

An Exploration of the Quality of the Professional Relationships
Shared by Pastors and Early Childhood Directors
in Congregation-Based Early Childhood Centers in the Southwest Region of the United States:
A Mixed-Methods Approach Using the Leader Member Exchange Theory,
Interviews, and Dyadic Data Analysis

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Concordia University Chicago, River Forest, Illinois
A Dissertation Presented in Partial Fulfillment
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in Organizational Leadership

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by

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Abstract

This mixed-methods study explores the quality of the professional relationships shared by the pastors of Lutheran congregations and the directors of the educare centers with which the congregations are associated. The quantitative strand of this inquiry explores the Pastor-Director dyad by measuring if the work-related and socially related measures of Leader Member Exchange are correlated. The Leader-Member Exchange 24 survey was used to collect the quantitative data. The qualitative strand of this exploration used 12 semi-structured interviews with 6 complete Pastor-Director dyads to discover how pastors perceive the professional relationships they have with the educare directors, and vice versa. Using Dyadic Data Analysis, non-independence was established for the complete dyads which provided survey data. The intrapersonal effect between the personal domain (the predictor variable) and the work domain (the outcome variable) was calculated to be strong. However, the interpersonal affect between the two roles was determined to exist but was not calculated to be a strong correlation. Three themes emerged from the qualitative strand of the exploration. Two of the three themes were related to the resources internal to the P-D dyads. The third theme referred to the resources external to the dyad. In Chapter 5, the 2 strands of inquiry formed 6 meta-inferences including, one, the pastors and the directors both perceived the professional relationships they shared as being of a high quality; however, the pastors perceive the relationships to be of a higher quality than did the directors; two, the directors perceived the professional relationships they shared with the pastors to be of a lower quality in the domain of contribution; and three, the directors and the pastors agreed that both roles perceived the other as having a high level of professional respect.

Keywords: dyad, mixed methods study, Leader Member Exchange, educare

Dedication

To my mother, Elsa Louise Kregel

(April 18, 1935 – September 1, 2019)

Acknowledgements

Thank you to all the professors and staff members at Concordia University-Chicago for providing me instruction in the discipline of Organizational Leadership. I thank Dr. Rachel Eells for her generous feedback on how to help this exploration become a more readable document. Dr. Angela Tagaris served as both the voice of reason and encouragement as the general concept of the study was formed into clear methodologies. Most especially, I thank Dr. Shirley Morgenthaler for accepting to serve as my Dissertation Chair with such enthusiasm. Dr. Morgenthaler repeatedly offered generous amounts of time in focused discussion and debate about the Pastor-Director dyad so cherished by both of us and I pray by many others.

This exploration was undertaken while I was serving as the pastoral member of a Pastor-Director dyad. To my current coworker, Director Cora Nash, the educare staff, and the members of The Family of Faith Lutheran Church in Houston, Texas, and in Cypress, Texas: please know I greatly appreciate all of your prayers and the hard work you have offered in support of the congregation-based educare centers we have been called to offer our community.

Finally, I thank my wife, Amy, and all my family members for kindly supporting my humble efforts to serve my Lord, his church, and his little ones.

Table of Contents

List of Figures

Chapter 1: Introduction

Background of the Study

While the importance of studying leadership has been affirmed in general by the research community, specific theories of leadership greatly vary. Servant leadership, transformational leadership, situational leadership, the systems approach to leadership, and relational leadership (Bass, 1990; Greenleaf, 1996; McCleskey, 2014; Senge, 2006; Sewell, n.d.) are but a sample of the theories that researchers offer. Leadership inputs affect organizational outputs (Nahrgang & Seo, 2016); therefore, leadership is important to organizations. These are the basic premises of the study of organizational leadership. And these are the reasons that the leadership of organizations is vigorously studied.

This study focused on the theory of relational leadership (Anand, Vidyarthi, & Park, 2016; Pellegrini, 2016) because it correlates best with the population being studied, namely, religious organizations. In religious organizations the quality of relationships is not only one of the outputs of leadership, but it is also one of the outputs that religious organizations aspire to achieve for their followers. For example, Henkelman (1993) in his book, *Feed My Lambs: Teaching as Shepherding*, said, “Teachers have a heart for people. They have subjects to teach, lessons to plan, classrooms to keep orderly, and neat, but their first business is people. Teaching is a relational affair” (p. 20). Similarly, Schultz (2014) explained, “Developing relationships in our early childhood centers is a key opportunity of this ministry” (p. 16). Thus, relational leadership is uniquely suited for the research herein proposed.

More specifically, this study focused on Christian congregations in the United States that sponsor early childhood education centers. Many of the individual characteristics of ecclesiastical leaders have been thoroughly analyzed. For example, the official publishing house

of the Lutheran Church – Missouri Synod, Concordia Publishing House, has published such titles as the following: *Ministry, Word, and Sacraments: An Enchiridion*; *Church and Ministry (Kirche und Amt): Witnesses of the Evangelical Lutheran Church on the Question of the Church and the Ministry*; *The Pastor at Work*; *Go and Make Disciples: The Goal of the Christian Teacher*; *Feed My Lambs: Teaching as Shepherding*; *Leap of Faith: A Resource for Spirit-Led Explorers Pre-Seminary through Placement*; *Servant Leadership: Setting Leaders Free*; *Pastors and Elders: Caring for the Church and One Another*; *Pastoral Theology*; *The Fire and the Staff: Lutheran Theology and Practice*; *Church and Ministry: The Role of Church, Pastor, and People from Luther to Walther*; *Reclaiming Patterns of Pastoral Ministry: Jesus and Paul*; *Commentary on 1 Timothy, 2 Timothy, Titus, Philemon*; *Builder Ministry for the 21st Century*; *The Lonely Way: Selected essays and Letters*, and *How to Develop a Team Ministry and Make It Work*. However, congregations associated with early childhood education centers include a professional relationship at the center of their organizations instead of just an individual professional. This professional relationship is between the religious leader of the organization (i.e., the pastor) and the director of the early childhood education center (i.e., the director). Christian (2004) wrote:

Buban (1996) notes that for effective expansion of a congregation's ministry through an early childhood program key elements are essential. "The proper ingredients of high-quality leadership, i.e., a center director who is a minister, a missionary, and a businessperson, a pastor who has a heart for outreach, children, and families, a caring congregation, market potential, and sound fiscal management." (p. 20)

The professional relationship between the center director and the pastor will be referred to in the following research as the Pastor-Director dyad (P-D dyad). The quality of the professional relationship shared within the P-D dyad served as the central phenomenon in this study. This

relationship is embedded within another relationship—the relationship between the congregation and the early childhood education center. The context of the P-D dyads are discussed in more detail in Chapter 2.

While central to tens of thousands of religious organizations throughout the world (Barber, 1991; Christian, 2008; Garland, Sherr, & Gardener, 2008; Haskins & Brooks-Gunn, 2016; Neugebauer, 1998; Seas, 2016), the P-D dyad suffers from a paucity of research. One reason for this lack of research is that the P-D dyad involves multiple professional disciplines. A pastor is educated in how to study biblical literature and how to teach adults about such literature. In contrast, a director of an early childhood education center is educated in child development theory, pedagogical theory, and is specialized in an age group that spans a five-year period (i.e., newborn up to age 5).

The P-D dyad, therefore, is different from other dyads that have been researched more thoroughly such as the parent-teacher dyad and the teacher-student dyad. These dyads share a common organizational context – namely, a school (Flieller, Jarelgan, & Tazouti, 2016; Lai, 2015). The P-D dyad, on the other hand, is positioned at the point of intersection between what could be characterized as two correlated organizations: one religious, and one educational. Therefore, the P-D dyad includes two professional disciplines as they meet at the nexus of two organizations that may or may not be closely associated with one another (Christian, 2004, 2008; Diamond, 2001).

In addition to relationships being essential to the ecclesiastical organizations and professional church workers, the study of relational leadership is more generally fundamental to human organizations. Laursen, emphasized just this point, saying:

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Close relationships are the fundamental building blocks of human culture; families and peers rely on social interactions to transmit lessons about survival and well-being within and across generations. Interdependence is so essential to human survival that it has been postulated to be part of the innate need for belonging, a drive to participate in close relationships. Research on close relationship is predicated on the notion that family members, friends, and romantic partners are interdependent relationship units and that each makes a distinct contribution to developmental outcomes. Central to this assertion is that close relationships are built upon bidirectional social interactions: Frequent, strong and diverse interconnections between participants in a close relationship are maintained over an extended period of time. (as cited in Kelly et al., 2005, p.97)

Since relationships are essential to humans in general, relational leadership is essential to the success of human organizations. More specifically, relationships and relational leadership are essential to congregation-based early childhood centers and the congregations with which they are associated.

It is important that we begin to think of the religious leader, such as the pastor in a Christian congregation, as more than a servant to the current congregants where the pastor is serving. A broader view of the service of being a religious leader is needed, since some agencies of the church extend beyond the current membership of the congregation. Therefore, it is also important that we begin to think of the directors of the congregation-based educare centers as religious leaders too. One such church agency that extends beyond the membership of the local congregation is the congregation-based early childhood education center. Often the church owns the property where the educare center operates. Christian (2004) reported that “80% of LCMS early childhood programs operate as a ‘ministry of the congregation’ (p. 2)” While early

childhood centers are viewed as the ministry of the congregation, the directors of the centers manage the educare program and activities.

As a result of this combination of ownership and management, many congregation-based early childhood centers register a tension within the professional relationship shared by the P-D dyad. Christian (2004) specifically explained, “The majority of early childhood directors in the LCMS are women who often struggle to have their profession affirmed in a church body where the predominately male leadership frequently gives voice to a different set of priorities” (p. 9).

Another difference between the directors of early childhood centers and pastors in the LCMS is that only 8.2% of the clergy have experience teaching preschool students (Oberdeck, 2001). Diamond (2001) pointed out not only the tension between pastor and educare director, but also the tension within the organization between congregation and the educare center, saying, “Often, however, the *outreach* ministries of the local congregation become *out of reach*, as the preschool becomes its own entity, with little relation to clergy or congregation” (p. 34).

In addition to the tensions between pastors and directors, as well as churches and educare centers, other tensions in the LCMS between roles of professional workers in the church affect the P-D dyad. For example, Schmidt (2001) said:

The clergy, however, was considered to be the chief contributor to the in between status of teachers in the Missouri Synod: Teachers were the bearer of an inferiority illness, birthed in a lack of ecclesiastical identity and nurtured by decades of careful coaching by the masters of theological gamesmanship. (p. 411)

Similarly, Rietschel (2000) stated:

In 1972, the Lutheran Education Association published the polemical book *Powerless Pedagogues*, by Stephen A. Schmidt, professor of education at Concordia Teachers

College, River Forest, Illinois. In this work Schmidt held that from the time for the formation of the Missouri Synod, a lack of theological clarity concerning the status of teachers existed. This lack of clarity, Schmidt believed, was intentional, for it tended to keep teachers in their places, auxiliary to the ordained clergy. (p. 93)

In addition to the strains on the relationships between pastors and directors in the LCMS, there is also the issue of tensions that developed from the role of gender in the leadership of the church.

In Exploring Children's Spiritual Formation: Foundational Issues, Mau (1999) observed that gender roles in society, in general, and in the church are part of a larger cultural dynamic that affects the spiritual formation of children. Mau wrote:

Another issue is the female paradigm factor. One's understanding of the unique contribution of women in the theological spiritual task is complicated in the LCMS by the lack of women trained in theology. ... The current operating male paradigm within the church blocks the broadening of understanding to include the female perspective).

Women have a special contribution to make to theological spiritual thought. Without attention to this issue, the church will miss new insights and new mission opportunities.

The changing paradigms of gender roles in the larger community must be understood if one is to minister to that larger community. Since the changing paradigm in the larger community includes changing perceptions of women's roles and contributions, it becomes desirable for women within the church to contribute to the development of ministry outreach to the larger community. (p.167)

The role of gender as a source of relational distress within the P-D dyad is not limited to LCMS. The teaching of the Foundational Phase (FP) of education by male teachers has been resisted by some. Bhana and Moosa (2016) recognized:

By positioning FP teaching as ideally suited towards females because they are more caring, nurturing, loving and motherly as opposed to males, these male students are reinforcing gender roles where men are seen to be incompatible with children based on some inherent quality that woman are expected to have” (p. 9).

In order to support and encourage male educare teachers, the National Association for the Education of Young Children Annual Conference includes a men’s caucus session since there is “virtually an absence of men” in the profession (Cooney & Bittner, 2001, p.77).

Such tensions as described by Christian, Oberdeck, Diamond, Schmidt, Rietschel, Mau, Bhana, Moosa, Cooney, and Bittner, the tensions between congregations and centers, between pastor and directors, between pastors and educators, and between male and female church workers, and between male and female FP educators, intersect in the P-D dyad in the LCMS. Christian (2004) wrote about another complicating factor, “Gruggs (as cited in Roehlkepartain, 1993) asks the question, ‘Will Christian education continue to be seen as separate...’ (p. 130).

The list of aforementioned tensions may be further intensified if the pastor perceives himself as solely the leader of the church while the early childhood director perceives herself as solely the manager of the congregation-based educare center. In other words, the two professional disciplines that form the P-D dyad may experience additional tensions when the two church workers adopt perspectives and behaviors which result in professional isolation. By exploring the quality of the professional relationship held in common by the pastors and the directors the tensions and isolation noted above will come to be better understood. This new understanding could provide a foundation for a mutual understanding on which members of P-D dyads may build high quality professional relationships and achieve “more collegial and collaborative styles of leadership” (Christian, 2004, p. 12).

Problem Statement and Significance of the Study

Recent research has demonstrated that the quality of the professional relationship shared by key leaders and measured by Leader Member Exchange (LMX) surveys, affects the outputs of the organizations they lead (Kraimer, Seibert & Astrove, 2016; Sonnentag & Pundt, 2016; Tierney, 2016; Zhou & Wang, 2016;). Deluga (1998) listed numerous beneficial outputs which correlate with dyads having high-quality professional relationships as measured by LMX:

For their part, high quality LMX subordinates obtain special benefits and opportunities, including the delegation of tasks without interference (Bauer & Green, 1996), favorable performance reviews, visible assignments, valued promotions, and career development support (Graen, Wakabayashi, Graen, & Graen, 1990; Yukl, 1994). In exchange, the supervisors enjoy rewarding effectiveness ratings (Deluga & Perry, 1994) as well as committed, competent, and conscientious subordinates (Dansereau et al., 1975; Liden & Graen, 1980; Yukl, 1994) whose actions are consistent with the supervisors' expectations (Graen & Cashman, 1975). Also, because of their advantageous relationship, high quality LMX subordinates may further reciprocate by performing activities beyond written in-role job descriptions (Setton et al., 1996).

Therefore, it is logical to expect the quality of the professional relationships shared by P-D dyads to affect the outputs of congregations and congregation-based educare centers. The P-D dyads are nested in multiple levels of organizational structure (e.g. congregational structures, denominational structures, and ecumenical structures). Therefore, it is also logical to conclude that the quality of the professional relationship held in common by the P-D dyad affects the organizational structures in which it is embedded.

In the United States, there are tens of thousands of Christian congregations which are associated with congregation-based educare centers. These congregations in turn affect millions

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of children and the foundational education those children receive (Barber, 1991; Christian, 2008; Diamond, 2001; Gardener et al., 2008; Haskins & Brooks-Gunn, 2016; Holloway, 1999; Neugebauer, 1998).

Christian (2004) reported that each day, an estimated 13 million preschool children (those whose mothers work outside the home and those who do not) living in the United States, including 6 million infants and toddlers spend all or part of their day being cared for by someone other than their parents (Children's Defense Fund [CDF], 2001) Gardner, Sherr, and Garland (2008) noted that out of those 13 million children, up to 33% of American families enroll their young children in congregation-based educare centers. Therefore, approximately 4,290,000 children attend a congregation-based early childhood center each day in the United States. A much larger population of young children are served across the globe. Thus, measuring, analyzing, and evaluating the quality of the professional relationship held within the P-D dyad does not only benefit the pastor and early childhood director, but also benefits the members of the churches and the families who enroll their children in the congregation-based educare centers.

Similarly, other religious entities (e.g., Jewish, Buddhist) are associated with religious-based educare centers (Holloway, 1999; Nasatir & Friedman, 2014; Neugebauer, 1998). Thus, the significance of this study could potentially extend well beyond the thousands of congregation-based early childhood centers in America, and the millions of children who daily attend such centers, to analogous institutions hosted by various religious bodies around the world.

While the P-D dyad is underrepresented in the research community, so are human service organizations such as religious congregations. Kang and Jaskyte (2011) said:

Unfortunately, the majority of theoretical and empirical works on innovation have focused primarily on business organizations. Literature on innovations in human service organizations is much more limited, with only a small number of works focusing on organizational change in faith-based organizations. Religious congregations, in particular, are a relatively understudied, yet important subset of faith-based organizations. (p. 162)

The combination of few studies of the P-D dyad and little research on faith-based organizations leads one to conclude that even less research has been dedicated to some combination of these two phenomena. In order to assist millions of young children, in order to assist thousands of religious congregations, and in order to support the work of thousands of P-D dyads, this study is was undertaken.

Theoretical Foundations

There are two main ways organizational leadership may be studied: the endogenous approach and the exogenous approach (Day & Misencenko, 2016, Mertler & Vannatta, 2013). The relational leadership theory is an example of the endogenous approach to researching organizational leadership. To scientifically measure, analyze, and evaluate the professional relationship shared within the P-D dyad, the foremost theory in the field of relational leadership was used: the LMX theory (Loi, Ngo, Zhang, & Lau, 2011). This theory measures the professional relationship quality between a leader and a member of a vertical dyad by measuring the quality of the professional exchanges therein.

Professional exchanges refer to social currencies. LMX theorizes that there are four such social currencies that cumulatively make up professional relational quality. These four currencies include acts of friendship, contributions to a shared professional venture, behaviors noting loyalty, and indications of professional respect. The four currencies are shared or exchanged

between two individuals who are related to each other as they are both involved in a common professional venture as coworkers (see Appendix A for a diagram of the social currencies exchanged). The LMX theory has used various surveys over the last 42 years to research how professional exchanges occur in fields as varied as the military, education, and nursing (Greguras & Ford, 2006).

While the LMX theory has been used for over four decades to research the quality of professional relationships, it does have its critics. Those critics include Kenny, Kashy, and Cook, (2006) and Krasikova and LeBreton (2012). The basic issue of concern by these critics is that most LMX research did not statistically prove a relationship existed between the two professionals. Rather many LMX researchers noted the professional roles shared by the two persons under study and then assumed that a relationship existed. In contrast, the advocates of dyadic data analysis (DDA) argued that nonindependence (i.e., a relationship) can be proven, and should be proven, statistically. Nonindependence is “the most essential concept in relationship research” (Kenny et al., 2006, p.3).

Thus, two quantitative research approaches specifically designed to analyze dyadic relationships were used in this study. In addition, one-on-one interviews were conducted as a means of confirming, or disconfirming, the results of the quantitative strand of this mixed-method study. The mixed-method approach promises to provide the benefits of both LMX and DDA while limiting the detriments of such approaches.

Conceptual Framework

The first phase of the conceptual framework illustrates that the focus of this study was not the individual pastor nor the individual director. Rather, as Figure 1 illustrates, this study was focused on the professional relationship held in common by both members of the P-D dyad. The

professional relationship is not just the characteristics (e.g., intelligence, creativity, managerial ability) of either one or the other member of the P-D dyad. Neither is the professional relationship just the compounded results of the opinions of the pastor and the opinions of the director about their relationship. Instead, the term *professional relationship* describes the fact that the pastor and the director are not randomly linked from the general population. Rather, this professional relationship is purposely created as a voluntary linkage. Because the two members of the dyad form their professional relationship as a non-random pairing, the demonstration of statistical nonindependence is evident. In other words, professional relationship is a way of noting that the independence assumption required by standard statistical analyses is herein violated.

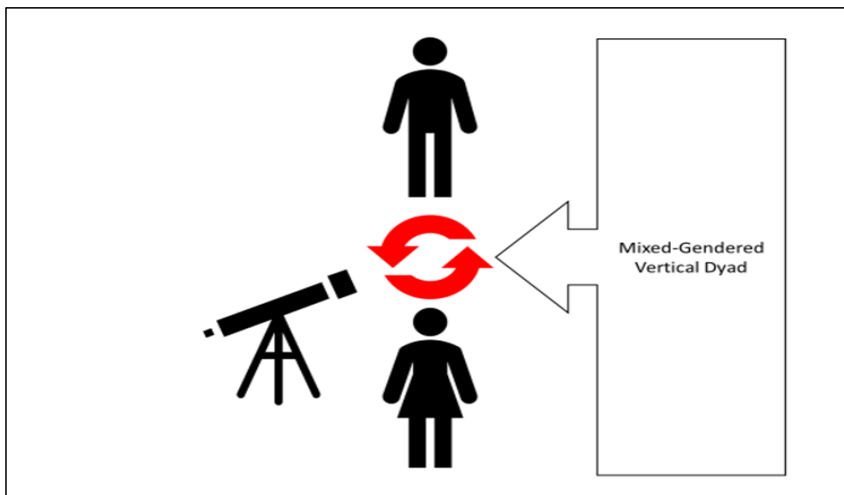


Figure 1. The quality of the professional relationship as the central phenomenon.

Understanding the statistical definition professional relationship, this research study did investigate all of the dynamics involved in the P-D dyad. Instead, this research measured, analyzed, and evaluated the *quality* of the professional relationship. The quality of the

professional relationship held within the P-D dyad was assessed using a mixed-method research design; therefore, the quality of the P-D dyadic relationship was measured, analyzed, and evaluated by using both a quantitative strand and a qualitative strand of research.

The professional relationship shared by the P-D dyad is a specific type of relationship: a vertical dyadic relationship (Graen & Schiemann, 1978). It is this type of professional relationship which LMX theory was developed to study. Therefore, the use of LMX to investigate the quality of the P-D dyad was methodologically appropriate.

The second phase of the conceptual framework illustrates how this research study sought to understand the quality of the professional relationship by dividing the research project into two complementary methodologies (i.e., a convergent, or parallel, or concurrent mixed methods design (Creswell, 2015)). The left-hand side of Figure 2 shows how the quantitative portion of this investigation considered the quality of the professional relationship in the P-D dyads as defined by the LMX theory. LMX is concisely described as the “quality of the exchange between a leader and a follower” (Zare & Crawford, 2017, p.7). This theory was specifically designed by social researchers to measure the quality of the professional relationship shared between a “leader” and a “member” of a vertical dyad as found in professional environments (e.g. the military, educational institutions, and hospitals).

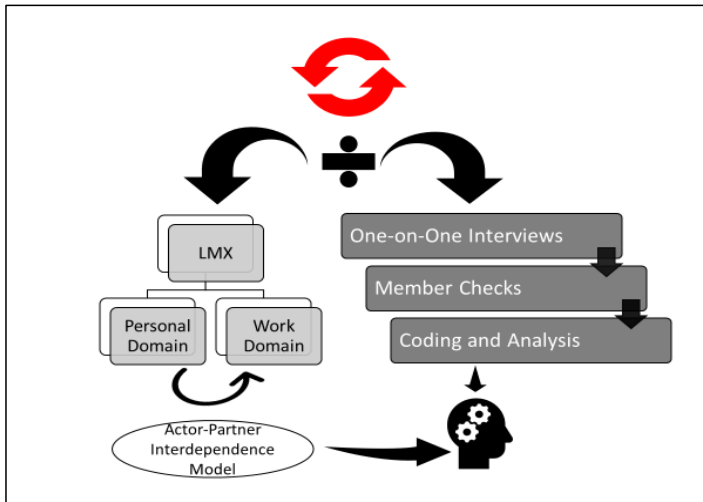


Figure 2. The quality of the professional relationship analyzed with mixed methods.

More specifically, LMX surveys measure the quality of professional dyadic relationships by measuring two relational domains: the work domain and the personal domain (Gong, Farh, Chattopahhay, 2011). These two domains are made up of four currencies. The work domain is made up of the currency that measures the perceived contribution to the work venture shared by the leader and the member. The personal domain includes the other three currencies: expressions of public support (i.e., loyalty), mutual affection (i.e. affect), and professional respect.

Following the flow of the illustration shown in the second phase of the conceptual framework, the illustration to the left Figure 2 describes the quantitative approach. The personal domain of LMX as it correlates to the work domain of LMX was analyzed by using a specific statistical approach unique to dyadic data analysis called the actor-partner independence model (Cook & Kenny, 2005; Fitzpatrick, Gareau, LaFontaine, & Gaudreau, 2016; Garcia, Kenny, & Ledermann, 2014; Krasikova & LeBreton, 2012).

Following the right side of Figure 2, there is an illustration of the qualitative examination of the quality of the professional relationship held in common by the members of the P-D dyad. One-on-one interviews were separately conducted with a select set of dyads with both the pastor and the educare director. The interviews were recorded electronically. The interviewer also took hand-written notes during each interview. The audio recording was then transcribed by this researcher.

Next, a member check was performed to ensure that the transcriptions of the recordings were done accurately. The transcripts of the audio recordings from the interviews were then coded according to the kinds of responses provided by the interviewees. The coding from the interview of the pastor and the coding from the interview of the director were then compared to see if there were any commonalities or contrasts within the dyadic relationship. Additionally, the responses of all the pastors will be compared, as were the coding from the responses of all the directors in order to identify any commonalities within the roles. Lastly, the results from each dyad were compared across all the dyads.

The analysis of the quantitative strand of the research and the analysis of the qualitative strand of the research were synthesized in a meta-inference as suggested by Teddie and Tashakkori (2009). The meta-inference both contrasted and compared the results of the qualitative strand of the study with the narratives provided in the interviews. While the quality of the professional relationship shared by the P-D dyad was the central phenomenon of this study, patterns emerged that explained attributes of the relationship, which led to either high, or low, relationship quality.

Figure 3 provides a key to the icons used in the first and second phase of the conceptual framework. The interface icon, the image of two curved lines which form one circle, represents

the professional relationship held in common by the pastor of the congregation and the educare director. This icon represents the central phenomenon of this research study, namely the quality of the interface, or the quality of the relationship shared by the P-D dyad. The analytical icon, the image of the human head with two interlinking gears, represents the synthesis of two interlinking sources of data in a meta-inference. The icon of a telescope represents the measuring, analyzing, and evaluating which the researcher is applying to the professional relationship shared within the P-D dyad. Lastly, the generic human icon representing a leader is positioned above the generic human icon representing a member in the P-D dyad.

Key to the Conceptual Framework

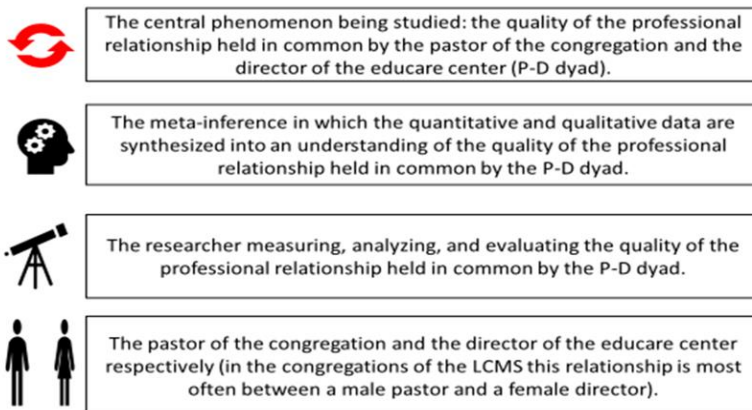


Figure 3. The key to phase one and phase two of the conceptual framework.

Figure 4 shows how the aforementioned approach fits into the taxonomy of leadership theories. In Figure 4, a sample of leadership theories is provided on the second row of the flow chart. LMX is but one of many different approaches to the topic of organizational leadership to

which the researcher was introduced during his doctoral studies. This study will focused on the relational model of leadership as described in the LMX theory.

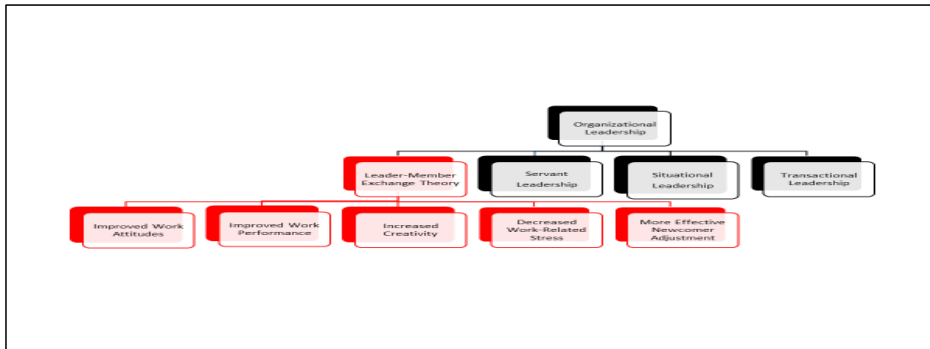


Figure 4. The conceptual map of LMX and its consequences in the context of other leadership theories.

The consequences of maintaining professional relationships that register high scores on the LMX survey include, but are not limited to, the following: increased subordinate satisfaction, increased organizational commitment, and improved role clarity (Zare & Crawford, 2017). In addition, achieving high quality professional relationships as measured by LMX surveys also results in improved work attitudes, improved work performance, increased creativity, decreased job-related stress, and more effective newcomer adjustment to the organization (Bauer & Erdogan, 2016). These consequences of maintaining high quality professional relationships as measured by LMX are noted in the third row of comment boxes in Figure 4. Therefore, the basic concept of this research study was that improved professional relationship quality between one leader and one member can positively affect entire organizations.

The LMX theory was applied to the specific dyadic relationship of two professional church workers: the pastor and the educare director. However, the quality of the professional

relationship shared within the P-D dyad needed to be understood before the organizational consequences of LMX can be realized in congregations and congregation-based educare centers.

Contextual Framework

In addition to the conceptual framework, students of the P-D dyad need to understand the larger context in which the P-D dyad exists today. Each of the contextual realms affect the P-D dyad.

The first contextual realm beyond the pastor's and the director's immediate context is the Congregation-Educare Center dyad. The organization of the local congregation and the organization of the local educare center are also in a relationship as organizations.

The next contextual realm out from the Congregation-Educare Center dyad is the Christian denominational organizations and their relationships with educare. For example, the Roman Catholic Church has a different relationship with educare than the LCMS has with educare. Beyond the Christian denominations is a realm that includes how whole religions relate to educare in their midst. For example, the Jewish religion and the Buddhist religion both provide resources on providing educare, but at different levels.

Next, there has been and continues to be a relationship between state-actors and educare. For example, England, Australia, and many other nations have federalized educare in their countries. The relationship between national governments and educare has in turn created new standards and policies which affect all the contextual realms illustrated in Figure 5. (See pages 30 to 49 for a detailed description of the contextual realms in which the P-D dyad is nested).

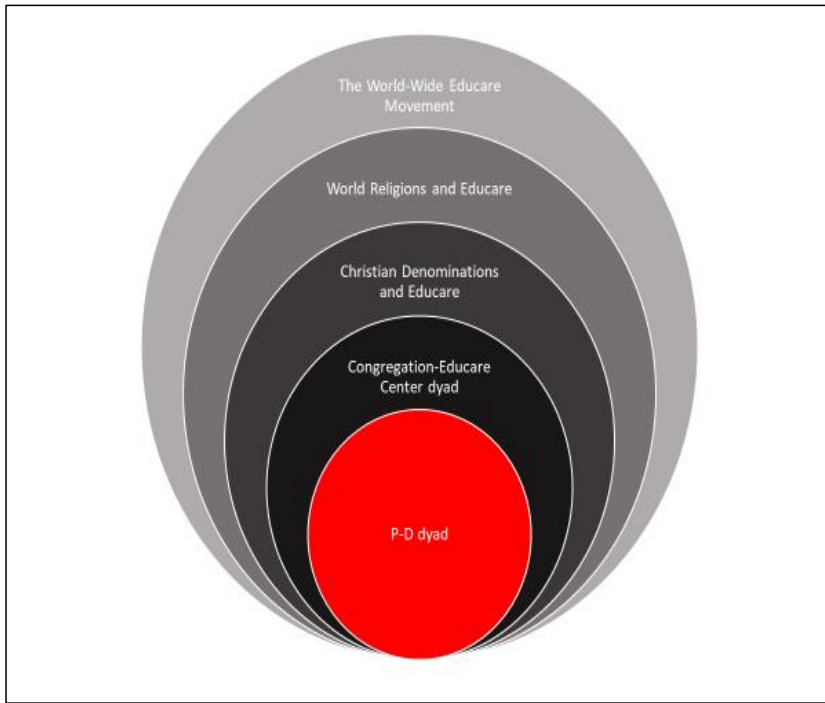


Figure 5. The contextual framework of the P-D dyads.

In addition to the contextual framework, the P-D dyad also needs to be understood as one of numerous types of dyads that are the focus of research. Figure 6 provides a sample of the types of dyads that served as the central phenomenon for this study. The family dyads include the husband-wife dyad and the parent-child dyad.

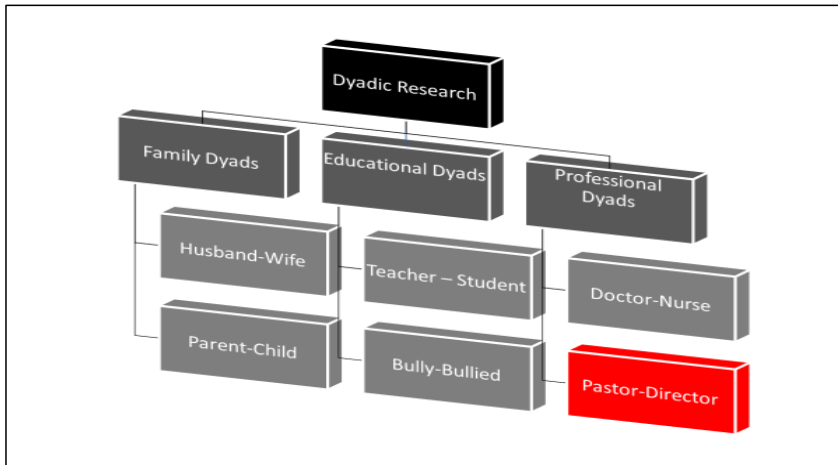


Figure 6. An illustration of the dyadic research context of the P-D dyad.

Kimmes, Edwards, Wetchler, and Bercik (2014) investigated the husband-wife dyad, while Hosokawa and Katsura (2017) researched the parent-child dyad. The educational dyads include the parent-caregiver dyad as studied by Rentzou (2011) in Greek early childhood educare centers, the parent-teacher dyad was investigated in France and Luxembourg by Flieller, Jarlegan, and Tazouti (2016), and the student-teacher dyad was explored by Lai (2015) in Taiwan. The bully-victim dyads were researched by Veenstra et al. (2007) in the Netherlands.

Researcher's Positionality

While LMX surveys, DDA, and actor-partner interdependence model (APIM) provide an objective view of the quality of a professional relationship shared within a dyad, I am a biased observer of the P-D dyad in the LCMS. My 27-year career as a LCMS parish pastor brings me to view the P-D dyad from an LCMS perspective. After serving 25 continuous years in LCMS parishes with CBECs, I have been part of the P-D dynamic with 6 different educare directors in 3 different states. The church at which I now serve as the Senior Pastor recently built a second

CBEC at a cost of \$2.9 million. I helped plan, develop, and execute this building project over the last 8 years. These experiences, among others, have provided me the ability to observe both endogenous and exogenous variables affecting the P-D dyad.

Purpose of the Study

The purpose of this study was to measure, analyze, and evaluate the quality of the professional relationships shared between the pastors and the educare directors in the CBECs of select Lutheran congregations.

Research Questions and Hypotheses

The research questions and the hypotheses were designed to examine the quality of the professional relationship held in common by the pastor and educare director. More specifically, these inquiries were designed to measure, analyze, and evaluate the four dimensions of professional relationship quality. Within these four dimensions, there are two types of measures: the socially related measures of LMX (e.g., affect, loyalty, and professional respect) and the work-related measures of LMX (e.g. contribution). These two types of measures, or domains, were compared to see how each of them affect the quality of the professional relationship shared by the pastor the educare director.

Quantitative Hypotheses

The following is the meaning of the code used for labeling the quantitative hypotheses: the letter “H” represents the term “hypothesis”; the capitalized letter, for example “A,” identifies a hypothesis family—that is a pair of mirrored hypotheses asked to gain the perspective of both the leader and the member in the leader-member exchange. The number “0” represents the null hypothesis for the hypothesis family and the number “1” signifies the hypothesis that negates the null hypothesis.

HA0: The work-related and socially related measures of LMX dimensional-quality will not be correlated within the P-D dyads

HA1: The work-related and socially related measures of LMX dimensional-quality will be correlated within the P-D dyads.

Qualitative Research Questions

The following is the code used for labeling the qualitative research questions: “QL” is the abbreviation for “qualitative”; “R” represents the term “research question”; the number, for example “1”, identifies the question family—that is a pair of mirrored questions asked to gain the perspective of both the pastor and the educare director in the dyad; and the small-case letter, for example “a,” represents a question that is a member of a question family.

QLR1a: How does the pastor perceive the quality of the professional relationship he shares with the educare director?

QLR1b: How does the educare director perceive the quality of the professional relationship she shares with the pastor?

In addition to these qualitative research questions, the researcher expected other questions to emerge from both the Leader Member Exchange-24 survey (LMX-24) and the interviews.

Rationale for Methodology

This study was a quantitative-qualitative (QUAL-quan) dominant-less-dominant convergent mixed-method design. Creswell (2017) said:

A basic rationale for this design is that one data collection form supplies strengths to offset the weaknesses of the other form and that a more complete understanding of a research problem results from collecting both quantitative and qualitative data. (p. 543)

Because the results of the qualitative portion of this study either confirmed or disconfirmed the results of the quantitative portion of this study, a higher level of validity and reliability for meta-inference was necessary. The sample size of a minimum of 22 ($n = 22$) is specified as being adequate when measuring a social phenomenon with a large affect (Kenny et al., 2006). However, since sample size is just within tolerances, the qualitative interviews offset the quantitative data.

The aforementioned research questions were pursued via a parallel, mixed-method, multi-strand design comparing the LMX quality in mixed-gendered vertical dyads as found in the P-D dyads. The data analysis included DDA in order to keep the focus of the study on the professional relationship shared between two professions instead of focusing on the two professionals themselves.

The P-D dyads studied were mixed-gendered because all the sample congregations have pastors who are male and educate directors who are female. The P-D dyads are noted as vertical because in each case the congregation, which sponsors the educate center, obligates the pastor to serve as the overseer of all the ministries, including the educate ministries. More specifically, this study used the LMX-24 survey to analyze the quality of relationships between pastors and educate directors. Both the quantitative strand and qualitative strand resulted in two separate inferences. These two inferences were then be merged into a single meta-inference.

The participants were made up of a minimum of 22 P-D dyads from 22 congregations located in the southwestern United States. The research matrix included two research instruments, the LMX-24 and interviews, and two research subject groups, pastors and the directors of early childhood education centers. (see Appendix B for the research matrix).

As part of an exploratory process, this researcher measured, analyzed, and evaluated the professional relationship quality of the P-D dyads in a minimum of 22 churches using both the LMX-24 survey and interviews. The qualitative interview data then was compared with the quantitative data received from the LMX-24 survey. In other words, the research design herein was a convergent parallel or concurrent mixed-method design type. Creswell (2015) noted that such a design “intends to compare the quantitative and qualitative results from a study in order to see if they converge and provide similar results” (p.543). This design choice also matches the intended purpose of the study in allowing this researcher to gain a more complete understanding of the central phenomenon and to validate one database with the other as also noted by Creswell.

The benefit to using a parallel mixed-method research design is intended to generate data based upon a purposive sampling of a minimum of 22 congregations. By adopting a parallel mixed-method research design, two complementary databases were achieved. The unit of analysis was the P-D dyads.

Definition of Terms

CBEC: A CBEC is a congregation-based educate center organization that is associated with a local Christian congregation and is dedicated to the care of children who are not mature enough to attend kindergarten (Coates & Faulkner, 2013).

Center: A “center” refers “to all ages and sizes of early childhood ministry, ranging from a one-class preschool to a multi-room, multi-age childcare center” (McCarty, 2014, p.18).

Dyad: A dyad is the relationship between two persons, or two organizations.

Dyadic Score: A dyadic score is the combined numerical score of the LMX-24 survey when taken by both the leader and the member of a professional dyad.

Educare: Educare is the brief expression referring to the education and care-giving services provided by early childcare professionals to the children who attend a center.

LCMS: The acronym LCMS stands for The Lutheran Church Missouri Synod.

LMX: The acronym LMX stands for leader-member exchange.

P-D Dyad: A P-D dyad is the relationship between the pastor of a congregation and the educare director of the CBEC associated with that congregation.

Summary and Organization of the Remainder of the Study

The context of the CBECs in the LCMS calls for the disciplines found in the organizational leadership community to be applied to a new professional field. While some researchers have commented on CBECs from an exogenous perspective, this study explored the organizational leadership of CBECs from an endogenous perspective. The gap in the research literature was addressed by measuring, analyzing, and evaluating the professional relationship quality shared within the P-D dyad using the LMX theory analyzed with DDA and contrasted with one-on-one interviews.

Chapter 2: Literature Review

Introduction to the Chapter and Background to the Problem

The purpose of this study was to measure, analyze, and evaluate the quality of the professional relationships shared between the pastors and the education directors in the CBECs of select Lutheran congregations. This study explored the organizational leadership of CBECs from an endogenous perspective. The research literature that informs this purpose was reviewed using two major themes: the professional relationship held in common by the P-D dyad, and the context in which this professional relationship exists today. More specifically, the professional relationship shared in the P-D dyad was described using two different approaches to the study of dyads: Dyadic Data Analysis and the Leader-Member Exchange theory. In turn, the context for the P-D dyad will be described in two sections: the organizational context; and the leadership context. Both major themes are essential to understanding the research literature which affects the research question: How does the pastor/director perceive the quality of the professional relationship he/she shares with the director/pastor?

There are two different approaches to dyadic relationships. Both approaches are quantitative in nature and have been used for decades to describe dyads. Dyadic Data Analysis (DDA, Kenny et al., 2006) and the LMX theory (Graen & Scandura, 1987; Greguras & Ford, 2006) began and evolved in the twentieth and twenty-first centuries. Both DDA and LMX needed to be included in study because LMX research did not originally include data analytical techniques that account for statistical dependency. This oversight opened LMX research to a fundamental attribution error or error of pseudo-unilaterality (Kenny et al., 2006). In order to use the well-developed and highly tested research tool designed for measuring the quality of

professional relationships that is LMX while avoiding a fundamental attribution error, both DDA and LMX were used in this study.

This review of literature also focused on the context in which the P-D dyads of the LCMS currently operate. Two contextual areas are essential to any research study regarding organizational leadership: the organizational context; and the leadership context. Literature describing both contexts is included.

While the P-D dyad is a very specific professional relationship, it needed to be studied because it is underrepresented in the research literature and yet is essential to the foundational education of millions of young children throughout the world. In the document *Starting Strong*, the Organization for Economic Cooperation and Development (OECD) reported that “in absolute numbers, in 2000 and 2014 there were around 91 million young children under the age of 6 across the OECD countries” (Charbonnier, 2017, p. 59). Earlier in that same report, it was also noted that “the proportions of children enrolled in private early childhood education institutes (ISCED 01) are considerably larger compared to pre-primary education” (p. 22).

Table 1.1 in *Starting Strong* (Charbonnier, 2017) reported that 41% of the early childhood settings in the United States in 2014 were private. Other countries had much higher percentages of private settings: 73% in Japan; 77% in Australia; 81% Korea; and 98% in New Zealand. Many professional and personal dyadic relationships have received the attention of the research community. The parent-teacher dyad (Rentzou, 2011), the teacher-student dyad (Flieller et al., 2016; Lai, Tzu-Ling, 2015), and couples in romantic relationships (Kimmes et al., 2014; Peloquin & Lafontaine, 2010) have all been the focus of research. However, there is a paucity of research regarding the P-D dyad. This gap in the research literature exists even though educate is now a world-wide topic at multiple levels in numerous governments throughout the world

(Chabonnier, 2017; Convention on the Rights of the Child, 1989). Numerous national religious organizations are also highly invested in educare (Barber, 1991). In order to be most thorough while measuring, analyzing, and evaluating the perceived quality of the professional relationship shared in the P-D dyad, two research instruments especially developed for the study of dyads will be used: DDA and LMX.

Dyadic Relationship Research: Dyadic Data Analysis and Leader Member Exchange

Dyadic Data Analysis

While the world-wide context of educare demonstrates that early childhood education and care is a well-developed academic field, and while numerous scholars and researchers in the LCMS (Christian, 2004; Christian, 2008; Christian, 2014; McCarty, 2014; Mullaney, Sims, Tagaris, Pate, & Safer, 2018; Oberdeck, 2001) have observed role relations among the professional church workers in the Synod, no research has been identified that has studied the professional relationship between pastors and CBEC directors in any religious group or Christian denomination much less in the LCMS specifically. However, research efforts that are focused upon dyadic relationships are found in numerous academic disciplines. For example, when educational researchers wanted to understand the relational dynamics between the parents of young learners and early childhood educators (ECEs) a dyadic approach was chosen.

Such a study for such a purpose was conducted in Greece by Rentzou (2011). Rentzou said, “The present study aimed to examine the adult relationship aspects of childcare, and more precisely, the parent/caregiver relationship dyad” p.163). In the study, The Parent-Caregiver Relationship Scale (PCRS) was designed to assess the perceived quality of the dyadic parent/non-parent caregiver relationship. The reason Rentzou focused on this dyad was not

simply to understand the relational quality of the parent/non-parent caregiver dyad, but to observe that the dyad correlated to additional objectives such as children's overall development.

While the parent/non-parent caregiver dyad is essential to the children's ecosystems in ECEC centers, so also is the teacher-student dyad critical to the success of elementary school students. "Teacher-student interactions have been widely researched via numerous studies carried out from a variety of theoretical and methodological perspectives" (Flieller et al., 2016, p. 312). In the Flieller et al. study, the teacher-student dyadic relationship in France and Luxembourg demonstrated no effect on the students' performance in either mathematics, or language arts. However, in Taiwan, a study of the student-teacher congruence demonstrated the opposite conclusion: the student-teacher dyadic relationship does affect students' academic outcomes. We read, "...the student-teacher congruence (S-T congruence) is particularly influential because teachers are expected to act as role models, and close student-teacher relations correlate positively with students' academic behavioral, and social competences" (Lai, 2015, p.1424). While the results of these two research studies did not correlate, the dyadic relationship was deemed important enough to be studied in France, Luxembourg, as well as in Taiwan (Flieller et al., 2016; Lai, 2015).

In addition to dyadic relationships in the settings of ECECs, as in Greece or elementary schools as in France and Luxembourg or junior high schools as in Taiwan, the study of dyads has been carried out in fields not related to the cognitive development of students. For example, the bully-victim dyad as an example of an asymmetric dyad was studied in the Netherlands (Veenstra et al., 2007) and in other countries and contexts (Coie et al., 1999; Dodge, Price, Coie, & Christopher, C., 1990). While conducted within a school setting, the research of this dyad had more to do with adolescent developmental behavior than with academic achievement.

Dyadic research has also been used outside of the school context. For example, the research of relationship satisfaction between “two romantically involved partners” (Kimmes et al., 2014, p.426) used a dyadic approach. The Interpersonal Reactivity Index of Couples (IRIC) was used in this research to discover if dyadic empathy served as a “predictor of relationship satisfaction” (p. 428). Dyadic relationships between romantic couples is a well-established field unto itself. The IRIC, for example, is “a modified version of the Interpersonal Reactivity Index (IRI) that was created in 1990” (p. 430). In other words, the research of dyads with the emphasis on romantic relationships has been an active field of study since at least 1990.

While these examples of research projects focused on dyads does demonstrate that dyadic relationships have repeatedly received the attention of researchers for many decades, such research has not often used dyadic data analysis but instead has focused upon one individual within a dyad (Kenny et al., 2006). Krasikova and LeBreton (2012) agreed with Kenny et al. (2006) on this point:

Many of the naturally occurring phenomena that are of interest to organizational psychologists unfold in interpersonally dyadic contexts. We encounter dyadic contexts when studying topics such as leader-member exchange. Although these phenomena may unfold in a dyadic context, it is common for empirical research to ignore or simply aggregate over these dyadic relationships. We often observe disconnections or misalignments between the level of the theory and the level of the methods used to test the theory. (p. 739)

Krasikova and LeBraton went on to demonstrate their point by reviewing 164 dyadic research studies. Among these, only six studies were identified as having used dyadic data analysis. In other words, under 4% of the studies that were reviewed had analyzed their data with a proper

alignment between the theory and the methods used to test the theory. More specifically, among the 46 LMX studies reviewed only one used dyadic data analysis (i.e., 2%).

LMX research is not the only field where there has been a low occurrence of the use of dyadic analysis when studying dyadic phenomena. The meta studies of research in the field of counseling and therapy have also shown those fields to be lacking the use of dyadic analysis. Relationship research in general has struggled with this misalignment. As Kivligham (2007) stated:

Relationship researchers have struggled with the problem of how to analyze data from two partners in a relationship. A major issue when analyzing dyads is that the data from the two partners in a dyad are not independent. Early researchers simply ignored the interdependence in dyadic data by analyzing dyadic data as if it were individual data.

Another unsatisfying analytic strategy is to perform separate analyses for the two members of the dyad. (p. 424)

While the P-D dyad is an understudied dyad, and while using dyadic data analysis is an underused analytic methodology, in this study, both items came together to provide an accurate understanding of the professional relationship quality held in common by the P-D dyad. This was not, therefore, just a study of only the pastor or just the director. As is further explained, LMX theory is a powerful approach to discerning the quality of professional relationships.

The P-D dyad has unique properties. Because of these unique properties, two research vocabularies were used in this study to describe the professional relationship held in common by the pastors and the directors of CBECs: the vocabulary used in dyadic data analysis, and the vocabulary used in LMX.

Leader Member Exchange Literature

While dyadic relationships are involved in such fields as education, developmental behavior, and personal romantic relationships, the study of dyadic relationships has also proven itself to be helpful in a corporate context. For example, in 2007, 231 employees of a telecommunication enterprise in Beijing (Loi et al., 2011) were studied to understand how empathy affected the professional dyadic relationship between supervisors and subordinates. These professional relationships were measured using the LMX theory. Loi explained:

One important construct used to understand the impact of leadership is leader-member exchange (LMX). Developed from the vertical dyad linkage approach, LMX theory focuses on the unique dyadic relationship that a leader forms with each follower.

According to the theory, leaders, or supervisors, often engage in continuous role-making processes and resource exchanges with their subordinates. Under high-quality LMX, both the members engage in a social exchange relationship characterized by trust, respect, and mutual obligations. They benefit from the dyadic relationship and reciprocate by fulfilling the role expectations of the other party. (p. 669)

Thus, LMX theory is a specific type of dyadic study that is applied to relationships found in a professional setting that is established between a supervisor and a subordinate (also referred to as a vertical dyad linkage).

The Basic Unit in Organizations with Hierarchical Social Structures: Subordinate/Superior

The central concept in the LMX theory is that many organizations have a hierarchical social structure. The basic unit in such hierarchies is a vertical subordinate-superior dyad (Loi et al., 2011). Greguras and Ford (2006) explained, “The [LMX] theory contends that leaders develop separate relationships with each of their subordinates through a series of work-related

exchanges” (p. 433). Researchers measure the quality of the exchanges in subordinate-supervisor dyads from various perspectives.

The perspective of the traditional LMX relationship is a measure of the subordinate’s view of the quality of his/ relationship with his supervisor (Greguras & Ford, 2006; Kacmar, Harris, Carlson, & Zivnuska, 2009). However, LMX has been judged to be a unidimensional construct; therefore, a new, multidimensional version of LMX was developed. This new version was called the multidimensional supervisor measure of LMX (SLMX-MDM). This version was considered necessary to capture the input of both parties of the subordinate-supervisor dyad (Greguras & Ford, 2006).

Leader-Member Exchange Theory’s Four Currencies

The LMX theory predicts that when the number of social exchanges between the supervisor and the subordinate increase, one can expect the quality of the relationship to also increase. The social exchanges being analyzed in LMX and its additional versions include four different currencies: perceived contribution to the exchange, expressions of public support, mutual affection and professional respect (Greguras & Ford, 2006).

Leader-Member Exchange Theory’s Two Domains

In addition to the four currencies exchanged in LMX, LMX also can take place in either of two domains: the work domain, or the personal domain (Gong et al., 2011). The LMX theory would categorize the P- D dyad as a vertical dyad situated in the work domain, since the P-D dyad normally includes the pastor as the supervisor over the ministries in the congregation - including the ECEC center. The provision of oversight by the pastor of a church with a CBCC is accomplished as part of a professional relationship between church workers.

Symmetrical and Asymmetrical Leader-Member Dyads

Gong, Farh, and Chattopadhyay (2012) researched LMX in vertical dyads among 179 supervisor-subordinate dyads which shared a common linguistic dialect in Taiwan. To describe the phenomena they observed precisely, the researchers supplemented the LMX theory with relational demography research, status characteristic theory, and social identity theory. Surprisingly, their results appeared to conflict with one of The LMX in a dyad that may also be described as asymmetrical, or symmetrical. If the LMX is symmetrical then both the supervisor and the subordinate perceive that the LMX is of a high quality. The most dependable theory in social psychology, the similarity attraction theory, appears to be contradicted. Gong et al. stated:

There is an implicit assumption in many dyadic relational demography studies that the effects of being similar are symmetrical. This study indicated that reactions to shared dialect group identity are asymmetric in terms of LMX. The implication is that similarity attraction theory may not provide a complete understanding of the effects of demographic similarity in vertical dyads. On the other hand, the integration of social identity and status characteristic theory may provide a better understanding of the effects of demographic similarities in vertical dyads. Although similarity attraction theory has been regarded as one of social psychology's most dependable research findings this study suggests that factors such as status and power may qualify or even remove this effect. (p. 33)

Therefore, in a vertical dyad where both the supervisor and the subordinate are demographically similar, the similarity-attraction theory would predict that the LMX would be of a high quality and would lead to increased self-disclosure in vertical dyads. In contrast to what the similarity-attraction theory predicted, the status and power of the supervisors resulted in the LMX being

asymmetrical despite the homophily effect that normally would have created a permeable and warm relationship characterized by a high quality LMX.

Leader-Member Exchange Theory Applied to Pastor/Director Dyads

In the P-D dyads, the pastor is considered as being of high perceived status, while the early childhood education and care provider is perceived as low status. This difference in status was described by Christian (2004) when the researcher observed the educare professionals in the LCMS “struggle to have their profession affirmed” (p. 9). The status of teachers in general in the LCMS, which would include educare teachers and staff members, were described by Schmidt (2001) as being the bearers “of an inferiority illness” (p.411).

Both Rietschel (2000) and Schmidt (2001) referred to Stephen A. Schmidt, the author of the monograph *Powerless Pedagogues* that was published in 1972 by the Lutheran Education Association. Rietschel described Stephen Schmidt as holding the opinion about teachers that “Their theological status remained unclear throughout the history of the Synod” (p. 93). Wayne Schmidt’s (2001) description of Stephen Schmidt’s writings included statements about LCMS educators such as “the status of the Lutheran teach was never clearly defined” and that the teachers were suffering from “political ineptness” (p. 411).

In addition to these concerns about the status of educators in the LCMS, MacPherson (2016a, 2016b) noted that while the pastors in the Synod are considered voting members, the teachers in the LCMS are still considered advisory members even 47 years after Stephen Schmidt published his monograph. Likewise, MacPherson pointed out that less than 10% of those currently serving in LMCS preschools are registered with the Synod. All the information in this paragraph points towards what was originally posited in the first sentence of the paragraph:

there is a difference in status between the two roles in the P-D dyad, between the pastor's role and the educators' role.

