility of collaboration with others, and in doing so, their awareness of their own emotions and the emotions of others is critical. Learning to discuss their own emotions, learning to control their own emotions, recognition of when their experience and their emotions are in sync, and the ability to manage others' emotions, plays a key role in initiating change (Bass, 1998).

Dabke (2016) suggested that the differences in the expectations of leaders and the subordinates of those leaders can create conflict in organizations. In considering the influence of emotional woundedness on clergy leaders, it is important to note that clergy leaders who are unaware of their wounds, who have suppressed their woundedness, or who have not grown from their woundedness, can become frustrated while trying to initiate change (Nouwen 1972). It should also be noted that the very nature of transforming organizations requires change. Some clergy leaders are highly motivated to change their organizations (Bass 1998). They are motivated by various factors. These clergy leaders view their motivations as being for the benefit of the organization and the employees and the constituents of the organization. When some clergy leaders are faced with resistance to the changes that they are initiating, they can perceive that the resistance to change is an attack upon themselves and thus they can experience emotional woundedness (Festinger, 1957).

Like transformational leaders, clergy leaders are generally viewed as leaders who attempt to transform groups or organizations (Ferrari, 2016). They do this by motivating congregations

and organizations to higher levels of performance and by developing members to become part of a leadership pipeline, thus developing their own leadership potential (Carter 2009). These leaders, through their vision and personality, inspire their followers to change their expectations and perceptions. This often results in them then working towards common social goals. Carter (2009) reported that among Protestant communities the people are most comfortable with transformational leadership styles and are more willing to give additional effort to bring about success. In this broad sense clergy leaders can be called transformational leaders and thus the stresses of transformational leadership may be attributed to clergy leaders.

Faith Literature

In that the primary focus of this research was the influence of emotional woundedness on the leadership of a constituency that is a faith community, it seems important to examine this influence from some of the literature of that faith perspective. In doing so Nouwen (1972), Barton (2009) and others have added to the developing perspective.

Nouwen, viewed emotional woundedness like Festinger, in terms of cognitive dissonance. He asserted that only when a leader feels that he's responsible for the future, can that leader have hope to lead in the present. Dissonance, which leads to despair (an emotional wound), comes when the wounded clergy leader sees himself/herself as the passive victim of an extremely complex, technological bureaucracy. The clergy leader's motivation falters, and the leader drifts from one experience to the next. For this leader, life then becomes a sequence of randomly connected incidents and accidents. Life is lived in the moment. Who you meet, even by chance, controls your ideas, your conversations, even your desires. So, wounded, the clergy leader is continually looking for experiences. Life becomes vague. The emotionally wounded clergy leader is confused because there's a loss of unity and direction, of boundaries, and of a

whole life. The wounded clergy leader is one who has lost a sense of creativity, which in the leader's mind, is his immortality. That clergy leader is unable to see beyond their own death and so loses the desire to create, and the joy of being human. In other words, emotional woundedness is having experienced something that negatively affects the clergy leader and the leader is internally hurt, facing disappointment, trauma, or mistreatment.

Barton (2009) who wrote about spirituality and leadership, posited that leaders reproduce themselves in their followers and shouldn't expect mature followers if they're not mature themselves. As applied to this developing perspective, you could say that clergy leaders shouldn't expect to produce followers who are emotionally stable if they are not stable themselves. Wounded clergy leaders wound, just as abused humans often abuse others (Barton,2009). Barton goes on to say that as the disciplines of rest, solitude, silence, and self-examination are cultivated in the lives of leaders, they'll be brought back from, at times, frantic activity, cognitive dissonance, and dissipation, to a quiet alertness, to guidance from God. This allows the clergy leader to be in a better position to facilitate spiritual formation in the lives of others. She also suggested that wounded clergy leaders can wound others, and that leaders who are mature in their self - perception tend to influence others in a beneficial way. She provided insight into how mature clergy leaders survive storms that severely wound others. (Barton, 2009)

Nouwen, Barton and other clergy leaders can be influenced by the scriptures of their faith. In this case those scriptures are the Bible, and the following example is from the Old Testament Biblical scriptures.

Saul, was Israel's first King, and was seen by some as a tragic figure (Green, 2003). He seemed to be a victim of history, circumstances, and some suggested, the very character of God (Cooper, 1997). Biblical scholars (Barr, 2011, Cohen 2006, Cooper, 1997, Green, 2003), seemed

to agree that Saul's wounds, unlike other flawed biblical characters whose internal motivations were hidden, were openly revealed.

Insights into Saul's emotional state have been seen in the Biblical account (1 Samuel, chapters 9-15). Israel had been ruled by a series of Judges. Samuel was Israel's last Judge. He was aging, failing, and as the people noticed that his sons (potential heirs of power) didn't follow the faith, like Samuel, the people cried out to God for a King, so that they could be like the other nations. God relented but instructed Samuel to remind the people of the dark side of monarchies, a king would tax them, oppress them, and subscribe their sons into military service, to fight the King's wars. The people still wanted a King.

Saul was chosen, and the Bible notes that there was none like him in all of Israel. What were his qualifications? Rabbi Cooper (1997) notes that he was chosen because he was taller than others and was handsome. Saul knew why he was chosen, and Cooper suggests that this lends to his emotional insecurity. Saul asked "Why me? I'm from the tribe of Benjamin, the smallest tribe, I'm not worthy." (1 Samuel 9: 21) He knew that tallness and good looks would only get him so far, and yet he was anointed King.

There are other insights into Saul's emotional state. Van Praag (2001) stated that Saul displayed some of the most intense emotions: cruelty, terror, anguish, doubt, and perceived self-sacrifice. He went on to say that he faced opposing forces, that he didn't understand, which contributed to his emotional woundedness. Saul was an open, fragile character (Cohen 2006). Van Praag (2001) says that Saul exhibited anger towards innocent others, for example throwing a javelin at David, while David played music to calm Saul. Saul expressed suspicion and paranoia, and he seemed to be angry at himself. Like Nouwen (1972) Van Praag (2001) suggested that Saul experienced feelings of despondency. His self-esteem and self-confidence

were shattered. He was abandoned by God and had no hope. His despair and personal defeat seemed definitive. While his inner struggle was frightening (Green, 2003), his reactions were exaggerated. Van Praag (2001) contended that his paranoid delusions fed homicidal aggression, he became isolated, and violated his own decrees and biblical law, and consulted with a medium, the Witch of En-dor and finally he committed suicide by falling on his sword, ending 40 years of conflicted rule.

Summary

In Chapter 2, the concept of the wounded leader was developed, building upon Jung's idea of the wounded healer. A conceptual framework was developed that could frame the contributing factors to emotional woundedness. Emotional woundedness was discussed, as well as its sources, and suggested influences on leaders. I discussed transformational leadership, demonstrating a connection to the conceptual framework, and finally to clergy leadership. This was followed by a presentation of a faith perspective, illustrated by Saul, Israel's first King as he was an emotionally wounded leader.

We can examine emotional woundedness and discern some of its sources, however little research has been done on the perceptions of leaders on the range of influence that emotional woundedness has on their leadership. The leadership of the Christian and Missionary Alliance, in terms of research, is a neglected leadership cohort. This cohort contains leaders with experience, varied cultures and ethnicities, and diverse age demographics. I think that these strengths give them a unique perspective and so I have chosen to study them with regards to their range of perceptions of the influence of emotional woundedness on their leadership. In chapter three I will describe Q methodology, a unique methodology, which helped me to compare the perceptions of

these leaders. These comparisons may contribute to knowledge that will be shared and hopefully utilized to select, train, and support healthy, clergy leadership.

Chapter 3

The purpose of this research was to explore the perceived range of influence that emotional woundedness has on clergy leaders in the Christian and Missionary Alliance. In this chapter I will present and discuss the research question, research design, and research methodology for my study. The chapter will begin with a discussion of the research question as it applied to Q methodology and a description of that research methodology as utilized for this study. The chapter will conclude with a description of the research design, which included a description of the participants (P Set), the development of the concourse, as it was derived from a review of the literature, and a generative questionnaire, and then the subsequent Q sample extracted from the concourse, which was followed by the Q sort. Data analysis was done that considered the 39 individual sorts and after comparing them revealed 3 sorts with 4 perspectives. The chapter will conclude with ethical considerations and a summary.

Howe and Eisenhart (1990) developed standards for quantitative and qualitative research, central of which was that the research question should drive the research methodology, rather than the researcher choosing a preferred data collection technique and developing a research question that fits that analytical tool. While I considered a purely qualitative study, it became evident that this standard should apply for my study, and so this chapter will discuss the research question presented in Chapter 1, “What are the range of collectively held perceptions held by clergy leaders in the Christian and Missionary Alliance toward the impact that emotional woundedness has had on their leadership?” The research question sought the perspectives of leaders, and so requires a research methodology that is exploratory. The research question suggested that there exists a specific range of experiences for clergy leaders. The research

question sought individual and subjective perspectives and experiences of clergy leaders serving in the Christian and Missionary Alliance. Therefore, the research question required a methodology that explored the finite range of clergy leaders' experiences. It is difficult to study human subjectivity. As a methodology, Q embraces a distinct orientation toward the systematic study of human subjectivity. Since Q methodology is so defined and applicable, I utilized Q methodology to examine the research question described above.

Q Methodology

While first developed and introduced by William Stephenson in 1935, Q methodology has recently gained attention in educational research because it can combine qualities of quantitative and qualitative research into one methodology. According to McKeown and Thomas (1988, p. 7) "Q methodology encompasses a distinctive set of psychometric and operational principles that, when conjoined with specialized statistical applications of correlational and factor-analytical techniques, provides researchers a systematic and rigorously quantitative means for examining human subjectivity." Watts and Stenner described Q methodology as a "qualiquantological" method (2005, p. 69). And so, Q methodology offers researchers a valuable tool for studying qualitative data through quantitative means. Robbins and Krueger (2000) stated, "Q method's approach renders empirical the question of who is similar, under what conditions difference is expressed, and why" (p. 644). This explanation of Q methodology reveals its key function: grouping individuals with similar views, perspectives, ideas, or beliefs. My study used Q methodology to group the similar experiences of clergy leaders, who have been influenced by emotional woundedness.

Q methodology is different, because it is used to explore individual perspectives, and utilizes a unique set of statistical procedures and techniques. Q methodology is used to consider

the subjectivity of individuals (S. Brown, 1980). According to Watts and Stenner (2012), subjectivity and Q methodology are indelibly connected. Subjectivity, for the purposes of Q methodology, is simply the sum of behavioral activity that constitutes a person's current point of view (Watts and Stenner, 2012).

The foundational principle for applications of Q methodology is that in all cases an individual's subjectivity on any given concept can be grouped together with any other individual's views that are similar. In other words, what an individual thinks, feels, or believes about a concept is self-focused; the concept only has meaning in relation to that individual. Another concept of Q methodology that is relevant to my research, is that viewpoints are limited. Q methodology provides the researcher with the means to gather and examine the range of varied views, and the individuals who represent them, on a given topic.

As noted earlier, Q methodology is different from R methodology (quantitative research) in terms of how attitudes, beliefs, and values are measured and compared. In this discussion, the term "R methodology" will be used to describe studies where factor analysis is used to produce a matrix with people in columns and items in rows. Q methodology has been rightly labeled a statistical "inversion" of factor analysis, although that label is limited in its description of Q methodology. While it is true that the inversion of R methodological processes allows the researcher to group individuals who have similar views, Q methodology is unique in its method and approach to research questions, rather than being a simple modification of other methods (McKeown & Thomas, 1988).