Because there is a difference in status, the pastors are likely not to share the homophily effect with CBCC directors. The similarity attraction theory would predict that the pastor and the congregation-based educare center director would not experience warm and permeable LMX of a high quality in a vertical, mixed-gendered dyad. In addition, the status characteristic theory would predict that "high status" pastors would choose to avoid associating with "low status" directors (Gong et al., 2012). Even more problematic is the possibility that male persons seeking status are likely to bully female persons with low status.

Veenstra et al. (2007) reported that "status striving has been identified as one of the ubiquitous human goals" (p.1844). Veenstra et al went on to explain that bullies are more likely to be male than female. Because of the difference in status and the tendencies of male actors who are status seeking to be bullies, it seems unlikely that pastors and educational directors would form strong relational bonds of a high quality as measured by LMX.

The Organizational and Leadership Context for the Pastor-Director Relationship

Churches, CBECs, and the professions associated with them are embedded in a world-wide context. This world-wide context affects how the CBECs as organizations are perceived by the professionals who work within them and by the public who are served by them. While the children served by CBECs are small in physical stature, the organizational structures that support CBECs are very large in their economic and political stature.

The World-Wide Educare Movement as the Context for the P-D dyads in the LCMS

Two examples of the world-wide context of educare are found in England and Croatia where ECEC has received large amounts of public money to improve the development of these

nations' human capital. When comparing England and Hungary's national early childhood programs, Campbell-Barr, Georgeson, and Varga (2015) stated, "Early childhood education (ECE) has become a policy objective within both national frameworks and those of supranational organizations (e.g., OECD, World Bank, European Union)" (p. 311). These researchers proceeded to note how both the Barcelona Agreement in 2002, and the European Commission in 2011, considered the care of young children to be a "... social investment strategy undermined by human capital theory" (p.312). While the researchers argued that caring for children is at the core of our society, they also reported devolved responsibilities for ECE.

Similarly, the English students that were interviewed in the study emphasized that they believed being an early child educator was not meant to be the same as mothering. While some students held this belief, other students, and professors, referred to the emotional aspect of the early childhood educators' work as an innate characteristic that comes from the close relationship between childcare and mothering. This was but one of the issues reported to have a constraining effect on these governments' interest in professionalizing early childhood educators (Campbell Barr et al., 2015). Therefore, even when two countries dedicated resources to professionalize educare professionals, there were still cultural forces that resulted in the early childhood educators' being perceived as being of a low status.

In a similar manner, the government of Australia pursued a nation-wide initiative to improve its care of young children, as well as its care of the professionals who serve those children (Neylon, 2008). This initiative was motivated in part by Australia's low ranking by the OECD (i.e., 24 of 25 countries). As in the Barcelona Agreement in 2002, and the European Commission in 2011, the Australian government perceived the care of young children as an investment in "...developing the store of human capital from the start of the child's development

...” (p. 1). However, while the Australian government did increase its investment in young children, it did not incentivize the early childhood educators to pursue more professional development. The researcher posited that because the Australian government increased the professional standards of the early childhood educators without increasing the pay of those same workers, the turnover rate for educare professionals dramatically increased to 15.7%. Low pay, and high turnover rates, combined to associate the profession of early childhood education with low social status.

Repeatedly, educare professionals are found to be perceived as having low professional status. This perception, in turn, affects the educare professionals’ ability to create high process quality within the early childhood education and care agencies they serve. Vujičić, Boneta, and Ivković (2015) presented various definitions of the word “professional.” They also reported that the early childhood educators in Croatia were looking for ways to influence their culture as to affect both the social status of the individual educare professionals and the social status of the early childhood educators’ profession in general. However, like the confusion between early childhood education and mothering in England, Croatian culture also tends to associate the care of children with domestic terms such as “auntie.” Such customs affect the status of the ECEs, and with lower status for educare professionals came lower valuations of children and childhood.

As in England, Hungary, Australia, and Croatia, China has also invested in educare systems. In Hong Kong, transformational leadership was introduced to provide professional development to those serving in early childhood education and care agencies. Transformational leadership was defined as having seven components: individualized support, shared goals, intellectual stimulation, culture building, rewards, high expectations, and modeling (Li, 2015). Transcending these seven components was the principle that “... leadership involves the co-

construction of learning among those involved in implementing change” (p. 436). Li explained that using this form of teacher leadership aspired to motivate “School members...[to] develop into learning communities, which bring to the fore subordinates’ capabilities, and creates informal partnerships focused on achieving specific goals” (p. 436). The leadership was no longer to be hierarchical in nature. Instead, the leadership of the educare centers was changed to distributed leadership with the principals of the educare agencies serving as the leaders of leaders.

However, the leader-teacher concept that accompanied the transformational leadership model did not transfer well into the Hong Kong educare centers. The reasons for the lack of success were several: Confucian culture held the elders to be the source of wisdom, not the selected leader-teacher; the teachers of young children in Hong Kong were socialized to steer away from assuming responsibility outside the classroom; and while leader-teachers were given titles, these titles were not accompanied with extra remuneration. In the end, the teachers exercised leadership in their classrooms, but avoided making decisions affecting the larger school (Li, 2015).

The introduction of transformational leadership to the educare agencies of Hong Kong was not completely unmerited. Principals of ECEC centers did adopt some new approaches including learning to share control of their schools with their teachers. As in Australia, and in numerous European countries, the state’s goal of improving educare involved more than funding, and more than structural quality. While China attempted to address process quality by introducing transformational leadership concepts to the principals and teachers of the ECEC centers, the prevailing culture counteracted the expected progress (Li, 2015).

The National Educare Movement as the Context for the P-D Dyads in the LCMS

The United States has, like China, and Australia, and many countries in the European Union, invested heavily in educare. Head Start, the Child Care and Development Block Grant, among many other programs, have required \$34 billion in tax-based support (Haskins & Brooks-Gunn, 2016). Bouffard (2017) described “the growing national movement for public pre-kindergarten” (p. 4). Bouffard reported that about 1.5 million American children are enrolled in publicly funded pre-K programs. The researcher also noted that thousands more attend pre-Ks that are funded privately. In total, 66% of 4-year old children in the United States attend a pre-K.

The need for quality pre-K in America is not new. Bouffard (2017) said, “The U.S. Congress passed legislation for public funding of childcare in 1971” (p.15). Head Start is another federally funded effort to supply ECEC to the American population. As recently as 2013, President Obama proposed to fund educare with \$75 billion over 10 years. While this proposal was not realized, President Obama did allocate approximately \$250 million in federal-state partnership grants to assist lower income populations. Yet, the researcher noted that despite these federal funds, the United States is ranked 28 out of 38 countries when compared relative to the percentage of 4-year-olds enrolled in pre-K programs. The federal government is not alone in its efforts to deliver pre-K to American children. Numerous states and cities are also investing large amounts of capital into ECEC.

Banerjee and Luckner (2013) explained that in-service professional development has involved “... the provision of long-term support with the inclusion of teachers as collaborators in the process” (p. 43). The researchers were responding to the United States Government’s Individuals with Disabilities Education Improvement Act (IDEA, 2004). The IDEA specifically called for high quality, comprehensive professional development programs.

In 2013, the Foundation for Child Development and the Society for Research in Child Development proposed that ECEs receive coaching at least twice a month by an expert teacher in the classroom setting. The consultative model of providing ECEs with professional development demonstrated itself to be beneficial in randomized evaluations. This model is called the strongest hope model (Phillips, Austin, & Whitebook, 2016).

While Australian, England, Hungary, Croatia, and China have all experienced national efforts to provide ECEC to the populations within their countries, each country has still witnessed cultural factors that frustrate the good intentions of the state. In the United States, the providers of ECEC received high status during World War II when the government funded 3,000 early childhood centers (ECCs). These ECCs were developed to support the women who were called upon to enter the workforce in support of the war effort. These educare centers employed certified teachers. However, the professional status of ECEs in the United States has devolved to the point where state child-care regulations typically require only a high school degree. Currently, those teachers who do have a bachelor's degree are paid very poorly when compared to the mean annual salary of the civilian labor force and other teachers who hold a bachelor's degree (Phillips et al., 2016). Low levels of education and compensation continue to keep educare professional in a low status posture when compared to other professionals.

Like the other countries mentioned above, a national plan to improve ECEC was developed for the American context. *Transforming the Workforce for Children Birth through Age 8: A Unifying Foundation* was prepared by the National Academies in 2015. It too recommended ways to strengthen professional preparation standards for early childhood practitioner. However, the evidence from this study, among others, has not generated clear and certain links between the professional development of the ECEs, and children's educational

outcomes (Phillips et al., 2016). With no educational floor, with various approaches to ECEC being taught at the college level, with little required field work for educare students, and a voluntary system for accrediting agencies that provide ECEC, the status of ECEs in the United States is as low as those which were described above in England, Hungary, Australia, and Croatia. In all the efforts of the six countries here surveyed, all of them have spent large amounts of money, time, and effort in providing high quality ECEC for their citizens. Yet, again and again, the well-intended efforts of the state have been frustrated to some degree by the unintentional power of influence propagated by the prevailing culture.

In the examples of nation-states attempting to provide high quality ECEC, the valuation of immaturity appears to be more from the instrumental perspective than the intrinsic perspective. In addition to attempting to increase their countries economic status through investing in ECEC, these countries have also viewed the ECEC agencies as a means of providing ECEs with increased financial benefits, increased training, and increased social status. The former two goals were impart achieved by the investments from the national governments, while the latter goal repeatedly was not achieved. In other words, the structural quality of the ECEC agencies was more readily accomplished than was the process quality of the ECEC centers, a pattern we observe repeating itself at every level of the secular ECEC system and throughout the religious ECEC system.

It might be that the structural quality of ECEC centers correlates more with the instrumental valuation of children, while the process quality of ECEC correlates more with the intrinsic valuation of children. In other words, the more a culture perceives the children in its care as highly valuable by reason of natural rights, the more likely the providers of ECEC will be motivated to provide care out of a sense of empathy, altruistically, and for the developmental

welfare of the children. These motives stand in contrast to the economic and status benefits that ECEs may seek for themselves.

While there have been numerous modern secular efforts to provide ECEC, the emphasis on the need for high quality ECEC began within a religious context. In 1837 Friederich Froebel opened the first Kindergarten in Blakenburg, Germany. Froebel's *Sitz im Lieben* included a tension between the church authorities and the state authorities regarding who ought to be responsible for the education of young children (Sniegoski, 1994). Most of the ECEC at the time was provided through church-sponsored charities. The clergy who served as educators stood opposed to Froebel's new approach to ECEC in large measure because of doctrinal differences regarding the doctrine of original sin. Allen noted that "Opponents of the Kindergarten associated it with socialism, revolution, atheism, and anarchy" (p. 183). So strongly did German educational scholars and political leaders oppose the kindergarten movement of Froebel that the Prussia monarchy prohibited kindergarten to be offered in 1848 (Allen, 2006). Some of the strong reaction of the church and the state against Froebel may have been related to his deep involvement in occult mysticism and pantheism (Bakker, 2013). Both sides of this conflict were religious. Therefore, the historic beginnings of ECEC were founded in religious beliefs and not in secular goals of state actors.

In contemporary America, church and state have separate authority regarding ECEC. Nonetheless, up to 33% of American families enroll their young children in CBECS. Because of the large responsibility the American churches have accepted for ECEC, church leaders have attempted to act in a way like their peers among the global, national, state, and municipal ECEC administrators. Or more accurately, the church leaders set the precedent the secular ECEC leaders followed.

One such example is the Child Care Project conducted by the National Council of Churches (NCC) in 1982 (Gardner et al., 2008). The initial questionnaire provided by the Child Care Project was responded to by 25,069 parishes with 8,767 daycare programs among them. Based on the information gleaned from the Child Care Project, the Child Advocacy Office of the NCC published in 1984 *Helping Churches Mind the Children: A Guide for Church-Housed Day Care Programs*. In addition, the NCC organized the Ecumenical Child Care Network (ECCN). The ECCN, in turn, organized The National Symposium of Faith Development in Early Childhood (Barber, 1991). All these initiatives by the NCC were accomplished well in advance of many of the recent initiatives regarding ECEC by the global community.

In 1998, the top 12 churches supporting CBECs in America represent 22,261 centers out of 166,489 congregations. Thus, 13.3% of these churches offered CBECs. However, some of the denominations provided CBECs at even a higher rate of occurrence. Jewish organizations offered religious-based childcare at 22.9% (781 childcare centers out of 3,416 religious centers) of their temples, tabernacles, and synagogues. The closest rate-of-occurrence to that of the Jewish organizations' is the Roman Catholic Church with 20.2%, 4,597 CBECs out of 22,728 congregations. Among Protestant churches, the highest rate of CBECs in 1998 was the United Church of Christ with 18% (1,100 CBECs/ 6,110 congregations). Among Lutherans, the highest rate-of-occurrence was the Evangelical Lutheran Church in America with a 17.9% rate-of-occurrence (1,962 CBECs out of 10,936 congregations). The Lutheran Church Missouri Synod ranked sixth overall with a 16.4 % rate-of-occurrence (1,000 CBECs out of 6,099 congregations) (Neugebauer, 1998).

While Christian denominations in the United States are highly invested in ECEC, such investment has not motivated the seminaries of these denominations to train their pastors in how

to serve effectively with CBECs. With 22.9 % of the Jewish organizations having ECCs and 20.2% of the Roman Catholic churches having CBECs; and realizing that rabbis and priests rarely serve in the same tabernacle, or parish, their entire careers; the likelihood that a rabbi or priest will serve in a synagogue, temple, tabernacle, or congregation with an ECEC is much higher than just the rate-of-occurrence of CBECs. In other words, if a rabbi, or priest, were to serve for 40 years, and over that period they were to serve in five different tabernacles or parishes, then it is statistically probable that one of those five tabernacles, or parishes, would provide ECEC. Thus, during most of the rabbi's, or priest's careers, educare will be part of their context of service. With ECEC being almost a certain part of most rabbis' and priests' ministry experience, one would conclude that seminary curriculum would regularly include formal instruction in how the rabbi, or priest, might engage in ministry with those coworkers who provide ECEC. Such an assumption is not accurate.

After surveying the seminary curriculum from the denominations with the top seven most religiously based educare centers (i.e., Roman Catholic, Southern Baptist, United Methodist, Presbyterian, Episcopalian, Jewish, and Lutheran) the evidence is overwhelming that rabbi, priests, and pastors are rarely equipped or even oriented to serve with an institution that provides ECEC. This lack of training is the fact in an era when nations, states, and cities are spending billions of dollars to professionalize the position of early childhood professionals (Campbell-Barr & Georgeson, 2015; Neylon, 2015). While the ECCN had 12,000 members in 1991, and while it did offer continuing education seminary training (Barber, 1991), the seminaries associated with the denominations in the ECCN do not appear to have maintained such training.

William R. Myers, formerly of Pittsburgh Theological Seminary, and Dr. Barbara Kimes Myers, formerly of DePaul University, did offer a seminary class that intended to introduce

future pastors to the idea of serving in a congregation with a CBEC (Myers & Myers, 2010). However, when this researcher contacted Pittsburgh Theological Seminary in November 2017, no such class was listed in the curriculum. After contacting Dean Heather Hartung Vacek, she confirmed that the Myers' did teach such a class at the seminary, but it was not a course offered in the standard curriculum (email, November 30, 2017). Out of the 33 seminaries this researcher surveyed, only four (i.e. 12%) offered any classes regarding how pastors relate to CBECs, and only one seminary (i.e. 3%) offered such a course as a regularly scheduled offering.

Several of the seminaries of the Southern Baptist Convention do offer such courses. For example, Southern Baptist Theological Seminary offers class 41700, "The Role of the Minister to Children." The course description noted that it is "a study of the role of ministries to children and directors in children's programs, including day care" (www.sbts.edu/, 2017, p.139). Gateway Baptist Theological Seminary offers class E2611, "Introduction to Early Childhood Education Ministry." The course description specified that this class was "An introduction to early childhood education for the purpose of developing church preschools and childcare programs to minister to young children through the local church" (www.gs.edu, 2017, p.216). At New Orleans Baptist Theological Seminary, there is CECH 9401, "Childhood Education." The course description noted that "The purpose of this seminar is to engage students in a comprehensive examination of children's ministry...(with) extensive study of nursery school and kindergarten education" (www.nobts.edu, 2017, p.36).

While all three of the aforementioned seminaries did respond to my inquiries, only New Orleans Baptist Theological Seminary regularly offers a class on how pastors relate to CBECs. No seminary requires an orientation to ECEC as part of its core classes for the Master of Divinity

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degree although 22,261 congregations that were associated with an educare center in 1998 (Neugebauer, 1998).

The Organizational Context of the Pastor/Director Dyad in the LCMS

The dedication of the LCMS to the premise that children are intrinsically valuable is simply too vast to fully relate within the limits of this study. An investigation of the history of the LCMS adds many examples of ministry efforts intending to care for young children and motivated by the religious view that children are intrinsically valuable. While CUC does provide an excellent training for early childhood educators, only a small percentage of educare professional educators receive such training. Stuebner reported that only 9% of early childhood educators were rostered by the LCMS as ministers of religion, commissioned (as cited in Christian, 2008).

All LCMS educators who serve in LCMS CBECs serve in a ministry setting that is at some level associated with an LCMS member congregation. The pastors serving in the CBECs of the Synod have rarely received any formal training in how to provide pastoral care within the ministry context of an early childhood center. The long list of LCMS teachings, teachers, and institutions that support the intrinsic value of children stands in stark contrast to the lack of professional relationships between early childhood educators and pastors. Because the professional relationship between the pastors and the early childhood educators has not been vigorously nurtured, the pastors and early childhood educators have formed extremely different pathways for professional development. The result of this lack of coordination between pastors and early childhood educators is that the CBECs of the LCMS function less affectively than was originally intended.

The relationship of the pastors and the educate directors to the LCMS is only one demonstration of the tension found within the Synod. This tension affects the process quality and effectiveness of both the congregation and the CBECs. Likewise, as the lack of high-quality professional relationships in the P-D dyads continue to be the norm, the process quality of the CBECs in the LCMS is lower than necessary, and the spiritual developmental goals of the CBECs, and their sponsoring congregations, continue to be adversely affected (Christian, 2008).

The relationship involved in the P-D dyad is set within at least two larger contexts. The first level of the context, the level closest to the P-D dyad, is the dyadic relationship between the local congregation and the CBEC associated (see Appendix C and Figure 5 for an illustration of these nested dyad).

At all realms of context, there are strong distinctions that include differences between organizations and differences between the roles of pastors and CBEC directors. In turn, the pastors and the CBEC directors have numerous differences. One, they relate to the LCMS differently; two, the pastors are all male and the CBEC directors are almost 100% female; and three, the pastors' educational paths are different from the educate directors' training.

While over 1,000 LCMS congregations sponsor CBECs, those CBECs and churches have experienced difficulties forming into united ministries. The consequences of the churches and CBEC being so different is now being realized as hundreds of LCMS CBECs have closed in the last eight years alone (MacPherson, 2016a). Furthermore, tens of thousands of students no longer are enrolled in the CBECs of the Synod (MacPherson, 2016b; Sias, 2016). A closer look at the differences affecting the P-D dyad as was done in this study further clarifies the problem herein being addressed.

LCMS congregations, and LCMS ECECs do not relate to the Synod in the same way. LCMS congregations are individually constituted organizations. According to the LCMS/Handbook (2013), each LCMS congregation must submit to the denomination's process of becoming an officially recognized congregation (also known as being a "member of the Synod" (pp.55-57). Part of this membership process includes submitting a constitution and bylaws to the LCMS. The Synod reviews the congregation's application, constitution, and by-laws, and then decides whether these documents do, or do not, meet the LCMS' standards. Perez (2017) reported that LCMS ECECs are not required to go through the same membership process as LCMS congregations because the ECECs are often fully owned subsidiaries of LCMS congregations (e.g., there are four categories of ECECs noted by the LCMS: sole owner, associate, affiliate, and sends students).

The Leadership Context of the Pastor-Director Dyads in the LCMS

The lack of coordination between LCMS churches and LCMS ECEC extends well beyond their relationships to the Synod. Pastors and early childhood educators are given different status within the Synod (LCMS/Handbook, 2016). More specifically, there are two kinds of synodical members: congregations and individuals. Under the individual form of membership, there are two types, as well: A Minister of Religion-Ordained; and a Minister of Religion-Commissioned (LCMS/Handbook, 2013). The members of the former group are referred to by the LCMS as voting members. The members of the latter group include numerous kinds of officially recognized positions (e.g. Lutheran schoolteacher, Director of Christian Education (DCE), Director of Christian Outreach (DCO), Parish Assistant, etc.) and are referred to as advisory members (LCMS/Handbook, 2016).

To gain membership into the Synod, candidates are counseled to take special training to become a professional church worker. The path for a pastoral candidate to become a member of the Synod is for the candidate to earn a bachelor's degree from one of the Concordia University System (CUS) universities. After earning such a degree, male students may apply to one of the LCMS seminaries to earn a Master of Divinity degree (M.Div.) (LCMS/Handbook, 2016). After receiving his M.Div., the student may apply for a call (i.e. a pastoral position). Upon receiving a call, a candidate for the Office of the Holy Ministry may be ordained, may sign the constitution of the LCMS, and then may be rostered with the Synod. Currently, there are also several alternative paths to ordination in the LCMS; however, all those paths are regulated by the denomination, and are only available to men (LCMS/Handbook, 2016).

These Ministers of Religion-Ordained serve as leaders in the church. Regarding the polity of the denomination, the leadership status of Minister of Religion-Ordained is recognized by giving pastors the right to vote at both synodical and district conventions (LCMS/Handbook, 2016). There are currently 5,492 men actively serving as Minister of Religion-Ordained in the LCMS. There are 3,076 men who are retired from the Office of the Holy Ministry. Besides those who are actively serving and those who are retired, there are 414 men who are candidates for ordination (Perez, 2017). While there are thousands of MROs serving in the Synod, these pastors are not the only part of the leadership structure found in P-D dyads.

Ministers of Religion-Commissioned are also part of the leadership structure found in P-D dyads. There are 19,938 LCMS educators who teach class levels from preschool through twelfth grade (MacPherson, 2016a). Thus, there are approximately four Ministers of Religion-Commissioned for every Ministers of Religion-Ordained. Most Ministers of Religion-Commissioned are Lutheran schoolteachers (MacPherson, 2016b). Such teachers are encouraged

to earn a bachelor's degree from one of the CUS universities before applying to become a LCMS teacher in a school sponsored by a LCMS congregation. Upon being installed at a LCMS school, the teacher may sign the LCMS constitution, and upon signing, become rostered as a member of synod (LCMS/Handbook, 2016).

Like those serving as Ministers of Religion-Ordained, those candidates who want to teach in LCMS schools may become synodical members by an alternative route such as colloquy (LCMS/Handbook, 2016). Ministers of Religion-Commissioned may be male, or female. The Synod last reported the genders of the teachers in 2003. There were 2,708 male teachers and 13,037 female teachers rostered with the Synod at that time. All evidence indicates that there still are more female teachers than male teachers in the LCMS (Sias, 2016).

Ministers of Religion-Commissioned do not have the right to vote at a synodical or district convention (LCMS/Handbook, 2016). Currently, only a minority of Lutheran schoolteachers are members of the LCMS, are rostered with the Synod, or have graduated from a university in the Concordia University System (MacPherson, 2016b). Therefore, the relationship of LCMS teachers to the Synod, including educare directors, is distinct from the relationship between Ministers of Religion-Ordained and the Synod.

Compared to other LCMS educators, LCMS educare professionals have even less connection with the Synod than their fellow Ministers of Religion-Commissioned. While there are institutions in the CUS that do provide an excellent education for early childhood educators (e.g. Concordia University-Chicago), less than 10% of those currently serving in LCMS preschools are rostered with Synod (MacPherson, 2016a, p.93; MacPherson, 2016b, p.19). Thus, LCMS Ministers of Religion-Ordained and Ministers of Religion-Commissioned have different

relationships to the Synod. These different relationships, in turn, affect the relationship these ministers have within the P-D dyads.

The role of women in the church has been a topic of discussion for decades in the LCMS (LCMS/CTCR, 1969; Todd, 2000). While such has been the case in the Synod, the topic of women and their role in the church has also affected other denominations in various ways (Ecklund, 2006; Skeie, 2015).

Regarding the role of women in the church, the LCMS teaches that the Bible does not call all people to be pastors, but only men who meet the qualifications specified in Scripture (LCMS, *This We Believe*). However, the Synod also teaches that all Christians, male and female, are priests (LCMS/CTCR, December 2009). While the LCMS teaches that both men and women are priests, women are "... cautioned not to take over the spiritual authority and responsibility of their husbands" (LCMS/CTCR, December 2009, p.50). This last teaching is an example of a doctrinal position in which men and women are described as having "different but complementary roles" (Skeie, 2015, p.335; LCMS/CTCR, December 2009, pp.4-5). Therefore, in addition to churches and CBECs having different relationships to the Synod, and the Minister of Religion-Ordained and Minister of Religion-Commissioned having different relationships to the denomination, pastors and educare directors also are segregated by gender and the role of gender in the church as defined by the Synod.

While the purpose of this review of literature is not theological, it is organizational. LCMS congregations are organizations. LCMS CBECs are also organizations. The role of gender in the Synod does affect the P-D dyads. One such affect is that 100% of the MROs in P-D dyads are male, while nearly 100% of the educare directors in the LCMS are female (Sias, 2016). While men may serve as CBEC directors in the LCMS, they ought to expect to experience a

strong bias by parents in the preschool setting (Chapman, 1989). The LCMS doctrines together with societal expectations of the role of gender in CBECs combine to create a strong gender distinction between the Minister of Religion–Ordained and the Minister of Rieon-Commissioned in the P-D dyads of the LCMS (Bhana & Moosa, 2016; Campbell-Barr et al., 2015; Cooney & Bittner, 2001; Vujicic et al., 2015).

The leadership of churches and CBECs are also distinct in the following ways: their levels of education; where they obtain their education; and how much experience they have in teaching preschool children. The common level of education for a LCMS pastor is a M.Div., while the common level of education for a director of a LCMS educare center is less than a bachelor’s degree (Christian, 2008). Less than 10% of LCMS early childhood educators have earned a degree from a CUS university (MacPherson, 2016b, p.93), while 100% of LCMS pastors have earned either a degree, or a certification, from “an approved educational program of the Synod” (LCMS/Handbook, 2013, pp.58). All LCMS pastors are rostered (LCMS/Handbook, 2016), while only 46% of all educators serving in the LCMS are rostered (MacPherson, 2016b).

Lastly, only 8.7% of LCMS clergy have experience teaching preschool children, while 24% of all LCMS teachers have had such experience (Oberdeck, 2001). Therefore, when studying LCMS P-D dyads, the literature shows that LCMS congregations and LCMS CBECs, have many differences, which in turn affect the quality of the relationships held in common by the local parish pastors and educare directors who serve in those same parishes.

These differences between leadership in LCMS congregations and the leadership of educare centers, affect thousands of CBECs. MacPherson (2016a) reported 1,950 LCMS preschools currently exist. However, MacPherson (2016b) also reported that “a pervasive pattern of numerical decline has challenged the LCMS for decades” (p. 112). Such a numerical decline

was noted as corresponding to the decreasing number of children being baptized in the LCMS: “The number of child baptisms per year plunged 55% from 1990 to 2010, precisely the era in which early childhood centers were growing in both numbers and aggregate enrollment” (MacPherson, 2016a, p. 6).

LCMS CBECs have gone from 1,406 in 2008-2009, to 1,285 in 2013-2014 (MacPherson, December 2016b, p. 93). The number of children served in LCMS preschools also declined from 131,361 in 2008-2009 to 84,558 in 2015-2016 (MacPherson, 2016b, p. 93; Sias, 2016, p. 790). Sias said, “This data is reported for the 2015-2016 Early Childhood Center and School Statistical Report form and represents an 81% response rate” (p.790).

While it has been reported that the number of baptisms have declined in the Synod at the same time as the LCMS CBECs were most numerous, this observation does not prove causation or even some level of association. The investment of LCMS congregations in CBECs have not necessarily cause the decline in the number of children baptized; neither has it been proven that the decline in baptisms in the LCMS has caused or is associated with the decline in enrollment for the CBECs of the LCMS. Instead of blaming CBECs for the decline in baptisms, one ought to concede that it is just as likely that the pastor and educare directors that constitute the P-D dyads were never trained to work together.

The current decline in the number of CBECs in the LCMS may have as its cause a lack of cooperation between stakeholders. CBECs ought not to be blamed as ineffective, and congregations ought not be counseled to divest of CBECs, just based on a recent numerical decline. The cause of the decline in LCMS CBECs and the decline in number of children LCMS CBECs care for may correlate more highly with the lack of understanding between churches and their educare partners or the lack of coordination between pastors and educare directors. Before

LCMS churches divest of CBECs, LCMS P-D dyads ought to be thoroughly studied. This dissertation proposes to discover the organizational dynamics within the P-D dyads that may be undermining the ministerial success of the congregation-educare dyads in the LCMS. Hopefully, ministerial practices that support ministerial success in P-D dyads will also be discovered.

Summary

The literature does not yet reference any research into the quality of the professional relationship between pastors and educare directors. With over 20,000 CBECs in America alone, the P-D dyad is a ubiquitous relationship within the American Christian churches. More broadly, other religions also have a professional dyad that is made up of the religious leader (e.g. Rabbi, Imam, Sufi) and the director of the religious-base childcare center hosted by the religious house (e.g. tabernacle, mosque, shrine). Therefore, it is fair to estimate that there are over 100,000 CBECs throughout the world that are accompanied by a corresponding P-D dyad, or religious leader-director dyad. Yet, while the P-D dyads, and religious leader/director dyad being so prevalent throughout the world, this researcher did not find one example of research specifically focused upon the quality of the professional relationship shared by the religious leaders and the educare directors.

With such a paucity of literature, this author enters this study with enthusiasm, as well as some trepidation. Enthusiasm because this field of research needs to be studied, and trepidation, because there must be some reason researchers have avoided this topic. Morgenthaler (1999) observed the lack of research in the religious dimension of human nature. The researcher said:

As a researcher into the area of children's spirituality, one must be aware of the differences between the inclusion of the religious perspective and the inclusion of the Christian perspective as a specific religious perspective. While one may be most

concerned with understanding Christianity as a specific religious perspective, the research may often take one into comparisons of a variety of religious perspectives.

(p.130)

This research may find itself being taken by the topic into a variety of religious perspectives in the future. The P-D dyads of the LCMS may serve as an initial case-study from which the religious leader-director dyads may begin to be understood in a broader fashion. Since educare is a world-wide topic, it is reasonable to expect the topic of P-D dyads to also have a world-wide scope just as religion and educare, since both have a world-wide effect.

To begin learning about the quality of the professional relationship between the religious leader and the educare director, this study was purposely limited to just a small sample of P-D dyads in one Christian denomination incorporated in the United States—the LCMS.

Chapter 3: Methodology

Introduction

This study considered the ostensible truth that leadership outputs affect organizational outputs. The focus of this study was the leadership found at the perigee of two disparate yet commensurate organizations: religious institutions and the educare centers associated with them (see Appendix C for an illustration of the nested dyad). Instead of narrowing the study to the individual qualities of a single leader, this study measured, analyzed, and evaluated the quality of the professional relationship held in common by the religious leader and the educare director. Because there is a professional relationship at the nexus of the church-educare center dyad (CECD), relational leadership was the most fitting leadership theory to use.

A Study of Two Roles within One Organization

The design for this research project flowed out from the nature of the phenomenon that served as the focus of this study: namely, the quality of the professional relationship found in the P-D dyad. More specifically, this intact dyad (i.e., a dyad that is not made up of experimental pairs) is composed of two individuals who serve as professional co-workers in the same organization. The pastor primarily serves the local congregation. The early-childhood director primarily serves the congregation-based early childhood center. However, the congregation and the congregation-based early childhood center are organizationally correlated. More specifically, the congregation-based early childhood center is nested or embedded within the congregation's governmental structure.

While the two professions in the P-D dyad operate under the same organizational umbrella, the mandates for the position of the pastor and the position of the director come from two different sources. In the Christian denomination from which the sample population was

selected, the pastor is a required position. In the state which serves as the context of the sample population, the director is also a required position. Therefore, the pastor and the director are linked by professional roles. However, those roles are required by two different sources of authority; namely, an ecclesiastical authority and a civic authority. This nonrandom pairing lead this researcher to expect that the dyad would demonstrate a compositional effect. In other words, the pastor and the director “may have already been similar even before they were paired together” (Kenny et al., 2006, p.5).

The compositional effect as described would have two possible sources: one, the pastor and director positions are specified by authorities beyond the authority of the local congregation; and two, the pastor and the director may both be members of the same denomination and/or the same congregation. In the latter specification, the individual serving in the position of the pastor would not be picked randomly from the general population. Rather, the pastor would be selected according to some criteria established by the ecclesiastical authorities. The denomination, and the congregation will also have some definition of what it means to be a member. Likewise, in the former specification, the individual serving in the director position would not be randomly selected from the general population. Instead, the director would be selected according to some criteria established by the civic authority which oversees the legal operation of early childhood centers. Therefore, in this scenario, neither the pastor nor the director would be randomly linked from the general population.

While one denomination and/or one congregation may bring the pastor and the director together, two different authorities are involved in the formation of the P-D dyad. Therefore, the P-D dyad does not come into existence through a randomized process. The linkage between the

members of the P-D dyad may be described as a voluntary linkage as is also found between friends.

A voluntary linkage would describe the relationship well if the pastor and the director were members of the same denomination and/or congregation, since such memberships are in no way mandated. However, the two positions themselves are not strictly voluntary because they both are mandated by authorities outside of the local congregation. Such a linkage is expected to be statistically demonstrated in the linkage scores of the P-D dyads being studied. Such linkage scores are statistically known as non-independence.

Because the P-D dyad is a nonrandom pairing of the two individuals, this researcher also expected that this dyad would statistically demonstrate itself to be non-independent. For a dyad to prove to be non-independent means the following: “If the scores from two members of the dyad are non-independent, then those two scores are more similar to (or different from) one another than are two scores from two people who are not members of the same dyad” (Kenny et al., 2006, p.25) Therefore, this researcher expected the scores from the pastoral and the directorial members of the P-D dyad to have scores measuring the quality of their professional relationship that are more similar to (or different from) one another than are two scores from two people who are not members of the same P-D dyad.

Nonindependence is “the most essential concept in relationship research” (Kenny et al., 2006, p. 3). This is the case because when only the individual level of measurement is considered then “the independence assumption” is required to perform standard statistical analyses such as analysis of variance (ANOVA), or multiple regression.

“The independence assumption requires that after controlling for variation due to the independent variable, the data from each individual in a study be unrelated to the data

from every other individual in the study ... dyadic data typically violate this assumption”

(p. 3).

A Dyadic Study: A Study of Two Interrelated Individuals with a Single Bidirectional Relationship

While the compositional effect and non-independence are important statistical measures when researching dyadic phenomena, one item that must not be overlooked is that the P-D dyad is a dyad. Therefore, as a dyad, it is not to be analyzed at the individual level of measurement only. Krasikova and LeBreton (2012) explained, “The dyadic models are inherently multilevel, as they involve constructs at multiple levels and permit researchers to test hypotheses often spanning multiple levels” (2012, p. 740). Therefore, the P-D dyad must be investigated at both the individual and dyadic levels of measurement to accurately describe the phenomenon being studied.

This research requirement is a direct consequence of the chosen phenomenon being focused upon; namely, the quality of the professional relationship shared within the dyad. In other words, the quality of the professional relationship is not simply the sum of the two individuals as those two individuals exist outside the dyad, rather, the focus of this research was on the unique relationship formed when two specific individuals chose to serve together in a dyadic social structure.

If the dyadic level of measurement was ignored, then this study would have been subjected to a fundamental attribution error, also known as “pseudo-unilaterality” (Kenny et al., 2006). Pseudo-unilaterality is the error that occurs when a measure is applied to only one of the members of a dyad while said measure is supposed to represent a dyadic phenomenon. Pseudo-unilaterality is often present in dyadic research.

In a study of dyadic research approaches between 2007 and 2010, Krasikova and LeBreton (2012) identified only three studies out of 46 Leader-Member Exchange studies in which the relationship was studied from both dyad members' perspective. Only one of those same 46 LMX studies used dyadic research analyses. Krasikova and LeBraton went on to say, "Studying the interconnection between individuals requires the use of methods and models that can capture the specific interpersonal exchanges" (p. 740). This researcher sought to achieve the most accurate results possible, thus the reason for the use dyadic levels of measurement, dyadic research design, and dyadic research analysis in this study.

The Leader Member Exchange as a Mixed-Variable

The LMX-24 Survey was used to gather data on the quality of the professional relationship held in common by the members of the P-D dyad. LMX-24 is designed to avoid being isomorphic. LMX-24 measures the four currencies involved in professional exchanges: contribution, affect, loyalty, and professional respect (see Appendix D for a diagram of the four LMX dimensions, or currencies). These four currencies may be understood as representing two domains: the work domain (i.e., contribution) and the personal domain such as affect, loyalty, and professional respect. (Maslyn & Uhl-Bien, 2001).

The independent variable in this study was the LMX *work* domain. The dependent variable was the LMX *personal* domain. APIM was conducted using these two variables with the pastor coded as the "leader" and the director coded as the "member."

While this entire study flowed from the nature of the central phenomenon being investigated (i.e., the quality of the professional relationship held in common by the P-D dyad), the characteristics of the variables also provided direction to this study. For example, while this researcher expected to discover variance within-dyad variables, it was also expected that

variance would also be found between-dyad variables. For example, gender can be properly understood to be a within-dyad variable, for each dyad will have one male and one female member. In other words, gender will vary within each dyad; however, when the dyads are compared with each other, then the dyads statistically demonstrate themselves to have the same gender composition.

Role as a social construct also varied within each dyad (i.e., each dyad will have a pastor and a director); however, when the dyads were compared with each other, each dyad had the same composition regarding roles. On the other hand, both the pastor and the director both shared the same number of years for dyadic tenure, yet each dyad had different dyadic tenures. Therefore, dyadic tenure is an example of a between-dyad variable.

Nonetheless, this study involved measuring mixed-independent variables (i.e., variations existing both within the dyads and between the dyads). The independent variable, the work-related domain of LMX (i.e., contribution), is a mixed-independent variable, since it was expected to vary both within the dyads as well as between the dyads. In addition, the outcome variable in this research project, the personal domain of LMX, was also expected to be mixed since “most outcome variables in dyadic research are mixed” (Kenny et al., 2006, p. 9).

A Study of a Vertical-Dyad

While being a dyad, each member of which has a different mandate from different authority to serve in different roles within one organization, the leader and the member of the P-D dyads are not in roles with equal authority within the congregation. The study demonstrated that there are numerous congregations that have paid for property, have built an early-childhood education facility, and have supplemented the cost of the facility with funds generated from

within the congregation and outside the tuition paid by the parents of the preschool children; however, this study could not demonstrate the reverse situation.

At no time in 27 years as a professional church worker has this researcher observed a congregation-based, early-childhood center that has purchased land for a church. One reason for this is found in the federal tax-laws, which define a preschool as a for-profit agency if it is not associated with a worshipping community. Additionally, the denomination from which the sample population was drawn for this study defines the role of the pastor as a position of oversight. Because of these observations, the P-D dyad needed to be described as “vertical.”

A vertical dyad is a technical term in the LMX theory. This term refers to a supervisor as a “leader” and those being supervised as a “member.” Thus, the pastor is categorized as the “leader” in the P-D dyad, while the director of the early childhood center was categorized as the “member” of the P-D dyad.

A Study of a Mixed-Gendered Dyad

In addition to being composed of two different professional roles, being a dyadic relationship with mixed variables and being vertical, the P-D dyad is also a mixed-gender dyad. All the P-D dyads were mixed-gendered in the sample population studied. The P-D dyad was expected to be statistically distinguishable regarding both professional roles and gender. While noting the role of gender in the relationship of the dyad, the focus of this research was on the quality of the professional relationship shared between the pastor and the director. Therefore, the role-distinctions with-in the dyads were the focus of this study instead of the role of gender.

Statement of the Problem

Since it is logical to expect the quality of the professional relationship shared by key leaders to affect the outputs of the organizations they lead, it is also logical to expect the quality

of the professional relationships shared by P-D dyads to affect the outputs of congregations and congregation-based educare centers. The P-D dyads are nested in multiple levels of organizational structure (e.g., congregational structures, denominational structures, and ecumenical structures). Thus, it is also logical to conclude that the quality of the professional relationship held in common by the P-D dyad affects the organizational structures in which it is embedded.

In the United States, there are tens of thousands of Christian congregations that are associated with CBECs (Gardner et al., 2008). These congregations in turn affect millions of children and the foundational education those children receive. Therefore, measuring, analyzing, and evaluating the quality of the professional relationship held within the P-D dyad does not only benefit the pastor and early childhood director, but also benefits the members of the church and the families who enroll their children in the CBEC. Similarly, other religious entities are associated with religious-based educare centers (RBECs). Thus, the significance of this study extends well beyond the thousands of CBECs and the millions of children who attend them to analogous institutions hosted in religious bodies around the world.

Research Questions and Hypotheses

Quantitative Hypotheses

The following shows the meaning of the code used for labeling the quantitative hypotheses: the letter “H” represents the term “hypothesis”; the capitalized letter, for example “A” identifies a hypothesis family: a pair of mirrored hypotheses asked to gain the perspective of both the leader and the member in the leader-member exchange; the number “0” represents the null hypothesis for the hypothesis family; the number “1” signifies the hypothesis that negates the null hypothesis.

HA0: The work-related and socially related measures of LMX dimensional-quality will not be correlated within the P-D dyads

HA1: The work-related and socially related measures of LMX dimensional-quality will be correlated within the P-D dyads.

Qualitative Research Questions

The following was the code used for labeling the qualitative research questions: “QL” is the abbreviation for “qualitative”; “R” represents the term “research question”; the number “1” and other numbers identifies the question family: a pair of mirrored questions asked to gain the perspective of both the pastor and the educate director in the dyad; and the small-case letter, for example “a”, represents a question that is a member of a question family.

QLR1a: How does the pastor perceive the quality of the professional relationship he shares with the educate director?

QLR1b: How does the educate director perceive the quality of the professional relationship she shares with the pastor?

In addition to these qualitative research questions, I expect other questions to emerge from both the Leader Member Exchange-24 survey (LMX-24) and the interviews.

Research Methodology

A mixed-method approach was used for this inquiry to gather a broad sweep of information on a dyadic relationship for which there is a paucity of research. In addition, because the sample population involved a minimum of 44 individuals in 22 P-D dyads, the mixed-method approach enabled this exploration to provide an ample description while also obtaining some quantitative measurements of the quality of the professional relationship shared in the P-D dyads of the LCMS.

Research Design

This research study used a predetermined mixed methods design that was quantitatively driven with the qualitative data playing a role confirming or disconfirming the quantitative results. Additionally, this study used an exploratory, convergent, mixed-method design. Some of the qualitative research questions emerged from the quantitative research questions.

Each of the (at a minimum) 22 P-D dyads first completed the LMX Survey. At least one week will pass before a minimum of 6 of the 22 P-D dyads were interviewed. The survey and the interview were separated by at least one week to assure that the answers of the research subjects to the LMX Survey and to the interview questions were distinct. There was an exploratory aspect to the research, since LMX has not previously been implemented in the study of the P-D dyad.

Concept Framework/ Foundations

In addition to providing a broader understanding of the central phenomena, namely, the P-D dyad, the mixed method approach was a good fit with the philosophy behind this study. The quantitative approach to research has the positivist paradigm as its philosophical basis). The qualitative approach has the constructivist paradigm as its philosophical foundation. The mixed methods approach has dialectical pragmatism as its philosophical paradigm (Teddie & Tashakkori, 2009). Since this study sought to pragmatically affect the CBECs, their host congregations, the pastors, and the educate directors, the mixed method study design best complemented the purpose of this study.

Teddie and Tashakkori (2009) provided a list of 12 characteristic of pragmatism. The following are three characteristics that are shared by pragmatism and the context in which the central phenomena of the P-D dyad professional relationship exists. “Theories are viewed instrumentally (they are “true” to different degrees based on how well they work)...” (p. 74).

Likewise, the P-D dyad is a professional relationship set in an ecclesiastical work environment. The capital “T” Truth is formally agreed to in the authoritative confessions, creeds, and symbols, which define the belief of those who are members of LCMS churches (Sias, 2016). Thus, the purpose of this study was not to discover theological, or existential, or philosophical truth; rather, the purpose was to identify how pastors and educare directors professionally relate to each other.

A second characteristic identified as pragmatic by Teddie and Tashakkori (2009) was “Pragmatism views inquiry as occurring similarly in research and in day-to-day life” (p. 74). Pastors who serve congregations which host educare centers deal with basic day-to-day life activities such as nurturing small children. Educare directors are even more deeply involved in such regular nurturing of young children. Any inquiry into the P-D dyad therefore must take the day-to-day aspect of the leader and the member into account.

“Pragmatism prefers action to philosophizing and endorses ‘practical theory’” (Teddie & Tashakkori, 2009, p. 74). As previously mentioned, the work setting for the professional relationship shared by the pastor and the director in the P-D dyad is a practical setting. Nurturing, educating, funding, protecting, and generally providing for the care of young children are just some of the pragmatic issues for which the pastor and director share responsibility. Therefore, because the purpose of this this study was practical, and the setting for the research subjects was the professional work environment, using a research approach that has pragmatism as its foundation was a reasonable conclusion to reach.

Study Population and Sample Selection

The sample population was an accessible population of a minimum of 22 church-educare center dyads with the corresponding 22 pastors and the 22 educare directors. The sample size was at least 22 dyads because this is the sample size required to measure a large effect. It is also

the sample size recommended before one tests for non-independence (Kenny et al., 2006). Additionally, the sample was a volunteer sample. None of the participants were compensated for their time, knowledge, or skill. The 44 participants were also a purposive sample, since it was a “small number of cases that will yield the most information about the particular phenomenon” (Teddie and Tashakkori, 2009, p.178).

While accessible, voluntary, and purposive, the 22 dyads were an “intensity sample,” since all the churches and educare centers are within a group organized by the denomination (i.e., a region). The term “homogeneous sample” also applies since “the researcher purposefully samples individuals or sites based on membership in a subgroup that has defining characteristics” (Creswell, 2015, p.207). In this case, the P-D dyads were subgroups of professional church workers in the LCMS.

All 22 congregation-educare dyads were in one local group of LCMS congregations (i.e. a region) located in a southwestern region of the United States. Each of the 22 pastors are rostered as “Ministers of Religion—Ordained” in the official listing of authorized ministers in the LCMS (i.e. *Lutheran Annual*). Each of the 22 educare directors are employees of the LCMS congregations where their corresponding pastor serves. And each of the 22 congregations are formally recognized member congregations of the LCMS.

The 22 pairs of pastors and educare directors represent mixed-gendered vertical dyads, since each pastor is male and each educare director is female. In addition, in each dyad, the congregation’s by-laws and policy manuals specify that the pastor is the administrative supervisor of the educare director regarding the overall flow of authority within the congregational organization. The sample also included the job descriptions for both the pastor and the educare director so that the verticality of the dyad could be confirmed.

This researcher has served as a pastor of a church that sponsors an educare center. The congregation is assigned by the LCMS to the same a region as the other 22 congregations in this study. Since this researcher had served as a pastor in this region for 8 years, there were preexisting relationships with a small minority of the pastors and directors in the study. These preexisting relationships allowed for the recruiting of the participants for this study. Since each of the participants were legal adults of working age and were without any developmental disabilities, they were not classified as vulnerable regarding their status in human subject regulations.

Instrumentation and Sources of Data

Instrumentation (Quantitative)

To gain insight into this unique dyadic relationship within CBECs, the LMX theory was used as one of the main instruments of analysis in this research. LMX was described by Sandura, Graen, and Novak as “a system of components and their relationships involving both members of a dyad in interdependent patterns of behavior sharing mutual outcome instrumentalities and producing conceptions of environment, cause maps, and values” (as cited in Chaudhry et al, 2012., p. 7). More specifically, the professional relationship shared by the PDDs will be measured using the LMX-24 instrument developed by Chaudhry, et al. (see Appendix E for a copy of the email from Chaudhry to this researcher in which she specifies that LMX-24 may be used by the researcher for this research study.)

The LMX-24 instrument is founded upon decades of research starting when in 1972 Graen, Dansereau, and Minami discovered the idea of differentiated leader-follower relationships as measured by the Leader Behavior Description Questionnaire (LBDQ) (as cited in Liden, Wu, Cao, & Wayne, 2016). In their study, Graen, et. al., named the relationship between a leader and

a member the “vertical linkage dyad” (VDL). In 1975 Graen & Cashman renamed the VDL as the Leader Member Exchange (LMX). The relationship between the leader and the member was very simply described as the member being either a member of the “out-group” or “the in-group.” The original instrumentation for LMX included two items both of which represented only the perspective of the member, or subordinate in the vertical dyadic professional relationship. By 1984, after numerous versions, the original two items on the LMX scale had evolved into a 12-item LMX scale which was used in a 13-year longitudinal study that was presented in Wakahayashi, Graen, Graen, and Graen in that same year (Liden et al., 2016).

Some of the LMX instruments were created through a rigorous scale development process while others were not. For example, the LMX-7 scale was developed in a less rigorous manner than the LMX- Multidimensional (LMX-MDM) scale. The term *multidimensional* refers to the fact that the LMX-MDM scale asks for the member’s perspective of both the leader’s own behaviors, attitudes, and beliefs, and the member’s perspective of her own behaviors, attitudes, and beliefs. However, the leader’s perspective was not accounted for. Initially, researchers interested in the leader’s perspective would either mirror the originally written for the member, or they would ask parallel questions (Liden et al., 2016).

While LMX scales were developed to represent both the leader’s and the member’s perspective, none of these scales were balanced in the number of questions asked to the leader, and the number of questions asked to the member. Chaudhry et al. (2012) attempted to rectify this imbalance by developing scales based on the LMX-MDM that contained an equal number of items with each referent for assessing both LMX (the member’s view of the relationship) and SLMX (the supervisor’s view of the relationship). There are 12 LMX items, all of which ask followers to report what the leader provides to them.

Similarly, the 12 items used to measure SLMX all capture what the follower provide to the leader. (Liden et al., 2016). Chaudhry et al. (2012) provided additional insight into how the LMX-24 scale improved the validity of the instrument:

A problem with previous measurement, especially as it relates to assessing LMX agreement, is the most member rated LMX measures focus on assessing perceptions of what the leader provides to the member. Similarly, the traditional approach used in assessing leader reports of members, is to ask for perceptions of what the leader feels that he or she provides to each subordinate. It has been noted that when leader views of LMX are measured this way, perceptual errors, such as social desirability response bias, may inflate scores and reduce variance. This restriction of range likely contributes substantially to the lack of LMX agreement in many studies. The implication is that it is important that *recipient-focused* measures of LMX, that is, measures that capture the rater's perception of what he/she receives from the other party in the leader-member dyad may be more objective and therefore, more valid. (p. 15)

The adjustment that was included in the creation of LMX-24 makes it especially appropriate for use in the study of the P-D dyad, since the relationship between the pastor and the educate director may be described as a status hierarchy in which the pastor receives higher status than the educate director.

While this researcher is unaware of any studies focused on the status characteristics of the P-D dyad, numerous research projects have reported that status of educate professionals is regularly perceived to be low. This perception of low social status for educate professionals has been reported repeatedly and from cultural settings around the world. Since the status of the

pastor and the educare director are not balanced, a balanced instrument is more important to counterbalance any perceived inequity related to status.

The LMX-24 Survey includes 12 questions (see Appendix F for the LMX-24 Survey for the educare director and Appendix G for the LMX-24 Survey for the pastor) that are presented to the employee, and 12 questions that are presented to the manager. Applying LMX-24 to the P-D dyad, the 12 questions presented to the employee in LMX-24 were presented to the educare director, since she is most often under the administrative authority of the pastor. Likewise, the 12 questions that are presented to the manager in LMX-24 were presented to the pastor in this study.

The 12 questions for both the leader and the member of the P-D dyad are designed to address the four dimensions involved LMX relationships: affect, loyalty, contribution, and professional respect. The four dimensions are represented by three survey questions each. The first three questions of the LMX-24 scale measure the dimension of affect. The second three questions (i.e. questions 4, 5, & 6) measure the dimension of contribution. The third set of three questions (i.e. questions 7, 8, & 9) measure the dimension of loyalty. The last three questions (i.e. questions 10, 11, & 12) measure the professional respect shared within the P-D dyad (see Appendix H for how LMX-24 and the four LMX dimensions interrelate and Appendix I for a comparison of the LMX-24 questions and the four dimensions. Liden et al. 2016).

Instrumentation (Qualitative)

As a mixed method research project, this study sought to discover the perspectives of the 12 participants by using the LMX Survey and by holding one-on-one interviews with them. The interview questions were semi-structured. The setting for the surveys was at the pastors' and the directors' work environment.

The interview guide (see Appendix J) includes seven questions representing seven different types of questions. These seven different types of questions were selected from two lists of question types provided by Merriam (2009). Ten question types were provided on the two lists.

In the first list, Merriam (2009) presented six types of questions: experience; opinion; feeling; knowledge; sensory; and background. On the second list, four additional question types: hypothetical; devil's advocate; ideal position, and interpretive were presented.

For this study, Question 1 was an experience question. It introduced the participant to the interview process with a question that is accessible. Question 1 also allowed for the day-to-day experience of the leader and the member to be compared. Question 2 was more confrontational; however, it was designed to invite the participant to share his or her opinion and values about the basic values present in the leadership of churches that have educare centers. This question was important, because there is currently a debate within the LCMS regarding the role of educare (MacPherson, 2016b; Strand, 2016).

Question 3 sought to discover affective data. The data was compared with the affective data from the first three questions in the LMX-24 Survey that also measure affect, the first of the four dimensions of an LMX relationship (Liden et al., 2016). Question 4 was a devil's-advocate-type of question. Merriam (2009) asserted that when a topic is controversial, the devil's advocate question is particularly useful. Since there has been an ongoing debate about the role of educare in the congregations of the LCMS, Question 4 was strategically stated to invite the participant to speak to the current need in the LCMS.

Question 5 was phrased as an ideal question to elicit information and opinion about how the leader and the member see each other's professions interrelating. The LMX dimensions that

were shared with Question 5 included the LMX dimensions regarding contribution and professional respect. The pastor and the educare director needed to identify how they contribute to each other's vocation when describing a theoretical training class of P-D dyads. Additionally, where the pastor and the director respect each other's professions became evident as they described their proposed ideals future training for P-D dyads.

Lastly, Question 7 was placed at the end of the interview guide to remind the interviewer that the interview is semi-structured. Follow up questions may have been needed. If they were needed, an interpretive type of question would have been a wise choice. An example of an interpretive type of question is, "Would you say that working with a pastor/educare director is different from what you expected?"

Validity, Reliability, and Trustworthiness of the Study

Validity and Reliability for LMX-24

Cronbach's coefficient α was .80 for the original LMX instrument. However, the original LMX instrument was limited to reporting only the relational perspective of the member. To address this issue, a preliminary version of the LMX-Multidimensional Measure (LMX-MDM) was developed and implemented in a 13-yearlong study (Bauer & Erdogan, 2016). This 12-question tool generated data on both what the member provided to the leader and what the member perceived she received from the leader. Cronbach's coefficient α was .90 for LMX-MDM (Bauer & Erdogan, 2016, p.45).

To gather the perspective of the leader in the leader-member dyad the supervisor versions of LMX was created (SLMX). "Coefficient α was .85 for affect, .85 for loyalty, .75 for contribution, and .91 for professional respect" (Bauer & Erdogan, 2016, p. 47). The SLMX-MDM was developed in 2006 by Greguras and Ford.

Over 44 years, various LMX instruments have been created in addition to those previously listed. However, none of these instruments measure both the perspective of the leader and the perspective of the member in what both perceive as what they receive and what they contribute to the dyadic relationship. Therefore, LMX-24 was developed to address all the dimensions of the social exchange between both the leader and the member in any given dyad (Bauer & Erdogan, 2016).