Q methodology is one way to view different perspectives and perceptions individually from within and among groups of individuals (M. Brown, 2004). There are strengths and limitations with this approach. Q methodology and the Q sort process is a way to sort how

individuals and groups of individuals cluster around different and similar perspectives. Dr. Brown and others rejected the restrictions of hypothetical-deductive reasoning, and therefore, Q methodology does not promote specific hypotheses. In keeping with its inductive nature, Q methodology is best used as a way to explore rather than to validate (Watts & Stenner, 2005). Research questions are not avoided entirely, but they should be considered and phrased so that they explore, such as the research question for this study. Q methodology can be a very powerful research tool, because it is not bound by hypothetical-deductive restraints and can explore inductively the nuances of subjectivity. Q methodology is best suited for exploring the various tastes, perceptions, sentiments, motives, and perspectives of individuals. Q methodology is ideally suited for uncovering perceptions in any given context (Brown, 2004). Not only can Q methodology be used in uncovering these areas, Q methodology can also be used to explore the impact these nuances have on the problem.

In that Q methodology is unique, some of its distinctions deserve further explanation. These distinctions are typical of all studies using Q methodology and they have become characteristics that may be used to recognize Q methodology. In R methodological studies, large sample sizes are necessary to control for measurement error, because R methodology operates from the researcher's perspective. Q methodology operates from the participant's perspective, therefore large sample sizes are unnecessary. Studies that use Q methodology often employ a much smaller sample size than R methodology studies (McKeown & Thomas, 1988). The formation of the research question is important and unique to Q methodology. Individuals define the concept stated in the question in relation to their own perspective. R methodology studies individuals from an external (the researcher) perspective. Q methodology studies individuals from an internal, the individual's, perspective. This internal orientation of Q methodology is

important when developing the Q sample. The Q sample is a set of statements that individuals contribute according to their own views. The Q sample is drawn from the concourse.

The Concourse

Stephen Brown stated, “The concourse is the flow of communicability surrounding any topic. Concourse is the very stuff of life, from the playful banter of lovers or chums to the heady discussions of philosophers and scientists to the private thoughts found in dreams and diaries. From concourse, new meanings arise, bright ideas are hatched, and discoveries are made: it is the wellspring of creativity and identity formation in individuals...and it is Q methodology’s task to reveal the inherent structure of a concourse.” (1993, pp. 94-95)

According to Watts and Stenner (2005), The concourse can also be described as the population of subjective statements contained within an opinion domain. The Q sample then is a smaller sample of the concourse and should be broadly representative of the concourse.

Often each statement in the Q sample is printed on a card, and the complete set of cards is given to an individual within the P set, the group of individuals being studied, with instruction. The instruction is the directions for the individual as they complete the sorting process, and the research question is often embedded within the instruction (Watts & Stenner, 2005). The distinct process of Q methodology is Q sorting, which involves individuals sorting the Q sample cards into a quasi-normal distribution according to the instruction.

Data Analysis

Q methodology utilizes three sets of procedures for statistical data analysis: factor analysis, correlation analysis, and the computation of factor scores (Brown, 2004; McKeown & Thomas, 1988). Brown (2004) wrote that the first step in analyzing the data in a Q study is to generate a correlation matrix of the participants. This can be done using “Pearson’s r ,

Spearman's rho, or other commonly employed nonparametric measures of association" (Brown, 2004, p.5). The factoring process begins once a matrix of Q-sort correlations has been generated.

The second procedure is factor analysis. Clifford (2009) posited that, Q methodology is different from other methods in how it uses factor analysis. Factor analysis is the "statistical means by which subjects are grouped – or rather the way they group themselves (through Q-sorting)" (McKeown & Thomas, 1988, p. 49). As stated the variables in a Q study are the participants who perform the Q sort. The analysis of a correlation matrix is a crucial step in the generation of a factor matrix (Clifford, 2009). Two techniques for factor analysis are the principal components analysis and the centroid method. It does not matter which measure is used for the correlation matrix or what factoring technique is used (Brown, 2004; McKeown & Thomas, 1988). For this study, factor analysis was used to identify opinion groupings or factors taken from the statements that clergy leaders perceive best represent the influence of emotional woundedness. I used principal components analysis for factor extraction, along with both statistical and theoretical considerations when selecting factors for rotation.

Finally, the result of factor analysis is how the factors load the correlation coefficients (Brown, 2004). In this step, each statement in the Q sample is scored for each factor. Factor scoring supports the process of understanding and interpreting the meaning of the factors in two ways: first, through factor array, and second, through the identification of statements whose ranks in the arrays are statistically different for any pair of given factors (McKeown & Thomas, 1998). The factor loading scores indicate the extent of agreement among perceptions related to the individual Q-sort statements. The rankings are referred to as Q sorts; this simply means the rankings are correlated and then factor analyzed to discern groups of opinions from the

participants. Factor loadings are considered to be statistically significant ($p < .01$), if they exceed ± 2.58 times the standard error (SE) (McKeown & Thomas, 1988). The equation for calculating SE is $1/\sqrt{N}$, where N is the number of statements in the Q sort (McKeown & Thomas, 1988). For this study $SE = 1/\text{square root of } 43 = .15249$, so factor loadings in excess of $\pm 2.58 (.15249)$, or ± 0.39 , were considered statistically significant. This means the higher the factor loading, the more similar the sort.

Research Design

The research design is “the outline, the scheme, the paradigm of the operation of variables” (Kerlinger, 1973, p. 300). It can suggest the structure and the flow of the study and in my case as I was seeking the perspective of clergy leaders, Q methodology was the tool that best equipped me to both gather and evaluate perspective. Q methodology “is a general name used to characterize a set of philosophical, psychological, and social and psycho-metric ideas oriented to research on the individual” (Kerlinger, 1973, p. 582). The focus of Q methodology is on eliciting and capturing the subjective viewpoints of individuals (Coogan & Herrington, 2011; McKeown & Thomas, 2013).

In that a Q research study requires a concourse, a Q sample, and the responses to the Q sample, the research design for this study consisted of three phases. The first phase was the generation of the concourse. The second phase was the culling of a representative Q sample from the concourse. This phase was crucial. A limited, forced, or otherwise incomplete Q sample could have lead me to capture simplified or incomplete relationships within the participants. The goal of phase 1 of this study was to build a concourse by gathering the experiences of clergy leaders with regards to emotional woundedness. The collection of those experiences ultimately resulted in phase two which was the development of the instrument, or Q sample. The third

phase of the research was the administration of the Q sample to the participants, or P set. The goal of the third phase was to administer the instrument, or Q sample, to clergy leaders. Analysis of the data collected showed patterns in how clergy leaders viewed the influence of emotional woundedness on their leadership experience. Based upon this three-phased research design, the University of North Florida Institutional Review Board reviewed this study. A protocol was submitted to the IRB for approval of the concourse development. This protocol included sample items for the concourse. Additionally, it presented a detailed presentation of the development of the research instrument, the Q sample, and the administration of the Q sample to the participants. The development of the research protocol and the sorting process was influenced by the work of Janson (2007) and Clifford (2009). The IRB approved my proposal.

Concourse Development

The concourse is the population of subjective statements contained within an opinion domain (Watts & Stenner, 2005). In the following section I will describe how I developed the concourse and then from that, the Q sample.

I created a concourse development questionnaire which solicited answers to several questions:

- How have your experiences of emotional woundedness impacted your development as a leader?
- How have your experiences of emotional woundedness impacted your development as a leader in positive ways?
- How have your experiences of emotional woundedness impacted your development as a leader in harmful or hurtful ways?
- What is your definition of emotional woundedness?

In addition, I asked the participants to provide their gender, ethnicity, age, current professional position, years working in that position, and level of education. With the assistance

of a Christian college president and a provost of a similar university, leaders of various Christian colleges and universities were contacted and asked to complete the survey as part of my pilot study. Twelve individuals who were deans, vice-presidents, provosts or presidents of these institutions responded by filling out the survey. The surveys were anonymous in that no names were attached and while done through email, the emails were deleted after the surveys, which were attachments, and then were printed.

The concourse development questionnaire resulted in 123 concourse statements. Four statements from the literature were added resulting in 127 concourse statements. These statements were later compared and with the assistance of my chair and a cohort member were grouped. The first grouping determined positive and negative statements with regards to the influence of emotional woundedness on their leadership. This was a natural grouping as they were asked for positive and negative influences through the concourse development questionnaire. The concourse was further assessed by looking for similar statements. These statements were grouped together. Some of the statements were changed to standardize verb tenses.

As stated in Chapter 2 there are two individuals who have studied the wounded leader for some time and so from the research of Ackerman and Maslin-Ostroeski I also added the statements: emotional woundedness makes me vulnerable, emotional woundedness makes me feel isolated, emotional woundedness makes me afraid, and emotional woundedness makes me seek power.

Q Sample

The Q Sample was derived from the concourse of 127 statements. It was compiled during a session with my chair and a cohort member. Some statements were reworded to fit the verb

tense. Redundant statements were eliminated. Statements that were similar were grouped and a representative statement was chosen to reflect that perspective. At the conclusion of this process I had a Q Sample of 43 statements. Those statements will be presented in chapter 4.

P Set (Participants)

In a Q study, the participant sample is referred to as the P Set. A purposive sample was used in this study to develop the P Set. A purposive sample is a nonrandom sampling method that allows a researcher to select information-rich cases (Patton, 2002) and to research characteristics of a population (Johnson & Christensen, 2008). Johnson and Christensen (2008) state that, when defining the sample, a researcher must “provide sufficient detail to allow others to identify the appropriate population from which you are drawing your sample, which will facilitate generalizations” (p. 94).

I was purposeful in developing my P Set in that in the spring of 2018, I contacted The Alliance Southeast office in Orlando, Florida and requested a list of elected and appointed, international leaders of the Christian and Missionary Alliance. These leaders were members of the Board of Managers, denominational executives, District Superintendents, assistant Superintendents, church planting directors, multiplication associates, and pastors. These individuals were chosen because they represented the demographics of the CMA, as clergy leaders of international and national cultures, and because they were recognized by many in the denomination as clergy leaders who initiate change. This resulted in a purposive sample that was rich in information and characteristics representing the larger population.

After obtaining IRB approval, the Q sort was sent to approximately 100 clergy leaders in the Christian and Missionary Alliance. They were provided a link to the Q Sort along with a

letter explaining the purpose and directions for the exercise. They were presented with a consent form which stated that by participating in the research, doing the sort, they were freely consenting to be participants. The Q sample allowed participants to express how emotional woundedness influenced them as leaders. Thirty-nine individuals did the Q Sort.

Data Collection

I collected data from the participants electronically using the FlashQ software which is a self-report sorting activity used to collect data. Over 100 individuals were contacted via email to request their participation in the study. The email message described the purpose, risks, and benefits of the study and information regarding approval from the UNF IRB. They were informed that the average time to complete the sorting activity was approximately 30 minutes. The email contained a consent form, the participants' background questionnaire, and a link to access the sorting activity from the FlashQ software.

When the participants opened the link, instructions described the process for completing the online Q sort process. They were required to read and acknowledge the informed consent prior to completing the sorting activity. The participants were asked to sort Q sample statements generated from this question: How has emotional woundedness influenced you as a leader?