Chaudhry et al. (2012) described the thought process behind the development of LMX-24 in the following comments:

We address these measurement and conceptual issues by extending Liden and Maslyn's multidimensional conceptualization of LMX. This conceptualization has been used and validated in several studies examining both the member (LMX-MDM) and the leader reported (SLMX-MDM) versions. We modified the 12 item LMX-MDM to capture what each party receives from the other. (pp.15-16)

Chaudhry et al. went on to explain the reliability of the new LMX-24 scale and the reliability of the measurement of the four dimensions that make up LMX:

The items were re-written to capture the degree to which employees reciprocated with professional respect, loyalty, affect, and contribution to their leaders in the exchange relationship. The scale showed high reliability ($\alpha = .88$). Similarly, leaders responded to items related to respect, loyalty, affect and contribution that their employees exhibited toward the leaders ($\alpha = .92$). (pp.15-16)

Regarding the internal validity of the qualitative data, a form of data triangulation was used with the various data sources being cross-checked. A process of reflexivity was incorporated by this

researcher regarding the researcher's position in the social context of the observed population as encouraged by Merriam (2009).

The Trustworthiness of the Study (Qualitative)

The validity, and reliability, of the qualitative data was ascertained by using the following methods: triangulation, member check, discrepant case analysis, and peer examination.

Member Check

The initial results of the interviews were shared with the participants. The purpose of this exercise was to verify that the interviews were interpreted accurately and that they were accurate (Merriam, 2009). Maxwell noted that this is the single most important way of ruling out the possibility of misinterpreting the meaning of what participants say and do and the perspective they have on what is going on and being an important way of identifying your own biases and misunderstanding of what you observed as cited in Merriam, 2009).

Discrepant Case Analysis

In this approach to establishing the trustworthiness of the qualitative data, this researcher sought data that might challenge the researcher's expectations of the data emerging from the qualitative approach (Merriam, 2009).

Peer Examination

This researcher connected experts in the field of congregation-based educate. For example, Dr. Donna Peavey, a professor at New Orleans Baptist Theological Seminary, noted to me her interest in the topic. The following is a part of an email she wrote in response to my inquiry about pastor-director dyads:

My heart is leaping with joy! Finally, I am hearing from a pastor the song I have been singing for 30 years!!! I am a trainer for early childhood center directors and teachers

here in Louisiana - primarily faith-based programs. My heart has been broken by the disconnect between the church and their sponsored school. The center is one of the platforms available to share the gospel! Therefore, the leaders and staff should be on board with the mission. I applaud you and would love to work with you. Can you sense my excitement? (Peavey, November 30, 2017, at 1:52 PM)

The conclusions drawn from the qualitative data (i.e., the interviews, the demographic data, and the material samples) were shared with Dr. Peavey. She was asked to assess whether the findings are plausible based on the data.

Data Collection

Permission from the District President of the Texas District, LCMS, (see Appendix K for the letter seeking permission from the District President) and the District Director of Lutheran Education (see Appendix L for the letter asking permission from the Director of Lutheran Education) was sought and received. In addition to pursuing written permission from district officials, this researcher sought and received permission from each person taking a survey or participating in an interview. Such written permission was requested through the use of letters.

Procedures for Quantitative Data Collection

The educare directors serving in the southwest area of the United States and serving in LCMS congregations which host educare centers were invited to take the LMX-24 Survey. This invitation was offered by this researcher in a 90-second scripted statement. This brief statement was presented at a joint meeting of educare directors and served as the cover-letter for the survey itself (see Appendix M for the introduction of the LMX-24 survey to the directors). This cover letter was appended in front of the LMX-24 Survey mailed to the pastors (see Appendix N for the introduction of the LMX-24 survey to the pastors).

After the educate directors at the joint meeting took the LMX-24 Survey, the surveys were then delivered to all the P-D dyads of the region via first-class mail with a return-stamped envelope. A letter accompanied the LMX-24 Survey in addition to the cover letter that was appended to the survey (see Appendix O for the letter to the directors inviting them to take the LMX-24 survey and see Appendix P for the letter to the pastors inviting them to take the LMX-24 survey). The LMX survey was returned to this researcher using the envelope provided in the initial mailing.

All surveys were securely stored after they were received in a locked desk in a locked office in a locked building. The surveys were coded so that the anonymity of the research subjects was protected. As the surveys were returned, this researcher assigned each survey a number based on the order in which it was received. The survey from the pastoral member of the dyad was coded “p,” while the survey from the directorial member of the dyad was coded “d.” Also, the fifth survey received was coded “5.” If the pastor was the first member of the dyad to return the survey, then that survey was coded as “5p.” When the director who serves with pastor 5 returns her survey it was coded “5d” no matter in what order it was received.

By following these procedures, the two members of the dyads were identified. The results of both members of the dyad were kept together. The identity of the members of the dyads remained secure.

Procedures for Qualitative Data Collection

The five process steps for qualitative data collection specified by Creswell (2015) was followed. A purposive sample was identified to select professional relationships that represented the central phenomenon. The sample was made up of 6 P-D dyads from one circuit of congregations located in the southwestern region of the United States. Access was achieved to

these six dyads by this researcher sending an invitation to participate in the study to both the pastor and the director. These invitations were presented to the participants in a physical letter, an email, and a phone call to ensure that participants had plenty of opportunities to understand the study in which they were volunteering to participate. The interview questions were of a semi-structured type in order to allow the research subjects to feel free to share their observations and insights that may extend beyond the initial survey question.

Of the 44 individuals in the 22 dyads who completed the LMX Survey, 12 individuals in six dyads were then recruited to serve as participants in the one-on-one interviews. All participants were adults older than 21 years of age. All six dyads, or 12 individuals, were from the ecclesiastical jurisdiction known as a “circuit.”

Letters were sent to both the early childhood center directors and to the corresponding pastors inviting them to participate in face-to-face interviews (see Appendix Q for the letter inviting the director to participate in an interview and see Appendix R for the letter inviting the pastor to participate in an interview). The interviews for each participant were conducted in the participant’s own office where possible. This was done to assist the participant in feeling free to respond to the interview questions in an open and forthright manner.

This researcher requested the opportunity to use several recording devices to not miss the data being shared in the interview. A stand-alone electronic audio recording system was used as well as the recording function available on this researcher’s cell phone. The participant was asked to answer some icebreaker questions to test that the sound equipment and to encourage the participant to relax and feel free answer the interview questions openly and forthrightly. Permission to hold the interview was requested as a question at the beginning of the interview as

well as a paper form (see Appendix S for the permission form for the interview) that was filled out before the interview was conducted.

The researcher transcribed the audio recordings. The transcription was shared with the each participant in a timely manner after the interview via a physical mailing. A physical mailing was used to assure the participant that none of the recorded information was or will be made available online, thus protecting the data received via the interview.

One week from the time the researcher mailed the transcription a member check with the participant was conducted via an email. The email asked the participant to note YES if the transcript was acceptable. The specific question asked was, “Did the transcript of the interview accurately represent the interview conducted on _____ date?” If the participant acknowledged that the transcript was acceptable, then no further action was needed from this researcher. If the response was NO, then the researcher contacted the participant via a phone call to discover what was lacking in the original transcript. Handwritten notes were taken of any follow-up phone interview after oral permission for such was provided by the participant.

Data Analysis Procedures

Quantitative Procedures for Data Analysis

The way LMX-24 Survey decreases the risk of perceptual bias is by asking three questions for each of the four dimensions and this to both the leader and the member of the dyad. The highest value a respondent may give for any survey question is a “7” (e.g. strongly agree). The lowest value a respondent may give for any survey question is a “1” (i.e. strongly disagree). Professional relationships that display numerous exchanges of social currency with high numerical values accumulated into an overall score that could have been as high as 84 (i.e., a value of “7” on all 12 questions). Professional relationships in which the leader, or the member,

perceived few social exchanges as being of a high quality could have accumulated into an overall all score of 12 (i.e. a value of one given on all 12 questions). If the leader, and the member, both scored an 84 on the LMX-24 survey, then the dyad would have been reported to share a high-quality professional relationship. If the leader, and the member, both scored a 12 on the LMX-24 survey, then the dyad would have been reported as having a low-quality professional relationship. Four additional levels of professional relationship quality would then exist between these two extremes.

The overall LMX-24 score was subdivided into two LMX domains (Maslyn & Uhl-Bien, 2001): the three questions that were asked regarding “contribution” were categorized as the work domain; the nine questions that were asked regarding “affect,” “loyalty,” and “personal respect” were categorized as a personal domain. The values selected by the participant in each of the three questions that make up the work domain of LMX were then added together to represent the overall work-related value for that individual. Likewise, the values selected by a participant in the nine questions that make up the personal domain of LMX were added together to represent the overall value for the personal domain for the individual.

The quality of the professional relationship shared by the pastor and the director in any given P-D dyad was a dyadic phenomenon; therefore, the quality of the professional relationship needed to be analyzed using a process specifically designed for the study of dyads in order to avoid making a fundamental attribution error, or the error of pseudo-unilaterality (Kenny et al., 2006). Additionally, dyadic phenomena are defined by evidencing statistical nonindependence (Cook & Kenny, 2005). When nonindependence is evident then “it is necessary to treat the dyad (or group) rather than the individual as the unit of analysis” (p.101). This researcher pursued the dyad as the unit of analysis, thus a research model appropriate to the phenomena was used.

There are numerous methods suitable to use when the unit of analysis is the dyad (e.g., multilevel modeling, structural equation modeling, the actor-partner interdependence model, and specialized dyadic models). Krasikova and LeBreton's (2012) flowchart of pre-analytic consideration was used to determine the appropriate analytical technique for the study of the P-D dyad. One important consideration was that this researcher intended to measure and evaluate the mutual quality of the professional relationship held by the P-D dyad. Krasikova and LeBreton noted that "... in the LMX context, the use of the reciprocal standard design would involve collecting LMX data from both the leaders and the subordinates such that leader-subordinate dyads do not share leaders" (2012, p. 43). This study involved collecting LMX data from both the pastors (e.g. leaders) and the directors (e.g. subordinates). The LMX-24 instrument was especially designed to collect data equally from both the leaders and the members of the dyads.

With the reciprocal nature of the P-D dyad being accounted for, the *reciprocal standard design* was the best fit for the phenomena and unit of study herein. Such a design is useful when "... data are collected across multiple occupations and organizations...and dyads included in such samples do not share members." (Krasikova & LeBreton, 2012, p. 744). Such was the case for the samples of P-D dyads from a major metropolitan area in the southwest region of the United States.

As previously mentioned, the pastor of the congregation and the director of the congregation-based early childhood center are two different occupations. The organization of the congregation is distinct from the organization nested within it; namely, the congregation-based early childhood center. Therefore, the reciprocal standard design was a good fit for analyzing the samples of P-D dyads, since the P-D dyads involved both multiple occupations and multiple organizations.

With reciprocity established as a of the pre-analytic concerns, Krasikova and LeBreton's (2012) flowchart leads the researcher to consider whether to use the APIM for researching dyadic phenomenon or the one-with-many model. The APIM model was the appropriate choice for the P-D dyads, since each of the 22 dyads being studied were unique dyads in which "each person is a member of one and only one dyad" (Kenny et al., 2006, p. 22). Since the P-D dyad is distinguishable regarding the role of the pastor and the role of the director, the APIM method was the appropriate choice. Krasikova and LeBreton (2012) explained, "The distinction between actors and partners based on their job status, position within the organizational hierarchy, and role in the relationship—is relevant to both APIM and OWN models" (p. 744).

The next level of pre-analysis on Krasikova and LeBreton's (2012) flowchart is the decision to use either the structural equation modeling (SEM), or multilevel modeling (MLM). The researcher's asserted that while MLM may be used with APIM, it is not suggested when the dyad under consideration is distinguishable as is the case with the P-D dyad. Instead, SEM is suggested for distinguishable dyads.

The data received from both the pastor and the director was organized using dyad data structures (see Appendix U for the dyadic data structure). Krasikova and LeBreton (2012) said:

Dyad data structures appear to be the most suitable for analyzing data obtained using standard designs with distinguishable dyad members. Dyad data structures treat dyads as the data unit; therefore, there will be as many rows in the data matrix as there are actor-partner dyads. (p. 745)

After completing the pre-analysis flowchart, the path diagram for the analysis of the P-D dyad using APIM and SEM could be illustrated in a path diagram (see Appendix V for the dyadic data analysis path diagram). The standard design analyzes both the interpersonal (or actor) effect and

intrapersonal (or partner) effect. The actor effect is the measure of the “leader’s effect on his or her own outcome and the subordinate’s effect on his or her own outcome” (Krasikova & LeBreton, 2012, p. 745). The partner-effect is the measure of “leader’s effect on the subordinate’s outcome and subordinate’s effect on leader’s outcome” (p. 746).

In addition to the actor-effect and the partner-effect, there are two correlations in the standard model: a correlation between the leader’s and the member’s score on the independent variable (i.e., the LMX social-currency), and a correlation between the leader’s and the member’s score on the outcome variable (i.e., the LMX job-related currency). The former refers to “covariation among two outcome variables that is not explained by actor-partner interdependence” (Krasikova & LeBreton, 2012, p. 746).

Qualitative Procedures for Data Analysis

Upon receiving emailed member check from the participants, this researcher searched for emergent themes from within the transcription using thematic analysis. The researcher obtained a sense of the whole by carefully reading through the transcript. Initial observations of themes were recorded in the margins of the transcript using lean coding (Creswell, 2015). Where possible, in vivo codes were used to capture the turn-of-phrase used by the participant during the interview and thus his or her sense of expression. Both the unitizing process and the categorizing process were utilized.

By using the unitizing process, this researcher searched for units of information (UIOs), or “small pieces of meaningful information” (Teddie & Tashakori, 2009, p. 255). The UIOs were coded for broad themes. The UIOs were then be gathered together by this researcher into categories using rules that resulted in mutual consistency within the categories. An iterative

process was used until a stable pattern was discerned. As the themes were identified, they were layered and interconnected (Creswell, 2015).

Once the data was layered and interconnected, this researcher created a comparison table of the responses of the pastor in contrast to the responses of the director, both of whom are members of one dyad. Additionally, a comparison table was created contrasting the pastors with the responses of other pastors and the directors with the responses of other directors in order to identify a within-role patterns. A hierarchical tree diagram was created based on the analysis of the qualitative data.

Ethical Considerations

1. All the information received from the research subjects, or the congregations, or the educare centers will be kept in a locked building in a locked office in a locked container to avoid compromising the information. Security systems will also be part of the building in which the data will be physically stored.
2. Per the American Psychological Association's (APA) Ethics Code Standard 4.07, Use of Confidential Information for Didactic and Other Purposes (as cited in the Sixth Edition of the Publication Manual of the American Psychological Association), "...no confidential, personally identifiable information concerning their patients, individual or organizational clients, students, participants, or other recipients of their services" (2010, pp.16-17) will be disclosed. The personal identities of those participating as research subjects within this study will be protected by giving identity codes for each participant. For example, the congregation-educare dyads will each be given a numerical code name (e.g., Saint Bartholomew's, not an actual congregation-educare dyad in this study) was represented by the number "1." The pastor from congregation

I was represented as “P1,” while the educare director from I was represented by “D1.”

3. Per the APA’s Ethic Code Standard 3.08, Exploitative Relationships (as cited in the Publication Manual of the APA, I, the researcher, will “not exploit persons over whom one has supervisory, evaluative, or other authority...” (2010, p.17).
4. This researcher has served 27 years as a Minister of Religion, Ordained in the LCMS. The minimum of six pastors who will be interviewed are known to this researcher, and this researcher to them. The minimum of six educare directors were not known to this researcher. All 12 interview participants were volunteers. This researcher was not aware of any conflicts of interest with and of the 44 individuals in the 22 dyads.

Limitations

The context for the ECECs in the southwestern state that was the site for this study is different than those from other areas of the United States and other countries. For example, the education levels required by the state for the educare director is different between states. Education differences within the dyad may have affected the professional relationship quality as measured by LMX-24.

The minimum sample size for the quantitative strand of this mixed method study met the standard needed to identify a large effect. If a larger sample size was feasible, it would strengthen the validity of the results. The fact that the six dyads involved in this study are part of the 22 dyads that were surveyed could be considered either a detriment, or a benefit. The detriment is the possibility that the 6 dyads being interviewed may have developed a biased response, since they will have already completed the LMX-24 Survey. The 6 dyads also may have recalled the questions on the LMX-24 Survey in such a way as to frame their answers in the

interviews by using the vocabulary and concepts included in the survey. However, the inclusion of 6 dyads in both the quantitative and qualitative strands of this research study may serve as a means of verifying the results of one strand with the other thus helping generate a well synthesized meta-inference.

This researcher has been and continues to be a peer to the other pastors involved in this study, since I serve as a pastor in the same circuit that was studied. Additional reflexivity may have been needed to be undergone to avoid any bias while interviewing the pastors.

Summary

The research topic for this study was the organizational leadership found in the congregation-educare dyads of the LCMS. The central phenomenon of this study was the professional relationship quality of the P-D dyads in LCMS congregation-educare dyads. The professional relationship in the P-D dyads was the central phenomena of this study because that relationship is embedded in the CBEC.

In this mixed-method study, the qualitative investigation included semi-structured interviews with 12 participants. There were seven qualitative questions. Other research questions were expected to emerge from the analysis of the LMX survey results and during the interviews. The trustworthiness of this investigation was supported by four methods: triangulation, member check, discrepant analysis, and peer examination.

Complementing the quantitative strand of this investigation was a qualitative study. There was a minimum of 6 dyads and 12 individuals in the sample. The professional relationship quality within the P-D dyad was understood by comparing how the social currency of LMX correlates with the job-related currency for LMX. Such a comparison was considered for both the actor effect and the partner effect using the standard design, APIM, and SEM. By

understanding how the social-currency affects the job-related currency of LMX, the overall professional relationship quality of the P-D dyad was grasped.

Chapter 4: Analyzing and Interpreting Data

Introduction

The purpose of this study was to explore the quality of the professional relationship shared between the directors and the pastors in congregation-based early childhood centers. Understanding multiple perspectives provide a more accurate representation of the central phenomenon, both quantitative and qualitative data were collected. Teddlie and Tashakkori (2009) noted the benefits of the mixed method approach and said:

A classic MM combination involves using in depth interviews in conjunction with mailed questionnaires. One type of data gives depth, whereas the other gives greater breadth; together it is hoped that they yield results from which one can make better (more accurate) inferences. (p.35).

In Chapter 5 the two strands of data will then be considered together in a meta-inference.

The quantitative data is made up of the scores provided by the directors and pastors when they participated in taking the LMX-24 survey. The data will be analyzed below in three different phases: phase one, all of the directors and all of the pastors in all of the complete dyads will be analyzed; phase two, all of the directors and all of the pastors scores provided in either the complete or incomplete dyads will be analyzed; and finally, phase three in which the 26 complete dyads will undergo dyadic data analysis using the mean scores for the comparison.

Phase One of the Quantitative Analysis: A Study of the Complete Dyads

Phase one of the analysis includes several stages: stage-one, the scores provided by the directors who were part of a complete dyad (e.g., a dyad with data for both the director and the pastor) will be analyzed; stage-two, the scores provided by the pastors who were part of a complete dyad will be analyzed; stage-three, the directors' and pastors' that are part of the 26

complete dyads will be statistically compared. Salkind (2014) reported that there are four major ways which the values in any given data set may differ from each other. These include average value, variability, skewness, and kurtosis (p. 65). Each of these four major ways of describing data will be used in each of the three stages in the first phase of the of the quantitative analysis.

Stage 1 The Complete Dyads: The Directors

The quantitative data for all the directors and all the pastors in all 26 of the complete dyads are presented in Appendix W. In addition, Appendix W includes a display of all the “shifts” as measured between each dyad on each of the 12 LMX questions. The dyad number is represented by “DY.” The educate director is represented by “D.” The pastor is presented by “P.” The numerical reference that follows DY, or D, or P refers to the dyad, the director, and the pastor as they were numbered according to the order in which surveys were returned. For example, if either member returned their survey as the tenth survey received back to the researcher, then the researcher labeled Dyad10 (DY10), Director10 (D10), or Pastor10 (P10). The numerical reference inside of the brackets in the column labeled total is a reference to the complete dyad (CDY10).

There are 26 complete dyads in this data set. Where an individual did not provide an answer for a survey question the scores that were provided by that individual were averaged and the average score was substituted for the missing data. In his book *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, John Creswell replacing missing data with the average as a proper solution to the issue of missing data George and Mallery (2015) stated:

Using SPSS, the researcher can have the computer program substitute a value for each missing score, such as an average number for the question for all study participants. You

can substitute up to 15% of the missing data with scores without altering the overall statistical findings. (p.180)

This was the case for Question 1 of D10. A value of “3” (e.g., the average score for D10) was placed where the data was missing. This procedure was also applied to P56 who skipped scores for Question 3 through Question 7. There were no other instances of partially filled out surveys. The procedure of replacing an average score for the missing data was used in a total of 6 total responses out of the 26 dyads (e.g. 52 individuals) who provided 12 scores each (e.g., 624 scores). The 6 scores that were replaced by the average score of 3 made up 6 of 624 scores equaling 0.96% (e.g., 6/624) of the scores being replaced in the above stated fashion. Less than 1% of the scores being affected is well under the guideline of 15% noted by Creswell.

The larger context for the decision to use the average score to replace missing data is a total of 89 directors and pastors providing 12 scores per person totaling 1,068 scores received in this research study. Therefore, the effect of replacing 6 scores with the average score for that person equates to 0.56% (e.g., 6/1,068) of all the scores provided by all the directors and pastors who completed the LMX-24 survey. Again, 0.56% is also well below the 15% tolerance stated by Creswell.

Measures of central tendency for directors in complete dyads. The first measure of central tendency to be considered is the mean score. The highest mean score recorded among the directors was 5.88 as reported for Question 9. As noted in Appendix F, Question 9 is as follows: “My pastor would defend me to others in the organization if I made an honest mistake.” Therefore, since the highest mean score was for Question 9 (Q9), one may understand that the 26 directors who were included in complete dyads consistently recorded higher scores for Q9 than for any of the other LMX-24 questions. A high score refers to a score of “5” (More or less

agree), “6” (Agree), or “7” (Strongly agree). The standard error of the mean ranged from a low of .208 for Q2 to a high of .383 for Q7 as shown in Figure 1.

Average LMX	Work Domain (5.06)			Personal Domain (5.68)								
LMX Qstn.	Q6	Q5	Q4	Q8	Q3	Q1	Q7	Q11	Q2	Q12	Q10	Q9
Mean Score	4.88	5.00	5.31	5.35	5.38	5.69	5.69	5.69	5.81	5.81	5.85	5.88
Spectrum	Lowest					Mid	Mid					Highest

Figure 1. The scoring spectrum for mean scores for the directors in the complete dyads.

The highest score of the means for the directors in complete dyads is closer to a score of 6 (Agree) than it is to a score of 5 (more or less agree). Therefore, the 26 directors who are part of a complete dyad “agreed” that their pastor would defend them to the organization if the director made an honest mistake. Question 9 is part of the LMX dimension known as “loyalty” (see Appendix H and Appendix I). Therefore, the directors perceive that the pastors they work with are professionally loyal to them.

The lowest mean score for the directors in complete dyads was 4.88 This is one complete scoring level lower than the highest mean score. The mean score of 4.88 was given for LMX-24 Question 6 (Q6). Appendix F notes Question 6 as follows: “My pastor does work for me that goes beyond what is normally required.” Question 6 is part of the LMX-24 dimension known as “contribution” (See Appendix H and Appendix I). The score of 4.88 is lower than the full score of 5 (More or less agree) and is higher than the full scoring level of 4 (Undecided). Therefore, while the directors agreed with Q6, the directors whose scores were part of a complete dyad perceived their corresponding pastors to be relatively less likely to do work for them that goes beyond what is normally required. In other words, the directors who offered a score as part of a complete dyad perceived their corresponding pastors to be more positively viewed in the

Dimension of Loyalty than in the LMX Dimension of Contribution. A more extensive study of the relationship between the Personal Domain (e.g. the Dimensions of Affect, Loyalty, and Professional Respect) and the Work Domain (e.g. the Dimension of Contribution) will be pursued in phase three of this quantitative analysis.

The results reported in Appendix X, and in the figures found throughout this research study, are color coded in the following manner: yellow represents the LMX Dimension of Affect (e.g., Questions 1-3); purple represent the LMX Dimension of Contribution (e.g., Questions 4-6); green represents the LMX Dimension of Loyalty(e.g., Questions 7-9); and the blue color represents the LMX Dimension of Professional Respect (e.g., Questions 10-12).

After the color scheme is applied to the measures of the mean, a pattern is evident. All the questions which make up the LMX Dimension of Contribution have been scored by the directors at the lowest end of the scoring spectrum. Therefore, the directors in the dyads did not simply mark Q6 as the lowest mean score, but rather scored the second dimension of LMX, the Dimension of Contribution, as the lowest score on average. This pattern will be compared below with the scoring spectrum provided by the pastors who were in the complete dyads.

The other three dimensions of LMX never cluster in a group of three questions in a continuous sequence in the scoring spectrum as was the case for the Dimension of Contribution (e.g., Q4, Q5, and Q6); however, since Dimension One, “affect,” Dimension Three, “loyalty,” and Dimension Four, “professional respect,” do combine to form the LMX Personal Domain, a pattern did form on the domain level: the Dimension of Contribution, also known as the LMX Work Domain (e.g., average 5.06), was scored lower than the LMX Personal Domain (e.g., average 5.68) by the directors who were part of the complete dyads. The directors in the complete dyads ranked their personal relationship with the pastors as relatively high yet did not

perceive the pastors relatively high regarding the pastors’ contributions to the common work of the organization. The directors’ perceptions of the pastors regarding the Personal Domain is not positively correlated to the directors’ perceptions of the pastors’ contribution to the common work.

The mode. In addition to calculating the mean for each of the 12 survey questions, the other measure of central tendency was calculated for this data set using the SPSS-26 program: the mode (See Appendix X). The mode reports the score that occurred most frequently. Figure 2 indicates that the directors most frequently scored the pastors toward the highest level of scoring.

Domains	Work		Personal					Work	Personal			
	Q5	Q6	Q1	Q2	Q3	Q11	Q12	Q4	Q7	Q8	Q9	Q10
Mode	5	5	6	6	6	6	6	7	7	7	7	7
Spectrum	Lowest											Highest
% scored as 4 or less	26.9	30.8	19.2	11.5	26.9	15.4	7.7	23.1	19.2	38.5	11.5	11.5

Figure 2. The scoring spectrum for the mode for the directors in the complete dyads.

When analyzing the mode for the directors in the complete dyads, the most frequent scores were the highest possible scores in 5 of the 12 questions. Q4, Q7, Q8, Q9, and Q10 all had a mode of 7 (e.g., Strongly agree). In addition, 5 of the 12 questions were scored by the directors in the complete dyads most frequently as 6 (e.g., Agree). Only 2 of the 12 questions, Q5 and Q6, registered a mode of 5 (e.g. More or less agree). Therefore, the directors in the complete dyads most frequently scored the pastors they worked with on the higher end of the scoring scale (e.g., 5, 6, or 7).

However, when observing how frequently the directors scored the pastors as a 4 (e.g., Undecided), or lower, the data demonstrates that a good deal of these lower scores were based on the directors registering scores as undecided. For example, when scoring Q8 the directors in the

complete dyads scored a 4 on 7 different occasions, or in 26.9% of the scores provided. Likewise, on Q3, the directors scored a 4 on 6 different occasions, or in 23.2% of the scores provided. Q5 also recorded high level of indecision from the directors (15.4% of the scores provided). Therefore, a level of indecision affected the directors scoring. This indecision occurred in 3 different LMX dimensions: The Affective Dimension, the Contribution Dimension, and the Loyalty Dimension. The directors in the complete dyads did not express such indecision regarding the Dimension of Professional Respect. Therefore, the directors were very decisive in their decisions to score Q10, Q11, and Q12.

In addition, the distribution of the scores for Q6 demonstrates that on 4 of the 26 scorings, the directors recorded a score of 2 (Disagree). The mode for Q6 (e.g., 5), as also noted above in the comments about the means, demonstrates a significant concern from the directors regarding the contribution provided by the pastors relative to the scores provided for the same question by the pastors as will be demonstrated below.

Measures of variability for the directors in complete dyads. Three main measures of variability are presented in Appendix X: standard deviation, variance, and range. Figure 3 presents all these statistics for each of the 12 LMX survey questions as calculated for the directors in complete dyads.

Average Standard Deviation Per Domain	Personal (1.493)			Work (1.679)			Personal (1.493)					
Averages Per Dimension	Affect (1.321)			Contribution (1.665)			Loyalty (1.571)			Professional Respect (1.585)		
	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Standard Deviation	1.517	1.059	1.388	1.738	1.575	1.681	1.955	1.548	1.211	1.642	1.644	1.470
Variance	2.302	1.122	1.926	3.022	2.480	2.826	3.822	2.395	1.466	2.695	2.702	2.162
Range	7-1/6	7-3/4	7-1/6	7-1/6	7-1/6	7-2/5	7-1/6	7-2/5	7-3/4	7-1/6	7-1/6	7-1/6

Figure 3. Three measures of variability per question for the directors in the complete dyads.

The standard deviation. The largest Standard Deviation, or s , is found in Q7 as 1.955. The smallest s is found in Q2 as 1.059. In other words, the values of the scores were most spread out from the means in Q7, while they were least spread out in Q2. The lack of variability in Q2 is due in large measure to the fact that 16 of the 26 directors marked a 6 (Agree) as their score for Q2 (See Appendix X). These 16 scores of 6 accumulated to be 61.5% of all the scores on Q2 – the most concentrated example of a single scoring choice for the directors in all the complete dyads and therefore the least varied.

The least variability for any given LMX dimension was found in the Dimension of Affect with an average s of 1.321. The largest variability was in the Dimension of Contribution with an average s of 1.664. In the middle were the Dimension of Loyalty with an average s of 1.571 and the Dimension of Professional Respect with an average s of 1.585. Therefore, the directors in the complete dyads had the most agreement and unanimity in their response to the Dimension of Affect, whereas they had their least agreement and unanimity in their scoring of Q4, Q5, and Q6, or the Dimension of Contribution. Over the 21 different gradations (e.g. score-levels 1-7 for 3 questions) that made up Q4, Q5, and Q6, only one gradation received a double-digit frequency of response: Q5 on scoring-level 5 was so scored by 10 out of 26 directors. Otherwise, none of the

other gradations reached above 9 individual scores. It is evident that the directors in the complete dyads had less overall agreement in the Dimension of Contribution.

When viewed from the perspective of the level of domains, the average *s* for the Work Domain was 1.679. The average *s* for the Personal Domain was 1.493. Therefore, the scores in the Work Domain were on average more spread out from the means than were the scores in the Personal Domain. In other words, the scores provided by the 26 directors were more nearly in agreement in the Personal Domain than their scores were in the Work Domain.

Variance. Since variance is calculated by squaring the standard (Salkind, 2014, p.49) the observations noted above for the standard deviation also apply to the variance. The largest standard deviation (e.g., 1.955) was registered for Q7 as was the largest variance (e.g., 3.822). The smallest measure of the standard deviation for the directors in complete dyads (e.g., 1.059) was recorded for Q2 was also the smallest measure of the variance (e.g., 1.122).

The range. Out of the 12 questions, 8 (e.g., Q1, Q3, Q4, Q5, Q7, Q10, Q11, Q12) of them registered the full range of possible scores (e.g. a maximum score of 7 and a minimum score of 1 for a range of 6) as reported in Appendix X. Q6 and Q8 presented a range of 5 with a maximum score of 7 and a minimum score of 2. Q4 and Q9 were both measured at a range of 4 with a maximum score of 7 and a minimum score of 3. Therefore, in all 12 questions the maximum score was 7. In 66.7% of the 12 questions the minimum score was 1. In 16.7% of the questions the minimum was 2. And in 16.7% of the 12 questions the minimum score was 3.

Skewness. When analyzing the skewness of the directors' scores (see Figure 4) a clear pattern emerged in that all the scores were negatively skewed. Salkind (2014) explained that a negatively skewed data set means that there are many scores toward the higher end of the scoring

scale and a few scores given at the lower end of the scoring scale (p. 65). The standard error of skewness was .456.

Average per Domain	Personal (-1.52)			Work (-.813)			Personal (-1.52)					
	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Skewness	-1.66	-1.55	-1.24	-1.060	-.865	-.515	-1.54	-.494	-1.08	-2.14	-1.92	-2.09
Average Per Dimension	-1.49			-.813			-1.04			-2.05		

Figure 4. The measure of skewness for the scores of the directors in complete dyads.

The most negatively skewed data for one question was the data set for Q10 with skew of -2.143. The least negatively skewed data for one question was the skewness score of -0.494 for Q8. Q10 states the following: “My pastor respects my knowledge of and competence on the job.” The extremely negative skewness of Q10 is due to the fact that 11 of the 26 directors scored this question with a 7 (Strongly agree) and 9 other directors scored Q10 with a 6 (Agree) (See Appendix X). The two scoring levels, 7 and 6, represented 76.9% of the overall score for the directors on this question.

In other words, the directors were most agreed on offering a high score for Q10 thus the directors in the complete dyads strongly agreed that their corresponding pastors do perceive them as competent on the job and thus do respect them. On the other hand, the directors agreed least on whether their corresponding pastor would defend them to a superior, even without knowledge of the issue in question as stated in Q8.

When perceived from the dimensional level, the skewness for the directors in the complete dyads was lowest in the Dimension of Contribution (e.g., an average skewness of -0.813). The order in increasing levels of skewness were the Dimension of Loyalty (e.g., an average skewness of -1.04), the Dimension of Affect (e.g., an average skewness of -1.49), and

the Dimension of Professional Respect (e.g., an average skewness of -2.05). Therefore, there were fewer high scores provided by the directors regarding the Dimension of Contribution and many more high scores presented by the directors regarding the Dimension of Professional Respect).

When viewed from the domain level, the skewness for the directors was higher in the Personal Domain (e.g., and average skewness of -1.52) and lower in the Work Domain (e.g., an average of -0.813). Therefore, there was a greater level of agreement in the scores among the directors regarding the Personal Domain than regarding the Work Domain.

Kurtosis. The final measure characterizing a given data set is kurtosis (See Figure 5). Q8 was the most platykurtic (e.g., -1.002) of the questions thus the data for Q8 were more dispersed. On the other extreme, Q12 was the most leptokurtic (e.g., 4.930) thus the data for Q12 is the least dispersed. These measures indicate that the directors presented the most unanimity in response to Q12 and the least unanimity for Q8. The standard error of kurtosis was .887.

Average Per Domain	Personal (2.555)			Work (.144)			Personal (2.555)					
	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Kurtosis	2.653	2.505	2.461	.420	.788	-.777	1.127	-1.002	.618	4.556	3.664	4.930
Average Per Dimension	2.539			.144			.743			4.383		

Figure 5. The measure of kurtosis for the scores of the directors in complete dyads.

When viewed from the perspective of the four LMX dimensions, the most platykurtic of the dimensions was the Dimension of Contribution. The most leptokurtic was the Dimension of Professional Respect. Therefore, the directors presented the most unanimity in their scores on the Dimension of Professional Respect while indicating the least unanimity with their scores on the Dimension of Contribution.

When considered from the level of the two LMX domains, the most platykurtic of the domains was the Work Domain (e.g., with an average score of .144). The most leptokurtic of the domains then being the Personal Domain (e.g., with an average score of 2.555). Therefore, the scores provided by the directors in the complete dyads for the Work Domain had less unanimity than did the scores given for the Personal Domain.

Stage 2: The Complete Dyads: The Directors

Measure of central tendency for all directors in complete dyads: the means.

Regarding the 26 pastors in the complete dyads (See Appendix Y), the scoring of the means registered the highest score of 6.46 for Q10 and the lowest score of 5.38 for Q6. The spectrum of scoring for the means from the pastors is compared in Figure 6. The range of the error of the mean was a low of .149 for Q10 to a high of .408 for Q6.

Average Means Per Domain	Work (5.79)	Personal (5.95)			Work (5.79)	Prsnl. (5.79)	Work (5.79)	Personal (5.79)					
LMX Questions for the Pastors	Q6	Q8	Q1	Q3	Q5	Q12	Q4	Q11	Q7	Q2	Q9	Q10	
Pastors' Mean Scores	5.38	5.42	5.54	5.58	5.88	5.88	6.12	6.12	6.15	6.19	6.19	6.46	
Spectrum	Lowest					Mid.	Mid.						Highest

Figure 6. The scoring spectrum for mean scores for the pastors in the complete dyads.

The spectrum of spectrum of scores covers 1.08 points out of a 7-point Likert scale. Therefore, the mean scores of the 26 pastors are all clustered in 15.4% of the entire scale. In addition, the clustering of the pastors' scores is toward the upper end of the scoring values (e.g., 5,6, or 7). There are no three questions of the same dimension adjoining each other in the scoring spectrum of the means for the pastors. However, Q1 and Q3 of the Affective Dimension are adjoining as the third and fourth lowest scores on the spectrum, respectively. The Professional

Respect Dimension (Q10, Q11, & Q12), while not adjacent to each other on the scoring spectrum of the means, are at the midpoint, or above.

In contrast, the three questions that make up the Contribution Dimension (Q4, Q5, & Q6) are collected at the midpoint, or below. The Affective Dimension (Q1, Q2, & Q3) and the Loyalty Dimension (Q7, Q8, Q9) are each distributed on either side of the middle of the spectrum. The Affective Dimension has two questions on the lower side of the spectrum and one on the higher side. The Loyalty Dimension has two questions on the higher side of the spectrum and one on the lower side. A comparison of the score of the means for the directors and for the pastors is presented below in Phase One, Stage Three of the Quantitative strand of this research study.

The scoring of the means for the pastors in complete dyads may also be organized by LMX question number in numerical order. This arrangement of the data also presents the dimensions together. However, the arrangement in question order seen below in Figure 7 does not show the Personal Domain clustered together.

LMX Means Per Domain	Personal (5.95)			Work (5.79)			Personal (5.95)					
LMX Questions for the Pastors	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Pastors' Mean Scores	5.54	6.19	5.58	6.12	5.88	5.38	6.15	5.42	6.19	6.46	6.12	5.88
LMX Means Per Dimension	Affect (5.77)			Contribution (5.79)			Loyalty (5.92)			Professional Respect (6.13)		

Figure 7. The scoring of the mean for the pastors in the complete dyads organized by question.

When the scoring of the means is organized in the order of the LMX questions (see Figure 7), the average score per dimension presents itself in the smallest means score being the First Dimension, or Dimension of Affect (5.77), with the others dimensions following in order: the Second Dimension, or the Dimension of Contribution (5.79), the Third Dimension, or the Dimension of Loyalty (5.92), and the largest value being the Fourth Dimension, or the Dimension of Professional Respect (6.13).

When the domain level is considered, the Work Domain has the lower score of the means (5.79) for the pastors. The higher average mean score (5.95) is attributed to the Personal Domain. While the 26 pastors scored the Personal Domain higher than the Work Domain, they did so only by the slightest margin (.16).

The mode. Another measure of the central tendency of the data was generated by the SPSS-26 program: the mode. The value of the mode is presented in Appendix Y for the 26 pastors. The mode of the pastors is contrasted in Figure 8.

LMX Per Domain	Personal			Work			Personal					
LMX Questions	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Mode	6	7	6	7	7	7	7	6	6	7	6	6
% of scored 4 of less	15.4	3.8	15.4	11.5	15.4	26.9	15.4	19.2	3.8	3.8	0.0	7.7

Figure 8. The scoring for the mode for the pastors in the complete dyads.

Out of the four dimensions, only the Dimension of Contribution was scored with a mode of 7 for each of the three questions making up the dimension. The Dimension of Affect (Q1, Q2, & Q3) had a mode of 6,7, and 6. The Dimension of Loyalty (Q7, Q8, and Q9) were scored with a mode of 7,6, and 6. While the Dimension of Professional Respect had a mode of 7, 6, and 6 for Q10, Q11, and Q12. Of the 9 questions which make of the Personal Domain, 6 of the questions

registered a mode of 6 (Q1, Q3, Q8, Q9, Q11, Q12) with the remaining 3 questions reporting a mode of 7 (Q2, Q7, Q10). In other words, 2 questions from the Dimension of Affect (Q1 and Q3), 2 Questions from the Dimension of Loyalty (Q8 and Q9), and 2 Questions from the Dimension of Professional Respect (Q11 and Q12) had modes of 6. In addition, 1 question from each of the dimensions which make-up the Personal Domain had a mode of 7 (Q2, Q7, and Q10). Therefore, the 26 pastors more frequently scored the Dimension of Contribution and/or the Work Domain with higher scores than they did in any of the other dimensions and/or the Personal Domain.

LMX Question	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Frequency of the Score 7	7	11	5	13	12	12	14	6	11	15	9	4
Frequency of the Score 6	11	10	12	9	8	5	8	11	11	9	11	17
Total of Scores of 7 or 6 out of 26 Scores	18	21	17	22	20	17	22	17	22	24	20	21
Percentage of Scores given a value of 7 or 6	69.2	80.8	65.4	84.6	76.9	65.4	84.6	65.4	84.6	92.3	76.9	80.8

Figure 9. The frequency with which the 26 pastors scored the survey questions with either a value of 7, or a value of 6.

Upon reviewing Appendix Y the percentage of times the pastors in complete dyads scored a question with a 4, or less, was most often a small percentage (e.g., Q1 (15.4%), Q2 (3.8%), Q3 (15.4%), Q4 (11.5%), Q5 (15.4%), Q7 (15.4%), Q9 (3.8%), Q10 (3.8%), Q11 (0.0%), and Q12 (7.7%)). However, the pastors scored a 4 or less on Q6 26.9% of the time. The average percentage for the pastors to score a question as a 4 or less is 11.5%. Therefore, the pastors scoring pattern changed for Q6 where they scored 4 or less 2.34 times the average percentage.

Q6 stated from the pastor’s perspective: “This director does work for me that goes beyond what is normally required.” More pastors were indecisive or had some level of disagreement with this statement than with any of the other statements. And yet the mode for Q6 was a 7. Actually, the scoring frequencies were as follows for Q6: score 7, 12 times; score 6, 5 times; score 5, 2 times; score 4, 1 time; score 3, 2 times; score 2, 2 times, and score 1, 2 times. While only 7 of the 26 pastors scores a 4 or less, this is still the most negative scoring the pastors reported. By comparing the scoring frequency for the value of 7 and the value of 6 (Figure 9).

Therefore, while the pastors in the complete dyads did give more low scores for Q6, they still provided a score of 6, or 7, 65.4% of the time. Likewise, Q3 and Q8 were scored with either a value of 6, or a value of 7, 65.4% of the time. While these three questions are the three lowest percentages of high scores (e.g., 6 or 7), the majority of the scores are still high scores. The highest percentage of high scores were given by the pastors on Q10 (e.g., 92.3%). The average percentage of high scores for each question was 77.2%.

Measures of variability for the pastors in complete dyads. The measures of variability for the 26 pastors in the complete dyads represents how the data is spread out from the means within the data set for the pastors. The largest *s* among the 26 pastors was found on Q6 (2.080). The smallest *s* for the same group of pastors was found on Q10 (.761).

The Average <i>s</i> Per Domain	Personal (1.102)			Work (1.638)			Personal (1.102)					
The Average <i>s</i> Per Dimension	Affect (1.26)			Contribution (1.638)			Loyalty (1.282)			Professional Respect (.764)		
LMX Questions	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Pastors	1.630	.849	1.301	1.275	1.558	2.080	1.255	1.653	.939	.761	.766	.766
Variance for Pastors	2.658	.722	1.694	1.626	2.426	4.326	1.575	2.734	.882	.578	.586	.586
Range for Pastors	7-1/6	7-4/3	7-1/5	7-3/4	7-1/6	7-1/6	7-3/4	7-1/6	7-3/4	7-4/3	7-5/2	7-4/3

Figure 10. Three measures of variability per question for the pastors in the complete dyads.

As noted, in the discussion about the mode, the frequency of the score of 4 or less was larger in Q6. The increase in low scores compared to the other questions, while retaining high number of higher scores is represented by the large value for s .

In contrast to Q6, Q10 registered the smallest s . Notice above in Figure 10 that the frequency of high scores (e.g., 6, or 7) was the highest for Q10 at 92.3%. In other words, 24 of 26 pastors in complete dyads scores Q10 as either a 6 or a 7 on the LMX-24 survey continuous scoring scale. Upon referencing Appendix Y, one sees that the frequency of the scores for Q10 were as follows: 15 pastors scored with a 7; 9 pastors scored with a 6; 1 pastor scored with a 5; 1 pastor scored with a 4; no pastors scored with a 3, 2, or 1. This pattern of response by the pastors resulted in a the s being relatively small on Q10.

Not only were the scores more spread out from the means for Q6, and less spread out from the means for Q10, but the dimensions associated with those questions were likewise more, and less spread out from the means on average. For the Dimension of Contribution (Q4, Q5, and Q6) the average s was 1.638. While the average s for the Dimensions of Professional Respect was .764.

Actually, the Dimension of Affect (1.26), the Dimension of Loyalty (1.282), and the Dimension of Professional Respect all had a lower s than the Dimension of Contribution. These measures accumulate into a higher s for the entire Personal Domain (1.102) than for the Work Domain (1.638). The data for the Work Domain, not just Q6, was more spread out from the means (e.g., more varied) than was the data for the Personal Domain.

Variance.

The variance is calculated by squaring the s . Therefore, the results of the study above of the standard deviation renders the same results as the study of the variance. Q6 had the highest

variance (4.326) as was for the deviation. Q10 had the lowest variance (.578) as it also had the lowest standard deviation (.761).

The range.

The third measurement of variability within the data for the 26 pastors in the 26 complete dyads was the measure of the range. The s being smallest for Q10 and the entire Dimension of Professional Respect is directly related to the range being most limited for this same question on dimension. The range of Q10 registered a high score of 7 and a low score of 4 (7-4). Q11 registered and even more tightly configured range with a high of 7 and a low of 5 for a range of 2. The range for Q11 was the smallest range for any of the questions for either the pastors or the directors in the complete dyads. Finally, Q12 had a range of 3 (e.g., 7-4).

The tight configuration of the values presented by the pastors in the complete dyads for Q10, Q11, and Q12 corresponded to the average s for the Dimension of Professional Respect being the smallest as well. The pastors had less variability in their responses to the Dimension of Professional Respect than in any other dimension. In other words, the pastors had more similar answers, or more unanimity, in their responses to the Dimension of Professional Respect than to any of the other dimensions for either role in the Pastor-Director Dyad. Actually, the s for the Dimension of Professional Respect (.764) was but a fraction of the variability found in the measure of standard deviation for next lowest measure of the average s for any dimension (e.g. the Dimension of Affect for the 26 pastors with an average s of 1.26 making the s for the Dimension of Affect 1.649 times larger than the s for the Dimension of Professional Respect.)

skewness. According to Mertler and Vannatta (2013) skewness is "...a quantitative measure of the degree of symmetry of a distribution about the means" (p. 32). The researchers defined negative skewness as follows: "...a negative skew (i.e., a skewness value < 0), there is a

clustering of cases to the right, and the left tail is extended with only a small number of cases” (2013, p.32). Typically, the skewness should be between +1 and -1. Therefore, the skewness values of the pastors in complete dyads were not typical; rather, the skewness values were persistently negatively skewed. Note that the skewness for Q11(-.204) and Q12 (-.955) were the only skewness values within what is typical and Q12 was barely within such limits. Therefore, the values provided by the 26 pastors were repeatedly the higher values. This pattern held for the question level, the dimension level, and the domain level. All levels of LMX were negatively skewed (see Figure 11). The error of the skewness was .456.

Average per Domain	Personal (-1.332)			Work (-1.535)			Personal (-1.332)					
	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Skewness	-1.63	-.820	-1.83	-1.73	-1.78	-1.08	-1.62	-1.60	-1.67	-1.63	-.204	-.955
Average Per Dimension	-1.429			-1.535			-1.635			-.931		

Figure 11. The measure of skewness for the scores of the pastors in complete dyads.

The largest negative skew for any of the dimensions was found in the Dimension of Loyalty with an average skew value of -1.635. The smallest average skewness for any dimension was -.931 for the Dimension of Professional Respect. The average skewness of the Personal Domain (-1.332) was less than the average skewness for the Work Domain (-1.535). Therefore, the pastors scored the Work Domain with more varied responses around the means than in the Personal Domain. In other words, the pastors’ answers agreed less in the Work Domain than in the Personal Domain where the pastors had more agreement, or unanimity.

kurtosis. Kurtosis is “...the quantitative measure of the degree of peakedness of a distribution (Mertler & Vannatta, 2013, p.32). The value of kurtosis for a normal distribution is zero. When the kurtosis is a positive number it is too peaked (e.g., too many numbers outside the

tail when graphed) and is therefore described as leptokurtotic. When the kurtosis is a negative number it is too flat (e.g., too many cases in the tail when graphed) and thus described as platykurtotic.

Average Per Domain	Personal (2.112)			Work (1.653)			Personal (2.112)					
	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Kurtosis	2.19	.109	5.09	2.22	3.00	-.264	1.68	2.36	4.10	3.13	-1.20	1.52
Average Per Dimension	2.464			1.653			2.720			1.152		

Figure 12. The measure of kurtosis for the scores of the pastors in complete dyads.

As presented above in *Figure 12*, in 10 out of 12 questions, the kurtosis is leptokurtic (e.g., Q1, Q2, Q3, Q4, Q5, Q7, Q8, Q9, Q10, and Q12 all being positive numbers). The two exceptions were Q6 (-.264) and Q11 (-1.205) which were platykurtic. The cause of the state of platykurtosis in Q11 was that the range itself was very limited (e.g., 2) and a frequency distribution of 9 scores with a value of 7, 11 scores with a value of 6, and 6 scores with a value of 5 out of the 26 scores provided by the pastors in complete dyads. In Q6 the platykurtosis was not due to a limited range (e.g., Q6's range was 6); rather the flatness was due to the 9 scores of 4 or less out of 26 scores (*Figure 12*). The standard error of kurtosis was .887.

While there were two questions that were platykurtic were not so powerful as to affect that leptokurtic nature of the average score of kurtosis for the dimensional measures. All four dimensions were leptokurtic. In order from the lowest score of kurtosis to the highest were as follows: The Dimension of Professional Respect (1.152); the Dimension of Contribution (1.653); the Dimension of Affect (2.464), and the largest score of kurtosis being the Dimension of Loyalty. Regarding the domain level, the Work Domain was leptokurtic (1.653), but less so than the Personal Domain (2.112).

Stage 3: The Comparison of the Directors and the Pastors

Now that the quantitative data for both the directors and the pastors in the 26 complete dyads has been analyzed, the analysis will proceed to the third stage of the first phase of the quantitative strand of this research study: the comparison of the data representing the directors with the data representing the corresponding pastors. Stage three will begin with a consideration of the “shift” in LMX scores when directors and pastors are compared. The four statistic types representing the data will then also be compared: the central tendency, the variability, the skewness, and the kurtosis.

The shift in the LMX scores for the directors and the pastors in the complete dyads.

The Greek delta (Δ) represents in Appendix W the difference between the score provided by the director and the score provided by the pastor. The difference (Δ) that is preceded with a plus sign (+) represents a result in which the director scored that particular survey question with a higher rating than the pastor did. The difference that is preceded with a negative sign (-) represents a score in which the pastor scored that particular survey question with a higher rating than the director did. This difference between the director’s score and the corresponding pastor’s score will hereafter be referred to as the “shift” – meaning the delta between the director and the pastor is either shifted toward the director providing a higher score relative to the corresponding pastor in that particular dyad, or vice versa. The shift is another way to demonstrate that there is a central tendency for either the directors, or the pastors, in the complete dyads to score the survey questions consistently higher, or lower, than the corresponding professional.

	Total Scores Shifted	% of Score Shifted
Toward Pastor	134/312	42.9%
Toward Director	82/312	26.3%
Equal Scores	96/312	30.8%
Total Scoring Events	312/312	100%

Figure 13. The shifts in the scoring of the LMX-24 survey per role.

The data provided Appendix W represents the 26 complete dyads that responded to the LMX-24 survey. Appendix W also shows that out of the 312 total comparisons of directors and pastors dyadic scores (e.g., 12 questions multiplied times 26 dyads = 312 individual comparison/possible shifts) 134 of them (e.g., $134/312 = 42.9\%$) recorded a shift toward the pastor as the dyadic member who gave the higher score. In 82 out of the 312 (e.g., $82/312 = 26.3\%$) comparisons there was recorded a shift toward the director as the dyadic member who gave the higher score on the survey. In the remaining 96 direct comparisons (e.g., $96/312 = 30.8\%$) there was no shift at all since both members of the dyad registered the same score (See *Figure 13*). Therefore, it appears from *Figure 13* that the pastors perceive the quality of the professional relationship the pastors share with the directors as being of a high quality. At least, the pastors' perception of the quality of the professional relationship is scored as higher when compared with the scores provided by their corresponding directors.

There were 52 more cases (e.g., $134 - 82 = 52$) out of the total 312 scoring events in which the pastors perceived the professional relationship as being of a higher quality than did the corresponding directors. However, just the fact that the pastors scored the LMX-24 survey with higher scores than did their corresponding directors does not demonstrate that the pastors' scores were noting a high quality; rather, the information in *Figure 13* shows that the pastors perceived a higher quality than did the directors more times than not.

Using a Likert 7-level continuous scale with three agreement-scoring-levels (e.g., the score 7 (Strongly Agree), or the score 6 (Agree), or the score 5 (More or Less Agree)) equals 936 possible agreement level scores for the 12 questions in the 26 dyads. All the 134 examples of the pastor scoring a question higher than the corresponding director were scored with one of the agreement-scoring-levels values.

Scoring Level	7 Strongly Agree	6 Agree	5 More or Less Agree	4 Undecided	3 More or Less Disagree	Total
Frequency	77/134	42/134	10/134	3/134	2/134	134/134
Percentage	57.5%	31.3%	7.5%	2.2%	1.5%	100%
	96.3%					

Figure 14. The scoring values recorded in the 134 scoring events with a pastor shift.

In 77 of the 134 examples of shift towards the pastor (e.g., 57.5%) the pastors selected a scoring value of 7 which then resulted in the pastor scoring the higher value in that scoring event. In 42 of the 134 examples of pastor shift (e.g., 31.3%) the pastors selected a scoring value of 6. In 10 of the 134 examples of the shift being toward the pastor (e.g., 7.5%) the pastors selected a scoring value of 5. On 3 occasions out of the 134 examples of pastor shift the pastors chose a value of 4. And on 2 occasions the pastors scored with a value of 3 and yet that was a higher score than that of the corresponding director. The scoring value of 2 and the scoring value of 1 were not selected by the pastors in scoring-events shifted toward the pastors (See Figure 14).

Therefore, Qualitative Research Question 1 a (QRL1a) was answered in the following way by the pastors' answers in the LMX-24 survey: The pastors view the quality of the professional relationship they have with the educare directors as being of a high value. Such a conclusion is supported because in 96.3% of the scoring events shifted toward the pastors the

pastors scored with one of the three-agreement-level scores. Therefore, not only did the pastors score the 312 scoring events with higher scores in 134 instances, they also scored the 134 questions with high values which represented a high quality being perceived by the pastors within the pastor-director professional relationship.

The number of times the shift was toward the pastors indicated that the pastors in the complete dyads perceived the professional relationship they have with their corresponding directors to be of a high quality. Likewise, the high number of agreement values provided by the pastors as they scored the survey corroborated the data from the shift as being indicative the pastors perceiving their coworkers as maintaining a high-quality professional relationship.

This same conclusion is also supported by observing the total shift per dyad. In other words, when the researcher compared a director’s score with the pastor’s score, marked the shift per question, and then added up all twelve questions the total obtained was the total shift for that complete dyad.