39 individuals responded and completed the Q Sort. This study used a self-report sorting activity to collect the data for the study. The FlashQ software managed and collected the data obtained from the participants, and insured that they remained anonymous. Each sort was numbered consecutively and coded based on title, years in leadership, gender, ethnicity, and education

Q Sort Procedures

The participants were asked to rank the Q statements reflecting plausible responses to the following prompt, or condition of instruction, “How has emotional woundedness influenced you as a leader?” The ranks ranged from -4 (“least influenced”) to +4 (“most influenced”). Q methodology uses a forced distribution to rank statements. (Watts & Stenner, 2005, p. 77). Watts and Stenner (2005) noted that forced distribution “delimits unnecessary work and is convenient for their participants” (p. 77). The shape of the distribution depends on the Q sample. They were asked to place three statements in the “least influenced” column (-4), three statements in the “most influenced” column (+4), four items in the -3 and +3, five in the -2, +2 columns, 6 in the -1, +1 columns and 7 in the 0 column. Individuals continued this procedure until all the cards were placed in the response matrix. Items could be moved and switched around during the sorting process at the discretion of the individual. At the end of the process there were:

Three cards each under markers +4 (most important) and -4 (least important).

Four cards each under markers +3 (more important) and -3 (less important).

Five cards each under markers +2 (more important) and -2 (less important).

Six cards each under markers +1 and -1.

Seven cards under marker 0 somewhere in the middle, unsure).

This process allowed participants to sort statements relative to the research question. It forced participants to rate the statements based on their individual subjectivity (Stephenson, 1953).

Figure 3.1. A standard convention for Q sort rankings

Least Important			Unsure				Most Important	
-4 3 cards	-3 4 cards	-2 5 cards	-1 6 cards	0 7 cards	+1 6 cards	+2 5 cards	+3 4 cards	+4 3 cards
1	1	1	1	1	1	1	1	1
2	2	2	2	2	2	2	2	2
3	3	3	3	3	3	3	3	3
	4	4	4	4	4	4	4	
		5	5	5	5	5		
			6	6	6			
				7				

Unlike Likert style scales, in Q each item is sorted in relation to each other item. Each Q sort presents a holistic view of the participant’s perception, in relation to the research question. “The hallmark of Q methodology is that it allows participants to express their own orientation, and thus assumes people to be ‘meaning makers’ capable of imposing their own understanding through their ordering of the items” (Stenner, Dancey, & Watts, 2000). Eventually, the sorting

patterns of the participants are compared through factor analysis. After completing the sorting process, the participants were asked to comment on the statements that they sorted as 4 and -4 on the grid. They were asked to explain why they selected the statements as 4 or -4. This provided further context for the sort.

Data Analysis

This study utilized PQMethod 2.33 freeware to analyze the Q sorts. PQMethod 2.33 freeware is available online as a free download (<http://www.rz.unibw-muenchen.de/~p10bsmk/qmethod/>) and was developed to record and analyze Q-sort data. The Q-sort data for each participant was entered into this software and a factor analysis was conducted using the statistical options available in the software. PQMethod 2.33 created factor loadings, factor scores, and factor arrays. It also identified the consensus statements, which was helpful in interpreting the factors. 39 sorts were correlated in order to see the relationship between and two sorts. Next, these correlations were factor analyzed using principal component analysis. The resultant factors were rotated using Varimax rotation, this process produced 3 factors one of which is referred to as bi-polar as it was comprised of both positive and negative loads.

Ethical Considerations

Marshall and Rossman (2011) suggested that, to conduct ethical research, a researcher must have a moral compass, especially concerning the respect of persons, grace, and justice. The statement below represents the steps that I took to insure ethical research.

I followed IRB guidelines to uphold the necessary ethical standards for my research. I submitted my proposal to the IRB. After IRB approval, I ensured that participants understood that agreeing to participate in this study was voluntary and that any information they provided would be kept confidential.

As I contacted participants, their well-being was my primary consideration. I invited leaders via email to participate in the research. Those who were willing, received the questionnaire email. The first page of the survey contained information that explained the reason for the research, and statements that participation was voluntary, that all individuals' records would be kept confidential, and that there were no foreseeable risks to completion of the survey. Johnson and Christensen (2008) acknowledged that individuals who receive information about the purpose and nature of a study can make an informed decision on whether they are comfortable enough to participate in the study. A contact number was provided in case the participant had further questions or concerns or decided to withdraw from the study. Participants were asked to give their consent to join the study by selecting "I agree" after reading the consent form. Once the participants selected this option, they were prompted to proceed to the online questionnaire. If they selected "I do not agree," they were unable to access the online survey.

Summary

This chapter discussed Q methodology which I used to conduct the study. It described the participants (P set), the concourse development, the Q sample, the data collection procedure, data analysis, and ethical considerations. The Q sort procedure was used to assess leaders' perceptions of the influence of emotional woundedness on them as leaders. The research instrument, or Q sample, was comprised of opinion statements derived from participants' responses to a concourse questionnaire and items selected from subject literature. 39 leaders completed Q Sorts regarding emotional woundedness and its influence on leaders. Factor analysis was used to analyze the data collected from the Q samples. The 39 sorts were correlated in order to see the relationship between any 2 sorts. The correlations were factor analyzed using principal components analysis. The resultant factors were rotated using varimax rotation. This

process produced in 3 factors, one of which is referred to as a bi-polar factor as it was comprised of both positive and negative loads.

In Chapter 4 I will discuss the analysis of the data produced by my research. The chapter will begin with a review of the purpose of the study, the research question, and the data analysis process, and how the data were analyzed to address and answer the research question. A summary will end the chapter.

Chapter 4 Research Findings

The purpose of this Q study was to explore the perceptions of leaders as to how emotional woundedness influences their leadership. Q methodology was selected as the research design because it focuses on understanding subjective viewpoints (Coogan & Herrington, 2011; McKeown & Thomas, 2013). Q provides a means of identifying “internal frames of reference” (McKeown & Thomas, 2013, p. 2) for single participants, as well as the opportunity to “categorize themselves based on the item configurations they produce” (Watts & Stenner, 2005, p. 80). Q methodology is unique because it allowed me to utilize data analysis to differentiate the relationship between participant Q sorts. The statistical procedures used to classify relationships between the 43 item Q sorts of statements, in this study, were the correlation of individual Q sorts, factor analysis, and the computation of factor scores (McKeown & Thomas, 1988). The correlation of individual Q sorts identified the similarity among the individuals’ Q sorts. When the participants’ Q sorts clustered, the clusters were evaluated using factor analysis. Finally, factor scores and factor arrays were created, from the 43 item Q sort statements. These statements, were analyzed, and they described a matrix for the factors (McKeown & Thomas, 1988).

Thirty-nine clergy leaders of the Christian and Missionary Alliance provided individual sorts. The participants sorted 43 statements describing their perceptions of the influence of emotional woundedness on their leadership. The research question guiding this study was stated for the participants as follows: How have your experiences of emotional woundedness impacted your development as a leader? Data from the 39 Q sorts was entered into PQMethod 2.33 freeware (Schmolck & Atkinson, 2013). Next an analysis was run using the PQMethod (Schmolck & Atkinson, 2013) freeware. Two factors were examined from the data: a three-factor

solution, and a four-factor solution. For reasons discussed later, a three-factor solution was selected for the study. The three-factor solution produced a narrative that led to a naming convention for the three sorts that presented four individual factor arrays.

Chapter 4 discusses the findings of this study. It provides an analysis of the data obtained from the 39 Q sorts completed by participants. This analysis consists of the factor correlation matrix, factor extraction, factor rotation, correlations between factor scores, and factor characteristics. Finally, a narrative description of the three factors will be presented.

Factor Correlation Matrix

Watts and Stenner (2012) state that, the first step in analyzing Q sort data is to determine the similarities between the Q sorts by creating a factor correlation matrix. The correlation matrix demonstrates the agreement among the Q sorts, creating a visual representation of the associations between the Q sorts. This correlation matrix includes 39 participant sorts (N=39).

Factor Analysis

The next step in my Q sort analysis was factor analysis. The goal of factor analysis is to discover relationships within the correlation matrix. Factor analysis was used to identify groups of individuals who have sorted items in a similar manner (Watts & Stenner, 2012). Factors are collectively held viewpoints shared by groups of participants. Factor analysis was used to determine the number of factors in a study. I chose principal components analysis (McKeown and Thomas, 2013) for the factor analysis in this study because it has been described as being more “mathematically precise” (McKeown & Thomas, 1988, p. 49). The same software, PQMethod 2.33 (Schmolck & Atkinson, 2013) was used for the factor analysis.

In Q methodology the factor loadings describe how similar or dissimilar the sort is to the factor array. They show the measure to which each Q sort is related to a factor array.

Factor Rotation

The statistical technique, varimax factor rotation, is a common statistical approach that automatically rotates the factors within a statistical program, based upon finding the solution that accounts for the greatest amount of variance (Watts & Stenner, 2012). Varimax factor rotation is generally used to “maximize the purity of saturation” and to reduce the “muddling” of the data (McKeown & Thomas, 1988, p. 52). Watts and Stenner (2005) agreed that varimax rotation enhances the uniqueness of each factor and is the most frequently used. For this study, I chose varimax factor rotation because I did not identify a strong theoretical supposition.

With the aid of varimax rotation analysis, three-, and four- factor rotations were examined. After reviewing both solutions, I chose the three-factor solution. The three-factor solution was selected because of its distinct factor characteristics and qualities. After the varimax rotation was complete, three factors showed meaningful loadings. The three factors accounted for 54% of the variance: factor 1 accounted for 31%, factor 2 for 14%, and factor 3 for 9%, of the variance, where the variance represents the strength of each factor. Factor 1 accounted for the highest percentage of the variance (31%). Factor 1 also contained a bi-polar factor that gave a 4th perspective and is discussed later in the results section. Of the 39 Q sorts, 38 significantly loaded on one of the three factors, and one did not load on any factors. This means the participant had a unique viewpoint that did not align with any of the three factors.

The sorts that loaded with a significance level of $p < .01$ were identified as the defining sorts for each factor. The defining sorts in the 3-factor solution included 25 participants who loaded on Factor 1, (22 on sort 1A and 3 on sort 1B), 6 who loaded on factor 2, and 7 who loaded on factor 3. Sorts with negative loadings represent the participants’ disagreement with

the viewpoints of the factor. For example, the negative loading of Participant 1 (64F14w) on Factor 3 means that the participant disagrees with the views of that factor.

Factor Scores and Arrays

McKeown and Thomas (1988) stated that utilizing factor arrays is essential to interpreting Q data. A factor array is a z-score for a Q statement. It is comprised of all the scores assigned to a statement by each participant who loaded on that factor. A factor score measures the distance between the statement and the distribution's mean. Brown (1993) referred to this as an average score for the Q sort statement as it relates to a factor. To interpret, the z-scores are then converted into whole numbers using a predetermined range of numbers from the Q sorting process (McKeown & Thomas, 1988). In this study the range of numbers was -4 to +4. The conversion to whole numbers helped me to visually compare the factor arrays.

Factor arrays help to visualize the relative positioning of the 43 statements and to distinguish the factors. Each of the three factors and the bipolar factor 1b, in this have a distinct array. The three factors demonstrated themes related to each factor array. These themes are presented and discussed later in this chapter. For example, Statement 38 (Allows damaging experiences to be opportunities building relationships) was ranked positive at 1.410, for Factor 1, and negative at -0.045 and -0.328 for Factors 2 and 3.

Factor Characteristics

The factor characteristics are: the number of defining variables, the reliability coefficient, the composite reliability scores, and the standard error (SE) for the factor scores for the 3 factors in this study. The number of defining variables is the number of participants who loaded significantly on each factor. For example, 25 individuals loaded on Factor 1 (22 on 1a and 3 on 1b); 6 loaded on Factor 2; and 7 participants loaded on Factor 3. The reliability is the

likelihood that individual participants would complete the Q sort in the same way under the same conditions of instruction. High reliability suggests that the factor scores are stable, and that the participants might sort in a similar manner if doing the sort in the future. The formula for reliability for a factor is $r = 0.80/[1+(p-1) 0.80]$, where p is the number of participants defining a factor and .80 is their estimated reliability coefficient (McKeown & Thomas, 1988). The composite reliability for the three factors in this study ranged from 0.396 to 1.250.