+24, +23, +13, +12, +8, +7, +6, +6, +5, +3	-1, -2, -3, -5, -6, -6, -7, -11, -11, -11, -12, -17, -18, -22, -59
Shifts towards the Directors	Shifts towards the Pastors
+107	-211

Figure 15. The spectrum of the shifts for the total dyadic scores for each of the 26.

When this procedure was done, 16 of the 26 complete dyads were shifted toward the pastors and 10 were shifted toward the directors. Figure 15 displays the total shifts for the 26 complete dyads. Figure 15 also shows that the total value of the two directions of the shifts also indicates that the pastors perceived their professional relationship to be of a high quality. The total shift for the pastors in the 16 complete dyads that were shifted toward the pastor was -211.

The total shift for the directors in the 10 complete dyads that were shifted toward the directors equaled +107. Therefore, the pastors' total shift was 1.97 times that of the directors' total shift. Compared to the directors' responses, the pastors perceived their professional relationships with the directors to be of a high quality and thus deserving high scores on the LMX-24 survey.

In addition to 16 of the 26 complete dyads being shifted towards the pastors, 11 of the 12 questions had a total shift toward the pastors with only one question being shifted toward the directors (e.g., Q1). Appendix W shows the total shift being compounded for each of the 26 dyads for each of the 12 questions the spectrum of the total shifts for each question is shown in Figure 16.

+4	-2, -2, -5, -8, -10, -11, -13, -14, -16, -21, -23
Shift toward the Directors	Shift toward the Pastors
+4	-125

Figure 16. The spectrum of the shifts for the total dyadic scores for each of the 12 LMX.

With 11 of the 12 survey questions showing a shift toward the pastors it is clear that the pastors in the complete dyads do perceive themselves to be part of a high-quality professional relationship with their corresponding directors. In addition, with the cumulative shift towards the directors being +5 and the cumulative shift for the pastors being -125 the pastors' perspective is persistently in support of their perception of high quality as measured by the LMX-24 survey. This is the case whether comparing the directors' scoring to the pastors' scoring, or when observing the high scoring values the pastors consistently chose.

In Appendix W the survey question is represented with the letter "Q" and the survey question number. For example, "Q1" represents the first survey question on the LMX-24 Survey.

In the row marked with a “ Δ ” the total column has a number with either a negative sign, or a positive sign, preceding it. The positive and negative signs here noted represent the director having the higher total score (e.g. a positive sign), or the pastor having the higher total score (e.g. a negative sign). Again, hereafter, the delta will be noted as representing a shift toward either the directorial role, or the pastoral role (e.g., the director scored the particular question with a higher score than did the pastor; or vice versa). The positive and negative signs in Appendix W in no way signify a positive value judgment, or a negative value judgement. The positive and negative signs simply represent the shift as a way of noting a scoring tendency. When the shift is toward the director then it is highlighted in orange. When considering the scoring patterns in a dyad-by-dyad manner 16 of the 26 complete dyads were shifted toward the pastors. In 10 of the 26 complete dyads the total scores were shifted toward the directors providing. The largest shift toward a pastor was Complete Dyad 5 (e.g. CDY5) with a -59-total score. In other words, CDY5 demonstrated a large difference between the scores provided by the pastor in that dyad and the director in that same dyad.

The -59 total score represents the fact that the pastor repeatedly populated the survey with high scores while the director in that same complete dyad repeatedly populated the survey with lower scores. The largest contrast for a dyad shifted toward the director was CDY6 with a total dyadic score of +25.

The smallest shift toward the pastor was CDY13 with a score of -2. The smallest shift towards a director was CDY26 with a score of +3. Therefore, the range of the complete dyads shifted toward the pastors was -2 as the smallest to -59 as the largest, or a 57-point spread. In contrast, the range of the complete dyads shifted toward the directors was +3 as the smallest to +24 as the largest, or a 21-point spread. Therefore, not only were there more complete dyads

shifted toward the pastors (e.g., 16 out of 26, or in 61.5% of the complete dyads), the magnitude of the shift was greater in those complete dyads that were shifted toward the pastors (e.g., a 21-point spread for the directors' shift compared to a 57-point spread for the pastors' shift, or 2.71 times more shift for the pastors than for the directors).

Therefore, a pattern emerged from the data in which many times when the pastoral member of the complete dyad provided high scores the director correlated with that pastor provided relatively lower scores on the survey. Whereas, the reverse was less true.

CDY1/-5	CDY2/-11	CDY3/+7	CDY4/-17	CDY5/-59	CDY6/+24
CDY7/-21	CDY8/+6	CDY9/+8	CDY10/-12	CDY11/+6	CDY12/+12
CDY13/-2	CDY14/-11	CDY15/-8	CDY16/-11	CDY17/-5	CDY18/+13
CDY19/-17	CDY20/+5	CDY21/-6	CDY22/-20	CDY23/-22	CDY24/+23
CDY25/-1	CDY26/+3				

Figure 17. The dyad-by-dyad shifts for the complete dyads (CDYs).

When the director populated the survey with the higher scores the pastor correlated with that director provided scores not so greatly different than the one the director provided. In contrast, when the shift was toward the pastor it is highlighted in red as shown in *Figure 17*.

In *Figure 18*, 11 of the 12 survey questions on the LMX-24 Survey, the shift was toward the pastor. In other words, in 11 of the 12 surveys questions the pastors scored the question with a higher rating than did the directors. The largest shift for any given question was Q5 with a shift of -23. The survey question with the smallest shift in either direction was Q8 and Q12 with a shift of -2. The only survey question with an overall shift towards the directors was Q1. The total shift for all the 12 questions was a -121.

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Total
Shift	+4	-10	-5	-21	-23	-14	-13	-2	-8	-16	-11	-2	-121

Figure 18. The question-by-question shifts for the complete dyads.

Since there were 26 dyads, and there was a possibility of a shift occurring on any of the 12 survey questions there was a possibility of a shift on 312 (e.g., 12 x 26) total questions compared between the directors and the pastors. Therefore, -121 total shift score divided by the 312 scoring pairs equals a shift toward the pastors of -0.3878 per question on average. With a total shift of +4 for Q1 as the shift toward the directors and a total shift of -125 for Q2 through Q12 for ever shift point toward the directors there were 31.25 shift points toward the pastors. The overall shift being -121 and there being 26 complete dyads a shift toward the pastor of 4.56 more points scored per dyad by the pastors than by the directors on average can be calculated. The total score of all the complete dyads shifted towards the pastors was 229. The total score of all the complete dyads shifted towards the directors was 107. In other words, for every shift point toward the directors there were 2.14 shift points toward the pastors. A pattern is evident: the pastors regularly scored the LMX-24 Survey with higher scores than did the directors.

A comparison of measures of central tendency for all directors and all pastors in complete dyads. While the two measures of the central tendencies of the directors in the complete dyads were compared with two measures of central tendencies of the pastors in the complete dyads, the two data sets were both imported into SPSS-26 and compared. The results of this comparison are reported in Appendix Z. The two data sets are also compared in Appendix W. Both demonstrate that the pastors repeatedly scored the LMX-24 survey with higher values than did the directors (Figure 19).

Positions	12	11	10	9	8	7	6	5	4	3	2	1
Spectrum	Lowest					Mid.	Mid.					Highest
LMX Questions for Directors	Q6	Q5	Q4	Q8	Q3	Q1	Q7	Q11	Q2	Q12	Q10	Q9
Directors' Mean Score	4.88	5.00	5.31	5.35	5.38	5.69	5.69	5.69	5.81	5.81	5.85	5.88
LMX Questions for the Pastors	Q6	Q8	Q1	Q3	Q5	Q12	Q4	Q11	Q7	Q2	Q9	Q10
Pastors' Mean Scores	5.38	5.42	5.54	5.58	5.88	5.88	6.12	6.12	6.15	6.19	6.19	6.46
Δ	-.50	-.42	-.23	-.23	-.50	-.19	-.43	-.43	-.34	-.38	-.34	-.58
Shift	P	P	P	P	P	P	P	P	P	P	P	P

Figure 19. The scoring spectrum for mean scores for the directors in the complete dyads compared with the scoring spectrum for the mean scores for the pastors in the complete dyads.

Upon comparing the scoring spectrum for the mean score for the two roles, the directors and the pastors, it is evident that the pastors and the directors scoring agreed in listing Q6 as the lowest score of the means although the directors mean score for Q6 was 0.50 points lower than the lowest score of the means provided by the pastors for Q6. The pastors and the directors also appear to agree when noting the highest score of the means: the pastor scored Q10 with the highest score of the means, 6.46. The pastors second highest score of the means was provided for Q9. The directors two highest scores were for Q9 and Q10, respectively. Therefore, the endcaps of the scoring spectrum of the means is similar for both the directors and the pastors.

However, across the scoring spectrum, the pastors scored each of the 12 questions higher than did the directors. While the lowest score of the means for the pastors was 0.50 points higher

than the score provided by the directors (e.g., 5.38 to 4.88), the highest score of the means for the pastors was 0.58 points higher than that of the directors (e.g., 6.46 to 5.88). Actually, the scoring provided by the pastors in the dyads was repeatedly higher than that provided by the directors on each of the 12 questions. The Δ when the directors score on the spectrum of scoring for the means was compared to the scoring given by the pastors' scoring for the same gradation on the spectrum of scoring of the means demonstrates that in every instance the pastors scored the questions higher than did the directors.

LMX Questions for Directors	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Directors' Mean Score	5.69	5.81	5.38	5.31	5.00	4.88	5.69	5.35	5.88	5.85	5.69	5.81
LMX Questions for the Pastors	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Pastors' Mean Scores	5.54	6.19	5.58	6.12	5.88	5.38	6.15	5.42	6.19	6.46	6.12	5.88
Δ	+15	-38	-20	-81	-88	-50	-46	-07	-31	-61	-43	-07
Shift	D	P	P	P	P	P	P	P	P	P	P	P

Figure 20. The scoring of the mean for the directors and the pastors in the complete dyads: a comparison by LMX question.

Figure 20 shows when the score of the mean was compared for each of the LMX questions, a very similar pattern occurred. However, instead of all 12 questions being shifted toward the pastors giving the higher scores, only 11 of the 12 LMX questions were shifted toward the pastors providing the higher scoring.

Figure 20 demonstrates a Δ , and or shift, being toward the pastors providing the higher score on each of the 12 LMX survey questions with one exception: Q1, “I am the kind of person my pastor would like to have as a friend.” For Q1, the shift is toward the directors scoring the question higher when considered from the perspective of the means score.

That the pastors scored the survey consistently higher than did the directors may indicated that the pastors hold their corresponding directors in higher regard than the directors perceive their corresponding pastor. It could also be interpreted to mean that the pastors have an unrealistic view of their corresponding directors with the directors scoring the pastors lower only because the directors’ perspective more accurately represents the quality of the professional relationship held in common between the director and the pastor. In Chapter 5 a meta-inference is offered in which the quantitative and qualitative data will be synthesized into a single analysis. The meta-inference will be able to provide some insight into the reasons the pastors consistently scored the LMX-24 higher than did the directors.

Unlike the analysis for the directors in the complete dyads, the analysis of the pastors in the complete dyads does not demonstrate any pattern in either the LMX dimensional level, or the LMX domain level. No clustering at the lowest score side of the scoring spectrum occurred in the scores for the pastors in the dyads as it did for the directors in the Contribution Dimension, and/or the Work Domain. Rather, Table 3 shows the score of the means for the pastors in the dyads were thoroughly distributed across the scoring spectrum for the measure of the means. The only time two-dimension (e.g., two questions highlighted with the same color coding) cluster together is in Q1 and Q3 for the third lowest, and fourth lowest scores on the scoring spectrum respectively.

In other words, the Affective Dimension (e.g. coded yellow) was scored with relatively lower scores by the pastors on average than was the case for the directors in the complete dyads. The pastors also credited the directors with higher scores for the Contribution Dimension (e.g., color coded purple) than did the directors. The pastors' scoring of the Dimension of Loyalty, and the Dimension of Professional Respect, was evenly spread across the scoring spectrum thus indicating no particular pattern.

Therefore, to use common speech, the pastors in the dyads were saying something like the following: "Like the directors, we agree that Q10 and Q9 deserve to be scored on average higher than any of the other questions. We believe that the directors do respect our knowledge of and competence on the job. We also believe the directors would defend us to the organizations we serve if we made an honest mistake. However, we also agree with the directors that Q6 deserves the lowest scoring on the scoring spectrum of the means. In other words, we do not perceive the directors doing work for us that goes beyond what is normally required. Besides the two extremes on the scoring spectrum, the only other agreement we have is on the scoring of Q1 as the fifth highest score on the scoring spectrum. That is to say, we agree with the directors that the directors are willing to apply extra efforts, beyond those normally required, to meet our work goals." Basically, the directors and the pastors share a very similar perspective regarding 4 of the 12 LMX questions (e.g., Q10, Q9, Q6, and Q1). In other words, the directors and the pastors in the complete dyads perceive each other more 75% (e.g., 8 out of 12 questions) of the time differently and 25% (e.g., 4 out of 12 questions) of the time similarly.

The mode.

As with the previous measures of frequency, so with the measure of the mode.

Mode	Q5	Q6	Q1	Q2	Q3	Q11	Q12	Q4	Q7	Q8	Q9	Q10
Directors	5	5	6	6	6	6	6	7	7	7	7	7
Pastors	7	7	6	7	6	6	6	7	7	6	6	7

Figure 21. The scoring for the mode for the directors compared with the pastors in the complete dyads.

Figure 21 demonstrates that the pastors most frequently scored the Contribution Dimension (e.g., coded purple, Q4, Q5, Q6) with a 7 while the directors more frequently scored Q5 and Q6 with a 5.

This data when reconfigured according to which role registered a mode the same, or different, from the other role, results in Figure 22.

The Pastors More Frequently Scored as Lower than Did the Directors	The Pastors' and the Directors' Modes Were the Same	The Pastor More Frequently Scored as Higher than Did the Directors
Dimension of Loyalty	Dimension of Professional Respect	Dimension of Contribution
		Dimension of Affect

Figure 22. A Comparison of the Mode for the Pastors and the Directors in the Complete Dyads.

In contrast, the pastors' measure of the mode completely agreed with that of the directors in the Dimension of Professional Respect (e.g., color coded light blue). In the Dimension of Affect the pastors more frequently scored a 7 for Q2. In the Dimension of Loyalty, the pastors more frequently scored a 6 on Q8 and Q9 thus lower than the score of 7 more frequently provided by the directors for those same questions. A summary is provided below in Figure 22.

A comparison of the measures of variability for all the directors and all the pastors in the complete dyads.

Neil J. Salkind explained that there are four major ways which the values in any given data set may differ from each other. These include average value, variability, skewness, and kurtosis (2014, p.65). Appendix X provides all these measures for the data set which represents the 26 directors in the 26 complete dyads. While above the average values were considered, here in this section variability, skewness, and kurtosis will be reviewed.

The measures of variability for the directors in complete dyads was presented above in *Figure 6*. These same measures of variability for the pastors are compared with those previously provided for the directors. *See Figure 7*.

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Standard Deviation For Directors	1.517	1.059	1.388	1.738	1.575	1.681	1.955	1.548	1.211	1.642	1.644	1.470
Standard Deviation for Pastors	1.630	.849	1.301	1.275	1.558	2.080	1.255	1.653	.939	.761	.766	.766
Variance For Directors	2.302	1.122	1.926	3.022	2.480	2.826	3.822	2.395	1.466	2.695	2.702	2.162
Variance for Pastors	2.658	.722	1.694	1.626	2.426	4.326	1.575	2.734	.882	.578	.586	.586
Range for Directors	7-1	7-3	7-1	7-1	7-1	7-2	7-1	7-2	7-3	7-1	7-1	7-1
Range for Pastors	7-1	7-4	7-1	7-3	7-1	7-1	7-3	7-1	7-3	7-4	7-5	7-4

Figure 23. Three Measures of Variability for All of the Directors in All of the Complete

Dyads.

The largest s for the pastors' data is 2.080. The smallest s for the pastors' data is 0.761. This makes for a range of scores for s for the pastors of 1.319. This is a larger range of score for the s than was the case for the directors: 0.896. The larger the s the more dispersed are the values. Therefore, the most dispersed values for any given question either for the directors or the pastors are the values for the pastor provided in response to Q6. Therefore, the least level of unanimity for the pastors was found in their response to Q6: "This director does work for me that goes beyond what is normally required."

The lowest s , therefore, the lowest dispersion of the scores by the pastors, was for Q10: "This director respects my knowledge of and competence on the job." Here the pastors have the highest level of unanimity, or agreement, about the statement.

	Scoring Level 1	Scoring Level 2	Scoring Level 3	Scoring Level 4	Scoring Level 5	Scoring Level 6	Scoring Level 7	s
Q6	2 (7.7%)	2 (7.7%)	2 (7.7%)	1 (3.8%)	2 (7.7%)	5 (19.2%)	12 (46.2%)	2.080
Q10	0 (0%)	0 (0%)	0 (0%)	1 (3.8%)	1 (3.8%)	9 (34.6%)	15 (57.7%)	.761

Figure 24. The Dispersion of the Scores Provided by the Pastors in the Complete Dyads for Q6 and Q10

A comparison of the dispersion of the scores by the pastors for Q6 and Q10 is provided below in Figure 24. The lack of dispersion of the scores in Q10 represented by the low s is evidenced by the first three scoring levels having no scores provided at all by the pastors. In Q10 the scoring by the pastors is only provided in scoring levels 4 to 7 and then in 92.3% of the cases the pastors scored either in level 6 or level 7. Therefore, for Q10 the pastors' scored pooled in the

highest two levels of the scoring range thus indicating a great deal of agreement among the 26 pastors in the complete dyads.

However, the pastors were not so united in their response to Q6. While there 46.6% of the scores were still in level-7 of the scoring continuum, all seven of the scoring levels were marked by at least one pastor. This is, therefore, the most dispersed data for any of the questions for either the pastors or the directors. In other words, the pastors were less in agreement on Q6 than for any other question they answered, or that the directors answered. Pastors were not agreed that their corresponding directors applied extra effort.

In dimensional terms, the pastors were unsure of a Contribution Dimension more than any other dimension. This is evident when one compares the average *s* for each of the four LMX dimensions as shown in *Figure 9*.

	Personal Domain			Work Domain
Pastors	Professional Respect (.764)	Affect (1.26)	Loyalty (1.282)	Contribution (1.638)
Spectrum of <i>s</i>	Lowest <i>s</i>			Highest <i>s</i>
Directors	Affect (1.321)	Loyalty (1.571)	Professional Respect (1.585)	Contribution (1.664)
Spectrum of Unanimity	Highest <i>s</i>			Lowest

Figure 25. The Spectrum of Average Standard Deviation Scored by Dimensions for the Pastors in Complete Dyads

The *s* is higher for the Contribution Dimension than for any of the other three dimensions. In terms of LMX domains, the pastors had less unanimity about the Work Domain than they did about the Personal Domain as a high *s* indicated low unanimity and a low *s* indicated high unanimity. The directors' scoring pattern agrees with the pastors' scoring pattern

in that the directors also had their highest s for the Work Domain and thus the least unanimity in the scoring.

A comparison of the skewness for the directors and the pastors in the complete dyads.

The other measures characterizing the data for the pastors in the complete dyads includes measures of the skewness and measures of the kurtosis. As was the case for all the directors in the complete dyads, all the scores for skewness (s) were negative for the pastors, as well. That is to say, the scores provided by both the pastors and the directors were skewed toward the higher scoring-levels.

Directors' Average per Domain	Personal (-1.52)			Work (-.813)			Personal (-1.52)					
	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Directors' Skewness	-1.665	-1.556	-1.249	-1.060	-.865	-.515	-1.549	-.494	-1.081	-2.143	-1.922	-2.095
Directors' Average Per Dimension	-1.49			-.813			-1.04			-2.05		

Pastors' Average per Domain	Personal (-1.332)			Work (-1.535)			Personal (-1.332)					
	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Pastors' Skewness	-1.634	-.820	-1.834	-1.737	-1.788	-1.080	-1.628	-1.608	-1.670	-1.633	-.204	-.955
Pastors' Average Per Dimension	-1.429			-1.535			-1.635			-.931		

Figure 26. A Comparison of the Measure of Skewness for the Scores of the Directors and the Pastors in Complete Dyads. Note: The error of the skewness was .456

The most skewed score provided by the pastors in the complete dyads was for Q3 with a *s* of -1.834. The least skewed score provided by the pastors was for Q11 with a *s* of -0.204. While the *s* is highest for an Affect Dimension question (Q3, -1.834) for the pastors, the highest *s* for the directors was for a Professional Respect Dimension question (Q10, -2.143). And while for the pastors the *s* was lowest for a Professional Respect Dimension question (Q11, -.204), the lowest *s* for the directors was a Loyalty Dimension question (Q8, -.494).

While this was the case, the average skewness for each dimension compares as follows: the Dimension of Affect (-1.49/-1.429 for directors/pastors); the Dimension of Contribution (-.813/-1.535 for directors/pastors); the Dimension of Loyalty (-1.04/-1.635 for directors/pastors); and the Dimension of Professional Respect (-2.05/-.931 for directors/pastors). Therefore, the

average skewness was greater for the directors in both the Dimension of Affect and the Dimension of Professional Respect. On the other hand, the average skewness was greater for the pastors in both the Dimension of Contribution and the Dimension of Loyalty.

A comparison of the kurtosis for the directors and the pastors in the complete dyads.

The final of the four major ways data in any given data set differ from each other is the measure of kurtosis. Salkind defined kurtosis as having “to do with how flat or peaked a distribution appears...” (Salkind, 2014, p.67). The more peaked (i.e., platykurtic) the more concentrated a distribution is around a given value. The more flat the distribution is compared to a normal curve, or bell curve, the more broadly distributed, or more variable, the data is over a range of values (i.e., leptokurtic) (Salkind, 2014). Figure 27 below compares the measure of kurtosis for directors and pastors in complete dyads.

Directors' Average Per Domain	Personal (2.555)			Work (.144)			Personal (2.555)					
	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Directors' Kurtosis	2.653	2.505	2.461	.420	.788	-.777	1.127	-1.002	.618	4.556	3.664	4.930
Directors' Average Per Dimension	2.539			.144			.743			4.383		
Pastors' Average Per Domain	Personal (2.112)			Work (1.653)			Personal (2.112)					
	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12

Pastors' Kurtosis	2.190	.109	5.093	2.222	3.000	-.264	1.688	2.365	4.106	3.132	-1.205	1.528
Pastors' Average Per Dimension	2.464			1.653			2.720			1.152		

Figure 27. The Measure of Kurtosis for the Scores of the Directors in Complete Dyads The standard error of kurtosis was .887

The most platykurtic measure of kurtosis for either role was Q8 for the directors with a kurtosis of -1.002. The most leptokurtic measure of kurtosis for either role was Q12 for the directors with a kurtosis of 4.930. The range for the measures of kurtosis was larger for the directors scores (e.g., a low of -1.002 to a high of 4.930 for a range of 5.932). The range for the measures of kurtosis was relatively smaller for the pastors (e.g., a low of -1.205 to a high of 4.106 for a range of 5.311). Therefore, there was 10% more kurtosis in the scores provided by the directors than in the scores provided by the pastors.

When the dimensional level of the scores were compared the spectrum from lowest average score for kurtosis to highest was as follows: Contribution for the directors and Professional Respect for the pastors (e.g., .144/ 1.152); Loyalty for the directors and Contribution for the pastors (e.g., .743/1.653); Affect for both the directors and the pastors (e.g., 2.539/2.464); finally, Professional Respect for the directors and Loyalty for the pastors (e.g., 4.383/2.720). In the Dimension of Affect and the Dimension of Professional Respect the kurtosis was higher for the directors (e.g., 2.539/2.464 and 4.383/1.152 for director/pastor). In Dimension of Contribution and the Dimension of Loyalty the kurtosis was higher for the pastors (e.g., .144/1.653 and .743/2.720). However, in both roles the kurtosis for the Personal Domain (e.g.,

2.555/2.112 for directors/pastors) was higher than the kurtosis for the Work Domain (e.g., .144/1.653 for directors/pastors).

Phase Two of the Quantitative Analysis:

All the Directors and All the Pastors in All the Dyads

Stage one of the study of all dyads: Measures of central tendencies.

Measures of central tendency: the means.

In addition to the data sets that were given for complete dyads, there were many additional directors (e.g., a total of n=57 including the 26 directors in complete dyads) and pastors (e.g., a total of n=40 including the 26 pastors in complete dyads). The quantitative data for all the directors will be provided below in phase two of the quantitative analysis in order to give the larger context for the dyadic responses. In Appendix BB the descriptive statistics for all the directors is provided. In Appendix CC the descriptive statistics for all the pastors is provided. Table 4.24 compares the means of the 26 directors in complete dyads with the means of all the directors. It also compares the means of the 26 pastors in complete dyads with the means of all the pastors.

Positions	12	11	10	9	8	7	6	5	4	3	2	1
Spectrum	Lowest					Mid.	Mid.					Highest
LMX Questions for Directors in Dyads	Q6	Q5	Q4	Q8	Q3	Q1	Q7	Q11	Q2	Q12	Q10	Q9
Directors' in Dyads Mean Score	4.88	5.00	5.31	5.35	5.38	5.69	5.69	5.69	5.81	5.81	5.85	5.88

LMX Questions for All Directors	Q6	Q8	Q5	Q3	Q4	Q1	Q2	Q7	Q12	Q9	Q11	Q10
All Directors' Means Score	4.63	4.88	4.98	5.09	5.19	5.25	5.37	5.42	5.61	5.65	5.67	5.79
LMX Questions for the Pastors in Dyads	Q6	Q8	Q1	Q3	Q5	Q12	Q4	Q11	Q7	Q2	Q9	Q10
Pastors' in Dyads Mean Scores	5.38	5.42	5.54	5.58	5.88	5.88	6.12	6.12	6.15	6.19	6.19	6.46
LMX Questions for All the Pastors	Q6	Q8	Q3	Q1	Q5	Q12	Q4	Q7	Q11	Q2	Q9	Q10
All Pastors' Means Scores	5.40	5.43	5.48	5.58	5.73	5.80	5.93	5.98	6.10	6.13	6.13	6.35
Spectrum	Lowest					Mid.	Mid.					Highest

Figure 28. The Spectrum of the Comparison between the Means Scores for the Directors and Pastors in the Complete Dyads with All the Directors and All the Pastors.

Note: The range of the standard of error for all the directors was a low of .172 for Q12 to a high of .261 for Q6. The range of the standard of error for all the directors was a low of .111 for Q10 and a high of .306 for Q6.

Upon reviewing *Figure 28* the researcher observed that the lowest score of the mean for all of those who returned a survey was Q6. This is the most persistent pattern across all the data fields. When comparing the 26 directors in complete dyads with the context of all the directors, Q1 is 6th lowest score, or a middle score, for both data fields. In addition, the lowest score of the

means is not completely made up of questions from the Dimension of Contribution in the data for all the directors as it was in the data for the 26 directors in the complete dyads.

Upon reviewing *Figure 28* the researcher also observed that Q8 was in the second lowest position for both the pastors in complete dyads and for all pastors. Q5 is in the fifth lowest position for both data sets for the pastors, as is the case for Q12 (both in the sixth lowest position), Q4 (both in the sixth highest position), Q2 (both in the third highest position), Q9 (both in the second highest position), and Q10 (both in the highest position). Therefore, 8 out of 12 questions were scored the same by the pastor in the complete dyads and all the pastors considered together. Thus, the context of the pastors scores was quite similar (75% the same) to that of the pastors in the complete dyads.

However, this is not the case for the context of the directors scores. The directors in the complete dyads compared to all the directors scores together demonstrated just 2 case of commonality (Q6 and Q1). We noted above Q6 is the lowest score of the measure of the means for both the 26 directors in complete dyads and when all the directors' scores were considered together. In addition, Q1 was the 6th lowest, or middle score, for both the 26 directors in complete dyads and for all the directors when considered together. Therefore, the directors in the dyads differ more from their fellow directors than the pastors in the dyads differ from their fellow pastors.

Measures of central tendency: the mode.

The means is not the only measure of central tendency. To be most thorough, other measures are presented here. Another measure of central tendency, in addition to the mean, is the mode. The mode of data is presented below in *Figure 28* for all pastors and all directors.

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
All Directors	6	6	6	7	5	5	7	4	7	7	6	6
All Pastors	6	6	6	6	6	7	7	6	6	6	6	6

Figure 29. A Comparison of the Mode for All the Directors and Pastors

The mode for the all the directors and all the pastors is the same for 6 of the 12 questions on the LMX-24 survey (e.g., Q1(6 director/6 pastor), Q2 (6/6), Q3 (6/6), Q7 (7/7), Q11 (6/6), Q12 (6/6)). Agree (6), or Strongly agree (7), were the most frequent scores for both the directors and the pastors in response to these 6 questions. These 6 questions include three of the four dimensions. Only the Dimension of Contribution was not included. The entire Dimension of Affect was scored with a mode that was the same for the directors and the pastors. The Dimension of Loyalty was represented by one question, Q7. And the Dimension of Professional Respect included two questions in which the directors and the pastors had the same mode: Q11 and Q12.

However, for the other 6 questions the most frequent responses were different for the directors and the pastors (Q4 (7/6), Q5 (5/6), Q6 (5/7), Q8 (4/6), Q9 (7/6), and Q10 (7/6)). The entire Dimension of Contribution was without agreement between the directors and the pastors regarding the mode. Q6 and Q8 both had a difference of 2 points between the directors' mode and the pastors' mode.

A comparison of the measures of variability for all the directors and all the pastors.

In Appendix BB and Appendix CC the descriptive statistics are presented for all the directors and for all the pastors. These statistics include three different types of measures of

variability: the standard deviation, the variance, and the range. Table 4.26 presents these three measures of variability in a matrix of comparison.

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Standard Deviation For All Directors	1.745	1.577	1.515	1.757	1.727	1.970	1.832	1.604	1.408	1.473	1.300	1.473
Standard Deviation for All Pastors	1.375	.757	1.261	1.289	1.467	1.932	1.310	1.430	.853	.700	.709	.883
Variance For All Directors	3.046	2.487	2.296	3.087	2.982	3.880	3.355	2.574	1.982	2.169	1.690	2.170
Variance for All Pastors	1.892	.574	1.589	1.661	2.153	3.733	1.717	2.046	.728	.490	.503	.779
Range for All Directors	7-1/6	7-1/6	7-1/6	7-1/6	7-1/6	7-1/6	7-1/6	7-1/6	7-1/6	7-1/6	7-1/6	7-1/6
Range for All Pastors	7-1/6	7-4/3	7-1/6	7-2/5	7-1/6	7-1/6	7-2/5	7-1/6	7-3/4	7-4/3	7-5/2	7-4/3

Figure 30. Three Measures of Variability for All of the Directors in All of the Complete Dyads.

In all 12 of the LMX questions the *s* was higher for the all the directors than for the all the pastors. The smallest difference between the *s* of the directors and that of the pastors was registered on Q6 (e.g., $1.970 - 1.932 = .030$). The largest difference between the *s* of the directors and that of the pastors was recorded on Q2 (e.g. $1.577 - .757 = .820$). Yet, in all questions, in all dimensions, and in all domains that distance from the mean score is greater for the scores provided by the directors than those provided by the pastors. In other words, the

pastors' scores were more like each other than the directors' scores were similar. The variance for all the directors and all the pastors follows the same pattern as was established for the s.

The variability of the data as noted by the range revealed that in all 12 LMX questions the directors had a range of 6 with the high score being 7 and the low score being 1. While this is true, not all the directors scored each of the values for each question. For example, on questions Q1, Q10, and Q11 the directors did not present any score with a value of 2. On Q12 the directors posted scores of each value except for 3. On all the other 8 questions the directors posted at least one score with each of the 7 values.

In contrast, the pastors only scored each of the 7 values on two questions (e.g., Q5, Q6). On all the other 10 questions the pastors did not score certain values. On Q2 values 1,2, and 3 were not selected. On Q4 and Q7 value 1 was not used. On Q8 value 2 was not selected by any of the pastors. On Q1, Q3 value 3 was not marked. On Q9 none of the values 1 or 2 were selected. On Q10 and Q12 none of the scores from 1-3 were chosen. Then on Q11 none of the values from 1-4 were marked. The result of the pastors avoiding the lower scores was that the range for 7 of the 12 questions were less than 6 (e.g., Q2/3, Q4/5, Q7/5, Q9/4, Q10/3, Q11/2, and Q12/3). The pastors did mark all questions with at least one 7, but on all 7 of the questions with lower ranges the lower ranges were caused by the pastors not scoring on some, or all, of the lower values.

A comparison of the measures of skewness for all the directors and all the pastors.

Having compared all the directors and all the pastors regarding the measures of the central tendencies and variability, the researcher now turns to the measure of skewness for the same population. *Figure 27* displays the average skewness for all those who took the LMX-24 survey.

Average for All Directors' Per Domain	Personal (-1.363)			Work (-.684)			Personal (-1.363)					
	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Skewness for All Directors'	-1.27	-1.434	-1.047	-.838	-.748	-.465	-1.197	-.519	-1.212	-1.916	-2.023	-1.691
Average for All Directors' Per Dimension	-1.236			-.684			-.976			-1.877		
Average for All Pastors' Per Domain	Personal (-1.292)			Work (-1.703)			Personal (-1.292)					
	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Skewness for All Pastors'	-1.783	-.588	-1.683	-1.594	-1.545	-1.097	-1.463	-1.530	-1.293	-1.084	-.145	-.762
Average for All Pastors' Per Dimension	-1.351			-1.703			-1.429			-.663		

Figure 31. A Comparison of the Measure of Average Skewness for the Scores of All of the Directors and All of the Pastors Note: The error of the skewness was .316 for all the directors and .374 for all the pastors.

As for the directors and pastors in the 26 complete dyads, so also for all the directors and pastors together: all scores were negatively skewed. The s Q2, Q10, Q11, and Q12 were all larger on average for the directors than for the pastors. For the other 8 questions the opposite was

true: all the s scores for the pastors were larger than for the directors. The average s scores for the Dimension of Affect, the Dimension of Contribution, and the Dimension of Loyalty were also larger for the pastors than for the directors. However, in the Dimension of Professional Respect the average s score was larger for the directors than for the pastors. Relative to the domain level, the directors scored the Personal Domain (e.g., -1.363) with a large s score than was the case for the Work Domain (e.g., -.684). The opposite was true for all the pastors: the average s for the Work Domain (e.g., -1.703) was larger than the s score for the Personal Domain (-1.292).

A comparison of the measures of kurtosis for all the directors and all the pastors.

The final comparison of descriptive statistics for all the directors and all the pastors is the measure of the kurtosis. Table 4.28 displays the comparison matrix for this statistic for this population. A platykurtic pattern is present in Q4, Q5, Q6, and Q8 for the directors and in Q6 and Q11 for the pastors. All other questions were leptokurtic. The largest measure of kurtosis for any of the questions was found for Q11 for the directors (e.g., 5.130). The most platykurtic measure of kurtosis was found for Q6 (e.g., -.960).

Regarding the dimensional level, the average kurtosis for the directors for the Dimension of Professional Respect was higher than that same measure for the pastors (e.g., 4.118/ .350). However, in the other three dimensions the kurtosis was always larger for the pastors than for the directors. Regarding the domain level, the directors' kurtosis was slightly larger for the Personal Domain but was substantially smaller for the directors than for the pastors in the Work Domain.

Directors' Average Per Domain	Personal (1.894)			Work (-.480)			Personal (1.894)					
	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Directors' Kurtosis	.797	1.461	.997	-.336	-.145	-.960	.466	-.386	1.360	4.052	5.130	3.171
Directors' Average Per Dimension	1.085			-.480			.480			4.118		
Pastors' Average Per Domain	Personal (1.811)			Work (1.428)			Personal (1.811)					
	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Pastors' Kurtosis	3.538	.174	3.862	2.099	2.288	-.103	1.567	2.967	3.150	1.822	-.926	.155
Pastors' Average Per Dimension	2.524			1.428			2.561			.350		

Figure 32. The Measure of Kurtosis for the Scores of All the Directors and All the Pastors The standard error of kurtosis was .623 for all the directors and .733 for all the pastors.

Dyadic Data Analysis for the Complete Dyads

The analysis of the central tendencies and the variability of the data for both the complete dyads, as well as the data for all of the pastors and all of the preschool directors, are helpful tools in exploring the quality of the professional relationship shared by pastors and directors.

However, Kenny et al. (2006) warned researchers that such statistics are focused upon the

individual as the level of analysis instead of the dyadic level of analysis (2006, p.2). In this section of the quantitative analysis, the researcher applies the techniques of dyadic data analysis in order to avoid the errors of pseudo-unilaterality as well as a fundamental attribution error (Kenny et al., 2006, pp.2-3). Likewise, Krasikova and LeBreton (2012) explained that “The dyadic models are inherently multilevel, as they involve constructs at multiple levels...” (2012, p.740). Therefore, in order to explore the Pastor-Director Dyad in the most thorough manner, and in order to avoid error, a dyadic data analysis approach is called for in addition to the quantitative study of the central tendencies and variability of the data received from the LMX surveys.

In order to select the most applicable form of dyadic data analysis the research must first observe the type of dyad being considered. The Pastor-Director Dyad is a dyad in which one person is related to one, and only one, other person. The two persons who make up each of the P-D Dyads are with a *voluntary linkage* since both persons willingly are employed in their professional positions (Kenny et al., 2006, p.4). The pastors and the directors are a, therefore, *nonrandom pairs* since they both chose to be employed in the same organization (See pages 57-59 of this research study). The Pastor-Director Dyad is also to be understood to be an *intact dyad* since the dyads were observed in their work environments and were not synthetically paired for experimental purposes in a clinical setting.

Since the pastor and the director are related together by their professional roles the resulting dyad is also understood to be a *distinguishable dyad*. “Dyad members are considered distinguishable if there is a meaningful factor that can be used to order the two persons” (Kenny et al., 2006, p.6). While each of the 26 complete dyads in this study are also distinguishable by gender (e.g., all 26 of the pastors are male, and all 26 of the directors are female) the focus of this study is the quality of the professional relationship, not the effect of gender upon the dyad

(although this would also be an interesting study). Therefore, the “meaningful factor” being herein considered is the professional roles, not the genders, of the members of the dyad. More specifically, the pastors in the complete dyads all have some form of a supervisory position regarding the role of the director. Therefore, the Pastor-Director Dyad is understood to be a *vertical dyad* in reference to the relationship of the two roles.

As a vertical dyad the Pastor-Director Dyad is a distinguishable dyad consisting of an intact, non-random pair with a voluntary linkage, a standard dyadic design was applied to the data from the complete dyads. Such a design requires there to be only one person linked to one, and only one, other person (Kenny et al., 2006, p.4). The variables that were compared in the standard dyadic design analysis were *mixed variables*. The predictor variable for this analysis was the mean score for the Professional Domain of LMX. The outcome variable for this dyadic data analysis was the mean score for the Work Domain (Gong et al., 2011).

These variables are mixed because the values of the variables vary both within the dyads and between the dyads. “Mixed independent variables vary both between and within dyads; they can vary on average from dyad to dyad, and they can vary from person to person within each dyad” (Kenny et al., 2006, p.144). In other words, the dyads do not all have the same mean score of LMX for the Personal Domain, nor do they have the same mean score for the Work Domain of LMX. Instead, these values vary between the pastor and the director in each dyad, as well as varying dyad-to-dyad, or between dyads.

With the characteristics of the Pastor-Director Dyad noted, the Actor-Partner Independence Model (APIM) of the standard dyadic design was chosen because the members of the P-D Dyads were distinguishable, because the variables were mixed, and because work relationships are the kind of relationships in which mutual influence occurs (Kenny, et al., 2006,

p.144). APIM was also chosen because it continuous independent variables were the type of variables that resulted from the LMX-24 survey using a 7-point Likert scale. See Appendix V for the dyadic data analysis APIM model.

A Pearson’s correlational coefficient was calculated for each effect by downloading an Excel data workbook into the SPSS-26 program. The data was organized with “X1” in the first column representing the predictor variable, namely, the mean score for all 26 pastors for the LMX Personal Domain (e.g., survey questions 1,2,3,7,8,9,10,11,12). The symbol “Y1” was placed in the second column of data representing the outcome variable, namely, the mean score for all 26 pastors for the LMX Work Domain (e.g., survey questions 4,5,6). Likewise, the third data column was coded “X2” representing the predictor variable for the dyadic partner of the pastor, namely, the director. So “X2” represented the mean score for all 26 directors in regard to the LMX Personal Domain.” Finally, “Y2” was the code used for the outcome variable of the dyadic partner, that is the LMX Work Domain. (See Appendix II for the APIM with Pearson’s Correlational Coefficients). Below in Table 10 a correlational matrix presents the six correlations that make up the three effects: actor effect (intrapersonal effect), partner effect (or interpersonal effect), and compositional effect. In addition, the residual nonindependence is also supplied in Table 10.

Table 4.1, Correlational Matrix of Pearson’s for APIM Comparing LMX Domains

Actor Effect	Partner Effect	Compositional Effect	Residual Non-independent
.787 (X1 to Y1)	.140 (X1 to Y2)	.186 (X1 to X2)	.275 (Y1 to Y2)
.723 (X2 to Y2)	.171 (X2 to Y1)		

The six measurements of the Pearson's correlation coefficient vary in power. Using Cohen's (1988) scale of power the following is true: a small amount of correlational power (.1); a medium amount of correlational power (.3); and a large amount of correlational power (.5) (Kenny et al., 2006, p.48). Using Cohen's scale, both of the actor effects demonstrate a large amount of correlational power. With the actor effect for the pastors' being .787, and the actor effect for the directors' being .723, both actor effects are well above the standard for a large amount of correlational power (e.g., .5). Neil Salkind provided a more specific interpretive tool for the size of the correlation: weak or no relationship (.0 to .2); weak relationship (.2 to .4); moderate relationship (.4 to .6); strong relationship (.6 to .8); and a very strong relationship (.8 to 1.0) (2014, p.92). Using Salkind's scale, the actor effect for the pastors' and the directors are interpreted as strong relationships. Therefore, the mean scores of the LMX Personal Domain for the pastors has a strong relationship to the mean scores of the LMX Work Domain for the pastors. Likewise, the mean score of the LMX Personal Domain for the directors has a strong relationship to the mean scores of the LMX Work Domain.

The actor effect, or intrapersonal effect, is strong from both pastors and directors. In other words, if a pastor perceived that he and the director enjoyed a strong personal relationship (e.g. strong dimension of affect, strong dimension of trust, and a strong dimension of professional respect) then the pastor was also statistically likely to perceive the director as providing extra effort toward reaching the goals of the organization (e.g., the contribution dimension). The reciprocal is also true: if the director perceived herself as enjoying a strong personal relationship with the pastor then the director was statistically likely to perceive the pastor as providing extra effort toward reaching the goals of the organization.

Another way of interpreting the actor effect, or intrapersonal effect, is by calculating the coefficient of determination (r^2) (Salkind, 2014, p.93). Therefore, the coefficient of determination for the pastors' actor effect is as follows: $.787 \times .787 = .619$. This means that 61.9% of the variance of the study of the pastors' LMX Personal Domain can be explained by the variance in studying the pastors' LMX Work Domain. Similarly, the coefficient of determination can be calculated for the directors' actor effect ($.723 \times .723 = .523$). This means that 52.3% of the variance of the study of the directors' LMX Personal Domain can be explained by the variance in studying the directors' LMX Work Domain. Therefore, the amount of unexplained variance, or the coefficient of alienation, is less than half for either of the actor effects.

However, the power for the partner effects are both weak. The partner effect as the pastors' LMX Personal Domain correlated to the directors' LMX Work Domain (e.g., X1 to Y2) was .140, while the directors' partner effect (e.g. X2 to Y1) was slightly stronger .171. Using Cohen's scale both have a small amount of correlational power. Using Salkind's scale both the partner effects would be interpreted as weak, or as having no relationship.

While the partner effects are small, the fact is that the APIM demonstrated that there are partners effects for the Pastor-Director Dyad. The mere existence of a partner effect is proof that the pastors and the directors are part of an interdependent system. In other words, the 52 pastors and the directors who participated in the 26 complete dyads were non-independent. Kenny et al., (2006) noted the relationship between partner effects existing and nonindependence:

If there were partner effects, then there would be evidence that the two persons are part of an interdependent system. Conversely, if there were no interdependence, there would be no partner effect (2006, p.149)

Earlier in the same book, Kenny et al. (2006) explained the interval level of measurement for distinguishable dyads of a bivariate type is straightforward: “We correlate the dyads members’ scores using a Pearson product-moment correlation coefficient. . . . A Pearson correlation coefficient can vary from -1 to +1, and a value of 0 indicated no linear relationship between the two variables (i.e., independence)” (2006, p.27). Therefore, while the partner effects are small in both directions (r for X1 to Y2 = .140; r for X2 to Y1 = .171), the fact that the r does not equal zero, and that there are partner effects at all, demonstrates that the pastors’ and the directors’ LMX Personal Domain is nonindependent of the directors’ and pastors’ LMX Work domain. According to Kenny et al. (2006), the measurement of nonindependence is “the most essential concept in relationship research” (2006, p.3).

In addition to the fact that there is nonindependence in the Pastor-Director Dyad related to the partner effect, it is also important to recognize that there is nonindependence in the P-D Dyad due to the compositional effect of .186. The compositional effect is when “The two dyad members may have already been similar even before they were paired together. Compositional effects are likely to occur any time members are paired together in a nonrandom way” (Kenny et al., 2006, p.5). As noted above on page 56, the pastors and the directors are not randomly picked from the general population. Instead the two members of the dyad are selected using a criterion established by the denomination, the congregation, and civic authorities alike. Again, while the compositional effect is small, or weak, the existence of the compositional effect at all demonstrates the LMX Personal Domain is nonindependent of the LMX Work Domain for both the pastors and the directors.

Finally, there was a measure of residual nonindependence in outcome scores (e.g., Y1 correlated to Y2) at a value of $r = .275$. While according to Salkind’s scale .275 represents a

coefficient with weak correlational power, there is some residual nonindependence to be measured. Actually, the residual nonindependence, or the nonindependence not explain by the APIM model, is larger than either of the partner effects, and also larger than the compositional effect.

The Qualitative Strand: Results and Analysis

The Process of the Qualitative Exploration and the Participants

In addition to distributing the LMX-24 survey to all of the pastor-director dyads in a southwestern region of the United States, the researcher also administered one-on-one interviews with 12 research subjects from 6 pastor-director dyads in the same geographic area that the LMX-24 survey was distributed. Six of the interviewees were preschool directors. All six of the directors were female. The other six interviewees were the Senior Pastors of the congregations associated with the congregation-based educare centers where the directors served. All the pastors were male. The experience levels of the interviewees ranged from one year to 30 years. These interviews were semi-structured. The setting for the surveys were the pastors' and/or the directors' work environment in 9 out of the 12 cases. Three interviews were conducted in a private meeting room at a church different than the church the pastor-interviewee was currently serving. All the directors were interviewed in their offices at the preschool where they were employed. All the pastors were members of the Lutheran Church Missouri Synod serving in an officially 'called' position. Only 1 of the 6 directors was a member of a LCMS congregation.

The interview guide (see Appendix J) included seven questions representing seven different types of questions. Ten total question types were asked: experience; opinion; feeling; knowledge; sensory; and background; hypothetical; devil's advocate; ideal position, and

interpretive. Follow-up questions were also asked when the researcher perceived an opportunity to gain further information, or in order to receive further clarification.

A Blue Yeti Nano microphone set in the omnidirectional mode was used with the signal being captured as an electronic audio-file on a Hewlett-Packard Spectre laptop computer. A secondary recording was made using the Voice Memos Application on an iPhone 6s Plus. The longest interview was 35 minutes and 18 seconds in length. The briefest interview was 18 minutes and 36 seconds in length. All recordings were personally transcribed by the researcher. A copy of the transcribed interview was shared with each of the interviewees. All 12 interviewees participated in a member check when they confirmed in emails that the transcription was an accurate representation of the interview in which the interviewee participated.

Data Analysis Procedures for Qualitative Strand of the Exploration

The researcher used an inductive analysis (Rubin & Rubin, 2005) to explore the quality of the professional relationship held by the pastor and the director who both served in a church with a preschool. The analysis included numerous readings, and re-readings, of the transcripts which the researcher prepared from the recording of the interviews. After familiarizing himself with the recordings, and the transcripts, the researcher observed themes emerging from the recorded discussions.

Initially, the researcher used lean coding (Creswell, 2015) as he read through the transcripts. As he identified units of information (UIOs) he coded and layered the UIOs. As the researcher again read the transcripts, he made copious notes using the “comment insert” option that is part of the Microsoft Word program. Layers were assigned colors and code numbers. The color-coded themes were then reviewed using an iterative process. Topics, issues, and concerns

that were clear and persistent emerged from the text. These topics, issues, and concerns were then interconnected into working themes (See Chart 1 below)

Chart 4.1. List of Themes and Subthemes that Emerged from the 12 Interviews

Theme 1: Resources Internal to the Dyad: Dyadic Phenomena
<i>1.1 The Role of Bridging</i>
<i>1.2 The Role of Professional Respect</i>
<i>1.3 The Role of Expectations</i>
<i>1.4 The Role of Authority</i>
Theme 2: Resources Internal to the Dyad: Individual Phenomena
<i>2.1 The Role of Emotion</i>
<i>2.2 The Role of Extra Effort</i>
<i>2.3 The Role of Assigning Value</i>
<i>2.4 The Role of Religion</i>
<i>2.5 The Role of Communication Style</i>
<i>2.6 The Role of Personality Type</i>
Theme 3: Resources External to the Dyad
<i>3.1 The Role of Finances</i>
<i>3.2 The Role of Facilities</i>
<i>3.3 The Role of Community Relations</i>
<i>3.4 The Role of Time</i>
<i>3.5 The Role of Organizational Culture</i>
<i>3.6 The Role of Status</i>
<i>3.7 The Role of Vision</i>

Theme 1. Resources Internal to the Dyad: Dyadic Phenomena.

The Pastor-Director Dyad has basically two sides: an inside and an outside. The inside of the dyad refers to resources that are created as a result of two workers engaging in a professional relationship. The inside of the dyad is in turn divided in to two sub-categories: dyadic phenomena and individual phenomena. The dyadic phenomena include those characteristics of the dyad that exist only when the Pastor-Director dyad is intact. The individual phenomena exist as a characteristic of the individual member of the dyad whether the dyad is intact, or the individual member is considered in isolation away from the dyad. The resources external to the dyad refers to those phenomena that exist outside both the dyad and the individual members. These three themes will be described in detail below.

1.1 The Role of Bridging.

The Pastor-Director Dyad is herein being studied in order to explore the quality of the professional relationship held in common by the pastor and the educare director in a church which is associated with a congregation-based early childhood center. This professional relationship is not equal to either the characteristics of the pastor, nor is it equal to the characteristics of the educare director. Rather, the relationship is that which is shared between the two members of the dyad. It is the “exchange” in the Leader-Member Exchange Theory. Or, as referred to in the early development of LMX, the “linkage”.

Therefore, one of the categories of great interest in this research study is the “bridging” that affectively brings the two professionals to consider themselves as a dyad. The term bridging is herein being used instead of “exchange”, or “linkage”, because it is the term that was used by those persons who were interviewed when they referred to the relational dynamics that brought the members of the dyad to feel that they were experiencing high quality professional relationships.

In the following quote from Pastor 75 (P75) in Dyad 75 (DY75) the term bridging was introduced into the conversation. “So we [the congregation] have long considered this [the educare center] to be an incredibly important outreach opportunity. We actually call XXX Preschool right here at XXX [church] our signature ministry. For years we called it that, but we did not do a good job of bridging between teaching children about Jesus and finding out ways to reach them.” In this quotation P75 noted the bridging that occurred in the Congregation- Educare Center Dyad which was overcoming a gap in the cooperative effort offered between the church and the educare center.

Within that same dyad, Director 75 (D75) shared that in her former place of work she had experienced a gap in the relationship between the church and the congregation-based educare center – a gap that she believed to be bridged in her current place of employment. D75 said that

I think that like when I compare my two experiences [working as a director in two different Lutheran Church Missouri Synod educare centers in two different states] we were in XXX [state] at XXX church there. Um and I felt like the biggest things...the preschool was huge and thriving. We had two hundred and thirty kids at our school there and um it was it was huge - very successful. It was good. But it was very much um we [the educare staff] did our thing. They [the church staff] did their thing.... There was no collaboration.... I feel very different here [her current place of employment]. Um they [the church and the educare center where D75 currently serves] are two different they are two different ministries all under one umbrella.... It's just a more collaborative environment.

D75 also noted that there are lines between the work of the church and educare:

Um here at XXX [church] it is a very different approach. I am very much part of the church staff...And um the pastoral staff making sure they have a relationship with the school staff. Um the more line cross over I think the better.

Where there is a bridge there is normally a gap that the bridge was built to transit. This gap was described by Pastor 28 (P28) when he described how there was a gap in his perception of educare – a gap that was transited over the course of his career. P28 noted that “At first when I was out of the seminary, I thought schools [including preschools] were a bane to the church ‘cause I thought that it was the responsibility of parents to raise their kids in the faith. And um just to pawn it off on some people was kind of a bad thing. I’ve matured since then. And I can honestly tell you that I think it’s one of the greatest feeder systems [that is feeding into the church] in the world.”

While the above three quotations note the gap in between the two organizations (the Church-Educare Dyad) and the perception of P28 regarding the relationship between the two organizations in the Church-Educare Dyad, other interviewees noted the role of bridging inside the Pastor-Director Dyad – a dyad that is embedded in the Church-Educare Dyad. Also from Dyad 28 (DY28), Director 28 (D28) emphasized the role of bridging between the pastor and the director when she said the following: “He [God] wants not only for people to work together but most of all to have the pastors work together with the directors. And to have an outcome with the intention of growing God’s kingdom knowing that we can make a difference. Two people can make a difference.” Here is an example of how there is not only a need to bridge the gap between the congregation and the educare center associated with said congregation, but there is also a gap that needs to be bridged within the Pastor-Director Dyad itself. D28 emphasized this when she

said, “Two people can make a difference.” In this statement she was referring to her professional person and the person of the pastor (P28).

Furthermore, D28 served as the educate director in the same educate center for 30 years. Over that period of time D28 served with at least 7 different pastors thus observing the role of bridging within the dyad on many occasions over her three-decade career. D28 noted that “I would say ah just having that relationship is a key to be able to grow anything for that matter. Um, but I think that having that one-on-one relationship with whomever you are working with, especially the pastor. To be able to share anything with them.... And um a lot of openness. Um as far as both sides. Uh it takes a little giving and taking for both sides. And I don’t mean ‘sides’ like one against the other. I mean that you are talking about two individuals.”

In addition to DY75 and DY28, Dyad 36 (DY36) also noted a gap that needed to be bridged. Pastor 36 (P36) shared that “When the preschool first started – and it’s twenty-five years old now – when it first started all the teachers were from the church. So, the preschool was not [physically] connect to the church [facilities] but there was a connection because all the teachers were part of the church. As things transformed and changed then no teachers were part of the church and its not part of the church so there was this big gap.”

Director 36 (D36) agreed with P36 in that a gap can exist in the Pastor-Director Dyad, as well as in the Church-Educare Center Dyad. D36 shared that “...he [P36] has welcomed me onto the church staff. Which I had not seen necessarily played out in schools where I had been before. Um. It felt very separate.”

D36 went on to explain how the role of bridging plays an important part in the formation of high-quality professional relationships within the Pastor-Director Dyad. The following question was asked to D36: “What if you could create a training program that would help pastors

and directors make progress in creating and maintaining high quality professional relationships. How would you go about providing such a training program?" To this questions D36 answered as follows:

I think I would start with um kind of relationships that were rough. And start there and find out what is the disconnect. Um. To be able to start to figure out how to make that bridge. Um. I have a friend who is a director at another school. And uh just from the very beginning it felt contentious. The way the way that she talks about the relationship with the pastor. And when the church is very separate. Um. And to kind of delve into that and say let's build a bridge there. Um would require understanding those relationships, I think. Um. And then studying what it is that um makes a healthy relationship so that we can try to bridge those."

While P36 and D36 noted gaps that that needed to be bridged, P36 also noted how a recent building project both literally and figuratively bridged the gap. P36 stated that "...because we raised a lot more money than we thought we were going to raise then we kind or redesigned what we were going to do and we put everything under one roof and to me that 'under one roof' is not just physically but it is also structurally, if you will, in terms of ministry we are all under one roof now."

Therefore, DY 75, DY28, and DY36 all observed that there was some form of a gap in the relationship between the Pastor-Director Dyad, the Church-Educare Center Dyad, or both. In all three dyads, the pastor and the educare director noted the importance of building bridges in their professional relationship by making intentional efforts to move their relationship toward becoming a high-quality professional relationship.

P56 joined the other pastors and directors in also noting repeatedly the need to bridge the relationship between the pastor and the director, as well as between the congregation and the educare-center associated with the congregation. P56 observed the following:

But it does take intentionality and it can easily um not work. Um our school is about I believe about forty-nine years old. I think next year is our fiftieth anniversary. I would say for the majority of those forty-nine years our church and school have not had a bridge. And um it has taken a lot of work to get our church staff and our school staff on same page. Um and but as far as the church and school being a complete bridge right now, we still have a long way to go and it's because it's not been done intentionally.

1.2 The Role of Professional Respect.

Professional respect is a category that aligns with the fourth dimension of the Leader Member Exchange Theory which is also labeled as professional respect. The last three interview questions (Question 10, Question 11, and Question 12) define the LMX definition of professional respect. Those three questions are as follows: Question 10: "My pastor/director respects my knowledge of and competence on the job." Question 11: "My pastor/director admires my professional skills." And Question 12: "My pastor/director is impressed with my knowledge of my job."

The responses from DY 36 during the interview process represent very positive answers to the following question: "How do you feel about your team member and specifically your pastor/director?" To this question P36 said about D36, "She is dynamite. Um, man, um, we are beyond blessed, so she is a phenomenal director.... And [D36] is come on board and she is an absolute team player."

Similarly, D36 said about P36, “When I applied for the position, he was in on the hiring committee. And um I was very intimidated at first. I felt like he was the only one who was not impressed with me. laugh.... And then when it was time for hiring, he was in the room for my initial hiring session. And talking and signing. And he was all smiles. And um just come to find out that that’s just his thinking face. laugh. And we have developed a great relationship since then. I’ve been here about seven months and he has been nothing but supportive.... He has been an amazing support for ideas that I’ve had.”

As it went with DY36, so it went with DY11. P11 replied to the same interview question (Interview Question 3: How do you feel about your team member?) by saying, “She is a tremendous asset to our ministry. She is an excellent um early childhood director. Uh she is very knowledgeable. Very professional.... We have a very good up not just cordial but um professional but um mutually respectful relationship.”

D11 also answered Interview Question 3 in a way similar to P11, saying, “Oh, I love my Senior Pastor. laugh. As for me, I’ve known [P11] for fourteen years.... And he has always been open um honest with me. He wants the best for the school. Um we have a very good working, professional relationship.”

As DY 36, and DY 11, so both the members of DY75 expressed great professional respect for each other. P75 answered Interview Question 3 in an emphatically supportive manner:

[D75] is by far the best director with whom I have ever worked. She has this incredible heart for Christ. She has this amazing heart for children. She also has a leadership gift that is a skill set not always natural for every person in leadership.... But she is an outstanding director. When she took over the program it was almost closed. Under the

leadership in the past eight years, maybe nine years, we've gone from almost closed to a waiting list in almost every classroom.... She is highly respected by all the staff members both part-time and full-time. And highly respected by me. Dearly loved and trusted by me and all the rest of them.

Furthermore, P75 comment on D75, saying, "What a difference in the change of leadership with D75, who is an outstanding director, has a great heart for God, and a real passion not just for the Gospel but for children."

Complementing P75's comments about D75 are D75's answer to Interview Questions 3 regarding her views of the pastor with whom she is teamed. D75 responded saying, "Um I think our Senior Pastor is pretty amazing! Uh he's fully on board with almost anything I do.... He is more than fully on board. I think he's wonderful. laugh. Very supportive."

DY 29 follows the same pattern. D29 answered Interview Question 3, saying, "I like him. I think he is a fun person. I know he has the weight of the world on his shoulders right now. We're in a unique situation and so I respect him. I know the man works tirelessly. And he thinks about others first. I know he is pulled in a lot of directions."

P29 answered Interview Questions 3 in like manner, saying, "Uh I think very highly of her. Um I believe she does a phenomenal job. I honor her deeply. Um our relationship is only getting better. We can speak frankly with each other. Um if there is a struggle, I feel there is a mutual sense of advocacy. Um and uh so I think very highly of her."

Finally, DY28 also is part of the pattern of dyads having a high level of professional respect for each other. D28 answered Interview Question 3, saying, "I think Pastor 28 is wonderful. He is very open to ideas. He is very complementary..... He is so welcoming. I've learned so much from him."

P28 likewise answered Interview Question 3 in glowing terms: “She is a really good person. Uh who really loves me. Um when the vacancy happened with the pastoral ministry the Senior Pastor dying um, she was the first one in my office and said, ‘You need to consider that job.’ And she has been a very positive force. Always cheerful. Always says ‘Hello.’ Um I can drop in her office and chat about anything. And we do. Sometimes we have to talk about difficult things which happen with parents and families and um and even staff and we have a really good relationship. In doing that I do stay out of her lane, so to speak. I’m there to support and that but uh as far as friendships and relationships go, I couldn’t ask for a better relationship with my preschool director.”

1.3 The Role of Expectations.

Unlike bridging, and professional respect, the role of expectations does not have any obvious commonality with the 12 questions presented in the LMX-24 survey. Nor were any of the 6 interview questions specifically designed to invite a discussion of the role of expectations in forming and sustaining high-quality professional relationships within the Pastor-Director Dyads. However, repeatedly the qualitative data demonstrates that the role of expectations was considered an important resource internal to the dyad. Role expectations is herein considered internal to the dyad for if the pastor, or director, were to find themselves working in isolation, then there would be no expectations reported for there would be no other person to form expectations of. While job descriptions for the pastor, and for the director, may be considered a resource that is external to the dyad (perhaps the job descriptions are provided by the Board of Directors, or the elders, or the Congregational Forum), the role of expectations herein noted is not the equivalent of a job description.

Interview Question 4 posed the following: “Some people would say that the church-educare combination is a failed ministry approach. How would you respond to a person with such an opinion?” P36 responded to this inquiry with numerous references to the role of expectations, especially expectations of the pastor regarding the performance of the congregation-based educare center associated with the church. P36’s comments were as follows:

Well uh it depends on what you’re expecting the results to be. So, if you are expecting the results to be, we are going to grow our church by a hundred new members because of this [educare center] well then yah it might fail.... So, uh I think it depends on your expectations. If you are looking for kingdom growth and you’re looking at the larger picture, then I don’t think there is a fail in with it. Um if you are looking because you have a certain expectation of a certain result, we’re going to have this number of new members only make it about us, then you might find it that was so [a failed model].

Interview Question 5 asked, “What if you could create a training program that would help pastors and directors make progress in creating and maintaining high quality professional relationships? How would you go about providing such a training program?” In response to this question P36 again referred to the role of expectations as he responded thus:

I think, I guess, when you think about when I do premarital counseling, I talk to a couple about roles and expectations because a lot of difficulties and disagreements in marriage are because I think I am doing this role, but you think I should be filling a different role. And I have these different expectations. So I think, uh, by having that dialogue about these are normal expectations for pastors, these are normal expectations for directors and hearing the different sides then to have the two together to really kind of layout what those are I think would probably be a pretty healthy thing.

Like P36, P11 also noted expectations as playing an important role in the Pastor-Director Dyad and its larger context. P11 noted as such when he said,

The expectations that are projected by means of registration fees, um monthly charges , options to enroll for two days a week, three days a week, five days a week are the kind of decisions that need to be made very intentionally.... I think that the other thing is that um uh the expectation that is projected makes a huge difference so for an example the first experience I has was called...A Mother's Day Out.... They [the mothers] came and gave their five dollars to the director.... Um, when I came here, we [P11 and his wife] we walked onto the campus and um the chapel here was the first building uh on campus.... It's didn't mean a lot to me, but it meant a lot to the people. The other buildings on campus were um dark and not very appealing. Until we walked into the early childhood center which was basically two years [old] by that time and uh it was like uh oh, my goodness these people value early childhood education.

P11 was in these comments noting how the congregation clearly had a high expectation for the work of the educare center since the facilities of the educare center were much newer and in much better repair than any of the other facilities, including the sanctuary.

In P36's answer to Interview Question 5, he refers to various kinds of expectations including expectations of how the educare entity will benefit the congregation, expectations of the pastor in a congregation associated with an educare center, and the expectations of the director of an congregation-based educare center.

Interview Question 6 asked, "Suppose it were my first day in the training program [previously noted in Interview Question 5]. What would it be like?" To this inquiry D75 responded as follows:

Um informative. Um goals, expectations, future plans all have to be laid-out in my opinion. Um and those plans [are] where you are really going to see where the school and the church mix. Because if they are both in the plan then you're going to feed the role and the two. So, from the very beginning I think that has to be fundamental and [the] foundation to move forward. Because if we are not together then both plans very potentially take two different paths. And go two different ways. Um so I think from the beginning it, for me, the beginning was a big conversation (laugh) with our Senior Pastor. Um I mean he's the one who sat down with me. He told me his vision for the school for the school. Um he told me what he expects um of you know as my boss, my supervisor, what he expects from me. Um what I can expect from him. Uh but it involves both of us and it involves um the school being part of the church's vision. And he was the driving force for that vision.

Furthermore, D75 went on to further describe how she was at first contacted by the church to provide a consultation to the congregation regarding the educare center. After some time of serving as a consultant, D75 approached P75, saying, the following:

I told P75 I said that um "If I'm going to be here, you're going to need to hire me like officially. Um it's not going to work this way." So, at that point then I kind of had to allow the roles to switch because there was no longer just like a contract-worker coming in. And then that's when um he really sat down and laid-out his expectations. Um and what he envisioned for the school and what he expected of me um and my performance. Um and what my relationship is was to look at the church. I mean even talking about church attendance which wasn't really an option for me. We go to church every Sunday. But down to the fact that he wanted me to be visual, you know, a visual presence in the

church. And um what he expected of my day to day work. So, it just gave us the opportunity to layout all those expectations and then for me to also come back and question.

Therefore, in the above examples there is a pastor and a director who both shared how they perceived the role of expectations as essential to the formation and sustenance of high-quality professional relationships within the Pastor-Director Dyads. Likewise, both the P36 and D75 indicated that the role of expectations also included how the congregation, the pastor, and the director expected the educare entity to function in relationship to the church.

1.4 The Role of Authority.

While the role of bridging, and the role of professional respect, both have some intersection with the LMX-24 survey and LMX Theory, the role of expectations does not. The role of authority like the role of expectations, is an observation about the dynamics of the Pastor – Director Dyad that was from beyond the LMX-24 survey, the LMX Theory, and the interview questions found in this research study.

The professional authority of either member of the dyad, like the expectations stated in a job description, may be provided to the pastor, and to the director, from the congregation's Voters' Assembly, its Board of Directors, or some higher authority in the organization such as the Lutheran Church Missouri Synod. In this regard, the role of authority may be considered part of Theme 3: Resources External to the Dyad.

However, the way authority is implemented is a phenomenon that is located within the dyad. If there was only a pastor, or only a director, then the role of authority would not be dyadic in nature. In the qualitative data here under study, the comments from the pastors and the directors had more to do with how the authority that they were vested with was implemented

within the Pastor-Director Dyad. Therefore, the role of authority has herein been included as the fourth category under Theme 1: Resources Internal to the Dyad: Dyadic Phenomena.

P11 noted that in his congregation the flow of authority was specifically redesigned. This new design for the flow of authority P11 reported as being of consequence to the Pastor-Director Dyad.

And when we went to policy-based governance um that removed the Board of Education or Christian Day School Board from the uh the governance that we had. We just had one board. And I did not realize how important that board was for the school from the standpoint of accountability.... Uh and so now um our director provides me a weekly report.... And then if there is an issue then she is very capable of saying, "Well, you need to talk to the Senior Pastor. And uh because she is a director-report to me and uh that you know you can chafe under that or you can appreciate it.... So, um that's something we've learned, and I think it is important to have clear lines of accountability and I would say uh not two heads. You know two-headed monsters are monsters. Right?"

P28 presented the role of authority in his pastorate differently than P11. While leading staff meetings, and participating in board meetings, and other administrative meetings, P28 noted that he aspired to use the authority that was put in his care to invite staff members and church members to view him as an equal. Specifically, P28 put it this way after the researcher asked P28 to further explain what P28 meant by the term "ethos":

It's that people know my character. They know who I am. They don't just see me as some figurehead. Some, some, you know, "Thee pastor." They see me as Jeff the pastor who has a relationship with them. I'm not above them. I'm not. We're all in this together. We're all in this boat. I guess that is part of my upbringing as a Navy kid. My dad was a

Navy chaplain and I never saw my dad mistreat anybody. I remember one time we were in the car in Rhode Island and uh there was a sailor at the car because my dad had some significant symbols on it, I guess. And I remember that whole thing being uh being that I asked my dad why did you get out of the car and talk to him? And he goes, “Well son,” and he goes, “Jesus loves everybody, and my job is not to choose who gets that respect. Their human beings.” And that always stuck with me.... So that’s what I mean by ethos. Just being there and being present and being accessible. And not being above it all.

Like P28, P36 also noted how the authority that a pastor is vested with ought to be used in such a way as to respect all those with whom they work and with whom they serve. P36 explained, saying, “I think just some pastors are just jerks and that doesn’t work well. On the other hand, I think that um some commissioned workers, you know, feel like they have to prove themselves, or are feeling put upon in a second-class way that is not necessarily true....”

In a similar manner to P28 and P36, D75 shared how the leadership of the church can misuse their authority when relating to the congregation-based educare center. D75 noted that in a previous place of service as an assistant educare director, the authority of the church was used in a way that demeaned the authority of the educare director and belittled the value of the educare enterprise.

We [the educare staff] did our thing. They [the church staff] did their thing. We got memos. It was like, “Oh, this group there is a funeral today.” You know. Or, “This group is coming in.” It was just a memo. It wasn’t like, “How is that going to affect you?” Um or “What can we help you to make indoor recess easier because it’s pouring outside, and we have a funeral today?” Something as simple as that um it was very much a memo-

based at the other church. There was no collaboration. I felt like the church was the church and we were just the school using the church, so they had the final say.

In contrast to the previous professional experience of D75, P29 presented his view of how the pastor ought to use his religious authority within the dyad:

I mean it starts with like relationship. Relational, personal trust. And I believe the pastors are going to need to lead out need to be the lead-repenters, one. And the leader in vulnerability, two. And so, if there is such a degree of insecurity or protection or position, or whatever, um to the extent that those those are not possible then I think I think that maybe we are approaching a failed ministry approach. But if you can be a lead-repenter, if you can create and and and it's all the same things that would create relational safety in any other human relationship, man.

Therefore, while the authority of the pastor, and the authority of the educare director, are defined differently in different organizations, several of the pastors and directors that were interviewed were hoping for a balance between the need for accountability and the need to communicate a sense of role equity within the Pastor-Director Dyad, as well as in other areas of the organization.

In DY11, DY36, and DY75, those interviewed noted stories of the pastor being on the committee that hired the educare directors. In none of the dyads that were interviewed did the educare director play a role in hiring the Senior Pastor. In all three of these dyads, the directors did not begrudge the Senior Pastors the right to have hiring authority, or to have supervisory authority. However, as D75 noted in the paragraph immediately above this one, the way the Senior Pastor implemented his authority was perceived as significant. P36 also noted that some

pastors abused the authority entrusted to them. At the same time, P36 did not affirm that such abuse was ubiquitous.

Theme 1: Resources Internal to the Dyad: Dyadic Phenomena includes four categories: the role of bridging, the role of professional respect, the role of expectations, and the role of authority. Each of these roles are evident in a way that is unique to the professional relationships, or exchanges, or linkages, that are realized within the Pastor-Director Dyads. While the focus of this study is an exploration of high-quality professional relationships as found in the Pastor-Director Dyads of the LCMS, there are other phenomena that tangentially affect the dyadic dynamics. For example, there are phenomena within the individuals who make up the dyad. In addition, there are phenomena that occur outside the dyad that were noted as important to the Pastor-Director Dyad by those who were interviewed. Therefore, we now turn to *Theme 2. Resources Internal to the Dyad: Individual Phenomena* and *Theme 3. Resources External to the Dyad.*

Theme 2. Resources Internal to the Dyad: Individual Phenomena.

The categories that are described in this section are, like the dyadic phenomena above, internal to the dyad. Refer to Appendix A to see a graphic representation of the exchange of social currencies measured by the LMX-24 survey. Both the dyadic phenomena and the individual phenomena exist within the dyadic model represented in Appendix A.

While the LMX Theory does define an Affective Dimension, and a Contribution Dimension (see Appendix D), these two dimensions originate from the individuals who are part of the dyad without strictly speaking being dyadic phenomena. As noted on page 58 of this research study, Dina Krasikova and James LeBreton specified that “Dyadic models are inherently multilevel, and they involve constructs of multiple levels and permit researchers to

test hypotheses often spanning multiple levels” (2012, p.740). Therefore, Theme 1 described above represents the dyadic level, while Theme 2 describes the individual level that is also internal to the dyad (i.e, that is reported by the members of the dyad as existing within their professional relationship). Again, the categories that are herein labeled as part of the individual level of the dyadic interaction are so labeled because these phenomena originate in just one person in the dyad in contrast to originating in the dyadic interaction. In other words, the individual level of the dyad is an observation that does not depend on an interaction for its existence. For example, the personality of the leader, or the communication style of the member are thus even when the individual is completely outside any social setting and is all alone.

2.1 The Role of Emotion.

Numerous emotions were shared during the interviews. Many times, these emotions were to do with how the interviewee felt toward the other member of the dyad. In other instances, the emotions of note were about how the interviewee felt about something, or somebody else than the other dyadic member. Below examples are given of emotions focused in either way: on the other person in the dyad; or on something, or someone else.

D36 shared that she had a strong emotional response when she initially met P36 as he served on a committee that was interviewing her for the educate director position.

I think the initial um what felt intimidating was that um he had a much straighter face.

Everyone else was giving smiling feedback and nodding along. Um and P36’s face was very straight with everything. And he was being very thoughtful about the things that were being said. Taking lots of notes.

P36 shared his emotions regarding a former director who was previously his partner in DY36: “We built our new building and a year we had our current director, who had been here for

12 years, or so, transitioned within that first year. And then she left. She is at a different church now. And so, a lot of different emotions with that. What are we going to do?”

Several pastors also shared emotional content which represented their emotional response to what they perceived to be the emotions of the director with whom they worked: P56 shared about D56, saying, “She really and truly cares about her, our children and our families.... she has a lot of gifts of compassion and um trying to care for our families.” Likewise, P75 shared emotional content about P75 while observing D75’s emotions, stating the following:

I’ve just been the beneficiary of the Lord’s goodness because we called Pastor XXX to be our Associate Pastor and she came with the package. When we interviewed the two of them, I said to her I’m not sure that our preschool. [D75 said] “Because my passion is education and children. My passion is preschool. That’s what I do. I believe it’s a dynamic ministry.” And I said, “I’m hoping that the school will still be here a year from now.

The emotional content, however, was often presented by the interviewee as focused upon someone else, or something else than the dyadic partner. For example, several interviewees noted that they had or have family members who were or are part of the church-educare community. D28 noted her daughter was little when she first began working for the educare center. D11 recalled how years ago her own son attended the congregation-based educare center where she was and is employed. P36 noted that his wife works as a teacher in the educare center associated with the church in which he serves. P28 shared that both his son, and his daughter, currently attend the Lutheran school that is associated with the congregation-based educare center and P28’s church. P75 also reported his familiar ties to the educare center, saying, “Now I have all kind of more excuses to walk through there [the educare center] and say ‘Hi’ to my grandson.”

Five of the 12 interviewees noted that they had a relative who had attended the educare center or was still associated with the educare center. Such familiar associations with the educare enterprise appear to affect the role of the emotions in the dyad.

In addition to the emotions that are associated with family members, the interviewees also reported an emotional attachment to the educare enterprise. D28, reflecting on her 30 years of experience at her educare center, noted the following: “I’ve seen parents who had their kids in, and their kids have sent their kids here. And it goes on like that. And that to me is really rewarding to the that [the educare center] is that important in their lives that they want their grandchild or their child’s child to have the same experiences. That to me is phenomenal right there. Just the fact that the number of years I was able to be here I was able to see that.”

In response to Interview Question 2 (What is your opinion as to whether churches should have educare center?), P29 responded saying, “I think if they are able to do it well my opinion is that it is pretty phenomenal.” D56 also shared her strong emotional ties to the educational enterprise, saying, “Well I mean I’m very passionate about it.”

2.2 The Role of Extra Effort.

While the category of the role of emotion is like the LMX first dimension, the Dimension of Affect, the category of the role of extra effort is like the third dimension of LMX, the Dimension of Contribution. D28 explained that “The day goes pretty quickly with different things coming up. Today I was working on budget for next year. Um so that you get side-tracked. There ends up being so many other things. Um basically a day of side-tracks is the best way to describe the directors’ position in my opinion.” D28 furthermore shared that “I think that um uh I think that just throwing out the ideas and seeing what works is best. And being open to

lots of hard work.” She went on to comment on the extra effort that was needed when the church, school, and preschool moved into a new facility:

It was fun moving into the new building. It was a lot of work packing and unpacking but I was a little bit younger then, not so much younger, but a little younger then, and we had to get things out of the boxes and into the rooms within a two-week span for an Open House. So, we managed to do that, and we all worked really hard and managed to do that. And were very excited about it because um not only were we working together really hard but getting to know each other in the process.

D11 agreed with D28, that the work of the educare director took extra effort, saying, “It’s a it’s a working relationship. Um my job is extremely busy. It’s chaotic some days. Um somedays you’re thinking that ‘Oh, this is easy.’ And then other days you’re like, ‘No, not so much.’ I think their [the pastors’] job is the same way.” D75’s comments agree with those noted above in this paragraph: “There’s not a lot of glamorous sides to being an early childhood director. I mean the pay-scale is not always too great. The hours can be super long. laugh.”

Similarly, P56 observed that “When you have trust you’re willing to sacrifice for one another and go above and beyond than what your job description says uh because uh you’re you’re fighting together and fighting for one another and supporting one another in that way.” D11 agreed with D28 and P56 when she said regarding P11 and the pastoral staff, “And um when they are able to be over in the [educare] building, as much as they can they try to. And so, um it’s a continuous working relationship that um that you just have to just work at.” P29 also noted the extra effort that D29 provided, saying, “She has displayed a proactive willingness to help with the things that she doesn’t need to help with.” Again, D11, noted that the work of the

educare director does certainly involve extra effort: “It’s an eight-hour day that usually turns into ten to twelve. laugh. laugh. laugh.”

2.3 The Role of Assigning Value.

The interviewees shared numerous comments which described how they assigned value to each other’s work, as well as to the overall work of the church and to the educare enterprise.

The pastors who were interviewed assigned value to the work of the directors. P29 specifically noted “That their (the educare leaders) efforts are honored, you know, instead of creating a a competition you know.”

The directors who were interviewed noted several times that in their opinion pastors were not educated about the value of educare and thus did not assign it its proper value. For example, D29 suggested that “I would certainly encourage, you know, as young pastors are coming out of seminary to um give them some information, you know, educational information about how important that um the early childhood is in their church.” D36 had a similar opinion about the lack of understanding pastors have about the educare enterprise and why such was the case: “I think pastors that are not onboard with the educare aspect probably just don’t understand it. I think that that would be a required component of training. That they [pastors] would um learn about what it is that we [educare directors] do. Um I think a lot of times it is just viewed as childcare. Um, babysitting.”

While D29 and D36 felt pastors needed additional education to appreciate the value of the educare enterprise, some pastors that were interviewed noted that they hold the educare enterprise in high regard. P28, for example, noted that “...sometimes these people [the families of preschool children] [make] the next transition to be part of our worshiping community. But

that's not what it is about. What what it's about is just having more touches with people. Showing them that Christ cares."

Several pastors also noted how valuable they perceived the educare enterprise to be to the community in general. P75 shared the following: "My perspective on that I think it [educare] is [an] incredibly important gift that we can give to the community in which we live simply because we are able to tell them about Jesus.... So, we have long considered this [educare] to be an incredibly important outreach opportunity." P11 perceived the value of educare in a similar way to P75: I'm defining it [educare] as successful because it is a well-run program. It is highly respected. Uh it is effective in providing um emotional, uh intellectual, spiritual, physical care and growth opportunities for the children. Um it is well respected in the community...." Yet again, P29, like P75 and P11, observed the educare enterprise to be valuable since it is well received in the community: "One is providing providing service that the community values. So, our school, for example, just because their phenomenal uh they have a good name in the community. And so, the community highly values what they offer."

While it may seem obvious, many of the directors also assigned a high value to the educare enterprise. When asked Interview Question 2 (What is your opinion as to whether churches should have educare centers?) D11 answered emphatically, saying, "I think it is a great ministry for any church to have." D36 responded to Interview Question 2 with similar gusto, saying, "I think it is a great ministry opportunity."

When asked Interview Question 4 (Some people would say that the church-educare combination is a failed ministry approach. How would you respond to such a person with such an opinion?) D75 responded with strong emotion in her voice, saying, "Well I um definitely disagree as a failed ministry approach. I don't see anything failed about that approach.... We

start at infants, so we have them for five years, generally. Unless they move. Five years is a long time to build a relationship.... But if you are a school offering a great service and you are intentional in relationships with those families then I don't I don't think it can be a failure."

2.4 The Role of Religion.

While the focus of this research study is on exploring the quality of a particular professional relationship, and not religion, those interviewed all serve in religious organizations. Therefore, not surprisingly, the interviewees repeatedly and emphatically returned to the role of religion in their professional relationship. While the Lutheran Church Missouri Synod is a religious organization and thus is outside of the dyad, the religious beliefs of the interviewees are what was shared during the interviews. Therefore, the deeply held religious beliefs of the individuals interviewed are herein considered a category under the title of "individual phenomena" instead of "dyadic phenomena" or "external resources".

Surprisingly, the while all the interviewees identified themselves and their coworkers as Christian, only 1 of the 6 directors were members of the Lutheran Church Missouri Synod. Five of the 6 directors interviewed were from another Christian denomination and thus also from another Christian church than the one at which they practiced their profession. P28 described D28 in the following manner: "She she's been with us thirty-plus years. Um she is not a member of our church. She is a member of XXX Baptist Church in town. But she grew up Roman Catholic and has a great respect and reverence for the sacraments." P28 went on to say that "We have some teacher that are not necessarily Lutheran. They are not members of our church."

Even though most of the directors do not identify as Lutheran, the non-Lutheran directors repeatedly noted how important religion was in the process of discerning their professional vocation. D11 shared the following:

“...it has been God’s plan for me to teach children. Um I stayed home for a year. laugh. And I told my husband that God wants me to do this [teach a the Lutheran educare center]. Um my son was going to school there at XXX [educare 11] See when you ask for things God will share. You know ‘cause I really had no desire to be director.... And um I when I interviewed [for the director position] with them [P11 and church 11] I said, ‘I know I’m not Lutheran, but I have a faith for the Lord. And I’m going to do the best I can to do uh be uh teach families, teach the staff, teach the children how to grow that relationship with the Lord.

In a similar way, D28 reported the process she went through in discerning if she should seek to work as a director at church 28.

And so, when they did ever ask me to become the next director um, I had to pray about it and think about it. I knew what it basically entailed since I was an Assistant Director. And so, at that point um the Lord said to um go ahead, you know, and do it. And so, I did.

In addition to affecting some of the directors in discerning their professional vocation, the role of religion was repeatedly emphasized by both the directors and the pastors as an important reason for offering educare to the community. D11 noted the religious role as an important impetus for providing educare services when she said the following:

Oh, I think it is a great ministry for any church to have. Um I don’t necessarily think that the education center or early childhood center is there to bring um people to you congregation. But as a responsibility for teaching the Word to the community. I that is where you get the big aspect of having an early childhood center. Uh um I there is so like,

you get to touch people's lives that you would never ever meet, or know, through having an early childhood center there.

D28 offered an opinion like D11, saying, the following: "Um my opinion is that it's a great way to reach out to the community. And um to bring more to Christ. To um just reach out to have those churched or unchurched feel like this is a place of family, of home." D36 also agreed with D11 and D28, saying, "I have found it [educare] to be a gateway for families into um into a church." D36 went on to note how on family had all 3 of their children baptized: "They are um a brand-new family to the church. And they are getting all three of their children baptized." D75 joined her voice in support of educare as a religious outreach instrument: "Um I I think it's a huge outreach.... Our percentage of non-church related people is pretty high." D29, likewise, noted that "...we have the capability to reach folks who might not necessarily ever step foot in a church." D29 also said that "I had a child that's mother had her baptized. Mom is a non-believer, but her mom wanted her child baptized because her husband was a believer. And I felt like mom was on the cusp of believing and accepting."

Time and time again, the directors shared stories about children being affected by the religious activities of the educare center. For example, D11 told the story of a young child who had entered the care of her educare center. D11 reported the young boy to have the following dialogue with his teacher:

And he told the teacher, he said, "Oh, my goodness, you do so much. Y'all are in the business." And the teacher said, "What do you mean by that?" And he goes, "My other school we were in the busy business of just doing busy work. Y'all are in the business of teaching people about this God person. And he just really must love you."

In addition to the directors agreeing that educare serves as a religious outreach to the community, the pastors also felt as such. Two pastors in particular said that they viewed the educare as their congregation's "signature outreach." P75 said, "We actually call [educare center 75] right here at [church 75] our signature outreach ministry." P36 agreed with P75, saying, "So then the question comes what do we need to make our preschool to be this signature mission for the community?"

P75 went on to specify how large the religious role of the educare was: "And God is blessing it with incredible fruit. I would say we are probably averaging six to eight families a year now coming into the church because of [educare center 75]." Again, P75, said, "And we've seen again the Holy Spirit opened some doors in seeing five, six, seven families a year join in the last it was two, or three years. About four or five the second year. Last year it was a least ten. This year I don't know. I could get the numbers, but we are definitely seeing families grow. The reason we are going to do schools and outreach is so that we can, you know, grow the church."

Like the directors, the pastors also had stories to share about how the religious content shared at the educare center affected children in a beneficial manner. P36 told the story when he and a committee were making preparation for a capital campaign for the new educare building: "And this young man came into the office and he was heading off to college. Graduating from XXX High School. And so, he was kind of doing this tour of goodbyes to things. And he came in and he said, 'I just wanted to come by and see the place where I first met Jesus.'"

In addition to the religious content affecting the children and their families, many of those interviewed also shared how the children themselves shared religious content with others. D28 described how "I've had so many situations where parents have come back to us and given us stories of how their family has grown. And how their child has witnessed to strangers. And

they'll they'll attribute the that to what was being taught in class. And there are so many good stories there. Since I have been here thirty-plus years I've heard a lot of really good stories from parents. Good witness stories that I can share." D56, likewise, noted how the educate children also shared religion content with others. D56 said that "I believe that these children go home and minister to their families – families that might not be plugged into a church um in the most sweet, pure, and authentic way."

The religious content not only affected the educate children and their families, but also affected how the pastor and the director interrelate. D56 said about P56, saying, "He comes to our devotions at different times. And he led prayer this morning. Um I feel like I have a huge support. He is a prayer warrior, so I know he is praying a lot um to move forward in the congregation and school um under God's design."

In a similar manner, the pastors noted the role of religion in how they perceived the director with who they worked. P36 shared about D36 that "She is very uh Christ like. She lives out her faith." P75 said of D75, "[D75 is by far the best director with whom I have ever worked. She has this incredible heart for Christ." Therefore, while not part of the LMX-24 survey, nor specifically part of any of the Interview Questions, the role of religion within the Pastor-Director Dyad is significant.

2.5 The Role of Communication Style. Like the emotion, extra effort, assigning value, and religion, communication style is a phenomenon reported by the interviewees that affects the dyad, but is not specifically generated by the dyadic exchange. Rather, both the persons in the Pastor-Director Dyad have their own unique communication styles. The data shared regarding this category emerged into four areas: one, observations about by the interviewees of what general communicative practices were, or were not, helpful; two, the role of communication

styles in the context of one-to-one exchanges between members of the Pastor-Director Dyad; three, the role of communication styles within the staff of which the Pastor-Director Dyad is a part; and finally, the role of communication style within the Church-Educare Center Dyad.

First, general observations by the interviewees will be considered. There were comments about communication styles that were experienced by the members of the dyads as not helpful to the formation of high quality professional relationships within the Pastor-Director Dyads, and there were communication styles that were observed to be helpful to the formation of high quality professional relationships with the dyad here in being studied.

D36 shared that the communication style of P36 was perceived by her to be intimidating at first: "I think the initial um what felt intimidating was that um he had a much straighter face. Everyone else [during the interview meeting] was giving smiling feedback and nodding along. Um and Pastor XXX's [P36's] face was very straight with everything." D56 noted her preferred and her antithetical opinions regarding communication style within the dyad, saying, "Well, it would be laid-back. Children do not need to be around anxiety.... One of my Golden Rules is 'A school will be safe both for children and staff in physical and psychological ways.'" As D75 compared two of her experiences working as a leader of educare entities she specifically talked about how the use of memos was not helpful to forming high quality professional relationships: "We got memos. It was like oh this group there is a funeral today. You know? Or this group is coming in. It was just a memo. It wasn't like how is that going to affect you. Um or 'What can we help you to make indoor recess easier because it's pouring outside, and we have a funeral today?'" Something as simple as that um it was very much memo-based church at the other church. There was no collaboration."

P56 specifically that D56 need to improve her communication style, saying, “Um as all of us have we have areas we are not as strong. Probably communication with her staff, or really, with our parents in general, is something that is something that she is working on. Um but she has a lot of gifts of compassion and um trying to care for our families.” P29 spoke of the possibility of training the dyad in communication with a series of games: “So they are guarding their stuff and so they are able to observe, ‘Oh, in this context we were allies advocating for each other. But in this game, we were hiding information and competing.’”

Like the directors, the pastors also shared communication styles that were not conducive to the formation of high-quality professional relationships in general. P36 specifically noted such when he said, “I think probably one of the things to be cautious with as you say the first day um would be that it doesn’t become it doesn’t become this gripe session of pastors griping about the directors and directors griping about pastors.” This was P36’s concern when responding to Interview Question 6 (Suppose it were my first day in the training program. What would it be like?).

On the other hand, the interviewees also noted communication styles that were understood by the interviewees as conducive to forming high quality professional relationships. D75 noted the positive communication style of P75, saying, “It’s not rigid. It’s not black-n-white. He’s very much a discussion-based person.” Again, D75 noted the positive communication style of P75, saying, “...just being part of the staff makes my point my day feel just as important as the Youth Director’s day, and the Children’s Minister’s day, and you know all of those things components that go into they’re all equally have, they have an equal voice.” Therefore, the general counsel of the interviewees regarding communication style included a need for a personal approach (i.e., not impersonal memo) which communicate sincere interest in

the other dyadic member's professional needs. In addition, communication styles were to be used that avoided griping, or non-productive feedback. Finally, the general counsel was that both persons in the Pastor-Director Dyad should approach the work of communication understanding themselves to have equal voice in a discussion-based process.

The one-on-one approach to communication was repeatedly noted as important by both the pastors and the directors. This type of communication was noted as coming in two forms: formal and casual. Formally, the pastors and directors pointed out that there needs to be a regularly scheduled, or formal, meeting time. D11 said, "I think if you are going to have a relationship you must have there must be at least a weekly meeting that you have with the pastor. And it must be a time where uh you can feel free to talk about anything. They are there to support you. And not only that but you are there to ask if they need prayer, also, Um, or if you can do something for them in their life." P11 noted this formal weekly meeting, as well, saying, "...our director provides me a weekly report. It's pretty standardized and it doesn't take very long. But she and I have a face-to-face meeting every week um and um you know it's everything from enrollment figures to any kind of issues that are bubbling up to plans to calendar, whatever."

While the formal one-on-one communication style was noted as important, so were the more casual one-on-one interactions. D36 shared about P36 that "He took the time to sit with me and ask my opinion on things um which made me feel like it mattered to him. Instead of just telling me that this is how we are doing things. Um he was very thoughtful in listening to what was going on. And what my opinion on not just school things but church things, as well." P36 reflected on his own communication style, saying, "I make a pretty regular routine of checking in with other staff members. Following up what is going on with them." P36 went on to answer

Interview Question 5 (What if you could create a training program that would help pastors and directors make progress in creating and maintaining high quality professional relationships?) with the following response:

And if I were doing a training program, I would make sure there is time for pastor and director to spend time in conversation visioning, planning. Uh the very least for the director to hear what the vision of the church is and understand that that is what the pastor and the congregation has to do. Do that. As the same time to make sure that the pastor is listening to the director and what their vision and dreams for the school...D29 explained that P29 provided her with just such casual interactions: Um I'm very fortunate that I mean our pastor is a really nice guy. I mean he's just easy to around. He's very real. Um he's broken like the rest of u which makes it so much easier to go to him and say, 'I'm struggling with this.' And and I'll say that I never had any judgment and I am grateful that he listens to me. He lets me go in and tell him what's going on and what I think. And he's respectful of what I'm saying and then he offers his advice or some solutions. And do that is that's really important. And that's what I think for me is kind of the foundation of our working relationship.

P29 also noted that he and D29 share positive one-one-one interactions although this was not always the case at church 29 and educare center 29: "uh, ah ah a side note, just and anecdote. We are rebuilding trust because there was a horrible relationship between the church and the school. The thing is that we can have open and honest conversations about that." P29 went on to comment that "But we are headed in the right direction. Trust is being rebuilt. Um and uh so we are allowed to struggle along the way. She is allowed to struggle. I am allowed to struggle."

Finally, P29 said, “So we lead out in vulnerability. You lead in humility. You create, you disarm people so that they’ll lay their arms down you know.”

In addition to general observations about communication style, and the need for both formal and casual one-on-one meetings of the pastor and the director, the interviewees also reported that the dyad was affected by the communication style shared with the rest of the church staff. For example, P56 shared at length how he, the church staff, and the education staff, received the counsel of an outside consultant in order to address some lack in the communication processes: “And it’s it’s a process where you have open and honest conversation about dealing with conflict. Instead of triangulating with people, gossiping, those kind of things you even sign a covenant that says, ‘As a team member, as a partner in ministry, this is how we are going to deal with our differences.’”

Other forms of staff communication platforms that were mentioned by the pastors and directors included various forms of strategic planning retreats and staff retreats. P75 noted that his staff joins in staff retreats: “I should also say that she attends...we have staff retreats two-and-a -day staff retreats twice a year. Once in January and once in August. And she attends those and adds a great deal of insight, support, creative thoughts for all those discussions. We plan and dream and schedule.” D75 also noted the role of the strategic planning retreats in forming and maintaining high quality professional relationships:

I think that it’s sometimes easy to get in tunnel vision of what your job is and what you need to accomplish. um and they are two different they are two different ministries all under one umbrella. But um when they are both considered equally important and have just as important of a role. It makes the playing field so much so much better. It’s just a more collaborative environment. So, I would say that’s here it. I just being part of the

staff makes my point, my day, feel just as important as the Youth Director's day, and the Children's Minister day, and you know all of those things components that go into it they're all equally have they have an equal voice um where that was not my previous experience. So, it was very uh huge change and one I was very appreciative when I came here.

P36, like P75 and D75, noted the importance of attending conferences together and staff retreats for forming and sustaining high quality professional relationships with the Pastor-Director Dyad:

So, um went to Arizona a couple of weeks ago and went to a XXX XXX Ministry Conference. And um it has hundreds of speakers and break-out sessions and where you are a pastor, a DCE, a preschool director, teacher, principal, whatever, um and I asked her [D75] to go.... Um we did a an escape room while we were there. It was great teambuilding with it. Um and to me just getting to like each other and spend time with each other is is good.... And when we get together you know it's our whole staff and we sit and we brainstorm.... So, XXX [D36] and the preschool she's there and so she brings in her insights which she has great insights and uh she's not a member of the church so she came and listened with a different perspective there. Very good.... Honestly, she makes it easy to be collaborative.

In addition to the general counsel, the one-on-one meetings, and the inter-staff communications, the role of communication style extends to many other types of interactions – interactions that do affect the quality of the professional relationship with the Pastor-Director Dyad. For example, the way the pastor interacts with the children at the educare center in turn affects how the director perceives the pastor as a member of the dyad.

P29 shared how he takes time to play with the children in the educare center: “I like roll-up and I’m like, ‘Alright teachers, what do you want me to do?’ And usually, their like, ‘That’s cool. Yeh, we play.’ ‘I’ll play trucks right now. Come on.’ And then we’re like playing trucks. And I’m like ‘And not we are going to sing!’ And we’re singing a song. And ok just just be there and and be a nice person for a little bit, you know?” The communication style of the P29 with the children in the classroom in turn affected the perspective D29 has of P29: “I think he is a fun person. I know that he has the weight of the world on his shoulders right now. We’re in a unique situation and so I respect him. I know the man works tirelessly. And he thinks of others first. I know he gets pulled in a lot of directions.” Interestingly, D29 responded to Interview Question 6 (Suppose it were my first day in the training program, what would it be like?) by saying, “We would play. We would do fun things. We would just go back to our child-like behaviors and recognize just how important it is. Children are learning through playing and so if we could stop and get rid of the policies and procedures and just recall what it is like to be a child...”

As the directors desire the pastors to be a visual presence at the educare center, so the pastors desire the directors to be a visual presence at church activities. The efforts of the directors in the realm of the church in turn affects how the pastor perceives the professional relationship he has with the director. D75 noted that P75 specifically was concerned about her church attendance: “...he really sat down and laid-out his expectations.... And ho how my relationship is was to look at the church. I mean talking about church attendance which wasn’t really an option for me. We [D75 and her husband, who is a pastor at church 75, and their children] go to church every Sunday. But down to the fact that he wanted me to be visual, you know, a visual presence in the church.” P28 reported about D28 similarly to Dyad75, saying, “She’s just a great person to work with and really has a love for our church, as well. And

whenever there is something the kids have to be at for church, even though she is not a member of the church, she comes and supports it visibly.”

2.6 The Role of Personality Type.

Finally, the role of personality in the formation and sustenance of high-quality professional relationships within the Pastor-Director Dyads was reported, like the other categories under this theme, as affecting the dyad. Yet, the individual personalities of the leader and the member in the Pastor-Director Dyad is something intrinsic to the individual person and is not intrinsic to the dyadic relationship itself. The individual personality of the pastor, or the director, exists as a phenomenon related to, yet distinct from, the dyadic level. While this research study is not specifically about personality types, or personality characteristics, some remarks from the interviewees were about the role of the personality.

For example, P29, specifically noted one personality type, saying, “We had an executive pastor who was who was a very toxic personality.” P29 went on to describe how this toxic personality manifested itself in the executive pastor of note demanding that the assistant director of the educare center provide “additional help outside the scope of her job description.” P56 also described an expression of a personality that he perceived as injurious to the formation of high-quality professional relationships. After noting healthy communication styles, P56 went on to say, “And um those things are helpful um instead of putting your director on blast in front of the leadership team or uh you know something like that.”

As for a positive example of a personality type, D36 contrasted her own self-perceived personality type the personality type she perceived P36 to have, saying, “I think the initial um what felt intimidating was that um he had a much straighter face. Everyone else was giving smiling feedback and nodding along. Um and Pastor XXX [P36] was very straight with

everything. And was being very thoughtful about the things that were being said. Taking lots of notes. Um, and so I think in hindsight you know I am much more of a pleaser. Much more notice emotion.” While D36 saw her personality as being a pleaser, and more emotionally sensitive, P36 perceived D36’s personality as a mix: “She is, one of our board members said, as velvet over steel, or something like that.... She lives out her faith. She is very warm and caring person for that she also, she doesn’t take a lot of guff and is what needs to be done when you are a director.”

P75 noted a mix of personality types in D75 like unto what P36 observed about D36. P75 said about D75 that “She has this incredible heart for Christ. She has this amazing heart for children. She also has a leadership gift. That is a skill set not always natural for everyone person in leadership. I’ve put a lot of very loving people in leadership positions in preschools and they sometimes struggle because the gift set that makes you a great teacher is not necessarily the same gift mix that makes you a great manager or leader. D75 happens to have both.”

Other directors noted that they did not specifically seek out being a director. This round-about way of becoming a director was referenced by more than one director about herself. Such comments appear to indicate a similar personality types among at least these two directors. D11 noted that she had no plan, or desire, to serve as an educare director, saying, “I’ve been at this position for three years. Which was not my plan. Which God ‘cause I had no desire to do this. laugh. Not where when I started in education twenty-five years ago this I always thought I would be a Kindergarten teaching in public school. I did not know that God had other plans of moving me into a ministry.” Likewise, D36 about how the decision-making process she went through thirty years ago to become the director of educare center 36. D36 said, “I felt like the Lord was

training me in the area I never in a million years would have thought I would ever go into. And but at the same time I love it. Really love it.”

The 10 categories outlined above all demonstrate that the interviewees observed there to be many different phenomena that affect the dyadic exchange itself, as well as the individual persons who make up the dyad. Emotion, extra effort, assigning value, religion, communication style, and personality type all are brought into the dyadic exchange, or dyadic linkage, as individual traits. In contrast, bridging, professional respect, expectations, and authority, are phenomena that require more than one person to exist and, therefore, come into the dyad through the interaction of two individuals instead of one person.

Theme 3: Resources External to the Dyad. However, the six complete dyads that were interviewed noted numerous additional phenomena that they believed also affected the quality of the professional relationships shared within the Pastor-Director Dyads. Finances, facilities, community relations, time, the organizational culture, status, and vision are all phenomena that are not generated just by the dyad, yet neither are they characteristic of the individual in a dyad. Rather, these phenomena make up the sea in which the Pastor-Director Dyad sails.

3.1 The Role of Finances.

The only reference to the role of finances from the 6 directors was from D28 when she noted that she worked on the budget for the educare center. However, all 6 pastors mentioned finances in their remarks. P29 explained that finances affect the Pastor-Director Dyad in his place of service:

Hearing that multiple times that we are going to advocate and make sure that that that they [educare enterprise 29] advocated for relationally, financially. That their efforts are honored, you know, instead of creating a a competition you know. And there, you know,

there are there are dynamics we have to work out. You know like um all we all have one bucket and budget so some of the XXX [educare staff] used to this that ‘Gosh, we have so much money, you know we have \$400,000 positive at the end of the year. Well, yes. They’ve they’ve had to gently and gradually learn that you don’t pay rent. You don’t pay janitors. You don’t pay electric. Our mortgage alone, bro, our mortgage alone is four hundred, our mortgage alone is \$34,000 a month. And so, yeh, you’re excess covers the mortgage, only mortgage. So, things so you have to approach those things gently. You can’t just throw it down like ah like I just threw it down with you.

P11 shared a similar view about the role of finances compared to that of P29. P11 said the following:

There has to be an initial investment on the part of the church in the facilities um and um and potentially for a while even in the uh the uh operations of the uh these of the school depending on how it is set up whatever but um especially in this community. When XXX [church 11] moved from this building that we are now into the new early childhood center the ministry really exploded. And it was able to do a lot more because of just even the facilities that were dedicated to it. And that was done through a pretty significant investment on the part of the church.

P28, like P29 and P11, also noted the role of finances during his interview although there were no interview questions dedicated to the fiscal activities of the organizations which participated in this research study. P28 noted that “We have thirty plus years into this [the educare enterprise] now and uh it has always been a money maker. It’s always been in the positive. And XXX [D28] is really good about turning the money over to the church. So, she

doesn't have to pay for any overhead, or those kind of things." P28 went on to say later in the interview:

As I said, before the preschool has always been healthy but the school hasn't. Ah the school is sometimes a money drainer where the preschool is a money maker. And that's created some resentment, some hard line down the road. Before this past year, we had even separate buckets to designate what is church offering. A church bucket and a preschool bucket. We've since gotten rid of that. Now there is just an educational bucket, and a church bucket, and they kind of are combined into one.

P29, P11, P28, and then also P75 noted the role of finances during this interview that was focused on the quality of the professional relationship between the pastor and the director. P75 shared that "I think it was 2008. I'm pretty sure it was 2008. She [D75] took it [educare center 75] over. Reevaluated everything. We shifted it from a preschool, I mean from a daycare model to a preschool model which had huge ramifications.... And the school started to become a financially viable ministry. In other words, not feeding it [educare center 75] any more money anymore from the church budget."

P36 also commented on the role of finances during his interview. P36 shared his recollections of educare entity 36 and noted that "...at the same time the preschool started to get to the place where it was just becoming a money pit. So, the first part of that process was 'Do we really want a preschool?'" Earlier in the same interview. P36 also noted the following: "It would be silly to invest five million into a new preschool building and not invest into doing ministry together and finding ways to do things together." P36, furthermore, remarked that "Right now our preschool is paying for the note on the building, so it covers all its costs plus \$120,000 for

the note on the building. That was kind of what had to be done in order for us to get the building.”

Out of the six pastors interviewed, all six mentioned the role of finances when being interviewed about the quality of the professional relationship within the Pastor-Director Dyad. P56 said, “...if a church has it [the educare center] just to make money, or be a profit, you know um provide profit for the ministry they will probably be disappointed in it. But if they are actually looking at trying to share the Good News of Jesus with the students and with the teachers and with the parents um you are going to see some fruit from that.”

3.2 The Role of Facilities.

The role of facilities and the role of finances were often shared at approximately the same point in the interview. P11 recalled how the early childhood facilities were in much better repair than the rest of the church’s facilities: “When I came here, we walked onto the campus and um the chapel here was the first building on campus. It’s very nice. People love it. It was very sentimental appreciation in the hearts of many people. And that was nice. It didn’t mean a lot to me, but it meant a lot to the people. The other buildings on campus were um pretty dark and not very appealing until we walked into the early childhood center which was basically two years by that time and uh it was like uh oh my goodness these people value early childhood education...”

The opposite situation was described by D36 – the church was in good repair, but the educare center was not. D36 description of the situation is presented in the following statement:

That may be something that I think is important to mention is that the church decided to, um I guess it was about five years ago, that they were really going to invest in the preschool ministry as a ministry. Um. There had been a preschool for twenty years at that point um, but it was maybe eighty students. Um it as in their original facility and it was

old, and they had to make a choice: “Either we are going to demolish the building and not have a preschool. Or, we are going to really invest in this.” And the congregation really stepped up and um they started a “Rise and Build Campaign” where they raised money to build a new facility. And I think that has shifted the entire church’s. It’s it’s not just the support staff of the it’s the support of an entire congregation who stands behind this ministry and this building.

P36 also commented about the facilities at Educare Center 36 during his interview. P36 shared that “...we just built a brand-new facility and my thinking behind that they [congregation 36] wanted me to get a new preschool facility for them when I first got here and that took, you know, eight years to get that um but my thinking is number one um a mission presence in the community.” P36 went on to recall the history of the decision regarding the Educare facility:

“This is the summer and fall of 2013. So, then the question comes what do we need to make our preschool to be this signature mission for the community? Well, number one, we need a new preschool building. So, then we started that capital campaign 2014. Did prep work and kicked it off in 2014. And um we ended up with three-and-a-half million dollars in pledges. And the preschool came out like five-point seven, five-point-eight, it was actually probably closer to six million dollars um is what it came out to be. And so the process of uh raising funds to get the right building and because we raised a lot more money than we thought we were going to raise then we kind of redesigned what we were going to do and we put everything under one roof.... Um so there’s just a lot of steps that had to be done um just to get a healthy ministry all together in the church and then if I had tried to start getting a new preschool building in 2010 it would have never happened. And to me if it didn’t happen, we probably wouldn’t have a preschool.”

Like P11, and DY36, so D75 also shared her perspective of the educare facilities where she serves as the director:

Our preschool is made-up of three different areas and we have tied two different areas together. Our infants are in our nursery area which is also still used as the church nursery. Um so they are very separated from the rest of our school just because of space. We have run out of space. Um our main preschool, that has been here the longest, is the older building. And then we have connected it to this new building that we now have been probably five years.

3.3 The Role of Community Relations.

As the role of finances was presented by the interviewees as related to the facilities, so the facilities were notes by the interviewees as being related to community relations. P36 was quoted above as noting the community relations impact of the new educare facilities: "...but my thinking is number one um a mission presence in the community."

D11 explained that the church and educare center 11 have a strong connection with the local community:

I know from my own personal experience when I tell people I work at the early childhood center at XXXX XXXX church [church 11] they'll say, "Oh, I know somebody who went to church there." "Oh, my kids went to Vacation Bible School." So, it's all reaching in the community. So, there is "I used to go to the youth group when I went to high school."

Or, "My parents went there." Or, "I got confirmed there." So, it's all reaching the

community when you have an early childhood center. And that's what we are here for.

P11's comment concurs with D11's: "It [the educare center] is respected in the community."

And again P11 noted the community relations aspect of the educare center, saying, "I think that all does provide a witness to the community of what is important and it was clear um in fact

XXXX XXXX's [church 11's] early childhood program is probably the premier early childhood program in XXXX."

D28 also emphasized the role of educare in affecting community relations. D28 said that "We have had others come in from other religions and were not considered Christian religions and they see a change in their children. And they call it values. Well you can call it what it what you want. I call it planting the seeds." D28 went on to say, "I found that as soon as we moved in [to an entirely new church, school, and educare campus] that, "Hey, a new school!" We just had people flocking in as far as the preschool. We had a very long waiting list for those trying to get in. And anything new was just exciting and I think for the neighborhood."

D29 also noted the role of community relations when she shared that "I have more than a handful of families that are of a different religion that is not falling under Christianity: Muslim or Hindu or, you know, some situation like that." P36 joined DY11, D28, and D29 in the community relations role of educare: "There is a uniqueness to our preschool. We have about a third of our, it might not quite be a third anymore, I know my wife's class it's probably at least a third of our students are um are Mormon."

D56 observed a strong connection between community relations and those who attend educare center 56:

I lived through that um that this is a community-centered church.... We make it a point not to advertise. But we rely on parents' word of mouth. And time and time again, of course I've been here a long time, I'll ask a new parent that I'm giving a tour, "How did you hear about our school?" "Oh, all the people at the park are talking about you." Or "All my neighbors come here."

P75 also shared how the role of community relations at the church and educare center at which he serves: “So we not only have once or twice-a-month gatherings, but this next month we’ll have a huge Spring Carnival and invite all those in the community too.”

3.4 The Role of Time.

The resource of time is not something generated by the individual, or the dyad. Time is a resource that is clearly from outside the dyad. However, the use of the time that is available to all differs among individuals, and professional dyadic relationships. Many of those interviewed remarked on how there is just not enough time to accomplish all the needs. This was especially noted in DY28 and DY29 both reported such to be the case. D28 said that “There ends up being so many other things. Um basically a day of sidetracks is the best way to describe the directors’ position in my opinion.” P28 concurs with D28, saying, “People know that my door is open. And there is very little work somedays I get done. Somedays I may have a list in front of me and I’m lucky to know off one of the things.”

Like DY28, so DY29 also shows a lot of agreement regarding time management and the role of time in the professional dyadic relationship. D29 noted that “...there is not enough of us and there’s far more tasks that there are us. Um you know there’s there’s a big knot that our pastor inherited, and he is working hard to untangle it. And and I understand that tends to take, the biggest knot takes precedence.” P29 spoke about the same issue with time: “My rhythms have not been very good as of late. I just laid-off nine people. I’m trying to get our junk together....”