Factor Interpretation

In the preceding sections it was stated that three emergent factors and 1 bi-polar factor (1b) were identified from the 39 Q sorts. The following paragraphs describe the perspectives held by clergy leaders with regards to how emotional woundedness influences their leadership. All four perspectives were assessed using the study's prompt: How has emotional woundedness influenced your leadership development and practice? The following discussion examines the factors that were identified in the analysis and suggests an explanation of three sets of data, the factor arrays, distinguishing and anchor statements, and post sort responses.

The first set of data is the factor arrays. As previously discussed, the factor arrays are the visual representation of the placement of 43 statements ranking those statements from -4 (least important) to +4 (most important) in a forced distribution grid. The factor array provides an image of the rankings and how the statements relate to each other from the least important to the most important. As Watts and Stenner (2012) stated, "Factor arrays represent a single factor and the shared perspectives of participants who loaded on that factor."

Table 4.1.
Q Sample Statements and Factor Arrays

#	Q Sample Statement	Factor Arrays			
		1A	1B	2	3
1	Makes me short sighted	-1	1	-3	-3
2	Makes me bitter	-4	4	-2	-2
3	Makes me cynical	-2	2	1	-1
4	Makes me less open to hearing others with different perspectives	-2	2	-4	0
5	Makes me complain	-3	3	-1	1
6	Makes me blame	-4	4	-1	0
7	Makes me battle self-confidence	-2	2	1	-1
8	Creates doubt	-1	1	2	3
9	Makes me want to please others	0	0	1	-4
10	Creates a feeling of not being needed	-3	3	-1	3
11	Makes me want to protect my reputation	-1	1	2	-2
12	Causes embarrassment	0	0	-1	-4
13	Creates a sense of guilt	-3	3	-2	0
14	Makes me treat people less desirably	-2	2	-4	-2
15	Makes me less decisive	-1	1	1	-3
16	Limits my belief in people	-1	1	0	1
17	Limits my influence on others	-1	1	-2	-3
18	Reminded me that my actions impact others	2	-2	3	-2
19	Helps me to be circumspect in my actions toward others	0	0	4	2
20	Taught me to love others	2	-2	0	1
21	Helps me to be a better mentor	4	-4	3	2
22	Helps me be transparent	1	-1	1	-3
23	Causes me to be viewed as trustworthy	1	-1	-2	0
24	Helps me to be humble	3	-3	2	2
25	Helps me to yield control	1	-1	0	1
26	Helps me to be a humane leader	3	-3	4	4
27	Helps me to respond to others redemptively	2	-2	3	4
28	Helps me to be caring	1	-1	3	1
29	Helps me to grow when others are negative	1	-1	-3	0
30	Helps me to listen to and respond to others who are wounded	1	-1	1	4
31	Gives me empathy	4	-4	4	3
32	Helps me understand that everyone deals with pressure inside and outside	2	-2	-1	-1
33	Helps me to be accepting	3	-3	2	0
34	Helps me to be patient	2	-2	0	-1
35	Helps me to watch for signs of emotional woundedness in others	0	0	2	2
36	Helps me to slow down when dealing with people	0	0	0	-1
37	Has taken away the God complex	0	0	-3	-4
38	Allows damaging experiences to build community unity and sympathy	4	-4	0	-1

39	Changes my perspective of damaging experiences	3	-3	-1	3
40	Makes me vulnerable	0	0	0	1
41	Makes me feel isolated	-2	2	-2	2
42	Makes me afraid	-3	3	-3	-2
43	Makes me seek power	-4	4	-4	0

The second set of data are the distinguishing statements. These statements occupy a unique place in one specific factor array and can assist the researcher in understanding how a factor in an accompanying factor array is distinct in meaning from the other factors. The distinguishing statements define the viewpoint of the participant. For example, in Factor 1, Statement 38 (Allows damaging experiences to be opportunities for building relationships) was +4 and was used to develop the theme for Factor 1. A distinguishing statement also sets each factor apart statistically from the other factors. For example, statement 38 holds a 0 rank in factor 2 and a -1 rank in factor 3. Statement 38 is a distinguishing statement for Factor 1 only. Participants' shared views of Statement 38 and their post sort responses help to understand the viewpoints of participants and form themes around those statements. Anchor statements within each factor were also important in supporting the understanding of the point of view of participants. These statements were defined by -4 to +4 rankings of statements in each factor. They were also used to construct a description of the three factors. For example, Statement 6 (Makes me bitter) was an anchor statement that was ranked -4 in Factor 1. This anchor statement is significant because it is the perspective that participants felt most strongly about, negatively. Anchor statements in combination with distinguishing statements set the factor arrays apart from each other and further support the theme of the factor.

The third set of data that I used for creating a theme for the factors was the post sort responses. These open-ended responses provided insights about participants' perspectives regarding their rationale for sorting the statements in a particular manner. According to Watts

and Stenner (2005, p. 78), “open-ended comments are a vital part of the Q methodological procedure, for they will aid the later interpretation of the sorting configurations (and viewpoints) captured by each of the emergent factors.” The information that I collected from the post sort responses provided deeper understanding of how participants who loaded onto the respective factors perceived particular Q sample statements. Post sort responses helped me to understand why the participants sorted the statements as they did.

The factor arrays, distinguishing and anchor statements, and post sort responses were the three sets of data used to create a narrative of the four emergent themes in this study. Most importantly was the specific sorting of the 43 statements into categories on the -4 to +4 Q sort scale. Based on the analysis of the three data sets, there were three emergent sorts and four viewpoints of how leaders perceived the influence of emotional woundedness on their leadership: (1A) The Community Leader (1B) The Alienated Leader, (2) The Empathic Leader, and (3) The Redemptive Leader. These four perspectives are described below along with demographics of the participants within the factors, the distinguishing and anchor statements, and examples from the post sort responses.

Factor Descriptions

Factor 1A and bipolar factor 1B

Factor 1a and its bi-polar factor 1b, present an unusual perspective of the influence of emotional woundedness. On occasion a factor will be defined by both positively and negatively loading Q sorts (Watts and Stenner 2012). In this bipolar factor the negative viewpoint is

achieved through the interpretation of a factor array that is the mirror image or direct opposite of that created for the positive viewpoint. Watts and Stenner caution that the negative sort should not be viewed negatively, as though it is bad, it is merely the negation of the positive view.

These perspectives are similar, in that they express the importance of community and its influence on leadership and emotional woundedness, and yet one view sees that community as a positive influence and the other, as a negative, alienating influence. I am presenting those views as Factor 1a- The Community Leader and Factor 1b- The Alienated Leader.

Table 4.2.
Bipolar factor sort comparison

No.	Statement	Factor 1A	Factor 1B
21	Helps me to be a better mentor	4	-4
31	Gives me empathy	4	-4
38	Allows damaging experiences to become opportunities for building unity and sympathy	4	-4
2	Makes me bitter	-4	4
6	Makes me blame	-4	4
43	Makes me seek power	-4	4

The following is a presentation of the demographics, factor array, distinguishing and anchor statements, and information from the post sort responses, which shaped the theme of Factors 1A and 1B, as defined by the participants' perceptions.

Factor 1A. “The Community Leader”

Twenty-two individuals’ perceptions shaped Factor 1a. They ranged in ages from 37 to 77. Twenty identified as male and two identified as female. Seventeen were Caucasian, 3 Latino, 1 Native American and 1 African American. With regards to education 6 reported having received bachelor’s degrees, 6 Masters, 8 Doctorates, and 2 have done some post-graduate work. The participants in Factor 1a live in: Southeast-7, Southwest-7, Mideast- 3, Midwest- 2, New England- 2 and Puerto Rico- 1. As leaders in a blue-collar denomination they hold the following professions: Six are District Superintendents, 5 serve on the Board of Managers, 5 are Senior Pastors, 3 serve on the National Administrative Staff, 2 are in Higher Education and 1 is an Assistant District Superintendent. I am included in this group.

Factor 1 including perspectives 1 a and 1 b accounted for 31% of the explained variance. Twenty-two of the 39 sorts loaded onto the viewpoint that represented 1a The Community Leader. I am a participant in this sort. The +4 and +3 statements that reflect Factor 1a describe a leader who views the influence of emotional woundedness as being beneficial to building community. This view recognizes that humility, being understanding, and accepting of others, helps to build community. The following statements had Q sort values of +4: 21 (Helps me to be a better mentor), 31(Gives me empathy), and 38(Allows damaging experiences to become opportunities for building unity and sympathy). These statements have Q sort values of +3: 24(Helps me to be humble), 26(to be a humane leader), 33(Helps me to be accepting), and 39(Changes my perspective of damaging experiences).

In the post sort comments Participant 9 who had the highest loading on Factor 1a (0.854) stated that with regards to Statement 38, the highest rated distinguishing statement, “The

wounded healer concept is a biblical one after all”. This participant is an exemplar because the high loading on factor 1a “exemplifies the shared item pattern or configuration that is characteristic of that factor” (Watts and Stenner, 2005, p. 81). Participant 15, who was the 2nd highest loader (0.8094) on Factor 1a, confirms this description of factor 1a by describing statement 38 as follows, “Anything that gets at the deeper heart issues creates community”. I, while commenting on Statement 38 stated, “When others share and understand their damaging experiences, a sense of trust and concern develops that bonds a team together.” Participant 23 expresses this unity from another perspective, “Look for the hand of God in all these experiences. They all do have some purpose” and Participant 24 adds, “I see God at work in and through all I’ve been through. Psalm 57(NIV) has been the Scriptural anchor for me in my season of trauma and trials. God’s in the disasters of His people, and He uses those disasters to fulfill His purpose for our lives. Getting my arms around that biblical truth has sustained me through many years of pain and suffering”. This builds community. Statement 33(Helps me to be accepting) is reflected in participant 11’s comment, “I understand my experience and know others have issues with leadership and teamwork because of their experiences and responsibilities.” Participant 28 says, “I realize that we are all broken in different ways and my expectations of others are tempered by this fact”. Being accepting of others helps to build community.

In the factor array, the least significant statements also reflect that emotional woundedness helps to build community, in that individuals who don’t focus on seeking power and yet have a sense of empowerment help to build community. These participants are not harboring bitterness, blame, guilt, or fear. These statements are classified as -4 and -3 statements. In this sort the -4 statements are: 2(makes me bitter),6 (blame), and 43(Makes me seek power).

The -3 statements are 5(complain), 10 (a feeling of not being needed), 13(a sense of guilt), and 42 (makes me afraid). Post sort comments can give insight here as well. Participant 28 says about statement 2 (makes me bitter), “I am not bitter, because I realize that wounded people wound others and I have no reason to be bitter with others, but rather should be compassionate”.

Concerning the same statement Participant 13 says “I see from reading about Joseph in the Old Testament, and others, that the Lord can always bring good through pain, even the evil actions of others. Bitterness only inflicts pain on the one who is bitter”. Comments about Statement 6 (Blame) also shed light on this perspective. I say, “If you have forgiven someone, you can’t blame them anymore”. While Participant 28 explains, “Blaming others does not resolve anything. None of us is perfect. Why would we expect or demand perfect conduct from others?”. Clergy leaders who are not bitter and who don’t project blame can build community.