3.5 The Role of Organizational Culture.

The finances, facilities, community relations, time, and organizational relations surround the Pastor-Director Dyad, but are not generated exclusively from within the dyad. The formation

and sustenance of high quality professional relationships within the Pastor-Director Dyads happens in organizations which have different cultures, just as the high quality professional relationships form and are maintained in organizations with various types of fiscal situations, various kinds of facilities, various kinds of relationships with the community, and various uses of the resource of time (i.e., the process of prioritization).

The category of organizational leadership was emerged from the interviews in a way that most closely intersected the dyadic dynamics as described in the LMX-24 survey, Survey Questions 7-9 which make up the LMX Dimension of Loyalty: Question 7, “The pastor/director would come to my defense if I were ‘attacked’ by others;” Questions 8, “This pastor/director would defend my work actions to a superior, even without complete knowledge of the issue in question; and Question 9, “This director would defend me to other in the organization if I made an honest mistake.

D11 described a conversation that she had with some of the teachers at the educare center: “I don’t um I am I am quick to defend pastor when a when a staff member says, ‘I just don’t see them over here enough.’ And I’m like, ‘Well, this is not their main job. And they aren’t here to, their main job is to take care of their congregation. And um when they are able to be over in this building, as much as they can, they try to.” D11 before above comment also noted that there are times the parents of children at the educare center seek to take their concerns to the educare director’s supervisor:

If there is anything that I am concerned about I can always go to him [P11] and have a conversation and I know he is going to support me um and have my back. Because sometimes parents do not always like you. And they will, “Oh, I want to touch you supervisor.” “Ok.” (laugh) And even staff members, even staff members, you know they

don't like what they are hearing they want to go to. And he is always, and I will go and tell him like these people are not, this is what's going on, they are not happy. They may come talk to you. And he is always like, "Have them, send them my way and we will have a conversation."

P11 made comments that concurred with D11's regarding the organizational culture that includes loyalty as a characteristic of the professional dyad:

But she [D11] and I have a face-to-face meeting every week um and um you know it's everything from enrollment figures to any kind of issues that are bubbling up, to plans calendar, whatever. And then if there is an issue then she is very capable of saying, "Well, you need to talk to the Senior Pastor." And uh because she is a direct report to me.

Likewise, P56 noted that loyalty is an essential element within the organizational culture. He also explained the detrimental condition formed by the lack of such loyalty in the culture of the organization:

When there's trust, when there's mutual respect and admiration of one another, um you tend to fight a little harder for that person. You tend to bring them satisfaction and maybe go the extra mile. Not just say, "That's not in my job description." But say, "Hey, um it looks like you are struggling today. Hey, can I help you?" And and that that trust goes a long way in building that. If you don't have trust for somebody, you're not even gonna bother to share. "Hey, can I help you today?" You may even kind of go, "Huh, I'm kind of glad they are having a hard day" you know. And so, it it it really changes the relationship. I've seen this happen actually in our church and school.

P56 then went on to describe a specific instance about a person on staff with him who did not have a good reputation among the staff:

She was short uh on email and in person. People were the school staff was intimidated to come by her office even though she is in charge of payroll and stuff like that. And so, if they had a question about their check, or they needed something, uh they were on eggshells.

P56 went on to describe how this person who intimidated others took it upon herself to write 90 sticky-notes with encouraging Bible verse on each note. P56, furthermore, described the school director [D56] brought a dozen roses “to his lady because all of the teachers were so touched by their sticky-notes that she took time to fill out.” P56 concluded the anecdote saying, “When I first got to our church that would have never happened. And by God just king of working through these different simple processes um theirs is more trust built.” Earlier in that same interview, P56 explained that “...it’s not healthy for the person with the conflict, or it’s not healthy for the person who um is even the person who needs to be talked to because they don’t even know what they are doing.” Yet again, P56 said, “Um and so yah the triangulation was not dealing with conflict in a healthy manner.”

P36 also discussed organizational culture and the health of the congregation being a concern: “Then January 2013 we give a survey to the congregation which was kind of to lance all the boils and all the old wounds so we could start moving forward.” Furthermore, P36 noted that “Um so there is just a lot of steps that had to be done um just to get healthy ministry all together in the church.” Earlier in that same interview P36 had again noted the need for a healthy organizational culture: “Then we got a music we got a music person and as we got healthy as a congregation and could start somewhat looking forward. Then it became time for the preschool understanding that it also so there were issues of time that we had to get things a healthy ministry

and that was three or four years. Honestly, we only had five children in our Sunday School when I came, I came back.”

D36 noted reflected on the history of church 36 as she had come to know it. The theme in P36’s comments, as well as D36’s comments, is that an essential characteristic of the organizational culture at church 36 was resilience. Here the researcher understands “resilience” to mean the ability to face distressed situations and persevere toward the agreed to vision, mission, and goals established by the organization: “Yes, so this building was um right after they moved in after Hurricane XXXX XXXX XXXX. Um, the old building flooded, and they were in the process of building a new building at the time. And um they were only six feet away from each other, but the new building was raised up enough that it did not flood.”

P75 also shared how the educare center associate with church 75 was very close to closing:

When she [D75] took over the program it [educare center 75] was almost closed. Under her leadership in the past 8 years, maybe 9 years, we’ve gone from almost closed to waiting lists in almost every classroom.” The initial distress of this turn-a-round situation was furthermore described in the later part of the interview with P75: “And at that time we were transitioning out of a daycare model we had not money. We had nothing to offer. And what we offered her to start was just an embarrassingly low amount which she gladly accepted. And uh took it from there. I said to her when we started in 2000, I believe that would have been 2000, she got here in ’08 and then right before she came here, the father died, and she had to go through that.” D75 also shared the history of the transitional period she had gathered: And um when I spoke to Pastor XXX [P75] he was very clear that at that moment in time we might not even have a school. This this the

school was dying. Uh I think the leadership was sketchy and in and out with lots of different directors and leader and just not finding the right fit. Um they were, we were down to like twenty-three kids in the whole program um when I joined, when I came on. And I I expressed to have my heart for early childhood, and I asked him, 'So what is the plan?' And at that moment they were actually going into meetings to vote to close the school, or not. Luckily, it was voted to stay open.

P56, like P36, P75, and D75, observed numerous challenges church 56 needed to work through:

Now tomorrow could something go south. Yeh. People are involved. We may have to start all over again. People get hurt and then they go back to the wounds that were there from years ago and and those things could happen. But you start the process over. How can we talk through these things? Let's apologize. Let's pray together. Let's let's work through this. And um uh those those the culture change has been pretty um it's been noticeable. It has even been noticeable to some of our church members who are serving as volunteers who are serving in different areas who mentioned it even at a meeting, I had last night with our leadership team. How the the the culture of the staff was night and day from what it was.

A flood during a building process, hiring a new educare director with few financial resources and few children enrolled in the educare center, staff discord, P28 also reported how church 28 also faced adversity and was called to demonstrate resilience as part of its organizational culture. In addition to building an entirely new campus, and moving the church, school, and educare operations into the new facilities, as noted above in the Category 3.2, The Role of Facilities, the organization also had to deal with the sudden death of the Senior Pastor

who preceded P28: “She [D28] really loves me. Um when the vacancy happened with the pastoral ministry the Senior Pastor dying um, she was the first one in my office and said, ‘You need to consider that job.’ And she has been a positive force.” Later in the same interview, P28 went on to say, “And I learned to run everything like a M.A.S.H. unit. Like the show. You know you have fun and when the helicopters come in you get serious and you get to work. And we all know that.”

One dominant part of the organizational culture of all 6 of the organizations associated with the 12 members of the 6 dyads was a repeated reference to a shared prayer life among the pastors, directors, church staff, and educare staff. P28 began the interview by responding to Interview Questions 1 (Describe a typical at work.), saying, “And uh it involves lots of relational activities. You know you walk down the hall and you see people over and over again. I go into classrooms and I say, ‘Hello.’ I pray with staff when when there is things going on that I know in their family.” P28 went on to describe how prayer is part of the organizational culture where he serves: “If I know someone has a family member who has cancer. I was just in a preschool teacher’s room this morning. She was all alone preparing for the class getting chairs out. And I closed the door and I said, ‘How is our husband doing?’” And so, we talked about that. And she was able to share that. And we talked about some other things. And on the way out she said, “I really appreciate you dropping by pastor. This means a lot to me.” And it wasn’t anything big. I wasn’t grandiose.”

P28 also shared that she perceived prayer to be a part of the organizational culture: “When it’s a child’s birthday time of the month, or we do the summer birthdays by half-months, half-year birthdays, um we also give them a special certificate. Someone prays over them and individually.” D28 answered Interview Question 1 (Describe a typical day at work) by saying,

Ok. My personal experience is welcoming the students in after devotion time and um making sure I answer any questions that the parents might have um to do with their child's enrollment, or any issue they might have. There might be someone who needs prayer. Um that's a good time for me to stop and do that. Um we like to um let the church office know too what's going on with the little ones and their families so they can continue to pray for them also."

Likewise, P56 emphasize the role of prayer in the organizational culture of the church in which he serves: "Also uh one of the most important things is praying together either for your staff members who are going through divorce, or sickness, or whatever. But also, when they have personal issues. Um praying for them, caring for them, encouraging them that way."

D56 explained, "I I've worked in other environments where God was not the center and for me it was it didn't have life." Later in the interview, D56 went on to confess that "...the life begins in the mouth and words of Jesus. And that's what he would um hope he sees when he looks down from heaven." D56 also described how she perceived P56, saying, "Um I feel like I have a huge support. He [P56] is a prayer warrior so I know he is praying a lot um to move forward in the congregation and school um under God's design. So, I feel like Pastor XXX [P56] and I are on the same page." Yet again, D56 emphasized the role of prayer in the organizational culture where she serves:

Chapel is one of the biggest places that they [D56 and the Assistant Pastor] assist with kids involved. Um with the teachers with the staff um it's devotions. And they have prayer concerns. Pastor Danny calls himself the Campus Pastor. They may have another pastor um at their church but while they are here, he feels like he is the Campus Pastor and he would be glad to pray with them on anything that is heavy on their hearts.

D36 also reported the importance of prayer in the organizational culture of which she is a part, saying, “One day a week we meet at 8:30 as a staff meeting. So, at 8:40 we meet, and I read a little devotion and we talk about uh any prayers and prayer requests. We pray together and we let the kids in.” P36’s remarks concurred with D36’s remarks regarding prayer: “We have staff meeting uh and staff meeting is probably uh half the time in devotion, prayer, and conversation.” The references by the interviewees to prayer was simply ubiquitous throughout all the interviews to the point that it is difficult for the researcher to provide a comprehensive list of all the examples.

The prevailing organizational culture across all 6 dyads and their congregations and educare centers was one of seeking out a healthy work environment, facing up to large challenges with resilience, a resilience that was closely associated in the opinions of the interviewees with regular offerings of prayers.

3.6 The Role of Status.

The status of the profession of pastor, and the status of the profession of educare director, is not controlled by the individual person in the dyad, or by the dyad itself. Thus, role of status is also categorized as a resource external to the dyad.

The educare directors were repeatedly noted that they perceived the pastors as not holding their position as one of high status. D36 when answering Interview Question 5 (What if you could create a training program that would help pastors and directors make progress in creating and maintaining high quality professional relationships. How would you go about providing such a training program?) D36 replied, “I think a lot of times it [educare] is just viewed as childcare, um babysitting. And I think that would be a helpful component. And then I

think it is also just as important for the director to understand the breadth and width of a pastor's role.”

D29, also responding to Interview Question 5, stated that “I think it would be a good idea to have pastors really taste for what's going on in early childhood centers. Um obviously you can't require them to take the same amount of training that is required by the state of Texas for a teacher in early childhood education. But maybe kind of a crash course in child development and management, and development issues that we kind of come across. And that it's not just children being under our care just being watched. There is far more to it... I know for us we can take specific religious training for a more deeper understanding you know of what our beliefs are here in the Lutheran church. So, I feel if could be reciprocated by having pastor taking some training.”

The idea of having some form of training that would allow the director and the pastor to experience training in the other person's profession in a reciprocal way was repeatedly suggested. D36 later in the interview went on to answer Interview Question 6 (What would that first day be like?) by responded, saying, “O think that um it would be important to schedule some as a pastor doing some training with a pastor and schedule time for them to come to the center to um take a look and see what goes and just spend a day in those shoes with them. Kind of shadowing a director and seeing what that looks like and then conversely have the directors spend time shadowing the pastor to see what their position looks like.”

When D56 answered Interview Question 5 she suggested very similar activities to D29 and D36, saying, “So I am a visual learner so I believe that I would invited them to shadow uh different age groups with me to understand the developmental stages and uh the point of our

lessons and that would open up a lot of communication. And, of course, I would be glad to shadow from from the church-side so I could have a greater perspective.

D75 shared her own perspective on the status of the educare director: "...there's not a lot of glamorous sides to being an early childhood director. I mean the pay scale is not always too great. The hours can be super long. (laugh)." Earlier in that same interview when D75 answered Interview Questions 5 D75 answered by saying, "Hm h m h m h m m m. That's hard! I don't know if there is uh I don't know if I have any ideas for a training program but I know before being here I was in XXXX at a Lutheran church there and there is very little contact between um church staff and preschool staff. We were we were our own people. We did our own thing. Um basically we were using that space. And here at XXXX XXXX [church and educare 75] it is very different."

P56 recognized that it is difficult for the pastor to really know how it is to be an educare director: "It's a working relationship where um from the pastor's side you want the director to feel valued and and not that you have all the answers because the reality is you don't unless you've been a director or worked in the environment ad nauseum, you have no idea what uh the issues are in a school."

P36, like P56, noted that he has observed educare directors, as well as other church workers, being considered second-class citizens within the church world arena: "I think just some pastors are jerks and that doesn't work well. On the other hand, I think that um some commissioned workers, you know, are feel like they have to prove themselves, or are feeling put upon in a second-class way that is not necessarily true."

3.7 The Role of Vision.

The role of finances, the role of facilities, the role of community relations, the role of time, the role of organizational culture, and the role of status were all part of the opinions shared by the 12 interviewees. All these phenomena are understood as resources that are important to the work that the educare director and pastor aspire to accomplish. However, none of these items are in the direct control of either of the members of the dyad. Therefore, each of these phenomena have been categorized as being external to the dyad. The final such external resource noted by the pastors and the directors is the role of vision. While in some instances the pastor and the director have input into the vision the congregation and congregation-based educare center aspire to, the vision itself is part of the life of the whole organization. Since those interviewed were not defining their terms in a technical manner, the term “vision,” “mission,” and “world-view,” and “strategic design” as closely related terms. All these terms were used by the interviewees to describe the direction the organization has agreed use its resources to accomplish.

DY75 specifically noted participating in forming an organizational vision. In response to Interview Questions 4 (Some people would say that the church-educare combination is a failed ministry approach. How would you respond to a person with such an opinion?) P75 shared the following:

I would ask them to honestly and anecdotally look at the effectiveness of the public-school system. And happily, contrast the two. The effectiveness. The skill set. What is learned. We see things from a biblical worldview and a Christ-centered worldview. They tend to see things, I mean I’m over-stating, I get it, over-generalizing, but the secular tends to oversee overstate things from a secular point of view. I do not believe that educating children in a biblical worldview, or a Christ-centered worldview, is a failed

model at all. I believe it is a very effective model. P75 went on later in the interview to answer Interview Question 6 (What would that first day of training look like?), saying, the following: The first day in the training program I would ask them to evaluate where they see themselves spiritually. How committed to Christ and the propagation of the Gospel are they?... It is not always true that every church has that passion to reach people and reach their community.... But having talked to leaders, and having seen other churches, I would really encourage them to make sure they stay connected vision-wise and values-wise. Do we really value children? Do we really value reaching the children and their families?

After describing how the congregation was meeting to decide if it was going to close the educare center, D75 went on to say, "At that point that's when he really shared his vision of what he wanted the school to be." Again, D75 described her meeting with P75: "Um so I think from the beginning it, for me, the beginning was a big conversation (laugh) with the Senior Pastor. Um I mean he's the one who sat down with me. He told me his vision for the school." D75 also shared how she valued that fact that she and the preschool were included in the strategic planning of the organization: "So as preschool we are part of that strategic plan. They do strategic planning. I am there and the preschool is part of that strategic planning on how we can get more families in to the church door. And it's it's all a big, I mean, an effort together."

P36 explained at length how clarifying the vision of the organization was an essential part of providing the Pastor-Director Dyad an organizational direction they could share:

That's probably actually an important thing right off the bat too is the preschool a ministry of the church? Um before we had the building, our preschool used to be its own self-governing organization and was independent of the church except for the hiring of

director. After that nothing else. I made the determination that if we are going to spend millions of dollars on a building and ask the congregation to do it then preschool gets to be part of the church. 'Cause otherwise this is crazy. Why would anybody do that? And so, um a year before we started on our vision-path and then another year before we essentially, we two years before we started the capital campaign, we first switched got the preschool onto the ministry of the church.

Furthermore, P36 recalled how in "...January 2013 we give a survey to the congregation which was kind of to lance all the old boils and all the old wounds so we could start moving forward that summer we kind of put a vision-path process and made the evaluation." P36 also noted the importance of communicating with the director regarding the vision: "Visioning. Planning. Uh the very least for the director to hear what the vision of the church is and to understand that the pastor of the church has to do that do that. As the same time to make sure that the pastor is listening to the director and what their vision and dreams are for the school understanding that the school needs to fit into what it is for the church. I think that conversation would go a long way to building a good relationship." Apparently, DY36 has had such a conversation because D36 said, "It's such a mission to be able to reach those families."

DY36 and DY75 were not alone in their emphasis on terms like worldview, vision, vision-path, and strategy, and mission. P11 said emphasized that "...it would it would center around um the mission of God and um um and um a clear unity of purpose for the school and the church..." P11, like P75 quoted above, pointed to the necessity for all the church workers, including the pastor and the director, to identify "the confluence of uh our core being our our identity..." P29 spoke highly about D29 saying, "She has um shown it again as trust is built, she has is uh embraced the mission of the church."

The qualitative data gathered from the 6 dyads proved to be rich with information about the dyadic level itself, the individuals who make up the dyad, and the larger context in which the dyad exists. The resources internal to the dyadic dyad, especially the dyadic phenomena, emerged from the transcriptions of the interviews into 4 categories: the role of bridging, the role of professional respect, the role of expectations, and the role of authority. Each of these four categories, according to those interviewed, find their existence within the leader-member exchange, within the vertical linkage, as a product of the professional relationship.

The individual phenomena, while also located within the dyad, exist in isolation from the dyad, as well. Emotions, the will to give extra effort, the way a person assigns value, the way an individual practice their religious faith, the person's communication style, and the individual's personality type are resources brought into the dyadic level by the individual.

In contrast to the dyadic level, and the individual level, the external resources deliver their effect onto the dyad from outside the dyad, and from outside the resources of the individual member of the dyad. The finances, facilities, community relations, prioritization of time, organizational culture, status, and vision all play important roles in the life of the Pastor-Director Dyad, as well as for the Church-Educare Center Dyad. The formation and sustenance of the Pastor-Director Dyad happen where there is a confluence of individual resources and external resources into a professional relationship.

Chapter 5, Summary, Meta-Inferences, Implications, Applications, and Recommendations

This exploration of the P-D dyads was just the beginning of a rich field of inquiry. As outlined in this chapter, there are many meta-inferences that follow from this analysis. There are also many theoretical and practical implications of this exploration.

The theoretical implications widely vary. The P-D dyad is at the nexus of the religious functions of the local congregation and the educational functions of the educare center. The P-D dyad has the potential to inform numerous areas of research from the process of value congruence, to process quality, to the relationship of gender and leadership styles, to managing change, and organizational learning. The practical implications and applications hold promise to positively affect the 1,173 congregation-based educare centers in the LCMS. Since these educare centers represent over half of the educational institutions in the LCMS (i.e., 1,173 early childhood centers, 804 elementary school, 91 high schools, 9 universities, 2 seminaries, and 1 law school) it is logical to expect the entire denomination to be positively affected. One of the positive effects of this study was to reverse the trend of LCMS educare centers that are closing.

Summary of the Study

To reduce the number of educare centers closing throughout the LCMS, the research for study undertook an exploratory, convergent, mixed-method design. Such an exploration was pursued because the review of literature demonstrates that the central phenomenon, the quality of the professional relationship shared in the P-D dyads, has not often been considered by the academic community. The paucity of research has formed a stark contrast to the fact that millions of children have received and continue to receive the Foundational Phase of their education at congregation-based educare centers. While so many children have been educated

within religious organizations, the most basic leadership formation within those same organizations had not been systematically explored.

Absent this exploration and the discoveries it can offer, the more complex organizational levels above the dyadic level would continue to be less than fully understood. Without such understanding, improvements to the religious-based offerings of educare would be less likely. With such understanding, not only could the work outcomes of the P-D dyads be expected to be more productive, efficient, and effective, but also the process quality of the congregation-based educare centers might be improved among other accomplishments.

To begin the process of exploring the most basic level of leadership associated with congregation-based educare centers, a volunteer, purposive, homogenous, intensity sample was selected. This sample was accessible to this researcher because this researcher currently serves as the pastoral leader in a P-D dyad and has served as such for the last 26 years (1993-current). More specifically, this researcher has served as the pastoral leader in five different P-D dyads over these past 26 years. These dyads were in three locations in the midwestern and southwestern United States.

The purpose of this study was to measure, analyze, and evaluate the quality of the professional relationships shared between the pastors and the educare directors in the congregation-based educare centers of select Lutheran congregations in the southwest region of the United States. The central phenomenon being explored in this study was the quality of the professional relationship, not just the pastor, or just the director. While the P-D dyads are a vertical dyad, an intact dyad, and a mixed-gendered dyad, this study addressed the population of concern in regard to the role those individuals serve within the P-D dyad (i.e., the role of pastor or the role of educare director). To this end, quantitative hypotheses were put forward and are

further addressed. In addition to the quantitative hypotheses, this mixed methods research study also explored two qualitative research questions:

1. Qualitative Research Question 1 a (QLR1a): How does the pastor perceive the quality of the professional relationship the pastor shares with the educate director?
2. Qualitative Research Questions 1 b (QLR1b): How does the director perceive the quality of the professional relationship the director shares with the pastor?

While the qualitative data gathered in the 12 one-on-one interviews informed the qualitative research questions, so did the quantitative data gathered from the LMX-24 surveys. The quantitative research data, of course, also informed the two quantitative hypotheses put forward in this exploration.

1. The null hypotheses (HA0): The work-related and socially related measures of LMX dimensional quality will not be correlated within the P-D dyads.
2. The hypothesis that negates the null hypothesis (HA1): The work-related and socially related measures of LMX dimensional quality will be correlated with the P-D dyads.

As the quantitative data informed the qualitative, so the qualitative data informed the quantitative discoveries in this exploration of the professional relationship quality shared in the P-D dyad. Such cross fertilization of data was one of the benefits that resulted from undertaking a mixed-method approach.

Summary of the Findings and Conclusions

The qualitative questions in this study were addressed with data from both the qualitative strand and the quantitative strand of this exploration. This summary begins with an analysis of the quantitative strand and then follows with an analysis of the qualitative strand.

In order to answer QLR1a and QLR1b, five different quantitative statistics were considered: the shift, the central tendency, the variability, the skewness, and the kurtosis. After these five statistics are compared for each role in the dyad, the statistical data and the statements from the interviews will be merged with the result being meta-inferences regarding the research questions.

Meta-Inferences

Meta-inference 1. The first meta inference is that the pastors and the directors both perceive the professional relationships they shared as being of a high quality; however, the pastors perceive the relationships to be of a higher quality than do the directors. This is also supported by the quantitative data analysis in this study.

Out of the five different quantitative statistics that were compared, the measure of the shift showed the P-D dyad in a direct comparison on the individual questions level, the dimensions level, and the domain level. Out of the complete 26 dyads and out of the 12 LMX-24 questions asked per dyad, there were 312 individual response-events. When all 312 response-events are considered a discernable pattern emerged from the data. This discernable pattern showed the shifts in the scoring of the LMX-24 Survey per role.

When dyadic responses were compared in this one-on-one manner, the delta, or shift, was towards the pastors providing the higher score in 42.9% of the scoring events compared to the 26.3% for the directors. The pastors not only provided a higher overall score, but when the shift did go towards the pastor, the pastor's score agreed (e.g., score-level of 7, 6, or 5) 96.3% of the time. The pastors most often affirmed the statements provided in the LMX-24 Survey.

Therefore, when considering the 312 scoring-events, the pastors consistently perceived that the professional relationship they share with their corresponding directors is of a high

quality. The directors also consistently perceive the professional relationship they share with the pastors as being of a high quality. However, what the pastors' perspective is compared with the directors is that the pastors perceive the quality of the professional relationship to be of a higher quality than do the directors. In other words, the pastors and directors, when considered from the level of the 312 scoring events, consistently perceive the P-D dyad differently from each other.

The evidence from the shift. When the quantitative data for the 26 complete dyads was explored, a pattern distinguishing the perceptions of the pastors and the perceptions of the directors was again evident. In 16 out of the 26 complete dyads, the scores were shifted towards the pastors while the comparisons resulted in a shift toward the directors in 10 cases. When the total amount of points shifted were computed, the pastors had -211 compared to the +107 of the directors. Therefore, when the total scores for each of the 26 dyads were considered, a clear pattern emerged: both the pastors and the directors perceive the professional relationship they share as being of a high quality; however, when the pastors scores were compared with the directors, the pastors are more likely to score the relationship with a higher value than the directors.

When the 26 dyads were calculated for each of the 12 LMX questions, the data showed that in 11 of the 12 questions, the shift was toward the pastor giving the higher scores with Q1 being shifted toward the directors with a total of +4 and all the other questions being shifted for a total of -125. Therefore, when the total scores for each of the 12 LMX-24 questions were considered, in 11 out of 12 cases the pastors scored the questions with a higher scoring value than did the directors. The pastors offered more than 25 times as many points (-125) than did the directors (+4). While the reason for this difference is not evident from the quantitative

information, what is clear is that the pastors and the directors perceive the quality of the professional relationships they share in two distinct ways instead of one united way.

The evidence from the score of the means. The directors clearly rated the professional relationships with the pastors as being of a high quality, since the means score offered by the directors across all 12 questions was 5.53 out of a possible 7. Since the scoring level of 6 means “agree,” on average the directors did repeatedly and consistently agree that the professional relationships they share with the corresponding pastors are of a high quality. However, the means for the 26 directors on each of the 12 questions were compared with the means for the 26 pastors on the pastoral version of the same 12 questions.

On all 12 questions, the means score was higher for the pastors than for the directors. The means score for the pastors across all 12 questions was 5.91. The pastors consistently and repeatedly scored the LMX-24 Survey with higher values than did the directors. This means that while each of the roles “agreed” (5.53/ 5.91 directors’ overall means score compared to the pastors’) that the quality of the professional relationships is high, the pastors perceive the quality to be higher than do the directors.

Very Different (4 Grades Away)	Quite Different (3 Grades Away)	Different (2 Grades Away)	Similar (1 Grade Away)	Same (0 Grades Away)
Q4	Q1	Q7	Q2	Q6
Q12	Q5	Q8	Q3	Q11
			Q9	
			Q10	

Figure xx. Same, similar, different gradation of the means score for 26 complete dyads.

Analyzing the data from Figure ____, each of the 12 LMX survey questions were assigned a position number with 1 representing the highest overall score for either the directors in the complete dyads, or for the pastors in the complete dyads. On the other end of the spectrum of gradations was the lowest score for the directors or pastors with a position number of 12. Each of the positions were then numbered in between. Position numbers 1 through 6 were noted as on the high end of the spectrum of mean scores. Positions 7 through 12 were represented as on the low end of the spectrum. This way of representing the data allowed this researcher to compare the directors and the pastors on each of the LMX questions according to the score of the means.

If the score of the means for the directors and the score of the means for the pastor were different scores, but the questions were placed in the same relative position, then that question was categorized as the “same.” For example, question 6 had the lowest score of the means for the directors in complete dyads and for the pastors in complete dyads. Question 6 was placed in position 12 for both the pastors and the directors. Therefore, there were zero gradations of difference between Q6 location on the spectrum for the directors when compared with the

pastors. If the score of the means for the directors was positioned on the spectrum just 1 gradation differently than the score of the means for the pastors, then that questions was categorized as “similar.” This pattern of organizing the data was continued for differences in gradation that were 2 positions apart (e.g. “different”), 3 positions apart (e.g., “quite different”), and 4 positions apart (e.g. “very different”). The maximum possible difference would be 11 positions apart; however, the greatest difference that occurred was a difference of 4 positions between the directors score of the means and that of the pastors.

Furthermore, the LMX questions that were categorized as the same (the darker blue shade), or similar (the lighter blue shade), were displayed in a shade of blue in Figure xx. The questions that were categorized as “different” (lightest grey shade), “quite different” (middle grey shade), or “very different” (darkest grey shade), were coded with shades of grey.

Six out of the 12 questions the position of the question on the spectrum of the score of the means were either the same (i.e., Q6 and Q11), or similar (i.e., Q2, Q3, Q9, and Q10). Therefore, Meta-Inference 1 was supported by the data from the spectrum of the score of the means (i.e., the pastors’ and directors’ responses to the LMX 24 survey were often in agreement). Out of those 6 questions where the positions of the questions were the same or similar for the directors and pastors, Q6 was agreement on the low-half of the spectrum, while Q11 was an agreement on the high-side of the spectrum. In other words, the directors and the pastors agreed that Q6 should be valued with the lowest (i.e., position 12/12) score of the means, while they also agreed that Q11 should be valued with the fifth highest position (i.e., position 5/12).

Considered from a dimensional perspective, none of the four currencies of LMX or the four dimensions of LMX were all categorized as the same or similar, nor were any of the four currencies categorized as all different. For example, the Dimension of Affect (i.e., Q1, Q2, Q3)

Q1 was categorized with “quite a different response” between the directors scoring and the pastors scoring. Q2 was “similar.” Q3 was “similar.” For the Dimension of Contribution (i.e., Q4, Q5, Q6) Q4 was “very different,” Q5 was “quite different,” and Q6 was the “same.” For the Dimension of Loyalty (i.e., Q7, Q8, Q9) Q7 and Q8 were “different,” but Q9 was “similar.” Lastly, the Dimension of Professional Respect (i.e., Q10, Q11, Q12) Q10 was “similar”, Q11 was the “same,” and Q12 was “very different.” Therefore, no pattern was observed in the dimensional perspective using this analytic procedure.

The evidence of variability. The measures of variability were presented in **Figure xx on page** . This figure reported the average standard deviation for each role, as well as the average variance, and the range. In general, the standard deviation was larger for the directors across the 12 questions than it was for the pastors. The average s for the directors across the questions was 1.615 compared to the average s for the pastors of 1.164. The scores provided by the directors were consistently further away from the means than were the scores of the pastors. In other words, the 26 pastors in the complete dyads scored the survey more like each other than did the directors.

As in the aforementioned conversation about the shift and the central tendency, the pastors’ scores were clustered around higher scores, while the directors scores were more spread out across the scoring spectrum. The pastors presented more agreement among each other about the high quality of the professional relationships that they share with the directors, while the directors have less unanimity within their role about the professional relationship being of a high quality. The variance and the range demonstrate the same basic point.

The evidence of the skewness. In addition to the evidence for meta-inference one provided by the shift, the central tendency, and the variability, the skewness also supports this

meta-inference. The average skewness for the directors across all 12 questions was -1.350. The average skewness for the pastors in the 26 complete dyads was -1.383. First, it needs to be observed that both scores in both roles are negatively skewed. In other words, both the directors and the pastors in the complete dyads usually scored the survey with higher values more than lower values; however, when the two roles in the dyad are compared with each other, the scores of the pastors are negatively skewed more than the scores of the directors thus supporting meta-inference 1.

The evidence of the kurtosis. Both the directors scores and the pastors scores demonstrate examples of leptokurtosis and platykurtosis. However, the average score of kurtosis for the directors across the 12 questions was 1.829. The average kurtosis for the pastors for the full survey was 1.747. While both roles were on average leptokurtotic, the pastors scores were less so than were the directors. This decrease in the peakedness of the data for the pastors is due to the lower variability within the pastors' scores. Therefore, the while the pastors and the directors both perceive the professional relationships they share as being of a high quality, the pastors scored the relationship with higher and more similar scores than did the directors. Thus, in all five statistical areas reviewed, meta-inference 1 was supported by the quantitative data.

Supported by the qualitative data. The pastors in the complete dyads perceived the professional relationship they shared with the directors as being of a high quality. The qualitative data gathered during the interviews with 6 of the 26 complete dyadic pairs supports the survey, evidencing that the pastors in the complete dyads often perceive that they share a high-quality professional relationship with the educate directors with whom they serve. For example, the response of P36 in complete dyad 18 (CDY18) to the following question: "How do you feel about your team member and specifically your director?" the answer was "She is dynamite. Um,

man, um, we are beyond blessed, so she is a phenomenal director.... And [D36] has come on board and she is an absolute team player!”

Such extremely supportive statements by pastors regarding the directors with whom they serve were repeatedly offered in the interviews. For example, P28 of CDY13 answered Interview Question 3 in glowing terms:

She is a really good person. Uh who, who, who really loves me. Um, when the vacancy happened with the pastoral ministry the Senior Pastor dying, um, she was the first one in my office and said, ‘You need to consider that job.’”

In a similar way, P11 in CDY8 replied to Interview Question 3 by saying about D11:

She is a tremendous asset to our ministry. She is an excellent um early childhood director. Uh, she is very knowledgeable. Very professional. We have a very good up not just cordial but um professional but um mutually respectful relationship.

Five of the 6 pastors who were interviewed repeatedly shared about how they perceive their professional relationship with their corresponding director to be of a high quality. For example, P29 in CDY14 answered Interview Questions 3 by saying about D29:

Uh, I think very highly of her. Um, I believe she does a phenomenal job. I honor her deeply. Um, our relationship is only getting better. We can speak frankly with each other. Um if there is a struggle, I feel there is a mutual sense of advocacy. Um and uh ... uh so I think very highly of her.

Furthermore, P75 comment on D75 was, “What a different in the change of leadership with D75, who is an outstanding director, has a great heart for God, and a real passion not just for the Gospel, but for children.”

The quantitative data and qualitative data agree that the answer to QLR1a is that the pastors do in fact perceive the professional relationship they share with their corresponding educate director as being of a high quality. The quantitative data provided by the directors who were interviewed repeatedly demonstrated that the directors perceive themselves to be part of a high-quality professional relationship. This pattern of response from the directors was persistent.

D28 answered Interview Question 3 by saying, “I think [P28] is wonderful. He is very open to ideas. He is very complementary.... He is so welcoming. I’ve learned so much from him.” Likewise, D29 answered Interview Question 3 with:

I like him. I think he is a fun person. I know he has the weight of the world on his shoulders right now. We’re in a unique situation and so I respect him. I know the man works tirelessly. And he thinks about others first. I know he is pulled in a lot of directions.

D36 in CDY18 also made it clear that she perceives the professional relationship with her dyadic partner to be an example of a high-quality professional relationship. She stated, “And we have developed a great relationship since then. I’ve been here about seven months and he has been nothing but supportive. He has been an amazing support for ideas that I’ve had.”

All the directors interviewed offered statements describing the high quality of their professional relationship with their dyadic partner. D56 described how she perceives P56 in CDY24 as being of help in sustaining a high-quality professional relationship. She explained:

Um, I feel like I have a huge support. He [P56] is a prayer warrior so I know he is praying a lot um to move forward in the congregation and school um under God’s design. So, I feel like Pastor [P56] and I are on the same page.

D75 responded to Interview Question 3 by saying, “Um, I think our Senior Pastor is pretty amazing! Uh he’s fully on board with almost anything I do. He is more than fully on board. I think he’s wonderful (laugh). Very supportive.” Thus, QLR1a was answered by both the qualitative and quantitative data that the educare directors provided as perceiving themselves to be part of a professional relationship that is accurately described as being of a high quality.

In none of the statements of the six pastors interviewed was there any indication that the pastors are aware of themselves perceiving the professional relationship as of a higher quality than did the directors, nor was the reverse indicated. At no time did any of the six directors who were interviewed indicate that they are aware that the directors perceive the relationship as being of a lower quality than do the pastors. All 12 interview participants verbalized an awareness of sharing in a high-quality professional relationship.

While there were no statements from any of the participant interviewees in either of the roles about perceiving themselves to be in a low-quality professional relationship, the directors, and only the directors, shared observations about other pastor-director dyads they had observed. These observations supplement the supportive statements as noted in the aforementioned summary. For example, D36 said:

I have a friend who is a director at another school. And uh just from the very beginning it felt contentious. The way the way that she talks about the relationship with the pastor.

And when the church is very separate.”

D36 again noted how she felt that at times the pastors did not value educare highly.

I think pastors that are not onboard with the educare aspect probably just don’t understand it. I think that that would be a required component of training that they

[pastors] would um learn about what it is that we [educare directors] do. Um I think a lot of times it is just viewed as childcare. Um, babysitting.

D36 concluded:

I think a lot of times it [educare] is just viewed as childcare, um babysitting. And I think that would be a helpful component. And then I think it is also just as important for the director to understand the breadth and width of a pastor's role.

The directors noted a theme about how it would be a good idea for the pastors to receive hands-on training with educare so that they might understand that educare is not just babysitting. The directors perceive that the pastors are lacking such an understanding of what educare does and why educare is so important.

D29 responded to Interview Question 6 ("Suppose it were my first day in the training program, what would it be like?") by saying:

We would play. We would do fun things. We would just go back to our child-like behaviors and recognize just how important it is. Children are learning through playing and so if we could stop and get rid of the policies and procedures and just recall what it is like to be a child.

While the directors perceive the professional relationships, they shared with the pastors as being of a high quality; however, they scored the pastors with lower scores on the LMX Survey than did the pastors. The directors perceive the pastors as lacking basic knowledge about educare appears to correlate with the directors scoring the pastors with lower scoring values on the survey.

Qualitative Research Question 1 a (QLR1a) was, "How does the pastor perceive the quality of the professional relationship the pastor shares with the educare director?" Qualitative

Research Questions 1 b (QLR1b) was, “How does the director perceive the quality of the professional relationship the director shares with the pastor?” Both qualitative research questions were answered using both quantitative and qualitative data to show that both pastors and directors perceive the quality of the professional relationship they share to be high. However, the pastors perceive the relationship as being of a higher quality than do the educate directors. At the same time, the directors noted in the interviews that the pastors need to receive a basic orientation to the educate enterprise. The pastors did not indicate a need for training for the educate directors in the work of the pastoral ministry.

Meta-Inference 2. The directors perceive the professional relationship they shared with the pastors to be of a lower quality in the dimension of contribution/the work domain than do the pastors. In addition to meta-inference 1, and the overall perception of the overall quality of the professional relationship shared by the pastors and the directors, when LMX measure is considered from the perspective of the two domains, the Personal Domain and the Work Domain, it was evident that the directors in the complete dyads perceive the Work Domain of the pastors with whom they work with to be of a lower quality than the Personal Domain.

When the directors’ average LMX scores per question were arranged from the lowest score to the highest, the resulting spectrum of scores indicated that Q6 had the lowest score with a means of 4.88. Both Q5 and Q4 were then next two lowest scores with a means of 5.00 and 5.31, respectively. Since Q4, Q5, and Q6 make up the Dimension of Contribution, and the Work Domain, it was evident that the directors view the Dimension of Contribution and the Work Domain as of a lower quality than the other three dimensions, or the Personal Domain. The Dimension of Contribution is perceived by the directors differently than by the pastors. “Q4” was categorized as “very different” and “Q5” was categorized as “quite different.”

The results of the means scores of the pastors in the complete dyads in a spectrum of scores for the pastors indicated that the Work Domain is not perceived as the lowest quality. However, the pastors and the directors did agree that Q6 was of the lowest quality out of all the LMX questions. Q6 stated the following: “My pastor/director does work for me that goes beyond what is normally required.” While all the pastors and the directors scored this statement as the of the lowest quality of the 12 questions, the reason for such agreement was not discernable from the quantitative data.

Context for the measure of the means. The means LMX scores for all the pastors and all the directors as presented reported that Q6 was the lowest ranking question for this larger group of pastors and directors. Whether the evaluation was made by all the pastors, all the directors, or the 26 pastors and directors in complete dyads, all participants agreed that Q6 was to be rated with the lowest LMX quality out of the 12 LMX questions.

On the other hand, both the directors and the pastors agreed that Q11 was ranked as the fifth highest quality out of the 12 questions. Q10 stated the following: “My pastor/director respects my knowledge of and competence on the job.” Both the roles scored the Dimension of Professional Respect (Q10, Q11, Q12) as of a middle quality or higher. The pastors perceived the Dimension of Affect (Q1, Q2, Q3) as of lower quality than did the directors. Regarding the Dimension of Loyalty (Q7, Q8, Q9), the pastors and directors agreed that Q9 was in the top 2 highest ranked questions for quality. The views of the pastors and directors of the Dimensions of Affect, Loyalty, and Professional Respect, or the Personal Domain, did not otherwise agree.

Dyadic data analysis evidence. While the measure of the means indicated that the directors view the Work Domain as being of a lower quality than the Personal Domain, these two domains were more directly compared using dyadic data analysis. More specifically, the actor-

partner independence model was used to determine how the two domains relate to each other. This analysis demonstrated that the Actor Effect between the two domains was very strong (e.g., .787 for X1 to Y1 and .723 for X2 to Y2). However, the Partner Effect was weak (e.g., .140 for X1 to Y2 and .171 for X2 to Y1). While the Partner Effect was weak, there was a correlation between the work-related and socially related measures of LMX dimensional quality. There was also a Compositional Affect and evidence of Residual Nonindependence. Thus, the null hypothesis was rejected, and HA1 was affirmed.

While the study of the means demonstrated that the directors perceive the Work Domain as the domain of the lowest quality, the interaction between the 2 domains is weak. With the Personal Domain and Work Domain having so little effect upon each other, the directors low scoring of the Work Domain would appear to have little overall affect upon the overall quality of the professional relationship shared by the pastors and directors in the 26 complete dyads.

Meta-inference 3. The directors and the pastors agree that professional respect is of a high quality. While the qualitative research questions and the quantitative hypotheses are addressed in the previous sections in this chapter, this study is also an exploration of the quality of the professional relationships shared between the pastors and the directors.

As an exploration, additional findings were discovered that were not foreseen in the hypotheses or the research questions. For example, there is agreement between all the directors and all the pastors (not just those in complete dyads) regarding Q10 (e.g., 5.79/6.35 all of the directors compared to all of the pastors) (See [Figure x, page xxx](#) and Q10 as categorized as the “same”). Q10 included the following comment: “This director/pastor respects my knowledge of and competence on the job.”

In addition to agreement on Q10, all the directors and pastors agreed that the questions included in the Dimension of Professional Respect are ranked in the upper half of the quality spectrum. The complete P-D dyads (Q11 in Figure xx) was categorized as the “same”; therefore, the perception of both roles has a commonality in how they perceive Professional Respect. However, regarding the complete dyads, Q12 was positioned on the spectrum as having a “very different” score for the directors and the pastors (see Figure xx).

Meta-inference 4. The directors and pastors agreed that the Dimension of Affect is of a middle quality. The Dimension of Affect (i.e., the yellow coded questions) were in the middle of the spectrum. In Figure 19, page xxx, the Dimension of Affect questions were located between position 10 and position 4. Likewise, in Figure 28, page xxx, the yellow coded questions were located between position 10 and position 3. While in Figure 19, page xxx, the lowest score of the means was a 5.54 (i.e., between “somewhat agree” and “agree”), the scores relative to those given by the participants brings the Dimension of Affect to be perceived by the participants as in the middle of the spectrum of the score of the means. Likewise, in Figure 28, page xxx, the lowest score of the means was 5.48, yet relative to the spectrum of scores the Dimension of Affect tended to be in the middle.

Meta-inference 5. The dimension of loyalty is of an indefinite quality relative to the spectrum of scores. When analyzing Figure 19, page xxx or Figure 28, page xxx, for the Dimension of Loyalty (i.e., Q7, Q8, Q9) no pattern emerged. The Dimension of Loyalty was not on the spectrums of the score of the means as the lowest quality, nor was it the highest quality, nor was it mostly of a middling quality. Rather, the questions involved in the Dimension of Loyalty are found in the highest measure of quality (i.e., Q9 for the directors in Figure was of the highest quality), and the lowest measure of quality (i.e., Q8 for the pastors in Figure 19, page

xxx, was of the second to the lowest quality in position 11). And yet Q7 for the directors in that same table was in Position 6, the middle-to-high position. Thus, the Dimension of Loyalty for the complete dyads was of an indefinite quality relative to the spectrum of the score of the means.

The Dimension of Loyalty was also of an indefinite quality for all the directors and all the pastors. For example, Q8 was in Position 11, the second to the lowest position, for all the directors, for all the pastors, and for the pastors in complete dyads. However, Q9 was in positions 1, 2, and 3 for the directors in complete dyads, all the pastors and all the pastors in dyads, and all the directors, respectively. Yet, Q7 for the directors in complete dyads was in Position 6. Likewise, Q7 for all the directors was in Position 5, as was the case for all the pastors. Therefore, the Dimension of Loyalty, when viewed relative to the other scores of the mean on the spectrums demonstrated no definite pattern at all.

Meta-inference 6. A dimensional spectrum of professional relationships to relationship strengths was evident. To summarize the perspective of the pastors and directors relative to each other, the Dimension of Affect was of a middling quality, the Dimension of Contribution was of a low quality from the directors' perspective, the Dimension of Loyalty was of an indefinite quality, and the Dimension Professional Respect was of a high quality.

The strongest part of the professional relationship shared between the pastors and the directors was found in the Dimension of Respect. The weakest part of the same professional relationship was in the Dimension of Contribution. The Dimension of Affect was in the middle, not a strength, nor a weakness, while the Dimension of Loyalty was indefinite.

Implications

Theoretical Implications

Using techniques from other dyadic research and applying them to the P-D dyad.

This study provides insights into how educare directors and pastors perceive the quality of the professional relationship they share in the context of a congregation, which hosts an educare center. While this researcher discovered numerous studies of dyads, no specific research was found regarding the P-D dyad. The research techniques used to investigate other the Doctor-Nurse dyads, the Teacher-Parent dyad, the Husband-Wife dyad, among others, need to be applied to the P-D dyad in order to discover more about the dynamics that form this professional dyad.

Relational demography. Relational demography holds promise to provide further insight into the P-D dyad too. The demographic differences between the pastors and the educare directors appear to this researcher to be great. While this study was not focused on relational demography, it appears that the pastors and the directors differ greatly in various demographic fields including, but not limited to, education level, religious affiliation, experience with teaching young children, and gender. The role of dyadic-tenure would also be helpful to know regarding the P-D dyad. If a pastor and a director have been serving together in the P-D dyad for 30 years, is that P-D dyad more likely to experience a high-quality professional relationship?

The homophily effect and similarity attraction theory. Related to relational demography is the role of the homophily effect in creating high quality professional relationship within the P-D dyad. The homophily affect holds that people that are alike tend to like each other more than people who are not alike. Agreement between the leader and the member in each dyad is a symmetrical relationship by researchers (Gong et al., 2012).

How would a professional dyad that does not enjoy the benefit of the homophily affect be expected to achieve a high-quality relationship? If the leader and member of a professional dyad were to share deep-level similarity (e.g., agreement on a philosophical, or even theological, level) then they would be more likely to share high-quality professional relationships. If this were the case, then in order to achieve a high-quality professional relationship, it may be as important that the leader and member of the dyad share high-level similarity than sharing surface-level similarity (Kacmar et al., 2009; Phillips, Northcraft, & Neale, 2006).

The pastor in the P-D dyad in the LCMS might see himself and his skills in providing traditional pastoral care (e.g., prayer, Bible teaching, worship) as supporting the deep-level similarity needed to overcome the limitations of the homophily affect. A specific pastoral-care protocol could be developed that would assist the pastor in the P-D dyad in overcoming the lack of surface-level similarity in the P-D dyad. Research into what elements would be best to include in such a protocol would be beneficial for the P-D dyads and the religious bodies of which they are a part.

The study of the role of religious beliefs in educare. One place where deep-level similarity may occur with the P-D dyad is within the area of religious beliefs. While there are thousands of religious-based educare centers throughout the world, the relationship between religious beliefs and educare is underrepresented in the literature. Holloway (1999) said, “At the current time, there is so little information available about the philosophical bases, and favored practices, of church-based schools that it is impossible to speculate on the nature of possible tensions” (p. 14). Zhang (2012) agreed with Holloway, saying, “A search in the international literature shows that in comparison with other areas, there has been very little research done regarding the role of spirituality in the lives of children with disabilities” (p. 40). While Zhang is

specifically speaking to children with disabilities, her observations appear to apply to the relationship between spirituality and children in general.

The study of the value congruence process upon outcomes. In addition to the role of religions and spirituality within the P-D dyads, another area where deep-level similarity may be developed is the area of work values in organizational cultures. Since the P-D dyad is nested within the Congregation, the Educare Center dyad, the values of the congregation may be shared with the workers and participants of the educare center. These values may influence the outcomes of the work environment. While not their specific focus of research Meglino, Ravlin, and Adkins, (1989) observed the following: “A design that did use actual value measures found that value congruence between schoolchildren and their schools was related to the children’s happiness and satisfaction” (p. 425).

Further research should be undertaken to measure and analyze the process of value congruence within the P-D dyad and the Congregation-Educare dyad. The role of the pastor in the P-D dyad, and in the Congregation-Educare dyad, might prove to be very valuable in managing the value-congruence process. The lack of surface-level similarities shared by the P-D dyads may be overcome by the development on many deep-level similarities through the role of religion, the role of spirituality, and the intentional development of value congruence within the P-D dyad, as well as within organization in which the P-D dyad functions. With such research, the happiness and satisfaction of the schoolchildren reported by Meglino et al. might be realized within the P-D dyads of the LCMS and within the congregations and educare centers such dyads serve.

When value-congruence is improved then work satisfaction is also improved as Meglino, Ravlin, and Adkins (1991) stated, “As central elements of organizational culture, values are

purported to play a significant role in an organization's ultimate success" (p. 482). Therefore, further research into the P-D dyad, and the process of value congruence might lead not only to more satisfied students within and educare center, but also more satisfied staff members and church members.

The effect of high-quality professional relationships on process quality. The process congruence process is but one of the processes that needs further research as it affects and is affected by the P-D dyad. Process quality is contrasted with "structural aspects" in the work of Valentine and Thomson (2009). In addition to concerns about staff-child ratios, group size, and the like (i.e., structural quality), process quality in educare includes "the nature of staff-child relationships and interactions, developmentally appropriate activities and curricula" (p. 53).

Future research should not only explore the process of congruence and process quality, but should also compare the two. An example of how these two fields might relate would include the following: If the process of value congruence was able to be achieved within the P-D dyad, then it would affect the rest of the educare staff and result in an improved process quality for the entire organization that the P-D dyad serves. Further research could test such a proposition.

Organizational learning and managing the process of change. In addition to researching process quality, Valentine and Thomson also observed that "research into change management in human services agencies shows that changing practice can be difficult to accomplish" (p. 57). The P-D dyad offers researchers an opportunity to observe the process of managing change in an organization and the opportunity to discover how the Congregation-Educare Center dyad learns as an organization. The implication of new policies and practices within an educare center requires a competent organizational system. Urban, Vandenbroeck, Van Laere, Lazzari, and Peeters (2012) looked at how policies and practices were implemented in

Europe and observed that “competent systems in early childhood do not emerge out of aspiration alone. If competence is to unfold in reciprocal relationships between actors at all levels of the system, certain conditions must be in place across the entire system” (p. 516).

For the countries in Europe to achieve a competent system, employees and the organizations in which they worked were called upon to learn. Likewise, if the congregation educare centers in the LCMS are to achieve competent systems, the individual professional church workers, the P-D dyads, and the Congregation-Educare Center dyads will all be called upon to learn as changes are made. Such multilevel learning is also known as organizational learning (Boreham & Morgan, 2004). As the P-D dyad changes and learns, the organization in which the P-D dyad is nested will also undergo changes and will need to learn. Further research into organizational change should be pursued in order to realize improvement across the entire system of congregation-based educare centers. The P-D dyad would serve well as a research subject for the purpose of determining if in fact organizational learning and change management are related concepts, or separate concepts as Fiol and Lyles (1985) believed to be the case.

Status characteristic theory. In addition to the similarity attraction theory, status characteristic theory could benefit from the study of the P-D dyad. Around the world, it is reported that educare professionals perceive themselves to receive a position of low status within their communities. By applying the status characteristic theory to the P-D dyad, future researchers may be able to learn more about how status is negotiated in various cultural settings.

Many countries have attempted to positively affect a higher perceived status for educare professionals by creating new paths for training, education, and certification. While the accomplishment of a status change does not appear to have been the result of these efforts, understanding the role that status plays in a person choosing to serve in the field of educare

would be important to recruiting and retaining educare providers, the educare administrators, and religious leaders who serve in cooperation with educare enterprises.

The study of non-random intact dyads. In addition to assisting researchers in the study of the homophily affect, the similarity attraction theory, and status characteristic theory, the P-D dyad holds potential for helping dyadic research in general because it is a unique dyad when compared to other dyads. Intact dyads are not the norm in dyadic studies. More often, dyads are formed by researchers in clinical conditions. The intact dyad allows dyadic dynamics to be researched in the field where they naturally occur.

Since the P-D dyad is also a nonrandom pairing, future researchers who take up the study of the P-D dyad may choose to investigate how various sources of authority affect the pairing. For example, the educare director are recruited by the same religious organization as the pastor, yet the educare director also must satisfy the civic government in order to be licensed. In contrast, the pastor needs to fulfill the requirements of the denomination in order to be ordained but is not credentialed by the state. These flows of authority from within the ecumenical organization and from outside the ecumenical organization result in a nonrandom pairing in the P-D dyad and probably in numerous other professional dyads.

The study of gender and its relationship to leadership style. The P-D dyad, as it exists in most LCMS congregations, would also serve researchers well who are studying the role of gender in professional relationships. Since almost all of the P-D dyads in this study were also mixed-gendered dyads (there was one dyad that was a male and a male, but that dyad was made up of a male pastor and a male principal of a Lutheran school who also provides administrative support to the educare center), a researcher who chooses to investigate the role of gender would have many mixed-gendered dyads to consider. While the P-D dyad is a mixed gendered dyad

within the LCMS, many of the Christian denominations that offer education also profess a theology that leads to the practice of male-only clergy. Some of the largest Christian denominations that support many congregation education centers include the Roman Catholic Church and the Southern Baptist Convention, which both advocate for the male-only clergy model.

In addition to there being many congregation-based education centers that do have mixed-gendered dyads as the P-D dyad, there may also be biological and sociological factors that differentiate the leadership tendencies of men and the leadership tendencies of women. For example, women have eight times the blood flow to the amygdala than do men. This increased blood flow to the amygdala is associated with the behavior of more words per day used by women than by men. In turn, the increased use of words per day is associated with a leadership style in women that tends to be collaborative. The P-D dyad would provide an excellent model for measuring and analyzing the role of gender in relationship to preferred leadership styles. The dyad would serve well as a focus of study regarding the biological differences in the two genders that lead to psychological and sociological differences, which in turn affect different leadership styles.

If such research regarding mixed-gendered P-D dyads do indicate that genders tend to choose different leadership styles, then the seminaries of the LCMS that are predominately male would do well to educate future pastors about the effect of gender on leadership styles. In addition to the seminaries, the continuing education offerings of the LCMS and its districts would want to educate and train pastors about the collaborative approach that female education directors tend to practice as well as educating education directors about the single-actor leadership style that the pastors perhaps would tend toward. Such mutual understanding of the role of

gender in leadership styles would potentially be beneficial to all involved and perhaps would lead to improved quality in the professional relationships shared in the P-D dyads of the LCMS.