In summary, the demographics, factor arrays, distinguish statements, and post sort comments for Factor 1a present the perspective of Community Leadership. These leaders believe that emotional woundedness allows damaging experiences to become opportunities for building unity and sympathy in the community.

Table 4.3.

Factor 1A: Distinguishing statements and comparison

Factor Arrays

No.	Statement	1a	1b	2	3
21	Helps me to be a better mentor	4	-4	3	2
31	Gives me empathy	4	-4	4	3
38	Allows damaging experiences become opportunities for building community	4	-4	0	-1
2	Makes me bitter	-4	4	-2	-2
6	Makes me blame	-4	4	-1	0
43	Makes me seek power	-4	4	-4	0

Perspective 1B. (a bipolar sort): “The Alienated Leader”

As I considered Sort 1, Community Leadership, it became apparent that there was another perspective hidden in the sort. I labeled this perspective 1b- The Alienated Leader. The demographics of this perspective were as follows. There were three individuals who loaded on this perspective. They range in age from 49 to 57, and so are younger than sort 1a. One is from the Southeast, one from the Northeast, and one from the Southwest of the United States. They all have earned Doctorates and one has done additional post-doctoral work. The educational level of this sort is higher than sort 1a. All three participants who share this perspective serve at the District level. One identifies as female, and two identify as male. One is Hispanic, one is African American, and one is Caucasian.

What separated this perspective from 1a is that 1b's sort was as stated earlier, a mirror opposite to 1a. In other words, 1a's +3s and +4s are 1b's -3s and -4s. As you can see in the preceding chart, 1b's perspective looks like this: +4 Statements, 2(makes me bitter), 6(blame), and 43(Makes me seek power); +3 statements, 5(complain), 10(a feeling of not being needed), 13(a sense of guilt), and 42(makes me afraid).

Likewise, the negative statements are the opposite of 1a. The -4 statements are: 21(helps me be a better mentor), 31(gives me empathy), and 38(Allows damaging experiences to be opportunities for building unity and sympathy). The -3 statements are: 24(helps me be humble), 26(to be a humane leader), 33(helps me to be accepting), and 39(changes my perspective of damaging experiences).

The post sort comments give insight into this perspective. Participant 20 says about statement 6 (Blame), "When things go awry it is easier to deflect blame and point to others rather than to me. As a wounded individual it puts me in protective mode rather than self-awareness where I can grow". Concerning the same statement Participant 6 says, "They don't take responsibility because they don't want to experience that kind of pain that they had before." Statement 42 (makes me afraid) contributes to this perspective. Participant 16 states, "There is [an] engine of fear that seems always to be operating just below the surface. Participant 6 digs deep as well, "Fear is an emotion that we feel in dangerous situations. Fear increases adrenaline and often causes us to react rather than to process things in context. There is almost always fear and a failure to trust God manifested when we live with an open wound".

In summary, based on their demographics, the array of their statements, and post sort comments, the Alienated Leader seemed to be an individual who was struggling through brokenness. While possessing deep insight into woundedness, they were transparent in admitting

that the wounds have not yet healed and were affecting their self-concept and their relationships with others. Others are being blamed for their woundedness. They feel alienated from their community.

Table 4.4.

Factor 1B: Distinguishing statements – “The Alienated Leader”

No.	Statement	Factor 1b
2	Makes me bitter	4
6	Makes me blame	4
43	Makes me seek power	4
10	Creates in me a feeling of not being needed	3
3	Makes me complain	3
13	Gives me a sense of guilt	3
21	Helps me be a better mentor	-4
31	Gives me empathy	-4
38	Allows damaging experiences to be opportunities for building unity and sympathy	-4

Factor 2- “The Empathic Leader”

The demographics for Factor 2 are: Six participants loaded on this sort. All six identify as male and Caucasian. They range in age from 56 through 63. They are not as young as perspective 1B or as old as 1A. Two are from the Northeast, two from the Southeast and two

from the Midwest. One participant has a bachelor’s degree, 4 report a master’s degrees, and one a doctorate. Four individuals serve on the District level. One at the denominational management level and one is a senior pastor. Participant 5 (0.6746) is the most representative of this perspective.

The distinguishing statements suggest an empathic perspective for the group. These statements are: 19 (Helps me to be circumspect in my actions towards others), 28 (helps me to be caring), 11 (makes me want to protect my reputation), 7 (makes me battle self-confidence), 15 (makes me less decisive), 3 (makes me cynical), 5 (makes me complain), 10 (creates a feeling of not being needed), 39 (changes my perspective of damaging experiences), 23 (causes me to be viewed as trustworthy), 29 (helps me to grow when others are negative, 4 (less open to others with different opinions), and 43 (Makes me seek power).

Table 4.5.

Factor 2: Distinguishing statements- “The Empathic Leader”

		Factor
No.	Statement	2
19	Causes me to be circumspect in my actions toward others	4
26	Causes me to be a humane leader	4
18	Reminds me that my actions impact others	3
4	Less open to hearing others with different perspectives	-4
29	Helps me to grow when others are negative	-3
23	Causes me to be viewed as trustworthy	-2

Anchor statements give insight into this perspective as well. These statements are the +4 and +3 statements. Those statements are: +4, 18 (Reminds me that my actions impact others), 21 (Helps me to be a better mentor), 27 (to respond to others redemptively), 28 (to be caring); +3, 8 (creates doubt), 11(want to protect my reputation), 24 (Helps me to be humble), 33 (Helps me to be accepting), and 33 (helps me to watch for signs of emotional woundedness in my co-workers). These statements suggest leaders who are committed to others and have been wounded and so are cautious in dealing with others because they are empathic towards them.

Post sort comments can provide clarity for this perspective. Participant 5 states about statement 15, “I can tend to second guess myself or delay making a decision, perhaps wanting to please people who have hurt me in the past”. Participant 18 supports this view, “I don’t want to displease others with decisions”. In referencing statement 9 “This is my natural response as a leader. Not necessarily healthy, but I am a people pleaser. As I recognize this, it can be a strength if I can build consensus as we advance a goal of ministry. I am not one to charge a hill without a team...I will gather that team and work at building common goals”. With regards to statement 7 (Makes me battle self-confidence) participant 2 says, “In my family we were always battling for my dad’s affection”.

Based on their -4 statements and comments about those statements these leaders were concerned about and are open to others’ opinions, and were not prone to seek power, 4 (Less open to hearing others with different opinions), 43 (makes me seek power). Participant 25 stated about 43, “Power is simply not something that I have strived for. I have many weaknesses and struggles, but seeking power is not one of them”.

While considering their demographics, distinguishing and anchor statements, The Empathic Leaders, Factor 2, are empathic in that they are committed to others but have been wounded and so are cautious in dealing with others because their wounds have impacted their self-concept.

Factor 3- “The Redemptive Leader”

The demographics for Factor 3 are: There are 7 participants who loaded on Factor 3. They all identify as male and all, but one, identified as Caucasian. That individual identified as Latino. These men range in age from 53-62. Their age range was more compact than the other factors. Most were in their late 50’s. All have earned master’s degrees and one has achieved a doctorate. Four were from the Southeast, two from the Northeast and one is from the Southwest.

Their demographics, distinguishing and anchor statements, and post sort comments were used to define their perspectives. Their distinguishing statements were: 30 (Helps me to listen and respond to others who are emotionally wounded), 10 (Creates a feeling of not being needed), 41(Makes me feel isolated),19 (Helps me to be circumspect in my actions toward others), 5 (makes me complain), 29 (Helps me to grow when others are negative), 4 (Less open to hearing others with different perspectives), 33 (Helps me to be accepting), 23 (Causes me to be viewed as trustworthy), 43 (Makes me seek power), 13 (creates a sense of guilt),3 (Makes me cynical), 36 (helps me to slow down when dealing with people), 14 (Makes me treat people less desirably), 18 (Reminded me that my actions impact others), 15 (Makes me less decisive), 22 (Helps me to be transparent), 12 (causes embarrassment), and 9 (Makes me want to please others). These statements suggest leaders who are wounded and care about others who are wounded. Their woundedness is expressed in statements 10 (creates a feeling of not being needed), 41 (makes me feel isolated), and 19 (helps me be circumspect in my actions

toward others). Their care for others is summarized by statement 30 (Helps me to listen and respond to others who are emotionally wounded).

Their anchor statements are: +4, 26 (to be a humane leader), 27 (to respond to others redemptively); -4, 9 (want to please others), 12 (causes embarrassment), and 37 (has taken away the ‘god complex’). These statements give insight into the Redemptive Leader, Factor 3. They are not so much concerned with what others think of them, statements 9, 12, and 37 and they see emotional woundedness as an opportunity to lead humanely and redemptively. This perspective of humane, redemptive leadership is not so obvious in the other factors.

Table 4.6.

Factor 3: “The Redemptive Leader”- Distinguishing statements

		Factor
No.	Statement	3
26	Causes me to be a humane leader	4
27	Causes me to respond to others redemptively	4
30	Helps me to listen and respond to others who are emotionally wounded	4
9	Makes me want to please others	-4
12	Causes embarrassment	-4
37	Has taken away the “God Complex”	-4

Post sort comments about a variety of statements will give clarity to this perspective. About Statement 43 (Makes me seek power) Participant 7 says, “Nope. But it does make me ask, really ask, for God’s grace and power working through me in my brokenness”. Participant 21 states, “Emotional woundedness does not make me seek power, rather I am more prone to withdraw and seek isolation.” Participant 35 states, “I want to prove myself. “Concerning statement 11 (I want to protect my reputation), Participant 7 reports, “If one is broken, really broken, the reputation building goes away, as it should.” He goes on to say concerning statement 16 (Limits my belief in people), This [emotional woundedness] actually grows my belief in people, to see them through emotional challenges and come out as better people.” About Statement 20 (Taught me to love others) he adds, I wish there were an easier way, but we, or at least I, grow the most through challenges, and that certainly affects our emotions. In God’s hands, this can turn into a greater understanding of our brokenness, and a greater capacity for love.” In commenting on Statement 31 (gives me empathy), Participant 21 agrees with participant 7, “When you have experienced the pain of emotional woundedness you can share in the experience of those who are experiencing it now and help them to lead forward.”

After considering their demographics and responses it seems that the Wounded Leader leads from their woundedness. They recognize that they are wounded and that this woundedness helps them to be compassionate, redemptive, and understanding towards the people that they lead. This woundedness becomes brokenness, which allows them to surrender their plans and goals for the greater good of the community.

Consensus Statements

Consensus statements are statements that represent statistically by having similar Z scores and so occupy similar positions across factor arrays. Consensus statements do not

distinguish between any pair of factors. They are valuable and informative to the researcher.

This study had eight consensus statements. All these consensus items illustrate what the participants believe are not important influences of emotional woundedness. It is significant that most ranked the statements in a similar position in the factor array.

Three consensus statements ranked high in that most of the 39 participants agreed that they influenced their leadership. Those statements were 21 (Helps me to be a better mentor) Factor 1 +4, Factor 2, +3, Factor 3, + 2, statement 24 (Helps me to be humble) Factor 1, +3, Factor 2 +2, Factor 3, +2, and Statement 31 (Gives me empathy) Factor 1, +4, Factor 2, +4 and Factor 3, +3. In other words, since most of the participants agreed with these statements in the positive sense, they can't be used to distinguish one sort from another. Virtually all participants viewed themselves as humble, caring mentors.

Two statements brought consensus in the negative sense, statement 17 (limits my influence on others) Sort 1, -1, sort 2, -2 and sort 3, -3 and statement 42 (makes me afraid) sort 1, -3, sort 2, -3 and sort 3, -2. In other words, most participants felt that they weren't afraid and that they had influence on others.

Some factors had little influence on the factor arrays because they were sorted in consensus in the middle of the arrays for all sorts. They all ranked at 0 for Factors 1 and 2 and then at +1 for factor 3. The statements are 25 (helps me to yield control) and 40 (makes me vulnerable).

Summary

This study used Q methodology to examine how leaders perceive that emotional woundedness has influenced their leadership. Thirty-nine leaders from the Christian and Missionary Alliance sorted 43 statements representing role characteristics on a scale of "least

important” (-4) to “most important” (+4). The 39 sorts were factor analyzed using principal components analysis along with varimax factor rotation. Three factors and one sup-factor arose that characterized unique perspectives of the influence of emotional woundedness on leaders. The interpretation of the three factors and one bi-polar factor(1b) resulted in themes that resulted in naming the factors: (1A) The Community Leader, (1B) The Alienated Leader, (2) The Empathic Leader, and (3) The Redemptive Leader. As described in in this chapter, factor arrays, distinguishing and anchor statements, and exemplars helped to describe each factor. Finally, post sort responses from some participants were included to enrich in the interpretation of the perspectives presented in the factors.

Chapter 5

Discussion

The purpose of this study was to examine perceptions that clergy leaders in the Christian and Missionary Alliance hold toward the impact that emotional woundedness has had on their leadership. In doing so I have hoped to answer the research question, “What are the range of collectively held perceptions of leaders in the Christian and Missionary Alliance toward the impact that emotional woundedness has had on their leadership.” The participants’ perspectives revealed three primary sorts and one sub sort, and so in chapter 5, I will discuss the implications of those sorts with regards to theory, practice, policy, and programming. I will also suggest possible limitations of this study and recommend other possible research.

Previous research suggested a lack of empirical studies on how leaders perceive the influence of emotional woundedness on their leadership. At the time of this study only Maslin-Ostrowski and Ackerman (2000), and later Floyd, Hrabak and Maslin-Ostrowski (2011), had researched the subject directly. Consequently, it is important to study the perceptions of leaders as to the influence of emotional woundedness on their leadership.

Having studied the relevant literature to develop a context for discussing the influence of emotional woundedness on leaders I found that there are some theories that could help provide understanding of the ways that emotional woundedness influences leadership. For this study, the conceptual framework was derived from three fundamental psychological theories rooted in the fields of Behavioral and Cognitive Psychology. Specifically, those theories were developed by Hull, Need Reduction Theory, in *The Essentials of Behavior* (Hull, 1973), Goal Theory as expressed in *Understanding Human Nature* (Adler, 1927), and finally, Festinger’s, *A Theory of*

Cognitive Dissonance (Festinger,1957). These theories suggest, when viewed together, a relationship between goal-directed, change driven clergy leadership and the woundedness experienced by these clergy leaders.

This study used Q methodology to investigate the research question. Q methodology is a unique approach to perspective analysis and uses a specialized set of statistical procedures and techniques. Q is a research technique, and an associated set of theoretical and methodological concepts, originated and developed by William Stephenson, which focuses on the subjective or first-person viewpoints of its participants (Watts and Stenner, 2012). For this reason, I selected Q methodology. This methodology consisted of three phases. The first phase involved the collection of concourse data and creation of the Q sample. The second phase was the collection of demographic data and Q sorts from the participants. The last phase was data analysis. After the factor arrays, participant demographics, the distinguishing and anchor statements, and post sort responses were reviewed, the factors were categorized into four unique viewpoints representing how leaders view the experience of emotional woundedness has influenced their leadership. Other researchers have identified that leaders experience burn out or stress, I am interested in hearing the voice of those leaders as to how the wounding experience has influenced their leadership.

Definition of Emotional Woundedness

In that this Q research study addressed the question, “What are the range of collectively held perceptions held by leaders in the Christian and Missionary Alliance toward the impact that emotional woundedness has had on their leadership?”, it seems appropriate that a definition of emotional woundedness was derived from those participants’ perceptions. The 39 participants in this study, when asked to define emotional woundedness, provided 39 responses. This definition

was developed by referencing these responses, the factor arrays, and the literature review in concert with a dissertation committee member. Emotional Woundedness is an emotional injury to the clergy leader which is caused by serving, and having interactions with, humans.

Summary of Factors

The four unique perspectives that are reflected in this study are: The Community Leader (Factor 1a), The Alienated Leader (Factor 1b), The Self-Preserving Leader (Factor 2), and The Redemptive Leader (Factor 3). The following is a summary and discussion of those factors.

Factor 1A “The Community Leader”

These leaders believe that emotional woundedness allows damaging experiences to become opportunities for building unity and sympathy in the community.

Factor 1B “The Alienated Leader”

These leaders seem to be individuals who are struggling through brokenness. While possessing deep insight into woundedness, they are transparent in admitting that the wounds have not yet healed and are affecting their self- concept and their relationships with others. Others can be blamed for their woundedness.

Factor 2 “The Empathic Leader”

These leaders seem to be empathic with regards to others, in that they are committed to others. They have been wounded and so are cautious in dealing with others. Their wounds have impacted their self- concept and so they are aware that their actions impact others. They care about others and will serve them but don’t seek them out.

Factor 3 “The Redemptive Leader”

The Redemptive Leader leads from their woundedness. They recognize that they are wounded and that this woundedness helps them to be compassionate, redemptive, and

understanding towards the people that they lead. They will seek out other wounded leaders hoping to redeem their woundedness. Wounded clergy leaders will also seek their advice.

As I consider the leader perspectives described by the factors above, they are indeed unique. The Leader in Community (1A), had the most participants loading on it. This perspective had the widest age range. These leaders recognized that their experience of Emotional Woundedness is beneficial to building community. Community building is crucial to the Christian worldview. Leaders who build community are humble, understanding and accepting of others, and focus on mentoring and practicing care and humility. This seems to be a Biblical perspective as expressed in the Christian New Testament.

Therefore, if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of others. In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death- even death on a cross! (New International Bible, Philippians 1:1-8)

As one respondent reflected that “deep heart issues create community”, these leaders use brokenness to build community. This perspective requires the expression of brokenness in community, in other words, the Leader in Community must be transparent in reporting their brokenness. In doing so others can relate to the leader, and thus are willing to connect with them, thus building that community. These leaders are open to people and so often attract broken people into their communities. This is good in that these broken people can experience transformation in the community, and they too will attract other broken people. The negative effect can be that these wounded people require much care and can emotionally drain their clergy

leaders. Barton (2009) suggested that as the disciplines of rest, solitude, silence, and self-examination are cultivated in the lives of clergy leaders, they'll be brought back from, at times, frantic activity, cognitive dissonance, and dissipation, to a quiet alertness, to guidance from God. This allows the clergy leader to be in a better position to facilitate spiritual formation in the lives of others.

The clergy leaders who present the perspective of the Alienated Leader (1B) are the smallest group, and the youngest group. They are also the most diverse group with one female, who reported as Hispanic from the southwest; and two males one who identified as Caucasian, from the northeast, and one who identified as African- American, from the Southeast. Unlike the Community Leaders, these leaders were not so transparent. They seemed to blame woundedness on the community in which they participate. They appeared to be alienated from the greater community, while they remained a part of it. While not specifically described as such, one cannot help but wonder if racial marginalization was being suggested here. They are not expressing that they feel connected, in a healthy way, to their community. Since so few of the participants in this research identify as female, Hispanic, African- American, or Asian, I wonder if the results might have been different if the perspectives expressed had been more diverse. I discuss this in more detail in Implications. These leaders might wound other clergy leaders or followers. In their apparent alienation, which some others might perceive, they can influence others, who feel the same, to follow them. This is not done overtly but subtly. If they talk to peers, the conversation could be about their alienation and how they might leave the organization "If things don't change". These clergy leaders can move towards health and the perspective of The Redemptive Leader or the Community Leader if they take Barton's advice and pursue a coach, mentor, and or counselor, and put their guidance into practice.

Factor 2 “The Empathic Leader”

These leaders feel connected to their community but are careful towards the people in it. They report a small age range and are all male. They, unlike Alienated Leaders and most like Community leaders, are careful in their interactions with others as they are empathic. They report that they tend to be people pleasers. Perhaps this is why they are not seeking power in the community and yet lead from positions of power. While concerned about their interactions with others, they value being a team player and seek consensus. I observed that most of these leaders are District Superintendents. District Superintendents are elected every four years and can serve only three consecutive terms. It seems to me that this influences how they lead or don't lead. A clergy leader who is concerned about elections and is empathic, from my perspective, might not make difficult decisions for fear of offending the electorate. While serving their last term they lose the fear of offending the electorate. And while serving their last term, free from this fear, they might adopt initiatives for change that could benefit the organization, and yet don't have the appropriate time to see those initiatives fully implemented and affecting change. They too could benefit from Barton's advice and the acquisition of a mentor, who might encourage the clergy leader to lead from God's perspective, thus leading from a perspective of courage. Followers recognize courage. They follow courage. They also recognize people pleasers.

Factor 3 “The Redemptive Leader”

These leaders while feeling isolated, and at times not needed, which expresses their woundedness, tended to listen first before speaking. As listeners they reported as humane, redemptive, leaders. They participated in community and contributed to it by understanding

outsiders, offering them redemption and humane connectedness, a place in community that might not be offered by self-preserving, or alienated leaders. Wounded leaders serve while wounded. Their wounds are a constant reminder of their mortality and fallibility. Since they are aware of their limitations, they tend to not judge others. This aids them in redemptive relationship building. The other comes before them. These leaders likely are already practicing Barton's advice to practice the disciplines of rest, solitude, silence, and self-examination that when cultivated in the lives of clergy leaders, have brought them back from, at times, frantic activity, cognitive dissonance, and dissipation, to a quiet alertness, to guidance from God. On the other hand, alienated leaders (1b) expressed that their alienation was in part a result of being marginalized by the community. They might have worked in the community, not out of love for the community but feeling compelled to be part of the community. As a collective, the four views reflected in these factors all seem to be leaders who, while leading from significant positions of leadership, are not leaders who have usurped leadership but who are servant leaders.

Implications

This study of the perceptions of clergy leaders in the Christian and Missionary Alliance, with regards to the influence of emotional woundedness on their leadership, has implications for theory, practice, and policy making.

Implications for Theory

Chapter 2 identified and explained the conceptual framework that guided this study. The conceptual framework was derived from three fundamental psychological theories rooted in the fields of Behavioral and Cognitive Psychology. Specifically, those theories were developed by Hull, Need Reduction Theory, in *The Essentials of Behavior* (Hull, 1973), Goal Theory as expressed in *Understanding Human Nature* (Adler, 1927), and finally, Festinger's, *A Theory of*

Cognitive Dissonance (Festinger,1957). These theories suggest, when viewed together, a relationship between goal-directed, change focused, clergy leadership and the woundedness experienced by these leaders.

Need Reduction Theory (Hull, 1951,1973) stated that organisms must act to reduce needs. The success of the action of the organism to reduce these needs must rise to the level of the need, if it is to be successful. If the need is intense, the response must match the intensity of the need.