The study of men serving in educare enterprises. In addition to studying the role of gender as it pertains to leadership styles, there have been research projects investigating the unique social pressures experienced by men who serve in educare enterprises (Bhana & Moosa, 2015; Cooney & Bittner, 2001). Since the top two Christian denominations that support thousands of congregation-based educare centers in the United States (e.g., the Roman Catholic Church, and the Southern Baptist Convention) also practices male-only clergy, the experience of men in educare needs to be understood. This is especially the case if the clergy in these denominations would choose to encourage their clergy to become active members of the P-D dyad. As an active member of the P-D dyad, the male clergy would be asked to consider themselves as being part of the education enterprise. The P-D dyad promises to be a rich source of exploration for male participants in preservice education.

Cooney and Bittner (2001) wrote on the topic of men in early childhood education writing:

Males teaching infants, toddlers, preschoolers, kindergartners, or even primary grades 1-3 have been a rare occurrence in our early childhood classrooms. As traditional gender practices are questioned more and more within professional circles, the virtual absences of men is worth exploring. (p. 77)

Cooney and Bittner noted that the National Association for the Education of Young Children (NAEYC) started a men's caucus session at the NAEYC Annual Conference. Furthermore, it was reported that "the existence of male role models in the preschool and primary grades was

considered to be huge for some children” (p. 80). A “gender-fair learning environment” (p. 82) was also noted as a concern.

Religious-based educare centers where the religious leaders are male could benefit from understanding themselves to be part of the educare enterprise. Research into male participants in foundational education, into gender-fair learning environments, into the feminization of the foundation phase of education (Bhana & Moosa, 2016), and also into the creating “a ‘father friendly’ atmosphere in the early childhood setting” (Cooney & Bittner, 2001, p. 81) are all fields of inquiry needing further study. Such research would find the P-D dyad as a rich source of data.

Dyadic data analysis and the actor-partner interdependence model. The use of dyadic data analysis for analyzing the relational dynamic involved in the P-D dyad would be beneficial. This study presented a starting place for such future work. While the model was used here, there are numerous other forms of dyadic data analysis that could also be applied to the P-D dyad. Using such research techniques to further establish the source of nonindependence within the P-D dyad would also move this field of inquiry forward.

Measuring other predictor variables and outcome variables would also be beneficial. For example, instead of contrasting the LMX Personal Domain and the LMX Work-Domain the four dimensions of LMX might be compared similar techniques to the ones included in this study. Especially of interest to this researcher is the relationship between the intrapersonal effect upon the interpersonal effect. If there proves to be a strong correlation between the intrapersonal and the interpersonal, then leadership training would need to include such information. Aspiring leaders would then be encouraged to use techniques to develop both their intrapersonal leadership characteristics and their interpersonal leadership behaviors.

Practical Implications

Leadership is a concept that is collaborative and is not just a single-actor phenomenon. While there are numerous possible future applications in the research of social theory and organizational theory, the study of the P-D dyad may hold its greatest potential for assisting in the formation of leadership theory. In the past, the education of pastors has included theories of leadership which encourage clergy to consider leadership as a concept that applied only to the individual. Kieschnick (2014) said:

Pupils usually do not see the pastor as servant. The small ones may even see the pastor as God. This is but one source of unusual pastoral ego inflation in a Lutheran school.

Parents, too, sometimes see the pastor as the ultimate authority, the ultimate problem solver, and a miracle worker. It requires a definite servant mentality to avoid getting hooked into this super person image. (p. 19)

In the section titled “Building a Healthy Preschool Director-Pastor Relationship,” Kieschnick asked educare directors, “What do you want from a pastor?” The directors’ answers included the following addressed to the pastors: “Be my partner in this ministry not my boss. This ministry needs the unique gifts and support of both pastor and director. Centers do not need pastoral micro-management of fees collection, facilities management, or family relations” (p. 41).

The input of the directors in Kieschnick’s (2014) study is like that which was presented in Christian’s (2014) study. Repeatedly, Christian wrote about leadership as an issue in educare in the LCMS. “The issue of leadership is believed to be central to the interaction between the LCMS early childhood program and its operating congregation,” reported Christian (p. 18). Christian explained:

A review of literature reveals that the diverse characteristics of directors of LCMS early childhood programs has led to a growing concern among the denomination's leadership that many directors may not have the experience or background that prepares them for the task of administering a quality program that executed the ministry functions of the congregation. (p. 28)

While Christian did study the directors' self-perceptions of leadership behaviors, the researcher did not study leadership as a dyadic phenomenon.

In the Spring 2014 issue of *Issues in Christian Education*, Christian (2014) reported about her own research stating, "Early childhood director training and development became the focus of Christian's leadership" (p. 10). Christian went on to describe how publications, a specialized consulting group, and various conferences, workshops, and training initiatives flowed out from her leadership. While Christian did call for "more collegial and collaborative styles of leadership" (p.12), the researcher's concept of leadership and the resulting initiatives focused on the directorial part of the P-D dyad instead of focusing on a dyadic definition of leadership and a dyadic approach to training such leadership.

Instead of leadership in the church being presented as a concept involving a single actor, and that single-actor's characteristics, leadership theories taught in the church should include a collaborative model of leadership. The dyad is the lowest level of collaboration in contrast to collaborating with a group instead of just one other individual.

Those who responded to the LMX-24 Survey in this study latently affirmed that they perceive there to be a dyad on which to comment. Therefore, one may conclude that the dyadic form of leadership does exist and is being practiced in the church. Since dyadic leadership is

being undertaken in the LCMS, such leadership ought to be addressed in the professional education and training that the LCMS offers.

The closure of congregation-based educare centers may be avoided. The official newspaper of the LCMS is the *Reporter*. In this newspaper, official synodical notices are reported to the readership. On page 14 of the September 2019 edition of the *Reporter*, under the subtitle “From the Districts,” it was reported that “St. John’s Lutheran Early Learning Center, Dover, Delaware, and St. John’s School, Dover, Delaware are now closed.” While this was the only such announcement in that edition of the *Reporter*, almost 1,000 such announcements ought to have been made for almost 1,000 educare centers in the LCMS closed between 2004 and 2016. Christian (2004), at the time a high-level educational administrator with the LCMS, noted that there were “2,161 early childhood programs” in the denomination she served (p. 20). The *Reporter*, in September 2016 wrote that there were only “1,173 early-childhood centers in 2016” (p. 8). *The Lutheran Witness*, the official periodical of the LCMS, also reported there to be 1,173 early-childhood centers in its November 2016 edition (p. 19). Therefore, 988 educare centers closed in the LCMS over a 12-year period (i.e., 82 educare centers closing on average per year).

The way to address this trend ought to include research such as this exploration of the P-D dyad. If members of the remaining LCMS congregation-based educare centers can be introduced to the concept of leadership as dyadic, then perhaps the P-D dyads in the LCMS might begin to become more intentional about forming high quality professional relationships. If high quality professional relationships can be developed in the P-D dyads of the synod, then perhaps the consequences of achieving high-quality professional relationships as measured by LMX might also be realized (e.g., improved work attitudes, improved work performance, more creativity, and better adjustments for new workers).

In addition to the consequences of high-quality professional relationship as measured by LMX, improved P-D dyads might also experience better value convergence. With improved professional relationships and better value convergence, perhaps the process quality in the congregation educare center dyads will also be improved. If this domino effect of improvement is achieved, then perhaps more parents with young children would be persuaded to place their children in LCMS educare centers.

With the increase in enrollment, the trend of closing 82 educare centers per year might be slowed, neutralized, or even better, reversed and a new trend of growth in educare might begin. However, as in all domino effects, the first domino must fall before the chain of effects follows. This study provides scientific evidence suggesting that the P-D dyad is the first domino that needs to be affected in order to begin the positive chain of systemic improvement.

Recommendations

Train Dyads Dyadically

In that same issue of *Issues in Christian Education* as Christian presented in 2014, McCarty wrote, “It takes a team effort on the part of the early childhood director, staff, school principal, the pastor, and the members of the congregation” (p. 22) to strengthen the congregation-based educare center. This study of the P-D dyad makes it clear that there is a professional relationship (e.g., nonindependence) between the role of the educare director and the corresponding pastor of the congregation. A dyadic definition of leadership is needed, and a dyadic approach to training the P-D dyad is needed in order to achieve the collegiality, collaboration, and team effort aspired to by Christian and McCarty. Chapter 6 has been added to provide a detailed application of the findings in this study regarding the continuing education of professional church workers in the LCMS who serve in the P-D dyads.

Teach Leadership Techniques That Lead to the P-D Dyads to Become More Permeable

Among the 12 interviews that were conducted, all 6 dyads presented themselves to be oriented vertically with the pastor being the leader and the director being the member of the vertical dyad. However, even when verticality was evident, all these dyads demonstrated techniques that create a permeable dyad. Among these techniques included the pastor inviting and encouraging the educate director to participate in the vision casting process, the planning process, the budgeting process, and the administrative process of the church educate center dyad. For example, the pastors that were interviewed actively support their corresponding educate directors in attending congregational Voters Assemblies, Board of Director meetings, staff retreats, and conflict resolution processes. Thus, while the organizational structures of the six congregation-center dyads were as such to place the P-D dyad in a vertical authority structure, the pastors have stewarded their leadership positions in such a way to include the director's counsel and aid as part of the leadership of the overall church educate center dyad.

Summary

As is clear from the implications, applications, and recommendations, the six meta-inferences here provided are not all there is to know regarding high quality professional relationships shared by LCMS pastors and directors in congregation-based educate centers. However, this researcher offers these as the beginning. There are many reasons why the P-D dyad needs to continue to receive the attention and efforts of the research community.

While the P-D dyad does occur within an ecclesiastical context, there are numerous commonalities with this dyad and the professional dyads that are in secular settings. From this humble beginning, this researcher offers Chapter 6 as an extended example of an application that is more familiar to the researcher and his positionality.

Chapter 6: A Practical Application of the Exploration of the P-D Dyad to Continuing Education within the LCMS

In Appendix KK, the recent trend of decline in the number of early childhood centers and early childhood students in the LCMS is charted. One way this decline could be addressed is with a training program specifically designed to assist the P-D dyad. As noted in Chapter 5, there are five elements that are likely to assist the P-D dyads in forming high-quality professional relationships.

In order to create a chain reaction of improvements throughout the LCMS system of educare, the quality of the professional relationship shared in the P-D dyad needs to be improved. In order to improve the professional quality of the P-D relationship, congregational, and educational leadership needs to be understood as dyadic in nature, and not the work of one actor. Dyadic leadership requires a dyadic approach to leadership training. A dyadic approach to training leadership in congregations with educare centers would include publications, workshops, conferences, and leadership initiatives that would include both the pastor and educare director as mutual participants. This chapter has been added to this exploration in order that the P-D dyads in the LCMS might be provided guidance in how such training might be undertaken.

Training P-D dyads in Dyadic Leadership: The Curriculum Building High Quality Professional Relationships by Building on Relational Strength

According to the results of this study, the P-D dyad could be built upon its strongest element with the less strong elements being addressed later in the learning process. Taking Meta-Inference 3 and Meta-Inference 6 into consideration, the Dimension of Professional Respect would be the first element addressed, then the Dimension of Affect, followed by the Dimension of Loyalty, and ending with the Dimension of Contribution. This order of training would move

from the strongest existing characteristic of the P-D dyad to the middle quality dimensions (Affect, see Meta-Inference 4, followed by the indefinite dimension (Loyalty, see Meta-Inference 5), and would conclude with the dimension needing the most improvement, the Dimension of Contribution (See Meta-Inference 2).

Building High Quality Professional Relationships on a Dyadic Definition of Leadership

Before such efforts in such an order would be undertaken, it would be wise to present Meta-Inference 1 to the learning community of P-D dyads. By starting the training with Meta-Inference 1, the educate directors and pastors would both learn that contrary to some opinions both members of the P-D dyad perceive the dyad as sharing a high-quality professional relationship. An oppositional example was found by Christian (2004). Specifically noted by the researcher was that there is a struggle between the educate directors and the predominant male leadership in the LCMS. Christian said, “The majority of early childhood directors in the LCMS are women who often struggle to have their profession affirmed in a church body where the predominately male leadership frequently gives voice to a different set of priorities” (p. 9). This opinion may have been accurate in 2004, but this study indicates that the pastors and the directors both perceive the professional relationships they share as being of a high quality.

After the current perspective of the P-D dyads is shared with the community of pastors and directors, the second portion of Meta-Inference 1 should be shared: In this study, the pastors perceive the relationships to be of a higher quality than do the directors. In contrast to Christian (2004), not only does the predominately male leadership of the LCMS perceive the P-D dyads as being of a high quality, the pastors (e.g., male leadership) perceive the relationship as being of a higher quality than their corresponding educate directors.

Since Christian's (2004) report was used as the basis for training throughout the national synod, it is possible that the report that educate directors "struggle to have their profession affirmed" (p. 9) and it would still be understood by pastors and directors in the LCMS to represent the status of the P-D dyad yet today. However, such an understanding would be a misunderstanding of the current state of affairs in the P-D dyads of the LCMS.

By addressing the new status of the P-D dyads, both members of the dyads would discover that the "struggle," while not completely gone, is radically different than it was in 2004. While there are no formal training courses at either of the LCMS seminaries in the United States regarding the P-D dyad, it appears that pastors' perspectives regarding the work of educate, and the perspectives of the educate directors has shifted away from struggle and toward acceptance. While this study found examples of dyads that express great differences, those dyads are part of a small minority of cases.

Building High Quality Professional Relationships with the LMX Theory

In addition to the community of P-D dyads learning that pastors are not so antagonistic to educate, and educate directors as was once thought, the dyadic learning community would need to be oriented to relational leadership as defined by LMX. Such an orientation would include the four dimensions of LMX and the two domains. With an orientation to LMX theory, the P-D dyads could take the LMX-24 Survey and then receive their results. A facilitator could then walk the dyads through the significance of said results. Since the LMX-24 Survey is made up of just 12 questions, the results of the survey would more than likely not be perceived by either the educate directors or the pastors as an information overload.

Building High Quality Professional Relationships on Professional Respect

The P-D dyads would begin interacting with their results from the LMX-24 Survey by considering the Dimension of Professional Respect. Even though this dimension is represented by the last three questions on the LMX-24 survey, it would be discussed first, since it is according to this study that the dimension most likely to register a high level of agreement between the pastors and the educare directors is the Dimension of Professional Respect. After the dyads received an orientation to LMX theory, discovered Meta-Inference 1, and then learned that their dyads have a high level of agreement regarding the Dimension of Professional Respect, then the other three dimensions of LMX would be introduced in the order outlined above.

Building High Quality Professional Relationships on the Dimension of Affect

The Dimension of Affect would be considered next by the P-D dyads. The results that the participants are likely to experience are results in the middle-level of the quality spectrum of the P-D professional relationship. However, encouraged by the orientation to LMX, and the information from Meta-Inference 1, the dyads would be able to discuss any differences openly and honestly they may have regarding the dimension of affect.

Building High Quality Professional Relationships on the Dimension of Loyalty

Since it was on average reported to be of an indefinite quality, the Dimension of Loyalty would be the third dimension of LMX discussed by the community of P-D dyads. As previously mentioned, the dimension of loyalty is an indefinite quality in part due to numerous valuations by the educare directors of a 4-ranking (e.g., Undecided). With a well led interaction, and with the encouragement from the preceding discussions, the dyads may be able to work through the previous indecision and gain clarity on how loyalty is represented in their dyad.

Building High Quality Professional Relationships on the LMX Domains

At this point in the dyadic training for pastors and educare directors, the concept of LMX domains would be presented. The first three dimensions having already been introduced to the dyads and would be further explained as representing the Personal Domain of LMX. Next, the Dimension of Contribution and the Work Domain would be demonstrated to be one and the same. Since Meta-Inference 2 expects the directors to report the Dimension of Contribution and/or the Work Domain as of a lower quality than the pastors, this aspect of LMX would be presented last. The leaders of the training would plan for this dimension of LMX to require more time for dyads to process since the results would be more likely to be conflicted.

Building High Quality Professional Relationships Using DDA and APIM

Lastly, Dyadic Data Analysis would be introduced to the learning community, especially APIM. The concepts of the intrapersonal affect and the interpersonal affect would be explained and illustrated. The relationship between the intrapersonal affect and the interpersonal affect would be emphasized. In other words, how a member of the dyad relates to himself, or herself, affects how the member of the dyad relates to his coworker.

Within the context of a professional church workers training event in the LCMS, the intrapersonal affect would be addressed using traditional pastoral methods of caring for souls such as Bible study, Holy Communion, prayer, worship, private confession and absolution, and the mutual encouragement of Christian believers by one another. By inviting members of the dyads to improve their intrapersonal factors, one would also be improving the probability of improving the interpersonal factors within the dyads. In other words, if the individual person is in good care, then the dyad may also be in good care.

Training P-D dyads in Dyadic Leadership: The Pilot Training

The Training Pilot: Materials and Participant Selection

The order of business noted in this chapter would be included in published materials that would be especially designed to accompany the dyadic training process. At the end of each chapter, worksheets and interactive exercises would be provided. A pilot version of such dyadic training would be best offered to a select group of P-D dyads representing a variety of Congregation Educare Center dyads. For example, P-D dyads who serve in congregations that have educare as its only educational full-time agency would be one type of dyad. P-D dyads that served in a congregation that offered both educare and an elementary school would be a second type of dyad represented at the pilot training. Dyads which serve where educare, elementary school, and middle school services are provided would be a third type of dyad. Additionally, different kinds of educare would be represented.

A P-D dyad from an organization that offers a mother's-day-out program would be one type of dyad. An organization that hosted a full-time early childhood care operation would be another type of dyad. Dyads from contexts between these two extremes would also be invited to attend the pilot training. With a variety of P-D dyads from a variety of organizational types established, dyads would also be sought out which represented the five official regions of the LCMS, at least. Better yet there would be a P-D dyad from each of the 35 districts which make up the synod.

The Training Pilot: The Means of Delivering the Training

The initial pilot training would be conducted using a virtual platform. This researcher has taken instruction online from Concordia University-Chicago and from Concordia Seminary, St. Louis. The synod also offers online instruction as part of its colloquy program. With the virtual

platform in place, the pilot training would email each dyad a copy of the training materials. The steps of instruction outlined above would take place in five 1-hour installments.

The Training Pilot: Five Instructional Sessions

Session 1. The first installment would be an orientation to the concept of dyadic nature of leadership within a Church Educare Center organization. The various levels of the international educare movement would also be introduced to encourage the pastors and the directors to see their coworking for what it is: an extremely important part of a world-wide effort to respect the human rights of young children by providing high quality Foundational Phase education. The LMX-24 survey would be proctored. Questions and/or further input from the participants about the first session of training would be encouraged. The facilitator of the training would encourage the dyads to provide examples of dyadic leadership they have experienced. Participants would also be asked about their view of the status of the educare enterprise within the church in general, and within their experience.

Session 2. The second session of the dyadic training would begin with a brief review of Session 1. The results of the LMX-24 Survey would be provided to the dyads. The LMX theory would be introduced to the P-D dyads starting with what statically is most likely to be the highest agreement level on the LMX-24: The Dimension of Professional Respect. The other three dimensions of LMX would also be explained; however, the Dimension of Professional Respect would be the focus of Session 2.

Each of the three survey questions which make up the Dimension of Respect would be presented for discussion between the pastors and their corresponding directors. Each person would take 2 minutes to explain the value they gave any one question. There would be 12

minutes of dyadic dialogue in Session 2 and the remaining sessions that are dialogue specifically responding to the three survey questions.

As the next three sessions are presented, the goal would be to increase the amount of time in each of the remaining sessions incrementally until in Session 5 the minority of the time in the hour long training period would be the orientation and explanation by the facilitator, and the majority of the time would be spent by the dyads interacting about one of the dimensions of LMX. Dyads would be encouraged to continue to dialogue beyond the limits of the training session itself. The facilitator would encourage the dyads to bring any insights, or questions, they discovered in their extended discussion back to the class in order to benefit all the learning community.

Sessions 3, 4, and 5. After Session 2 and the Dimension of Professional Respect, Session 3 would include the Dimension of Affect. Session 4 would follow with the Dimension of Loyalty. Also, in Session Four, the LMX Domains would be explained: The Social-Domain (already discussed at this point) and the Work-Domain (to be discussed in Session 5). In Session 5, a dialogue regarding the Work-Domain would be engaged. The most time for discussion would be set aside for this session since the Work Domain, and/or Dimension of Contribution is statistically most likely to be the most conflicted domain/dimension within any given P-D dyad.

As in all the sessions, the training hour would conclude with feedback from the dyads to the whole group. Both the directors and the pastors would be encouraged to share specific and tangible ways that they have, or could observe the contribution of their dyadic partner. The facilitator will need to be aware of the patterns of self-disclosure in vertical dyads. Such self-disclosure may come more readily and more quickly to some dyads than to other dyads.

Reciprocal Observation and Interaction Between the Sessions

In addition to the aforementioned five sessions, it would be important for the dyads to take time to discover the work environment of the members of the dyads. For example, the pastors would take time after Session 1 to be present in the educare facilities. This might be done by serving as a guest reader in the in several of the classrooms, or by joining staff members in watching the children on the playground or leading a craft with the students. After Session 3, the pastoral member of the P-D dyad would join the children in various types of play (e.g., dramatic play, athletic play, creative play, playing with manipulatives, etc.). Per the comments of the directors in the interviews in this study, it would be important for the directors to be present to observe the pastor joining in activities with the staff and children.

After the activities following Session 1 and Session 2, the director would take time to explain to the pastor why the various learning center and the various types of play are essential parts of the Foundational Phase of education. Likewise, after Session 2, the educare director would join the pastoral member of the dyad in his work environment. For example, the pastor could invite the educare director to join him in making hospital calls, shut-in calls, or evangelism calls. After Session 4, the educare director would be encouraged by the pastor to join him in teaching a Junior Confirmation Class, an Adult Confirmation Class, a Sunday morning Bible study, or the like. This exercise would include the educare director in being part of the preparation, instruction, and evaluation of such offerings. The dyad would be asked to briefly report back to the online cohort regarding their field experiences.

Session 5 and the Evaluation of the Pilot Training

In conclusion to Session 5, a brief oral survey of the participants would be taken. A more thorough evaluation tool would be sent to each participant via a virtual platform such as

SurveyMonkey. The results of the evaluation instrument would be compiled. The P-D dyad training would then be adjusted according to the input from those participating in the pilot training.

The Training Pilot: Training Videos

In addition to the creating the training materials, recruiting the participants from across the LCMS, holding the five 1-hour sessions of training, the distribution of the evaluation instrument, and the adjustment to the training materials, it would be preferable to illustrate each of the LMX dimensions using short video interviews of intact dyads. If such video could be filmed, edited, then incorporated into the pilot training, the video samples could be evaluated along with the rest of the training.

The Training Pilot: Processing the victim posture and encouraging dyadic efficacy.

Previous researchers of the LCMS have suggested that the rapid decline of congregation educare centers in the LCMS is largely caused by exogenous variables such as a lower birthrate among LCMS members, an aging population within the LCMS membership, etc. (MacPherson, 2016a). While such exogenous variables are reported to influence the LCMS population, if the learning community is left to think that there are only exogenous variables, then the learners may possibly respond with an internal posture of victimhood. The reasoning of “there is no reason to persist with the educare enterprise in our congregation since our denomination as a whole is not very productive in a biological sense” is one way such a posture may be dramatized.

To address such postures of victimization, this researcher strongly encourages the pilot training to include a reading list such as MacPherson’s articles in the *Journal of Lutheran Mission* (2016a), as well as his article in *The Lutheran Witness* (2016b). When referring to the latter, the following would be highlighted:

The ‘standard stories’ fail to explain the pervasive patterns of decline.... Some say: ‘We need more early childhood centers to attract young families.’ The fact is: The number of child baptisms per year plunged 55 percent from 1990 to 2010 – precisely the era in which early childhood centers were growing in both numbers and aggregate enrollment” (*The Lutheran Witness*, 2016, p. 6).

Such comments might possibly cause members of P-D dyads to feel as if they are simply a victim of demographic forces and therefore work in vain.

Cook’s (2017) response in the *Journal of Lutheran Mission* (2017) to MacPherson’s (2016b) research should also be included in the reading list. In addition, Schumacher’s response in *Lutheran Mission Matters* (2017) to MacPherson’s (2016b) article also should be included in the reading list for the training. After reading through the reading list, participants in the training should be encouraged to address the articles with their own opinions and experiences.

Throughout the discussions of the articles, the facilitator should listen to those who share stories of being a victim of circumstance but should also encourage the participants to consider adopting an intrapersonal posture that retains agency and efficacy. For example, the facilitator could point out there are two major types of data: exogenous and endogenous.

The research presented in this study of the quality of the P-D dyad is of the endogenous type and is intended to complement the exogenous variables commented upon by Cook (2017), MacPherson (2016b), and Schumacher (2017).

With both the exogenous and endogenous data considered, the P-D dyads in the pilot training would be asked to analyze why there has been an average yearly decline in the number of LCMS educare centers 83 per year on average over a 12-year period from 2004 to 2016. One possible explanation, in addition to demographics, is that’s leadership in LCMS congregations

with educare centers was not trained to be dyadic. If the pastors and educare directors had been trained together before, or during the period of educare expansion noted by MacPherson (2016b, e.g., 1990 - 2010) the relationship to the number of child baptisms per year in the LCMS may not have “plunged” by 55%. Those participating in the training will be invited by the facilitator to consider that instead of the decline in LCMS educare centers being exogenous and therefore outside of the realm of effect of the P-D dyads, it may just as well have been a failure of synodical leaders in define leadership as dyadic and therefore to train professional church workers in leading dyadically: at least such might have been the case within the Congregation-Educare Center dyads of the LCMS.

Further Research Regarding Organizational Leadership in the LCMS

Further research on the LCMS’ approach to train professional church workers in leadership is encouraged. What leadership styles have been encouraged by the LCMS? Has there been an emphasis on a single male leader being the source of the ministerial initiatives and solutions? Or has the LCMS been teaching that leadership is dyadic? Or has the concept of leadership been defined in some other manner? If there has been a preferred definition of leadership in the LCMS, what has that definition been? Or have there been several preferred definitions of leadership over the history of the LCMS? If so, why were new definitions of leadership undertaken? What was the relationship between the definition of leadership promoted by the LCMS and the actual behaviors of church leaders in P-D dyads and other contexts? What were the consequences of the leadership behaviors based on the preferred definition of leadership? These questions need further research well and beyond what has been provided above.

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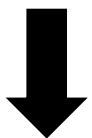
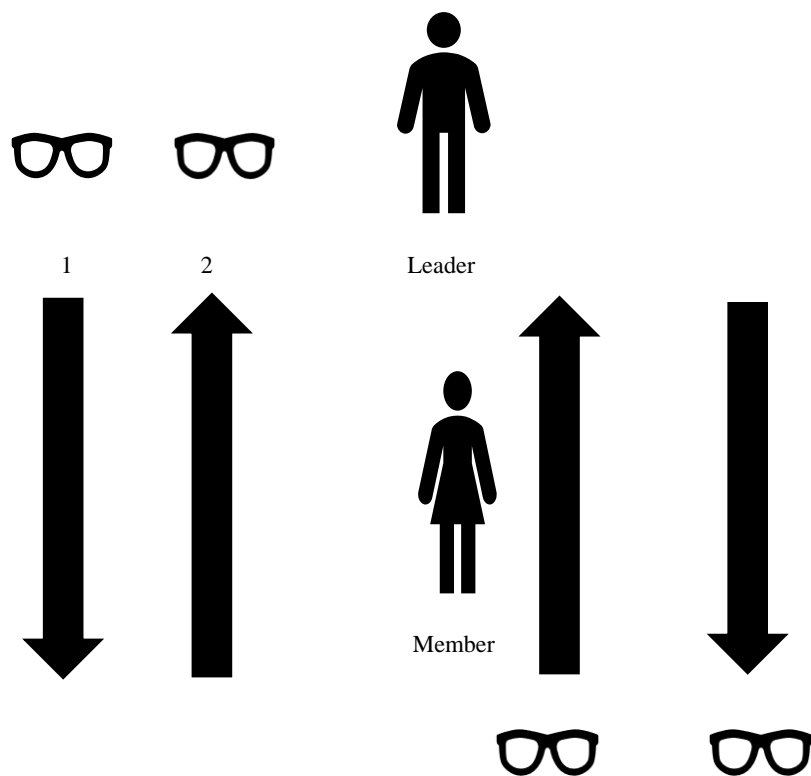
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Appendix A

The Exchange of Social Currencies within a Dyad



- The **arrow** represents a currency being exchanged in the dyad and the direction of the arrow represents if the currency of exchange is understood by the observer as being given to/ or being received from.



- The **glasses** represent which member of the dyad is perceiving and reporting the item exchanged in the relationship.

“1” – represents the leader’s perception and reporting of what he understands he himself is providing to the relationship.

“2” – represents the leader’s perception and reporting of what he understands he is receiving from the member in the relationship.

“A” – represents the member’s perception and reporting of what she understands she herself is providing to the relationship.

“B” – represents the member’s perception and reporting of what she understands she is receiving from the leader in the relationship.

Social Desirability Bias – Both “1” and “A” are the exchanges that are provider-focused and therefore liable to social desirability bias.

Recipient Focused – Both “2” and “B” are representative of how the leader, and the member, respectively, perceive what they receive in the leader-member exchange. This is the more objective point of view.

Appendix B
The Research Matrix

The Research Subject Groups

The Instruments
for Measuring
Relational Quality

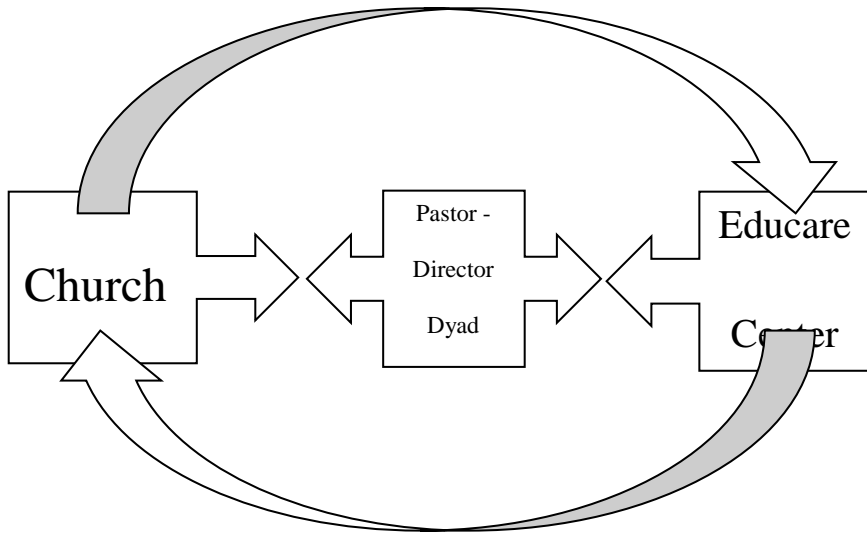
	The Pastors	The Directors
LMX-24 Survey	<i>The LMX score for the Pastors</i>	<i>The LMX score for the Directors</i>
One-on-One Interviews	<i>The Interviews of the Pastors</i>	<i>The Interviews of the Directors</i>

Appendix C

The Pastor-Director Dyad

Positioned Centrally (Nested) Inside the Church-Educare Center Dyad

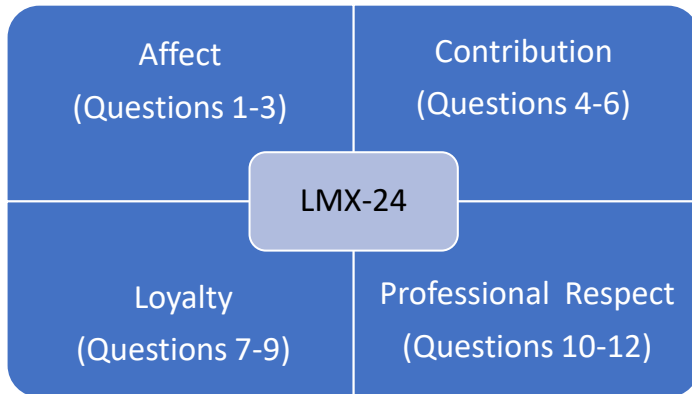
Positioned Centrally (Nested) Inside the Church-Educare Center Dyad



On the left-hand side of the illustration above the organization which is the congregation is noted by the word “church” inside a square shape. On the right-hand side of the illustration the organization which is the educare center is noted by the phrase “educare center” placed inside a square shape. The arrows arching above and below represent the dyadic relationship shared by these two organizations. The pastor-director dyad (P-D dyad) operated within the congregation-educare center dyad (C-E dyad). The PDD is located at the touch point of two organizations.

Appendix D

The Four Dimensions of LMX Quality



The central measurement of the quality of the professional relationship shared by the pastor the educare director is made up of four dimensions: affect, contribution, loyalty, and professional respect as measure using the LMX-24 scale. Each of these dimensions are represented in the LMX-24 scale with three questions. As this study seeks to understand why the pastor and director in a dyad perceive the quality of their professional relationship the way they do, each of the four dimensions will be considered, then each of the three questions which make up the four dimensions will be considered.

Appendix E

Correspondence with Dr. A. Chaudhry Regarding Permission to Use the LMX-24 Survey

Chaudhry, Anjali <achaudhry@dom.edu>

Apr 9, 2018,

10:27 PM

to me

Hello Doug,

Thanks for your email. No, we do not have a copyright on the LMX24 scales. I do not believe AoM owns the copyright either. However, in the spirit of due diligence, you may want to check on this.

You are welcome to use the scale as long as you include the citation to our paper.

Best wishes for your dissertation. Interesting topic.

A. Chaudhry

Appendix F

The Leader-Member Exchange- 24 Survey for the Educare Director

The director's name (print): _____.

The director's signature: _____.

The church at which the director serves: _____.

(By signing above, you are indicating that you are giving your consent to participate in this research study.)

(After each statement circle the number corresponding to your level of response.)

(The term "my pastor" refers to the pastor who serves at the same church where the director taking this survey currently serves as an employee.)

Director's Survey Items

1. I am the kind of person my pastor would like to have as a friend.

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

2. My pastor likes me very much as a person.

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

3. My pastor believes I'm a lot of fun to work with.

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

4. My pastor does not mind working his hardest to support me.

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

5. My pastor is willing to apply extra efforts, beyond those normally required, to meet my work goals.

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

6. My pastor does work for me that goes beyond what is normally required.

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

7. My pastor would come to my defense if I were “attacked” by others.

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

8. My pastor defends (would defend) my work actions to a superior, even without complete knowledge of the issue in question.

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

9. My pastor would defend me to others in the organizations if I made an honest mistake.

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

10. My pastor respects my knowledge of and competence on the job.

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

11. My pastor admires my professional skills.

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree*

12. My pastor is impressed with my knowledge of my job.

1. *Strongly disagree.* 2. *Disagree.* 3. *More or less disagree.* 4. *Undecided.*
5. *More or less agree.* 6. *Agree.* 7. *Strongly agree*

Note 1: As part of an official research project under the direct supervision of Concordia University Chicago and its Institutional Review Board all the information provided above will be kept in the strictest confidence. All the data collected herein will be kept in a secured facility for 7 years. You are free to take this survey. You are also free to excuse yourself from taking this survey. No compensation will be given to those who participate in this research project. There is no penalty for those who choose not to participate.

Note 2: Where original LMX-24 survey used the term “manager” the above survey has replaced it with the word “pastor.” And where the original LMX-24 survey used the term “employee” it was replaced with the word “director.” This alteration was done with the knowledge and permission of Anjali Chaudry who constructed the LMX – 24 survey.

Note 3. The above survey was presented by Anjali Chaudhry in her article, *Examining the “Exchange” in Leader-Member Exchange: A Social Exchange Perspective*. This paper was presented at the annual meeting of the Academy of Management, Boston, MA, in August of 2012. Chaudhry provided the article to this researcher via an email communication.

Note 4. The above survey was also presented by Robert C. Liden, Junfeng Wu, Aarn Xiaoyun, and Sandy J. Wayne, in their article *Leader-Member Exchange Measurement as*

found in *The Oxford Handbook of Leader-Member Exchange* as edited by Talya N. Bauer and Berrin Erdogan (2016, p.47).

Note 5. The survey as distributed to the research subjects will not include the dimensional notations specified within the parentheses to the right of the LMX-24 questions. Note 1 above will be the only note included in the survey taken by the research subjects.

Appendix G

The Leader-Member Exchange – 24 Survey for the Pastor

The pastor's name (print): _____.

The pastor's signature: _____.

The church at which the pastor serves: _____.

(By signing above, you are indicating that you are giving your consent to participate in this research study.)

(After each statement circle the number corresponding to your level of response.)

(The term "this director" refers to the early childhood center director who serves at the same church where the pastor taking this survey currently serves as an employee.)

Pastor's Survey Items

LMX Dimensions

1. I am the kind of person this director would like to have as a friend. (Affect)
*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*
2. This director likes me very much as a person. (Affect)
*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*
3. This director believes I'm a lot of fun to work with. (Affect)
*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*
4. This director does not mind working his/her hardest to support me. (Contribution)
*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

5. This director is willing to apply extra efforts, beyond those normally required, to meet my work goals. (Contribution)

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

6. This director does work for me that goes beyond what is normally required. (Contribution)

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

7. The director would come to my defense if I were “attacked” by others. (Loyalty)

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

8. This director defends (would defend) my work actions to a superior, even without complete knowledge of the issue in question. (Loyalty)

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

9. This director would defend me to others in the organizations if I made an honest mistake. (Loyalty)

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

10. This director respects my knowledge of and competence on the job. (Professional Respect)

*1. Strongly disagree. 2. Disagree. 3. More or less disagree. 4. Undecided.
5. More or less agree. 6. Agree. 7. Strongly agree.*

11. This director admires my professional skills. (Professional Respect)

1. *Strongly disagree.* 2. *Disagree.* 3. *More or less disagree.* 4. *Undecided.*

5. *More or less agree.* 6. *Agree.* 7. *Strongly agree.*

12. This director is impressed with my knowledge of my job. (Professional Respect)

1. *Strongly disagree.* 2. *Disagree.* 3. *More or less disagree.* 4. *Undecided.*

5. *More or less agree.* 6. *Agree.* 7. *Strongly agree.*

Note 1: As part of an official research project under the direct supervision of Concordia University Chicago and its Institutional Review Board, all the information provided above will be kept in the strictest confidence. All data herein provided will be stored in a secure area for 7 years. You are free to take this survey. You are also free to excuse yourself from taking this survey. No compensation will be given to those who participate in this research project. There is no penalty for those who choose not to participate.

Note 2: Where original LMX-24 survey used the term “manager” the above survey has replaced it with the word “pastor.” And where the original LMX-24 survey used the term “employee” it was replaced with the word “director.” This alteration was done with the knowledge and permission of Anjali Chaudry who constructed the LMX – 24 survey.

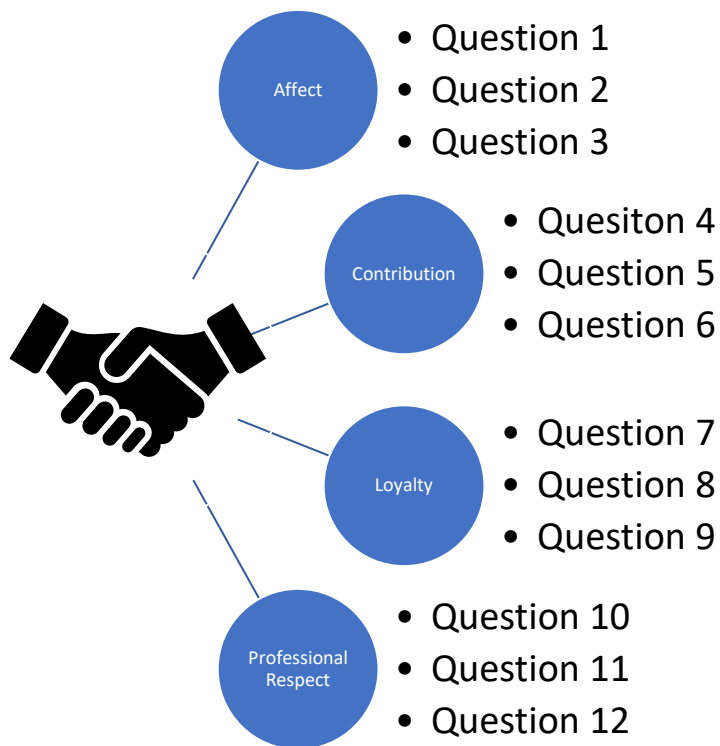
Note 3. The above survey was presented by Anjali Chaudhry in her article, *Examining the “Exchange” in Leader-Member Exchange: A Social Exchange Perspective*. This paper was presented at the annual meeting of the Academy of Management, Boston, MA, in August of 2012. Chaudhry provided the article to me via an email communication.


Note 4. The above survey was also presented by Robert C. Liden, Junfeng Wu, Aarn Xiaoyun, and Sandy J. Wayne, in their article *Leader-Member Exchange Measurement* as found in *The Oxford Handbook of Leader-Member Exchange* as edited by Talya N. Bauer and Berrin Erdogan (2016, p. 47).

Note 5. The survey as distributed to the research subjects will not include the dimensional notations specified within the parentheses to the right of the LMX-24 questions. Note 1 above will be the only note included in the survey taken by the research subjects.

Appendix H

How LMX-24, the Four LMX Dimensions, and the 12 Survey Questions Interrelate



The icon  represents the overall LMX score for a research subject.

Appendix I

A Comparison of LMX by Question and Dimension

LMX Dimensions	LMX Questions	Pastor	Director Difference
Affect	Question 1	Range 1-7	Range 1-7 Range 0 - 6
Affect	Question 2	Range 1-7	Range 1-7 Range 0 - 6
Affect Affect Subtotal	Question 3	Range 1-7	Range 1-7 Range 0 - 6
Contribution	Question 4	Range 1-7	Range 1-7 Range 0 - 6
Contribution	Question 5	Range 1-7	Range 1-7 Range 0 - 6
Contribution Contribution Subtotal	Question 6	Range 1-7	Range 1-7 Range 0 - 6
Loyalty	Question 7	Range 1-7	Range 1-7 Range 0 - 6
Loyalty	Question 8	Range 1-7	Range 1-7 Range 0 - 6

Loyalty	Question 9	Range 1-7	Range 1-7 Range
Loyalty Subtotal			0 - 6
Professional Respect	Question 10	Range 1-7	Range 1-7 Range
	Question 11	Range 1-7	0 - 6
Professional Respect	Question 12		Range 1-7 Range
		Range 1-7	0 - 6
Professional Respect			Range 1-7 Range
			0 - 6
Respect Subtotal			
Total		Range 12-84	Range 12-84 R 0 - 72

Appendix J

Interview Guide

1. Describe a typical day at work? (an experience type of question).
2. What is your opinion as to whether churches should have educare centers (e.g. preschools, childcare centers, learning centers)? (an opinion type of question)
3. How do you feel about your team member (pastor/director)? (a feeling type of question)
4. Some people would say that the church-educare combination is a failed ministry approach. How would you respond to a person with such an opinion? (a devil's advocate type of question)
5. What if you could create a training program that would help pastors and directors make progress in creating and maintaining high quality professional relationships? How would you go about providing such a training program? (an ideal type of question)
6. Suppose it were my first day in the training program, what would it be like? (hypothetical type of question) (Marriam, 2009, p.98)
7. An interpretive question will be asked as a follow-up question to at least one of the above questions.

Appendix K

Permission from the President of the Texas District LCMS to Conduct Research

Dear President Newman,

Thank you for allowing me some of your time. My name is Doug Kregel. I am a Ph.D. candidate at Concordia University Chicago specializing in the area of Organizational Leadership. Dr. Shirley Morgenthaler, a leading early childhood scholar, serves as my dissertation chairwoman. I have also served 27 years as a LCMS pastor – the last 24 years in a congregation with an early childhood center (the last 8-and-a-half years in the Texas District LCMS).

The focus of my dissertation is the quality of the professional relationship shared by pastors and early childhood directors in the LCMS congregations. The survey and interview questions which are included in this mailing have been used in the corporate world for decades for the purpose of measuring the quality of professional relationships. I believe that this research holds great promise for helping the church to better understand the professional relationship between pastors and directors.

May I have permission to conduct research among the preschool directors and pastors of the Texas District? If given such permission, all the data I collect will be kept completely, and absolutely, confidential. The confidentiality of the data is assured both by myself and by Concordia University Chicago where I am a Ph. D. candidate. More specifically, all the data will be kept in a secured cabinet, in a secured room, in a secured building for 7 years.

As you review the enclosed documents, you will note that those who receive an invitation to take the survey, or participate in an interview, are free to refuse the invitation. There will be no compensation if a pastor, or director, choose to participate and there will be no penalty if they

refuse to participate. The consent of each participant will be confirmed with that person's signature and by their filling out the survey or joining the interview.

If you have any concerns or questions about the survey, the interview questions, or any other aspect of this research study, please contact me.

In Christ's service,

Pastor Doug Krengel

Appendix L

Permission from the Director of School Ministry of the Texas District LCMS to Conduct Research

Dear Dr. Hinz,

Thank you for allowing me some of your time. My name is Doug Krengel. I am a Ph.D. candidate at Concordia University Chicago specializing in the area of Organizational Leadership. Dr. Shirley Morgenthaler, a leading early childhood scholar, serves as my dissertation chairwoman. I have also served 27 years as a LCMS pastor – the last 24 years in a congregation with an early childhood center (the last 8-and-a-half years in the Texas District LCMS).

The focus of my dissertation is the quality of the professional relationship shared by pastors and early childhood directors in the LCMS congregations. The survey and interview questions which are included in this mailing have been used in the corporate world for decades for the purpose of measuring the quality of professional relationships. I believe that this research holds great promise for helping the church to better understand the professional relationship between pastors and directors.

May I have permission to conduct research among the preschool directors of the Texas District? If given such permission, all the data I collect will be kept completely, and absolutely, confidential. The confidentiality of the data is assured both by myself and by Concordia University Chicago where I am a Ph. D. candidate. More specifically, all the data will be kept in a secured cabinet, in a secured room, in a secured building for 7 years.

As you review the enclosed documents, you will note that those who receive an invitation to take the survey, or participate in an interview, are free to refuse the invitation. There will be no compensation if a pastor, or director, choose to participate and there will be no penalty if they

refuse to participate. The consent of each participant will be confirmed with that person's signature and by their filling out the survey or joining the interview.

If you have any concerns or questions about the survey, the interview questions, or any other aspect of this research study, please contact me.

Pastor Doug Krengel

Appendix M

The Introduction of the LMX-24 Survey to the Educare Directors

Thank you for allowing me some of your time. My name is Doug Krengel. I am a Ph.D. candidate at Concordia University Chicago specializing in the area of Organizational Leadership. Dr. Shirley Morgenthaler, a leading early childhood scholar, serves as my dissertation chairwoman. I have also served 27 years as a LCMS pastor – the last 24 years in a congregation with an early childhood center.

The focus of my dissertation is the quality of the professional relationship shared between pastors and early childhood directors in LCMS congregations. The survey that is appended to this introductory statement has been used in the corporate world for decades for the purpose of measuring the quality of professional relationships.

You can help the church learn about the pastor-director relationship by answering these 12 questions honestly and with candor. Notice that your name and the church your preschool is affiliated with are requested. By providing your signature at the top of the survey, and by filling out the survey, you are indicating that you consent to participate in this research study. Please also know that your responses are completely, and absolutely, confidential. This promise of confidentiality is mine and is also that of Concordia University Chicago where I am a Ph. D. candidate.

In order to learn about the quality of a relationship both parties in the relationship need to provide their input. While I will be sending a letter and a survey to all the pastors in the Texas District whose congregations offer early childhood education and care, your specific participation in taking the survey will not be made known to your pastor. Only with data from both the director and the pastor will I, or any other researcher, be able to gain a better

understanding of what the quality of this professional relationship is in the LCMS. While the pastor you work with will be invited to participate in this survey, your answers will not be disclosed to him and his answers will not be disclosed to you. Your participation in taking this survey will not be made know to your pastor and his participation level will not be made known to you.

You are free to participate in this survey. No compensation will be provided for participating in this research study. You are also free to excuse yourself from this survey at any time. There is no obligation for you to participate and there is no penalty if you choose not to participate. The data that you are providing will be kept in a secure storage facility for 7 years.

Again, thank you for your consideration, or participation, in this research study.

Appendix N

Introduction of the Survey to the Pastors of the Texas District

Thank you for allowing me some of your time. My name is Doug Krengel. I am a Ph.D. candidate at Concordia University Chicago specializing in the area of Organizational Leadership. Dr. Shirley Morgenthaler, a leading early childhood scholar, serves as my dissertation chairwoman. I have also served 27 years as a LCMS pastor – the last 24 years in a congregation with an early childhood center.

The focus of my dissertation is the quality of the professional relationship shared between pastors and early childhood directors in LCMS congregations. The survey that is appended to this introductory statement has been used in the corporate world for decades for the purpose of measuring the quality of professional relationships.

You can help the church learn about the pastor-director relationship by answering these 12 questions honestly and with candor. Notice that your name and the church you are affiliated with are requested. By providing your signature at the top of the survey, and by filling out the survey, you are indicating that you consent to participate in this research study. Please also know that your responses are completely, and absolutely, confidential. This promise of confidentiality is mine and is also that of Concordia University Chicago where I am a Ph. D. candidate.

In order to learn about the quality of a relationship both parties in the relationship need to provide their input. While I will be sending a letter and a survey to all the early childhood directors in the Texas District, your specific participation in taking the survey will not be made known to the early-childhood director, or any other person, with whom you work. Only with data from both the director and the pastor will I, or any other researcher, be able to gain a better understanding of what the quality of this professional relationship is in the LCMS. While the

early childhood director you work with will be invited to participate in this survey, your answers will not be disclosed to him/her and his/her answers will not be disclosed to you. Your participation in taking this survey will not be made known to the director you work with and his/her participation level will not be made known to you.

You are free to participate in this survey. You are also free to excuse yourself from this survey at any time. There is no obligation for you to participate and there is no penalty if you choose not to participate. The data that you are providing will be kept in a secure storage facility for 7 years.

Again, thank you for your consideration, or participation, in this research study.

Appendix O

Letter to the Director Inviting Him/ Her to Take the LMX-24 Survey

Dear Director [Last Name inserted here],

Thank you for allowing me some of your time. My name is Doug Krengel. I am a Ph.D. candidate at Concordia University Chicago specializing in the area of Organizational Leadership. Dr. Shirley Morgenthaler, a leading early childhood scholar, serves as my dissertation chairwoman. I have also served 27 years as a LCMS pastor – the last 24 years in a congregation with an early childhood center.

The focus of my dissertation is the quality of the professional relationship shared between pastors and early childhood directors in the LCMS congregations. The survey which is included in this mailing has been used in the corporate world for decades for the purpose of measuring the quality of professional relationships. I believe that this instrument holds great promise in helping the church to better understand the professional relationship between pastors and directors.

The pastors of the Texas District who serve in parishes with early childhood education centers have been invited to take this survey. Herein, you are also invited to take the same survey but from the perspective of the director. Your answers are completely, and absolutely, confidential. Your participation in taking this survey will not be shared with your pastor, or anyone else. Other person's participation in taking this survey will not be shared with you. The confidentiality of your responses is assured both by myself and by Concordia University Chicago where I am a student. The data provided through the survey will be stored in a secured area for 7 years.

You will notice that your name, your signature, and the name of the congregation you currently serve, are all requested. Your signature on the survey will be understood as proof of your consent to participate in this research study. Your name, and the name of your congregation, will be used to correlate the responses of pastors and directors from the same congregations if and when both choose to join the study. The director of any given preschool will not be privy to any of the answers from any of the pastors, and vice versa. Once you have finished answering the survey questions, please place the survey in the self-addressed and stamped envelope I have included and mail it back to me.

You will not be compensated if you do choose to take the survey. You may excuse yourself from taking this research study at any time without any penalty. You are in no way obligated to take this survey.

Thank you for your consideration, or participation, in this important research.

In Christ's service,

Pastor Doug Krengel

Appendix P

A Letter to the Pastor Inviting Him to Participate in the LMX-24 Survey

Dear Pastor [Last Name inserted here],

Thank you for allowing me your time. My name is Doug Kregel. I am a Ph.D. candidate at Concordia University Chicago specializing in the area of Organizational Leadership. Dr. Shirley Morgenthaler, a leading early childhood scholar, serves as my dissertation chairwoman. I have also served 27 years as a LCMS pastor – the last 24 years in a congregation with an early childhood center.

The focus of my dissertation is the quality of the professional relationship shared between pastors and early childhood directors in the LCMS congregations. The survey which is included in this mailing has been used in the corporate world for decades for the purpose of measuring the quality of professional relationships. I believe that this instrument holds great promise in helping the church to better understand the professional relationship between pastors and directors.

The directors of early childhood care center in the Texas District have been invited to take this survey. Herein, you are also invited to take the same survey but from the perspective of the pastor. Your answers are completely, and absolutely, confidential. Your participation in taking this survey will not be shared with the early childhood director at your church, or anyone else. Other person's participation in taking this survey will not have their results shared with you. The confidentiality of your responses is assured both by myself and by Concordia University Chicago where I am a student. The data provided through the survey will be stored in a secured area for 7 years.

You will notice that your name, your signature, and the name of the congregation you currently serve, are all requested. Your signature on the survey will be understood as proof of your consent to participate in this research study. Your name, and the name of your congregation, will be used to correlate the responses of pastors and directors from the same congregations if and when both choose to join the study. The director of any given preschool will not be privy to any of the answers from any of the pastors, and vice versa. Once you have finished answering the survey questions, please place the survey in the self-addressed and stamped envelope I have included and mail it back to me.

You will not be compensated if you do choose to take the survey. You may excuse yourself from participating in this research study at any time without any penalty. You are in no way obligated to take this survey.

Thank you for your consideration, or participation, in this important research.

In Christ's service,

Pastor Doug Kregel

Appendix Q

The Letter Sent to the Director of the Congregation-Based Educare Center Inviting Him/ Her to Participate in a Face-to-Face Interview

Dear Director [last name inserted here],

Thank you for allowing me some your time. My name is Doug Krengel. I am a Ph.D. candidate at Concordia University Chicago specializing in the area of Organizational Leadership. Dr. Shirley Morgenthaler, a leading early childhood scholar, serves as my dissertation chairwoman. I have also served 27 years as a LCMS pastor – the last 24 years in a congregation with an early childhood center.

The focus of my dissertation is the quality of the professional relationship shared between pastors and early childhood directors in LCMS congregations. In pursuit of this goal, I would like to make an appointment to have a face-to-face interview with you. I would also like your permission to make an audio recording of our interview that will be transcribed and analyzed. The first draft of the transcription will be shared with you in a follow up meeting in order to make sure your input is recorded accurately. Please know that your responses will be completely, and absolutely, confidential. This promise of confidentiality is mine and is also that of Concordia University Chicago where I am a student.

In order to learn about the quality of a relationship both parties in the relationship need to provide their input. Only with data from both the director and the pastor will I, or any other researcher, be able to gain a better understanding of what the quality of this professional relationship is in the LCMS. While the pastor you work with will be invited to participate in a face-to-face interview, neither your answers, nor your participation, will be disclosed to him and

his answers, and his participation level will not be disclosed to you. All the data collected in the face-to-face interviews will be kept in a secure area for 7 years.

You are free to participate in the above noted face-to-face interview. You are also free to excuse yourself from the interview at any time, or to refuse this invitation completely. There is no obligation for you to participate and there is no penalty for you choosing not to participate. If you do choose to participate there will be no compensation.

Again, thank you for your consideration of, or participation in, this research study. If you are willing to participate in an interview, please the consent form enclosed in this mailing and return the form to me in the self-addressed and stamped envelope included in this mailing. Upon receiving your consent form, I will contact you to set a date and time. I expect the interview to take approximately one hour.