Alfred Adler (1927, 1992) wrote that basic to all human organisms is that, we are always striving towards a goal. He posited that this teleology, or striving toward a goal, is foundational to the concept of adaptation, and that the life of the psyche must be understood in terms of the goal to which all our efforts are directed. Just as we have physical needs, Adler suggested, that this teleology is a need as well. This goal orientation shapes our mental life. It shapes the lives of transformational leaders as well. Adler (1927,1992) proposed that no human can think, feel, wish or dream without these activities being determined, continued, modified, and directed towards this goal. It is an ever, present, objective. In this context, Adler went on to reflect that we as humans, because we are weak organisms, need communal life. That communal life is found in our intimate relationships, family and organizational relationships, work, or religion, for example. An individual who is highly goal directed might respond in anger (emotional) if those goals come in conflict to the needs of community, resulting in emotional woundedness.

Festinger's theory (1970) gave clarity to my proposal by suggesting that humans have cognitive inconsistencies that they are not always successful in rationalizing, to themselves. Attempts to achieve consistency in thought fail, and the result is psychological discomfort. He suggested that the "existence of dissonance, being psychologically uncomfortable, will motivate

the person to try to reduce the dissonance and try to achieve consonance” (Festinger, 3) To review, Clergy leaders have physical needs, that when not met, cause discomfort, until resolved. Clergy leaders have cognitive, goal driven needs, and community needs and demands, that can cause dissonance. The resolution or not of that dissonance can either produce strength or contribute to emotional woundedness. (Adler,1927,1992, Festinger, 1957, Hull,1973,). As I consider this conceptual framework and reflect on the results of this research, it is my opinion that a relationship exists between the framework and the perceptions of these leaders. Sort 1A, The Community Leader, recognizes the role of emotional woundedness in building community. Adler (1927,1992) suggested that as weak, goal oriented, individuals we need community to achieve our goals. These leaders recognize this and choose to use their woundedness to build community, helping them to satisfy deeply rooted needs.

The Empathic Leader, (2), while recognizing the need for community, has had wounding experiences with people and so is experiencing, still, some cognitive dissonance (Festinger, 1957) that, not having been resolved, tends to influence them in leading those people carefully. These leader’s cognitive goals have been resisted and yet they have recognized the woundedness in others and have chosen to serve them with empathy and care. If their woundedness is not resolved it will continue to produce leadership stress and then contribute to emotional woundedness.

The Redemptive Leader, (3), functions effectively in woundedness. The leader’s woundedness has been experienced in community and is being worked out in community. The resistance to their ideas, while causing stress, is being resolved through conversation and collaboration. While dreams and ideas have been resisted, and at times the physical needs of the

body have been denied, the result is a leader who is broken, wise, humble, and transparent, becoming a truly transformational clergy leader.

The Alienated Leader (1B), is experiencing the full effect of emotional woundedness, as expressed in the conceptual framework. It seems that emotional needs are not being met (Hull,1951, 1973). While having goals, those goals are being, or have been resisted, with force. This stress can be amplified by the cognitive dissonance experienced while serving in a Christian ministry. When a clergy leader experiences the call to change focused ministry, there is an idealism that develops with regards to those in the church and the secular world. The leader assumes resistance from the secular arena, most people outside of the faith are not interested in the faith. The expectation of that resistance allows the leader to prepare for it. The leader also naively assumes that in the context of the church, relationships will be influenced by Biblical concepts like love, mercy, grace, and the acceptance of diversity of thought, and practice. The opposite is often true. People outside the community are open to transparent relationships, and people within the church organization can be critical of theological ideas, worship practices, building design, the color of carpet, the placement or inclusion of drums, the arrangement of restrooms, programming, and so much more. The call to ministry comes with dreams, visions, goals, ideas, and idealized ideas of how it will all work out. The resistance from the community is surprising, and for some disturbing, and can cause, in some, emotional, physical, and cognitive stress that wounds the leader so profoundly that they become the Alienated Leader.

In this case, as I examined the demographics of this sort, as compared to the others, I noted what I consider to be a significant contributing factor. To begin, as stated earlier, the participants in this study are predominantly Caucasian males. This fact does not align with the

demographics of the denomination and its history. The following paragraph describes that denomination.

As stated in Chapter 1, the Christian and Missionary Alliance was founded in New York City, in 1887, by A.B. Simpson a Canadian, Presbyterian pastor who wanted to take the Gospel of Jesus Christ to the nations of the world. The Alliance World Fellowship, a governing body was established in 1975. The Alliance World Fellowship has 6 million members in 70 nations. The membership in the United States is approximately 500,000 meeting in 1,972 churches. 37 different languages are spoken in those 1,972 churches. 42% of those churches are ethnic non-white churches. 58% are primarily Caucasian and those churches, in urban areas, tend to have congregations of mixed ethnicities. I sent requests to the leaders of the Alliance World Fellowship, including the United States, soliciting their participation in my research. Most of the participants included in this research were from the United States as they were the ones who responded and agreed to participate.

In that I solicited responses from the Alliance World Fellowship, and received responses, primarily from the leadership in the United States, I am assuming that these participants reflect the demographics of leadership in the States. If this assumption is correct, then the leadership of the Alliance, in the United States, does not reflect its national and international demographics. There are many ethnic Christian and Missionary Alliance churches in the United States (42% of Alliance churches in the United States). I don't know why their leaders didn't respond to my request for their participation. In that many who did participate in this research are first and second tier leaders, it seems that the ethnic churches are not well represented at the national level. Factor1B, The Alienated Leader, is represented by one African American male, One Hispanic female, and one Caucasian. I acknowledge that this is a small sort and that makes it

significant. It could be that they feel alienated from the denomination, as they are not represented in its primary leadership. Having seen the need for community in achieving goals and having needs met, I can surmise that a perception of alienation from that community, a perception of marginalization by that community, and the physical stress and the demands of ministry, as they, in their perception, serve alone, could cause significant brokenness or emotional woundedness, that would influence the perceptions of others and their directed behavior.

Emotional Woundedness Theory

According to Brown (1993) Q research methodology is a powerful tool for generating theory. The conceptual framework, the literature, and this Q research suggest that a Theory of Emotional Woundedness could be developed. This theory would be expressed with three basic tenants. Emotional Woundedness can occur when stress exerts itself on a leader to the point that an opening occurs in that person that can affect their interaction with others. That stress can be exerted on the leader's body when basic needs are not being met, creating imbalance, when resistance to ideas is strong, contributing to cognitive dissonance, and when the leader's goals are resisted by the community, in an aggressive manner. Secondly a wound can be influenced by the leader's perspective. If a leader perceives that their community is supportive and that they are seen as an integral, contributing part of that community, wounds can heal. If the leader perceives that they are alienated from the community, then wounds may fester. Finally, this theory could reflect the role that mentoring and coaching play in preparing future leaders for the eventual resistance and helping current leaders who are struggling with wounds to be reconnected to community.

Practice

Based on the results of this Q research study, I would suggest that there are implications for ministry practitioners. These implications could have significant importance. Three areas of practice that could be influenced by this research are formal and informal education, and recruitment.

Formal Education

One important area of opportunity for ministry practitioners is formal education. Undergraduate and graduate education that includes coursework exploring emotional woundedness, its sources and effect, including the conceptual framework developed in this study could give foresight to leaders before they experience the frustrations of ministry. In developing this curriculum, it should not be assumed that graduate or undergraduate students have exposure to wholistic psychological education. I am suggesting that emotional woundedness can be derived from cognitive, emotional, and physical stress. These concepts should be included in the curriculum. It would also be wise to include conflict interpretation and resolution courses.

Informal Education

In the Christian and Missionary Alliance there are significant educational requirements for those pursuing ordination. I have served on an ordination committee for the Alliance Southeast for over 15 years and am aware of the requirements. There are also requirements for informal continuing education. Considering the need for education on emotional woundedness, another opportunity for practitioners would be the development of curriculum to be used in seminars, and in the denominations districts, and churches. While there are requirements for informal continuing education, those requirements after ordination are not content directed. Ordained clergy may choose the courses that they take. Developing seminars and curriculum

would aid the districts and their ordination committees in providing much needed education both during the ordination process and after that process.

In the ordination process, ordinands are assigned coaches who help them through that process and they are encouraged to choose mentors who would advise them in life. Once ordained those requirements disappear. It would be wise, as this study suggests, to encourage a culture of mentoring in the Christian and Missionary Alliance. A peer mentoring structure beyond the ordination process would be beneficial. Younger men and women would benefit greatly from mentoring by Wounded Leaders and Community Leaders, if they would share their stories, these stories could do much in helping others to heal and demonstrate to younger leaders the skills necessary to navigate emotional struggles that contribute to woundedness.

Recruitment

Another implication for practice is suggested by sort 1B and the demographics of this study. The recruiting of ethnic leaders into the leadership pipeline must occur, not just in colleges, universities, and seminaries, but at every level of the denomination, starting in the local churches. Relationally engaging young men and women of color, during the disciple making process, at the local church level, is critical. Our educational processes tend to be western in nature, in that we give people information and assume that the impartation of information results in a disciple being made. Having done this then, providing internships for these potential leaders, would be a practical step forward. This would provide a way for these men and women to work with older seasoned practitioners who would give them much insight into the joys and perils of leadership.

In that Q research reveals the perspectives of individuals and groups of individuals, I would recommend that this methodology be used to develop a deeper understanding of

emotional woundedness and its influence on leaders. These studies could be done in local churches, and in the various districts in the United States and internationally as well.

Understanding the perceptions of leaders gives them voice and builds healthy community. Not discovering those perceptions could result in fragmentation, in that perceptions unexpressed can lead to frustration and alienation.

The primary implications of this study for practitioners are the need for developing formal and informal curriculum and opportunities with regards to emotional woundedness and the conceptual framework, the need to develop a leadership pipeline beginning in the local churches, to the denominational colleges, universities, and seminaries, and further Q research throughout the Christian and Missionary Alliance.

Policy

This study has implications for policy, in the Christian and Missionary Alliance, as well. This denomination has national licensing and ordination policies, but latitude is given to individual districts with regards to implementation and requirement specifics. As leaders often move from one district to another, and may serve internationally as well, it would be wise to establish a more uniform ordination process that evaluates mental health and encourages lifelong mentoring and assessment, in addition to continuing education. As policy often dictates budgets, establishing policies that encourage funds for internships and higher education is critical to the recruitment of individuals of color into the leadership pipeline.

Limitations of this Research Study

There are several limitations contained in this study. This Q study only concerned itself with the international leaders of one denomination. Including the leaders of other denominations could have richly benefited this study. The participants in the study were predominantly older

white males. By not having more participants of various ages, ethnicities, and genders, the depth to which I could understand their perspectives, was limited. This could have given deeper understanding, perhaps, of the perspective expressed by factor 1B. This study also considered one denominational theological perspective. By studying other theological perspectives, I could gain insight with regards to the four perspectives. Are they limited to this one organization?

Recommendations for Further Research

This study supports the use of Q methodology as a valuable research design to study the perspectives of leaders with regards to the influence of emotional woundedness on their leadership. Future researchers should consider Q research design when conducting exploratory studies. As I reviewed the literature on emotional woundedness, as stated earlier, I found little reference to it in the field of higher education, or clergy leadership. I recommend further research. I found no reference to it at all in the literature on institutional clergy leadership. Considering recent church scandals with regards to sexual abuse in the church, further research is warranted to help discern if wounded clergy are wounding others. This study demonstrates that Q methodology is one way to study individual perception and subjectivity.

While investigating the perceptions of leaders in the Christian and Missionary Alliance, it would be beneficial to study the perspectives of leaders in other denominations, faith-based and not for profit organizations and varied theological perspectives. Another suggestion for further research would be qualitative and quantitative studies. A qualitative design would help to discern the why? Why do leaders perceive emotional woundedness as they do? This design would aid in understanding the sorts that had fewer perspectives. A case study would give insight into the individual's experience that contributed to their emotional woundedness and perspective. A quantitative design might aid in theory development. A quantitative design, which assumes that

behavior is regular and predictable (Johnson and Christensen, 2008) could be used to investigate the effects of demographics. Does a person's gender or ethnicity, for example, influence their perceptions of emotional woundedness?

Future researchers might develop studies that seek more perspective from younger leaders, perhaps answering the question, "How does age affect a leader's perspective on the influence of emotional woundedness on leadership. They could develop studies, like this, with regards to ethnicity, and education as well. This could help in discerning if mentoring and continuing education would benefit leaders. Further research on this topic could also help to ascertain leaders' perspectives on how responsive the denomination is, with regards to their woundedness. Considering, this one might study if programs currently exist, inter and intra, denominationally that attempt to treat emotional woundedness, and the effectiveness of those programs. This study suggests that wounded leaders might wound others. A research study on how wounded leaders might wound others would be vital. Do leaders who have a history of wounding others continue in ministry by crossing district, or denominational boundaries? In the Christian and Missionary Alliance, individual districts do not have to honor the decisions or recommendations of licensing or ordination boards serving in other districts, although many do. Such a study would assist in establishing infrastructure that could assist in cross district and denominational communication, helping to discover wounded individuals, and their victims. This would hopefully divulge those who need treatment and prevent future harm.

In that Q research reveals the perspectives of individuals and groups of individuals, I would recommend that this methodology be used to develop a deeper understanding of emotional woundedness and its influence on leaders. These studies could be done in local churches, and in the various districts in the United States and internationally as well.

Understanding the perceptions of leaders gives them voice and builds healthy community. Not discovering those perceptions could result in fragmentation, in that perceptions unexpressed can lead to frustration and alienation.

Finally, since Q research methodology is powerful in generating theory, and since it was suggested earlier that this research could be used to express a Theory of Emotional Woundedness, more research could be done to fully develop this theory. The researcher could answer the questions as to how physical, and cognitive stress contribute to emotional woundedness; how the leaders perspective contributes to emotional woundedness, and the role of mentoring and coaching in the leader's life, with regards to the prevention of or the healing of emotional woundedness. This research could shed light on how the individual leader's physical, emotional, social, and spiritual sensitivity might contribute to their susceptibility to an emotional wound.

Summary

In chapter 5 I discussed the implications, and limitations of my Q research with regards to the influence of emotional woundedness on leaders in the Christian and Missionary Alliance. I also made recommendations for further research. I considered the implications of this research with regards to theory and how my results interacted with the conceptual framework of this research. I noted that there were implications for practice, making recommendations for formal and informal curriculums and the establishment of a leadership pipeline from the ground up. I also suggested policy implications for denominations with regards to ordination and budgeting.

There were limitations to research presented in chapter 5. I suggested that by studying only one denomination the depth of my study was affected and I noted that the lack of ethnic and

sexual diversity found in my participants limited a full understanding of the factors, especially Factor 1B.

The recommendations for further research were primarily driven by the limitations of my research. I recommended future research that would be multi- denominational, generational, gender based, and ethnically diverse. I also recommended that Q research be done at local, regional, national, and international levels, which could help to develop community. I finally suggested further Q research that might aid in the development of a Theory of Emotional Woundedness.

Conclusion

I undertook this research journey to discern the influence of emotional woundedness on clergy leaders. I also did this research for another reason. As I have gone through this process I have come to realize that I have experienced emotional woundedness. When I did the sort, I found that at the time of this writing I was a Community Leader. I think that in the past I have been an Alienated Leader and an Empathic Leader. I am a Community leader because I have cultivated Barton's prescription for clergy leader health, to practice the disciplines of rest, solitude, silence, and self-examination. Cultivating these disciplines have helped me to recognize my woundedness and to seek help for it. That help has come from God, reading the Scriptures of my faith, coaching, mentoring, and wise counsel.

The present world context could be described as fragmented and broken, there seems to be little human unity. Our leaders don't seem to be addressing the world's fragmentation. This seems to be true with regards to the world's clergy leaders as well. The news reports seem to be full of clergy scandal, but lacking in reports of redemptive clergy leaders seeking out the wounded with healing in mind. If clergy leaders become aware of their woundedness and are

transparent about it, the world community might be less cynical about their leadership. This self-awareness might result in leaders who are outward focused, healthier, and serving with empathy towards others. Their service would be other focused. and community building. expressing their evangelical imperative to go and make disciples. In order for this to happen clergy leadership must help to build a culture in which leaders practice the disciplines of rest, solitude, silence, and self-examination, along with presenting themselves to coaches who can guide them to gain the skills for healthy leadership, and mentors who will guide them to a deeper understanding of their own and others' wounds.

The Old Testament comments that God can take the ashes of one's life and turn them in to beauty. In 2 Corinthians 1:3-11 the Apostle Paul contends that our discomfort and suffering gives us the opportunity to compassionately comfort others.

As I age I am seeing that I am becoming a Redemptive Leader. Many of my peers describe me as such. That leader is reflected in the following illustration. The Japanese practice an art form called Kintsukuroi. This word means "to repair with gold". It is the art of repairing pottery with gold or silver infused lacquer, with the understanding that the piece once repaired, is more beautiful for having been broken. Clergy leaders, who have been broken, and allow themselves to be repaired are far more beautiful and useful having been broken.

Appendix A

Informed Consent Q Sample and Concourse Survey

My name is Brian Shore. I am a doctoral student conducting dissertation research on how leaders perceive that emotional woundedness influences their leadership. I am requesting your participation in this research study. Initially I am asking you to do the concourse survey. At another date I will ask you to do the Q sample sort. The concourse survey will take approximately 30 minutes to complete. The research instrument (Q sample) will take approximately 45 minutes to complete.

You must be 18 years of age or older to take part in this research study. Your participation is voluntary, and your responses will remain confidential. In the highly unlikely event that confidentiality was breached it is not my intent to ask any information that would affect your employability or legal status. In compliance with IRB requirements and to insure data security, your answers will be stored on a secure UNF server and destroyed at the culmination of this research. No personal identifiers will be collected. Your participation is voluntary, and you are free to withdraw at any time. In the survey you will be asked how emotional woundedness has affected you. At a later date you will be asked to sort statements with regards to emotional woundedness (Q sort). The survey and sort are simply seeking your opinions, the questions are not seeking private information. If you view the questions as being too private or emotionally sensitive, you may withdraw from the study. You might react emotionally to one or more of the questions or sorts. I cannot predict how you will respond, however the nature of the questions and statements is not intended to provoke emotional response as they are cognitive in nature. Hence, there are no foreseeable risks for your participation. One possible benefit from taking part in this research is the knowledge that you are adding to the body of research on the influence of emotional woundedness on leaders. The University of North Florida, Institutional Review Board has approved this survey. If you have questions about your rights as a participant, you may contact the University of North Florida's Institutional Review Board Chairperson by calling 904.620.2498 or by emailing irb@unf.edu. Should you have any comments or questions, please feel free to contact me at

or

Completion and return of the instrument implies that you have read the information in this form and consent to take part in the research. Please print a copy of this form for your records or future reference.

Thank you very much for your time and cooperation.

Sincerely,

Brian M. Shore
Principal Researcher

Appendix B

Informed Consent, Q-Sample

My name is Brian Shore. I am a doctoral student conducting dissertation research on how leaders perceive that emotional woundedness influences their leadership. I am requesting your participation in this research study. The research instrument (Q sample) will take approximately 45 minutes to complete.

You must be 18 years of age or older to take part in this research study. Your participation is voluntary, and your responses will remain anonymous. In compliance with IRB requirements and to insure data security, your answers will be stored on a secure UNF server and destroyed at the culmination of this research. No personal identifiers will be collected. Your participation is voluntary, and you are free to withdraw at any time. There are no foreseeable risks for your participation. One possible benefit from taking part in this research is the knowledge that you are adding to the body of research on the influence of emotional woundedness on leaders. The University of North Florida, Institutional Review Board has approved this survey. If you have questions about your rights as a participant, you may contact the University of North Florida's Institutional Review Board Chairperson by calling 904.620.2498 or by emailing irb@unf.edu. Should you have any comments or questions, please feel free to contact me at

or

Completion and return of the instrument implies that you have read the information in this form and consent to take part in the research. Please print a copy of this form for your records or future reference.

Thank you very much for your time and cooperation.

Sincerely,

Brian M. Shore
Principal Researcher

Appendix C

Recruitment Email – Concourse

From: Brian M. Shore
Date: February 22, 2017
To: CMA Institutional Leaders
Subject: Concourse Development- by CMA leaders on the influence of emotional woundedness on leaders

My name is Brian Shore. I am a doctoral student conducting dissertation research on how Christian and Missionary Alliance leaders perceive the influence of Emotional Woundedness on their leadership. I am requesting your participation in this research study. The research instrument: Concourse Survey, will take approximately 30 minutes to complete.

You must be 18 years of age or older to take part in this research study. Your participation is voluntary and will remain confidential. In compliance with IRB requirements and to ensure data security, your answers will be stored on a secure UNF server and destroyed at the culmination of this research. No personal identifiers will be collected. Your participation is voluntary, and you are free to withdraw at any time. There are no foreseeable risks for your participation. One possible benefit from taking part in this research is the knowledge that you are adding to the body of research on Emotional Woundedness and its influence on leaders. The University of North Florida, Institutional Review Board has approved this survey. If you have questions about your rights as a participant, you may contact the University of North Florida's Institutional Review Board Chairperson by calling 904.620.2498 or by emailing irb@unf.edu. Should you have any comments or questions, please feel free to contact me at _____ or _____

Please click the link below to go to the survey web site or copy and paste the link into your internet browser to begin the survey. Upon opening the link below, you will be asked to read the consent letter for this study. Once completed, you will be asked to check a box indicating that you have read the consent letter and agree to participate in this research study. Upon checking the box, the actual survey instrument will be launched.

Survey link:

Thank you very much for your time and cooperation.

Sincerely,

Brian M. Shore

Principal Researcher

Appendix D

Recruitment Email, Q-Sample

From: Brian M. Shore
Date: August 17, 2016
To: CMA Institutional Leaders
Subject: Q-sort by CMA leaders on the influence of emotional woundedness on leaders

My name is Brian Shore. I am a doctoral student conducting dissertation research on how Christian and Missionary Alliance leaders perceive the influence of Emotional Woundedness on their leadership. I am requesting your participation in this research study. The research instrument (Q sample) will take approximately 45 minutes to complete.

You must be 18 years of age or older to take part in this research study. Your participation is voluntary and will remain confidential. In compliance with IRB requirements and to ensure data security, your answers will be stored on a secure UNF server and destroyed at the culmination of this research. No personal identifiers will be collected. Your participation is voluntary, and you are free to withdraw at any time. There are no foreseeable risks for your participation. One possible benefit from taking part in this research is the knowledge that you are adding to the body of research on Emotional Woundedness and its influence on leaders. The University of North Florida, Institutional Review Board has approved this survey. If you have questions about your rights as a participant, you may contact the University of North Florida's Institutional Review Board Chairperson by calling 904.620.2498 or by emailing irb@unf.edu. Should you have any comments or questions, please feel free to contact me at _____ or _____

Please click the link below to go to the survey web site or copy and paste the link into your internet browser to begin the Q-sort. Upon opening the link below, you will be asked to read the consent letter for this study. Once completed, you will be asked to check a box indicating that you have read the consent letter and agree to participate in this research study. Upon checking the box, the actual survey instrument will be launched.

Survey link:

Thank you very much for your time and cooperation.

Sincerely,

Brian M. Shore

Principal Researcher

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