Sincerely,

Douglas A. Kregel

Ph.D. Candidate at Concordia University Chicago

Appendix R

The Letter Sent to the Pastor of the Church with a Congregation-Based Educare Center Inviting Him to Participate in a Face-to-Face Interview

Dear Pastor [last name inserted here],

Thank you for allowing me some your time. My name is Doug Krengel. I am a Ph.D. candidate at Concordia University Chicago specializing in the area of Organizational Leadership. Dr. Shirley Morgenthaler, a leading early childhood scholar, serves as my dissertation chairwoman. I have also served 27 years as a LCMS pastor – the last 24 years in a congregation with an early childhood center.

The focus of my dissertation is the quality of the professional relationship shared between pastors and early childhood directors in LCMS congregations. In pursuit of this goal, I would like to make an appointment to have a face-to-face interview with you. I would also like your permission to make an audio recording of our interview that will be transcribed and analyzed. The first draft of the transcription will be shared with you in a follow up meeting in order to make sure your input is recorded accurately. Please know that your responses will be completely, and absolutely, confidential. This promise of confidentiality is mine and is also that of Concordia University Chicago where I am a student.

In order to learn about the quality of a relationship both parties in the relationship need to provide their input. Only with data from both the director and the pastor will I, or any other researcher, be able to gain a better understanding of what the quality of this professional relationship is in the LCMS. While the early childhood center director you work with will be invited to participate in a face-to-face interview, neither your answers, nor your participation,

will be disclosed to him/her and his/her answers, and his/her participation level will not be disclosed to you. All the data collected in the face-to-face interviews will be kept in a secure area for 7 years.

You are free to participate in the above noted face-to-face interview. You are also free to excuse yourself from the interview at any time, or to refuse this invitation completely. There is no obligation for you to participate and there is no penalty for you choosing not to participate. If you do choose to participate there will be no compensation.

Again, thank you for your consideration of, or participation in, this research study. If you are willing to participate in an interview, please sign the consent form enclosed in this mailing and return the form to me in the self-addressed and stamped envelope included in this mailing. Upon receiving your consent form, I will contact you to set a date and time. I expect the interview to take approximately one hour.

Sincerely,

Douglas A. Kregel

Ph.D. Candidate at Concordia University Chicago

Appendix S

Written Permission to Record and Store Qualitative Data Gathered from a One-on-One Interview

I, the undersigned, herein agree to allow my comments to be recorded during a one-on-one interview in order to provide qualitative data to Douglas Andrew Kregel for the purposes of informing Kregel's dissertation research on the quality of the professional relationship shared between a pastor and an educare director.

I, the undersigned, herein agree to allow the audio recordings and handwritten notes gathered in this interview to be transcribed, stored, and studied by Douglas Andrew Kregel for the purposes of his dissertation research. I understand that these audio recordings, handwritten notes, and transcripts will be stored for 7 years in a secure facility.

I, the undersigned, herein acknowledge that this interview is being conducted on a voluntary basis and that no compensation has been promised, or provided, by Douglas Andrew Kregel. It is herein understood that I may excuse myself from this research study at any time without any penalty. I understand that my signature below represents my consent to participate in this research study in general, and the above proposed interview in particular.

In a follow-up meeting the researcher will share with you the transcript of the interview in order to make sure that the transcription accurately represents what you intended to say.

Name Printed: _____.

Signature: _____.

Date Signed: _____. The name of the church: _____.

Appendix T

Interview Protocol: Pastor- Director Dyad One-on-One Interviews

- Time of Interview:
- Date:
- Place:
- Interviewer:
- Interviewee:
- Position of the Interviewee:

[Describe here the project, telling the interviewee about (a) the purpose of the study, (b) the individuals and sources of data being collected to include two simultaneous audio recordings, and hand-written notes taken by the researcher during the interview, (c) that the data will be coded to keep it anonymous, and that the data will be kept in a locked building, in a locked office, and a locked container so as to protect the confidentiality of the interviewee, and (d) that the interview will take approximately one hour].

[Turn two audio recording systems and test them. Make sure your pens write and you have plenty of paper for note taking.]

1. Describe a typical day at work?
2. What is your opinion as to whether churches should have educare centers (e.g. preschools, childcare centers, learning centers)?
3. How do you feel about your team member (pastor/director)?
4. Some people would say that the church-educare combination is a failed ministry approach. How would you respond to a person with such an opinion?

5. What if you could create a training program that would help pastors and directors make progress in creating and maintaining high quality professional relationships? How would you go about providing such a training program?

6. Suppose it were my first day in the training program, what would it be like?

7. An interpretive question will be asked as a follow-up question to at least one of the above questions.

(Thank the research subject for their cooperation and participation in this interview. Assure them of the confidentiality of the responses and the potential for future interviews.)

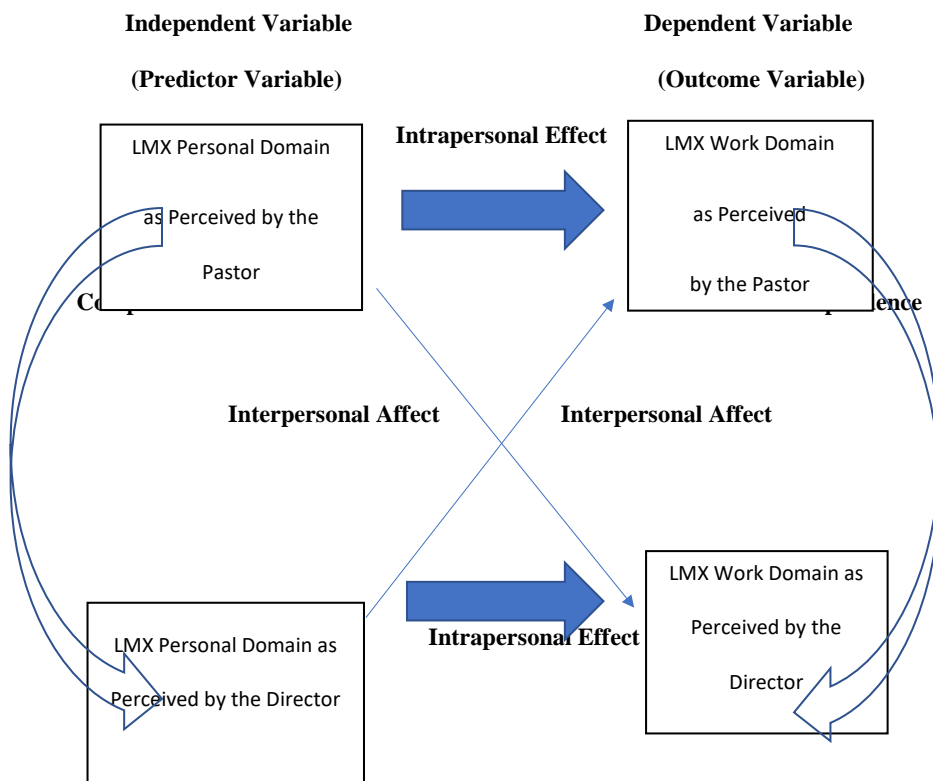
(Creswell, 2015, p.225, was used as an outline for this Interview Protocol)

Appendix U
Dyad Data Structures

Dyad	X1 (pastor's LMX social currency)	X2 (director's LMX social currency)	Y1 (pastor's LMX job- related currency)	Y2 (director's LMX job- related currency)
1				
2				
25				

Appendix V

Dyadic Data Analysis Path Diagram



Appendix W

Quantitative Data from All of the Complete Dyads with Shifts

D#	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Total
DY3													[CDY1]
D3	7	6	7	7	6	6	7	7	7	7	6	6	79
P3	7	7	7	7	7	7	7	7	7	7	7	7	84
Δ3	0	-1	0	0	-1	-1	0	0	0	0	-1	-1	-5
DY4													[CDY2]
D4	4	4	4	6	6	6	6	4	5	6	6	6	63
P4	5	5	5	7	7	7	7	6	6	7	6	6	74
Δ4	-1	-1	-1	-1	-1	-1	-1	-2	-1	-1	0	0	-11
DY5													[CDY3]
D5	7	7	7	6	5	3	7	7	7	7	7	7	77
P5	6	5	6	6	6	6	6	6	6	6	5	6	70
Δ5	+1	+2	+1	0	-1	-3	+1	+1	+1	+1	+2	+1	+7
DY6													[CDY4]
D6	5	6	5	6	5	5	6	4	4	5	5	5	60

P6	7	6	7	7	6	7	7	6	6	7	6	6	78
Δ6	-2	0	-2	-1	-1	-2	-1	-2	-2	-2	-1	-1	-17
DY7													[CDY5]
D7	1	3	1	1	1	3	1	3	3	1	1	1	20
P7	6	7	6	7	7	7	7	6	6	7	7	6	79
Δ7	-5	-4	-5	-6	-6	-4	-6	-3	-3	-6	-6	-5	-59
DY8													[CDY6]
D8	7	6	6	5	5	5	1	7	6	7	7	7	69
P8	5	6	1	3	3	4	3	1	3	7	5	4	45
Δ8	+2	0	+5	+2	+2	+1	-2	+6	+3	0	+2	+3	+24
DY10													[CDY7]
D10	3	3	4	2	4	2	2	3	3	1	1	2	30
P10	4	5	5	5	4	2	3	3	5	6	5	4	51
Δ10	-1	-2	-1	-3	0	0	-1	0	-2	-5	-4	-2	-21
DY11													[CDY8]
D11	6	6	4	6	5	6	7	7	7	7	7	7	75
P11	6	6	5	6	5	3	7	4	6	7	7	7	69

Δ11	0	0	-1	0	0	+3	0	+3	+1	0	0	0	+6
DY13													[CDY9]
D13	6	6	6	7	7	7	7	7	7	7	7	7	71
P13	2	6	5	7	7	7	7	7	6	7	6	6	63
Δ13	+4	0	+1	0	0	0	0	0	+1	0	+1	+1	+8
DY16													[CDY10]
D16	6	6	6	5	5	5	6	4	5	6	6	5	65
P16	1	7	7	7	7	7	7	6	7	7	7	7	77
Δ16	+5	-1	-1	-2	-2	-2	-1	-2	-2	-1	-1	-2	-12
DY18													[CDY11]
D18	7	7	7	6	5	5	7	6	6	6	6	7	75
P18	6	6	6	6	6	5	6	5	6	6	6	5	69
Δ	+1	+1	+1	0	-1	0	+1	+1	0	0	0	+2	+6
DY20													[CDY12]
D20	7	6	5	2	2	2	3	2	6	5	6	6	52
P20	2	4	4	3	1	1	4	1	5	4	5	6	40
Δ20	+5	+2	+1	-1	+1	+1	-1	+1	+1	+1	+1	0	+12

DY28													[CDY13]
D28	6	7	6	7	6	5	7	6	7	7	7	7	78
P28	7	7	7	7	6	7	6	6	7	7	7	6	80
Δ28	-1	0	-1	0	0	-2	+1	0	0	0	0	+1	-2
DY29													[CDY14]
D29	6	6	6	4	4	2	6	7	5	6	6	6	64
P29	6	7	6	6	6	7	7	6	6	6	6	6	75
Δ29	0	-1	0	-2	-2	-5	-1	+1	-1	0	0	0	-11
DY31													[CDY15]
D31	6	6	6	6	5	5	7	6	7	6	6	6	72
P31	7	6	6	7	6	6	7	7	7	7	6	6	80
Δ31	-1	0	0	-1	-1	-1	0	-1	0	-1	0	0	-8
DY32													[CDY16]
D32	6	6	4	5	4	4	7	6	6	4	4	6	62
P32	5	6	6	6	7	7	6	6	6	6	6	6	73
Δ32	+1	0	-2	-1	-3	-3	+1	0	0	-2	-2	0	-11
DY35													[CDY17]

D35	3	5	4	5	5	5	7	6	7	6	4	5	62
P35	6	6	6	6	5	2	6	5	6	7	7	6	67
Δ35	-3	-1	-2	-1	0	+3	+1	+1	+1	-1	-3	-1	-5
DY36													[CDY18]
D36	7	7	7	7	7	7	7	7	7	7	7	7	84
P36	6	6	5	7	7	6	6	6	6	6	5	5	71
Δ36	+1	+1	+2	0	0	+1	+1	+1	+1	+1	+2	+2	+13
DY37													[CDY19]
D37	6	6	6	5	5	5	6	4	6	6	6	6	67
P37	7	7	7	7	7	7	7	7	7	7	7	7	84
Δ37	-1	-1	-1	-2	-2	-2	-1	-3	-1	-1	-1	-1	-17
DY38													[CDY20]
D38	7	7	7	7	6	7	6	6	7	7	6	7	80
P38	7	7	6	6	6	5	6	6	7	7	6	6	75
Δ38	0	0	+1	+1	0	+2	0	0	0	0	0	+1	+5
DY49													[CDY21]
D49	7	6	6	4	4	5	6	6	6	6	7	6	69

P49	6	7	6	6	7	6	6	5	7	6	7	6	75
Δ49	+1	-1	0	-2	-3	-1	0	+1	-1	0	0	0	-6
DY50													[CDY22]
D50	4	5	4	5	5	4	5	5	5	5	5	5	57
P50	6	7	4	7	6	7	7	7	7	7	6	6	77
Δ50	-2	-2	0	-2	-1	-3	-2	-2	-2	-2	-1	-1	-20
DY52													[CDY23]
D52	6	6	5	3	2	2	3	4	5	6	5	5	52
P52	7	7	6	6	7	1	7	7	7	7	6	6	74
Δ52	-1	-1	-1	-3	-5	+1	-4	-3	-2	-1	-1	-1	-22
DY56													[CDY24]
D56	6	6	5	7	7	7	7	4	6	7	6	6	74
P56	5	5	4	3	3	3	4	4	5	5	5	5	51
Δ56	+1	+1	+1	+4	+4	+4	+3	0	+1	+2	+1	+1	+23
DY65													[CDY25]
D65	6	6	6	7	7	6	7	4	6	7	7	7	76
P65	6	7	6	7	7	6	7	5	7	6	7	6	77

Δ65	0	-1	0	0	0	0	0	-1	-1	+1	0	+1	-1
DY75													[CDY26]
D75	6	6	6	7	7	7	7	7	7	7	7	6	80
P75	6	6	6	7	7	7	7	6	7	6	6	6	77
Δ	0	0	0	0	0	0	0	+1	0	+1	+1	0	+3
Shift	+4	-10	-5	-21	-23	-14	-13	-2	-8	-16	-11	-2	-121

Appendix X

Descriptive Statistics and Frequencies for All the Directors in All the Complete Dyads

Statistics													
		Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
N	Valid	26	26	26	26	26	26	26	26	26	26	26	26
	Missing	57	57	57	57	57	57	57	57	57	57	57	57
Mean		5.69	5.81	5.38	5.31	5.00	4.88	5.69	5.35	5.88	5.85	5.69	5.81
Std. Error of Mean		.298	.208	.272	.341	.309	.330	.383	.304	.237	.322	.322	.288
Median		6.00	6.00	6.00	6.00	5.00	5.00	6.50	6.00	6.00	6.00	6.00	6.00
Mode		6	6	6	7	5	5	7	7	7	7	6	6
Std. Deviation		1.517	1.059	1.388	1.738	1.575	1.681	1.955	1.548	1.211	1.642	1.644	1.470
Variance		2.302	1.122	1.926	3.022	2.480	2.826	3.822	2.395	1.466	2.695	2.702	2.162
Skewness		-1.665	-1.556	-1.249	-1.060	-.865	-.515	-1.549	-.494	-1.081	-2.143	-1.922	-2.095
Std. Error of Skewness		.456	.456	.456	.456	.456	.456	.456	.456	.456	.456	.456	.456

Kurtosis	2.65	2.50	2.46	.420	.788	-.777	1.12	-	.618	4.55	3.66	4.93
	3	5	1				7	1.00		6	4	0
								2				
Std. Error of Kurtosis	.887	.887	.887	.887	.887	.887	.887	.887	.887	.887	.887	.887
Range	6	4	6	6	6	5	6	5	4	6	6	6
Minimum	1	3	1	1	1	2	1	2	3	1	1	1
Maximum	7	7	7	7	7	7	7	7	7	7	7	7
Sum	148	151	140	138	130	127	148	139	153	152	148	151

Q1					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	1.2	3.8	3.8
	3	2	2.4	7.7	11.5
	4	2	2.4	7.7	19.2
	5	1	1.2	3.8	23.1
	6	12	14.5	46.2	69.2
	7	8	9.6	30.8	100.0
	Total	26	31.3	100.0	
Missing	System	5	68.7		
		7			
Total		83	100.0		

Q2					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3	2	2.4	7.7	7.7
	4	1	1.2	3.8	11.5
	5	2	2.4	7.7	19.2
	6	16	19.3	61.5	80.8
	7	5	6.0	19.2	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q3					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	1.2	3.8	3.8
	4	6	7.2	23.1	26.9
	5	4	4.8	15.4	42.3
	6	10	12.0	38.5	80.8
	7	5	6.0	19.2	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q4					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	1.2	3.8	3.8
	2	2	2.4	7.7	11.5
	3	1	1.2	3.8	15.4
	4	2	2.4	7.7	23.1
	5	6	7.2	23.1	46.2
	6	6	7.2	23.1	69.2
	7	8	9.6	30.8	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q5					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	1.2	3.8	3.8
	2	2	2.4	7.7	11.5
	4	4	4.8	15.4	26.9
	5	10	12.0	38.5	65.4
	6	4	4.8	15.4	80.8
	7	5	6.0	19.2	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q6					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	4	4.8	15.4	15.4
	3	2	2.4	7.7	23.1
	4	2	2.4	7.7	30.8
	5	8	9.6	30.8	61.5
	6	5	6.0	19.2	80.8
	7	5	6.0	19.2	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q7					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	2.4	7.7	7.7
	2	1	1.2	3.8	11.5
	3	2	2.4	7.7	19.2
	5	1	1.2	3.8	23.1
	6	7	8.4	26.9	50.0
	7	13	15.7	50.0	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q8					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	1	1.2	3.8	3.8
	3	2	2.4	7.7	11.5
	4	7	8.4	26.9	38.5
	5	1	1.2	3.8	42.3
	6	7	8.4	26.9	69.2
	7	8	9.6	30.8	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q9					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3	2	2.4	7.7	7.7
	4	1	1.2	3.8	11.5
	5	5	6.0	19.2	30.8
	6	8	9.6	30.8	61.5
	7	10	12.0	38.5	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q10					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	2.4	7.7	7.7
	4	1	1.2	3.8	11.5
	5	3	3.6	11.5	23.1
	6	9	10.8	34.6	57.7
	7	11	13.3	42.3	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q11					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	2.4	7.7	7.7
	4	2	2.4	7.7	15.4
	5	3	3.6	11.5	26.9
	6	10	12.0	38.5	65.4
	7	9	10.8	34.6	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q12					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	1.2	3.8	3.8
	2	1	1.2	3.8	7.7
	5	5	6.0	19.2	26.9
	6	10	12.0	38.5	65.4
	7	9	10.8	34.6	100.0
Total		26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Appendix Y

Descriptive Statistics and Frequencies for All of the Pastors in All of the Complete Dyads

Statistics

		Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
N	Valid	26	26	26	26	26	26	26	26	26	26	26	26
	Missing	57	57	57	57	57	57	57	57	57	57	57	57
Mean		5.54	6.19	5.58	6.12	5.88	5.38	6.15	5.42	6.19	6.46	6.12	5.88
Std. Error of Mean		.320	.167	.255	.250	.305	.408	.246	.324	.184	.149	.150	.150
Median		6.00	6.00	6.00	6.50	6.00	6.00	7.00	6.00	6.00	7.00	6.00	6.00
Mode		6	7	6	7	7	7	7	6	6 ^a	7	6	6
Std. Deviation		1.630	.849	1.301	1.275	1.558	2.080	1.255	1.653	.939	.761	.766	.766
Variance		2.658	.722	1.694	1.626	2.426	4.326	1.575	2.734	.882	.578	.586	.586
Skewness		-	-	-	-	-	-	-	-	-	-	-	-
		1.634	.820	1.834	1.737	1.788	1.080	1.628	1.608	1.670	1.633	.204	.955
Std. Error of Skewness		.456	.456	.456	.456	.456	.456	.456	.456	.456	.456	.456	.456

Kurtosis	2.190	.109	5.093	2.222	3.000	-	1.688	2.365	4.106	3.132	-	1.528
						.264					1.205	
Std. Error of Kurtosis	.887	.887	.887	.887	.887	.887	.887	.887	.887	.887	.887	.887
Range	6	3	6	4	6	6	4	6	4	3	2	3
Minimum	1	4	1	3	1	1	3	1	3	4	5	4
Maximum	7	7	7	7	7	7	7	7	7	7	7	7
Sum	144	161	145	159	153	140	160	141	161	168	159	153

a. Multiple modes exist. The smallest value is shown

Q1					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	1.2	3.8	3.8
	2	2	2.4	7.7	11.5
	4	1	1.2	3.8	15.4
	5	4	4.8	15.4	30.8
	6	11	13.3	42.3	73.1
	7	7	8.4	26.9	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q2					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	4	1	1.2	3.8	3.8
	5	4	4.8	15.4	19.2
	6	10	12.0	38.5	57.7
	7	11	13.3	42.3	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q3					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	1.2	3.8	3.8
	4	3	3.6	11.5	15.4
	5	5	6.0	19.2	34.6
	6	12	14.5	46.2	80.8
	7	5	6.0	19.2	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q4					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3	3	3.6	11.5	11.5
	5	1	1.2	3.8	15.4
	6	9	10.8	34.6	50.0
	7	13	15.7	50.0	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q5					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	1.2	3.8	3.8
	3	2	2.4	7.7	11.5
	4	1	1.2	3.8	15.4
	5	2	2.4	7.7	23.1
	6	8	9.6	30.8	53.8
	7	12	14.5	46.2	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q6					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	2.4	7.7	7.7
	2	2	2.4	7.7	15.4
	3	2	2.4	7.7	23.1
	4	1	1.2	3.8	26.9
	5	2	2.4	7.7	34.6
	6	5	6.0	19.2	53.8
	7	12	14.5	46.2	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q7					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3	2	2.4	7.7	7.7
	4	2	2.4	7.7	15.4
	6	8	9.6	30.8	46.2
	7	14	16.9	53.8	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q8					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	2.4	7.7	7.7
	3	1	1.2	3.8	11.5
	4	2	2.4	7.7	19.2
	5	4	4.8	15.4	34.6
	6	11	13.3	42.3	76.9
	7	6	7.2	23.1	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q9					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3	1	1.2	3.8	3.8
	5	3	3.6	11.5	15.4
	6	11	13.3	42.3	57.7
	7	11	13.3	42.3	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q10					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	4	1	1.2	3.8	3.8
	5	1	1.2	3.8	7.7
	6	9	10.8	34.6	42.3
	7	15	18.1	57.7	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q11					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	5	6	7.2	23.1	23.1
	6	11	13.3	42.3	65.4
	7	9	10.8	34.6	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Q12

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	4	2	2.4	7.7	7.7
	5	3	3.6	11.5	19.2
	6	17	20.5	65.4	84.6
	7	4	4.8	15.4	100.0
	Total	26	31.3	100.0	
Missing	System	57	68.7		
Total		83	100.0		

Appendix Z

**Comparison of All the Scores Provided by the Directors in All the Complete Dyads with the
Scores Provided by the Pastors in All the Complete Dyads**

Comparison Summary

Information	Datasets	
	Active	Comparison
Data File	C:\Users\kreg\OneDrive\Pictures\Documents\Data for All Directors in Complete Dyads.sav	C:\Users\kreg\OneDrive\Pictures\Documents\Data for all Pastors in Complete Dyads 7 19 2019.sav
Dataset	DataSet1	
Filter		
Weight		
Split File		
Cases	83	83

Matched Summary

Results	Statistics	Datasets	
		Active	Comparison
Cases	Count	83	83
Cases Compared	Count	83	83
	Percent	100.0%	100.0%
Cases Not Compared	Count	0	0
	Percent	0.0%	0.0%

Mismatched by Cases

Cases Compared	Count	83
Cases Containing Mismatches	Count	26
	Percent	31.3%

Mismatched by Variables

Variables	Mismatched	
	Count	Percent ^a
Q1	20	24.1%
Q2	17	20.5%
Q3	19	22.9%
Q4	17	20.5%
Q5	17	20.5%
Q6	21	25.3%
Q7	18	21.7%
Q8	19	22.9%
Q9	19	22.9%
Q10	17	20.5%
Q11	17	20.5%
Q12	18	21.7%
a. Based on 83 cases compared		

Case by Case Comparison

Row		Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Active	Compare												
1	1		(1) 6 (2) 7			(1) 6 (2) 7	(1) 6 (2) 7					(1) 6 (2) 7	(1) 6 (2) 7
2	2	(1) 4 (2) 5	(1) 4 (2) 5	(1) 4 (2) 5	(1) 6 (2) 7	(1) 6 (2) 7	(1) 6 (2) 7	(1) 6 (2) 7	(1) 4 (2) 6	(1) 5 (2) 6	(1) 6 (2) 7		
3	3	(1) 7 (2) 6	(1) 7 (2) 5	(1) 7 (2) 6		(1) 5 (2) 6	(1) 3 (2) 6	(1) 7 (2) 6	(1) 7 (2) 6	(1) 7 (2) 6	(1) 7 (2) 6	(1) 7 (2) 5	(1) 7 (2) 6
4	4	(1) 5 (2) 7		(1) 5 (2) 7	(1) 6 (2) 7	(1) 5 (2) 6	(1) 5 (2) 7	(1) 6 (2) 7	(1) 4 (2) 6	(1) 4 (2) 6	(1) 5 (2) 7	(1) 5 (2) 6	(1) 5 (2) 6
5	5	(1) 1 (2) 6	(1) 3 (2) 7	(1) 1 (2) 6	(1) 1 (2) 7	(1) 1 (2) 7	(1) 3 (2) 7	(1) 1 (2) 7	(1) 3 (2) 6	(1) 3 (2) 6	(1) 1 (2) 7	(1) 1 (2) 7	(1) 1 (2) 6
6	6	(1) 7 (2) 5		(1) 6 (2) 1	(1) 5 (2) 3	(1) 5 (2) 3	(1) 5 (2) 4	(1) 1 (2) 3	(1) 7 (2) 1	(1) 6 (2) 3		(1) 7 (2) 5	(1) 7 (2) 4
7	7	(1) 3 (2) 4	(1) 3 (2) 5	(1) 4 (2) 5	(1) 2 (2) 5			(1) 2 (2) 3		(1) 3 (2) 5	(1) 1 (2) 6	(1) 1 (2) 5	(1) 2 (2) 4
8	8			(1) 4 (2) 5			(1) 6 (2) 3		(1) 7 (2) 4	(1) 7 (2) 6			
9	9	(1) 6 (2) 2		(1) 6 (2) 5						(1) 7 (2) 6		(1) 7 (2) 6	(1) 7 (2) 6
10	10	(1) 6 (2) 1	(1) 6 (2) 7	(1) 6 (2) 7	(1) 5 (2) 7	(1) 5 (2) 7	(1) 6 (2) 7	(1) 6 (2) 7	(1) 4 (2) 6	(1) 5 (2) 7	(1) 6 (2) 7	(1) 6 (2) 7	(1) 5 (2) 7

11	11	(1) 7 (2) 6	(1) 7 (2) 6	(1) 7 (2) 6		(1) 5 (2) 6		(1) 7 (2) 6	(1) 6 (2) 5				(1) 7 (2) 5
12	12	(1) 7 (2) 2	(1) 6 (2) 4	(1) 5 (2) 4	(1) 2 (2) 3	(1) 2 (2) 1	(1) 2 (2) 1	(1) 3 (2) 4	(1) 2 (2) 1	(1) 6 (2) 5	(1) 5 (2) 4	(1) 6 (2) 5	
13	13	(1) 6 (2) 7		(1) 6 (2) 7			(1) 5 (2) 7	(1) 7 (2) 6					(1) 7 (2) 6
14	14		(1) 6 (2) 7		(1) 4 (2) 6	(1) 4 (2) 6	(1) 2 (2) 7	(1) 6 (2) 7	(1) 7 (2) 6	(1) 5 (2) 6			
15	15	(1) 6 (2) 7			(1) 6 (2) 7	(1) 5 (2) 6	(1) 5 (2) 6		(1) 6 (2) 7		(1) 6 (2) 7		
16	16	(1) 6 (2) 5		(1) 4 (2) 6	(1) 5 (2) 6	(1) 4 (2) 7	(1) 4 (2) 7	(1) 7 (2) 6			(1) 4 (2) 6	(1) 4 (2) 6	
17	17	(1) 3 (2) 6	(1) 5 (2) 6	(1) 4 (2) 6	(1) 5 (2) 6		(1) 5 (2) 2	(1) 7 (2) 6	(1) 6 (2) 5	(1) 7 (2) 6	(1) 6 (2) 7	(1) 4 (2) 7	(1) 5 (2) 6
18	18	(1) 7 (2) 6	(1) 7 (2) 6	(1) 7 (2) 5			(1) 7 (2) 6	(1) 7 (2) 6	(1) 7 (2) 6	(1) 7 (2) 6	(1) 7 (2) 6	(1) 7 (2) 5	(1) 7 (2) 5
19	19	(1) 6 (2) 7	(1) 6 (2) 7	(1) 6 (2) 7	(1) 5 (2) 7	(1) 5 (2) 7	(1) 5 (2) 7	(1) 6 (2) 7	(1) 4 (2) 7	(1) 6 (2) 7	(1) 6 (2) 7	(1) 6 (2) 7	(1) 6 (2) 7
20	20			(1) 7 (2) 6	(1) 7 (2) 6		(1) 7 (2) 5						(1) 7 (2) 6
21	21	(1) 7 (2) 6	(1) 6 (2) 7		(1) 4 (2) 6	(1) 4 (2) 7	(1) 5 (2) 6		(1) 6 (2) 5	(1) 6 (2) 7			

22	22	(1) 4 (2) 6	(1) 5 (2) 7		(1) 5 (2) 7	(1) 5 (2) 6	(1) 4 (2) 7	(1) 5 (2) 7	(1) 5 (2) 7	(1) 5 (2) 7	(1) 5 (2) 7	(1) 5 (2) 6	(1) 5 (2) 6
23	23	(1) 6 (2) 7	(1) 6 (2) 7	(1) 5 (2) 6	(1) 3 (2) 6	(1) 2 (2) 7	(1) 2 (2) 1	(1) 3 (2) 7	(1) 4 (2) 7	(1) 5 (2) 7	(1) 6 (2) 7	(1) 5 (2) 6	(1) 5 (2) 6
24	24	(1) 6 (2) 5	(1) 6 (2) 5	(1) 5 (2) 4	(1) 7 (2) 3	(1) 7 (2) 3	(1) 7 (2) 3	(1) 7 (2) 4		(1) 6 (2) 5	(1) 7 (2) 5	(1) 6 (2) 5	(1) 6 (2) 5
25	25		(1) 6 (2) 7						(1) 4 (2) 5	(1) 6 (2) 7	(1) 7 (2) 6		(1) 7 (2) 6
26	26								(1) 7 (2) 6		(1) 7 (2) 6	(1) 7 (2) 6	
(1) is the Active Dataset and (2) is the Comparison Dataset													

Appendix AA

Data for All of the Directors and All of the Pastors in All of the Incomplete Dyads

The asterisk (*) represents that no data was given.

DY#	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Total
DY1													
D1	5	6	6	7	7	6	5	6	7	6	6	6	73
P1	*	*	*	*	*	*	*	*	*	*	*	*	*
DY12	4	4	4	3	3	3	3	4	4	4	4	4	44
P12	*	*	*	*	*	*	*	*	*	*	*	*	*
DY14													
D14	6	6	6	6	6	5	7	7	7	7	7	7	77
P14	*	*	*	*	*	*	*	*	*	*	*	*	*
DY15													
D15	1	1	1	2	1	1	4	4	5	5	5	5	35
P15	*	*	*	*	*	*	*	*	*	*	*	*	*
DY17													
D17	1	2	3	3	4	4	5	4	4	3	3	6	42
P17	*	*	*	*	*	*	*	*	*	*	*	*	*

DY19													
D19	6	4	4	2	2	1	5	4	5	5	5	5	48
P19	*	*	*	*	*	*	*	*	*	*	*	*	*
DY21													
D21	6	6	6	5	6	7	7	5	6	6	6	5	71
P21	*	*	*	*	*	*	*	*	*	*	*	*	*
DY23													
D23	6	6	6	7	7	7	6	6	6	6	6	6	75
P23	*	*	*	*	*	*	*	*	*	*	*	*	*
DY25													
D25	6	4	5	3	4	4	5	4	4	6	6	6	57
P25	*	*	*	*	*	*	*	*	*	*	*	*	*
DY26													
D26	4	3	3	4	5	3	4	3	3	5	5	5	47
P26	*	*	*	*	*	*	*	*	*	*	*	*	*
DY33													
D33	5	6	5	3	2	2	4	3	5	5	5	5	50

P33	*	*	*	*	*	*	*	*	*	*	*	*	*
DY34													
D34	4	6	4	6	6	5	1	1	1	6	6	6	52
P34	*	*	*	*	*	*	*	*	*	*	*	*	*
DY44													
D44	7	7	6	7	5	7	6	7	7	5	5	6	75
P44	*	*	*	*	*	*	*	*	*	*	*	*	*
DY45													
D45	7	7	7	7	7	7	7	6	7	7	6	6	74
P45	*	*	*	*	*	*	*	*	*	*	*	*	*
DY53													
D53	6	7	6	7	7	7	5	5	7	7	7	7	78
P53	*	*	*	*	*	*	*	*	*	*	*	*	*
DY54													
D54	*	*	*	*	*	*	*	*	*	*	*	*	*
P54	6	6	2	5	6	6	5	5	6	6	6	4	63
DY55													

D55													
P55													
DY57													
D57													
P57													
DY58													
D58	*	*	*	*	*	*	*	*	*	*	*	*	*
P58	5	5	6	6	5	2	4	5	5	7	6	6	62
DY59													
D59	*	*	*	*	*	*	*	*	*	*	*	*	*
P59	5	6	5	6	7	7	7	6	6	6	7	6	74
DY60													
D60	*	*	*	*	*	*	*	*	*	*	*	*	*
P60	6	7	6	6	5	6	7	6	6	6	6	6	73
DY61													
D61	1	1	1	1	1	1	1	1	1	1	1	1	12
P61	*	*	*	*	*	*	*	*	*	*	*	*	*

DY62													
D62	*	*	*	*	*	*	*	*	*	*	*	*	*
P62	6	6	5	6	6	7	6	5	6	6	6	6	71
DY63													
D63	7	5	6	7	7	6	7	7	6	6	6	7	77
P63	*	*	*	*	*	*	*	*	*	*	*	*	*
DY64													
D64	*	8	*	*	*	*	*	*	*	*	*	*	*
P64	6	6	6	6	6	6	6	7	7	6	7	7	76
DY66													
D66	*	*	*	*	*	*	*	*	*	*	*	*	*
P66	6	6	6	7	6	6	7	5	6	5	5	5	70
DY67													
D67	1	1	7	7	7	7	7	5	7	7	7	6	69
P67	*	*	*	*	*	*	*	*	*	*	*	*	*
DY68													
D68	*	*	*	*	*	*	*	*	*	*	*	*	*

P68	6	6	4	4	4	4	5	4	5	6	5	4	57
DY69													
D69	*	*	*	*	*	*	*	*	*	*	*	*	*
P69	5	6	6	6	6	5	6	4	6	6	6	4	66
DY70													
D70	5	5	5	5	3	2	5	5	5	5	3	2	50
P70	*	*	*	*	*	*	*	*	*	*	*	*	*
DY71													
D71	6	6	5	6	5	4	5	2	5	6	6	6	62
P71	*	*	*	*	*	*	*	*	*	*	*	*	*
DY72													
D72	*	*	*	*	*	*	*	*	*	*	*	*	*
P72	6	6	7	7	6	6	6	6	5	6	7	7	75
DY73													
D73	6	6	6	7	6	6	6	6	6	6	7	5	73
DY74													
D74	*	*	*	*	*	*	*	*	*	*	*	*	*

P74	7	7	7	7	6	7	7	7	7	7	7	7	83
DY76													
D76	6	6	6	6	6	6	6	6	4	6	6	5	70
P76	*	*	*	*	*	*	*	*	*	*	*	*	*
DY77													
D77	6	6	6	6	5	6	6	6	6	6	6	6	71
DY78													
D78	*	*	*	*	*	*	*	*	*	*	*	*	*
P78	4	5	5	2	2	2	2	5	6	6	6	7	52
DY79													
D79	7	6	6	7	7	5	7	6	7	7	7	7	79
P79													
DY80													
D80	5	6	5	7	7	7	7	4	7	7	6	6	74
P80	*	*	*	*	*	*	*	*	*	*	*	*	*
Total													2,357
Ave.													63.7

Appendix BB

Descriptive Statistics for All of the Directors

Statistics													
		Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q12	Q11
N	Valid	57	57	57	57	57	57	57	57	57	57	57	57
	Missin g	46	46	46	46	46	46	46	46	46	46	46	46
Mean		5.25	5.37	5.09	5.19	4.98	4.63	5.42	4.88	5.65	5.79	5.67	5.61
Std. Error of Mean		.231	.209	.201	.233	.229	.261	.243	.213	.186	.195	.172	.195
Median		6.00	6.00	5.00	6.00	5.00	5.00	6.00	5.00	6.00	6.00	6.00	6.00
Mode		6	6	6	7	5	5	7	4 ^a	7	7	6	6
Std. Deviation		1.74 5	1.57 7	1.51 5	1.75 7	1.72 7	1.97 0	1.83 2	1.60 4	1.40 8	1.47 3	1.30 0	1.47 3
Variance		3.04 6	2.48 7	2.29 6	3.08 7	2.98 2	3.88 0	3.35 5	2.57 4	1.98 2	2.16 9	1.69 0	2.17 0
Skewness		- 1.22 7	- 1.43 4	- 1.04 7	-.838	-.748	-.465	- 1.19 7	-.519	- 1.21 2	- 1.91 6	- 2.02 3	- 1.69 1
Std. Error of Skewness		.316	.316	.316	.316	.316	.316	.316	.316	.316	.316	.316	.316

Kurtosis	.797	1.46 1	.997	-.336	-.145	-.960	.466	-.386	1.36 0	4.05 2	5.13 0	3.17 1
Std. Error of Kurtosis	.623	.623	.623	.623	.623	.623	.623	.623	.623	.623	.623	.623
Range	6	6	6	6	6	6	6	6	6	6	6	6
Minimum	1	1	1	1	1	1	1	1	1	1	1	1
Maximum	7	7	7	7	7	7	7	7	7	7	7	7
Sum	299	306	290	296	284	264	309	278	322	330	323	320
a. Multiple modes exist. The smallest value is shown												

Q1					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	5	4.9	8.8	8.8
	3	3	2.9	5.3	14.0
	4	8	7.8	14.0	28.1
	5	6	5.8	10.5	38.6
	6	22	21.4	38.6	77.2
	7	13	12.6	22.8	100.0
	Total	57	55.3	100.0	
Missing	System	46	44.7		
Total		103	100.0		

Q2					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	3	2.9	5.3	5.3
	2	1	1.0	1.8	7.0
	3	4	3.9	7.0	14.0
	4	5	4.9	8.8	22.8
	5	5	4.9	8.8	31.6
	6	29	28.2	50.9	82.5
	7	10	9.7	17.5	100.0
	Total	57	55.3	100.0	
Missing	System	46	44.7		
Total		103	100.0		

Q3					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	3	2.9	5.3	5.3
	2	1	1.0	1.8	7.0
	3	2	1.9	3.5	10.5
	4	12	11.7	21.1	31.6
	5	11	10.7	19.3	50.9
	6	20	19.4	35.1	86.0
	7	8	7.8	14.0	100.0
	Total	57	55.3	100.0	
Missing	System	46	44.7		
Total		103	100.0		

Q4					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	1.9	3.5	3.5
	2	4	3.9	7.0	10.5
	3	6	5.8	10.5	21.1
	4	4	3.9	7.0	28.1
	5	10	9.7	17.5	45.6
	6	15	14.6	26.3	71.9
	7	16	15.5	28.1	100.0
	Total	57	55.3	100.0	
Missing	System	46	44.7		
Total		103	100.0		

Q5					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	3	2.9	5.3	5.3
	2	4	3.9	7.0	12.3
	3	3	2.9	5.3	17.5
	4	8	7.8	14.0	31.6
	5	15	14.6	26.3	57.9
	6	11	10.7	19.3	77.2
	7	13	12.6	22.8	100.0
	Total	57	55.3	100.0	
Missing	System	46	44.7		
Total		103	100.0		

Q6					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	5	4.9	8.8	8.8
	2	7	6.8	12.3	21.1
	3	4	3.9	7.0	28.1
	4	6	5.8	10.5	38.6
	5	14	13.6	24.6	63.2
	6	8	7.8	14.0	77.2
	7	13	12.6	22.8	100.0
	Total	57	55.3	100.0	
Missing	System	46	44.7		
Total		103	100.0		

Q7					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	4	3.9	7.0	7.0
	2	2	1.9	3.5	10.5
	3	3	2.9	5.3	15.8
	4	5	4.9	8.8	24.6
	5	7	6.8	12.3	36.8
	6	15	14.6	26.3	63.2
	7	21	20.4	36.8	100.0
	Total	57	55.3	100.0	
Missing	System	46	44.7		
Total		103	100.0		

Q8					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	1.9	3.5	3.5
	2	3	2.9	5.3	8.8
	3	4	3.9	7.0	15.8
	4	17	16.5	29.8	45.6
	5	5	4.9	8.8	54.4
	6	17	16.5	29.8	84.2
	7	9	8.7	15.8	100.0
	Total	57	55.3	100.0	
Missing	System	46	44.7		
Total		103	100.0		

Q9					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	1.0	1.8	1.8
	2	1	1.0	1.8	3.5
	3	3	2.9	5.3	8.8
	4	5	4.9	8.8	17.5
	5	11	10.7	19.3	36.8
	6	17	16.5	29.8	66.7
	7	19	18.4	33.3	100.0
	Total	57	55.3	100.0	
Missing	System	46	44.7		
Total		103	100.0		

Q10					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	3	2.9	5.3	5.3
	3	1	1.0	1.8	7.0
	4	2	1.9	3.5	10.5
	5	11	10.7	19.3	29.8
	6	19	18.4	33.3	63.2
	7	21	20.4	36.8	100.0
	Total	57	55.3	100.0	
Missing	System	46	44.7		
Total		103	100.0		

Q11					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	3	2.9	5.3	5.3
	3	1	1.0	1.8	7.0
	4	5	4.9	8.8	15.8
	5	10	9.7	17.5	33.3
	6	22	21.4	38.6	71.9
	7	16	15.5	28.1	100.0
	Total	57	55.3	100.0	
Missing	System	46	44.7		
Total		103	100.0		

Q12					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	1.9	3.5	3.5
	2	1	1.0	1.8	5.3
	4	3	2.9	5.3	10.5
	5	11	10.7	19.3	29.8
	6	28	27.2	49.1	78.9
	7	12	11.7	21.1	100.0
	Total	57	55.3	100.0	
Missing	System	46	44.7		
Total		103	100.0		

Appendix CC

Descriptive Statistics for All the Pastors

Statistics

		Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
N	Valid	40	40	40	40	40	40	40	40	40	40	40	40
	Missing	47	47	47	47	47	47	47	47	47	47	47	47
Mean		5.58	6.13	5.48	5.93	5.73	5.40	5.98	5.43	6.13	6.35	6.10	5.80
Std. Error of Mean		.217	.120	.199	.204	.232	.306	.207	.226	.135	.111	.112	.140
Median		6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00
Mode		6	6	6	6	6 ^a	7	7	6	6	6	6	6
Std. Deviation		1.375	.757	1.261	1.289	1.467	1.932	1.310	1.430	.853	.700	.709	.883
Variance		1.892	.574	1.589	1.661	2.153	3.733	1.717	2.046	.728	.490	.503	.779
Skewness		-	-	-	-	-	-	-	-	-	-	-	-
		1.783	.588	1.638	1.594	1.545	1.097	1.463	1.530	1.293	1.084	.145	.762
Std. Error of Skewness		.374	.374	.374	.374	.374	.374	.374	.374	.374	.374	.374	.374
Kurtosis		3.538	.174	3.862	2.099	2.288	-.103	1.567	2.967	3.150	1.822	-	.155
												.926	
Std. Error of Kurtosis		.733	.733	.733	.733	.733	.733	.733	.733	.733	.733	.733	.733

Range	6	3	6	5	6	6	5	6	4	3	2	3
Minimum	1	4	1	2	1	1	2	1	3	4	5	4
Maximum	7	7	7	7	7	7	7	7	7	7	7	7
Sum	223	245	219	237	229	216	239	217	245	254	244	232

a. Multiple modes exist. The smallest value is shown

Q1					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	1.1	2.5	2.5
	2	2	2.3	5.0	7.5
	4	2	2.3	5.0	12.5
	5	8	9.2	20.0	32.5
	6	19	21.8	47.5	80.0
	7	8	9.2	20.0	100.0
	Total	40	46.0	100.0	
Missing	System	47	54.0		
Total		87	100.0		

Q2					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	4	1	1.1	2.5	2.5
	5	6	6.9	15.0	17.5
	6	20	23.0	50.0	67.5
	7	13	14.9	32.5	100.0
	Total	40	46.0	100.0	
Missing	System	47	54.0		
Total		87	100.0		

Q3					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	1.1	2.5	2.5
	2	1	1.1	2.5	5.0
	4	4	4.6	10.0	15.0
	5	10	11.5	25.0	40.0
	6	18	20.7	45.0	85.0
	7	6	6.9	15.0	100.0
	Total	40	46.0	100.0	
Missing	System	47	54.0		
Total		87	100.0		

Q4					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	1	1.1	2.5	2.5
	3	3	3.4	7.5	10.0
	4	1	1.1	2.5	12.5
	5	3	3.4	7.5	20.0
	6	17	19.5	42.5	62.5
	7	15	17.2	37.5	100.0
	Total	40	46.0	100.0	
Missing	System	47	54.0		
Total		87	100.0		

Q5					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	1.1	2.5	2.5
	2	1	1.1	2.5	5.0
	3	2	2.3	5.0	10.0
	4	2	2.3	5.0	15.0
	5	6	6.9	15.0	30.0
	6	14	16.1	35.0	65.0
	7	14	16.1	35.0	100.0
	Total	40	46.0	100.0	
Missing	System	47	54.0		
Total		87	100.0		

Q6					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	2.3	5.0	5.0
	2	4	4.6	10.0	15.0
	3	2	2.3	5.0	20.0
	4	2	2.3	5.0	25.0
	5	4	4.6	10.0	35.0
	6	10	11.5	25.0	60.0
	7	16	18.4	40.0	100.0
	Total	40	46.0	100.0	
Missing	System	47	54.0		
Total		87	100.0		

Q7					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2	1	1.1	2.5	2.5
	3	2	2.3	5.0	7.5
	4	3	3.4	7.5	15.0
	5	3	3.4	7.5	22.5
	6	13	14.9	32.5	55.0
	7	18	20.7	45.0	100.0
	Total	40	46.0	100.0	
Missing	System	47	54.0		
Total		87	100.0		

Q8					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	2.3	5.0	5.0
	3	1	1.1	2.5	7.5
	4	4	4.6	10.0	17.5
	5	10	11.5	25.0	42.5
	6	15	17.2	37.5	80.0
	7	8	9.2	20.0	100.0
	Total	40	46.0	100.0	
Missing	System	47	54.0		
Total		87	100.0		

Q9					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	3	1	1.1	2.5	2.5
	5	6	6.9	15.0	17.5
	6	19	21.8	47.5	65.0
	7	14	16.1	35.0	100.0
	Total	40	46.0	100.0	
Missing	System	47	54.0		
Total		87	100.0		

Q10					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	4	1	1.1	2.5	2.5
	5	2	2.3	5.0	7.5
	6	19	21.8	47.5	55.0
	7	18	20.7	45.0	100.0
	Total	40	46.0	100.0	
Missing	System	47	54.0		
Total		87	100.0		

Q11					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	5	8	9.2	20.0	20.0
	6	20	23.0	50.0	70.0
	7	12	13.8	30.0	100.0
	Total	40	46.0	100.0	
Missing	System	47	54.0		
Total		87	100.0		

Q12					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	4	5	5.7	12.5	12.5
	5	5	5.7	12.5	25.0
	6	23	26.4	57.5	82.5
	7	7	8.0	17.5	100.0
	Total	40	46.0	100.0	
Missing	System	47	54.0		
Total		87	100.0		

Appendix DD
The Intrapersonal Effect Correlating
the LMX Mean Scores for the Pastors' Personal Domain
with the Mean Score for the Pastors' Work Domain
Using Pearson's Correlation

Correlations			
		X1	Y1
X1	Pearson Correlation	1	.787**
	Sig. (2-tailed)		.000
	N	26	26
Y1	Pearson Correlation	.787**	1
	Sig. (2-tailed)	.000	
	N	26	26

** Correlation is significant at the 0.01 level (2-tailed).

Appendix EE

**The Intrapersonal Effect Correlating
the LMX Mean Scores for the Directors' Personal Domain
with the Mean Score for the Directors' Work Domain
Using Pearson's Correlation**

Correlations			
		X2	Y2
X2	Pearson Correlation	1	.723**
	Sig. (2-tailed)		.000
	N	26	26
Y2	Pearson Correlation	.723**	1
	Sig. (2-tailed)	.000	
	N	26	26

** . Correlation is significant at the 0.01 level

(2-tailed).

Appendix FF

**The Interpersonal Effect Correlating
the LMX Mean Scores for the Pastors' Personal Domain
with the Mean Score for the Directors' Work Domain
Using Pearson's Correlation**

Correlations			
		X1	Y2
X1	Pearson	1	.140
	Correlation		
	Sig. (2-tailed)		.496
N		26	26
Y2	Pearson	.140	1
	Correlation		
	Sig. (2-tailed)	.496	
N		26	26

Appendix GG

**The Interpersonal Effect Correlating
the LMX Mean Scores for the Directors' Personal Domain
with the Mean Score for the Pastors' Work Domain
Using Pearson's Correlation**

Correlations			
		X2	Y1
X2	Pearson	1	.171
	Correlation		
	Sig. (2-tailed)		.403
N		26	26
Y1	Pearson	.171	1
	Correlation		
	Sig. (2-tailed)	.403	
N		26	26

Appendix HH

**The Compositional Effect Correlating
the LMX Mean Scores for the Pastors' Personal Domain
with the Mean Score for the Directors' Personal Domain
Using Pearson's Correlation**

Correlations			
		X1	X2
X1	Pearson Correlation	1	.186
	Sig. (2-tailed)		.362
	N	26	26
X2	Pearson Correlation	.186	1
	Sig. (2-tailed)	.362	
	N	26	26

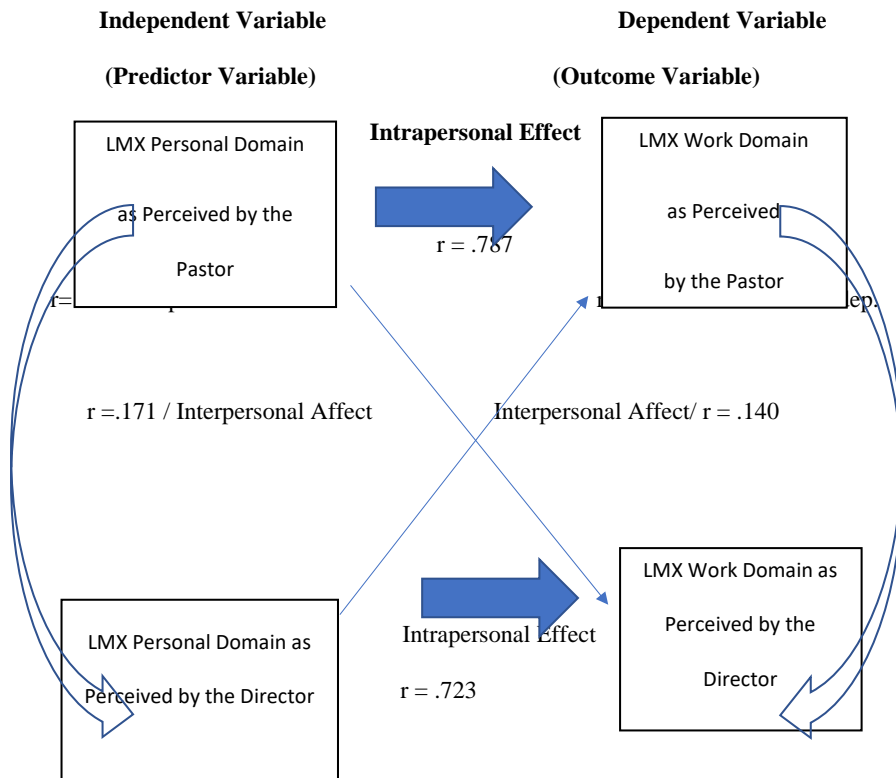
Appendix II

**The Residual Nonindependence Correlating
the LMX Mean Scores for the Pastors' Work Domain
with the Mean Score for the Directors' Work Domain
Using Pearson's Correlation**

Correlations			
		Y1	Y2
Y1	Pearson Correlation	1	.275
	Sig. (2-tailed)		.174
	N	26	26
Y2	Pearson Correlation	.275	1
	Sig. (2-tailed)	.174	
	N	26	26

Appendix JJ

Dyadic Data Analysis Path Diagram (APIM)



Appendix KK

Trends in LCMS Early Childhood Centers

School Years	# of Early Childhood Centers (Change +/-)	# of Early Childhood Students (Change +/-)	% Response Rate
2017-2018	1,127 (-23)	81,929 (-1,513)	81%
2016-2017	1,150 (-23)	80,416 (-4,142)	78%
2015-2016	1,173 (-17)	84,558 (+22,853)	81%
2014-2015	1,190 (-95)	61,705 (-26,023)	61%
2013-2014	1,285 (-91)	87,728 (-34,252)	60%
2012-2013	1,376 (0)	121,980 (-58)	
2011-2012	1,376 (-17)	122,038 (-6,313)	
2010-2011	1,393 (-7)	128,351 (-1,000)	
2009-2010	1,400 (-6)	129,351 (-2,010)	
2008-2009	1,406 (0)	131,361 (-1,864)	
2007-2008	1,406 (+38)	133,225 (+2,000)	
2006-2007	1,368 (-29)	131,225 (+599)	
2005-2006	1,397 (0)	130,626 (+5,272)	

2004-2005	1,397 (+6)	125,354 (+1,002)	
2003-2004	1,391 (+30)	124,352 (+1,383)	
2002-2003	1,361 (N.R.)	122,969	
2001-2002	Not Reported	Not Reported	
2000-2001	1,301 (+17)	109,899	
1999-2000	1,284 (+21)	Not Reported	
1998-1999	1,263 (+29)	Not Reported	
1997-1998	1,234 (+29)	Not Reported	
1996-1997	1,217	Not Reported	
1991-1992	999	77,504	

Note: Most of the information in Appendix KK was presented to the researcher by Dr. Rebecca Schmidt, the Director of the LCMS School Ministry, in an email to the researcher on September 16, 2019. Dr. Schmidt's email noted that the information originated from LCMS Congregational Services – School Ministry. This data was accompanied with the following definition of an "early childhood center": "Have any combination of Child Care, Pre-K, or Kindergarten, but no grades 1 or above." The Percentage Response Rates were reported on the www.luthed.org website to which Dr. Schmidt referred the researcher in an email on January 26, 2018. On page 25 of her dissertation, Dr. Christian noted that in 2002-2003 there were "1,361 early childhood programs in operation that are not located on elementary school campuses. Approximately 800 additional early childhood programs are in operation on elementary school campuses. According to this statistical report, LCMS congregations operated 2,161 early childhood programs throughout the United States during the school year 2002-2003 (Lutheran Church - Missouri Synod School Ministry, 2003)." The number of early childhood centers not associated with LCMS schools dropped from 1,406 to 1,127 for a loss of 279 centers in 10 years (i.e., 27.9 centers per year on average). Green indicates growth. A red highlight indicates decrease.